

**Acculturation experiences and
workplace cultural diversity dynamics:
A comparative study of Chinese, Indian
and Eastern European migrants
in New Zealand**

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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.

Signed

Date: _____

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ABSTRACT

As a migrant-receiving nation, New Zealand's workplace is culturally diverse. Given the culturally diverse backgrounds of the migrants from Asia and Eastern Europe, this research investigated how Chinese, Indian and Eastern European migrants in New Zealand interact with their co-workers, and how these encounters and dynamics shape their learning and behaviour over time. The investigation answers the two research questions: (i) What are the acculturative dynamics^{1, 2} encountered by migrants in their New Zealand workplaces? (ii) How have these encounters and migrants' responses informed, and impacted on, individual learning and behaviour in the New Zealand workplace?

Multi-cultural workforce dynamics have important repercussions for management, staff, and their organisation. Interpersonal dynamics invariably generate learning experiences for all parties. This study aimed to make a significant contribution by understanding how migrants interpret, adjust and apply their learning in the workplace. The thesis provides managers with an informed understanding of the dynamics of a diverse workforce, with implications for maximising the uniqueness and advantages of that workforce.

Numerous studies have examined diversity in the workplace. But very little research has been done on the experiences of Chinese, Indian and Eastern

¹ For the purposes of this research and in the context of organisational behaviour, acculturative dynamics refer to the transitional impacts and influences on migrants' attitudes, values, beliefs, practices and behaviours as a consequence of the interpersonal interactions and relationships with members of the host society. The influences and impacts are dynamic as they can be fluid, continuous, changing and evolving as migrants may perceive, modify and adjust their behaviour in response to their experiences in their work environment.

² To meet the research aims of this research, the focus was on obtaining in-depth insights and understanding of the acculturative dynamics experiences by migrants in their New Zealand workplace, in the context of individual learning, identity and subsequent organisational behavioural modifications. Other acculturative dynamics, such as gender and religion issues, whilst relevant to migrants' acculturation, are beyond the scope of this research.

European migrants in New Zealand, and none has compared and contrasted their experiences and learning from an organisational-behaviour perspective. This research makes an important academic contribution by adding a new dimension to the existing scholarly literature on the acculturative processes of migrants from an organisational-behaviour perspective within a workplace environment, enriched by providing perspectives from managers, supervisors and/or work colleagues of migrant participants.

Keywords: Workplace diversity, acculturation, interpersonal dynamics, cross-cultural studies, cultural differences, organisational behaviour, diversity management, migrants and immigrants, Chinese, Indian, Eastern European, New Zealand.

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CHAPTER 1: INTRODUCTION

Chapter Overview

A host of dynamics – in the social and economic arenas – can be linked to the effects of globalisation (see Mir, Mir & Wong, 2006; Stiglitz, 2006; Thomas & Inkson, 2009; Wood, Zeffane, Fromholtz, & Fitzgerald, 2006). One of these is migration. People have always migrated, but it is only in the 20th century that this has been a focus of nation-state government laws and policies. In the globalised economy of the last century, New Zealand and Australia had deliberate legislative inward-receiving migrant strategies and policies, information which in 2014 is instantly available on the internet for people who are interested in migrating to these countries. Within the domain of commerce and industry, one of the dynamics of a globalised economy and migration pertains to changing the face of the workplace. Migration and diversity are catalysts for changing the workplace and its organisation on a global scale.

This chapter deals first with the aim and purpose for conducting this research project, and the key research questions, together with a rationale for the significance of the research. The researcher's personal background and motivation for undertaking the research are outlined. Operational definitions for the thesis context are described. Finally, I address the environmental and workplace organisational elements which underpin this research – globalisation, migration, migrants' behaviour and their impact on the workplace, and relate these to New Zealand. This chapter also considers the role of migrants and employers in relation to economic and labour market outcomes. The chapter ends with a description of how this thesis is structured.

Aim and Purpose of the Research

This research project sought to gain an in-depth understanding of some of the key acculturative dynamics encountered by Chinese, Indian and Eastern European migrants in New Zealand organisations. The thesis research questions are:

1. What are the key acculturative dynamics encountered by migrants in their New Zealand workplaces?
2. How have these encounters and migrants' responses informed, and impacted on, individual learning and behaviour in the New Zealand workplace?

The purpose was to gain an insight into some of the key dynamics the participant migrants experienced during their acculturative process, and to analyse whether such experiences have translated into personal learning and behavioural modifications in their New Zealand workplaces.

The data collected from a total of 39 interviews was collated and organised into four major themes – respect, acculturation dynamics, interpersonal – plus communication dynamics, and personal and attitudinal factors. The focus was on the migrants' journeys, their attempts at adapting to a foreign workplace culture with different societal norms, language, customs and practices. The research investigated how some migrants used their experiences and learning to modify their behaviour in paid work, to fit into their new environment.

Significance of the Research

The aim of this research is to investigate and gain an in-depth understanding of the effects of acculturative dynamics encountered by Chinese, Indian and Eastern European migrants in New Zealand. The successful outcomes of migrants in New Zealand workplaces is vital, particularly in main centres where they make up large numbers of new entrants into the workforce. The total number of migrants to New Zealand, from 2001 to 2013, was recorded at 414,810 (Statistics New Zealand, 2013). In 2013, Chinese, Indian and Eastern European migrants made up 4.5% of New Zealand's usually resident population of 4.24 million people (Census 2013, Statistics New Zealand). Migrants are concentrated in the main centres, as shown below – see Table 1.

	Total Residents	Overseas-born	% overseas-born	All Asian overseas-born	% All Asian overseas-born
Auckland Region	1,415,550	517,179	36.5%	203,277	14.4%
Wellington Region	471,315	113,031	24.0%	29,892	6.3%
Canterbury Region	539,436	100,551	18.6%	27,129	5.0%
Otago Region	202,467	34,836	17.2%	7,296	3.6%
All New Zealand	4,242,048	1,001,787	23.6%	316,470	7.5%

Table 1

Overseas-born residents
(Statistics New Zealand, 2013)

Chinese and Indian migrants differ significantly from New Zealand's traditional migration sources, such as the United Kingdom and the Pacific Islands, in terms of their diverse ethnic and cultural backgrounds, different customs, practices, norms and languages. The smaller groups from Eastern Europe are of interest because, like Chinese and Indian migrants, they are from contrasting cultures compared with mainstream³ New Zealanders, who are derived from Anglo-Saxon culture. This includes potential similarities or differences which contrast Asians from Caucasians, including any distinctiveness of the latter from Eastern

³ To denote New Zealand mainstream customs, norms, and language.

Europe compared with the dominant Anglo-Saxon-originating New Zealand culture.

I was interested in exploring how Chinese, Indian and Eastern European migrants respond to new experiences in their New Zealand workplaces, and how these experiences have been translated into new learning and changes in behaviour at their place of work. I also sought to distinguish the similarities and differences in migrants' experiences and responses.

Personal Background to this Research

An incident at my New Zealand workplace in 1987 sparked a passion in facilitating an understanding of migrant behaviour. A frustrated academic exclaimed in the staffroom, *“What is wrong with these (international) Chinese students? Are they stupid or what? You ask them a question, there’s no reply. They just stare back at you blankly. They don’t participate in class!”* I was indignant. I too am Chinese, and a part-time student. I was also a new member of staff then and stayed silent.

I was born in Kuala Lumpur, Malaysia. My great-grandparents left China in search of a better life in Malaya (now Malaysia) in the early 1900s. My formative years were spent in Malaysia. I emigrated to New Zealand to take up a job offer in October 1987. Growing up and receiving primary and secondary education in post-colonial Malaysia, I was conditioned to absorb, without question, my family’s cultural tradition to accept whatever the teachers said as gospel. My cultural roots dictate filial piety and unconditional respect for parents, older relatives and people in authority such as supervisors, managers and employers. From this background, teachers are revered and respected, their teaching unchallenged, even if it doesn’t make sense to students. Learning in Malaysia is by rote. Family upbringing and educational traditions in Malaysia, a multicultural nation, uphold the sanctity of obedience, respect, social cohesion and co-existence. Interactions with members of Malaysia’s multi-ethnic society, from a very young age, enabled me to learn and appreciate the differences in the cultures and customs of other ethnicities – the Malays (indigenous people of Malaysia), Indians, Pakistanis and Eurasians.

My experiences as a migrant began when I arrived in Auckland to work with an international consulting engineering organisation located in Newmarket. The move from Malaysia to New Zealand was embraced with great excitement and open-eyed wonder. Embracing the newness and strangeness meant personal changes which impacted me the most during my first five years. Being exposed

to a different cultural environment, I found myself responding positively to the foreign environment. I observed and learned to adopt certain behaviours in my workplaces. This happened both subconsciously, and with conscious intent. While my core values remained steadfast, I noticed some modifications to my thinking and attitude, and changes in my behaviour.

After a decade of secretarial and subsequent marketing coordinator roles, I left Auckland for the Waikato, accepting a position as Personal Assistant to the Dean, School of Education, at the University of Waikato. In 1999, with a move back to Auckland, I worked for a quasi-government organisation before joining AUT University, where I have held a management position since April 2002. In 2008, I completed a research Masters degree with a qualitative study entitled *“Ethnic minority migrant Chinese in New Zealand: A study into their acculturation and workplace interpersonal conflict experiences”*. This study afforded me a much deeper understanding and appreciation of other Chinese migrants’ efforts to adapt and adjust to their new environment, at times with personal costs. The study expanded my knowledge and appreciation, in depth and breadth, of the struggles of some migrants as they made courageous attempts to make adaptive changes.

Living in a multicultural society such as Malaysia, and attending an English medium school from the first day of my formal education, stood me in good stead. Long used to different cultures and attaining a certain proficiency in the English language, I did not encounter many obstacles when interacting with New Zealanders. There were a number of social adjustments which resulted from embarrassing misinterpretations on my part. I learned, the hard way, that “How are you?” is used more like a greeting, much like “Hello”. I shouldn’t expect the person to be interested enough to stop and listen to my response. It is no longer strange to smile at strangers, nor be uncomfortable about hugging and kissing friends, acquaintances and work colleagues (on the cheek), or upon being introduced to someone. I learned that ‘Bring a plate’ does not mean just

an empty plate, and 'pot luck' means you can bring any type of food or drink. It is not a dish specially cooked in a pot. I also learned that when someone says, 'Let's go out for meal' you do not interpret that as an invitation the Malaysian way, unless the person adds a strange term, 'It's my shout'. 'See you later' does not mean soon afterwards. 'Powdering one's nose' does not mean powdering the nose only. At work, it took me years to drop 'Mr' when addressing my male superiors at work. It felt wrong, and disrespectful, to address my boss using his first name. I would have continued using 'Mr' if he hadn't forced me to drop it. It was a slow realisation, mainly because Kiwis are too polite to tell you directly, that I need to modulate my speech so it comes across softer, gentler. I realised that, though unintended because of my mother tongue, I often sounded abrupt and harsh when I didn't mean to. I noticed, however, in times of high work pressure, stress and nerves, it was easy to slip back to speaking quickly and thus risk sounding abrupt.

Workwise, one significant observation which I have emulated with considerable success is to allow for a bit of chit-chat before going straight to the point. I discovered that using this strategy somehow elicits a better response from the other party. From observations, I have learned that if you need to get recognised for your work, you need to be upfront and let others, preferably your manager, know, but never in a boastful way. Just state it matter-of-factly. Keeping quiet and assuming that your manager will notice your contributions, and thus will reward you accordingly, as is the norm in Asian countries such as Malaysia, does not necessarily apply in New Zealand. Contrary to what we have been taught about modesty and humility, 'blowing one's own trumpet' is not viewed negatively in New Zealand, so long as it's not done in a boastful or arrogant manner. However, some cultural shackles, for example modesty, prove difficult to discard. In Chinese culture and teachings, modesty is a virtue, and many will find it distasteful to indulge in self-promotion.

Just as I found the local expressions puzzling, and had to learn and make adjustments to my speech and expressions, I realise that the opposite is also true. My offer to my mother-in-law, 'I'll send you home' was greeted with uproarious laughter. In New Zealand, 'sending' someone home usually means the person has played up and needs to be punished. I was mortified, for in my culture, I had disrespected my mother-in-law and humiliated her. Also in the early days as a migrant, I found out that my use of the English language, in the written form, was too formal and stilted as opposed to the Kiwi informal style. Another aspect is that my fluency in the English language has only been achieved over the years. Most remarkable is the realisation that I did not have to translate from Chinese into English before I said something or replied to someone. I realised that my fluency was attained when I started dreaming in English, in my fifth year in New Zealand. I realised the importance, for migrants, of acquiring a level of proficiency in English language, the dominant language in New Zealand, because this impacts on and across all strata of society. Having the ability to converse and understand one another in a common language is an important aspect of effective social interactions, promoting understanding, while at the same time minimising misunderstandings and conflicts.

As a new migrant in the workplace, much of my learning has been through close observations of, as well as interactions with, my work colleagues. From my experience, colleagues might disagree with each other or with their bosses, sometimes heatedly, but no obvious animosity is detected. I have been astonished to witness that the parties are still able to chat with each other and appear to be cordial, even cheerful and friendly. I wanted to emulate them and be able to disagree with someone without the fear of wounding, hurting, or damaging the relationship irrevocably. I was fascinated by the ease of tertiary students in their interactions with lecturers and amazed that the lecturers did not appear to be affronted when challenged by students. From my experience, I believe that having the ability and courage to speak up is advantageous to us and we could well be respected for that.

My MPhil study (2008) on Chinese migrants ignited a further interest in learning about other migrants' acculturative experiences and learned behaviour in New Zealand. Were there similarities and dissimilarities in migrants' experiences, and how were they manifested into individual behaviours? I began preparatory work for a doctoral programme of study on this thesis, "Acculturation experiences and workplace diversity dynamics: A comparative study of Chinese, Indian and Eastern European migrants in New Zealand." A research methodology using the hermeneutic phenomenology approach was adopted to investigate the lived experiences of the 30 migrant participants and nine supervisors, managers or work colleagues of the migrants, in their personal acculturation learning journeys in the context of their New Zealand workplace. Flood (2010) and Skuza (2009) asserted the phenomenon of acculturation is best understood in terms of how it is lived/experienced. Thus the hermeneutic approach is best suited for this study. Hermeneutic phenomenological research focusses on constructing meaning through interpreting historical meanings of experiences (Lavery, 2003). Rigour and authenticity are established through using research participants' own words, and in allowing the words (transcribed texts) to speak for themselves (Ajjawi & Higgs, 2007). Credibility and authenticity are demonstrated by the faithful descriptions of research participants' workplace experiences (Denzin & Lincoln, 2000; Koch & Harrington, 1998) and the evidence of both the voices of the participants and the researcher in the texts (Lincoln & Guba, 2000).

Operational Definitions

For the purposes of this research, the terms *immigrants* and *migrants* are used synonymously. The term migrants is defined as people who were born outside of New Zealand and have been granted legal rights to be in the country to live and work permanently (Duhaime, 2010⁴), identifying as migrants irrespective of their length of time in New Zealand. This definition includes those granted permanent residency status and citizenship. It includes refugees, and 'second location' residents, meaning those who first migrated to another country such as Australia, and then arrived in New Zealand to take up residency and work. The definition excludes those who are on limited-time permits in New Zealand such as work and study permits.

In this research the term *adoptive country* refers to migrants' view of the country they moved to, leaving behind their country of origin. In relation to migrants in New Zealand, the adoptive country is taken to mean New Zealand.

Kiwis and *New Zealanders* are used interchangeably in this thesis. In the context of this research, the interview participants' references to *Kiwis* or *New Zealanders* are generally used to denote Maori and people of British and European descent, who were born in New Zealand.

The term *ethnic minority* refers to demographic minority in the host country. In New Zealand, ethnicity is defined as:

The ethnic group or groups that people identify with or feel they belong to. Ethnicity is a measure of cultural affiliation, as opposed to race, ancestry, nationality or citizenship. Ethnicity is self-perceived and people can belong to more than one ethnic group. An ethnic group is made up of people who have some or all of the following characteristics: a common proper name, one or more elements of common culture which need not be specified, but may include

⁴ See <http://www.antimoneylaunderinglaw.com/2010/10/canada-introduces-new-immigration-laws-to-fight-human-smuggling-and-terrorist-financing.html>

religion, customs, or language, unique community of interests, feelings and actions, a shared sense of common origins or ancestry, and a common geographic origin.

(Statistics New Zealand, 24 February, 2013)

Ethnic identity is a term used to refer to a person's sense of self in relation to his/her membership of a particular cultural group, with value and emotional significance attached to that membership (Chavira & Phinney, 1991; Orbe & Harris, 2001; Phinney et al., 2001). The components which make up ethnic identity include common ancestry, language and values (Liebkind, 1992; Phinney, 1996; Stelzl & Seligman, 2009; Weinreich, 1988).

Ethnicity and Race – for the purposes of this research, the terms ethnicity and race are differentiated in order to gain a better understanding of each term as they are used in New Zealand. Statistics New Zealand's population data refers to ethnicities. 'Ethnicity' generally refers to a wide variety of sub-groups who might share a language, different and distinctive characteristics as a people, historical origins, religion, or cultural system (Eriksen, 2002; Kim, 1994; Lustig & Koester, 1996; Poulsen, Johnston & Forrest, 2000; Yelvington, 1991). When viewed from a social anthropological standpoint, ethnicity is concerned with cultural differentiation, and although 'race' is an allotrope of ethnicity, they are different social phenomena; ethnicity is said to be ubiquitous, while 'race' is not (Jenkins, 1997, p. 167). Race refers to the categorisation of people, while ethnicity relates to group identification. It is instructive to quote Collins' argument (2001, p. 18) that, "Conventionally, races are regarded as physically distinctive (example by skin colour), while ethnic groups are merely culturally distinct but also have somatotypical differences (example hair, skin colour, and facial structures)." Ethnicity is a broader concept than race and some scholars use these terms interchangeably in their studies (Proudfoot & Nkomo, 2006; Yanow, 2003). In New Zealand, 'ethnicity' has gradually replaced the term 'race'

in scientific literature (Afshari & Bhopal, 2002) and is generally accepted as a culturally constructed concept (Allan, 2001; Callister, 2004a, b). For the purposes of this research, given its broader concept, the term 'ethnicity' is used.

Acculturation has been defined variously by scholars dating back to 1936 when anthropologists Redfield, Linton and Herskovits (1936) defined acculturation as comprehending:

“...those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups.....” (Redfield et al., 1936, pp. 149–152).

It is acknowledged that Redfield et al. (1936)'s definition is often cited in academic literature and in contemporary studies (for example, Lopez-Class, Castro & Ramirez, 2011). For this research, and drawing on the literature on acculturation and the different scholars' definitions (for examples see Berry, 1980, 1990, 1992, 1997, 1998, 2003, 2005, 2006, 2008; Berry & Sabatier, 2011; Callister, Didham, & Potter, 2005; Farver, Narang, & Bhadha, 2002; Felix-Ortiz, Newcomb, & Myers, 1994; Golden, 1988; Hazuda, Stern, & Haffner, 1988; Kim & Abreu, 2001; Lang, Munoz, Bernal, & Sorenson, 1982; Lopez-Class, Castro, & Ramirez, 2011; Olmedo, 1979; Redfield, Linton, & Herskovits, 1936; Sam & Berry, 2010; Thomson & Hoffman-Goetz, 2009; Triandis & Suh, 2002), acculturation is defined as an interactive, multi-dimensional, socio-cultural adaptive process between individuals or groups of people of different cultures, which results in changes in perceptions, attitudes, values and behaviours in the individuals or groups.

Globalisation, Migration, and Work

Globalisation

According to McGrew (1992, pp. 65-66), “Globalisation refers to the multiplicity of linkages and interconnections that transcend the nation-states (and by implication the societies) which make up the modern world system. It defines a process through which events, decisions, and activities in one part of the world can come to have significant consequences for individuals and communities in quite distant parts of the globe.... people, knowledge, images, communications, culture, fashions, and beliefs all readily flow across territorial boundaries. Transnational networks, social movements and relationships are extensive in virtually all areas of human activity...” The essence captured in McGrew’s formulation is about the complex process when societies engage in international contact, and interpersonal relationships and networks from different cultural domains (see Berry, 2008) are established.

The concept of globalisation has given rise to various academic discourses and ideological interpretations relating to an interdependent global economy and commerce including goods and services, business ideas and initiatives, symbols and meanings, and cultures which have all become borderless (Browne & Braun, 2008; Deresky, 2003; Mir, Mir & Wong, 2006; Ohmae, 1995; Stiglitz, 2006; Thomas & Inkson, 2009). According to Stiglitz (2006), globalisation is a key theme of contemporary international political economy, “closer economic integration of the countries of the world through the increased flow of goods and services, capital, and even labour” (p. 4).

In his analysis of the relationship between globalisation and labour, Munck (2002, cited in Mir, Mir & Wong, 2006) suggests that globalisation represents a new era, a second ‘great transformation’, in the same way Polanyi had theorised the great transformation created by the Industrial Revolution (Polanyi, 1957, cited in Mir, Mir & Wong, 2006). One of the key drivers of the new international

workplace is rapid technological advancement, which, along with accessibility, has spurred a global shift through the emergence of 'space-shrinking' advances in transportation, in the form of affordable air travel, and communications. Telecommunication technology such as skype, email and cell phone transcends time and distance, allowing people to stay connected to family, friends, and business associates from different parts of the globe. Accessibility to up-to-date social, political, economic, legislative and environmental information helps people researching a country destination to migrate for social, economic and/or political reasons. Such technological and communication advances effectively support and hasten international migration and globalisation, thereby dramatically changing the environment and lives for people around the world (Mir, Mir & Wong, 2006).

Amaram (2007) says that globalisation, with its multicultural implications, has become an indispensable factor in strategic competitiveness for businesses and countries. These changes are variously embraced by organisations, with some enjoying and reaping the benefits of a changed, more diverse workforce, more than others. On the other hand, globalisation impacts in other ways, as the business environment assumes a perspective which encompasses dynamism, uncertainty, and competitiveness (see Amaram, 2007; Thomas & Inkson, 2009). Globalisation engenders numerous challenges and opportunities for organisations, with more and more organisations having to handle and deal with multinational customers, business partners, suppliers, competitors, and culturally mixed workforces (see Sagiv & Schwartz, 2007). Sam and Berry (2010) and Sanderson (2009) add that globalisation has led to a worldwide increase in intercultural contact and mutual influence. This reality poses multiple, varied and interesting opportunities as well as challenges in the field of organisational behaviour and management of a workforce that is rich in its diversity of peoples – personalities, attitudes, behaviours, cultural backgrounds - with its attendant practices and values.

Migration

Globalisation has blurred international borders where there is documented evidence of an increasing migratory trend. In the World Migration Report 2000, there were 150 million migrants. A decade later the figure had grown rapidly to 214 million, *and* is projected to continue to grow to reach 405 million by 2050. The many reasons cited in the World Migration Report 2010 included growing global demographic disparities, new global political and economic dynamics, technological revolutions and social networks, and the effects of environmental change (IOM, 2010). The United Nations report on International Migration and Development stated that in 2013 the number of international migrants worldwide reached 232 million (United Nations, 2013).

The OECD International Migration Outlook 2013 states that India and China have been and continue to be significant sources of migration into OECD countries (such as New Zealand), while immigration from Eastern European countries, in particular Poland and Romania, is gathering momentum (OECD, 2013).

In addition to globalisation forces, people leave their country of origin and migrate to another country for varied reasons and motivations, including poverty, changes in immigration policies of nations, increasing demand for skilled workers, growth in transnational communities and growing worker networks composed of families, communities, and institutions (Browne & Braun, 2008; Canache, Hayes, Mondak, & Wals, 2013). Whatever the reason, migration is a major decision and a bold move for many people, for it is likely to entail uncertainties, anxiety and even risks (Canache, Hayes, Mondak, & Wals, 2013).

Work

In cross-cultural studies, scholars have found that diverse work groups are the norm rather than the exception (Appelbaum, Shapiro, Elbaz, 1998). This is

especially true for migrant-receiving countries such as New Zealand, where a significant proportion of migrants come from diverse racial, ethnic and cultural backgrounds. Individuals from diverse racial and ethnic backgrounds find themselves working together, whether in a local workplace, a multinational corporation or an international organisation (Appelbaum, Shapiro & Elbaz, 1998). Racial and ethnic co-operation has become a critical part of our daily existence and creates a new environment in the workplace, necessitating a radical change in management thinking and approaches. Employees working cohesively as a team to achieve organisational goals are viewed as one answer to global competition (Appelbaum, Shapiro & Elbaz, 1998).

The nature of the workforce has continued to change and evolve, becoming more multicultural. People from different backgrounds and cultures are interacting with one another (Amaram, 2007; Thomas & Inkson, 2009; van Oudenhoven, Ward & Masgoret, 2006). According to Shen, Chanda, D'Netto and Monga (2009), a diverse workforce comprises a multitude of beliefs, values, and unique ways of viewing the world. In the New Zealand workplace, migrants' cultural values, beliefs, practices and behaviour may have the potential to create opportunities and difficulties for themselves, and others, in their adopted country.

Organisational Behaviour – A New Zealand Context

Organisational behaviour emerged as an academic discipline in the late 1940s. It refers to the study of human behaviour in organisational settings. It also refers to the interface between human behaviour – personal and interpersonal – and the organisation, as well as of the organisation itself (Griffin & Moorhead, 2012; Wood, Zeffane, Fromholtz & Fitzgerald, 2006). Scholars argued that as organisations have a powerful influence over many people, understanding the role of organisational behaviour is important (Griffin & Moorhead, 2012). It has since been established as a prominent academic subject in business schools (see Wood, et al., 2006). From both the management and individual perspectives, this academic discipline helps managers and employees understand, appreciate, and deal with their workplace experiences (Wood et al., 2006). Organisational behaviour is closely associated with behavioural sciences such as psychology, sociology and anthropology, as well as allied social sciences such as economics and political science. Drawing from a variety of scholarly vantage points, concepts, theories and understandings about human behaviour in organisations, organisational behaviour is unique in its focus on applying these diverse insights to create better understanding and management of human behaviour in the workplace (Griffin & Moorhead, 2012; Wood et al., 2006).

Organisational behaviour scholars agree that individual behaviour may vary systematically, depending on the circumstances and interpersonal dynamics between the people involved. For example, organisational behaviour scholars recognise the impact of cultural differences affecting the way theories, and concepts of management, might be applied in different countries (Hofstede, 1993). Cultural differences in beliefs, values, attitudes, and practices manifest in personal behaviour, whether in a social domain, or within an organisation.

This research project has investigated migrants' behaviour in the context of being exposed to a culturally foreign environment, specifically in a New Zealand workplace. Thus, understanding the behaviour of migrants in a New Zealand organisation setting is a central tenet of the research. A precursor for developing this understanding is to first have an appreciation of the individual migrant's cultural and familial origins, beliefs, values and personal attributes, all of which have a bearing on how migrants adapt and respond to the dynamics in their individual acculturative process.

There is a critical link between immigrants' acculturation and their adaptation to the host society (Berry, 1997) and thus, from an organisational perspective, management must appreciate and understand some of the acculturation dynamics migrant employees face and experience. Such understanding can be used to inform organisational policies, programmes and practices to assist migrant employees new to the New Zealand workplace to adapt to their new environment more easily, and faster (see Leong & Ward, 2011; Lu, Samaratunge & Hartel, 2011), to overcome workplace and individual cultural and social differences (Birrell & Healy, 2008; Ho, 2006). While these studies have pointed to the importance of organisational support for migrants, there are studies which have found that factors such as host language proficiency and social support (Lu, Samaratunge & Hartel, 2011; Ward et al., 2010) from friends, family and work colleagues are also critical for migrants.

Summary

This thesis is presented in a further ten chapters. Chapter 1 has introduced the background of this research, the research aim and significance, the researcher and her motivations. The two research questions have been outlined along with operational definitions. The concepts and consequences of globalisation and migration have been presented, providing a contextual background to this research, along with organisational behaviour in a New Zealand context.

Chapter 2 scopes the New Zealand environment, investigating the impact of New Zealand's immigration policies and the roles of migrants and employers in relation to economic and labour market outcomes.

A conceptual and theoretical framework underpinning this research is presented in Chapter 3. Value theory and theory on personality/personality traits provide a basis for understanding the role of cultural values, migrants' personality and traits and their impact on the individual's acculturation process and responses. Migrants' identification with the social and organisational environment is viewed through the lens of Social Identity Theory. Of significance to this research is Social Learning Theory. Social Learning Theory provides a framework for understanding how migrants absorb and learn from their acculturative experiences to moderate behaviour in a workplace environment. In concluding Chapter 3, a conceptual model is presented. The model illustrates the relationships between the theories, migrants' workplace experiences, behaviour modifications and organisational outcomes in the New Zealand environment.

Chapter 4 is presented in three sections. The first section reviews and discusses literature on the concept of acculturation, migrants' acculturation experiences, and the various strategies adopted by migrants. Then literature surrounding culture and behaviour, personal characteristics and identity is

reviewed, providing an appreciation, if not an understanding, of migrants' behaviour as they respond to and interact with others in a new cultural environment. This literature is reviewed from the perspective of how migrants respond to their new workplace environment. The chapter ends with a review of literature on workplace culture, interpersonal dynamics and organisational impact in a New Zealand context.

A hermeneutic phenomenology approach was adopted as the most appropriate methodology for this research. The research design and rationale for conducting this research are outlined in Chapter 5. It describes in detail the fieldwork methods chosen, data sources, collection procedures, and interview protocols. Ethics approval for the research was obtained from the Auckland University of Technology Ethics Committee (AUTEC) in December 2010 (see Appendix K). Ethical considerations, protocols and procedures, with respect to interview participants in the research, are described at the end of Chapter 5.

Data analysis and discussions are presented in four chapters (6, 7, 8 and 9) and preceded by an Overview. The 39 one-on-one in-depth interviews generated a large amount of data, out of which four major themes emerged. Each chapter analyses and discusses a particular theme.

- Chapter 6 Theme One: Different interpretations of respect as a cultural value.
- Chapter 7 Theme Two: Acculturation dynamics. This theme discusses and analyses how perceptions, observations and new experiences in New Zealand lend understanding and learning to migrants as part of their acculturation, and in turn how this learning informs migrants' behavioural modifications in their workplaces.

- Chapter 8 Theme Three: Interpersonal dynamics. In this theme, the focus is on communication within a New Zealand work environment. The various complexities and dynamics inherent in a culturally diverse workplace environment, affecting employees, management and the organisation, and culturally based communication styles and the importance of host-language competencies are discussed and analysed.
- Chapter 9 Theme Four: Personal and attitudinal factors. This theme discusses the migrants' personal attributes such as self-confidence and assertive behaviour.

In Chapter 10, the conclusions, together with a summary of the key findings, implications, research contributions, limitations and a list of recommendations are presented.

The thesis ends with a reflective piece from the researcher as a migrant employee in New Zealand. This is presented as Chapter 11.

New Zealand is faced with the inevitable challenges of enhancing intercultural relations (van Oudenhoven & Ward, 2013) for economic gain, social cohesion and the wellbeing of its people. On a micro level, globalisation and migration have impacted on the workplace irrevocably. In New Zealand, this research contributes to the knowledge gained from local studies on the effects of workplace diversity.

CHAPTER 2: SCOPING OF THE RESEARCH ENVIRONMENT

Chapter Overview

In this chapter, chronological research on New Zealand's migration and immigration history, policies, practices and legislation are described. Links are demonstrated between New Zealand's immigration legislation and the various reforms to meet the country's strategic economic priorities, in particular to address skills shortages. It details the sequence of events that changed from a traditional but unofficial "White New Zealand" policy to one that is primarily skills based. The effects of the New Zealand immigration reforms show rapid increases of migrants⁵ arriving into New Zealand, since the 1986/7 reforms.

Further scoping the environment for this research, the focus shifts to the role of employers and their influence on migration. Drawing on literature (Chen & Ward, 2013; Dench et al., 2006; Gottfried, 2012; McLaren & Spoonley, 2005; North, 2007; Stock, 2010a, b), this chapter ends with a discussion on how New Zealand employers perceive migrant employees.

⁵ For the purposes of this research, census figures for Chinese, Indian and Eastern Europeans are provided and discussed. Every attempt is made to include the latest statistical data post Census 2013, up to the time this thesis was submitted.

New Zealand Immigration Chronology: Selected Events 1840 – 2014⁶

1840 - 1860

The Treaty of Waitangi was a written agreement made in 1840 between the British Crown and more than 500 Maori chiefs. New Zealand became a colony of Britain; Maori became British subjects.

1852

Britain passed the New Zealand Constitution Act, which made representative government possible.

1853

New Zealand's first elections. Most Pakeha⁷ men were eligible to vote because they rented or owned property. Very few Maori could.

1854

The first meeting of members of Parliament was held in Auckland.

1860s–early 1870s

The gold rush brought an influx of migrants from Australia. A number of gold miners came from Germany, Scandinavia and other European countries. The most significant new group were the Chinese who were mostly from Guangdong province, mainland China. Virtually all were working on the Otago goldfields.

1866

New Zealand admitted its first Chinese market gardeners.

1873

The Government offered free passage to European immigrants (assisted settlers).

1874

The biggest year in the 19th century for immigration as 32,118 assisted settlers arrived.

1881

The regulation of Chinese immigration commenced with the Chinese Immigrants Act 1881. A 'poll tax'⁸ of £10 per person was introduced.

1890s

Dalmatian immigrants began arriving.

In 1896, the 'poll tax' imposed on the Chinese was increased to £100 per person.

⁶ Sources: (i) New Zealand Parliament – Immigration Chronology: Selected Events 1840-2008, downloaded 02/03/2014 (www.parliament.nz/en-nz/parl-support/research-papers/00PL...); (ii) Te Ara Encyclopedia of New Zealand, History of Immigration, downloaded 02/03/2014 ([www.teara.govt.nz/en/history-of-immigration/...](http://www.teara.govt.nz/en/history-of-immigration/))

⁷ White Europeans or Caucasians. Pakeha and Caucasian are used interchangeably in this research.

⁸ A poll tax on Chinese settlers was also levied in Australia and Canada.

1899

The Immigration Restriction Act 1899 further restricted Asiatic immigration. It prohibited the entry of immigrants who were not of British or Irish parentage, and who could not fill out an application form in English. This requirement was used to restrict entries of Chinese and Indians. Under the 1899 act, the Chinese remained subject to the 'poll tax' of £100.

1907

The Chinese Immigrants Amendment Act 1907 expressly provided that it was not lawful for any Chinese to land in New Zealand. All arrivals were subjected to an English reading test. The 'poll tax' of £100 remained.

1919

Under the Undesirable Immigrants Exclusion Act 1919, Germans and Austro-Hungarians were prohibited from entering without a licence issued by the attorney general. The act was aimed primarily at Germans, socialists and Marxists.

1920

The Immigration Restriction Amendment Act 1920 proclaimed the principle of free entry for people of British or Irish birth or descent. Prime Minister William Massey claimed the Immigration Restriction Amendment Act of 1920 was 'the result of a deep-seated sentiment on the part of a huge majority of the people of this country that this Dominion shall be what is often called a "white" New Zealand'.

In practice, the 1920 act was also used to curb the entry of other non-British people, particularly southern Europeans such as Dalmatians and Italians.

The wives and children of Indians who were permanent New Zealand residents were allowed to enter.

In the early 1920s, the government agreed that 100 permits a year would be issued to Chinese people. From 1926, entry was limited to the wives or fiancées of New Zealand-born Chinese men.

1923

From 1923, applications for naturalisation could be made to the Minister of Internal Affairs by aliens⁹ of 'good character' who had lived in New Zealand for at least three years, had 'an adequate knowledge of the English language', and did not have any 'disability'.

1931

The 1931 Immigration Restriction Amendment Act, passed during the Depression period of 1930s, prevented aliens from Europe entering New Zealand.

1934

From 1934, the 'poll tax' on Chinese immigrants was waived by the Minister of Customs. The 'poll tax' was finally repealed in 1944.

1944

⁹ Denotes non-British people

New Zealand accepted 82 adult and 755 child refugees from Poland.

1947

The Government introduced an assisted-passage scheme for British and Irish citizens.

1948

The British Nationality and New Zealand Citizenship Act 1948 gave New Zealand citizenship to all current New Zealand residents who had been either born or naturalised as British subjects.

1949-1956

The Government accepted 4,582 displaced Europeans as refugees.

The number of Dutch immigrants arriving increased from 55 in 1950 to over 2,700 as a result of an agreement with the Netherlands. By 1954, the numbers peaked at 10,583.

1956

Following an uprising in Hungary, the Government agreed to a quota of 1,000 Hungarian refugees. The quota later increased to 1,300.

1960-1961

In the early 1960s, tentative steps were taken toward a non-discriminatory immigration policy. Immigration policies were changed to allow recruitment of more skilled workers for essential industries. For the first time, the Immigration Amendment Act 1961 put British and non-British people on the same footing when they sought to enter New Zealand.

1964

The Immigration Act 1964 largely consolidated the basic structure of immigration law. All persons entering New Zealand were required to hold a permit (British, Canadian and Irish citizens were initially exempted but from 1974 also came under the permit system).

Early 1970s

In response to labour shortages, a special Samoan immigration quota was introduced. Up to 1,100 Samoans were allowed to be granted permanent residence annually. There was a record inflow of immigrants in 1973 and 1974 from the Pacific Islands.

The Trans-Tasman Travel Arrangement allowed Australian and New Zealand citizens to enter each other's countries, to visit, live, work or remain indefinitely, without having to apply for a permit.

1972-1974

In 1972, at the behest of the then Prime Minister Norman Kirk, a review of New Zealand's immigration policy was established. Kirk argued that New Zealand's future lay with Asia and the Pacific, thus New Zealand needed an immigration policy that ignored prospective migrants' race, colour and religion.

In 1974, the Government's review of immigration policy was released, so ending the unrestricted access for British immigrants. It reaffirmed free access to New Zealand by those born in the Cook Islands, Niue, and Tokelau. Western Samoa held a special place in the policy.

Australians continued to have unrestricted access.

The General Category required immigrants to be selected from traditional source countries (mostly in Europe). The selection criteria included skills and qualifications. In practice, migrants from traditional source countries – Britain and northern European countries – continued to be favoured.

In 1974, the first 112 Vietnamese refugees were accepted.

1986

The Immigration Policy Review of 1986 was the culmination of the gradual shift which had begun in the 1960s. It symbolised a major change from the earlier focus on nationality and ethnic origin as the basis for admitting immigrants. Instead of this, any person who met specified educational, business, professional, age, or asset requirements was to be admitted regardless of race or nationality. From the review came the Immigration Act 1987. This discarded source country criteria, although Australian citizens and Australian permanent residents could still enter New Zealand freely.

1990-1991

A working party was established to advise on the implementation of the Government's immigration policy. The working party's report recommendations included the replacement of the occupational priority list with a points system; introduction of tighter controls on investment by business migrants; and the establishment of a marketing section to promote New Zealand as a destination for migrants. In November, the Immigration Amendment Act 1991 came in effect.

1998

Under the Immigration Amendment Act 1998, key policy changes included pre-purchased English language training; the recognition of all work experience for General Skills Category points, and a new Investor Category to replace the Business Investor Category; and streamlined processes for investors.

2002

At the Chinese New Year celebration on 12 February 2002, Prime Minister Helen Clark issued a formal apology to the Chinese people who were subject to the 'poll tax'.¹⁰

¹⁰ Prime Minister Helen Clark made this statement: *"I wish to announce today that the government has decided to make a formal apology to those Chinese people who paid the poll tax and suffered other discrimination imposed by statute and to their descendants. With respect to the poll tax we recognise the considerable hardship it imposed and that the cost of it and the impact of other discriminatory immigration practices split families apart. Today we also express our sorrow and regret that such practices were once considered appropriate."*

2003

The General Skills Category was replaced by a Skilled Migrant Category.

2004

The Immigration Settlement Strategy was announced. This aimed to help migrants settle better by addressing issues such as access to education, health, housing and employment.

2007

The revised New Zealand Settlement Strategy was launched. This realigned the 2004 New Zealand Settlement Strategy to the Government's strategic priorities through its Call to Action for settlement.

The Active Investor Migrant Policy was introduced.

2008

Changes to the Skilled Migrant Category were introduced. The changes primarily affected the assessment of whether an applicant's job or job offer was 'skilled employment', and which qualifications were recognised.

The New Zealand-China Free Trade Agreement (FTA) aimed to make it easier for New Zealand and Chinese nationals to enter each other's country for a temporary stay related to the supply of services. The FTA provided for up to 1,800 skilled people from China to work temporarily in New Zealand at any one time, under the new policies, provided they met the requirements and had a job offer. It also provided for up to 1,000 young people from China to be granted a working holiday visa each year.

2009–2010

The Immigration Act 2009 came into effect. Its aim was to significantly modernise New Zealand's immigration laws and to provide a robust framework for the future. The Act was also aimed at improving efficiencies of immigration systems and processes. It was designed to reflect the changing trends in immigration so as to encourage visitors, students, skilled workers and new residents that New Zealand needs to grow its economy.

2013

The Immigration Amendment Bill (No. 2) passed its first reading on 21 November 2013. Under the Bill, employers who exploit migrant workers face a jail sentence of up to seven years, a fine not exceeding \$100,000, or both. Migrant employers face deportation if the offence was committed within 10 years of gaining residence. The Bill is still in the submission and debate phase, and is yet to be enacted.

Historical Background of Chinese, Indian and Eastern Europeans in New Zealand

Chinese Migrants

People of Chinese ethnicity¹¹ have been coming to New Zealand for over 140 years (Meares, Ho, Peace & Spoonley, 2010; Xue, Friesen & O'Sullivan, 2012). In the late 19th century, there were 5,000 Chinese residents in New Zealand (Meares, Ho, Peace & Spoonley, 2010). Chinese migrants were seen as 'undesirable' (see Ip, 1990, 1996, 2003a, b, c; Ip & Murphy, 2005; Ng, 2003) and legislative restrictions were introduced between 1870 and 1881 specifically to address and limit the numbers arriving in the country (Beaglehole, 2008; Ip & Pang, 2005; Ip & Murphy, 2005; Leckie, 1995; Pearson, 1990; Ward & Liu, 2012). The various legislative restrictions imposed on the Chinese included a poll tax (1881), the only ethnic minority that this was imposed upon (Ip, 1996). The tax was waived by the Minister of Customs from 1934 but it was not repealed until 1944¹².

The historic shift in New Zealand's immigration policy in 1986/7 witnessed the second major wave of Chinese migration (Bedford & Ho, 2008). A new set of criteria based on personal merit was put in place, taking preference over country-of-origin preferences. This included level of education, skills and experience (Bedford & Ho, 2008; Ip, 2003c; Meares, et. al., 2010). The new Chinese migrants came from a range of source countries, including China, Hong Kong, Malaysia, Singapore, and Taiwan. They were well-educated, skilled individuals with considerable business experience and/or investment capital (Ho & Bedford, 2006).

¹¹ Birthplace should not be confused with ethnicity (Bedford & Ho, 2008; Meares, et al., 2010).

¹² Source: (i) New Zealand Parliament – Immigration Chronology: Selected Events 1840-2008, downloaded 02/03/2014 (www.parliament.nz/en-nz/parl-support/research-papers/00PL...);

Indian Migrants

Historical records show that, albeit in very small numbers, Indians began arriving in New Zealand in the mid-1880s. In the early 20th century, Indians, particularly in the western Indian states of Gujarat and the Punjab, began leaving India at the start of the 20th century. Those who migrated to New Zealand came via other British colonies, such as Australia, Fiji and South Africa, having heard tales of economic opportunities and New Zealand's relatively relaxed immigration laws (Friesen, 2008; Leckie, 2007; Lewin, Meares, Cain, Spoonley, Peace, & Ho, 2011). As British subjects, poll tax did not apply and they were free to settle in New Zealand.

By 1920, the Indian population in New Zealand had reached 671 and they were mostly men who found employment as rural labourers and domestic workers (Leckie, 2007; Lewin et al., 2011; O'Connor, 1990). In 1920, an amendment was made to the New Zealand Immigration Restriction Act 1899. The 1920 Immigration Restriction Amendment Act had the desired effect of slowing the number of Indians arriving in New Zealand (Bernau, 2005; Lewin et al., 2011), although it allowed access for the family members of Indians who were already residing in New Zealand (see Ward & Liu, 2012). Even so, by 1956, the Indian population had reached 4,500 (Statistics New Zealand, 2011).

The number of Indian migrants remained relatively low until the mid-1980s. The immigration policy reforms of 1986/7 meant that migrants were selected based on personal merit in areas including education, skills and experience, and entrepreneurial acumen, rather than right of entry based on country of birth. Consequently, non-European migrants began arriving into New Zealand and the Indian population increased dramatically (Friesen, 2008). In the five years between 1986 and 1991, the ethnic Indian population doubled in size. The Indian population continued to increase and by 2006, there were 104,600 Indians living in New Zealand, making it the second-largest Asian ethnicity behind Chinese with 147,600 (Statistics New Zealand, 2011). Indian migrants

from countries such as the United Kingdom, South Africa and Malaysia began arriving post-2006. However, Indians from the Indian sub-continent and Fiji remained the dominant Indian migrant streams arriving in New Zealand in that period (Lewin et al., 2011).

The Indian population has a long history in Fiji¹³. They began arriving in Fiji to work on sugarcane plantations of the then British colony in the late 19th century (Friesen, Murphy & Kearns, 2005). Political unrest and instability in Fiji prompted the resident Indians to look elsewhere to relocate after the 1987 military coup in Fiji, such that until the late 1990s, Indian migrants of Fijian origin outnumbered those arriving from mainland India (Johnston, Poulsen & Forrest, 2008; Lewin et al., 2011).

Eastern European Migrants

A small number of Hungarians arrived in New Zealand in the late 1840s. Also in the 1840s, the first Poles¹⁴ arrived, prospecting for gold. During the 1860s, the kauri gum industry in New Zealand was well-established, and Eastern European migrants joined the Maori people in gum digging. This industry attracted individuals from all over the world (Bozic-Vrbancic, 2006). By the 1870s, Poles had arrived in sufficient numbers to form small enclaves in several parts of the country, with the largest community established in Taranaki. In the 20th century, Polish settlement was predominantly urban (Te Ara the Encyclopedia of New Zealand, 2006).

The first Dalmatians came to New Zealand in the 1880s (Te Ara the Encyclopedia of New Zealand, 2006). By 1924, more than 6,000 Dalmatians

¹³ People of Indian ethnicity who originated from Fiji, identify as Indo-Fijians, or Fiji Indians (Te Ara Encyclopedia of New Zealand, 2014, <http://www.teara.govt.nz/en/fijians>)

¹⁴ There were difficulties in determining the number of Poles who came to New Zealand in the 19th century because of the division of Poland between 1772 and 1795 by Prussia (a German state) and the Russian and Austrian empires. It was only after the First World War that Poland existed as an independent nation.

from Eastern Europe were registered as gum diggers in New Zealand (Bozic-Vrbancic, 2006). In the 1950s, more than 1,000 Hungarians sought refuge in New Zealand from political conditions in their home country (Te Ara Encyclopedia of New Zealand, 2006). In the 1990s, the wars in the Balkans tore Yugoslavia apart and eventually Dalmatia became part of the new country of Croatia. Migrants from this part of Europe have been known not only as Dalmatians but also as Yugoslavs and Croatians. Around 18% of New Zealand's post-war Yugoslav immigrants were displaced by the Balkan wars.

*Refugees*¹⁵

The acceptance of displaced persons from Europe was the first departure from Anglocentrism, although between 1947 and 1952 New Zealand cautiously accepted 4,600 refugees. These refugees were primarily selected on economic grounds (Binzegger, 1980). A small number of European migrants were recruited through assisted passage schemes. In 1950, an assisted immigration scheme saw New Zealand negotiating with the Netherlands government, leading to a significant increase in Dutch migration and the establishment of an annual quota for Dutch immigrants. In contrast, smaller numbers of assisted migrants were accepted from Austria, Denmark, West Germany, and Switzerland (Farmer, 1985). In the case of Southern and Eastern Europeans, migration was largely restricted to close relatives of New Zealand residents (Trlin, 1987). Similarly, inflows of Asians were largely confined to family migrants, but under quite restrictive provisions which only permitted the admission of spouses¹⁶ and dependent children of New Zealand residents. Only a limited numbers of Asians could be considered on the basis of special professional skills (Trlin, 1987).

¹⁵ Refugees are listed as a separate category in Statistics New Zealand. See http://www.stats.govt.nz/browse_for_stats/population/census_counts/review-measurement-of-ethnicity/a-question-of-ethnicity.aspx

¹⁶ The wife's dependent domicile was abolished by The New Zealand Legislation Domicile Act 1976.

The 1980s saw refugee flows becoming increasingly diverse, with important movements from Eastern Europe, particularly Poland, Czechoslovakia, and latterly Yugoslavia (Ongley & Pearson, 1995). The number of applications rose steeply from 27 to almost 1,200 between 1987 and 1991 (Wilson, 1992).

Economic hardship and political upheaval were some of the major impetuses for people to leave their country of origin and migrate to another country. The following section looks at the major causes or reasons for Chinese, Indian and Eastern Europeans who chose New Zealand as a migratory destination.

Reasons Why Chinese Have Migrated to New Zealand

Life for Chinese in mainland China was exceedingly harsh throughout the 1800s. Driven by poverty and economic hardship caused by drought and famine, overpopulation, and peasant revolts, Chinese first began arriving in New Zealand in small numbers during the 1860s from the South China province of Guangdong. They were mostly males who worked in the Otago goldfields (Ip, 2003b, c). Their intention was to return to China after reaping success from gold mining (Te Ara Encyclopedia of New Zealand, 2014, <http://www.teara.govt.nz/en/chinese>).

The population of Chinese migrants grew very slowly until 1976 when they numbered just 5,580. Restrictive legislation dating back to the 1880s, significantly the Immigration Restrictions Act 1920, separated many of them from their families in China. The act was formally abolished in 1944, allowing wives and children to reunite with their husbands and fathers in New Zealand (Meares, Ho, Peace & Spoonley, 2010).

From 1949, China was ruled as the People's Republic of China (PRC) by the repressive and totalitarian Chinese Communist Party (CCP) regime under Chairman Mao Zedong until his death in 1976. In 1980, Deng Xiaoping, who succeeded Chairman Mao as the CCP leader introduced a series of reforms to open up China for commerce and industry. Corruption, restrictions, and totalitarianism rule under the CCP provoked widespread civil unrest, leading to a violent suppression of public protests in Tiananmen Square by the PRC army in 1989¹⁷.

¹⁷ China Online Museum: Post-Mao Era 1976-1989, <http://www.chinaonlinemuseum.com/history-post-mao-era.php>

Whereas poverty and economic hardships were the key motivators in the 1880s, political conflicts and rising concerns for environment, health and well-being in the three decades from the 1980s indicated a change where lifestyle and future prospects were deemed more important. Research shows that for Chinese migrants, economic reasons were not their main motivators (Meares, et. al., 2010; Xue, Friesen & O'Sullivan, 2012). They have been motivated by a belief that New Zealand offers: (i) a better future for their children in terms of education and employment opportunities; (ii) a better lifestyle where the environment is cleaner, green, and has less pollution; (iii) a less stressful lifestyle overall; and (iv) a safe environment – many hold the perception that NZ is a safer country to live in.

Reasons Why Indians Have Migrated to New Zealand

Indians - particularly Punjabis and Gujuratis – began to enter New Zealand from the late 18th century, primarily to gain employment in the agriculture sector. At the beginning of the 20th century, due to extreme poverty and hardship, large numbers began leaving India (Friesen, 2008; Leckie, 1995; Lewin, et al., 2011; Ward & Liu, 2012; Te Ara Encyclopedia of New Zealand, 2014). An increasing number also arrived from Fiji seeking economic and personal security after a series of military coups beginning in 1987 (Friesen, 2008; Te Ara Encyclopaedia of New Zealand, 2014). The change in New Zealand's Immigration Policy 1987 coincided with a coup in Fiji in the same year, and when combined with a visa waiver in that year as well, it resulted in an influx of Indo-Fijians into New Zealand. Another attempted nationalist coup in 2000 saw another hike in Fiji Indians leaving Fiji for New Zealand (Friesen, 2008).

Research by Lewin et al (2011) reveals that from the 1980s to 2010, economic considerations were not dominant compared to other motivations. Indian migrants chose to migrate to New Zealand in the hope of enjoying a better standard of living, and for their children's education. Safety and the clean green environment also featured prominently in their motivations.

Reasons Why Eastern Europeans Have Migrated to New Zealand

Very few migrants from Eastern European countries came to New Zealand during the gold rush of the 1860s. There was little change in numbers during the rest of the 19th and early 20th centuries. The Second World War and the establishment of Communist governments disrupted the lives of millions of people in Eastern Europe. Co-operating with the International Refugee Organisation, New Zealand admitted some of these displaced persons. They came predominantly from Central and South-east Europe, and numbered between 4,000 and 5,000.

Under the Communist governments of Eastern Europe, conditions of totalitarian rule and economic hardship prevailed. This led to severe political unrest and wars from the mid-1950s to the early 1990s. After the fall of the Eastern European Communist governments, in the early 1990s, and during the wars in the Balkans (former Yugoslavia on the Balkan Peninsula), immigration from Central and South-east Europe increased significantly (Te Ara Encyclopedia of New Zealand, 2014). The shift from Communist regime toward market economy and democratic state meant that Eastern Europeans became free to migrate, with many moving to the United Kingdom and other European countries, North America, and lower numbers to Australasia. Motivated by concerns over social and political unrest, high unemployment, poverty, limited opportunities and harsh economic conditions, Eastern Europeans left, seeking social and economic freedoms (Roman, Roman & Marin, 2010).

Historically, many Chinese, Indian and Eastern Europeans left their country of origin to escape from famine, poverty and harsh economic and living conditions under totalitarian regimes. Recent migrants from the 1980s to 2010 have a different set of motivations. For Chinese, Indian and Eastern European migrants, economic prospects and political stability are not the only key motivations for them to choose New Zealand as a migratory destination. Studies indicate that especially for Chinese and Indian migrants, New Zealand offers an

attractive lifestyle and a place to build a future for their children, although the lifestyle is the main motivator for migration (Hodgson & Poot, 2010; Meares et al., 2010).

The volume and frequencies of migrants into New Zealand are directly linked to New Zealand's immigration policies and legislations – refer to pp 33 – 37). The following section is a snapshot of New Zealand immigration history – a chronology of selected events from 1840 to 2014.

Impact of New Zealand Immigration Policy Reviews from 1970s to 1980s

From a historical perspective, the policy review of 1974 was significant in New Zealand immigration practices. It effectively ended the unrestricted right of entry for British migrants and, in its place, introduced new selection criteria emphasising skills and qualifications, health, age, family size, and migrants' ability to settle (Colman & Kirk, 1974). However, a preference for "traditional source countries" and the potentially discriminatory ministerial discretion system remained in place (Brawley, 1993, pp 33-35). A subsequent major policy review held in 1986 (Burke, 1986) formally abolished national origin as a determinant in selection. One of the objectives of the reviewed immigration policy was the aim "to enrich the multicultural social fabric of New Zealand society" (Burke, 1986, p. 10). Additionally, provisions for family reunion were widened, while the selection of immigrants on occupational merits continued to be based on skills in demand according to the Occupational Priority List which was subsequently abolished in 1991 (New Zealand Immigration Service, 1991), as had been the case since the 1970s. However, there were some requirements, including demonstrated proficiency in English and the requirement for a personal interview and assessment, which continued to have the potential to disadvantage certain groups (Bedford, Farmer & Trlin, 1987).

The latter part of the 20th century saw rapid changes to immigration which effectively changed the face of the nation. New Zealand made radical changes to its immigration policies (see Beaglehole, 2007; Burke, 1986; Ward & Masgoret, 2008). The 1986 immigration review was a definitive move to a formally non-discriminatory immigration policy, where the New Zealand government opened the doors to non-traditional sources of immigration. In 1991, further changes to the immigration policy were enacted. These were designed to attract skilled and entrepreneurial migrants to come to New Zealand (New Zealand Immigration Service, 1991; Ward & Masgoret, 2008). Since then,

immigration from Asia, especially of Chinese and Indians, has grown rapidly. The Statistics New Zealand 2013 Census shows that the population is now made up of the following broad ethnic groups:

Ethnic Groups Resident in New Zealand	Residents 2013	Percentage of Residents
New Zealand European	2,425,341	57.2%
Māori	532,383	12.6%
Pacific Island	285,498	6.7%
Chinese	152,935	3.6%
Indian	140,581	3.3%
Other NZ	58,675	1.4%
East European (Bulgaria, Hungary, Poland, Slovakia, Croatia, Romania)	11,736	0.3%
Other ethnicities, and not stated or adequately described	634,899	15.1%
Total residents, 2013 Census	4,242,048	

Table 2
Ethnic Groups Resident in New Zealand

Review of Immigration Statistics

New Zealand has a population of 4.24 million as at Census 2013¹⁸ (Statistics New Zealand, 2013). From 2001 until 2013 New Zealand's population increased by 504,768 or 13.5 percent, of which 414,810 or 82.2 percent were migrants, and 89,958 or 17.8 percent were New Zealand born (of all ethnicities).

Collectively, Chinese and Indians make up 21.8% of the migrant population. As shown in Table 2 above, the 2013 census recorded the resident population of Chinese at 152,935 representing 3.6 percent of New Zealand's total usually resident population, while at 140,581, Indians represented 3.3 percent of New Zealand's total usually resident population of 4,242,048. From 2001 to 2013, the largest percentage increase (11.2 percent) of migrants arriving in New Zealand was of Indian ethnicity.

Migrants by Ethnicity and Origin by Birthplace	2001 to 2013	Percentage of Migrants
Chinese ethnicity (including China, Hong Kong, Taiwan, Singapore, Malaysia)	43,890	10.6%
Eastern Europe (including Bulgaria, Hungary, Poland, Slovakia, Romania)	2,160	0.5%
Indian ethnicity (including Fiji Indians, Malaysia)	46,284	11.2%
Pacific Islands	33,324	8.0%
United Kingdom	36,975	8.9%
Elsewhere (Europe, Africa, Middle East, Central Asia, Americas)	252,177	60.8%
Total migrants 2001 to 2013	414,810	

Table 3

Arrivals 2001 to 2013
(Statistics New Zealand, 2013)

¹⁸ Statistics New Zealand Census 2011 did not take place due to the Canterbury earthquakes. It was held in 2013 instead.

Attitudes toward Migrants

The 2013 census demonstrates an increasing ethnic diversity in New Zealand. Twenty-four per cent of the usually resident population in New Zealand was born overseas¹⁹. International migrants bring with them their cultural beliefs, traditions, practices and behaviours to their adoptive country. There are a number of studies on the attitudes of the receiving country on the effects of migration and the benefits that migrants could bring to New Zealand. Spoonley et al. (2007) conducted a postal survey of 1,118 respondents, sampled from the New Zealand electoral rolls, which found that 60 per cent were positive about immigration and multiculturalism in New Zealand.

A national study conducted by Ward and Masgoret (2008) found that 81 per cent of respondents believed that migrants' qualities – such as skills, expertise and experience – are a valuable contribution to New Zealand society. In Ward and Masgoret's study, the majority of respondents accepted and valued cultural diversity, backed up by a preference for migrants to be integrated rather than assimilated into New Zealand (Ward, 2009; Ward & Masgoret, 2008). Migrants are being given recognition for the value that they bring to the country, a central element in a socially cohesive society where diversity is accepted and valued (Ward, 2009). However, attitudes toward some groups of migrants appear to be more favourable (such as migrants from Australia, Great Britain, and South Africa) than others (in particular, the Chinese and Indian migrants) (Ward, 2009; Ward & Masgoret, 2008), reflecting an element of racial intolerance toward non-English-speaking migrants (Spoonley et al., 2007). Surveys and studies provide a clear indication that New Zealanders have a positive attitude: that different races and ethnicities, religions, and cultures are good for their country (Stuart & Ward, 2009), and draw attention to the importance of establishing and maintaining a socially cohesive society and the need to address ensuing challenges (see Ward, 2009; Ward & Liu, 2012).

¹⁹ Statistics New Zealand, 2014, <http://www.stats.govt.nz/Census/2013-census.aspx>

Immigration and the New Zealand Economy

Biculturalism

The national founding document, The Treaty of Waitangi, effectively proclaims that New Zealand is a bicultural nation inhabited by Maori and Pakeha, with equal partner status accorded to Maori, Maori culture and traditions (Thorns, Fairbairn-Dunlop & Du Plessis, 2010; Ward & Masgoret, 2008). ‘Pakeha’ is a unique Maori term to denote the early settlers – non-indigenous people – who were mainly from the United Kingdom²⁰ (Human Rights Commission, 2006). Historically, as scholastic literature reveals, the British Crown contrived to have New Zealand as a country of European settlement, along with an identity that was linked with the idea of Britishness (Leong & Ward, 2011; Murphy, 2003; Ward & Masgoret, 2008).

Scholars argued that despite the Treaty of Waitangi, New Zealand did not make advances in biculturalism until the 1970s, 1980s and 1990s, to meet the Treaty’s objectives of a genuine partnership of power and influence of two cultures (see King, Hill & Haas, 2004; O’Reilly & Wood, 1991; Sibley & Liu, 2004, 2007; Spoonley, Pearson & Macpherson, 1996). While the Treaty partnership is fundamental to understanding the New Zealand environment and the official stance on biculturalism, events occurring nationally and internationally have led to the conviction that New Zealand is *also* a multicultural nation (see Butcher, 2008; Castles, 2002; Fletcher, 1999; Ongley & Pearson, 1995; Spoonley & Butcher, 2009; Stuart, Ward, Jose & Narayanan, 2010; van Oudenhoven et al., 2006; Ward & Lin, 2005; Ward & Masgoret, 2008; Wood et al., 2006; Woolf, 2010). Therefore, New Zealand is *bicultural* and *multicultural*. It is bicultural by virtue of the founding document, Treaty of Waitangi, and New Zealand statutes, and multicultural as depicted in the New Zealand statistics²¹.

²⁰ Human Rights Commission, 2006

²¹ 2013 Census, Statistics New Zealand, 2014.

Multiculturalism and Cultural Diversity

“Our population is becoming more ethnically diverse.
Until we have good research and wider understanding, it is difficult
to develop policies that would assist their adjustment and settlement
in New Zealand.”
(Prasad, 2005, p. 4, cited in Stuart, Ward, Jose & Narayanan, 2010, p. 114)

The changes in New Zealand’s population and ethnic composition are enriching the social fabric of the nation (Burke, 1986; Statistics New Zealand, 2014; Stuart, Ward, Jose & Narayanan, 2010; van Oudenhoven, Ward, & Masgoret, 2006, Ward & Masgoret, 2008). Whilst the concept of multiculturalism has spawned vigorous scholastic discussions across the globe for many years (see Berry & Sam, 2013; Berry, Kalin, & Taylor, 1977), it is apparent, as pointed out by Prasad in his statement above, plus the evidence from the many studies on the merits of social cohesion and race relations (see Butcher, Spoonley & Trlin, 2006; Gendall, Spoonley & Trlin, 2007; Spoonley, 1990; 2007; Spoonley & Butcher, 2009; Spoonley, Gendall & Trlin, 2007; Spoonley, Peace, Butcher, & O’Neill, 2005; Spoonley, Pearson, & Macpherson, 1996), that robust research is also needed to extend the repertoire of knowledge and understanding of the impacts of cultural diversity in economic terms – in New Zealand organisations.

In the ‘Migration Trends and Outlook 2012/2013²² published in December 2013 by the Ministry of Business, Innovation and Employment (DoL, 2013), it stated the importance of immigration to New Zealand in helping to address skill shortages. Along with filling skills shortages, migrants help to build New Zealand’s workforce by bringing in capital, expertise, and international connections. The February 2011 Christchurch earthquake has contributed to the urgency in filling skills shortages in rebuilding the city, especially in the construction and engineering sectors.

²² Migration Research, Evaluation and Analysis, www.dol.govt.nz/research/migration

Skills Shortages, Skilled Migrants Category

For New Zealand, the greatest impact, however, is the legislative measures which successive governments enact in order to meet the objectives of its changing immigration. In New Zealand, the changes to immigration laws in 1986 and 1991 created an influx of skilled migrants into the country. They brought with them not only their unique skills, expertise and experience, but also a rich mix of diverse cultures, beliefs, attitudes and behaviours, ultimately impacting on New Zealand society in its social transformation, and making it one of the most culturally diverse nations in the world (Thorns, Fairbairn-Dunlop & Du Plessis, 2010). Many were from non-traditional countries such as those from Asia and Eastern Europe. The effects of this influx have not only enriched the fabric of New Zealand society but have changed the face of the New Zealand workplace especially in the main cities of Auckland and Wellington where there are more employment opportunities that match their skills and experience.

Priority Occupations/Long-term Skill Shortage Lists: 2003 to 2013

A review of the Long-term Skill Shortage Lists²³ from 2003 and 2013 shows common skills that are required in New Zealand. Table 4 below is a consolidated list.

Occupational Group	Occupation
Health	Medical specialists and technologists and technicians; general practitioners, food technologists, occupational therapists, pharmacists, psychologists, speech language therapists, veterinarians and clinicians, medical social workers, dieticians, food technologists, nurses, midwives.
Education	Early Childhood and secondary teachers, university lecturers
IT	IT specialists, software engineers, systems analysts, programmers, and technicians
Trades	Mechanics (motor), electricians, fitters and turners, cabinet makers, boat-builders, plumbers.

²³ Immigration New Zealand (www.immigration.govt.nz)

Occupational Group	Occupation
Management	Project management, R&D managers
Engineering	Structural, mechanical, geotechnical, electrical, electronics, telecommunications, transport/traffic, civil and environmental engineers, petroleum engineers, agricultural engineers.
Creative	Film animators
Horticultural	Agronomists, growers, orchard managers, crop production.
Service and Sales	Hospitality workers, chefs
Construction	Construction project managers (roading and infrastructure), quantity surveyors, surveyors (land).

Table 4

Priority Occupations/Long-term Skill Shortage
(Source: Immigration New Zealand, 2014)

Occupations of Migrants

Early arrivals in New Zealand mostly did manual work such as gold prospecting, flax work, drain digging, scrub cutting, and road building, or ran small businesses such as fruit and vegetable shops, laundries, commodity stores, market gardening, and even dairy farming. Migrants arriving over the past few decades (from the 1980s) however, typically are as stated, for Indians, “generally well-educated professionals or business people with internationally transferable skills”. This is due to New Zealand’s immigration policies requiring that migrants will only be permitted to reside in New Zealand if they have adequate education and a vocation within the skills shortages list, example Table 4 above. Migrants’ higher education and vocational levels are consistent with the common aspiration in developing countries, including Eastern Europe, India and China, to enjoy higher living standards than previous generations. Chinese children have been encouraged to train for a ‘secure’ profession such as doctors, lawyers, accountants, engineers and architects.²⁴ That is fairly typical of Eastern European immigrants also.

²⁴ Te Ara Encyclopedia of New Zealand, 2014

As can be seen from figures from the 2006²⁵ census below (Table 5) the distribution of occupational category numbers by percentage of Chinese and Indian immigrants are mostly very similar, and indeed similar to All NZ residents (the main exceptions being immigrants are not as highly represented among managers, and are more highly represented among sales workers). Similar data has not been located for Eastern Europeans but anecdotal reports are they too are mostly highly educated and skilled.

2006 Census, Occupations Classified by ANZSCO06 V1.0)	Chinese immigrants		Indian immigrants		All NZ Residents	
	Overseas born	Occupation %	Overseas born	Occupation %	All	Occupation %
Managers and professionals						
Managers (incl farmers etc)	7,761	16.2%	6,675	15.0%	340,521	18.2%
Professionals (incl teachers & health)	10,008	20.9%	9,525	21.4%	374,340	20.0%
	17,769	37.2%	16,200	36.4%	714,861	38.2%
Clerical, service, and sales						
Clerical and administrative workers	5,253	11.0%	6,129	13.8%	240,798	12.9%
Community and personal service workers	3,906	8.2%	2,832	6.4%	156,465	8.4%
Sales workers	6,849	14.3%	7,290	16.4%	186,060	9.9%
	16,008	33.5%	16,251	36.5%	583,323	31.1%
Technical, trades, semi-skilled						
Technicians and trades workers	6,096	12.7%	5,013	11.3%	241,848	12.9%
Machinery operators and drivers	2,157	4.5%	3,066	6.9%	114,321	6.1%
Labourers (incl cleaners, etc)	5,790	12.1%	3,993	9.0%	219,000	11.7%
	14,043	29.4%	12,072	27.1%	575,169	30.7%
Total stated	47,820	100.0%	44,523	100.0%	1,873,353	100.0%

Table 5
Occupation Classifications of Immigrants, and
All New Zealand Residents
(Statistics New Zealand 2006 Census – from Tables 26 & 30)

²⁵ 2013 census data for occupations has yet to be published as of 17 May 2014.

Immigration has impacted New Zealand in fundamental ways – demographically, socially, environmentally and economically. Migrants bring a diversity of ethnicities, cultures, beliefs, practices, experiences, and perspectives. Differences can generate new and creative ideas for innovation and for doing things in different ways. In economic terms, migrants help to relieve skill shortages in urban and rural areas (Hodgson & Poot, 2010). Socially, New Zealand is enriched by the diversity of migrants, languages, cultural rituals, customs, beliefs, practices and food.

Migration generates international trade in goods and services and other interactions between New Zealand and the home countries of migrants, because significant immigration can create a demand for goods and services from their home country (see Genc et al., 2010; Hodgson & Poot, 2010). Research has shown that inward migration stimulates New Zealand imports more than exports. This is termed the ‘home bias in preferences’ effect (Hodgson & Poot, 2010, p. 29).

However, where migrant numbers are substantial, migrants may start producing home-country products and services in New Zealand, and a fall in imports from migrants’ home countries follows (see Bryant et al., 2004; Hodgson & Poot, 2010). Transaction costs of trade between New Zealand and migrants’ home countries are lowered due to migrants having local knowledge and contacts, markets, business practices, and export-import legislation, and can communicate in the same language, thus facilitating trade between the countries. Migrants who send remittances back to their home countries have an indirect impact on international trade. This is because the remittances received might be used to make purchases imported from other countries (Hodgson & Poot, 2010).

Law et al (2009) estimates the impact of migration on tourism exports (visitor arrivals into New Zealand) and has found that tourism has a strong relationship with international migration. Friends and family of migrants visit New Zealand as tourists, and tourism in itself may trigger subsequent migration.

Research has also shown evidence of economies of scale and investment-induced productivity growth that were aligned with the growth in migrant numbers to New Zealand. There is evidence of lower consumer prices, improved fiscal balance, and expansion in international trade (Hodgson & Poot, 2010).

Employers' Role and Influence on Migration

Migration literature generally focusses on migrant experiences and outcomes.

The role and influence of employers has received relatively little focus.

Researchers and the government have begun to realise that employers have a pivotal role in improving labour market outcomes of migrants, and subsequently impacting positively on the New Zealand economy. New Zealand's Ministry of Business, Innovation & Employment (MBIE) commissioned and released a report in April 2013 on the Employers' Role and Influence in Migration. The Ministry's mandate is the development and delivery of policy, services, advice and regulation, all of which are aimed at supporting economic growth, prosperity and well-being for the people of New Zealand. The report provided an overview of research into employers' roles and influence in the employment of migrant workers in 17 countries – New Zealand, Australia, Belgium, Canada, Denmark, Finland, France, Germany, Greece, Ireland, the Netherlands, Norway, Spain, Sweden, Switzerland, UK, and USA (Chen & Ward, 2013).

Just as employers have opened up recruitment for migrants, workers have become more global in being attracted to the opportunities to work and live in other countries. Often, this is in response to particular shortages or growth in the number of workers needed in different employment sectors, for example health, in response to New Zealand's aging population, construction, in response to economic and population expansion, and temporary employment, to fit the seasonal patterns of horticulture and tourism (Chen & Ward, 2013).

Skill shortages tend to be found in occupations and sectors such as medicine, science, engineering and information technology where the nature of the work demands high levels of education and experience – refer to Table 4 'Priority Occupations/Long-term Skill Shortage' list (p. 45). People with such levels of education and experience are highly mobile, and, in effect, they represent a global pool of talent for international recruitment. The key driver for an employer

is to access relevant skills and intellectual property to address these shortages in their business for domestic and international competitiveness. Where such shortages are unable to be filled domestically, employers would necessarily look offshore and compete for the international pool of talent (Chen & Ward, 2013).

New Zealand Employers' Perspective on Migrant Employees

Previous studies have found that employers in New Zealand often cited migrants' skills as the most important attribute. Migrants with personal qualities and other positive attributes are especially sought after by prospective employers (Chen & Ward, 2013). For example, a New Zealand study, consisting of three surveys conducted with employers in industry sectors spanning health, engineering, building and construction, hospitality and tourism, boat building, financial services, manufacturing and information technology, found that migrants' strong work ethics were also valued as a key attribute (McLaren & Spoonley, 2005). In a UK study, employers valued migrants for their dependability and reliability, higher output due to willingness to work longer hours (in order to earn extra income), lower absenteeism and staff turnover (Dench et al., 2006). However, studies have shown that over a period of acculturation, this positive work attitude might shift, as migrants become more aware of their rights as employees, and start asserting their rights in their work environment (see Chen & Ward, 2013). Further New Zealand studies have found that employers appreciate migrants' language skills (English and the language(s) in the migrants' home countries), overseas experience, contacts, international perspective and knowledge of overseas markets. The ability to communicate in the language of their home countries is a bonus for many employers (North, 2007; Podsiadlowski, 2007).

Amongst all migrants' positive attributes, studies have shown that employers place a high emphasis on migrants' command of the English language, regarded widely as the national language, and used in commerce and industry in New Zealand. In the studies, employers have identified English language difficulties as a determinant of whether migrants are employed or not (see Chen & Ward, 2013; Dench et al., 2006; North, 2007; Stock, 2010a, b). Employers in North's study stated that migrants' English language difficulties were not unique to migrants only, for employers found that

some of their local staff had low language skills too (North, 2007). Migrants' language difficulties may contribute to slow or ineffective integration into the wider workplace. In instances where migrants choose to mix with their own ethnicities and speak in their native languages or dialects, migrants may inadvertently create ethnic enclaves and, in doing so, effectively alienate themselves from the rest of the workforce (Chen & Ward, 2013; Dench et al., 2006).

In one New Zealand study, 18 interviews were conducted with employers, human resource managers, recruitment agencies and service providers. This study found that there are New Zealand employers who hold negative perceptions of migrants and thus are hesitant to, or reluctant to, employ them (Podsiadlowski, 2007). Field studies found that migrants with foreign-sounding names could be discriminated against. This discrimination, whether conscious or subconscious, exists (Chen & Ward, 2013). While some negative sentiments exist, and are not unique to New Zealand, the recent community surveys in New Zealand - conducted in 2009 and 2010 - actually showed more tolerance and a generally positive view of migrants and immigration (see Chen & Ward, 2013; Gottfried, 2012).

Chen and Ward (2013) report that migrant workers may experience various obstacles to their acculturation into the New Zealand workplace, and that a considerable number of employers are dependent on skilled migrants to fill job vacancies, and it is surprising that a relatively low number of employers provide additional support to migrants. A survey of employers found that only larger businesses with better resources were more inclined to make organisational changes to facilitate and accommodate migrants (North, 2007; Stock, 2010a, b). Better resourced employers with a relatively large proportion of migrant workers are more likely to provide additional support in areas where gaps such as inadequate communication skills, and inter-cultural understandings and training (Chen & Ward, 2013) exist.

Summary

This chapter has scanned the research environment in relation to New Zealand's immigration practices over the last three centuries. A chronology of immigration history spanning three centuries has shown the numerous policies and reforms which led to the abolishment of the traditional practice of a "White New Zealand" policy which favoured people of British origins. In its place is a new set of criteria which is primarily skills based, designed to meet skill shortages in New Zealand. Migrants, including Chinese, Indian, and Eastern Europeans, make a positive contribution to the economic outcomes in New Zealand. Immigration stimulates imports and exports.

An increase in migrant numbers results in a larger economy where new products and services are generated to meet demand; international trade increases; trade contacts expand and export-market opportunities increase (see Hodgson & Poot 2010). Employers play a significant role in shaping and influencing the economic outcomes for the country, through active involvement in the labour market outcomes for migrants in New Zealand.

CHAPTER 3: CONCEPTUAL AND THEORETICAL FRAMEWORK

Chapter Overview

Studies on culture, cultural values, personal values, personality and self-image, self-identity and self-esteem are interwoven. In this chapter, a theoretical framework is established to address two research questions: (1) What are the key acculturative dynamics encountered by the migrants in their New Zealand workplaces? (2) How have these encounters and migrants' responses informed and impacted on individual learning and behaviour in the New Zealand workplace?

I discuss the conceptual and theoretical frameworks which underpin this research, beginning with value theory (see Schwartz, 1999) and relating this theory to personality (see Roccas, Sagiv, Schwartz, & Knafo, 2002), and its related openness to experience (see Barry & Stewart, 1997). This is followed by social identity theory (see Tajfel & Turner, 1979; 1985; 1986), relating it to culture and a person's sense of identity within a social and workplace environment (see Ward, Fox, Wilson, Stuart, & Kus, 2010). In concluding this chapter, I discuss social learning theory (see Bandura, 1971) and relate this to migrants' behavioural modifications from observing and learning different behaviour in their new environment. According to social learning theory, learning has to occur before a behaviour is performed (Bandura, 1971).

Value Theory

The value theory developed by Schwartz (1992; 1999) defined values as desirable, trans-situation goals that could change in their importance as guiding principles in people's lives. Values are different from goals because the latter are specific (Emmons, 1989; King, 1995; Roberts & Robins, 2001; Roccas, Sagiv, Schwartz & Knafo, 2002; Schwartz, 1999; Winnel, 1987). Values refer to what people consider important, and are usually used to justify choices or actions, legitimacy or worthiness (Roccas, Sagiv, Schwartz & Knafo, 2002). Cultural values are cognitive representations of inherently desirable, abstract ideas and goals desirable in a society (Roccas, Sagiv, Schwartz & Knafo, 2002; Rokeach, 1973; Schwartz, 1992; Williams, 1970), and are motivational (Blisky, 1998; Emmons, 1989; King, 1995; McClelland, 1985; Roberts & Robins, 2001; Rohan, 2000; Seligman, Olson, & Zanna, 1996; Winnel, 1987). As ideals, values serve as guides for self-regulation (Carver & Scheier, 1981; Kluger & DeNisi, 1996).

Personality/Traits Theory

Values are closely linked to personality and behaviour. External influences, such as a person's cultural roots, will also impact on an individual's personality (Roccas, Sagiv, Schwartz, & Knafo, 2002). People will generally behave in ways that are consistent with their values (Rokeach, 1973; Schwartz, 1996), for example valuing conformity which fosters compliance rather than unconventional behaviour. Discrepancies are addressed when people strive to reduce discrepancies or clashes between their values and behaviour, by behaviour modification (Carver & Scheier, 1981; Kluger & DeNisi, 1996). The Five-Factor Model (FFM) can be useful in predicting individual differences and behaviours in numerous settings including organisational ones (Barrick & Mount, 1991; 1996; Barry & Stewart, 1997; Costa, 1991; McCrae & Costa, 1991; Mount & Barrick, 1995).

The FFM describes five basic personality traits – Neuroticism, Openness to Experience, Extraversion, Agreeableness, and Conscientiousness. An individual's personality has an enduring impact on interpersonal interaction outcomes. The factor "openness to experience" refers to a person's propensity to tolerate, explore, and accept unfamiliar ideas and experiences, and has a direct connection to a person's attitude and beliefs (see Ekehammar & Akrami, 2003; Gendlin, 1962, 1978; McCrae & Costa, 1987; Roccas, Sagiv, Schwartz & Knafo, 2002).

Of the five personality traits, "openness to experience" is the focus in relation to this research. In a diverse workplace, people who have high levels of "openness to experience" tend to display more positive attitudes and appreciation toward others who are culturally different from them (Flynn, 2005; Homan et al., 2008; Roccas, Sagiv, Schwartz & Knafo, 2002). For migrants, the personality trait "openness to experience" is a good indicator of how readily and quickly migrants work through their adaptation process. Openness is defined as a person's internal posture that is receptive to new information and it is this disposition that

enables migrants to minimise their resistance and maximise their willingness to accept, and value, the new and changed circumstances, and to perceive and interpret various events and situations in the new environment as they occur (see Homan et al., 2008).

Relevant research (see Birman, 1994; Padilla & Perez, 2003) has reported that individual differences and personality characteristics facilitate or retard acculturation. According to Padilla and Perez (2003), the choice to acculturate is related to migrants' personality characteristics such as assertiveness, likeability, sociability, extroversion, and ego control, as well as differences in the person's attitude, risk-taking and ability to tolerate stress and anxiety. Tolerance for ambiguity relates to how a person responds to new, uncertain, and unpredictable intercultural experiences. Migrants who have the motivation and personal attributes to embrace the challenges of a new environment tend to adapt quickly to changing demands (see Lustig & Koester, 1996). Thus, migrants with a strong and open personality disposition are more likely to face challenges successfully and are better equipped to develop communication competence. In so doing, they facilitate their own intercultural transformation and growth while they go through the adaptive process (Kim, 1994). Conversely, individuals lacking such qualities will experience a slower adaptive journey, thereby self-imposing psychological barriers to their own cross-cultural adaptation process (Hettinga, 1979).

Social Identity Theory (SIT)

Culture provides a people with a particular sense of identity (see Harris & Moran, 1991). Identity refers to the fixed, static and mutually exclusive 'traits' which individuals possess (see Mirchandani & Butler, 2006). A person's identity, in relation to his or her social environment, is connected to his or her cultural roots, values, personal characteristics, depth of education, experience and length of exposure to interactions with differing/divergent groups of people.

Social Identity Theory (SIT) was developed principally by Henri Tajfel (1978, 1981; Tajfel & Turner, 1979; 1985; 1986) and John Turner (1975, 1982, 1984, 1985). It is said that SIT originally grew out of the discipline of social psychology, highlighting the relationships between migrant groups and the dominant group in the host society (see van Oudenhoven, Ward, & Masgoret, 2006). Within the framework of social identity, people tend to self-classify, define and locate themselves into various categories in the social environment, for example gender, age, education or religious affiliations (see Ashforth & Mael, 1989; Turner et al., 1994). SIT offers a socio-psychological perspective on organisational identification in the management discipline of organisational behaviour (Ashforth & Mael, 1989; Ward, Fox, Wilson, Stuart, & Kus, 2010). In relation to this research, SIT offers a pertinent perspective in the study of interpersonal and intergroup processes and dynamics between migrants in their New Zealand workplaces and the society at large (see van Oudenhoven, Ward, & Masgoret, 2006), and their sense of belonging to their workgroups and organisation (Ward et al., 2010).

Central to SIT is a person's self-concept, and perception of whether or not they belong in the social, and organisational, environment (Ashforth & Mael, 1989; Stryker & Serpe, 1982; Tajfel & Turner, 1985; Turner, 1982), the key features being social categorisation and comparison in relation to perceptions of membership (see van Oudenhoven, Ward, & Masgoret, 2006). The SIT framework provides that individuals have an inherent need for positive

distinctiveness and this influences their sense of well-being and behaviour when participating in their in-group membership (Leong, 2008; Sam & Berry, 2010; Tajfel & Turner, 1986). Within the context of acculturation, SIT refers to how groups and individuals define their identity in terms of their relations to the members of their own ethnic group, work group, as well as the greater society in their acculturation process (see Phinney, 1990; Sam & Berry, 2010).

According to Ashforth and Mael (1989), self-concept is comprised of personal identity encompassing unique personal characteristics such as physiological attributes and psychological traits. Social identity, on the other hand, is the perception of oneness, a sense of belonging to a human aggregate (Ashford & Mael, 1989; Stryker & Serpe, 1982; Turner, 1982). Therefore, to identify with a social or work group, an individual needs to perceive that he or she is psychologically connected with the values, actions – successes and failures – and behaviour of that group (see Ashforth & Mael, 1989; Brown, 1986; Gammons, 1986; Tajfel, 1982; Turner, 1981). However, the notion of fixed social identities has been rejected by some scholars. For instance, Brickson (2000) says that the concept of identity is complex, multi-faceted, dynamic and influenced by multiple forces, whereas Anthias (2002a, b) states that identity is constructed situationally, and contextually.

Furthermore, individuals may comprise many social identities (Anthias, 2002a, b). Other studies indicate that a person's identity is modified due to an accumulation of learning and experience from the environment, adapting values and behaviours to match the situation or environment (see Bandura, 1971; Bourdieu, 1972; Holland & Gottfredson, 1976; Kohn & Schooler, 1983; Markus & Kitayama, 1994; Prasad, Pringle & Konrad, 2006; Reicher & Wetherell, 1987; Roccas, Sagiv, Schwartz & Knafo, 2002; Rohan, 2000; Rokeach, 1973; Schwartz, 1992; Tajfel, 1982; Turner, 1987; Turner, Hogg, Oakes, Reicher & Wetherell, 1987). This research has found that

migrant participants adopted new behaviours or moderated their behaviour, as indeed I did, in response to new experiences in the context of the New Zealand workplace.

In an organisation, social identification enhances feelings of loyalty and oneness with the organisation, spurring the individual to engage in activities congruent with the identity, to view himself or herself as an exemplar of the group (see Ashforth & Mael, 1989). This can be extrapolated to extend to work teams, and as stated by Turner (1982), “social identity is the cognitive mechanism which makes group behaviour possible” (p. 21). Organisational identification is the “process by which the goals of the organisation and those of the individual become increasingly integrated and congruent” (Hall et al., 1970, pp. 176-177). Other scholars described organisational identification as shared characteristics, loyalty, and solidarity and affiliation (see O’Reilly & Chatman, 1986; Pathen, 1970).

In summary, SIT relates to a person’s sense of identity and belonging in the social environment where they are situated. At the organisational level, a person’s social identity may be derived from his or her work group, and the identification can be moderated over time. SIT is applied to the study of migrants’ adaptability in the social and work environment as they make adjustments to their self-concept resulting from their learning and adapting to a new environment.

Social Learning Theory (SLT)

Early personality doctrines deemed that behaviour was driven by different motivators, needs and impulses, which are often unconscious (Bandura, 1971, 1977; Postman & Sassenrath, 1961). A major criticism of this theory is that it disregarded the complexity of responsiveness toward different situations, different people, at different times and in different social roles. Bandura (1971, 1977) stated that from a social learning perspective, people are neither driven by inner forces nor buffeted helplessly by environmental influences. Rather, it is a continuous reciprocal interaction between behaviour and its controlling conditions. Bandura (1971, 1977) stated that people are capable of controlling their own behaviour by managing the stimulus determinants of any given activity, thus producing consequences which they value for their own actions.

According to SLT, behaviour can be acquired through direct experiences. Through exploratory activities, successful modes of behaviour are selected and reinforced (Bandura, 1971, 1977). Within the framework of SLT, reinforcement serves informative and incentive-motivation functions which then serve as guides for future actions (Bandura, 1971, 1977; Dulany & O'Connell, 1963). Where the action outcomes are valued, people are likely to change their behaviour in the reinforced direction. On the contrary, the consequences of actions which are de-valued could elicit an oppositional behavioural response (Bandura, 1971, 1977). Reinforcement is a powerful technique for regulating learned behaviours (Bandura, 1971, 1977). Behaviours can be shaped by using positive- and negative-style motivators with rewarding or punishing consequences.

According to SLT, behaviour is learned before it is performed. Learning occurs either deliberately or inadvertently, through the influence of examples of behaviour observed. Observational learning and long-term retention of modelled contents involve verbal coding of observed events as cognitive processes that regulate behaviour are primarily verbal (Bandura, 1971, 1977). When positive

incentives are provided, observational learning, which previously remained unexpressed, is promptly translated into action (Bandura, 1965, 1971, 1977).

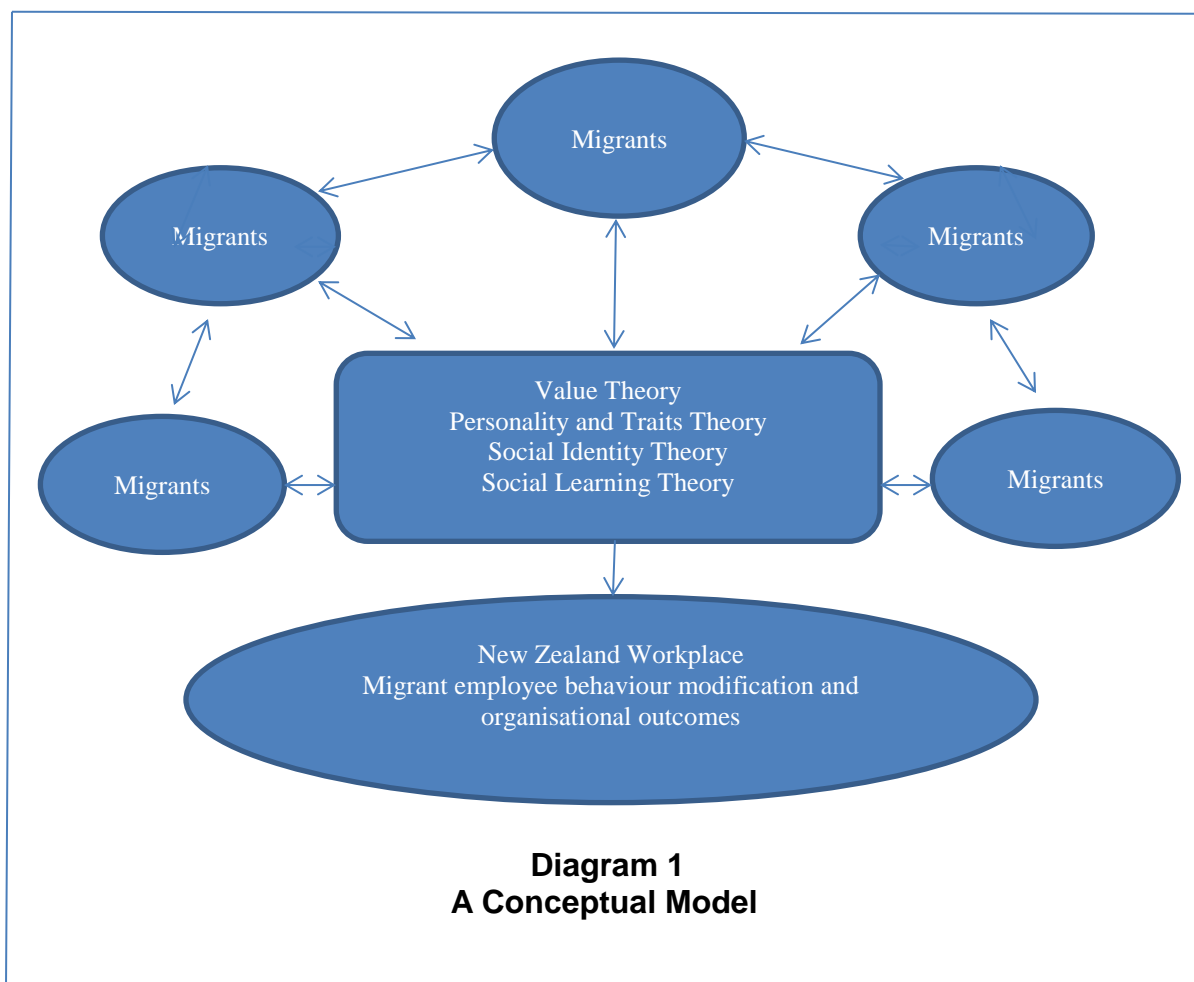
In SLT, behaviour is regulated not only by directly experienced and anticipated consequences, but also by vicarious reinforcement. Vicarious reinforcement is defined as a change in the behaviour of observers resulting from seeing the response consequences of others (Bandura, 1971, p. 24). In vicarious learning and reinforcement, the behaviour of others can be viewed as affective social cues and reference standards for the observer, where others' actions were sanctioned, rewarded, punished, ridiculed, or ignored. The emotional responses of other people conveyed through verbal or non-verbal behaviour can arouse strong emotional reactions in observers (Bandura, 1971).

Bandura (1971) argued that people's behaviour was not solely at the mercy of situational influences; rather, behaviour was extensively self-regulated by self-produced consequences resulting from self-imposed demands. When people are rewarded socially or materially for behaviour that they de-value, devastating self-imposed punishment in the form of self-contempt could result. In such a situation, people are likely to justify the disliked actions to lessen the erosion of self-respect through convincing themselves that the end result justifies the means, for example, survival in a foreign environment, job security or career advancement.

SLT is a fusion of cognitive and behavioural learning theories (see Bandura, 1977; Hilgard & Bower, 1975). A number of scholars posited that SLT is superior in its usefulness in understanding organisational behaviour (Davis & Luthans, 1980; Hilgard & Bower, 1975; Swenson, 1980). Other scholars say that SLT not only integrates cognitive and behavioural theories, it also includes motivational aspects within the concept of self-efficacy. SLT covers how individuals learn, through observation and experience, and their motivations for learning (see Bandura, 1977; Black & Mendenhall, 1990; Noe, 1986).

A Conceptual Model

A conceptual model (see Diagram 1 below) is developed for this research. Migrants' cultural and personal values, personality, sense of identity, and learning in the social and organisational environment are presented as moderating variables. These variables are discussed within a framework encompassing value theory, personality and traits, social identity theory and social learning theory.



Summary

The Value Theory developed by Schwartz (1992) defined values as guiding principles in people's lives, subject to modifications in response to new and different situations or environments. In Personality/Trait Theory, the Five-Factor Model (FFM) is a dominant approach for representing the human trait/personality structure, and is used to predict individual differences and behaviour in different settings (Costa, 1991). An individual's identity in relation to his or her social environment is connected to his or her cultural roots, values, and personal characteristics. The concept of identity is complex, with some scholars claiming that it is fixed while others argue that a person could have several social identities.

Social Identity Theory (SIT) is about how a person identifies himself or herself in their social environment, and with the people they come in contact with. According to SIT, learning occurs through observation and experience (see Bandura, 1977).

SIT and Social Learning theory (SLT) are significant to this research but SLT is considered to have the most relevance since SLT's theoretical framework is centred on how individuals learn and apply their learning in a social context.

In this chapter, I have established the conceptual and theoretical framework that underpins this research (Diagram 1), addressing the two research questions: (1) What are the key acculturative dynamics encountered by the migrants in their New Zealand workplaces? (2) How have these encounters and migrants' responses informed and impacted on individual learning and behaviour in the New Zealand workplace?

CHAPTER 4: LITERATURE REVIEW

Chapter Overview

We are in a global era of increasing international mobility and integration, migration and intercultural contact (Poot, 2010; Sam & Berry, 2010; Sanderson, 2009). The effects of globalisation have had particular impact on migrant-receiving nations such as New Zealand, Australia, Canada and the USA.

Following on from Chapter 2, in which the research environment was scoped, this chapter reviews the existing literature on acculturation and migrants' experiences. There are three sections in this chapter. In Section I, the literature on acculturation is reviewed. This section shows that acculturation has generated vast scholarly interest. The scope of acculturation studies is wide-ranging, covering concepts, definitions, meanings, processes, psychological and emotional effects, and strategies and their outcomes. Berry's two-dimensional model of four acculturative strategies and their applicability are reviewed in depth (Berry, 1997). The literature on cultural values and their relationship to migrants' acculturation experiences are reviewed.

In Section II, the literature on culture, cultural values, personal values, personality and identity is reviewed. In this section, the literature reviewed paves the understanding of the enduring nature of culture and values, and their relatedness to people's attitude, beliefs, thoughts and behaviour. Studies reveal that there is a multitude of conceptualisations, definitions and interpretations of culture. In a number of studies, learning is singled out as an important element in culture (see Berry, 2004; Hofstede, 2001; Lustig & Koester, 1996; McLaren, 1998). Studies show that culture lays the foundations which provide meaning, purpose, and direction for people. The literature reviewed show that culture is complex and abstract. Scholars argued on the importance of understanding different cultural values, and their relatedness to personal values, personality and identity, in terms of understanding migrants' workplace behaviour.

Workplace diversity has received wide interest and generated substantial academic literature.

In the last section, Section III, the literature on diversity, in particular workplace diversity, is reviewed, starting with the concepts and definitions. There are studies which discuss the merits of cultural diversity, and the impact on workplace culture in New Zealand. There are numerous studies on the positive and negative organisational impacts, and the arguments put forth for the business case for valuing diversity (see Alesina & La Farrara, 2005; Amaram, 2007; McLeod, Lobel & Cox, 1996; Reece, Brandt, & Howie, 2011). The implications for managing diversity and diversity training are found in many studies (see Black & Mendenhall, 1990; Cox, 1993; Cox & Blake, 1991; Houkamau & Boxall, 2011; Keller, 2001; Kirton & Greene, 2005; Milliken & Martins, 1996; Proudford & Nkomo, 2006; Reece, Brandt, & Howie, 2011; Shen et al., 2009; Thomas, 1999; Thomas & Ely, 2001).

Section I:

Acculturation

Migration and acculturation have been researched across a wide range of disciplines including sociology, psychology, political science, commerce and industry, and management. The processes and effects of international migration and increasing cultural diversity within nations spur a growing need to understand social and demographic changes as well as inter-cultural relations (see van Oudenhoven & Ward, 2013). Berry (1997) asserts that immigration results in people of various cultural backgrounds living together in a diverse society, a society where cultural groups do not have equal power and influences numerically, economically, or politically. Unequal power and influences could have consequential effects on migrants' relations with members of the host societies, and thus they will have an impact on how well migrants acculturate in the host society (van Oudenhoven & Ward, 2013). Cross-cultural psychology studies on the processes and effects of acculturation on migrants indicate that the longer-term psychological consequences of migrants' acculturation are highly dependent on the personal as well as social variables that reside in the host society (Berry, 1997).

In migrant-receiving New Zealand, immigration and acculturation-related studies contribute significantly to the understanding of the complexities and processes of acculturation for migrants. Social-culture studies include discrimination, racism, ethnic/race relations, social identity, ethno-cultural conflict, and attitudes of New Zealanders toward migrants, and also the role of mass media (see Chen & Ward, 2013; Collie, Kindon, Liu, & Podsiadlowski, 2010; Gendall, Spoonley & Trlin, 2007; Ip & Murphy, 2005; Ip & Pang, 2005; Leong, 2008; Lewin, Meares, Cain, Spoonley, Peace, & Ho, 2011; McLaren & Spoonley, 2005; Meares, Ho, Peace & Spoonley, 2010; Sibley & Liu, 2004, 2007; Spoonley & Butcher, 2009; Stuart, Ward, Jose & Narayanan, 2010; Ward, 2013; Ward & Liu, 2012; Ward & Masgoret, 2008).

The concept of 'acculturation' has attracted the interest of numerous scholars over many decades. The scope of the studies is wide ranging, reflecting the many aspects and complexities which acculturation entails. The literature is multi-disciplinary, covering studies from socio-cultural, psychological, management and public policy perspectives. There are propositions, discussions and critiques on acculturation concepts, models, strategies and initiatives.

Acculturation is used as a generic term to depict a variety of processes and outcomes affecting participants in the acculturation process (Sam & Berry, 2010), and has been described as a dynamic construct in many studies (see Andreouli, 2013; Benet-Martinez, Leu, Lee, & Morris, 2002; LaFromboise, Coleman, & Gerton, 1993; Lechuga, 2008; Marian & Kaushanskaya, 2004; Ross, Xun, & Wilson, 2002; Verkuyten & Pouliasi, 2002). Outcomes include psychological and socio-cultural adaptations or adjustments.

The concept of 'psychological acculturation' was introduced by Graves (1967, cited in Berry, 2005). Psychological acculturation refers to changes, in varying degrees, in an individual who is a participant in a culture contact situation, wherein the person is subjected to the influences of the external or new culture (Graves, 1967). Changes resulting from psychological acculturation are likely to impact on a person's behaviour (see Ward, 2001; Ward, Bochner, & Furnham, 2001), the study of which is particularly relevant to the understanding of migrants' behaviour in the workplace. As psychological acculturation affects all parties in a multicultural contact situation, changes also affect migrants' co-workers, supervisors, and/or managers, those who are in continuous first-hand contact in the same workplace, adjusting to each other's work behaviour, way of thinking and approach to problem-solving. According to Berry (1992, 2005), these mutual adaptations could take place rather easily, through processes of culture shedding and culture learning; other times they could be fraught with

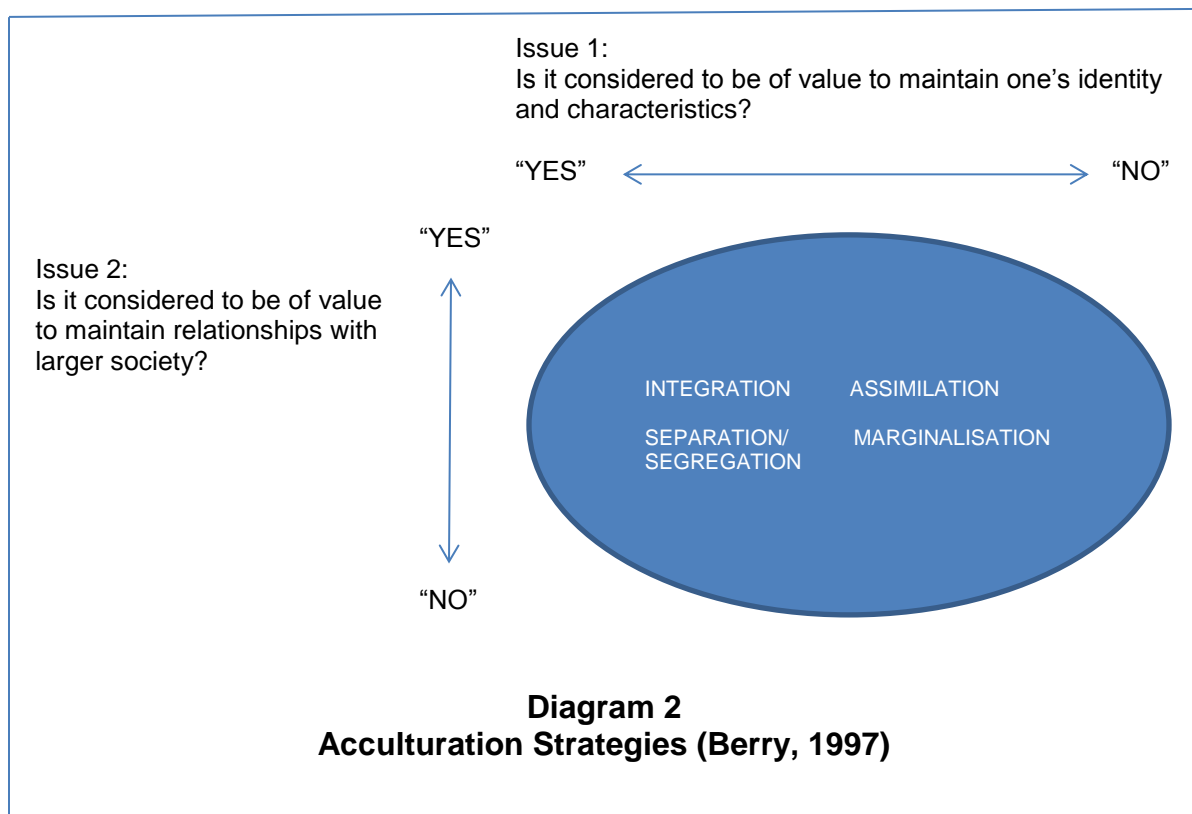
misunderstandings and misinterpretations, giving rise to intercultural conflict and acculturative stress.

Acculturation refers to (1) a process of culture change whereby individuals incorporate beliefs, behaviours, and values from the new host culture into the context of beliefs, behaviours and values of the native culture (Constantine et al., 2004, in reference to Berry, 1980, 2003, 2008; Noh & Kaspar, 2003), or (2) a process of acquiring a second culture (Callister, Didham & Potter, 2005).

Acculturation is a process of cultural and psychological change that comes about following a meeting between cultures (see Sam & Berry, 2010). Some scholars have asserted that acculturation is an on-going dual process which involves cultural and psychological change as a product of contact between two or more different cultural groups and their individual members (see Berry, 2005, 2008; van Oudenhoven et al., 2006; Sam & Berry, 2010; Triandis, 1994). Other studies have identified that the acculturation process involves different levels of modification, survival, adaptation, domination, resistance, and experiences of acculturative stress (Berry, 1998, 2006; Nwadiora & McAdoo, 1996; Thomas, 2006). Research has also shown that the process of acculturation is influenced by the nature of the host society (Berry, 2005; Berry et al., 1987), the consequences of which can have a direct impact on migrants' wellbeing (Mak & Nesdale, 2001; Ward & Kennedy, 1994).

In the field of acculturation studies, Berry has been acknowledged by some scholars as a pioneer (Ward, 2008), a leading acculturation theorist (Ward, 2013; Ward & Kus, 2012) in contemporary approaches to acculturation studies, with publications from 1970 to 2013. Berry's (1970, 1974, 1980, 1992, 1997, 2005) two-dimensional model of four acculturative strategies has often been cited in academic literature. In Berry's, and Berry and his colleagues' studies (see Berry & Sabatier, 2011; Berry & Kalin, 1995; Berry, Kim, Power, Young, & Bujaki, 1989; Berry & Sam, 2013; Berry & Ward, 2006) on acculturation strategies, the four strategies are described and explained. They were derived

from two basic dimensions or issues that acculturating peoples all face. The first issue is about the relative preference for maintaining one's heritage, culture and identity. The second is about a relative preference for having contact with, and participating in, the larger/dominant society along with other ethno-cultural groups. According to Berry, attitudes and behaviours regarding these two issues can range along the two dimensions (see Diagram 2 below).



When individuals do not wish to maintain their cultural identity, preferring to primarily interact with another culture, such as the culture of the dominant society they find themselves in, Berry terms this the 'assimilation strategy.' There are those who, for various reasons and motivations, prefer to maintain elements of their heritage culture while adapting to, as well as adopting, elements of the dominant culture. For these individuals, the 'integration strategy' is applied. When individuals avoid interacting with others, preferring to hold on to their original culture, Berry calls this the 'separation strategy.' Lastly, the 'marginalisation strategy' is deployed in a situation where individuals have

no interest in maintaining their original culture and at the same time have little or no interest in interacting with people from other cultures. According to Berry, the marginalisation strategy occurs often due to individuals having experienced discrimination and exclusion from the dominant society.

The applicability of the four acculturation strategies were verified and substantiated in a later study conducted by Berry and his colleagues. The study of 5,000 migrant youths in 13 countries across the globe found substantive evidence for the generalisability of the four strategies (Berry, Phinney, Sam, & Vedder, 2006). This was followed by other studies, by Berry and colleagues, which discuss acculturation strategies in relation to acculturation attitudes (see Berry & Sabatier, 2011). Other scholars have also supported the four acculturation strategies (examples, Ryder, Alden, & Paulhus, 2000; Ward, 2009; Ward & Liu, 2012; Ward & Masgoret, 2008). Critical scholars have challenged the empirical basis of Berry's two-dimensional acculturation model and its four strategies, in particular the claim that integration is the preferred way to acculturate (see Boski, 2008; Bourhis, Moise, Perreault, & Senecal, 1997; Rudmin, 2009; Rudmin & Ahmadzadeh, 2001; van Oudenhoven & Ward, 2013). Other scholars have questioned the viability of the marginalisation strategy, arguing that migrants may not voluntarily choose this option (see Bourhis, Moise, Perreault, & Senecal, 1997).

Nevertheless, Berry's model is influential in the field of acculturation studies. Out of the four acculturation strategies, the integration strategy is purported to be preferred, and is supported by many scholars, as the strategy which is most adaptive and thus has the best outcome psychologically and socio-culturally for the individual (Berry, 1997, 2005, 2008; Berry & Sabatier, 2010; Berry & Sam, 1997; Curran, 2003; Kasic, Mannetti, & Sam, 2006; Liebkind, 2001; Nguyen & Benet-Martinez, 2013; Phinney, Berry, Sam, & Vedder, 2006; Ryder, Alden, & Paulhus, 2000; Sam & Berry, 2006, 2010; Schwartz, Zamboanga, & Jarvis, 2007; Scottham & Dias, 2010; Ward, 2013; Ward & Leong, 2006; Ward, Stuart,

& Kus, 2011). Integration involves adopting new behaviours learned from the dominant society. These new behaviours are added to the repertoire of the individual's heritage culture (Berry, 2005). Berry and his colleagues (Berry, 1997, 2005; Berry & Kim, 1988) have asserted that the adoption of integration as an acculturative strategy is the least stressful for the individual, with special regard to it also being accommodated by the dominant society. Other studies have demonstrated that this strategy is not always easily achieved (Bourhis et al., 1997; Navas et al., 2005, 2007; Ward, 2009).

Berry (2005) pointed out that assimilation and integration are distinct concepts; each involves different attitudes and behaviours. The four acculturation strategies are not static. They are not the end outcomes in themselves and, as such, they can change and be influenced by situational factors, causing individuals to renegotiate their self-identities (Sam & Berry, 2010; Sirin & Fine, 2007). While acknowledging that concepts are indeed distinct, the challenge offered here is that when concepts are applied to human beings, allowance must be made for the individuality and uniqueness of people. Additionally, people evolve through learning, experience, behaviour modifications from altered perceptions of situations and people whom they come into contact with (Sam & Berry, 2010; Sirin & Fine, 2007).

In reality, there is a high probability that there is a blurring of lines between the strategies migrants go through as they are exposed to various experiences, interactions with other culture(s), and knowledge-building in their acculturation process, each or all of which are likely to affect attitudinal change as they begin to adapt to the new circumstances. There is a high probability for a hybrid of two or more acculturation strategies at some point in the acculturation process.

Not everyone is affected uniformly and there are individual differences in how people respond and adapt to the changes (see Sam & Berry, 2010) and what

acculturation strategies are mobilised. This is credible because of people's individuality, unique experiences, perceptions, education and cultural backgrounds, and other variables such as personality characteristics including attitude and motivations.

A key indicator is how well individuals adapt psychologically and socio-culturally to the changed environment in the acculturation process. In the case of the individual, in the context of a new environment, adaptation refers to the relatively stable changes that take place in response to external demands (Berry, 2005). There are various facets to the adaptation concept, for instance, psychological and socio-cultural ones (Sam & Berry, 2010). Psychological adaptation primarily involves a person's psychological and physical wellbeing. Socio-cultural adaptation refers to how well an acculturating individual handles the new cultural context. Socio-cultural adaptation tends to improve over time. The level of psychological adaptation is subject to variables including personality, social support, and life change events, whereas the level of socio-cultural adaptation is said to be influenced by the amount of cultural knowledge, and the dynamics of intercultural contact (Berry, 2005).

Continuous exposure to other cultures is likely to have an effect on an individual. There is a direct relationship between acculturation and intercultural relations. According to Lueck and Wilson (2010), the relationship is in the understanding of the processes and difficulties of acculturation, as such awareness will enhance the understanding of the complex dynamics of intercultural relations. In the case of New Zealand, for instance, non-English-speaking or English as Second Language (ESL) migrants will have a level of understanding that is but one of the plethora of issues that may challenge them. English language proficiency is not only a medium but a tool that is necessary to build an inter-cultural bridge of understanding between migrants and members of the dominant society. Studies of bilingual or multilingual capability have

shown a direct relationship with migrants' psychological and socio-cultural adaptation. For instance, Lueck and Wilson's (2010) study showed bilingual proficiency contributed not only to lower acculturative stress but also to the wellbeing of migrants. Additionally, such capability enables the building of complex networks which enhance migrants' social capital (Lueck & Wilson, 2010). These resources, including English language capability, are likely to help migrants overcome some challenges in their acculturation process, through an enhanced understanding of the new culture and behaviour of members of the dominant society, and in turn the acceptance of migrants by others.

Migrants' Acculturation Experiences

Whatever the motivation, migrants necessarily face challenges in having to adjust and cope in the new environment. Some individuals are able to cope better than others. Studies show that migrants resort to a number of strategies or coping mechanisms that include assimilation and integration (see Berry, 2005, 2008).

Many reasons and factors influence how people acculturate. For some migrants, the primary motivation is survival, such that they are more inclined to undergo cultural changes, reasoning that it is beneficial for them to make certain types of cultural adaptation (Marin, 1993; Padilla & Perez, 2003). Other studies have centred on psychological and physiological aspects of individuals. One of these is intercultural effectiveness, consisting of an ability to deal with psychological stress. Others are effective and appropriate interpersonal communication skills, and interpersonal relationship skills (Hammer, Gudykunst, & Wiseman, 1978; Ward & Kennedy, 1993a, b, c). Harris and Moran (1991) advocate cultural preparation for migrants to promote intercultural relationships by learning, observing, and immersing oneself into the local ways, values and practices, including the unique expressions in day-to-day communication, including gestures, signs, symbols and expected courtesies.

Cultural values have a significant role in acculturation research, particularly in relation to migrants' experiences with respect to value changes manifesting in affective, behavioural and cognitive modifications (Hofstede, 1980, 2001; Leong & Ward, 2006; Rosenthal, Bell, Demetriou, & Efklides, 1989; Schwartz, 2004; Teske & Nelson, 1974). Harris and Moran (1991) suggest that migrants adopt an attitude of healthy curiosity; anticipate, savour, and confront the emotional challenge to adapt and change as a consequence of a new cross-cultural experience; adopt a willingness to alter habits, attitudes, values, tastes, and relationships. Adopting such flexibility can become a means for personal growth. However, some migrants may not have the skills and personal

disposition required for adopting the changes, or being made aware that they need to moderate their values and attitude, or to cope with the challenges that arise during the acculturation process. The process of working through the challenges, as Nayar (2009) asserts, is dynamic, interactive, and ongoing. McLaren (1998) argued that developing awareness is a catalyst for migrants to make changes, for by being aware of one's own culture and respecting the culture of others, migrants can begin to understand the cultural differences. Kim and Ruben (1988) stated that some individuals possess the skills and abilities to move easily among many cultures. These individuals have greater respect for others' different viewpoints and are able to understand and communicate appropriately and effectively with people from a variety of cultures. Kim and Ruben (1988) also use the term 'intercultural transformation' to describe the process by which individuals move beyond their original cultural conditioning to incorporate other cultural realities.

Studies show that relationships impact on the acculturative process. Not all relationships are supportive and helpful to migrants. Kim (1998) found that a very strong network of ethnic friendships may slow down the process of adaptation for migrants. Ward, Bochner and Furnham (2001, cited in Berry & Ward, 2006) advance Kim's theory, stating that broader factors that predict socio-cultural adaptation include previous intercultural experience and training, and length of residence in the new environment. The description of a culturally intelligent individual is one who is "able to adapt personal behaviours to be consistent with those of others so as to put them at ease" (Earley, 2002, p. 290).

Regardless of their heritage and culture, migrants adapt to their new cultural environment in one way or another (Ward, Bochner & Furnham, 2001 as cited in Padilla & Perez, 2003). Due to personal dispositions, motivations, environmental changes and influences, migrants learn to adapt in different ways and degrees, with some finding it easier than others. Kim (1994) describes the stress-adaptation-growth dynamic experienced by newcomers as they try to face

challenges in the unfamiliar environment in the host society. Stress, appraisal, and coping responses are viewed as important elements of the acculturation process, and adaptation is typically defined in terms of psychological wellbeing or satisfaction (Berry, 1990, 1997, 2003, cited in Berry & Ward, 2006). Relating to acculturative stress theory, scholars have stated that when an individual is exposed to two or more cultures, he or she needs to negotiate and adapt to cultural differences such as languages, customs, and norms for behaviour (Berry & Kim, 1988; Berry, Kim, Minde, & Mok, 1987). The adaptation process could lead to increased stress and psychological maladjustment such as depression (Berry & Sam, 1997; Sam, 2000, 2006).

Adaptation is the acquisition of the culture-specific skills required not only to survive but to also thrive in a new and foreign environment. It requires a person's capability to acquire or adapt behaviours appropriate for a new culture (Bochner, 1972; Earley, 2002). Migrants learn to adapt to their changed circumstances to the new environment, finding new ways of handling their daily life. In the process, they may *unconsciously* modify their cognitive, affective, and behavioural habits, and acquire increasing proficiency in expressing themselves, understanding the local cultural practices, and aligning thoughts and actions with those of the local people. Such cognitive and behavioural modifications translate into internal personal growth (Kim, 1988; Kim & Ruben, 1988).

The distinction between 'acculturation', 'adaptation' and 'assimilation' is that assimilation is the process of replacing one's first culture with a second culture (Callister, Didham & Potter, 2005). Assimilation is said to have occurred when individuals do not wish to maintain their original cultural identity; they have taken on the new culture's national language, beliefs, values, and norms (Berry, 1997; Castles, 2002; Lustig & Koester, 1996).

Integration refers to the retention of the original cultural identity while maintaining harmonious relationships with other cultures (Lustig & Koester, 1996). Berry (1997) added that “some degree of cultural integrity is maintained by the individual, while at the same time seeking to participate as an integral part of the larger social network” (p. 9).

According to a number of scholars, the most adaptive acculturation style is integration, closely followed by assimilation (Berry et al., 1987; LaFromboise, Coleman, & Gerton, 1993). There is evidence that supports the claim that an optimal acculturation strategy is integration (see Berry et al., 1987).

In summary, the process of acculturation affects mutual changes when two or more cultural groups interact with one another (see Berry, 2006; Redfield et al., 1936), and in a two-way process where both parties have to adapt in varying degrees to the presence of the other (see Leong & Ward, 2006; Leong & Ward, 2011; Ward et al., 2010; Tseng & Yoshikawa, 2008). At its core, acculturation relates to cultural maintenance, values, norms, identity and behaviours, as well as participation in the wider society. All these elements come within the discipline of social psychology (van Oudenhoven & Ward, 2013). Thus, as many scholars believe, the attitude of the host society towards immigration, migrants and diversity takes on enormous significance. There are societies which support a multicultural ideology, favouring integration as the best strategy for new settlers (see Berry, 2005; Berry & Kalin, 1995; Murphy, 1965). These researchers have asserted that the dominant society plays a significant role in influencing the way in which acculturation takes place. This has a direct impact on migrants' acculturative outcomes (see Bourhis et al., 1997; Mak & Nesdale, 2001; Navas et al., 2005; Ward & Kennedy, 1994; Ward & Kus, 2012). For example, a society that advocates integration is one that views diversity as an accepted feature of the society as a whole. This position is called multiculturalism (see Leong, 2008).

Section II: Culture and Behaviour

Attitude and behaviour stem primarily from our cultural, familial, personal values, beliefs, and educational, social and environmental influences and experiences. A person's cultural heritage has the potential to shape a person's thoughts, attitudes and behaviour from an early age. This section explores the role of culture and its influence on a person, specifically with relevance to a workplace where its employees are from different cultural backgrounds. It has direct reference to the effects of acculturation and migration and their ensuing dynamics (see Ward, Fox, Wilson, Stuart, & Kus, 2010).

Culture and Cultural Values

Culture

Research on culture has a multidisciplinary approach covering anthropology and society (Benedict, 1946; Hall, 1976; Hoerder, 2002; Koser, 2009; Kluckhohn, 1962; Marsella & Ring, 2003; Redfield et al., 1936; Rokeach, 1973; Rudmin, 2009; Schwartz, 1992), psychology (Markus & Kitayama, 1991; Triandis, 1994), and management (Hofstede, 1980, 2001; House, Hanges, Javidan, Dorfman, & Gupta, 2004). For this thesis, the interest is in employees' behaviour in their workplace. In this context, Hofstede's influential study differentiated between the cultures of around 40 countries (later increased to 53), comparing work-related values (Hofstede, 1980, 1984, 1989, 1991, 2001; Hofstede & Bond, 1984). Hofstede initially identified four cultural dimensions²⁶ on which all countries covered in his study could be given a score; power distance, uncertainty avoidance, individualism versus collectivism and masculinity versus femininity.

Hofstede's influential study was followed by another – the Global Leadership and Organisational Behaviour Effectiveness (GLOBE) study (House et al.,

²⁶ Hofstede proposed a further two dimensions making it six dimensions – Long-Term Orientation and Indulgence versus Restraint. See <http://conorneill.com/2012/06/07/geert-hofstede-the-6-dimensions-of-national-culture/>

2004). Where Hofstede identified the four dimensions above, the GLOBE study identified nine dimensions: in-group collectivism, institutional collectivism, power distance, uncertainty avoidance, future orientation, performance orientation, humane orientation, assertiveness and gender egalitarianism. The GLOBE study also empirically identified ten cultural clusters – Anglo, Latin Europe, Nordic Europe, Germanic Europe, Eastern Europe, Latin America, Sub-Saharan Africa, Middle East, Southern Asia and Confucian Asia. According to the GLOBE study, countries within a cluster are more similar to one another while being significantly different from countries in other clusters (House et al., 2004).

Amongst a multitude of conceptualisations and definitions of culture, scholars have in the main conceded that culture be conceptualised as “shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives that are transmitted across generations” (House et al., 2004, p. 15).

Scholars have sought to interpret culture and transmit their understanding of its conceptual meaning in myriad ways. Some scholars have pointed out that it would be difficult to define all aspects of a culture, in particular, the invisible, inferred, psychological aspects (Matsumoto, 2006; Rudmin, 2009). Matsumoto and Rudmin have stated that the difficulties are compounded by variations within cultures such as differences between genders, age groups, social classes, vocations and regions. Further, the scholars have claimed that no individual could know the entirety of his or her own culture (Matsumoto, 2006; Rudmin, 2009). Taras, Steel and Kirkman (2011) state that not only do cultures vary across geographic regions, they vary through the passage of time.

Nevertheless, many scholars appear to agree that culture is, in essence, about a group of people sharing a common set of thoughts and actions, which distinguish themselves from another group (example Berry, 2004; Hofstede, 2001). Hofstede (2001) defined cultures as an aggregate of shared belief

systems between different social groups, which are usually demarcated at a geographical or national level. Cultures represent “the collective programming of the mind which distinguishes the members of one group or category of people from another” (Hofstede, 1980, p. 21). There is consensus among many scholars who assert that culture is a transmitted system of shared symbols, meanings, values and norms affecting the behaviour of a common group of people in a society (see Berry, 2004; Collier & Thomas, 1988; Hofstede, 1980; Lustig & Koester, 1996; McLaren, 1988; Schwartz, 2004; Wood et al., 2006).

There is also a consensus that culture is abstract, complex, and diverse (see Porter & Samovar, 1994; Schwartz, 2004; Thomas & Inkson, 2009). Cultures are dynamic; they are subject to change from the effects of innovation and cultural diffusion, and thus everyone is learning new aspects of their own culture as time goes by (see MacLachlan, Smyth, Breen, & Madden, 2004; Rudmin, 2009). Culture passes down from one generation to the next, through a natural socialisation process called enculturation. Natural processes include imitation and forms of overt training, education, and practice. Enculturation is a life-long process because people continually encounter new aspects of their own culture as they progress through time, as they take on new social or vocational roles, or as they enter new institutions, and move to new geographic regions (see MacLachlan, Smyth, Breen, & Madden, 2004; Rudmin, 2009).

A number of scholars singled out learning as an important element in culture. For instance, Lustig and Koester (1996) assert that “humans are not born with the genetic imprint of a particular culture” (p. 35). Furthering Lustig and Koester’s conviction, many scholars posit that the learning element has significant merit in the discourse on culture (Berry, 2004; Hofstede, 2001, Lustig & Koester, 1996; McLaren, 1998, Wood et al., 2004). Wood et al. (2004) argue that people are *socialised* into a particular culture, through exposure, experience and practice. The process of socialisation inherently includes learning. Berger and Brownell (2009) stated that culture is the enduring primary socialisation that

occurs early in a person's life. It includes the values and behaviours sanctioned by one's family and environment.

Scholars have indicated that culture and its variables have a definitive role in influencing how individuals learn, and impact a person's learning style (Joy & Kolb, 2009). Variables that are related to the level of education and the area of specialisation can have the largest impact on learning styles. From an organisational perspective, employees from different cultures tend to exhibit different styles of work and problem solving. For example, individuals from high uncertainty avoidance cultures have the tendency to practice caution and are more likely to adopt a systematic approach to problems. In contrast, employees from low uncertainty avoidance cultures appear to be more comfortable with risk, and taking on a trial-and-error problem-solving style (Joy & Kolb, 2009).

For many people, culture lays the foundations which provide meaning, purpose, and direction for them. Culture, or collective mental programming (Hofstede, 2001), helps a person to make sense of things and happenings within his/her environment by establishing values and patterns of relations with other people. In addition, and particularly important, culture provides a people with a particular sense of identity (Harris & Moran, 1991; van Oudenhoven et al., 2006). Cultures are underscored by values and attitudes. How people perceive success and achievement, wealth and material gain, risk and change, may influence how they view work and their workplace experiences (Wood et al., 2004).

Fundamentally, however, while culture is an abstract and complex phenomenon (see Harris & Moran, 1991; McLaren, 1988; Porter & Samovar, 1994; Schwartz, 2004; Thomas & Inkson, 2009; van Oudenhoven et al., 2006), it is also relatively stable in relation to a person's beliefs and behaviour, as manifestations of a particular culture.

Despite its complexity, culture is relatively consistent in connection with a person's behaviour, and may have useful applications in relation to managing

employees from varied cultural backgrounds. We are not born with a genetic imprint of a particular culture; rather, we are socialised in a particular culture and learn from that process (see Berger & Brownell, 2009; Berry, 2004; Hofstede, 2001; Lustig & Koester, 1996; McLaren, 1998, Wood et al., 2004). Learning is continuous, and people learn from their socialisation within their environment. Societal and environmental dynamics may have a moderating or mitigating effect on a person, in varying degrees. The practice of culture for a migrant in New Zealand may change or moderate, from experience, prolonged exposure, appreciation and understanding of another culture.

Cultural Values

A study of 'culture' is incomplete without a corresponding study of cultural values. Scholars have defined cultural values as abstract ideas and ideals held in common by a social collectivity in their interpretation of what constitutes good, right and desirable in the expressions of symbols, practices and rituals (see Sagiv & Schwartz, 2000a, b; Trice & Beyer, 1993; Williams, 1970). Adler (2002) defined cultural values as a consciously and subconsciously held set of beliefs and norms which are usually anchored in the morals, laws, customs, and practices of a society, defining right from wrong (Adler, 2002). Cultural values play a crucial role in determining how members of a collectivity are encouraged to pursue general goals, conventions for standards, and norms of behaviour (see Berry, 2004; Harris & Moran, 1991; Hofstede, 1991; Schwartz, 1999; Sagiv & Schwartz, 2007).

Scholars have argued the importance of understanding different cultural values, particularly in relation to migrants' workplace behaviour, experiences and value changes (Leong & Ward, 2006; Leong & Ward, 2011; Rosenthal, Bell, Demetriou, & Efklides, 1989; Taras, Rowney, & Steel, 2013), as cultural values underpin, shape and justify the individuals' behaviours and cognitions (see Gelfand, Erez & Aycan, 2007; Hofstede, 1980, 2001; Schwartz, 2004; Taras, et al., 2013). Cultural value differences in the workplace can generate creativity,

innovation, and performance, through avoiding groupthink (Stahl, Maznevski, Voight, & Jonsen, 2009). The significance of different cultures and cultural values and their relationship to employees' behaviour in a diverse workforce has led some researchers to argue that cultural differences need to be managed strategically and effectively through the implementation of culturally sensitive programmes in order to promote cultural awareness and intercultural competence (see Lu, Samaratunge, & Hartel, 2012; Taras et al., 2010).

McLaren (1998) posited that being aware of one's own culture and cultural values, and respecting the culture of others, can increase the understanding of cultural and value differences. When migrants feel their diverse cultures are valued and understood, they will be more accepting of the challenging difficulties when conforming to local conventions and practices (McLaren, 1998).

Cultural beliefs and practices are often manifested in a person's overt behaviour. Conventions and norms, such as showing respect or deference to a higher authority, provide overt characterisations of an individual's culture (see Berry, 2004; Harris & Moran, 1991; Hofstede, 1991).

As migrants in New Zealand are exposed to and socialised into the New Zealand social and organisational environment, individuals observe, experience and learn as part of their acculturation process (see Taras et al., 2013). In turn, migrants apply their learning to their social and organisational environment. The rate and extent of this varies from person to person, depending on their personal attributes and acculturative experiences.

Personal Values

Values are socially acceptable cognitive representations of people's basic motivations of important, desirable goals and affect people's focus of attention, attitude and behaviour (de Dreu & Boles, 1998; Jacob, Flink & Schuchman, 1962; Rokeach, 1973; Schwartz, 1992, 2006; Schwartz, Sagiv & Boehnke, 2000; van Lange & Liebrand, 1989; Verplanken & Holland, 2002; Wood et al., 2004). Studies conducted identified two major elements in relation to personal values; for example, Wood et al. (2004) stated that people's values develop from learning and experiences in the culture they are situated in, and cultural values and practices influence their attitudes and behaviours. In some studies, social and environmental dynamics are identified as the key influences on a person's values. For example, Sagiv and Schwartz (2007) stated that to a certain extent, members of a society will share similar values in the way they are socialised in and must adapt to family, educational, legal, media, market and governmental systems; in short, personal value orientations are a product of individuals' unique social experience and distinct heredity. Other scholars have postulated that personal values manifest themselves in terms of desirable goals that guide the way an individual selects actions, view and evaluate people and events, as well as giving meaning to their actions and evaluations (Kluckhohn, 1951; Rohan, 2000; Rokeach, 1973; Schwartz, 1992).

The trans-situational nature relates to a person's adaptability to changes in the environment. People may adapt their value priorities to job conditions (Kohn & Schooler, 1983), and may modify motivations to match the environment (Holland & Gottfredson, 1976). When a person's value priorities are in congruence with the values prevailing in the environment, this has a positive effect on the person's wellbeing (see Furnham & Bochner, 1986; Sagiv & Schwartz, 2000a, b), regardless of the particular values to which people ascribe importance (Sagiv & Schwartz, 2000a, b). Conversely, where incongruence occurs, problems surface for those who perceive their value hierarchies do not fit with those prevailing in their social environments (Furnham & Bochner, 1986;

Sagiv & Schwartz, 2000a, b; Segall, 1979). People are more likely to experience positive wellbeing when they can express and fulfill their values, thus achieving whatever goals they set for themselves (Furnham & Bochner, 1986; Sagiv & Schwartz, 2000a, b).

A person's values essentially define the individual, supported by a belief that a core component of an identity is his or her values. Some studies have argued that personal values have a certain element of fluidity depending on environmental dynamics. On a fundamental level, a person's values form their guiding principles which are used to select, interpret, evaluate, and justify his or her own behaviour as well as the behaviour of others (Schwartz, Sagiv & Boehnke, 2000). Culture, cultural values and personal values all combine to impact an individual's motivation, thinking, attitude and behaviour. This knowledge and understanding has relevance for organisations, when applied to the discipline of human resource management, organisational structure, and organisational behaviour²⁷.

A person's ability to adapt and modify their value priorities to meet the dynamics of environmental conditions (Holland & Gottfredson, 1976) achieves congruence for personal wellbeing (Furnham & Bochner, 1986; Sagiv & Schwartz, 2000a, b). There is a corresponding relationship to that individual's personal characteristics, notably his or her personality and individuality.

²⁷ Organisational behaviour (OB) is the study of human behaviour in organisational settings and relates to the interface between human behaviour and the organisation (see Griffin & Moorhead, 2012). OB encompasses employee attitudes, motivation, performance, and also organisational and social factors and environmental pressures that influence an individual's behaviour and attitudes (see Vecchio, Hearn & Southey, 1996/1997).

Personality, Self-image, Self-identity, and Self-esteem

From an organisational perspective, there is often an interpersonal, inter-dependent relationship among workers for completion of work tasks to meet organisational goals and objectives. A workforce is made up of individuals with different personality characteristics, made more complex when they are from varied backgrounds, cultures, values, beliefs and practices. These elements impact on the individual's personality and behaviour. Thus, personality has a role in how people behave in an organisational setting. Wood et al. (2004) argued that a person's cultural values play a substantial role in the development of his or her personality. Personality refers to a set of physical and mental characteristics such as disposition, attitude, adaptability, assertiveness and sociability, which all reflect how a person looks, thinks, feels, and behaves – the overall profile that captures the unique nature of an individual, as she or he responds and interacts in the social environment (see Birman, 1994; Kim, 1979; 1994; Padilla & Perez, 2003; Wood et al., 2004). Kim (1979) maintains that personality also includes a person's self-image, self-identity and self-esteem. Therefore, seeking to understand personality has a direct bearing on understanding an individual's behaviour and adaptability in the workplace, by letting us see what shapes and motivates individuals (Wood et al., 2004).

In relation to migrants' workplace behaviour, some studies have indicated that this is closely related to the individual's personal disposition, self-image, self-identity and self-esteem. Conceptions of the self are modified as a consequence of learning and experience, by interpreting other people's responses in social settings (see Prasad, Pringle & Konrad, 2006; van Manen, 1979). Culture has a strong influence on a person's self-concept, communication and interaction with others (see Brief & Aldag, 1981; English & Chen, 2007; Markus & Kitayama, 1991; Wood et al., 2004). However, Gecas (1982) claimed that self-esteem – a belief about one's own worth, based on overall self-evaluation – is a critical aspect of self-concept, regardless of culture.

How an individual perceives himself or herself – positively or negatively – is attributable in large part to the person's self-construct and self-esteem. High self-esteem has a direct relationship with positive perceptions of the self. Wood et al. (2004) stated that people who possess high self-esteem tend to perceive themselves as capable, worthwhile, and acceptable individuals, and have fewer self-doubts. This would suggest that individuals with a positive self-construct and high self-esteem will have positive contributions in his or her place of work, in their attitudinal approach to work tasks, and especially in the way they interact with others to achieve organisational goals and objectives.

According to Social Identity Theory, a person's self-concept is derived from membership in socially significant groups, known as identity groups (Prasad, Pringle & Konrad, 2006). Experiences in the interactions in identity groups, whether positive or negative, impact on a person's self-concept or self-image. Negative experiences affect a person's self-image, with their values denied or their self-esteem threatened. Self-esteem threat involves situations in which "favourable views about oneself are questioned, contradicted, impugned, mocked, challenged" (Baumeister, Smart, & Boden, 1996, p. 8). Such psychological damage impacts on a person's behaviour. In the workplace, negative feelings of others' trustworthiness, as well as negative emotions such as stress, anxiety, and fear (see Butler, 1991; Mayer et al., 1995; Williams, 2007) will surface.

When familial, cultural, educational, social, and environmental effects and influences merge with personal experience, these converge to impact on a person's thoughts, beliefs, attitude and behaviour. People are not born into a particular culture; rather, they are socialised into one. The discourse on cultural values, personal values, personality and self-image, self-identify, and self-esteem, are all inter-connected as well as tied to familial and cultural roots. A person's values effectively define the individual, as on a fundamental level, a person's values form their guiding principles in life.

Section III: Workplace Diversity in the New Zealand Context

The term diversity implies dissimilarity, difference, uniqueness; it is about matters of difference (Prasad, Pringle & Konrad, 2006). Our individuality lies in the diversity of cultural and personal backgrounds as well as personality characteristics, in the way we think, learn, and how we observe, absorb, digest, and interpret information from the environment, and translate that into behaviour.

Diversity: Definitions and Concepts

Thomas (1991) wrote that “Diversity includes everyone: it is not something that is defined by race or gender. It extends to age, personal and corporate background, education, function and personality. It includes lifestyle, sexual preference, geographic origin, tenure with organisation and management and non-management” (p. 12). Thomas’s definition, while attractive in its rhetoric on inclusiveness, excludes the validity of differences. An alternative view sees the concept of diversity, at its very core, as matters of difference as well as inclusion (Prasad, Pringle & Konrad, 2006), multiculturalism and culturally derived differences (Parekh, 2002). From an organisational and behavioural viewpoint, “Diversity should be understood as the varied perspectives and approaches to work that members of different identity groups bring” (Thomas & Ely, 1996, p. 80). Osman (1999) stated that cultural diversity is a term generally used to signify the presence of different groups of people of different races, belief systems and languages.

While there are studies which discuss the merits of cultural diversity in an organisation (see DiTomaso, Post & Parks-Yancy, 2007), there are also studies which have found that conscious and subconscious discrimination exists where employers make judgments about applicants’ suitability, based on perceptions about race and ethnicity (Johnson-Webb, 2004; Shih, 2002; Wills et al., 2009). A Canadian study of three cities – Toronto, Montreal and Vancouver – revealed

the existence of subconscious discrimination against migrants, where employers relate foreign or non-European names to infer poor language skills (Oreopoulos & Dechief, 2011). Another form of discrimination has been found in studies on employers' perceptions in Norway and Canada where some employers assess 'organisational fit' in the recruitment process, which tends to work against migrants who are physically and culturally different (Horverak, Bye, Sandal & Pallesen, 2011; Liu, 2007). A 2011 international survey found that 48 per cent of respondents have negative attitudes toward migrants, believing that migrants' participation in the labour market makes it difficult for local-born people to get jobs (Gottfried, 2012). Negative opinions tend to surface and are likely held by people tending toward a pessimistic outlook about local and global economies (Chen & Ward, 2013).

Workforce Diversity: New Zealand Context

Where the concept of diversity is about embracing differences, workforce diversity "refers to the composition of work units (work group, organisation, occupation, establishment or firm) in terms of the cultural or demographic characteristics that are salient and symbolically meaningful in the relationships among group members" (DiTomaso, Post & Parks-Yancy, 2007, p. 474).

Vecchio and Appelbaum (1995) alluded to distinctive human qualities in their assertion that, "Workforce diversity refers to a work force characterised by people with different human qualities who belong to different cultural groups" (p. 696). As viewed by DiTomaso, Post & Parks-Yancy (2007), the concept of workforce diversity has relevance to any categorical difference which impacts significantly on group interaction and outcomes such as ethnicity and race, or religion (Islam & Hewstone, 1993).

Globalisation has far-reaching consequences on social and economic domains. On a macro level, the effects of globalisation are felt in the changes to the social make-up of nations, effecting varying positive and some challenging consequences. On an economic level, growing diversity is in tandem with the globalisation of business, and this impacts on the nature of work. Cross-cultural management literature (see Gelfand, Erez, & Aycan, 2007) has suggested that an individual's cultural value orientation – values and beliefs – has an important impact on the individual's reaction to various aspects of their work, and can be used to predict the effectiveness of management practices relative to team work and group cohesiveness (see Amaram, 2007; Schwartz, 1992, 1994, 1996, 1999; Triandis et al., 1990). Some studies claim that a person's value system can change in response to their changed circumstances in their immediate environment, causing the person to modify their value system, thus allowing a new value system to emerge (Greenstein, 1976; Rokeach, 1973; Stelzl & Seligman, 2009).

Cultural differences have been studied in-depth in relation to the contrast between individualism and collectivism (Hofstede, 1980, 1991, 2001; Triandis, McCusker & Hui, 1990). Chinese, Indians and Eastern Europeans have roots in nations with collectivist cultures, whereas Caucasians have roots in the Western tradition of individualism (see Hofstede, 1980), and this knowledge can be used to predict the behaviour of multicultural work teams (Amaram, 2007). This distinction – collectivist versus individualist cultures – is a critical consideration of this research. It also links the study into the three selected ethnic groups, namely Chinese, Indian, and East European.

Cultural values and practices are manifestations of a particular culture, thus generating different value orientations. These invariably impact on the individuals' thinking and behaviour in the workplace. Reviews of the cross-cultural management literature (see Gelfand, Erez, & Aycan, 2007) indicate that cultural value orientations play a significant role in how employees react to aspects of their work, including interactions with work colleagues.

The New Zealand Workplace Culture

Work, to many people, is an important source of an individual's social identity, and workplace interaction is a crucial means of establishing that identity (Holmes & Marra, 2002). Smircich (1983) stated that "workplace cultures revolve around the shared values and attitudes and the shared experiences that validate them" (p. 339). Workplace culture comprises the knowledge and experience that enables people to function effectively at work (Bower, 1966; Clouse & Spurgeon, 1995). Some scholars have placed emphasis on the shared values, meanings and understandings that underlie a workplace culture (Fitzerald, 1988; Louis, 1985; Schein, 1985, 1991; Meglino et al., 1989; Weick, 1985), while others relate workplace culture to experiential and behavioural aspects (Albert, 1985; Connell, 1999; Hagner & DiLeo, 1993; Linder, 1985; Sathe, 1983).

Research on workplace culture ranges from analyses which focus on the values, beliefs and attitudes which underlie an organisation's corporate vision, mission statement and objectives, to those which examine the experiences and behaviours, management style, social customs and interactions of those who work together (see Holmes & Marra, 2002). Scholars posit that each workplace has its own distinctive mix of features, acceptable norms and practices, that the culture of a workplace is fluid as it is constantly modified by interpersonal dynamics (see Corbett & Rastrick, 2000; Holmes & Marra, 2002). The use of humour in team meetings, for example, is a means of cementing relationships among team members (see Holmes & Marra, 2002). According to Kotter and Heskett (1992), there are two aspects of workplace culture – invisible and visible. The former are harder to change and these are associated with shared values or beliefs that shape group behaviour, for example, a workplace which consistently displays a caring attitude toward employees. Visible aspects, such as group behavioural norms, are easier to change (Kotter & Heskett, 1992).

In a New Zealand study of organisational culture and its impact on performance, Corbett and Rastrick (2000) found that certain tacit, behavioural features such as open culture, employee empowerment, and executive commitment are valued in the New Zealand workplace. Their study identified a “constructive” style as the most conducive in the New Zealand workplace environment. The characteristics of a constructive style include a focus on people and employee participation, a workplace culture that emphasises creativity, task accomplishment, the development of individuals, the enjoyment of work and constructive relationships between people. A constructive workplace style supports a culture where members of the organisation are amicable, open and understanding toward one another, positive, encouraging and willing to compromise. Members are expected to set realistic individual goals, develop plans and accomplish the goals with enthusiasm (Corbett & Rastrick, 2000). A 2008 study of 775 New Zealand employees from a cross-section of occupations – academics, professionals, managers, and people in technical, administrative, service occupations and trades – showed that employees respond positively to a work culture of empowerment and autonomy in a consultative and constructive environment (Macky & Boxall, 2008). Studies indicate that in an environment where employees feel valued, employee performance and outputs increase.

Relationship between National Cultures and Work

Studies show the typical workplace culture in New Zealand essentially adopts an egalitarian model in a constructive environment of employee empowerment (see Corbett & Rastrick, 2000; Macky & Boxall, 2008). Such an environment is foreign to migrants from collective cultures, necessitating adjustments to cultural and behavioural approaches to work and interpersonal relationships. Studies show a direct relationship between cultural values and their influence on work attitudes (see Schwartz, 1999). Values that characterise a culture are imparted to societal members through every-day socialisation, such as exposure to customs, laws, norms, and organisational practices (Bourdieu, 1972; Markus &

Kitayama, 1994). Societal and cultural norms define aspects of the meaning of work such that a national culture of individualism emphasises the importance of individual identity, rights, needs, goals and achievements; in contrast, a national culture of collectivism emphasises group obligations and achievements (Hofstede, 1991; Schwartz, 1999; Ting-Toomey, 1994a, b; Triandis, 1995). Individualistic values are evident in New Zealand, Australia, Canada, the United States, Great Britain, and the Netherlands (Gudykunst & Ting-Toomey, 1988; Hofstede, 1991), while collective values are practised in China, Taiwan, Malaysia, Singapore, Korea, and Japan (Brew & Cairns, 2004; Gudykunst & Ting-Toomey, 1988; Hofstede, 1991).

Studies showing a direct connection between national cultures and individuals' attitudes and approaches to work provide organisational leaders and migrants themselves with a better understanding of the influence of national cultures on migrants' workplace behaviour. This understanding is of benefit for migrant employees as they seek to adjust to their new work environment.

Migrants' Impact on the New Zealand Workplace

Migrants bring with them a diversity of skills, expertise, knowledge, experience, perspectives, cultures and practices that could enhance and enrich a society, as well as help to build and strengthen a nation's commerce and industry. At the societal level, growing diversity may foster cultural pluralism, where diverse groups could maintain and preserve their unique cultural identities while at the same time engage in harmonious interactions (Tseung-Wong & Verkuyten, 2010; van Oudenhoven & Ward, 2013). At the organisational level, studies have shown the positive economic effects of diversity, for, under certain conditions, highly diverse teams have outperformed less diverse groups, particularly in relation to creativity and satisfaction (Fujimoto, Hartel, & Hartel, 2004; Podsiadlowski, Groscheke, Kogler, Springer, & van der Zee, 2013; Stahl, Maznevski, Voight, & Jonsen, 2010; Williams & O'Reilly, 1998).

A study found that despite New Zealand's positive economic position and reported skills shortages, there was a disproportionate number of highly qualified migrants who were unemployed or employed but not working according to their qualifications. Consequently, this impacted negatively on migrants' well-being and successful settlement and integration into the host society (Podsiadlowski, 2007). On the other hand, a study by Gendall, Spoonley and Trlin (2007) found attitudinal changes of New Zealanders in that New Zealanders had become more open to new ideas and different cultures, and felt that migrants add value to the New Zealand economy with their skills and expertise, with a rise in these beliefs from 59.8 per cent in 2003 to 71.3 per cent in 2006. However, the increase in positive perceptions only related to migrants from the Pacific Islands, India, Britain and Europe (Gendall et al., 2007).

From organisational and management perspectives, there are numerous studies seeking to distinguish the importance for organisations to leverage the benefits of workforce diversity through establishing organisational conditions that embrace a multi-cultural workforce (see Ely & Thomas, 2001; Podsiadlowski,

Groscheke, Kogler, Springer, & van der Zee, 2013; Richard, 2000; Shore, Chung-Herrera, & Dean, 2009). Thus, the organisational perspective on diversity determines the impact of diversity within the organisation (Podsiadlowski, Groscheke, Kogler, Springer, & van der Zee, 2013). Studies show that organisations which embrace employee diversity have a higher competitive advantage when dealing with a diverse customer base or international markets (Podsiadlowski, Groscheke, Kogler, Springer, & van der Zee, 2013). Moreover, scholars argue that when employees from diverse backgrounds are managed effectively, they are more productive, creative, innovative and engaged with their organisation, and willing and helpful in connecting the business with diverse communities of customers (see Houkamau & Boxall, 2011; Jackson & Joshi, 2004; Kirton & Greene, 2005).

Studies have shown that in order to optimise the benefits and economic contributions of a diverse workforce, organisational commitment is paramount, both in terms of establishing, upholding and promoting diversity management initiatives, and supporting the initiatives with personnel and financial resources (see Greene & Kirton, 2009; Houkamau & Boxall, 2011; Kossek & Pichler, 2007; Litvin, 2006; Wrench, 2007), toward building a pro-diversity organisational climate (see Houkamau & Boxall, 2011; McKay, Avery & Morris, 2008). Strategies to establish an environment that is conducive to greater positivity could be implemented so that employees are encouraged, and feel supported, to make positive impacts in the workplace. A supportive environment could lessen uncertainties, confusion and anxieties for new migrant employees as they attempt to navigate in a foreign environment. Supporting new migrant employees reduces the time migrants normally require to orientate to a new work environment. One such strategy is cultural awareness training, for all organisational members. This would promote mutual understanding and demystify cultures, practices and behaviours that may appear completely alien. Such training would provide insights into some of the difficulties and challenges

that migrants face in New Zealand. Conversely, migrants would gain insights into organisational and local cultural practices and behaviours.

Scholars have sought to understand the multi-faceted aspects of the impact on migrants, how some migrants might find it easier to adjust than others, and to determine what elements or characteristics may help them to adjust faster and more easily (see McLaren, 1998). In the workplace, the difficulties migrants experience become challenges for both migrants and organisations. A mitigating factor is when migrants believe their diverse cultures are valued and understood; they are then more accepting of the challenges.

Diversity and Organisational Impact

Studies and statistics increasingly show that New Zealand is now characterised by a diversity of peoples from different nations and cultures (see Berry et al., 2006). On the one hand, a multicultural society with a diversity of peoples will present positive aspects and outcomes economically and socially for the nation and its people. On the other hand, diversity can generate issues and challenges even for pluralistic societies which actively embrace multiculturalism (Leong & Ward, 2011). For New Zealand, the increasingly multicultural society means that there will be challenges to promote and ensure social cohesion of its people (Leong & Ward, 2011; van Oudenhoven & Ward, 2013; Ward & Liu, 2012).

From a workplace perspective, a diversity of migrants in New Zealand brings in unique cultures, beliefs, values, practices and behaviours impacting on the social and commercial environment of the country. Diversity in the workplace has received a lot of attention among leaders in business, government, and civil society (see Kochan et al., 2002). There is an abundance of management and academic literature stating that diversity in work team compositions is key to organisational success in response to competitive challenges and organisational advantages (Alesina & La Ferrara, 2005; Amaram, 2007; Cox & Blake, 1991; Hearn & Collinson, 2006; Homan, et al., 2008; Ilgen, Hollenbeck, Johnson & Jundt, 2005; Litvin, 2006; Mirchandani & Butler, 2006; van Knippenberg & Schippers, 2007). However, some studies indicate that workforce diversity has disadvantages and challenges for organisations and their staff. Diversity's advantages and challenges are discussed below.

Value in Diversity: The Business Case

Workforce diversity is an opportunity for employees to connect in different social relations meaningfully, productively and effectively to achieve goals and develop skills (Hearn & Collinson, 2006; Litvin, 2006). There is a plethora of literature on “value-in-diversity” (McLeod, Lobel & Cox, 1996, p. 249) for commercial/economic reasons. Studies have claimed that a diverse workforce generates greater creativity and marketing capability; provides strategic and competitive advantage and greater task completion; produces better decision-making abilities drawn from different cultural perspectives and experiences, greater creativity and innovation and increased organisational group outcomes. These studies also indicate that such a workforce fosters organisational cohesiveness, and a greater ability to attract and retain the best talent, as well as reducing staff turnover (Alesina & La Ferrara, 2005; Amaram, 2007; Cox & Blake, 1991; Thomas & Ely, 2001; Hong & Page, 1998; Jackson & Ruderman, 1996; McLeod, Liker & Lobel, 1992; McLeod, Lobel & Cox, 1996; Mirchandani & Butler, 2006; Nemeth, 1992; Reece, Brandt & Howie, 2011; Richard, 2000; Shen et al., 2009; Thomas, 1990; Williams & O’Reilly, 1998; Wood et al., 2006).

Other studies have indicated that the economic perspective of diversity rests on the reasoning that the organisation’s investment in resourcing, time, money, and effort would result in a positive commercial outcome (see Litvin, 2006). Litvin (2006) also states that the business case for valuing diversity dictates that the organisation would need to create an environment that is equitable and inclusive for all employees from diverse backgrounds to grow, develop and thrive. From this platform, employees from diverse backgrounds would more willingly contribute their efforts to accomplish personal and organisational goals.

Workforce Diversity Dynamics

Proponents of the business case for diversity (extolling the many virtues of workforce diversity) have ignored the complexities of managing a workforce which is made up of individuals, let alone a diversity of employees from different backgrounds, cultural values and beliefs. Moreover, each organisation has a complex web of management policies, procedures, and practices, which are interpreted and put into effect by executives who are in themselves different in values, beliefs and practices. Despite the numerous studies advocating the business case for diversity, the literature reviewed shows there is divergence in scholarly thought. Scholars concluded that the greater the demographic diversity in groups, the lower the social cohesion (Milliken & Martins, 1996; Tsui & Gutek, 1999; Williams & O'Reilly, 1998). Webber and Donahue's (2001) study showed that there was no causal relationship between diversity or type of team on work group cohesion and performance. Other studies have suggested that there is no evidence of a positive relationship between the presence of diversity and organisational performance (Lazear, 1999a, b; O'Reilly, Williams & Barsade, 1997; Richard et al., 2003; Wood et al., 2006). On the contrary, a positive relationship is dependent on the type of strategy implemented, such as innovation and growth (see Richard et al., 2003).

Benefits of diversity are offset by possible costs as discussed in a number of studies. Lazear (1999a, 1999b) identified a trade-off between the productive benefits of diversity and the costs in communication and other difficulties between people with different languages and skills, culture and behaviour. Trade-offs were indicated in O'Reilly, Williams and Barsade's (1997) study. In their analysis of 32 project teams, O'Reilly et al (1997) found that although more diversity led to more conflict and less communication, counter-active controls could be put in place, resulting in higher productivity.

After reviewing the literature for and against workforce diversity, a more balanced, and realistic view, is to merge the two schools of thought, taking the position that while there are potentially multiple benefits from a diverse workforce, if diversity is understood and well-managed, there are also inherent challenges in managing them (Lazear, 1999a, 1999b; O'Reilly et al., 1997; Wood et al., 2006), and do so in such a way so as to optimise their input, individually and collectively. If organisational leaders were to approach this task strategically, they could reap the benefits of this very valuable resource which is critical to its workforce. This is ever more important because migrants comprise the vast majority of growth in New Zealand's population and thus workforce entrants.

Managing Diversity: Implications for Management

Successfully managing a diverse workforce requires the understanding and appreciation of the complexities of cultural differences – values, attitudes and practices. The inherent cultural differences can result in misunderstanding, disputes and conflicts among organisational members. Scholars have stated that managing diversity is necessary to increase organisational efficiency (see Thomas & Ely, 1996). For organisations to manage diversity effectively, there must be fundamental changes to organisational practices and procedures, recognition of different norms, values, goal priorities and motivations, interpersonal and communication styles, and treatment of employees from diverse backgrounds with respect (see Houkamau & Boxall, 2011; Milliken & Martins, 1996; Proudford & Nkomo, 2006; Thomas, 1999; Thomas & Ely, 2001). Houkamau and Boxall's (2011) study found that employees have a high tendency to respond positively to an organisational environment that actively supports family-friendly and equal employment opportunities for all employees. The scholars found a clear connection between such practices with higher commitment from the employees, who display more satisfaction, and have trust in their management.

Just as there are many scholars who advocate the benefits of diverse groups in enriching the organisation with more innovation, creativity and productivity, giving the organisation a competitive advantage, as well as to limit groupthink (see Cox, 1993; Cox & Blake, 1991; Keller, 2001; Kirton & Greene, 2005; Konrad, 2003; Richard et al., 2003; Shen et al., 2009; Thomas, 1990), there are a number of studies which refute such claims. For example, in a New Zealand study of employer attitudes in Wellington, it was found that despite a tight labour market, employers appeared reluctant to take steps to employ people from cultural backgrounds which were different from those they considered as mainstream 'New Zealanders'. Key reasons given were the difficulties because of language barriers, different working styles, cultural misunderstandings, and divergent priorities. In short, they found managing diverse employee groups due

to their cultural and attitudinal differences too challenging (Podsiadlowski, 2006, 2007).

From the scholarly management literature, there is a convergence in thought which states that the effects of diversity are very much dependent on team members' personality characteristics. Such personality characteristics impact significantly on team function and outcomes in the workplace (see Homan et al., 2008). Ely and Thomas (2001) point out that people differ in their attitudes and feelings toward working in diverse teams. Team members who have a propensity toward 'openness to experience' were more accepting of diversity for they possess attributes which include an appreciation for novelty, a willingness to explore, tolerate, and consider different opinions with an open mind. Such attributes are essential to working successfully in a diverse team (Cox et al., 1991; Ekehammar & Akrami, 2003; Flynn, 2005; Homan et al., 2008; LePine, 2003; McCrae & Costa, 1987; van Knippenberg et al., 2007).

Understanding and appreciating differences in personality, personal values and cultural values could impact positively on management from an organisational behaviour perspective because values have the potential to shape and influence employees' behaviour and attitudes to work. An attitude is defined as a person's predisposition to respond in a positive or negative way to something or someone in his or her environment (Wood et al., 2004). 'Value congruence' takes place when a person expresses positive feelings when encountering others who also exhibit the same values. 'Incongruence in values', or when values differ, would give rise to various negative aspects, such as feelings or responses, resulting from incompatible goals and outcomes (see Wood et al., 2004). The reality, as evidenced in the review of literature on globalisation and international migration, is that the changing patterns of today's workforce demographic, especially for a migrant-receiving country like New Zealand, means that employees as well as managers are increasingly of mixed cultural

profiles (see Shen, Chanda, D'Netto, & Monga, 2009; Thomas, Brannen, & Garcia, 2010).

Workforce diversity acknowledges the reality that people differ in many ways – culturally, ethnically, in their values, beliefs, different world views, and behaviour (see Kossek, Lobel, & Brown, 2006; Shen et al., 2009). Thus, in this new world environment, a complement of social skills are necessary, with a number of scholars asserting that the workplace requires intercultural effectiveness skills (see Thomas & Fitzsimmons, 2008) and cultural intelligence (Thomas & Inkson, 2003, 2009; Thomas, Brannen, & Garcia, 2010). Additionally, managing diversity effectively requires valuing and harnessing workforce differences, such as individual characteristics and talents, to maximise their potential (Shen et al., 2009) while at the same time effectively addressing inequalities due to such differences (Horwitz, Bowmaker-Falconer, & Searll, 1996).

Diversity Training

A fundamental objective of any diversity strategy is to help employees from diverse backgrounds and cultures understand, and appreciate, one another's differences, thus encouraging better interpersonal relationships and productive teamwork. Studies have indicated that diversity training would benefit any organisation with a diverse workforce. Proponents for workplace diversity state that valuing diversity not only has legal, social and moral implications, it is crucial for organisations to have 'diversity mindfulness' in education and training (see Reece, Brandt & Howie, 2011).

Scholars have said that diversity training is essential for assisting employees from diverse backgrounds and cultures to communicate and interact successfully, because the cost of not helping employees to learn to respect, value and appreciate one another individually and culturally could be substantial in terms of lost time, wasted energy, loss of productivity and increased conflict among employees (Reece, Brandt & Howie, 2011). Organisational leaders can help employees learn through implementing company-wide diversity strategies with an accent on appreciating diverse individuals, through well-planned, well-structured, and well-resourced training programmes.

Studies have indicated that participants of effective cross-cultural training experience behavioural adjustments and attitudinal changes, develop more confidence, greater self-efficacy, integration and work performance (Black & Mendenhall, 1990; Brein & David, 1971; Brislin, 1981; Earley, 1987; Reece, Brandt, & Howie, 2011). Thorns, Fairbairn-Dunlop and Du Plessis' (2010) study reasoned that the creation of safe places and opportunities are crucial for developing an appreciation of cultural diversity. It can be extrapolated that diversity training is essential for building an environment that fosters collegiality, support, respect and understanding among a workforce of individuals from diverse backgrounds and cultures, toward a common organisational goal.

In sum, a review of literature of both perspectives indicate that while diversity has advantages, these are moderated or threatened by its challenges. The business case for workforce diversity appears to be stronger, with advantages outnumbering the disadvantages. Diversity training promotes intercultural awareness and the demystifying of cultures and behaviours that may initially seem alien. This is one of the strategic interventions organisational leaders could use to improve understanding and better interpersonal relationships in the workplace. At a minimum, managerial leadership and policies which overtly recognise and foster diversity awareness and accommodation would seem to be highly beneficial, or even essential. A positive work environment has more likelihood of facilitating/assisting employees to be more productive and committed to organisational objectives and outcomes, when unshackled by interpersonal conflicts and misunderstandings.

Summary

This chapter is presented in three sections. Section I discusses and critiques the literature on acculturation, its processes and impacts on migrants. It reviewed the literature on the acculturation dynamics and the strategies that migrants adopt. Acculturation studies relating to cultural maintenance, values, norms, identity and behaviours are also reviewed. In Section II, the studies on various aspects of culture and cultural and personal differences, their impact on human behaviour, and consequently how the latter manifests as interactive behaviour in the New Zealand workplace are reviewed. Section III reviewed the literature on workplace diversity and its impact on organisations. The economic impacts – positive and negative – of engaging in a multicultural workforce are discussed and critiqued. For instance, although there is a plethora of literature proclaiming the economic advantages of workplace diversity such as the ‘business case’ (see Cox, 1991, 1993; Cox & Beale, 1997; Richard, 2000), there is ongoing academic debate about the validity of such benefits (see O’Reilly, Williams & Barsade, 1997; Richard et al., 2003; Taras, Kirkman, & Steel, 2010; Tsui & Gutek, 1999; Wood et al., 2006). Nevertheless, from the perspective of advocates for cultural diversity, the notion that there are multiple benefits of a culturally diverse society is seductive. There may well be numerous advantages but given the complexities of differences in cultures, practices and behaviours, a more balanced view would be to determine whether there are any moderating effects of the advantages. Indeed, literature reviewed indicates that scholars generally agree that the diversity of cultures, personal beliefs and values, practices and behaviours contribute to the complexity and challenge of managing the dynamics of a multicultural workforce.

Diversity is about differences, and when people from different backgrounds, ethnicities, personalities, values and cultures come together, such differences can reap a host of benefits as purportedly in the ‘business case’ as well as pose challenges, and generate interpersonal dynamics and complexities amongst themselves, and for the organisation.

There are many aspects to diversity but in keeping within the scope of this research, this chapter focuses on individual differences including ethnicity, culture, and personal characteristics. Growing diversity is in tandem with globalisation which in turn irrevocably impacts on the nature of work and the workplace. Organisations need to build in strategies to promote, value, and assist employees from different cultural backgrounds to work cohesively, and productively, as the workforce is an organisation's most valuable asset. Several aspects have been raised in Section III for debate, including whether there is economic value in putting time and financial resources to promoting diversity in the workplace, and to justify any diversity training programme. The most provocative debate lies in challenging the notion that diversity has all-encompassing advantages and benefits, by highlighting the aspects which moderate diversity's advantages.

CHAPTER 5: RESEARCH METHODOLOGY

Hermeneutic phenomenology focuses on meaning that arises from the interpretive interaction between historically produced texts and the reader.
(Laverty, 2003)

Chapter Overview

This research aims to gain an in-depth understanding of the effects of acculturative dynamics encountered by Chinese, Indian and Eastern European migrants working in New Zealand organisations. The smaller groups from Eastern Europe are of interest because, like Chinese and Indian migrants, they are from contrasting cultures, compared to mainstream New Zealanders, who are derived from Anglo-Saxon cultures. The purpose is to unveil and understand the various acculturative dynamics experienced by these migrants, and how their responses may be used to inform individual learning and behavioural modifications in their New Zealand work environments. This includes potential similarities or differences which contrast Asians from Caucasians, including any distinctiveness of the latter from Eastern Europe compared with the dominant Anglo-Saxon-originated New Zealand culture. The research findings are to answer the two research questions: (1) What are the key acculturative dynamics encountered by the migrants in their New Zealand workplaces? (2) How have these encounters and migrants' responses informed and impacted on individual learning and behaviour in the New Zealand workplace? Within a qualitative research paradigm, phenomenology and hermeneutic phenomenology methodologies are discussed in this chapter, and a justification is provided for selecting a hermeneutic phenomenological approach for the research.

Methodology

Methodology refers to the way in which problems or issues are approached in order to seek answers. It is people's assumptions, interests, and purposes that shape which methodology is chosen (Taylor & Bogdan, 1998). From a historical perspective, many areas of academic research have utilised empirical methods, to identify and locate what is observable and quantifiable. A quantitative methodology generally focusses on what is observable, measurable and accessible, with researchers focussing primarily on those areas and questions that are amenable to the adherence of empirical methods of enquiry (see Gergen, 1985; Lavery, 2003; Valle, King & Halling, 1989). However, questions have emerged about the focus of inquiry, as well as the exploration of methodologies that emphasise discovery, description and meaning, rather than prediction, control and measurement (see Lavery, 2003; Osborne, 1994; Polkinghorne, 1983; Westcott, 1994). Consequently, a number of research methodologies have become popular including phenomenology, ethnography, grounded theory, and hermeneutic phenomenology (Denzin & Lincoln, 2000; cited in Lavery, 2003), all of which come under the qualitative research paradigm or methodology.

The methodology chosen for this research is qualitative, from a hermeneutic phenomenological approach. In its broadest sense, qualitative methodology refers to research that produces descriptive data (Taylor & Bogdan, 1998). Qualitative methodology is also concerned with how people think and act in their every-day lives, and the meanings they attach to things and experiences (Taylor & Bogdan, 1998) where the research emphasis is on collecting descriptive data. Inductive thinking and understanding the subjects' (or participants') point of view (Bogdan & Biklen, 2007) is included. Qualitative research is a craft whereby qualitative researchers are flexible in relation to how they conduct their studies. Essentially, in qualitative research, there are guidelines to be followed, rather than following rules. Though not necessarily standardised, qualitative

research is nevertheless a piece of systematic research conducted with demanding procedures (Taylor & Bogdan, 1998).

The hermeneutic phenomenological methodology is particularly suited for this research project. This methodology worked because the iterative process of 'question-and-answer' during the interviews prompted deeper understanding and illumination for both the participants and the researcher as participants reflected on, and interpreted, their experiences and learning (see Lavery, 2003, Pernecky & Jamal, 2010).

Phenomenology, as a research methodology, can be traced back to the 19th century, to the works of German philosophers Edmund Husserl (1859-1938) and Martin Heidegger (1889-1976). While there were other imminent scholars and philosophers such as Hans-Georg Gadamer (1900-2002), Husserl's works have current relevance within phenomenology in the 21st century. Vandenberg (1997) regarded Husserl as "the fountainhead of phenomenology" (p. 11), whereas Moran and Mooney (2002) referred Husserl as the "the founder of phenomenology" (p. 57), and Lavery (2003) referred to Husserl as the "father of phenomenology" (p. 3).

Husserl was attracted to the phenomenological approach because of its promise as a new science of being, for through this methodology, true meaning could be reached by penetrating deeper into the (subject's) reality (Lavery, 2003).

Phenomenology is essentially the study of lived experience or the life world (Greene, 1997; Groenewald, 2004; Holloway, 1997, Kruger, 1988; Kvale, 1996; Maypole & Davies, 2001; Robinson & Reed, 1998; van Manen, 1997), with an accent on unfolding the meaning as the subjects lived and experienced in every-day existence (see Lavery, 2003; Valle et al., 1989; Welman & Kruger, 1999; Wilson & Hutchinson, 1991). Husserl's interest was in the acts of attending, perceiving, recalling and thinking about the world in which human beings were understood primarily as knowers (see Lavery, 2003). At the root of

phenomenology, “the intent is to understand the phenomena in their own terms, to provide a description of human experience as it is experienced by the person himself or herself” (Bentz & Shapiro, 1998, p. 96), and allowing the essence to emerge (Cameron, Schaffer & Hyeon-Ae, 2001) and correctly “captured” (Hycner, 1999, p. 154).

In order to capture the rich descriptions of the phenomena and their settings, that is, each research participant’s experiences, feelings, beliefs, and convictions about the theme in question (see Welman & Kruger, 1999, p. 196), Bentz and Shapiro (1998) and Kensit (2000) have stated that the researcher must allow the data to emerge. Citing Husserl’s work, Lavery (2003) stated that in phenomenological methodology, the researcher must bracket out the outer world as well as individual biases in order to successfully achieve contact with essences. Achieving this requires the researcher to set aside or suspend his or her judgement, or bracket particular beliefs, about the phenomena in order to see it clearly. This is done by intentionally focussing on the experiences as described by the research participants. However, a number of philosophers and scholars have disputed Husserl’s phenomenological stance, and have proceeded to justify why the bracketing argument is flawed, the discussions of which are provided in the following paragraphs.

There are a number of studies on the differences between Husserl’s phenomenology and Martin Heidegger’s work on hermeneutic phenomenology. Tracing the origins of both, various studies have indicated that Martin Heidegger (1889-1976) was initially influenced by Husserl’s work (see Lavery, 2003; Groenewald, 2004). In common with phenomenology, hermeneutic phenomenology is concerned with the life world or lived human experience (see Lavery, 2003). Studies have noted the various points of departure between the work of Husserl and Heidegger. A major point of difference is that Husserl focussed on understanding beings or phenomena. His philosophical approaches

were directed toward the search for essential structures, the study of the essences of an experience, or the inner true nature of a thing (Dowling, 2007; Pernecky & Jamal, 2010; Valle, King, & Halling, 1989). For Heidegger, the focus was on 'Dasein', that is 'being there', or 'being in the world', or the mode of being human or the situated meaning of a human in the world (Lavery, 2003; Pernecky & Jamal, 2010). 'Dasein' or 'being in the world' provides researchers with opportunities to engage and explore how migrants' experiences come about, and how they elicit meaning and understanding from their experiences (see Jamal & Hill, 2002; Pernecky & Jamal, 2010).

Contrasting Husserl's belief that human beings were understood primarily as knowers, Heidegger viewed humans as being primarily concerned with their fate in an alien world (see Annells, 1996; Lavery, 2003). Also, Heidegger believed that consciousness could not be separated from the world (see Koch, 1996; Lavery, 2003; Munhall, 1989) because it is formed from historically lived experience. Historicity, in this context, includes what a culture gives a person from birth. It is handed down, and is a means of understanding the world (Lavery, 2003). According to Heidegger (1927/1962) pre-understanding is a structure for being in the world and thus cannot be cast aside for it is understood as already being with the person in the world (see Lavery, 2003). Meaning and understanding are generated from constructing the world from a person's own background and experiences (see Munhall, 1989).

Interpretation is grounded in something people have in advance, a fore-having, a fore-sight, or a pre-understanding (Heidegger, 1996, cited in Pernecky & Jamal, 2010). Pre-understandings present ways of interpreting and understanding the world, and play a significant part in influencing people's perceptions and experiences (see Pernecky & Jamal, 2010). In relation to this research, for instance, migrants from a collectivistic culture of respecting authority figures would interact, communicate, perceive and interpret differently from those from an individualistic culture.

For Heidegger, focussing on the ontological²⁸-existential factors, human existence and experience is based on language, interpretation and understanding, where experience is formed through interpretation of the world, and all interpretation is situated with the interpreter (Lavery, 2003; Pernecky & Jamal, 2010). Heidegger's hermeneutic phenomenology focusses on the situated, dialogic and interpretive qualities of 'being in the world'. Epistemologically²⁹, understanding and learning shall follow, through culturally and historically mediated interpretations and relationships with objects and things, and through the social meanings contained in language (Pernecky & Jamal, 2010).

Thus, interpretation is integral to the process of generating understanding (Lavery, 2003), and it involves the "unfolding of our tacit, lived self-understanding" (Pattison, 2000, p. 109). According to Annells (1996), hermeneutics is an interpretive process that seeks to bring understanding and disclosure of phenomena through language (texts). As illustrated by Kvale (1996), hermeneutics is the study of human cultural activity as texts (written or verbal communication, music and visual arts), the interpretation of which could illuminate or find intended or expressed meanings. Gadamer (1960/1998) stated that "language is the universal medium in which understanding occurs" and "understanding occurs in interpreting" (1960/1998, p. 389). Questioning is an essential aspect of the interpretive process as it helps to make understanding possible:

"Understanding is always more than merely re-creating someone else's meaning. Questioning opens up possibilities of meaning, and thus what is meaningful passes into one's own thinking on the subject." (Gadamer, 1960/1998, p. 375).

²⁸ Ontology is the philosophical study of existence, reality and being (Guba & Lincoln, 1989).

²⁹ Epistemology is the theory of knowledge (Audi, 2003).

In contrast to Husserl's bracketing (isolating or suspending beliefs, judgement), Heidegger's hermeneutic phenomenology methodology requires the researcher to become as aware as possible and account for the interpretive influences. Both Heidegger and Gadamer argued that bracketing was impossible, for they believed that people could not stand outside their pre-understandings and historicity of their personal experiences (Heidegger, 1927/1962; Gadamer, 1960/1998). In hermeneutic phenomenology, the researcher's biases and assumptions are thus not bracketed; rather, they are embedded and regarded as essential to interpretive process. To assist in the interpretive process, the researcher keeps a reflective journal (see Lavery, 2003). The interpretive process is achieved through a hermeneutic circle which moves from the parts of experience, to the whole of experience, and back and forth again to increase the depth of engagement with and the understanding of texts (see Annells, 1996; Kvale, 1996; Lavery, 2003; Polkinghorne, 1983).

The differences in the philosophical doctrines of Husserl's 'bracketing' and Heidegger's 'Dasein' or 'being in the world' were considered the most important (Gadamer, 1989; Pernecky & Jamal, 2010), with the latter identified as the most important aspect of hermeneutic phenomenology in contrast to the work of Husserl. This is because hermeneutic approaches not only consider what is being interpreted but also the process of interpretation as well as the significant role of the interpreters (participants/researcher). In hermeneutic phenomenology, the researcher and the research participants co-construct the data (for example, from interviews), and work together to produce meaning. The participant engages in interpreting and assigning meaning to the experience; in reflecting on and recounting this to the researcher, another level of interpretation occurs. So, in relation to migrants' experiences, where Husserl's phenomenology is focussed on the 'essential' experience of the migrants, Heidegger's hermeneutic approach is aimed at understanding what it means to be a migrant and how that experience emerges in relation to various aspects

including the social environment (Pernecky & Jamal, 2010). Interpretive understanding therefore plays a key role in hermeneutic approaches to research. Thus, in hermeneutic phenomenology, the researcher is an intrinsic part of the interpretation that emerges from the data collected from the participants, and therefore cannot be isolated or 'bracketed' out of the process (Gadamer, 1989; Pernecky & Jamal, 2010).

A researcher applying a phenomenological or hermeneutic phenomenological methodology is concerned with the lived experiences of the individuals under study so as to gain an understanding of the social and psychological phenomena from their perspective (see Groenewald, 2004; Welman & Kruger, 1999). According to Lavery (2003), hermeneutic phenomenological research focusses on constructing meaning through interpretation, with a concentration on historical meanings of experience and their developmental and cumulative effects on individual and social levels. According to Flood (2010), hermeneutic phenomenology's core interest is in seeking to understand a subject of interest – a phenomenon – that is perceived or experienced, and by engaging with the real world, meanings are constructed (interpreted). Analysing the experiences of consciousness to perceive how a phenomenon is given meaning, and to arrive at its essence, is the researcher's task (see Flood, 2010). Perception is an important ingredient in the process of conceptualising of meaning through consciousness (see Moustakas, 1994).

In both phenomenology and hermeneutic phenomenology, data can include the researcher's personal reflections on the topic, as well as information gathered from research participants. In order to capture the real essence of the lived experiences, research participants' openness in the interview process is critical (Koch, 1996, Lavery, 2003). However, various scholars (see Kvale, 1996; Odman, 1988; van Manen, 1997) pointed out that verbatims do not always capture all that was 'really said' in interviews. Kvale, Odman and van Manen believe that it is just as important to notice silences, or what is not said, as well

as what is said 'between the lines', and "going beyond what is directly given" (Spiegelberg, 1982, p.712). According to Gadamer (1998), the goal of hermeneutic phenomenology is to "reveal a totality of meaning in all its relations" (p. 471). During data analysis, the researcher and research participant work together to bring life and understanding to the experience being explored. This is achieved through the application of imagination, the hermeneutic cycle, and attention to language/texts and reflective writing (Allen, 1995; Gadamer, 1960/1998; Koch, 1996; Lavery, 2003).

Credibility, Authenticity, and Rigour of Research

According to Lincoln and Guba (1985; 2000), the goal of credibility is demonstrating that the research is conducted in a manner that ensures the topic is accurately identified and described. The in-depth description of complexities of experiences and interactions ought to be embedded in the data. Koch and Harrington (1998) state that faithfulness to the description of the phenomena lends credibility to the research, whereas Denzin and Lincoln (2000) assert that credibility lies in the trustworthiness of the research findings. Lincoln and Guba (2000) state that authenticity can be reached when the voices of participants and researcher are evident in the text, and allowing the words/texts to speak for themselves (see Ajjawi & Higgs, 2007).

For phenomenological research, bracketing has been identified as one factor that is central to the rigour of research for it defends the validity or objectivity of the interpretation (see Laverly, 2003). In contrast, researchers who adopt the hermeneutic phenomenological paradigm believe that humans are incapable of total objectivity. Thus, the researcher cannot be totally detached from his or her own presuppositions; in fact, it is important the researcher acknowledges this (Ajjawi & Higgs, 2007; Hammersley, 2000). Ajjawi and Higgs (2007) argue that this is because people are situated in their reality which has been constructed by their subjective experiences. Within the interpretive paradigm, people construct meanings in unique ways, depending on their individual context and personal frames of reference, as they engage with the world they are interpreting (Crotty, 1998).

In order to maintain closeness, or faithfulness, to the research participants' constructs, the researcher must practise conscious engagement in a hermeneutic cycle: a process of dialogue of question and answer, checking and cross-checking the interpretations with the original interview transcripts, so as to reach an understanding of the phenomenon under investigation (Ajjawi & Higgs, 2007; Gadamer, 1997). The iterative process requires the researcher to be open

to questions that may emerge from studying the phenomenon, by allowing the text to speak, and then interpreting the text, to arrive at an understanding of the phenomenon (see Ajjawi & Higgs, 2007; Bontekoe, 1996). Bontekoe (1996) asserted that the very act of interpretation leads to a gradual convergence of insight for the researcher.

In sum, this research project adopted a hermeneutic phenomenology methodology to investigate the lived experiences of the 30 migrant participants and nine supervisors, managers or work colleagues of the migrants, in their personal acculturation learning journeys in the context of their New Zealand workplaces. The phenomenon of acculturation is best understood in terms of how it is lived (Skusza, 2007). Ablett and Dyer (2009) understood hermeneutic phenomenology as “an inclusive, critical and dialogical endeavour” (p. 226), and it “addresses experience from the perspective of meanings, understandings and interpretations” (Pernecky & Jamal, 2010, p. 1056). A hermeneutic approach, according to Pernecky and Jamal (2010), thus seeks to understand the meanings objects hold for the perceiver(s) as well as the relationships between them and existential factors including culture, tradition and social environment, thus affirming Heidegger’s philosophy that the existence of the external world and objects in it were to be taken as given.

As the researcher, I used the hermeneutic phenomenology methodology’s interpretive element, seeking to explicate meanings and assumptions in the participants’ texts as they recounted their learning experiences in their acculturation, in the context of their respective workplaces in New Zealand (see Ajjawi & Higgs, 2007). This was achieved through a cyclical engagement between the researcher and the data collected, that is, the interview transcripts (texts). As van Manen (1997) has stated, communication and language are interconnected, thus hermeneutics offer a way of understanding such human experiences through language (texts) and in context (van Manen, 1997).

As illustrated and discussed, hermeneutic phenomenology is the methodology of choice. It was the best suited methodology for this research, in its quest to unveil the rich and complex learning experiences of migrants as they acculturate in New Zealand, from the perspective of their workplace environment.

Method

Interviews can be structured, unstructured or partially structured (see Bernard & Ryan, 2010). For this research, 39 one-on-one in-depth interviews were conducted. The interviews were primarily unstructured, allowing the interview data to unfold, because of the various value systems involved. Interactions occurred in unpredictable ways to influence the data outcome (Lincoln & Guba, 1985). Face-to-face interviews are dynamic, fluid and flexible and require the researcher to adopt a non-directive, unstructured, non-standardised and open-ended interviewing stance (see Bryman, 1984; Taylor & Bogdan, 1998). However, the existence of Constructed Scenarios meant that the interviews are considered semi-structured.

Moreover, in opening up each interview, I began with a few open-ended questions. Typical questions were: (i) “What made you choose to emigrate to New Zealand?” (ii) “Can you briefly describe your work and work responsibilities?”. The intention behind using this strategy was to develop further probing questions from emerging trends and cues during the interview. The main purpose of the principally unstructured style was to explore migrant participants’ experiences, and probe into the various factors, such as cultural aspects, work approaches, and interpersonal interactions, as they were introduced (Sekaran, 2003) in the interviews. Interview participants were encouraged to speak more freely and introduce whatever ideas, thoughts and insights they wished to share.

I understood the importance of establishing a rapport with each participant and building an environment of trust. These are critical characteristics in an interview process, because the absence of any of these elements can seriously impair the quality of the interview data, with respect to depth, validity and authenticity. I made a conscious attempt to make each participant feel at ease before beginning each interview. In reality, the rapport began from the contacts made (for example phone conversations, and/or email exchanges) prior to the

interview. Even so, each interview was preceded by a brief period of putting the interview participant at ease when I introduced every-day topics of conversation. I deliberately and openly shared my background and experiences as a migrant and an employee in New Zealand. I found that in doing so, I was able to quickly establish some common grounds with the participants.

A significant aspect of the beginning of each interview was to assure the participant in respect of ethical issues, especially privacy and confidentiality. The participants needed to feel safe. Written and verbal assurances of privacy and confidentiality were provided to each participant prior to, at the commencement of, and during each interview. Participants were assured that their identity would not be revealed. Pseudonyms are used in the thesis. Each participant's background and cultural identity was accorded due respect. At the start of each interview, the participant was informed that he or she was not expected to reveal emotionally sensitive or embarrassing details about himself or herself or of others in their narratives. Further, participants understood they had every right to terminate the interview at any time, if they felt uncomfortable in any way about sharing their thoughts and experiences. I noticed some participants visibly relaxed when these assurances were delivered.

Data Collection

Data was collected via primary and secondary sources such as immigration and employment statistics. Primary data was collected from the interviews. The first source of primary data was collected from 30 migrants, ten each of the Chinese, Indian and Eastern European participants. The other sources of primary data were interviews with nine participants who were either the migrant's line, functional or former manager, or a work colleague who had no reporting relationship to the participant. The nine interview participants are referred to as 'nine managers' from here on, in this thesis.

The primary focus was on the experiences of the 30 Chinese, Indian and Eastern European migrants from their perspectives as employees in New Zealand. The data obtained from interviewing the nine managers was analysed in terms of whether they were confirmatory, or otherwise, of the data obtained from the migrants. These analyses could be compared with the findings and interpretations of the 30 interview participants' experiences (Lincoln & Guba, 1985). The manager's perspectives added a more nuanced understanding to the migrants' acculturation experiences in their workplace.

All 39 one-on-one interviews were conducted by the researcher over a period of eleven months. The first interview was held on 14 January 2011 and the last on 3 November 2011. Interview participants were adults who had migrated to New Zealand, were over 20 years old, and who identified as Chinese, Indian and Eastern European. They were all working in an organisational setting in New Zealand. For the purposes of this research, the term migrant is defined as a person born outside of New Zealand, and granted a legal right to live and work permanently in the country (Duhaime, 2010). This definition includes those granted permanent residency status and citizenship. It includes refugees, and 'second location' residents, meaning those who first migrated to another country such as Australia, and then arrived in New Zealand to take up residency and work. The definition excluded those who were on limited time permits in New

Zealand, such as people who had been issued limited duration work visas, as well as study permits.

Data was collected at the interviews digitally (via audio tape-recordings), supplemented by my hand-written notes. Each interview typically took an hour. Transcriptions were carried out with as little time delay as was practicable. I noted non-verbal cues, body language, pauses, subtle nuances, voice/tone inflections and facial expressions. These are important as they represent rich data which complements the interview participant's verbal enunciations. Cynicism or humour could be a source of inconsistency with what they espoused. Therefore, my transcriptions typically began within 24 to 48 hours of each interview. I completed 70% of these. In all instances, I exercised extreme care to ensure the confidentiality of interview participants was protected. A Confidentiality Agreement was reached with the provider of the transcription assistance (see Appendix G).

Participants

Interview participants were recruited using the snow-ball technique, starting with personal contacts, and their referrals³⁰. Approaches were also made to ethnic networks. Participants were involved on a voluntary basis. There was no dependent relationship between the researcher and interview participants.

Interview participants and their ethnicities:

Ethnicity	Migrants		Managers/Supervisors ^{*31} See		Total
	Male	Female	Male	Female	
Chinese	5	5	2	1	13
Indians	5	5	1	3	13
Eastern Europeans	5	5	2	1	13
Total participants:	15	15	9 ³² See Footnote below		39

Table 6:
Interview Participants and Ethnicities

³⁰ In order to meet AUT University's Ethics Committee requirements (refer AUTC Approval Reference No. 10/232) as well as not to compromise the integrity of this research, the researcher affirmed that none of her subordinate colleagues at AUT were approached as participants. None of the researcher's colleagues in her School were approached as participants. Due to the dependant and/or power relationship, immediate family members were not approached as participants. Also, to comply with another Ethics requirement, the researcher secured the necessary prior consent from both parties before proceeding with the interviews. This is in recognition of the inherent power imbalances and conflict of interest between the migrant as an interview participant and his/her supervisor or manager.

³¹ Ethnicity of the nine managers/supervisors or work colleagues are:
For the Chinese migrant participants – all three managers/supervisors are New Zealand-born Caucasians.
For the Indian migrant participants – of the three female managers/supervisors, two are migrants of Chinese ethnicity while the third is New Zealand-born Caucasian.
For the Eastern European migrants – both the male managers/supervisors are Caucasians; one is New Zealand-born, whilst the other is a migrant from the UK. The female manager/supervisor is also a migrant, from Brazil.

³² A New Zealand-born Caucasian participated in this research in his role as a senior work colleague and mentor to three migrant participants (one Chinese and two Indians). So in total there were nine managers/supervisors or work colleagues.

Data Analysis and Tools

The interviews generated a vast amount of rich data which captured the lived experiences of the 30 migrant participants and the comments and observations of their nine managers. The hermeneutic methodology allowed the unveiling of the richness and complexity of migrant participants' experiences; it made sense. Adopting a hermeneutic approach to this research gave me, as the researcher, the opportunity to delve into the understanding of each migrant's experience through the iterative cycle of interpretation and knowledge-building on the data provided by the migrant participants (see Lavery, 2003; Pernecky & Jamal, 2010). I used the hermeneutic cycle to elicit further insight, by engaging in a dialogue with each participant, asking for their explanations or clarifications. I used a technique which I coined "drilling-down" by asking open-ended questions: Why did you say that? What made you think that? How did it make you feel? What does that behaviour mean for you? Can you tell me more? Can you give an illustration? What does that action, or response or communication mean for you? What have you learned from that behaviour/action/response? How did you interpret that behaviour or communication, and why? By engaging in an iterative dialogue with the research participant at the interview, deeper understanding and knowledge of migrant participants' experiences emerged. Illumination also occurs in the hermeneutic cycle of researcher engaging with, and interpreting, the interview data (transcribed texts). Illustrations of the interpretive approach are in Data Analysis and Discussion chapters 6, 7, 8 and 9. An example pertaining to language used by a female migrant originally from China, an experienced academic, who described her early experience in her New Zealand workplace as "revolutionary", alludes to its significant impact on her, the experience of which has had an enduring and profound impact on her attitude to work and relationships with work colleagues in New Zealand.

Making sense of the enormous amount of data collected from the 39 interviews was a primary concern for the researcher but with the help of Nvivo9, a late version of a specialist computer software program, data was managed efficiently throughout the data analysis phase of this research (see Berg, 2001; Denzin & Lincoln, 1998; Kelle, 1997a, 1997b; Merriam, 2001; Miles & Hueberman, 1994; Morse & Richards, 2002; Patton, 2002; Silverman, 2000, 2001; Taylor & Bogdan, 1998; Tesch, 1990, cited in (DeNardo & Levers, 2002).

Data analysis is probably the part of qualitative research that most clearly differentiates it from quantitative research methods. It is said to be the least understood aspect of qualitative research, particularly for researchers familiar with traditional quantitative methods (Maxwell, 1996, cited in McIntyre, 2008). There are many different approaches to qualitative data analysis and these are widely debated at some length in the social sciences literature (see Bryman & Burgess, 1994; Coffey & Atkinson, 1996; Dey, 1993; Mason, 1996; Miles & Huberman, 1994; Silverman, 1993; Strauss, 1987, cited in Welsh, 2002). Whatever the approach, the goal of qualitative analysis is the transformation of data into findings; the challenge lies in making sense of huge amounts of data by “reducing the volume of raw information, sifting trivia from significance, identifying significant patterns, and constructing a framework for communicating the essence of what the data reveal” (Patton, 2002, p. 432).

Nvivo9 was used because it provided a series of tools which facilitated the browsing, coding, annotating and retrieval of data (see Richards, 1999, 2005), Searching, comparing, analysing, and exploring linkages, relationships, patterns and themes (see Braun & Clarke, 2006; Collie, Kindon, Liu, & Podsiadlowski, 2010; DeNardo & Levers, 2002) were quickly and accurately undertaken. Thus, major themes emerged from the interview data. These were analysed and interpreted, distinguishing the common threads from the differing positions of the 39 interview participants. Figure 1 below shows a snapshot of the key nodes:

NVivo9 Nodes or Themes as at 6 January 2012

- Acculturated, integrated, adapted, assimilated
- Behaviour Changes through Mentoring etc
- Conflict and Handling of Confrontation
- Cultural (and Professional) Values: *Cultural Gaps; Culturally Safe; Culture Shock; Outspoken, Direct, Open, Speak Up*
- Egalitarian
- Face and Facework, Integrity
- Help and Support for Migrant Employees
- Personality: *Ambition; Attitude; Customise Behaviour or Moderate Behaviour; Initiative*
- Power
- Respect and Other Values
- Self-confidence, resilience, outspoken, assertive, personal development, experience
- Sense of Security and Belonging and Trust
- Sensitivity to Others Culture, Cultural Differences
- Soft Skills and Interpersonal Relationships and Dynamics
 - Communication Skills*
 - Getting to really know the locals*
 - Interpersonal Relationships and Dynamics*
- Superficiality, surface niceties and lacking in depth in relationships
- Work Culture (and Standards) in NZ
 - Migrants Work Culture and Behaviour*

Figure 1

Related topics were clustered together and from this exercise, four major themes were classified. These are represented in colour codes – see below:

Theme One: Respect.

Theme Two: Acculturation Dynamics.

Theme Three: Interpersonal Dynamics.

Theme Four: Personal and Attitudinal Factors

Constructed Scenarios³³

Informed and guided by the results of a pilot sample which was conducted as part of the AUT Ethics application process, as noted on p. 134 below, and in acknowledgment of the possible sensitive and confidential nature of interview participants' experiences, participants were presented with a constructed workplace scenario for their individual comment. This was based on past reactions and/or behaviour. The scenario – see Figure 2a below – concerned some work tasks which needed addressing. Performing the tasks would involve interacting and collaborating with work colleagues from diverse backgrounds and cultures. The strategy of using open-ended questions was employed. Typical lead-in questions were: (i) What would you do in this scenario? (ii) Could you think back to a similar situation in your present or previous workplace and tell me what you did?

The constructed scenario was crafted in such a way that participants could easily relate it to their work environment. Participants' recollections (or projections) of how they dealt with past and present workplace scenarios were invaluable in answering the two research questions: (1) What are the key acculturative dynamics encountered by the migrants in their New Zealand workplaces? (2) How have these encounters and migrants' responses informed and impacted on individual learning and behaviour in the New Zealand workplace? The dynamics from personal encounters and migrant participants' learning and behavioural modifications are illustrated and analysed in the Data Analysis and Discussion Chapters 6, 7, 8 and 9.

³³ The Constructed Scenarios served a dual purpose. First, in the pilot sample conducted prior to the interviews involving three prospective migrant participants – Chinese, Indian and Eastern European, all three of them stated that they would be uncomfortable recounting actual experiences and would only be participate if there was a constructed scenario. Second, the constructed scenarios were very effective as a lead-in to the interviews especially for migrant participants who found it easier to recount their experiences and reactions.

CONSTRUCTED SCENARIO
Presented to each migrant interview participant

You have been selected to be part of a large and diverse project team tasked with the objective of solving some critical issues for your New Zealand workplace. There is a finite end date for the project team to achieve this objective. The project team has ten members, each with a specific set of tasks and responsibilities with timelines to meet. The Project Team Leader is your line manager and the rest of the team members are made up of your male and female work colleagues of varying ages who are on the same level as you in the New Zealand workplace. Out of the ten-member project team, three are migrants including you, and the rest were New Zealand born.

There is a tight timeframe for completing specific work tasks at various stages of the project. Your role in the project team requires you to liaise, coordinate, collaborate as well as discuss and consult with the members of the project team in order to complete the work tasks effectively and in a timely manner. The next stage of task completion specific to your role in the project team is due for completion at the end of today, at which time you are required to submit a consolidated detailed report to the Project Team Leader. Completing this detailed report requires receiving accurate data from other members of your project team. Each one of them knows that the deadline for submitting their data to you was by 9:00 am this morning. Once all the data is received, you need at least eight hours to assemble and consolidate all the data into a detailed report, to be submitted to your Team Leader at the end of today. It is now 12 noon and the data from three of your project team members have not been received by you. Without the data from the three members, you are unable to compile an accurate and detailed report for submission to your Project Team Leader. You are conscious that your failure to produce and submit a detailed and accurate report will impact negatively on the whole project, setting off a chain of events. You have worked very hard to ensure that each of your deadlines is met and feel you have been extremely let down by the three team members.

Figure 2a

A modified constructed scenario – see Figure 2b below – was also presented to the migrant participants' manager. The objective of this triangulation strategy was to elicit the manager's perspective on how the migrant employee handles the constructed situation, based on past or present observations or experiences. The purpose of obtaining the manager's perspective was to validate the migrant employee's comments, check for consistencies in findings (see Holloway, 1997; Lincoln & Guba, 1985), as well as to elicit the manager's personal observations of the migrant's behaviour at work.

CONSTRUCTED SCENARIO

Presented to migrant's manager, supervisor, or work colleague interview participant

Your staff (or work colleague), a New Zealand migrant, has been selected to be part of a large and diverse project team tasked with the objective of solving some critical issues for your New Zealand workplace. There is a finite end date for the project team to achieve this objective. The project team has ten members, each with a specific set of tasks and responsibilities with timelines to meet. The Project Team Leader is the migrant employee's line manager, and the rest of the team members are made up of the migrant employee's male and female work colleagues of varying ages. These work colleagues on the project team are on same level as the migrant employee in the workplace. Out of the ten-member project team, three are migrants, and the rest were New Zealand born.

There is a tight timeframe for completing specific work tasks at various stages of the project. The migrant employee's role in the project team requires him/her to liaise, coordinate, collaborate as well as discuss and consult with the members of the project team in order to complete the work tasks effectively and in a timely manner. The next stage of task completion specific to the migrant employee's role in the project team is due for completion at the end of today, at which time he/she is required to submit a consolidated detailed report to the Project Team Leader. Completing this detailed report requires receiving accurate data from other members of the project team. Each one of them knows that the deadline for submitting their

data to your staff was by 9:00 am this morning. Once all the data is received, the migrant employee needs at least eight hours to assemble and consolidate all the data into a detailed report, to be submitted to the Team Leader at the end of today. It is now 12 noon and the data from three of the project team members have not been received by the migrant employee. Without the data from the three members, he/she is unable to compile an accurate and detailed report for submission to the Project Team Leader. The migrant employee is conscious that his/her failure to produce and submit a detailed and accurate report will impact negatively on the whole project, setting off a chain of events. The migrant employee has worked very hard to ensure that each of his/her deadline is met and feels extremely let down by the three team members.

Figure 2b

In the Appendices are the Participant Information sheet, Consent to Participation in Research form, plus a Datasheet to collect the bio-data of each participant (refer Appendices A, E(i) and E(ii), F(i) and F(ii)). Before ending the interview, each participant was invited to speak on anything which he or she thought was relevant to this research. I ended each interview with a verbal expression of thanks and appreciation to each participant.

All 39 interview participants were given the options of receiving either: (1) the transcript of their own interview to check for accuracy; (2) a copy of the report from this research; or (3) feedback on the results of this research. Here is a snapshot of the options selected:

Option 1: 27 selected 'Yes'; 12 selected 'No'.

Option 2: 30 selected 'Yes'; 9 selected 'No'.

Option 3: 30 selected 'Yes'; 9 selected 'No'.

Those who exercised option 1 were provided with a transcript of their interview as soon as the transcription was completed. Those who exercised option 2 and 3 will be provided with a summary of the research findings when it becomes available.

Ethics

In line with ethical considerations, a consultation sample consisting of six migrants – two each of Chinese, Indians and Eastern Europeans – was conducted. The six migrants were each given a set of options for interview participation. The first option was for participants to relate their observations of and responses to actual experiences. In the second option, a scenario was constructed for participants to recall similar occurrences and speak of their experiences and responses. In the consultation sample, two Chinese migrants stated that they would feel comfortable talking about actual events and workplace interpersonal dynamics as well as a constructed scenario. However, the two Indian migrants had reservations talking about actual workplace events and dynamics for self-protection reasons. They said they would feel more comfortable with a constructed scenario. The two Eastern European migrants had strong reservations talking about actual scenarios, and expressed that they would only be comfortable with a constructed scenario (see Appendix I). As a consequence of the consultations, two versions of a constructed scenario were used in the interviews to obtain the perspectives of migrant and manager participants (see Appendices C(i) and D(i)).

In order to meet the criteria for this research, only adult participants aged 20 years and above, who identify with one of the following ethnicities: Chinese, Indian and Eastern European migrants in New Zealand, and who were working (or had worked) in an organisational setting in New Zealand were interviewed. Participation was on a voluntary basis, and a snow-balling technique was applied.

There was a potential conflict of interest between the researcher and her work colleagues. Aware that the work relationship could compromise the integrity of research data, I deliberately refrained from approaching any of my colleagues,

who had a direct reporting relationship to me, as interview participants. Similarly, due to the dependant and/or power relationship, my immediate family members were omitted from this research.

Another potential conflict was identified. In terms of interviewing each migrant's supervisor or manager, the work relationship between the migrant as an interview participant and his/her supervisor or manager could present a conflict of interest for both parties. To address this, prior consent from both parties was obtained before proceeding with the interviews. Two other options were presented to migrant interview participants: (i) their former supervisor/manager could be approached as an interview participant; or (ii) a work colleague who had no reporting relationship could be approached for the same purpose.

Procedurally, brief information about the research project was provided verbally by me to prospective interview participants upon initial contact. Following this, a formal invitation via email was sent, accompanied by detailed information (Information Sheet), and Consent to Participation in Research form and other accompanying documents (see Appendices A – I). Participants were assured of confidentiality and privacy. Completed and signed Consent to Participation forms from all participants were obtained.

Interviews were conducted on a one-on-one basis, in a pre-agreed and mutually suitable venue in Auckland and its suburbs. The venue setting was primarily chosen with regard to safety, privacy, and convenience to the interview participant. A typical interview location was in the privacy of the participants' office or meeting room.

Interview participants were requested to complete a short bio-data sheet (see Appendix A). This form was typically completed just before the interview commenced. The object of this form was to obtain and record demographics and personal details such as educational/professional qualifications, status and

length of residency in New Zealand, and their occupation. A consolidated bio-data table is shown in Appendix J. This table provides a snapshot of all interview participants, providing a richness and depth to personalise each one.

At the start of each interview, participants were given an opportunity to ask questions or clarify any issues pertaining to the research and their involvement. I made it clear to everyone that they were not expected to reveal emotionally sensitive or embarrassing details about themselves or of others in their narratives. Nevertheless, there are possible psychological or emotional risks to some participants as they recount their experiences of acculturation and workplace interpersonal dynamics. I said feelings of discomfort, embarrassment or anger might surface. I used a number of avenues to minimise/mitigate the risks. First, I stated very clearly before the beginning of each interview that the participant had the option of halting the interview as soon as any feelings of discomfort surfaced, and that the participant had the right to end the interview at any time without explanation. Alternatively, the participant could opt to adjourn the interview and resume at a mutually convenient time. I informed each participant of the option of assessing AUT Health and Counselling services, free of charge, should they experience any emotional discomfort and wish to seek emotional support.

Of the 39 interviews, interview data collected from 27 participants were transcribed by me (approximately 70 per cent). Transcription assistance was needed. I limited transcription assistance to approximately 30 per cent, so 12 interviews were transcribed by an established provider of research and transcription services. I exercised extreme care to ensure that confidentiality and anonymity of the interview participants was protected. A confidentiality agreement was signed by the provider of the transcription services (see Appendix G).

There is a potential risk that the identities of the participants could be identified in this research. Seeking to reduce the risk, I exercised due diligence to ensure full concealment of individual identity, including the use of pseudonyms, without diminishing or compromising the quality and integrity of the data.

The data (transcripts, recordings) is securely kept in a storage facility in AUT University for a required term of minimum of six years (from 2014). The data shall be destroyed via shredding and/or other suitable methods of secured destruction in use in AUT University. Similarly, the consent forms are placed in secure storage, and will also be shredded and securely disposed of after six years.

Apart from identifying and addressing some risks and potential conflicts involving interview participants, and their privacy and confidentiality issues, no moral or physical risks to participants were identified.

Ethics approval for this research was obtained from the Auckland University of Technology Ethics Committee (AUTEC) dated 23 December 2010, Reference number: 10/232 (see Appendix K).

Summary

This chapter presents the rationale for using a hermeneutic approach in this research to answer two research questions: (1) What are the key acculturative dynamics encountered by the migrants in their New Zealand workplaces? (2) How have these encounters and migrants' responses informed and impacted on individual learning and behaviour in the New Zealand workplace?

A hermeneutic phenomenology approach was adopted as the methodology to unveil the rich data of migrant participants' acculturative experiences in their respective workplaces in New Zealand. The perspectives from the nine managers who also participated added another dimension to the perspectives of the migrant participants. Applying the hermeneutic cycle of engagement and interpretation not only during the interviews but also continuing the engagement with, and interpretation of, the texts (interview data/transcriptions) afforded a deep level of understanding and appreciation of the complexities of migrant participants' experiences. These experiences, in turn, informed the participants' individual learning, manifesting in various ways, including behavioural and attitudinal modifications in their respective workplaces.

Details of the method, data collection procedures, sources of interview participants, and data analysis and tools are also provided in this chapter. The chapter ends with a detailed discussion on ethical considerations, interview procedures and protocols. A number of potential conflicts and risks were identified and addressed.

DATA ANALYSIS AND DISCUSSION – AN OVERVIEW

The 39 one-on-one in-depth interviews generated a vast amount of rich primary data. Analysing the primary data yielded four major themes. To do justice to each of the four themes, it was pertinent to break the analyses and discussions into four chapters, with each chapter covering a major theme. The applicability of the conceptual model and theoretical framework was explicated in each of the four chapters. The four chapters are:

Chapter 6: Different Interpretations of Respect as a Cultural Value

Chapter 7: Acculturation Dynamics

Chapter 8: Interpersonal Dynamics - Communication

Chapter 9: Personal and Attitudinal Factors

Chapter 6 analyses and discusses the migrant participants' different beliefs and interpretations of the meaning of respect as a cultural value, the first of the four themes. The chapter shows how this value can be deeply instilled in people in some cultures. The data analysis of the Chinese, Indian and Eastern European migrant participants reveals a number of commonalities and differences between the three ethnic groups. It highlights the differing interpretations of respect. The discussions in this chapter provide a glimpse of the impact and influence of cultural values on migrant participants as they conduct themselves in their respective workplaces. Values have an enduring impact on people's behaviour and in this chapter, the application of Value Theory is particularly relevant to the discussions. Chapter 6 also shows that the dynamics that migrant participants experienced, observed and learned in their respective workplaces have the potential for motivating them to moderate their behaviour, at the expense of discarding or shelving their traditional cultural practices and values. This chapter also reveals the lived experience of how a number of migrant participants, and their managers, appear to hold stereotypical views of workplace behaviour of migrants and local-born New Zealanders.

Chapter 7 analyses and discusses the second theme on the dynamics and complexities of migrants' acculturation experiences in their respective workplaces in New Zealand. The chapter provides an insight into the different acculturation experiences of migrant participants, and their individual motivations and justifications for learning and adopting various coping strategies. The chapter reveals how significant experiences could cause migrant participants to re-evaluate their thinking about values, beliefs, attitudes and behaviour. Supported by the Social Identity and Social Learning Theories, the chapter shows that personality, social identity and learning can have significant influences on migrant participants' views of their acculturative experiences and coping strategies. The chapter discusses the impact of the different coping strategies on migrant participants' attitudes and behaviour in their respective place of work.

In Chapter 8, the third theme on migrant participants' interpersonal dynamics with particular reference to communication complexities are discussed and analysed. The chapter highlights some similarities and differences between the Chinese, Indian and Eastern European migrant participants. This chapter presents the differing perspectives of the interpersonal communication and conflict experienced by migrant participants and their respective responses. The chapter provides an insight that the different communication and conflict handling orientations are directly underpinned by migrant participants' cultural origins. The chapter discusses migrant participants' conviction that acquiring a proficiency in English language is not only necessary but beneficial in relation to establishing good interpersonal relationships in their respective workplace. A number of migrant participants identified that this could lead to career developmental opportunities. Social Learning and Value Theories are applied to support the discussions and analyses of migrant participants' experiences and behavioural and attitudinal changes.

The last of the four themes is presented in Chapter 9. This chapter shows that personal and attitudinal factors greatly influence migrant participants' views of their new environment and their acculturation process. Chapter 9 examines the impacts of personal attributes such as self-confidence and adopting a positive attitude. It discusses how personal attributes could translate to positive outcomes for migrant participants, in relation to navigating more successfully in their changed environment. The chapter also discusses the significance of mentoring and managerial support and encouragement for migrant employees. Migrant participants' narratives reveal a conviction that the New Zealand work environment with its perceived emphasis on employee welfare – health and safety – and being valued as individuals, have contributed to migrant participants' sense of belonging and self-confidence. The chapter explicates some consequential effects of these experiences and perceptions. It shows that there could be long-term psychological and emotional effects on migrant employees, translating into favourable attitudinal and behavioural modifications as well as personal growth and development, benefiting both the employee and their organisation. The chapter ends with a discussion on the similarities and dis-similarities of migrant participants' workplace culture and their perceptions of the New Zealand work ethos. Supporting the discussions in Chapter 9 is the theory on personality, with particular reference to openness to experience, along with the application of Social Identity and Social Learning Theories.

CHAPTER 6: DIFFERENT INTERPRETATIONS OF RESPECT AS A CULTURAL VALUE

Introduction

The data analysis of the Chinese, Indian and Eastern European migrant participants reveals a number of commonalities and differences between the three ethnic groups. This chapter highlights the three migrant groups' differing interpretations of respect as a cultural value. The discussions in this chapter provide a glimpse of the impact and influence of cultural values and practices – such as respect for people in authority – on migrant participants as they conduct themselves in their respective workplace. The narratives from migrant participants also provide an insight into the enduring nature of cultural values and the impact these may have on migrants in terms of attitudes and behaviour in workplace interpersonal relationships.

Chapter 6 shows that the three groups of migrant participants – Chinese, Indian and Eastern European – hold different views, perceptions and interpretations of respect as a cultural and personal value, one that informs their attitude and behaviour in interpersonal relationships with members of the host society and workplaces. This chapter reveals that Chinese and Indian migrants share a number of common traditional cultural values. From the narratives of Chinese and Indian migrant participants, seniority and hierarchical structures are highly valued. Chief amongst them is respect for people in authoritative positions, be they supervisors, managers, teachers, doctors, lawyers or the police. In particular, the Indian and Chinese migrants in this research placed great emphasis on respecting parents and the elderly, especially parents.

In contrast, the Eastern European migrants (Croatia, Hungary, Yugoslavia, and Romania) placed greater value on earning respect based on individual merit, albeit with one dissent. One migrant, originally from Hungary, had a markedly

different perspective, stating that money and social position or social title, were highly valued in Hungary.

The comments and observations from migrants' managers provided attestations and confirmations of the migrants' behaviour in their workplaces, in relation to migrants' comments and interpretations of respect, from a cultural and personal perspective.

Chapter 6 also shows that the interpersonal exchanges that migrant participants experienced, observed and learned in their respective workplaces have the potential for motivating them to moderate their behaviour, at the expense of discarding or shelving their traditional cultural practices. These aspects are discussed in relation to Value Theory, which provides that values are important guiding principles in people's lives, but these may vary in importance as migrants become exposed to a new set of changed circumstances and engaged in new experiences within a foreign environment (see Roccas, Sagiv, Schwartz and Knafo, 2002; Schwartz, 1992; 1999). There are a number of studies that are congruent with Value Theory, stating that through a natural socialisation process that is passed down through the generations, people are constantly exposed to new aspects of their own culture or encounter new experiences in a different environment causing them to take on new social roles (see MacLachlan, Smyth, Breen & Madden, 2004; Rudmin, 2009).

This chapter also reveals the lived experience of how a number of migrant participants, and their managers, appear to hold stereotypical views of workplace behaviour of migrants and the local-born New Zealanders. These are all illustrated in migrant participants' narratives below, the content of which are discussed and analysed to explicate the similarities and differences of interpretations and how these inform on migrant employees' behaviour.

Cultural Values

According to Value Theory, values are important guiding principles in peoples' lives but the degree of importance may vary over time and across circumstances. Schwartz described values as desirable and trans-situation goals (see Schwartz, 1992; 1999). Values are usually used to justify choices or actions, legitimacy or worthiness (see Roccas, Sagiv, Schwartz and Knafo, 2002). A number of scholars state that cultural values are cognitive representations of abstract ideas and goals which are said to be inherently desirable in a society (Roccas, Sagiv, Schwartz & Knafo, 2002; Rokeach, 1973; Schwartz, 1992; Williams, 1970). Many scholars said that there are motivational aspects that are inherent in cultural values (see Blisky, 1998; Emmons, 1989; King, 1995; McClelland, 1985; Roberts & Robins, 2001; Rohan, 2000; Seligman, Olson, & Zanna, 1996; Winnel, 1987). Furthermore, values and cultural values could serve as guides for self-regulation (see Carver & Scheier, 1981; Kluger & DeNisi, 1996).

The following narratives illustrate the importance of understanding the enduring nature of cultural values and how these may guide the attitudes, thoughts, perceptions and behaviour of the migrant participants interviewed. However, the narratives also clearly depict that the degree of importance migrant participants place on cultural values – such as respecting people in authority – can vary in accordance to new circumstances and experiences gained in a foreign environment. Moreover, the narratives below show that they are variances in the interpretation of respect as a cultural value.

Felicity, who comes within the age band 36–50, qualified as a lawyer in China. She left her birthplace for Australia in her mid-20s and, after a brief period there, migrated to New Zealand, settling in Auckland in 1992. At the time of the interview, at the beginning of 2011, Felicity had been in New Zealand for almost 20 years.

According to Felicity, respect for elders and authority figures as a traditional cultural value was drilled into her generation, and generations before her, at a tender age, from family and formal education. Felicity values respect so highly that it has become a guiding principle; she extends it to all people, beyond the cultural practice of respecting the elderly and people in authority. For Felicity, respect for people is a value which permeates all aspects of her every-day life and manifests in all philosophical thoughts, actions and behaviour, so much so that it even crosses international borders.

Consistent with her values, Felicity accords respect to everyone in her adoptive country in her day-to-day interactions with family, friends and work colleagues. She believes that respect must be genuinely given, and to everyone. In the statement below, Felicity gives a deep insight into why she places such a high value on respecting all people. Inherent in her statement is the sense that she values peace, harmony and non-conflictual interactions with all people.

“Respect is the most important value in my life. Respect all people. The culture thing – always respect elders, teachers and neighbours. It’s just the basic education we had when we were in kindergarten (in China). Teacher tell you how to respect other people. There’s no reason, we just been told you have to do this. Make peace. Harmony. But respect must be given sincerely. You can’t pretend. It has to be genuine. It’s your personal value.”

[Felicity, 36-50, Chinese ethnicity, China, administration]

Patrick is also of Chinese ethnicity. He emigrated to New Zealand from China in 1989. In the same 36-50 age band as Felicity, Patrick’s statement about respecting elders and people in higher authority is consistent with Felicity’s. In the environment in which Patrick grew up, there were overt as well as covert messages and teachings about respecting elders and higher authority figures. To Patrick, respect is entrenched behaviour, meaning he does not disagree with or contradict his elders and people in authority. Patrick is inclined to show

respect to the people holding authority positions at his workplace in New Zealand.

“All the hidden messages are there: in the primary schools and the stories told to you by kindergarten teachers, or in the primary school text books. How you should behave, what you should do. And that’s just slowly built into you, like you respect the elderly, you respect your senior. That’s the reason why at the start of it, at my workplace in Auckland, showing respect to anyone more senior is also part of my culture. My culture of respecting elderly people, you wouldn’t show disrespect to them by arguing or contradicting their views.”

[Patrick, 36-50, Chinese ethnicity, China, academic]

From Patrick’s cultural perspective, showing respect precludes him from speaking up even if he does not agree with his manager. Like Felicity, Patrick places high importance on maintaining social harmony and good interpersonal relationships in his workplace. It indicates that Patrick believes that all disagreements between people generate disharmony and cause good working relationships to break down. Patrick finds it difficult to confront someone over work issues for fear of jeopardising collegial working relationships.

“... from my cultural background I would not want to create any unhappy feelings or disharmony because of an issue with a work colleague. We try to avoid direct clashes. If you have a direct clash, people will take it personally and you will find it even harder to work with the same colleague.”

[Patrick, 36-50, Chinese ethnicity, China, academic]

Francis, who is also within the age band 36-50, is of Chinese ethnicity too. Francis left Malaysia, his country of birth, and emigrated with his family to New Zealand in 2005. Francis works in the banking industry. The family chose New Zealand for their children’s education and a better lifestyle. Although born and bred in Malaysia, Francis shares a common cultural value with Felicity and Patrick – respect for people. Further, in common with Felicity, Francis believes that respect should be a *universal* value, uniformly applied to everyone, and in all contexts be they social or in the workplace.

“Actually, the big thing at the end of the day is still about treating people with respect. Everything else pales in comparison.”

[Francis, 36-50, Chinese ethnicity, Malaysia, banking]

Debbie, also of Chinese ethnicity, left China in 2003 for New Zealand in order to pursue high school education, and subsequently, an undergraduate engineering degree. At the time of the interview in 2011, Debbie had graduated and had been working as an electrical engineer for a large organisation in Auckland for approximately two to three years. Debbie described her thoughts on how she perceived respect as her cultural value, growing up in China, and how this value is acted out in her dealings with work colleagues who she perceives are in more senior positions or older than her. It is noted that Debbie experienced the New Zealand environment and educational system as a teenager. Even so, Debbie still emphasised her Chinese culture's traditional value of showing respect to elders and people in higher authority positions, indicating the enduring nature of this value, deep within.

“You need to respect people. Well, in China we[’ve] learned to respect teachers, parents, people who are older than you, people in authority like managers or supervisors. Respect elders. In my workplace everyone is older than me so I should respect everyone.”

[Debbie, 20-35, Chinese ethnicity, China, engineer]

Debbie noticed that her work colleagues in New Zealand spoke differently to their manager. In her upbringing, managers belong in the higher authority category and thus are to be accorded respect for holding that position in an organisation's hierarchy. Occupying that higher position is a reflection of the individual's standing and superiority. Thus, in Debbie's opinion, interacting with

one's bosses in a casual, same-level, non-hierarchical basis is tantamount to showing disrespect to the individual. This is how Debbie described it:

"Like the way they talk to each other, on same level. No difference that he is the manager. Sometimes I feel that's not respectful, I think... well ...and then that's how everyone (behaves), so I guess it's okay."

[Debbie, 20-35, Chinese ethnicity, China, engineer]

Karen (age band 36-50) is of Indian ethnicity. Karen left India, with her husband, emigrating to New Zealand in 1999. They have a young daughter who was born in New Zealand. Karen is an experienced administrator in a large organisation in Auckland. Karen talked about according respect to people who are older than her, and found informality, such as addressing someone older by their first name, was a form of disrespect.

"When we are dealing with older people we always respect. My daughter is only two and a half years old (in 2011) and now she's calling people by name. I say to her no, no, you shouldn't be calling people by name. It's not our (Indian) practice, you should either use aunty, uncle but not the name. Definitely."

[Karen, 36-50, Indian ethnicity, India, administration]

Trent (age band 20-35) is a software engineer of Indian ethnicity. Trent's parents left India and settled in Dubai where Trent was born and it was Dubai where he spent his formative years. Trent and his family emigrated to New Zealand in 2000. Trent provided an in-depth view of his familial upbringing, religion, and Hindu cultural roots. As related by Trent, the ancient Hindu religion and culture shape Trent's values and behaviour towards parents and others. Their influence is of such magnitude that, as Trent said, even if he were aware that he should not do it, he would unquestioningly defer to a

higher authority. Trent's story indicates some inner conflict within himself, but his cultural traditions, and religion, appear to override his rational thinking.

"It's a cultural thing. Because in Indian culture, in Sanskrit, there's a saying Mahta is your mother, Petha is your father, Gura is your teacher. Deva is God Almighty. You respect your parents, mother first, father second, and then God Almighty last. So that comes from the Hindu culture, thousands of years old. You do what your parents tell you. In my New Zealand workplace, I would defer to [my superior], very quickly even if I know this is probably not the way go to, but if there's someone who has more authority, more knowledge, and if he or she tells me this is the way how you probably should approach it, even though I may have different opinions or different ways of doing it, I still want to do it the way required by the person who has more authority."

[Trent, 20-35, Indian ethnicity, India, engineer]

Grant (age band 35-50) is of Indian ethnicity. He arrived in New Zealand in 2001. Grant is a manager with a major banking group. Grant said that having been exposed to New Zealand's egalitarian culture, he has learned to be less inhibited about saying what he thinks, and to whom, in New Zealand, as compared to his country of origin, India. Although Grant talks positively of the egalitarian culture he has experienced in the New Zealand workplace, where hierarchical compliances are dispensed with, he finds it difficult to discard his cultural roots. This is how Grant explained it:

"I'd be far more respectful of the person in a higher, authoritative position. It's a cultural issue for me, even today, after living here for the past ten years. You know, I'd be far more freer in saying something now BUT I still am very careful of what I say. I'm still mindful of hierarchy at my workplace. Culture is very hard to shake off."

[Grant, 36-50, Indian ethnicity, India, banking]

In terms of the migrants who participated in this research, those from China and India appear to have a common traditional value in according

respect to parents, elderly, and people in higher authority. In this regard, respect as a value appears to be conditioned from birth and reinforced throughout the migrants' formative years in their respective familial and educational environments. In contrast, a sample of the migrants from Eastern Europe interviewed for this research hold a different view of respect, in that respect is not automatically accorded to people in higher authority; rather, respect has to be earned, based on personal merit.

Freddy (age band 20-35) is originally from Hungary. Freddy and his wife emigrated to New Zealand in 2008. Experience in the hospitality industry in Hungary enabled Freddy to secure a job with a prestigious hotel in Auckland. Reflecting on the value of respect and how that is interpreted in Hungary, it soon became clear that in Hungary, according to Freddy, respect has to be earned, based on personal criteria (the amount and depth of experience, knowledge, and expertise). Respect is not accorded to people based on age, or the position that the person fills.

"It's completely different in Hungary. Back in my country (Hungary), you build it (respect). You have to have that knowledge, you've got to have that experience and feel that respect in the rest of the people who are working with you. You respect knowledge and experience, not just because you are in a higher position."

[Freddy, 20-35, Hungary, hospitality]

The idea that respect has to be earned based on personal merit is shared by Nick, who emigrated to New Zealand in 1997. Nick was born in Yugoslavia and worked in both Yugoslavia and Hungary in structural engineering. Nick, who is within the age band 36-50, said:

"We do not respect police or others in positions of authority in Hungary haha. In (Hungary) I would respect someone that you can see through examples, you know, that he or she did something that deserves respect, not just because he or she is in a position."

[Nick, 36-50, Yugoslavia, engineer]

Cecilia (age band 36-50) is a senior auditor. Cecilia emigrated to New Zealand from Hungary in 2001. Cecilia grew up in an environment in which the traditional value of formality and respecting people in positions of authority were upheld, a value which she believes ought also to be upheld in New Zealand. Cecilia's view on upholding the traditional value of according respect to a higher authority is similar to the Chinese and Indian migrants interviewed.

"...in Hungary we traditionally have this respect towards members of society like teachers, lawyers, doctors who study wide, who are holding some intellectual assets. Probably good to keep some sort of respect and formality and some sort of authority in New Zealand."

[Cecilia, 36-50, Hungary, finance]

Another participant, Nigel (age band 36-50), who also hails from Hungary originally, had an altogether different view on respect which is in stark contrast to that espoused by Freddy and Nick. Nigel is a computer software engineer who left his country of origin for New Zealand in 2005, in search of a better life and career advancements. Nigel talked about respect from his experience in Hungary; from his perspective, money, title, position, and prestige are respected and valued above all else in Hungary and, in his opinion, wealthy Hungarians tend to display their wealth in order to receive any kind of respect.

"In Hungary, you will not get respected just because of your knowledge, your intelligence, or what you have done. You can get respect because of your connection to the higher social levels if you've got one. You can get respect if you are rich, so just money and... position. You can get respect because, yeah, just for a title, so if you can have a business card with managing director, you can get respect even if it's not true."

[Nigel, 36-50, Hungary, engineer]

"In Hungary, if somebody got money, probably the first thing will be buying very expensive clothes, watches, cars. Even if not real rich, trying to pretend with these things. If you are not obviously rich, you won't get any respect. Even if you've got lots of money in your bank account, but if somebody can't see it on you then you won't get any respect."

[Nigel, 36-50, Hungary, engineer]

All four of the above emigrated to New Zealand from Hungary. Yet from their individual statements, their views show stark contrasts. Nick, Cecilia and Nigel are in the same age-band and would likely be exposed to a similar environment, having grown up in the same era in Hungary. Freddy is almost a generation younger than Nick, yet their individual perceptions are similar and consistent with each other's, that is respect has to be earned based on personal merit, irrespective of title, prestige or position. This differs from Cecilia's view about traditional values on respecting higher authority. The most startlingly different perspective, however, is from Nigel, who appears, for whatever reason, to have experienced and perceived that money and title are valued above all else in his home country.

David (age band 51–65) left Romania, his country of birth, and emigrated to New Zealand with his wife and teenage daughter in 1992. David said that in his Romanian culture, everyone is treated the same, irrespective of title, position or seniority. As this value is culturally instilled in him, David observed that he had transferred this egalitarian value and has put it into practice in his New Zealand academic environment since his arrival in 1992. David's statements below illustrate his cultural belief in adopting an egalitarian attitude.

"When I was at the University of Bucharest, in our subject, when you write a paper you put all the authors in alphabetical order irrespective of the status, or age, so I wrote papers with my supervisor who is now 86 (in 2011). Our papers are authored, my name is followed by his name, he is a member of the Romanian Academy and he is 27 years my senior. He is a very, very highly respected and prominent professor... when I was a student we wrote jointly in this way. This is the rule and we respect it. I am trained professionally to respect the rules. For us the truth, the power of reasoning is the most important thing. Your age, how famous you are, or your higher position matters very, very little. Of course even now I won't address him by his first name but, most of the things between us, we are on equal footing. So, I treat my students in the same way."

[David, 51-65, Romania, academic]

“In relation with graduate students ... for instance in Romania if you were my PhD student, not only will I try to work with you, help you, give you ideas. When your thesis is assessed I will feel much more than empathy, I will feel we are a team, and I have to support you. I used to call my PhD students my ‘academic kids’ so if your child has some problems you are part of this. You can’t be detached, a neutral attitude. This is how I was sort of used to because it’s the culture in Romania, so people were much, much more involved. It’s not only professional it’s also a closeness, you know, in social human way.”

[David, 51-65, Romania, academic]

David’s description of how he treats his PhD students conveys that it is meaningful to him to adopt a non-hierarchical relationship between teacher and student and by implication, David treats all people, including his students, with respect as individuals first, irrespective of position, title, status, or seniority. In this regard, there is commonality between David and some of the migrants from Eastern Europe, namely Nick (Yugoslavia) and Freddy (Hungary).

Significantly, David’s attitude towards respect was born from his exposure to the academia traditions in Romania, where he was trained professionally to respect the rules and practices. David’s references to detachment and neutrality could suggest that he has observed a distinction between himself and other PhD supervisors he has come across in New Zealand academia regarding how PhD students are treated. This observation could have validity from David’s view but, it could also indicate that David has used his values to evaluate others’ practices.

“I am trained professionally to respect the rules. So this is a kind of rule, I respect it and then I adjust my behaviour. I am not unhappy or In a sense it could even be better because, for instance, in Romania we are used to ranking colleagues according to what we thought was their

mathematical value. OK, the best geometer is this guy, the second best is this guy...and it's kind of usual (in Romania), and probably here some people do the same..."

[David, 51-65, Romania, academic]

A slightly different perspective is provided by Irene, also an academic. Irene (age band 51–65) emigrated to New Zealand from Croatia in 1994. Irene found that in her New Zealand workplace, regard and respect can be hard-earned and not necessarily given to her simply because she is in a position of influence and authority. As shared by Irene:

"I was appointed as a deputy HOD (Head of Department) because I had good interpersonal relationships with everybody in this department. I believe that I have a very good reputation with my colleagues. They have a high respect for what I do, for my principles in particular."

[Irene, 51-65, Croatia, academic]

In Irene's experience in New Zealand, personal integrity and high principles plus the ability to form good interpersonal relationships are highly valued by her work colleagues. Irene has learned that her personal attributes and interpersonal competencies have accorded her career advancement opportunities at her place of work. Irene's experience in her New Zealand workplace is thus different from the Chinese and Indian migrant participants who spoke of respecting higher authority or people in higher positions, simply because they are in such positions. In other words, respect is accorded to the position, as opposed to the person holding that position.

The next section discusses the relationship between hierarchy, authority, power and influence, and respect as a value.

Hierarchy, Authority, Power and Influence

Grant (age band 36-50) is of Indian ethnicity who emigrated to New Zealand from India in 2001, after spending five years in Dubai. Grant's upbringing in India seeds a familial and cultural belief in societal and organisational hierarchy that is synonymous to power and influence. Grant recalled his experiences in India, describing his impression of the enormous power that a person in a position of authority can exert over others in an organisation. This is how he explained his perception:

"I've been away from India about 15 years [in 2011] but typically Indian organisations are far more hierarchical. Positions carry authority. Work activities are demanded of you and you are expected to comply purely because the person in a superior position said so. There is far more ability to manipulate or get what you want if you are in a position of authority, because you have the ability to take punitive action. Coming to New Zealand, one of the first things I realised is being a leader gives you some rights and authority BUT it doesn't necessarily give you the same level of flexibility that you got in India. In New Zealand, individual rights, as in respect for the individual, are far more significant than it would've been in India. That's the difference. In New Zealand, purely by being in a position of authority doesn't put you in a position of respect. They respect you for who you are as an individual, rather than the position you hold."

[Grant, 36-50, Indian ethnicity, India, banking]

Grant's description of 'flexibility' is in the context of how power and influence could be used, in India, by people in an organisation's hierarchy, over those lower in the hierarchy. He implies that subordinates feel powerless there, and are at the mercy of their supervisors or managers. This suggests that supervisors and managers could abuse their power and influence, manipulating employees to do what they want them to do. It also suggests a work atmosphere of fear and uncertainty where subordinates feel compelled to comply strictly with the orders and instructions from their supervisor or manager. Under this restrictive environment, it is conceivable that employees will not want

to risk the wrath of supervisors and managers by deviating from their orders and instructions.

On the other hand, organisations incur risks too. Under a prohibitive work environment, employees will not risk advancing new approaches and fresh ideas to improve work systems, products and services for the betterment of the organisation. Such a negative environment is not conducive for employee creativity and innovation.

In New Zealand, as Grant quickly discovered, being in a position of authority does not automatically carry respect; rather, people are respected for who they are as individuals. A significant learning is that from his experiences and observations in New Zealand, Grant has noticed that the supervisors or managers appear not to use their positional power and influence, in the way that Grant perceived those in India do. Under such a work climate, there is an absence of a fear of reprisals. These realisations are empowering, and more likely to provide Grant with the impetus and freedom to advance his thoughts, ideas and suggestions in his New Zealand workplace.

New Zealand's egalitarian environment makes for a highly conducive workplace. For instance, the perceived respect that is accorded to employees as individuals is intrinsically motivational for migrants such as Grant and Nigel. Nigel acknowledged that his awareness spurs him to do his best voluntarily, and this has cemented his loyalty to his employers.

“Because the New Zealand companies are trying to help in many ways and I can feel that they are, I feel I’m important, I’m not just a piece of metal. Probably I’m more loyal and again they don’t have to ask or force me to give my best, but it’s just coming out of me. Because I feel that I am important and they really respect what I’m doing.”

[Nigel, 36-50, Hungary, engineer]

Nevertheless, Nigel noticed that in his New Zealand organisation, although his colleagues have received the same respect and caring from their employer, they do not appear to value these elements to the same degree as he does. Nigel found this hard to understand; he compared his negative perceptions and experiences in Hungary with the new, motivational aspects he experienced as a migrant employee in New Zealand. From Nigel's perspective, the caring and respectful attention he has received from his employers in his New Zealand work environment has been so different from his home country experiences that he is convinced his work colleagues took these elements too much for granted for they did not have the benefit of experiencing anything different.

"It's very interesting. I think my colleagues got the same respect, there's the same caring like me, so there is no different treatment, but they are not, they are not so happy, they are not taking these as important. Some of them are really unhappy in this which is quite strange for me sometimes. Every time they tell me their problem and every time in my mind, '[Jesus Christ], you don't know how good you have it here... you should try companies like'...and lots of Hungarian companies' names come into my mind and I think you would know what is a problem in a workplace. Compared to that, this is nothing."

[Nigel, 36-50, Hungary, engineer]

Migrant Participants' Perception of Respect in New Zealand

During the process of acculturation, migrants are exposed to different types of experiences, attitudes, behaviours and responses. Thus far, migrant participants have described respect as a familial and cultural value. A number of migrant participants espoused their views on what they perceive to be differences in the interpretation of respect as a value in New Zealand.

In comparison with Hungary, Nigel's observations about New Zealand are:

"Here in New Zealand, millionaires do not show outside signs of being a millionaire, wearing quite poor clothes, sometimes like real poor people, using old cars, that it was really surprising me. And I heard an interview in the radio, one of the richest people in New Zealand, the owner of The Warehouse and somebody asked him, 'What car do you have?' and he replied, 'Some seventeen-year-old car (but) I'm going to change it now.' And the reporter asked him, 'Really? And what are you going to buy?' And Tindall said, 'I don't know, but one thing is for sure it won't cost more than \$10,000, because for \$10,000 I can get a good car. Anything more you spend on it, you're an idiot.' It was really a shock for me, and I quite like this, and yeah, it's so different from Hungary."

[Nigel, 36-50, Hungary, engineer]

"From my experience and observations in New Zealand, it's quite opposite, what I can see nobody respect money in the way as in Hungarians respect money. In New Zealand, nobody cares too much about titles and position, but they are much more respected for their knowledge and what they can prove, what they can produce, based on your own merit. So they don't care if you come from a very poor background but you can be, prove to be very productive, intelligent, and you know that they respect you for that."

[Nigel, 36-50, Hungary, engineer]

Nigel's interpretation of a successful and, by implication, rich New Zealand businessman with this modest attitude suggests that this kind of behaviour is a revelation to him as he compared this impression with the one he holds of Hungarians who flaunt their wealth. Nigel's positive sentiments indicate that the attitude and behaviour toward wealth that he has experienced in New Zealand resonates with him, and by implication, is congruent with his personal values.

Jett, of Chinese ethnicity, left China for New Zealand in 2002 to pursue higher education in New Zealand, graduating as a software engineer. Jett (age band 20-35) works for a large organisation in Auckland. From Jett's cultural perspective, people in higher positions have to be given deferential treatment. In Jett's interpretation, respect means keeping a distance and behaving as though one is on a lower level in the hierarchy. Proper and respectful behaviour in the presence of people in positions of authority, parents and the elderly includes opening doors for them, being polite and refraining from making jokes with them. The suggestion is that joking with one's elders or superiors at work is tantamount to treating them on the same level as your peers. Here are Jett's observations of New Zealand behaviour, in comparison with his interpretation of how respect should be exercised:

"Respect in my Chinese culture is quite different from in New Zealand. Basically to your boss, to your parents, to the senior people, you don't make jokes. You need to keep a distance. You honour, and respect them."

[Jett, 20-35, Chinese ethnicity, China, engineer]

"It's so different here. I don't think people respect their bosses here. You see people talking to each other. Make fun of each other, with the boss. You can't feel they are actually the boss."

[Jett, 20-35, Chinese ethnicity, China, engineer]

From Jett's cultural perspective, keeping a hierarchical distance between superior and subordinate is meaningful to him. A subordinate needs to maintain a respectful distance from the person on a higher level to him or her. Thus, Jett believes when a subordinate relates to the manager or superior, behaving as though he or she is on an equal footing with the manager or superior, this behaviour signals disrespect for the manager or superior. This indicates that Jett will behave and maintain a respectful distance between himself and the person he reports to in his New Zealand workplace.

There are other implications that can be drawn from Jett's statement, especially from his last sentence, "You can't feel they are actually the boss." This suggests that it is important for Jett that the person he reports to at work behaves in a manner consistent with his values. In this case, a manager or superior should keep a hierarchical distance from subordinates. Not behaving thus, by implication, might suggest that Jett could lose respect for his manager. It suggests that Jett is not comfortable working in an environment where there are unclear hierarchical structures.

Although in a different age band, Sandy's (age band 36-50) attitude is in common with Jett's. From her cultural exposure in China, Sandy was instilled with the belief and attitude about the need to maintain a respectful distance between subordinate and superior. Sandy is of Chinese ethnicity and left China for New Zealand in 1986. She currently holds a senior academic position in tertiary education in Auckland. Sandy reflected on how one should behave in China in the presence of someone who is in a higher position. To Sandy, in her Chinese culture, bosses (superiors) are to be treated with respect for their superiority, simply because they are the bosses. From Sandy's experience in China, the application of protocol and formality are the norm when in contact with bosses in the working environment. Exercising formality includes behaving in a respectful, serious manner towards the person Sandy reports to at her place of work. This is how Sandy described it:

“In my culture your boss is your boss, forever your boss. They are more superior than you in many ways and you have to behave accordingly; respect and give the person due respect, yeah. For example, you don’t joke with your boss, you’ve got to be serious, do serious work, you don’t do relaxing things...”

[Sandy, 36-50, Chinese ethnicity, China, academic]

The above assertion by Sandy implies a cultural and personal belief that is constant and has permanency and is not ever questioned. It is conceivable that adopting this belief could mean that Sandy behaves in a formal manner when interacting with a person or persons whom she either reports to or who are in positions of authority above her own level.

Travis, too, holds a different view on how he perceives respect in the New Zealand context, compared to his interpretation of this value from his familial and cultural perspective. Travis (age band 20-35), of Chinese ethnicity, arrived in New Zealand in 1980 with his family. They were refugees from Vietnam when he was very young. On the one hand, growing up and receiving an education in New Zealand exposed Travis to New Zealand’s cultural environment and its way of life. On the other hand, Travis upholds the family and traditional values of his Chinese culture, regarding the respect of his elders and authority figures. Travis was able to differentiate the meanings that are placed on the value of respect from both perspectives. In Travis’ experience, observations and learning, respect as a value is interpreted differently in New Zealand. To Travis, this realisation is significant:

“The first significant thing is, I think, respect is seen differently in New Zealand generally. There is some form of respect but I guess it falls back to people’s values and so the values are different whereas, let’s see, how do I explain this? So for me I was brought up to always respect my elders, not talk back, not even question what they say, and that was respect for me. But then I’ve also found that you can question respectfully, (laughter) which is what I’ve learnt that New Zealanders do quite well..., you know there is respect, I used to think it was a lack of

respect for their elders, and in some cases it is, but also it's not disrespectful to question some of the time."

[Travis, 20-35, Chinese ethnicity, Vietnam, administration]

Also significant is Travis' realisation that, contrary to his familial and cultural upbringing, in New Zealand it is not seen as disrespectful to question something or someone, even someone more senior in age and position than Travis. This is a significant learning for Travis; in fact, as Travis has observed and learned, in New Zealand and especially within an organisational context, he needs to 'park' or shelve his cultural and familial practice of non-confronting/non-questioning elders and people in authority. He quickly learned that not confronting people and situations will, in his opinion, earn him disrespect. This realisation caused him to learn to exert a different set of behaviour in the workplace. Travis learned that in his New Zealand workplace, not having the courage to speak up and confront a situation or someone, opens himself up for people to disrespect him, to the extent of being ignored or being taken advantage of. This is a significant learning for Travis. Contrary to his cultural upbringing, confronting people, even people in authority positions or seniority in age in New Zealand will garner him more respect from the local-born New Zealanders. Travis' observations imply that adopting the passive behaviour (not standing up for himself, abstaining from speaking out and facing up to issues) will not be respected by local-born New Zealanders.

"Well people think they can walk over you. If you don't address an issue, or speak up, or confront someone or a situation, they lose respect (for you)."

[Travis, 20-35, Chinese ethnicity, Vietnam, administration]

Travis' behaviour modifications in his workplace are rationalised and justified by him as beneficial, if not necessary, for him to adopt. It is likely that Travis has rationalised this behavioural modification as necessary and also suggests that Travis has found justification in suspending and negotiating his traditional cultural beliefs and values to respond to the dynamics in his immediate workplace environment. It also suggests that it is important for Travis to receive respect from his work colleagues.

Sharing Travis' sentiments are migrants such as Nicholas. Nicholas (age band 20–35) migrated to New Zealand from Sri Lanka with his family when he was a teenager. Nicholas graduated from a university in New Zealand and works for a large organisation as a software engineer. From Nicholas's experience and observations in New Zealand, there are certain personal and interpersonal attributes he believes are useful to adopt. Nicholas is convinced that being assertive and outgoing are beneficial behavioural characteristics; he feels that people who display such attributes are taken more seriously, and gain respect from others in the workplace. Here is how Nicholas justified his impressions:

“Assertive...definitely beneficial. People take me more seriously. People listen to me I suppose. I guess people would [umm] want to, you know, want to respect you and do what you're saying.”

[Nicholas, 20-35, Indian ethnicity, Sri Lanka, engineer]

“Also, I've learned that people that are a lot more outgoing and people that talk a lot more, they command and get more respect than anyone else. It is very interesting. I work with someone who has always got stories to tell and he's always saying jokes and everyone's attention is drawn to him, ...I mean he recently started working, one year into work he got a promotion. What I've learned from this is the more outgoing you are and the more confident you are in yourself, the better you do.”

[Nicholas, 20-35, Indian ethnicity, Sri Lanka, engineer]

The implication from Nicholas's statement is that he has observed and learned that adopting a familial and cultural attitude, including behaving with subservience and meekness in his workplace, could be a dis-service to him and will not garner him respect from work colleagues. It also suggests Nicholas believes that developing an outgoing personality, and using that to form good interpersonal relationships in the workplace, has the propensity to advance his career.

Up to this point, this research project has presented discussions on migrant participants' individual interpretations of respect. While acknowledging that the migrant participants' observations of behaviour in New Zealand are from their cultural and familial perspectives, their observations appear to indicate a conviction that in New Zealand there is a general lack of respect for people based on their authority and age. However, this research has revealed that not all migrants, for example Wendy, share this view.

Wendy (age band 36-50) provided an altogether different view in relation to her thoughts on what respect means to her. Wendy, of Chinese ethnicity, left China for New Zealand as a tertiary student in 1998. Asked to reflect on what respect meant to her, it quickly became clear that Wendy has a different perspective. Wendy equated respect to being noticed and acknowledged, such as in daily greetings in her New Zealand workplace. Wendy learned that receiving respect in such a way gives her a good feeling about herself. She also sees the same effect in others. What is significant is Wendy's perception that Kiwis (local born New Zealanders) are respectful of people, a perception that appears in contradiction with the experiences/perceptions of participants such as Jett, Sandy, Felicity, Karen, and Cecilia. Here is how Wendy explained it:

"Respect, ya, very important. Make you feel good, you know. How you deal with people, how you talk to them, people greet each other in the

Morning... "Kiwis respect people. Yes, they do. I think I learned from them. They use very nice language, very polite, ... the ways they talk to people, are nicer than I normally do. I don't use many "thank you" and "please" in the past but now I get used to it and use a bit more."

[Wendy, 36-50, Chinese ethnicity, China, administration]

This implies that Wendy has noticed local-born Kiwis have a different way of expressing respect for people, and in a manner that she has to get used to. She has discovered behaviours that she likes and therefore adopts in her place of work. In Wendy's interpretation, respect for one another can be expressed using social etiquette in acknowledging people, and the use of polite language in interpersonal interactions.

Managers' Perspectives

The migrants interviewed for this research have given an insight into how values may inform individual behaviour in their workplaces. While the different perspectives provide rich insightful data, it can be further enriched by providing the perspectives from managers, supervisors, or work colleagues. It is therefore meaningful, and prudent, to investigate how they perceive, react or respond to migrants' behaviour at work. Several scenarios are discussed below.

As a young engineering graduate, Debbie's application of her cultural value of automatically according respect to her boss in her New Zealand workplace elicited an unexpected response. This required her to learn to moderate her behaviour towards him. This is how Debbie explained her learning.

"I respect my manager a lot and the way I talk to him is a bit different from the others at work. But my manager always encourages me to be more natural with him. I'm trying but it was so difficult at the beginning. Because I didn't really know him and I think he's a genius, very clever. He knows a lot and I can't say anything wrong, can't say anything stupid."

[Debbie, 20-35, Chinese ethnicity, China, engineer]

It is conceivable that Debbie's manager found it awkward, or felt uncomfortable, having noticed the difference in Debbie's attitude, manner and behaviour toward him as compared with the rest of the staff in the organisation. Debbie's manager seemed sensitive to Debbie's cultural upbringing, and provided Debbie with the encouragement to modify her behaviour toward people above her in the hierarchy, such as himself as her manager. It is further conceivable that Debbie would have taken the encouragement as licence to moderate her behaviour toward her manager, for it is the manager who has the authority to tell her so. Conversely, this harks back to not questioning authority.

Furthermore, as Debbie reasoned:

“I think, well, that’s how everyone does with the manager, so I guess it must be okay”.

[Debbie, 20-35, Chinese ethnicity, China, engineer]

However, Debbie soon found out that making that observation was one thing and acting on it was another, as it meant overcoming her cultural beliefs and personal inhibitions. It was the manager who provided Debbie with the encouragement, and authority, but even so, the change in her behaviour was slow.

Harry, Caucasian, born in New Zealand, works as a senior consultant in the same organisation as Jett (Chinese ethnicity), Trent and Nicholas (Indian ethnicity). Harry took on a mentoring role to Jett, Trent, and Nicholas. Harry’s observations were:

“Well, they’re all respectful to the business because they turn up on time, they do a pretty good job so you know they respect that. They respect...I mean in their behaviour they are respectful. They’ll come to meetings on time, and they’re polite. They’re respectful of the business, they’re respectful in terms of other people’s time, respectful in how they deal with people outside of their direct department.”

[Harry, senior work colleague and mentor to Jett, Trent and Nicholas]

“I think they may have even a bit more respect for authority than what a Kiwi would have. Because a Kiwi...you respect the person once you get to know the person, you find out how good he or she is. I think these guys (Jett, Trent and Nicholas) maybe have more respect than what we would have for a title, whereas we tend to respect the person, whereas they respect the title a bit more.”

[Harry, senior work colleague and mentor to Jett, Trent and Nicholas]

From Harry's interactions with the three migrants, the respect for authority as a cultural value of the Chinese and Indian engineers can inhibit the migrants' ability to voice opinions or disagreements, and to bring out issues for constructive discussion. A personal value that resonates with Harry is the ability of someone to speak up. These are Harry's observations and comments:

"Compared to the Kiwis, they are a bit more reserved, and they tend to... I think because they respect the title a bit more than the Kiwis, they will tend to accept what the boss says..., although they do argue with me, but only because I ask them, 'So what do you think? Do you agree with it or do you think it's a lot of hogwash?'"

[Harry, senior work colleague and mentor to Jett, Trent and Nicholas]

"...putting me on a pedestal will not achieve the benefits and the good if they actually say 'Hi, I think you're wrong in this instance, Harry, and this is what you should do'. I keep saying to them, 'If you think something's wrong, say something!'"

[Harry, senior work colleague and mentor to Jett, Trent and Nicholas]

"I'd much prefer to have someone in the team who will say to me, 'Harry, I think you're wrong there,' or 'I think we need to relook at that because..., because and because... it's a lot of crap, Harry...', there's a way of saying it, and I know the whole three of them wouldn't say to me, 'That's a lot of hogwash, Harry!' So, it's a mutual respect thing. But certainly if I had a person who's a bit more outspoken and say, 'Hi, we need to change our stance on this approach on this', and somebody else who just went along because you said so...I don't like that, I would favour the person who spoke out, rather than the one who didn't."

[Harry, senior work colleague and mentor to Jett, Trent and Nicholas]

Oliver is the manager of Travis (Chinese, country of origin is Vietnam). Oliver is Caucasian and New Zealand-born. Oliver observed that Travis respects him for his position as Travis' manager.

"Yes, he does show respect. Travis is very polite, very courteous, and he doesn't go out and bad mouth the boss or stuff like that. I think he has respect for the boss."

[Oliver, Travis' (20-35, Chinese ethnicity, Vietnam) manager]

Jenny, a New Zealand pakeha, is the supervisor of a team consisting of a number of migrant staff from Asia. In Jenny's observations, she noticed how ethnic Indians and Chinese staff behave differently to their bosses, including herself, as compared with when they interact with others of the same ethnicity:

"Yes, they (Indian, Chinese migrant staff) are more formal. Though they call everyone by their first names, we all do, but yes I think their approach would be more formal than people that aren't migrants."

[Jenny, Michael's (36-50, Indian ethnicity, India, finance) supervisor]

"But I don't think they're actually formal to their own sort of people, of their same race, they can relax, and even other members of the team, maybe it's because I'm the team leader that... they are more kind of respectful I think, not that it's any great high position... (laughter)."

[Jenny, Michael's (36-50, Indian ethnicity, India, finance) supervisor]

"It's cultural ...to a certain extent yes, but I mean I wouldn't want someone subservient or anything like that."

[Jenny, Michael's (36-50, Indian ethnicity, India, finance) supervisor]

Jenny's statement of not wanting anyone to behave in a subservient manner to her is consistent with Harry's comments about not putting him on a pedestal. These sentiments suggest that local-born Kiwis like Jenny and Harry, as well as Debbie's manager, are uncomfortable with being accorded deferential treatment by their migrant staff, for it does not align with their own egalitarian values. It indicates that Jenny, Harry and Debbie's manager want their staff to think and say what they think.

Nick's manager, Brad, made the following observation. Brad is a Caucasian and New Zealand-born. Brad's observations and interactions with Nick (born in Yugoslavia; worked in Yugoslavia and Hungary) led him to believe that Nick's respect for authority was not an inherent cultural value; rather, it is a combination of respect for authority plus the conviction that respect for an individual has to be earned on personal merits. Brad said:

"Ya, Nick certainly had respect for me as his manager but he was quite prepared to argue as well. He had the respect for authority but he also was not afraid to argue. I'd imagine it's a combination I think. He certainly...I don't think Nick was ...I'm guessing but I don't think he would have been brought up in a culture that automatically respects the boss just because he or she was the boss, any more than New Zealand. We tend to be very much that way as well, boss needs to earn respect rather than gets it as of right."

[Brad, Nick's (36-50, Yugoslavia, engineer)
former manager]

Variations of Interpreting Respect

While respect accorded to people in a higher position of authority is a cultural practice generally observed by Chinese and Indian migrant participants in this research, the egalitarian culture in New Zealand is interpreted as a form of respect for people holding positions lower in the hierarchy for some migrants. Illustrations provided by Brenda and Trent are given below.

Brenda (age band 20–35), of Indian ethnicity, left India first for Australia and subsequently settled in New Zealand. Brenda's comparisons of her work experiences in Australia, in what she described as a lowly position in the hospitality industry, and in New Zealand, after qualifying as an accountant, illustrate the different cultural mores of her home country India, and countries such as Australia and New Zealand. This is Brenda's impression:

"In India, you will always defer to your managers, like you never call them by their first names. Before coming to New Zealand, I was working in Australia, in fast food shops. I mean even if you work as waiter, waitress or something like that you still get respected. In India the position dictates how people treat you, but that's not the case here in New Zealand. I mean you can talk about so many things with your manager even when at busy times like you want to take leave. You know you can openly discuss all those things and they do listen to you and try and work out (for you), they do value you as a person even though you are lower than ...in the position ranking you are lower."

[Brenda, 20-35, Indian ethnicity, India, finance]

The way in which Brenda described learning from her experiences, and her observations of treatment of people holding positions considered low or lower in the chain of hierarchy, suggests that these impressions could be significant acculturative learning aspects for Brenda, and other migrants. Brenda's description of how she has been treated by her manager(s) in her New Zealand workplace suggests that she has developed a sense of empowerment from

being treated with respect in her own right, irrespective of her position. As these impressions are significant, it is conceivable that Brenda will put her learning into practice in a work environment.

Another variation to interpreting respect is provided by Trent. Trent's (Indian ethnicity, engineer, age 20–35) experience and observations in his New Zealand workplace is that respect is reciprocal, a two-way street. This observation runs counter to his cultural belief that as a young engineering graduate and relatively inexperienced, he should automatically accord respect to anyone who is in a position higher than his, which by definition is one-directional.

"I work in an engineering environment. The manager must have technical knowledge. If the manager doesn't have technical knowledge he will ask us, junior to him. 'Hi guys, I am not very good at this, if we follow this course of action what's going to affect us?' And we say, 'This will affect...' and he says, 'Oh, OK'. So that's respect, the manager respects the juniors. In turn, we also respect the manager because he knows his limitations and is not afraid to admit them. And when we go into a meeting, he brings us out, us technical guys and if somebody talks technical, my manager says, 'OK guys, how does that affect us?' That's respect, because the manager realises he's not good in this area and willing to admit it upfront."

[Trent, 20-35, Indian ethnicity, India, engineer]

Trent's description suggests that Trent is impressed that his manager is not afraid of asking juniors for suggestions, and more importantly, the act of his manager doing so gives Trent a sense of empowerment, that he is being recognised and acknowledged as an individual, with skills which the manager may lack, a sense that is highly motivational for an individual. In interpreting this acknowledgement, Trent believed that he was being respected for who he is,

despite being in a position he believes to be lower in rank from his manager. This acquired learning has consequences for the behaviour of migrants such as Trent, for it is probable that they will, in turn, exercise what they have acquired in their New Zealand workplace, a behaviour which is not the cultural norm in their country of origin.

Yet another variation of the interpretation of respect in New Zealand, as observed and experienced by migrants such as Freddy, provides another insight into the many facets that migrants undergo in their acculturation into New Zealand, their adopted country. For example, migrants could interpret that an employee-centred organisation, with established policies and practices that cater to the health and wellbeing of its employees, is one that respects and values its employees. Freddy, originally from Hungary, reflected:

“There was health and safety in the Marriott back in Hungary but it wasn’t even close, compared to what we have here in New Zealand. Here, they worry about health, and if you are going to injure yourself. I never had a belt back home in Hungary. We didn’t have that to put on to protect our back. Here, in New Zealand, it’s hanging on the wall. The first day I came in and they told me, ‘Listen, if you have anything to lift up and it’s heavy, and you know it’s going to be heavy, take your time, put that belt on and go back. I’d rather have that back five minutes later in the room than have you not working for a couple of weeks because of your injuries.’”

[Freddy, 20-35, Hungary, hospitality]

Freddy added:

“I think the major issue back in Hungary is that for every employee who falls out of the line for some reason, there’s another 100 to fill it. So if you are not good enough there’s no such way like here in New Zealand that it has to be a procedure so that they can fire you. Back home (Freddy snapped his fingers) gone, just like that, you are practically gone. So two weeks’ notice and they can be out of a job.”

[Freddy, 20-35, Hungary, hospitality]

Freddy's impressions suggest that his New Zealand work environment gives him a sense of belonging, that his organisation cares for and looks after him as an individual. These impressions are powerful in their effect, for by implication, Freddy develops a sense that his employer values him as their employee. Again, for migrants such as Freddy, Trent, Brenda (migrants from India), and Nigel (migrant from Hungary) these impressions are highly empowering and motivating and are likely to be reflected in their attitude to their work and respective employer.

A further variation in the interpretation of respect is through the lens of Nicholas (see pp. 163 – 164) who is convinced that in New Zealand, developing an assertive and outgoing personality are characteristics that are respected in his workplace.

A last illustration is provided by Jackie. Jackie (age band 36–50) is of Chinese ethnicity. Originally from Hong Kong, Jackie came to New Zealand in two stints. Jackie first arrived in 1984 and stayed till 1989, when she returned to Hong Kong. In 2000, Jackie came back to New Zealand. From Jackie's description, respect can be gleaned from behaviour that is generally accepted as the norm in New Zealand, such as greeting strangers, a concept that struck her as alien when compared to her cultural practices. Another insight that Jackie shared is in her perception that when you give respect, you tend to receive it in return. This suggests a reciprocal relationship, one that is shared by Trent (see p. 172).

"You learn the slang, you learn the culture in New Zealand and I find that they respect you in general so you have to respect them. Also my husband comes from Maori side so we go to the marae. You have to respect, it's a sacred thing and then you have to respect them, to gain their respect for you. I am mixing something here. It's culture, values and your own self as well. So that was a good learning curve."

[Jackie, 36-50, Chinese ethnicity, Hong Kong, finance]

Application of Values Theory

According to Value Theory, values are the guiding principles in people's lives. Values can change in importance; cultural values often shape the thoughts and influence the behaviour of people (Fischer & Schwartz, 2011; Schwartz, 1992; 1999). Values are an integral part of any culture. Values are expressed and manifest in the behaviour of people for people will generally behave in ways that are consistent with their values (Rokeach, 1973; Schwartz, 1996).

Chapter 6 reveals that during the process of acculturation in New Zealand, some migrant participants in this research encountered difficulties adjusting their values mindset. The migrant participants experienced challenges such as the struggle to bridge familial and cultural values with the dynamics of needing to fit into a different culture with different values and practices. Some migrants used a pragmatic approach to reconcile and address the discrepancies, while others strove to reduce discrepancies between their values and behaviour, by behaviour modification (Carver & Scheier, 1981; Kluger & DeNisi, 1996).

Migrant participants cited respect as an important consideration in their everyday lives, a value that is acted out in all aspects of their lives (see Carver & Scheier, 1981; Emmons, 1989; Fischer & Schwartz, 2011; King, 1995; Kluger & DeNisi, 1996; Roberts & Robins, 2001; Roccas, Sagiv, Schwartz & Knafo, 2002; Schwartz, 1999; Winnel, 1987). From the narratives of many Chinese and Indian migrant participants, there are clear indications that they uphold respect as a cultural value to the extent that this value guides their behaviour in interpersonal relationships. As a cultural value and practice, respect for, and deference to, people in authority positions permeates social hierarchy and directly impacts on the Chinese and Indian migrant participants' behaviour.

The pervasiveness of respect as a cultural value for these two groups of migrant participants are clearly discussed and analysed in the many narratives in this chapter. For example, Patrick (Chinese) stated that showing respect for his

manager precludes him from disagreeing with his manager. Similarly, Felicity and Debbie (both Chinese) said respecting elders, parents, teachers, and people in authority such as supervisors and managers was a cultural value that was instilled in them from a very young age, and was used to guide their behaviour. Sharing the same values are the Indian migrant participants such as Karen, Trent and Grant. For example, in his narrative, Grant clearly stated that it was a cultural issue for him, that he would be inclined to be far more respectful of the person in a higher, authoritative position.

The Eastern European migrant participants, however, hold a different view to the Chinese and Indian migrant participants. As a cultural value, Eastern European migrant participants set a high store on respecting people, but the difference is that respect is based on personal merits and has to be earned. Hierarchy and authority are of no relevance. Illustrations of the difference are found in the narratives from Freddy (Hungary), Nick (Yugoslavia), David (Romania), Irene (Croatia). To Freddy (Hungary), for instance, he would respect someone whom he considers to have vast knowledge, expertise, and experience, and not just because the person is in a higher position.

The narratives discussed and analysed in Chapter 6 provide an insight into the pervasiveness of cultural values. This chapter shows the relationship between cultural values such as respecting people in authority or based on personal merits and people's behaviour. This research reveals that, in accordance with Value Theory, respect as a cultural value guides migrant participants' behaviour in their social interactions in their new environment (see Fischer & Schwartz, 2011), and that people will tend to behave in a manner that is consistent with their cultural values (see Schwartz, 1996).

Summary

Culture lays the foundations which provide meaning, purpose, and direction for many people, and according to Hofstede (2001), it is a collective mental programming that enables individuals to make sense of things and happenings within the environment they situate in. Culture also provides a people with a sense of identity (see Harris & Moran, 1991; van Oudenhoven et al., 2006). Cultures are underscored by values and attitudes which may, in turn, influence how people view work and their workplace experiences (see Wood et al., 2004).

The data analysed indicated a pre-ponderance toward respect as a cultural value for the migrant participants of Chinese and Indian ethnicities as an all-important value from which behaviour is manifested in every-day life. For some participants in this research, the all-encompassing cultural value placed on respecting individuals in positions of authority is manifested in their workplace behaviour, such that it influences their approach to work and workplace interpersonal relationships. In contrast with the Chinese and Indian migrant participants, the Eastern European migrant participants generally share the cultural value that respect has to be individually earned, irrespective of seniority in age and work (position) status, and not given as of right.

This chapter illustrates the propensity that migrants have for projecting their familial and cultural values into their new environment, until such time as their observations and learning inform them of a need to modify their behaviour. For instance, they may adopt behavioural attributes such as assertiveness which are deemed beneficial in their workplace. Furthermore, this chapter illustrates the migrants' valiant attempts to acculturate to their adoptive country, using their observations and learning. This highlights the notion that migrants find it necessary to modify their behaviour for practical, interpersonal relationship, and career purposes.

There is evidence, from the data obtained from local-born managers of migrants interviewed for this research, that there is a strong preference for migrant employees not to put managers on a pedestal, as this deferential treatment does not sit comfortably with the managers.

One of the most significant illustrations from the discussions in this chapter is how migrant employees learn from observing the ways in which they are treated in their New Zealand workplaces, a conviction that they are being cared for and respected individually as valued employees in their organisations, all of which are deemed to be highly empowering and motivating to migrant employees. Under such work environments conducive to safety and empowerment, and with their managers' encouragement and recognition, it is highly conceivable that migrant employees might be more inclined to contribute ideas, suggestions and approaches to develop new or improved work processes and services, to the betterment of their organisations. In turn, this will build self-respect, and confidence in the individual.

The Value Theory developed by Schwartz (1992; 1999) defined values as desirable, trans-situation goals that could change in their importance as guiding principles in people's lives. Values are different from goals because the latter are specific (Emmons, 1989; King, 1995; Roberts & Robins, 2001; Roccas, Sagiv, Schwartz & Knafo, 2002; Schwartz, 1999; Winnel, 1987). Values refer to what people consider important, and are usually used to justify choices or actions, legitimacy or worthiness (Roccas, Sagiv, Schwartz and Knafo (2002). Cultural values are cognitive representations of inherently desirable, abstract ideas and goals desirable in a society (Roccas, Sagiv, Schwartz & Knafo, 2002; Rokeach, 1973; Schwartz, 1992; Williams, 1970), and are motivational (Blisky, 1998; Emmons, 1989; King, 1995; McClelland, 1985; Roberts & Robins, 2001; Rohan, 2000; Seligman, Olson, & Zanna, 1996; Winnel, 1987). As ideals, values serve as guides for self-regulation (Carver & Scheier, 1981; Kluger & DeNisi, 1996).

CHAPTER 7: ACCULTURATION DYNAMICS

Introduction

In Chapter 7 the second major theme emerging from this research is discussed and analysed. The narratives from migrant participants show the various acculturation dynamics they encountered as well as their responses and reactions.

This chapter provides an insight into the various reasons why people choose to leave their country of birth and emigrate to another country. They may be motivated by economic and security considerations, including job and career advancement opportunities, or they may be seeking a better lifestyle for their family and themselves. As the narratives in this chapter show, whatever their motivation, migrants necessarily go through a process of change. Some migrants are able to handle the changes easier and faster, while others may encounter enormous hurdles during the acculturation process. Migrants into a foreign country invariably come face-to-face with different ways of doing things. They may grapple with a different language and local expressions, customs and behaviours. Just as migrants have to contend with these changes in their new environment, there are myriad ways of how migrants react to these environmental changes.

‘Acculturation’, ‘adaptation’, ‘assimilation’, ‘integration’, and even ‘coping’, are used to describe how individuals respond to their experiences in other cultures. Acculturation is a term broadly used to characterise a process in which migrants experience personal adaptation and cultural adjustments (Berry, Kim, & Boski, 1988; Lustig & Koester, 1996). Adaptation refers specifically to a person’s capability of acquiring new behaviours or adapting previously learned behaviours appropriate for a new culture (Bochner, 1972; Earley, 2002). The adaptation process is one of personal growth, for migrants may unconsciously

modify their cognitive, affective, and behavioural habits, to align their thoughts and actions with host nationals (Kim, 1988; Kim & Ruben, 1988). Assimilation, on the other hand, is said to have occurred when a person discards his or her original cultural identity and consciously adopts all aspects of the new culture including language, beliefs, values, and behaviour (Berry, 1997; Castles, 2002; Lustig & Koester, 1996). Integration is said to have occurred when an individual manages to retain his or her own original cultural identity while possessing the faculty to maintain harmonious relationships with other cultures (see Berry, 2005, 2008; Lustig & Koester, 1996).

This chapter shows that the acculturation experience is unique to individuals in the way they perceive and respond to new experiences. It reveals how perceptions and experiences impact on migrants' acculturation process individually. It also reveals that the degree to which migrants respond to the acculturation process is highly contingent on individual motivation and personal characteristics, and the types of experiences they have been exposed to. Significant experiences cause migrants to re-evaluate their thinking about values, beliefs, attitudes and behaviour.

Chapter 7 discusses how perceptions and new experiences in New Zealand lend understanding and learning to migrants, and how this learning informs migrants' behavioural modifications in their workplaces. Thus, applying the Social Learning Theory into the discussions is particularly relevant in this chapter. Social Learning Theory covers how and why individuals learn (see Bandura, 1977; Black & Mendenhall, 1990; Noe, 1986). The chapter also identifies the relatedness of the Social Identity Theory to migrant participants' sense of self and belonging within their new environment as they go through their acculturation experiences. The chapter ends with a discussion and summary of the acculturation dynamics experienced by the migrants who participated in this research and their adoption of new learning.

Acculturation Dynamics Experienced by Migrant Participants

A number of migrant participants in this research made conscious decisions to change their attitude and behaviour so as to adapt to their new surroundings. The degree of adaptation differs from person to person. Some migrants said it was out of necessity, citing, 'When in Rome, do as the Romans do'. Many have been motivated to adapt, and to adapt fast to their new cultural environment – organisational and interpersonal – for they perceived that it was advantageous and beneficial for them to do so. These are illustrated in the excerpts of interviews provided in the following pages.

For this research, the broad term 'acculturation' is used to denote migrant participants' process of adjustments and adaptation to their new environment, New Zealand.

A number of migrants who participated in this research acknowledged that they are in New Zealand as a matter of choice. For this reason, they feel that they should make every attempt to adapt to local customs and practices. It is also a matter of personal attributes such as attitude. For some migrants, the decision to leave one's homeland for another country is not made lightly. Some need to work through emotional struggles but once a decision is made, it appears that this resolution in itself helps migrants to settle faster and accept their changed circumstances more readily. The following statement from Anna exemplifies this attitude:

"It's our decision to come to New Zealand. Therefore, we feel that we have to adapt to the New Zealand way rather than impose our way of doing things (in the country of origin). We made the decision, not easily, but we did a lot of research before making the decision. It was a very hard, difficult decision (leaving our parents). We went with an open mind to fit well wherever we go, to settle..."

[Anna, 36-50, Romania, IT]

Anna (age band 36-50) and her husband and son left Romania first for South Africa and then re-emigrated to New Zealand in 1994. Anna works for a large technical institution's IT department. Anna's description gives an insight into some of the personal and emotional struggles that migrants such as Anna and her family might face even before leaving their country of birth. In Anna's case, though not easy, their decision was made on an informed basis, having first researched New Zealand as a destination of choice, and weighing up the pros and cons. Anna's statement implies a psychological preparedness and the personality trait that has the propensity to be open to changes and new experiences (see Ekehammar & Akrami, 2003; Flynn, 2005; Gendlin, 1962, 1978; Homan et al., 2008; McCrae & Costa, 1987).

Anna's view about adapting to the New Zealand ways is shared by Theresa to a degree. Also originally from Romania, Theresa (age band 51-65) left her country of birth to emigrate to New Zealand in 1994. Theresa works as a librarian, and while acknowledging a need for a degree of behaviour modification in her adoptive country, Theresa is adamant that she would not want to change her behaviour substantially but believes in reaching a compromise. This is Theresa's justification:

"Well, I think I never will change, ... 100% ...but I think it's good that we do moderate because we live in this country, nobody asked us to come, so you have to adapt to their (New Zealand) culture but that doesn't mean that you need to lose your own personality. A compromise, I think it's the best solution."

[Theresa, 51-65, Romania, librarian]

Scholars assert that the rate and degree of adjustment to another culture vary greatly between individuals, from situation to situation, in response to the environment. For example, some individuals have the personalities, skills and abilities to move easily among many cultures (Kim & Ruben, 1988; Lustig &

Koester, 1996). This research shows that for some migrants, their individual motivations could be the driving force that underpins their determination to put in the extra effort to consciously adjust and modify their behaviour to meet the new environment. This research clearly shows that a certain level of preparedness is very helpful to migrants in their acculturative journey. In the case of Anna and her husband, they chose New Zealand as their migratory destination based on their in-depth research. Anna and her husband had a high level of preparedness from their research. According to Kim (1979), preparedness refers to acquiring skills, competencies and knowledge of the host culture before moving to the host country. Such skills and competencies – linguistic, cognitive, affective and operational – are at a level that enables migrants to participate in local activities and interact with residents in the host country.

People migrate for different reasons and motivations. Migrants leave their home country to seek a better life, better job prospects, better prospects for their children, or a better standard of living. There are those who desire to protect themselves and their families from political uncertainties, economic hardships or life-threatening environments. Some may desire to distance themselves from regimes whose doctrines are incompatible with their own values and ethical beliefs, such as in the case of Anna and her family:

“...one of the reasons we left Romania was...corruption which my husband and I could never ever get used to in Romania. Corruption (is) still rife and happening there (in 2011).”

[Anna, 36-50, Romania, IT]

According to Anna, New Zealand was chosen as their country of choice for emigration specifically because of its reputation as a nation that has little or no corruption. Anna said, at her interview in 2011:

“Oh most definitely! It is one of the attractive things. I mean, we did our research...New Zealand is right up there, second place in the world. We still feel this after 17, 18 years in New Zealand, because we have been back (to Romania), and we have stayed in touch with friends there, and we know what’s happening over there and it’s still that ...corruption is still rife. The best thing about New Zealand is its people. They are decent and most of them are correct and good and helpful and friendly ...and I trust New Zealanders. This is important to me...people here are a lot more honest and there’s a lot more goodwill between people.”

[Anna, 36-50, Romania, IT]

The dynamics of the acculturation process also include migrants’ cultural and personal values. The descriptive detail provided by Anna about trust and community care suggests these are important personal values for her and her family. Anna’s perception that the people in New Zealand are generally more honest not only implies that these values are congruent with her values, but also that she perceives some shortcomings in these values in her country of birth. The congruency of values could likely assist Anna and her family in their acculturation process as they settle into New Zealand life.

According to Lustig and Koester (1996) ‘integration’ is when a person retains his or her own original cultural identity while interacting and maintaining harmonious relationships with other cultures. The word ‘integrated’ may have a different meaning to different people. For example, Oliver, a Caucasian, local-born New Zealander, considered Travis to be well integrated into New Zealand. Oliver’s interpretation of integration was explained in the following statement:

“... integration means migrants have a good grasp of the English language, and they can communicate effectively over a number of different mediums and that’s one thing that Travis can do – well written, verbal.”

[Oliver, Travis’s (20-35, Chinese ethnicity, Vietnam, finance) manager]

It could be surmised, from Oliver's viewpoint, that proficiency in the English language, the dominant language in New Zealand, is a key determinant of how well a migrant acculturates into New Zealand society. Other significant elements which Oliver considered as key indicators are explained in the following manner:

"If you're integrated then I guess you're into observing Kiwi colloquialisms, Kiwi holidays, Kiwi rituals, jandals, shorts, T-shirt, the beach, the barbecues. Travis goes out fishing at the weekend, that's considered a classic, or a typical Kiwi pastime. Yes, Travis has all these elements."

[Oliver, Travis's (20-35, Chinese ethnicity, Vietnam, finance) manager]

To Oliver, outward manifestations of what he views to be typical New Zealand pastimes, rituals and practices, as well as how migrants dress, are indications of whether or not migrants are seen to have integrated and/or acculturated well into New Zealand society. According to Oliver, from his personal experiences, there are other signs of migrant acculturation, as described below:

"It's also important for migrant employees to hang out with, to communicate, to be part of different ethnicities in the workplace, not just your own ethnicity. Travis is not drawn to his ethnic group. I think that's a sign of integration. I don't think my other staff has integrated as well as Travis has. During social functions the person always tends to be drawn towards that particular ethnic group, whereas Travis will have a conversation with anyone. Travis just doesn't stand out."

[Oliver, Travis's (20-35, Chinese ethnicity, Vietnam, finance) manager]

Not standing out in the above context can be interpreted as Oliver believing migrants should blend in, mix and mingle with all people and not stick to their ethnic groups. Oliver's justification is provided below:

"...it's important to associate with all people, to evolve over time, if you want to call them a Kiwi. I don't think it's right that you come over to a

different country (New Zealand) and after you've got your feet on the ground, let's call it ten years, it would be nice if they were mingling. I would probably have an appreciation for that person, shows me that that person...is willing to get outside their comfort zone. After a period of time, migrants should be opening up some doors, metaphorically, and part of those doors is mixing and mingling and being a Kiwi down to the grass roots. How can you be a Kiwi at the grass roots if you're not mixing with other Kiwis but still staying with your ethnicity?"

[Oliver, Travis's (20-35, Chinese ethnicity, Vietnam, finance) manager]

Oliver's justification clearly indicates that he thinks migrants who come to New Zealand should make the effort to blend into his idea of the New Zealand lifestyle, although he also acknowledges in passing, in a rhetorical question, whether Kiwis are mingling with migrants. From Oliver's perspective, the onus is primarily on the migrants to change or modify their behaviour so as to fit into mainstream New Zealand society, for not doing so could set migrants apart and thus risk being viewed by local-born New Zealanders as foreign or different to them. Oliver's use of the term, metaphorically, about the opening of some doors is interesting. On the one hand, it could be taken to mean that migrants should drop their cultural or personal inhibitions, allowing and embracing new experiences and behaviours to come forth. On the other hand, it could suggest that if migrants do not embrace the changes or moderate their behaviour to fit into Oliver's image of New Zealand society, migrants literally close the door to opportunities to be seen and treated as individuals who belong and fit into New Zealand.

Oliver is not alone in thinking that migrants should make the effort to adapt themselves to the local environment. Felicity (age band 36–50, Chinese

ethnicity, country of origin China, qualified as a lawyer, arrived in New Zealand in 1992) shared her perspective as a migrant:

"I noticed in a Kiwi organisation when we have lunch together and we talk in Chinese, people don't seem to like it. It's because... it's nice to hear another language, but some people just say, 'Why don't you speak English? Maybe you are talking something bad about us?' Although they say [this] as a joke [but] I understand from their point of view. If you speak English, first of all you can improve your English, secondly you don't make other people misunderstood. And third thing is talking to them rather than talking to your own (ethnic) group actually you mix yourself with the local society. If you just want to talk to your own people so what's the point for you to move out from your own country and live here in New Zealand?"

[Felicity, 36-50, Chinese ethnicity, China, administration]

A number of migrant participants shared their unique acculturative experiences when confronted with workplace surprises. Suddenly they found they had to learn to adjust and adapt to new work concepts, practices and behaviour. These practices ranged from minor to major adaptations. One migrant participant spoke in detail of workplace culture shock and personal trauma experienced at the beginning of her acculturative journey in New Zealand. New migrants quickly learned different ways and expectations in the New Zealand workplace. The recollections from migrant participants such as Francis, Jett, Felicity and Grant showcase the variances in migrants' acculturative experiences.

Within two months of arriving in New Zealand, Francis (age band 36-50, Chinese ethnicity, country of origin Malaysia, banking industry, in New Zealand since October 2005) was introduced to the 'do-it-yourself' practice in his new

workplace, a practice that was foreign to him. In a detailed description below, Francis spoke of his surprise, learning and subsequent adjustment to his workplace practice.

“I learned, to my surprise, that over here in my new workplace in New Zealand, it’s very much about “do-it-yourself.” I arrived in Auckland in October. In December I was asked whether I wanted to order Christmas cards for sending out to bank customers. I ordered two hundred of them only to find out to my horror that I’ve got to sign those cards myself, affix stamps on the cards myself, whereas in Asia I just needed to sign the cards and not have to worry about anything else.”

[Francis, 36-50, Chinese ethnicity, Malaysia, medical discipline]

For some migrants, the egalitarian culture in the New Zealand workplace remains hard to get accustomed to. The ease with which employees address their supervisors or managers may surprise and confuse migrants long used to collective cultures which emphasise hierarchy and respect for authority. Francis found it interesting, and surprising, that employees could go directly to their bosses, even the chief executive officer, and openly share feelings and emotions. This is how Francis described his learning:

“Another surprise was the boss/employee relationship. In my New Zealand workplace, I can access [to] my bosses’ bosses, and even the CEO directly. I have seen some very articulate staff who actually have gone directly and probably shared their emotions. In Asia you might get that on the odd occasion, but rarely. It’s very much handled through...an intermediary, whereas from my experience in the New Zealand workplace, it’s pretty much straightforward, you can go directly to the top boss.”

[Francis, 36-50, Chinese ethnicity, Malaysia, medical discipline]

Francis’s learning above infers that displaying personal emotions in the workplace is acceptable; it is safe to express vulnerable behaviour. It

suggests that Francis understands that adopting an open stance will not necessarily mean that your manager or supervisor will think any less of you as an employee or as an individual; in fact, having the facility to do so might even work to the person's advantage, for example to air a grievance or bring up an issue. It implies a new learning for Francis, an understanding that in New Zealand, while organisational hierarchy exists, it does not operate in the manner that he was exposed to in Asia, where hierarchical lines are strictly and firmly imposed and employees are expected to observe formal processes and behaviour.

A number of migrant participants openly shared their thoughts on certain aspects of their acculturation in New Zealand. The stories from Jett and Felicity give an insight into their sense of identity and desire to feel that they belong and are accepted as individuals in their adoptive country.

"...since the first day that I arrived I wanted to be part of this country and to be part of the community and thought...after a number of years when I can speak perfect English, I can, you know, have Kiwi friends and they will treat me as (one of them). Even though I got my PR three years ago (in 2008) I didn't feel that way until later (sense of belonging, acceptance) when I can basically get on with my colleagues and can talk jokes with my colleagues and you know be, sort of be part of the team. That's how I feel."

[Jett, 20-35, Chinese ethnicity, China, engineer]

"NZ is like my second home town and I want to feel that I am not a stranger here so that's why I want to be part of the society."

[Felicity, 36-50, Chinese ethnicity, China, administration]

There are migrants, such as Jett and Felicity, for whom being accepted by the local-born New Zealanders and being viewed as Kiwis are very important to their sense of self in a country they now call home, to the extent that they adapt

their behaviour by observing and mimicking others in the workplace, in an effort to fit in. The following comments are Jett's and Felicity's rationales:

"...ya, you have to adapt to different cultures, right? Colleagues going off to lunch... they go to lunch on time, ya those are the things I noticed, people go to lunch on time. Because in China you probably don't (go to lunch on time), work comes first. But, you know, I try to be part of them, go together."

[Jett, 20-35, Chinese ethnicity, China, engineer]

"...so that's why I want to be part of the society. You (migrant) are in this country, you have to learn the culture, have to respect the culture, adapt, don't build up a wall between Kiwi people and yourself!"

[Felicity, 36-50, Chinese ethnicity, China, administration]

Jett's and Felicity's rationales are shared by other migrants, for example, Grant, who not only agreed that adapting to the local environment is vital, but also pointed out there are positive and negative consequences that are tied in with the adaptation effort, or the lack of it. At the time of the interview held in 2011, Grant (age band 36-50, Indian ethnicity, country of origin India, banking industry, in New Zealand since 2001) had accumulated ten years of work experience in New Zealand. From Grant's experience and the learning and development he accumulated, he has several pieces of advice to impart, which, in his opinion, can benefit migrants and help in their acculturation process.

"We (migrants) need to adapt fast, otherwise you'll lose out. Adapting fast means ...you know...in some senses aping what you see. Pretty quickly. Otherwise you'll find yourself losing out. Observe and adapt, really quickly."

[Grant, 36-50, Indian ethnicity, India, banking]

"The other thing I found ... Western society is far more accepting of any issue... culturally or from a vocabulary perspective or from an accent

perspective. Western society is far more accommodating of other Western societies. So you can speak with a French accent, people (in New Zealand) would find it really exciting to work with (you) but if you speak with an Asian accent or Chinese accent, or an Indian accent, that's foreign."

[Grant, 36-50, Indian ethnicity, India, banking]

Grant's advice to migrants suggests that he is convinced that it is beneficial for migrants to learn to moderate their behaviour quickly to what Grant perceives to be the New Zealand ways of behaviour, and not doing so means that migrants then risk being left behind, or ignored, or bypassed at work. From Grant's description of accents, it suggests that Grant believes accents, especially Indian and Chinese accents, are distinguishing elements in his idea of migrants fitting into mainstream New Zealand society and workplace. It implies that Grant thinks Indian and Chinese migrants should learn quickly to drop their ethnic accents in order to fit in and not stand out.

Agreeing with Grant is Nicholas who is also of Indian ethnicity. From Nicholas' perspective, integrating into the mainstream Kiwi culture in the workplace is beneficial for career advancements:

"The more a migrant wants to stay with his own kind, own race or ethnicity, I reckon the slower he would climb up the corporate ladder."

[Nicholas, 20-35, Indian ethnicity, Sri Lanka, engineer]

A number of migrant participants are also convinced that from their experiences, there are personal and professional advantages in adapting their behaviour to conform to what they perceive to be mainstream workplace behaviour in New Zealand, for instance, being "open". Here is an example from Felicity:

"Kiwis are really open. I find they are not afraid of saying anything even as a joke. In China certain things you can't say but here you can just make a joke and tell people in a polite way so no one get offended. I

have learned it's very important to be open. The first time when I see it I was surprised that everyone can say whatever they want! And then I think why not?! Then I try to be open and now I have adopted that. I can see the benefit. Being open can solve a lot of problems because if you are not open people don't even know what you are thinking."

[Felicity, 36-50, Chinese ethnicity, China, administration]

Used in the above context, Felicity's concept of being open can be taken to mean that she perceives that New Zealanders have the tendency to speak their minds and be open with their thoughts and feelings. While Felicity learned that being open has its many uses; she acknowledged that the change in her behaviour was a gradual process. The impetus for change was, in part, attributable to Felicity's supervisor in a previous organisation who, recognising Felicity's potential, provided Felicity with the support, guidance, encouragement and confidence to speak up.

"It's gradual...I only start to, do it six or seven years ago...at first I was surprised... people say things so directly regarding the company they work for or towards their boss! I was shocked and I compare that to my own culture. Then I find that if I don't be open-minded person people [find it] hard to understand me. My previous manager realised that I have a lot of ideas but if I don't talk to her she won't even notice that I have ideas. She encouraged me, 'I can see that you are open now but if you can open more and come out from your comfort zone will be a lot better. And by doing this, being open, no misunderstanding, huge benefit."

[Felicity, 36-50, Chinese ethnicity, China, administration]

Nick (age band 36-50, born in Yugoslavia, worked in both Yugoslavia and Hungary, emigrated with his family to New Zealand in 1997) works in structural engineering. From a workplace perspective, Nick said that he fitted in

well in New Zealand; however, the following statement shows that Nick did not find it easy to form deep social friendships in New Zealand.

“It’s a multicultural organisation. There are many migrants in my organisation, and the Kiwis are a minority in my work so ... no, no, I fit in...”

[Nick, 36-50, Yugoslavia, engineer]

“I’m not the type of person who makes friends overnight. My experience is...maybe the friendship is not as deep as with the friends with those in Europe who you leave behind but it is different here, the environment is different here.”

[Nick, 36-50, Yugoslavia, engineer]

Below is Nick’s explanation of what he meant by having deep friendships and from his illustration, it clearly indicates his views on what a deep friendship means to him as a personal value. In the following statement, Nick shares his thoughts on what he thinks about the family, and New Zealand society.

“By ‘deep’ I mean is you know...you get a society where people live in their own houses for a long time, they know their neighbours for a long time, 20, 30, 40 years, deeper relationships are established over time, while here in New Zealand people are moving from one place to the other place, changing workplace, from part of New Zealand to certain part of Australia so relationships are lost. You might be good to everybody but tomorrow your best friend might move to Australia or another part of New Zealand.”

[Nick, 36-50, Yugoslavia, engineer]

“New Zealand is capitalist system, changing, people are moving from one place to another. I’m not sure how good it is for the family, how good it is for the kids if you are changing school. I believe if you have a strong family, you have a stronger society. If you have a weaker family you have a weaker society.”

[Nick, 36-50, Yugoslavia, engineer]

Nick's statements above underline the psychological, social and emotional adaptations he and his family have to contend with in their adoptive country New Zealand. Another Eastern European migrant participant shared similar thoughts and perceptions about establishing friendships in New Zealand. Freddy (age band 20-35) emigrated from Hungary to New Zealand in 2008 and has a supervisory role in the hospitality industry. According to Freddy:

“... a big difference, what I miss from home (Hungary) is that straight talk from people. I'm talking about relationship with Kiwis. I don't (experience) that warmth, welcome, and let's be friends, let's go out. I don't mean drinking, because drinking here is just like shaking hands with people. Back home if I ask my friend come out with me to have a drink, he's a really, really good friend of mine. Deeper friendships in Hungary. It's surface friendships here. Oh yes, we are working together, that's it, nothing else. Friday you have a drink. That's it.”

[Freddy, 20-35, Hungary, hospitality]

The above illustrations signal that some migrants, such as Freddy and Nick, had to adjust to a change in cultural and societal values such as friendship as part of their adaptation process in New Zealand. The illustrations give an interesting insight into the importance which Nick and Freddy place on relationships and the value of friendships in the workplace. In the case of Freddy, he equates deep friendships with trust.

Freddy has experienced a number of changes and modifications to his attitude and behaviour in his workplace in New Zealand. Freddy's explanation is given below:

“In Hungary, I would say ‘You know that we have to finish this job end of this day’ but here in New Zealand I would say in a nice way, ‘Don't you think you should be finishing this, you know, it's going to be much easier...’ So it is a lot of explanation after that and it's a lot of nice tone and softer voice when talking to my fellow workers in New Zealand so I try [to] hold back a little bit. I can do the hard pushes like in Hungary. In

New Zealand, they think it's an offense. I learned you can get much further here with a soft voice."

[Freddy, 20-35, Hungary, hospitality]

Some migrant participants identified that their outward expressions and behaviours have had to change. Patrick explained his version of making changes to his outward expressions and behaviours. The following two paragraphs gave an insight into the workplace behavioural modifications he has adopted:

"Living and working in New Zealand you don't have to give up your cultural values. I find New Zealand(ers) are very tolerant of other cultural values, but you do need to change your outward behaviours. For example, you look at someone in the eye directly. You pick up expressions and modify your facial expressions, the way that you smile. Kiwis made comment on me saying I'm a real Kiwi, the way I interact, the way that you are modest as a Kiwi style of being modest, it's not the Asian style of being modest. In New Zealand you want to have a bit of humour, have a bit of smile. Outward behaviour ...important...people consider you to be part of the group."

[Patrick, 36-50, Chinese ethnicity, China, academic]

Patrick spoke at length about personal experiences and learnings at his workplace, regarding the need for migrant staff to be wary of the boundaries surrounding the adoption of new cultural behaviour in New Zealand. Patrick argued that the outcome may not be necessarily beneficial for the migrant. This is how Patrick justified his view:

"I think in any culture there is a limit, a boundary. For example, being assertive. An Asian realises that he or she needs to be behaving more like a Kiwi in a Kiwi working environment. Being assertive itself is not bad, it's positive, but being overassertive can be a problem. If you don't

know where to draw the line, too assertive to the extent you may offend people? An (ex) Asian colleague was described as rude. I think she didn't know where to draw the line. It can definitely backfire."

[Patrick, 36-50, Chinese ethnicity, China, academic]

"If you think being assertive is actually very good, ask for promotion and if you don't ask in the right way, if you just press your boss too much, that can be a nuisance really."

[Patrick, 36-50, Chinese ethnicity, China, academic]

Patrick's experiences highlight a number of issues. A person's perception is neither right or wrong, and a person is entitled to his or her perception. A single event may be perceived differently by two or more people. Culture, exposure to different environments and experiences, educational background, and individual values are elements which shape a person's perception of people and events. Patrick's perception of events and behaviours is based on his observations and personal experiences of behaviour, the reactions to that behaviour, and the learning he has derived from them. It is conceivable that from this learning, Patrick will be cautious in his workplace behaviour, and will likely put up invisible boundaries, or barriers, for himself. This could impact on his dealings and interactions with workplace colleagues. Another point is that there needs to be an understanding that rude or aggressive behaviour is not the same as assertive behaviour. Patrick's recount of the behaviour he observed could suggest that the migrant employee did not distinguish between the two.

There are other boundaries that Patrick has observed; they relate to cultural practices. Viewed from Patrick's perspective, these boundaries highlight some differences in acceptable norms of behaviour between countries and in this case, between China and New Zealand. Patrick explained:

"Kiwis have their own accepted norms for behaviour. They want you to be punctual. In New Zealand you don't meet people and ask (like the Chinese tend to do), 'How old are you?' You don't ask, 'How much do

you earn?' You don't cross those boundaries. If you meet someone younger, and you ask, 'Are you married?' people here will be offended. So obviously Kiwis have their own boundaries, rules they follow. The Chinese have their own rules. Particularly in the old traditional style, maybe the first question people ask upon first meeting is, 'How old are you?' 'Where do you work?' 'How much do you earn?' That's how you break the ice to talk to each other.'"

[Patrick, 36-50, Chinese ethnicity, China, academic]

"It's the traditional way, people do, even worse, elderly people ask very personal questions, 'Are you married?' If you answer, 'no' they will ask, 'Oh how old are you, you're 26, 27, how come you're not married yet?' They are not rude, actually,[they are practising] accepted norms for behaviour."

[Patrick, 36-50, Chinese ethnicity, China, academic]

Ordinary day-to-day social interchanges can be markedly different between countries, as portrayed by Patrick. From an acculturation perspective, there are many nuances of speech and behaviour that migrants have to learn, translating the learning into degrees of behavioural modification. Patrick's story illustrates some of the many complexities and personal and cultural dynamics that some migrants go through in New Zealand. It provides an insight into the differences in what could be considered as acceptable norms of behaviour, and how acceptable norms of behaviour in a country or culture are unacceptable in another. The differences can be strikingly different or subtle. On the other hand, Patrick's illustrations encourage one to ponder the effects of migrants' speech, mannerisms, attitudes and behaviours on the local-born New Zealanders, for just as migrants have to contend with making adjustments, so have they.

Reflecting on his acculturation experiences in New Zealand over the years, Patrick candidly shared his belief that he has gone through vast changes that have moderated his thoughts, attitude and behaviour.

“...for me, it was gradual, a huge learning curve, I don’t actually notice it until I see other Chinese people then I see how much I have changed. Before then I often think I’m very Chinese, and I still am Chinese but I actually feel quite easy in Kiwi culture myself. I’m at ease in two cultures, by understanding both.”

[Patrick, 36-50, Chinese ethnicity, China, academic]

“It’s interesting. For example, Chinese delegations sit on one side of the table and I sit on other side for representing my university. I notice the way of behaviour, the way they dress, the way they talk. I can tell I’m different from them. When I went back to China, people there could tell I’m different. One year I was in Shanghai wearing a scarf. They say, ‘Nobody here wear scarf like you, that way.’ Or if I stand in a line waiting for something, if someone suddenly jump the line I’ll say, ‘Hey you shouldn’t be doing it, why don’t you just wait?’ Or if I see people crossing the street when the pedestrian street, the light’s still on, I say, ‘Why can’t you just wait?’ People there say, ‘Why are you so fussy about it?’ A lot of fine details, I know I’m a bit different to them (people in China). (laughter)”

[Patrick, 36-50, Chinese ethnicity, China, academic]

“I want to talk about business straightaway. That’s the difference about me. Chinese delegations often want to build in some leisure, sightseeing, but our university doesn’t normally recognise that. That can be a dilemma for me at work, working right in [the] middle as international project person. The Asian expectation is the university should be looking after them, like meals, taking them out for sightseeing, look after their life... but the university’s expectation is you are here to work, we talk to you about business, after that, yes, there’s a courtesy meal but after that it’s finished. So I need to be, I have to be the middle person, try to bring them together.”

[Patrick, 36-50, Chinese ethnicity, China, academic]

The illustrations above indicate that Patrick is conscious of his personal developmental changes and from this vantage point, he was able to distinguish and understand the opposing dynamics between the two countries and thus was a necessary conduit in building and fostering a business working relationship.

Also reflecting on his acculturative experiences is Philip. Philip is Caucasian, born in England, an academic who works with Eileen. Philip and his family emigrated to New Zealand in 1982. When Philip was interviewed in 2011, he was the departmental head. Eileen, also an academic, emigrated with her family from Romania to New Zealand in 1992. Philip said:

“Like Eileen, I’m also an immigrant so... I’m still English. I find it hard...I do want to call myself a New Zealander, I’m a citizen. I find it hardest to call a rugby ball football, ha ha, and a football soccer ball yeah...so I think that’ll always be the case, the immigrant coming in will always struggle – change their accent, change their views, but their children of course will become Kiwis and that’s a good thing. I’m lucky because my British accent is easy to understand by everybody.”

[Philip, academic, Eileen’s (51-65, Romania, academic) manager]

“I say it’s interesting. I think I’ve changed. When I look back to see people in England working it’s so ...depressing. That’s not a good word but most people are looking forward to what superannuation they’ll get ...they don’t have a view that Kiwis have. Kiwis are far more exciting and interesting people. Oh yes it’s so refreshing to be in New Zealand.”

[Philip, academic, Eileen’s (51-65, Romania, academic) manager]

“Another thing that I experienced. At work, people here don’t take sick leave because they want to have an extra day off. For goodness sake, we come in here and work. In England they’d be counting up their sick leave and they’d say well I’ve got three days holiday and ten days sick leave still to take this year. It’s the system. So depressing! It’s the wrong

word ‘depressing’ and I’m sure it’s not the case in all instances. I’m talking in general.”

[Philip, academic, Eileen’s (51-65, Romania, academic) manager]

Although Philip acknowledged that there are struggles for migrants and he has difficulty fully identifying as a New Zealander, his statements about the differences in work attitudes between his home country England and his adoptive country New Zealand are indicative of his attitudinal and behavioural changes occurring in New Zealand. From Philip’s description and choice of words “depressing” and “exciting workplace”, it suggests that he finds the New Zealand work environment more conducive than his native country. When migrants experience positive affirmations such as the ones expressed by Philip, they are more likely to embrace their experiences in their new environment positively, and in doing so, likely to acculturate faster and easier.

A lack of proficiency in the English language, and confusion over words and expressions, were some of the stumbling blocks encountered by migrant participants. These add another dimension to the acculturation process experience of migrants, such as Jackie. Jackie (age band 36–50), of Chinese ethnicity, originally from Hong Kong, is an accountant. Jackie came to New Zealand in two stints –1984, and 1989, and has stayed on permanently since 1989. Jackie is convinced that migrants should make every effort to learn and understand the informal language and expressions commonly used in New Zealand. The following two statements provide an indication of her confusion over what she considers a strange use of language and behaviour.

“Ya, very hard in the beginning. I don’t understand the slang. For instance the first slang I learned was ‘play up’. The person asked me did you play up last night? What’s that mean? I know play, I don’t know play up. ‘Flat out’, what does that mean? You got to learn slang, you got to learn the culture and I find that they respect you in general so you have

to respect them. It's culture, values and your own self as well. So that was a good learning curve."

[Jackie, 36-50, Chinese ethnicity, Hong Kong, finance]

"Also, when I first came over here I went for a walk, and you know how people here they smile [to you] and say hello and I thought it was hilarious, how could you say hello and smile to a person you don't know? No such thing, there's no way you could do that back home, in Hong Kong, and I thought oh they smile and say hello, what? I don't know you. It's things like that you got to learn..."

[Jackie, 36-50, Chinese ethnicity, Hong Kong, finance]

Jackie's experiences highlight the many complexities migrants could encounter in an unfamiliar environment where not only are they exposed to new environmental dynamics, they could find themselves having to grapple with subtle forms of differences such as those candidly expressed by Jackie, where common social courtesies such as greetings and smiles are viewed as strange and bewildering. Within Jackie's statements is the message that she thinks migrants need to heed, adapt to or adopt local customs and values, as a mark of respect for the country they now live in and its people. From her experience, Jackie believes migrants will receive respect in return. Respect includes learning about the new culture and values, behaviours, language and its everyday use in New Zealand.

Robin is the supervisor of Freddy, both of whom are in the hospitality industry. Like Freddy, Robin is also a migrant. She left her native Brazil for New Zealand in January 2010, whereas Freddy (age band 20-35) and his wife emigrated to New Zealand from Hungary in 2008. Freddy and Robin were interviewed for this research in 2011 – Freddy as an Eastern European migrant participant while Robin was interviewed as Freddy's supervisor. In a short space of time Robin observed a number of differences in culture and behaviour in her New

Zealand workplace. Robin discovered that she had to quickly learn to adjust her behaviour, tailor-making it to suit a workforce that is culturally and ethnically diverse. Robin explains in detail below.

“...my perspective comes from Brazil. I find that in Brazil we all have the same mind and the same way of interacting and dealing with things. I can tell a joke and everybody in my home country will laugh. Come into New Zealand I can tell a joke, some will laugh, some will think that it’s offensive and another part of the group might not understand it. So coming to New Zealand I realised I had to adjust, to adapt to that. I learned there are people from all over the world and so there’ll be a certain way to talk to each of them.”

[Robin, Freddy’s (20-35, Hungary, hospitality)
supervisor]

“I found New Zealander prefers you to talk to them on the same level, not down. If they are spoken down, they think it’s offensive behaviour. But then I’ve some workers from Philippines and some Indians when they are spoken down, that’s the way they understand. If they are spoken on the same level, they might believe that you’re just having a chat, or just having a conversation but not as specifically even an order, tell them what do to and that sort of matter. For Freddy, I could find speaking with him like a New Zealander so I would do the same on a daily interaction; I would talk to him like an equal. He’ll respond to that.”

[Robin, Freddy’s (20-35, Hungary, hospitality)
supervisor]

Robin’s depiction of Brazil implies that she grew up in a country where its population is largely homogenous. Emigrating to New Zealand, and suddenly exposed to a diverse workforce, could place heavy demands on migrants such as Robin. Robin’s statements suggest that she is astute, recognising that she has to adjust and adapt quickly to the new environmental dynamics, in particular in her dealings with employees from different cultures and ethnicities. When referring to Freddy, Robin’s statement that she could speak to him like a New Zealander and an equal is interesting, for it can be taken to imply that she perceives that Freddy behaves and identifies himself as a New Zealander.

Thus far, this research has shown that a common requisite for migrants is adaptability. One participant, Cindy, extended that term and included “mouldability”. Cindy (age band 36-50), Indian ethnicity, left her native Fiji for New Zealand in 1995. Cindy is in a senior role in the finance department of a large institution in New Zealand. This is how Cindy justified her rationale:

“You’ve got to be adaptable and be mouldable to the new environment you’re in. New Zealand is a very fair place. There’s a lot of transparency and it makes me really, really angry when I hear things where you see corruption coming in (to New Zealand). ‘How dare you bring those practices here into this, into a fair practice and you’re supposed to enhance and not bring the bad bits into this country.’ You start thinking about those things and you think, it does make you different and this is a special country, this is the country that accepted you, that gave you all the opportunities, so you sort of have a bit of passion about that, okay well now I’ve got to look after this place now.”

[Cindy, 36-50, Indian ethnicity, Fiji, finance]

‘Mouldable’ in Cindy’s statement suggests a conscious effort on Cindy’s part to fit into her new environment in New Zealand. Cindy’s passionate display of her sentiments can be attributed to her deep sense of belonging and identification with New Zealand, her adoptive country, to the extent that she is protective of it. On adaptability, Cindy shared her thoughts on some of the New Zealand work practices she found most favourable and which she has fully embraced, and in doing so, has changed her attitude and approach to her work and the management of her staff.

“It’s also about adaptation of New Zealand practices. One of the things that I’ve learned, I mean previous it was nine to five job. In the last ten, fifteen years, I really believe in work/life balance that’s advocated in New Zealand. As a manager, I don’t care whether my staff are here from nine to five, if they need to be there, they’ve got a customer service

requirement then they need to be, but if it's task orientated then I'm really only worried about the task being completed."

[Cindy, 36-50, Indian ethnicity, Fiji, finance]

The changes in Cindy's attitude and approach to work are similar to Sandy's. Sandy, in the same age band as Cindy (36-50), is of Chinese ethnicity. Sandy left China for New Zealand in 1986, and is a senior academic. Sandy has found the changes that she has made to in her work environment in New Zealand have been beneficial to her health and wellbeing, psychologically and emotionally, as explained below:

"There are benefits, psychological too, because as I told you I'm enjoying that I got, every now and then got allowance for this and that happening in my life and as an excuse I can slow down a little bit, so health wise or psychological wise I'm having a better life in New Zealand. If I'm in China doing a similar job, I would be under pressure all the time and it might affect my well-being. In New Zealand you have this kind of culture that allows you to take your time, so having a good life here. You grow to enjoy it!" (laughter)

[Sandy, 36-50, Chinese ethnicity, China, academic]

Freddy, the migrant participant from Hungary, shared similar sentiments with Cindy and Sandy:

"There was health and safety in the Marriott back in Hungary but it was not even close, to what we have here in New Zealand. Here, they worry that you are not going to be healthy, and you are going to injure yourself."

[Freddy, 20-35, Hungary, hospitality]

For some migrants, proficiency in the dominant language is critical to their acculturation process experience, to how quickly or slowly they adapt to their new environment. To some migrants, for instance, Debbie, the lack of proficiency in English is a significant handicap, and in many ways, this handicap

has impeded her acculturation process; worse, as she candidly shares below, it has inhibited her personality. Debbie (age band 20–35), Chinese ethnicity, left China in 2003 for New Zealand, and after completing high school and tertiary education, found a job working as an electrical engineer for a large organisation.

"I think just the language. Sometimes I still don't understand the words. Also, I can't really express myself at the beginning. I feel I've changed 'cause in China I was quite outgoing and I organise lots of things, I perform and do speech in China. And when I come here I don't really talk, I just look at other people and kind of want myself to learn English fast so I can do all I've been doing in China but that never happened."

[Debbie, 20-35, Chinese ethnicity, China, engineer]

Debbie's frustrations at her lack of understanding of English are evident in her statement. It shows that for some migrants, mastery of the dominant language in their adoptive country can be pivotal to their sense of self, well-being and identification with their workplace. For migrants such as Debbie, the lack of proficiency of the dominant language erodes their self-confidence. This could negatively affect their acculturation process. Debbie's candid statement offers an insight that she could feel a sense of dis-engagement from her work colleagues and this will likely affect how she interacts with them. Thus, it is significant to note that language proficiency, or the lack of it, can accelerate or impede the acculturation process for migrants.

Annette (age band 36-50) is of Indian ethnicity who emigrated to New Zealand with her husband in 1999. Annette qualified as a lawyer in her native country. The following is a candid account from Annette and, from the explicit description of the events directly experienced by her, it is evident that there are events

which can be traumatic for migrants, causing an acute learning curve – a culture shock. McLaren (1998, p. 9) described culture shock as the “disorientation that comes from being plunged into an unfamiliar setting.”

“It was such a culture shock! I remember an incident in my first place of work in New Zealand. I was tasked with rostering casual staff. The person I approached wasn’t available but she suggested I get another casual but I said no I don’t think I could ask her because we don’t have a uniform of her size. It became such a big thing because that girl didn’t know that she wasn’t rostered because we didn’t have uniform of her size. It became quite political and ... word spread like wildfire. My boss called me in to discuss the incident. She said she had wanted to talk to me the next day about making my position redundant but since the incident had occurred, she didn’t think there was any point in waiting till the next day. So I walked out of her office crying. That’s my first job in New Zealand, you know, being made redundant.”

[Annette, 36-50, Indian ethnicity, India, human resources]

“And that girl heard this was the situation and came to work to demand answers, and she was also upset, and I rushed to the toilet crying, and I was sitting in the toilet cubicle crying, she was sitting next to me, next door, crying...it was very, very traumatic for me.”

[Annette, 36-50, Indian ethnicity, India, human resources]

From Annette’s detailed description of her experiences in her first job as a new migrant in New Zealand, it is clear that some migrants, such as Annette, Sandy and Freddy (see pages 25–26) go through acute experiences that could cause great anxiety and bewilderment to the person. On the other hand, migrants tend to learn very quickly, in a sharp learning curve, from such experiences as Annette explained below:

“So that’s one experience I don’t think I would ever forget! Ya, so those are the things that make me realise in New Zealand...you don’t mention

things about people's appearance [or you know]; it's quite sensitive that way. So that was one hard lesson I learned."

[Annette, 36-50, Indian ethnicity, India, human resources]

For a number of migrant participants, their steep learning curve invariably caused them to re-evaluate their cultural beliefs and practices in relation to employer–employee relationships. Sandy (Chinese ethnicity, senior academic) described her experiences in detail below:

"We (migrants) learn. This might not be valuable to you but it is to me, something that I like very much. I learned that your boss is your equal. That was so revolutionary. (Laughter) Yes because you never thought than can be so but then your boss, the way that they do treat you as [an] equal, don't they? Especially in a personal relationship, I mean they are our boss but become a person when we go to the café, go to the pub. I never thought that we can be equal to the boss. You can joke with your boss, you can do relaxing and recreational things together with your boss! Generally speaking, New Zealand as a society is very class-less. They treat you as equal."

[Sandy, 36-50, Chinese ethnicity, China, academic]

Sandy's choice of word "revolutionary" is illuminating in itself for it suggests that she considered that difference to be profound. Significant experiences such as those experienced by Sandy and Annette are likely to leave indelible marks on their psyche which would likely cause a marked shift in mindsets and learning. Thus, it is highly conceivable that this realisation causes Sandy to re-evaluate her cultural mindset about employer–employee relationship behaviour, and translate her learning into changed behaviour in her New Zealand workplace. Freddy (who migrated from Hungary) related an experience which has left an indelible mark on him too. Like Sandy, the significant event caused him to evaluate his thinking about himself as an employee and employee–employer relationships in New Zealand, in comparison with his experiences in Hungary. Freddy discovered confidence in relation to his status as an employee in New

Zealand, and developed a sense of safety and security in the New Zealand work environment. This suggests that Freddy felt vulnerable as an employee in his native country. The event is explained in detail below.

“I discovered I can make more mistakes here (haha) than I did back home. I don’t really have to worry [about] that I’m going to lose my job because I’ve made mistakes. Here the mistakes you learn from. And every time you make a mistake they will sit down, one to one and will go through what was your mistake and how could you handle it better next time. I had this experience on my second day of my new job in New Zealand. I was working for a luxury hotel in Auckland, I misplaced a car key by accidentally putting it in a different car boot and that car went down to Tauranga. Now back home that would have been my last day even it’s my second day in a job! Here, my manager sat me down and asked me what happened and I told him I’m sorry I got distracted by witnessing something that I would not see in Hungary. The General Manager of this luxury hotel opening up cars at the front of the house! I felt really awkward, distracted, and I made a mistake.”

[Freddy, 20-35, Hungary, hospitality]

In Hungary, you do not see that. What? General Manager of a luxury hotel parking a car? No way! Take out the luggage out of the car, just giving you a hand? It would not happen there. That was so amazing so I got distracted. I was feeling so bad ... I went over there to help him because I was supposed to do this but I didn’t do it, by mistake I locked the key in the boot and the car went away to Tauranga. I didn’t even realise that I put the key and it was a couple of hours later and we had to look at the cameras at the front door to find out that I had the key in my hand and once I finished with the bags I didn’t have the key in my hand so that’s how it came up that it may be in the boot. So we needed to make some phone calls. I was shaking, terrified. I was very nervous because of that and I ...and again if this situation happens in Hungary, I would have lost my job just like that. My manager doing what I supposed to do... I felt incompetent to do the job. Never forget that day, it was 11 April 2010.”

[Freddy, 20-35, Hungary, hospitality]

"I said sorry, I got distracted but my manager said to me you've to get used to this. He said your general manager, your hotel manager, it doesn't matter what rank they are, if they see that they (someone) needs a hand, if needed, they would do it right there for you, just helping you out. Because we helping each other. And don't be shy (to ask for help), I can assure you if you call our general manager and tell him, look, I'm really busy I need some help, and if he cannot organise some help for you, he'll come down himself and give you a hand."

[Freddy, 20-35, Hungary, hospitality]

Freddy said that experience taught him several things at once. Freddy learned that he can reach out and get help from work colleagues, even those in very senior positions, and that they would not think any less of his competency in his job. Thus, Freddy felt he counted as an employee, had the support of his superiors, and that he did not feel alone. These perceptions are hugely significant to an employee's sense of security, well-being and belonging to the organisation they work for.

As Sandy pointed out, from her perspective it is solely the migrants' effort to observe, learn and acculturate successfully in New Zealand.

"Oh it's our (own) effort because they don't know what that you don't know, so they just behave as they should behave, as Kiwi, but we are educated by what they do. We observe, learn, pick up... you are going through the process. You might every now and then discuss with your own people, say, "Oh look at that, this is how Kiwi do things," and learn from there as well. So a lot more observation, self-reflection and conclusion, isn't it?"

[Sandy, 36-50, Chinese ethnicity, China, academic]

Sandy's statement above is revealing. It suggests that migrants support each other through sharing and learning from their individual observations and experiences of New Zealand customs, practices, rituals and behaviours. A significant insight is that Kiwis may or may not know what migrants do not know. Thus the onus is primarily on the migrants to adapt to their new surroundings.

Wendy (age band 36-50), of Chinese ethnicity, left China for New Zealand in 1998, to pursue tertiary education. Wendy works in a senior administrative role in a large institution. Wendy is positive about all her perceptions and experiences in her adoptive country but thinks that it is in part due to a transition period in Hong Kong where she worked for a number of years before leaving for New Zealand to gain higher tertiary qualifications. Her statements below clearly depict that she has fully embraced all the changes she has encountered. Most of all, there is a sense that Wendy has a positive attitude and personality (see Ekehammar & Akrami, 2003; Flynn, 2005; Gendlin, 1962, 1978; Homan et al., 2008; McCrae & Costa, 1987) that more readily embraces change, be it personal circumstance or the environment.

“... I got a transition. When I first got here I went to university (University of Auckland) so studied a few years before I worked in New Zealand. I don't really feel a big difference because I didn't go straight to work. While I was studying, I already had interaction with locals and I get to learn their ways. You know, when you talk to the teacher, you also call [them by] their first name.”

[Wendy, 36-50, Chinese ethnicity, China, administration]

“... I think it's good! The people in New Zealand are very easy, and casual about different titles or hierarchy so basically you can talk to anybody and they don't have a problem. When I was in Hong Kong, people also call each other by their first name, mostly, not all, in the company where I worked, so I guess I got a better transition than most of the Chinese migrants because I lived in Hong Kong for three years before I came to New Zealand so more or less Westernised in a way...”

[Wendy, 36-50, Chinese ethnicity, China, administration]

Wendy identified with Cindy who believes that the people and practices in New Zealand are more “transparent” (see Cindy's statement regarding transparency, p. 203. Also see Trent's statement on p. 224). The statement below indicates

that Wendy has learned and positively embraced what she considers New Zealand values and practices. She is fully cognizant of how these impact on her practices and behaviour in her dealings with people in her workplace.

“I think this is the culture here. A lot more transparent or honest and direct. No hidden agendas. Ya, that’s right. I’ve become more open than before.”

[Wendy, 36-50, Chinese ethnicity, China, administration]

However, there are migrants, such as Travis, who struggle with conflicting tensions and find it difficult to juggle different cultures, even though Travis was exposed to the New Zealand environment at a very young age. Travis arrived in New Zealand with his family in 1980. Travis shared his story openly, providing an intimate insight into some migrants’ personal struggles when caught between two cultures.

“... it’s an ongoing struggle for me, trying to change a lot of my thinking to sort of fit into the New Zealand style, I’m still learning from it. My family comes first and up until a few years ago I was still living at home. According to Kiwi standards I should have moved out and I should be living on my own, independent. My parents are old and they needed someone to look after them, so it was hard because in terms of relationships, it’s hard to meet someone and bring them back to my mum and dad’s house. Because in their eyes, you’re almost failing in that area, I think. Say if I was trying to bring a girl home that would be a negative thing that would be in her head, ‘Oh he still lives with his mum and dad’... that sort of thing.”

[Travis, 20-35, Chinese ethnicity, Vietnam, finance]

“It can affect interpersonal relationships with your peers. In the last place I worked at - it was an after work social setting and I was sitting and talking with my peers, and one of the guys when I said, ‘Oh yeah I’m still

living with Mum and Dad', he piped up and said, 'Oh, what?' He actually made a point of it, 'Oh my gosh, you're still living at home with your mum and dad, how old are you?' And that sort of made me feel like..."

[Travis, 20-35, Chinese ethnicity, Vietnam, finance]

Travis has cultural, personal and familial values and justifications for living with his parents, the primary one being:

"It's my turn to support my parents; I'm paying back a debt that there's no way I'll ever pay back (in full). Oh another thing. I could not picture putting my parents in a rest home, I can't understand how people can do that, such a lack of gratitude and respect for your parents!"

[Travis, 20-35, Chinese ethnicity, Vietnam, finance]

Application of Social Identity Theory and Social Learning Theory

The Social Identity Theory (SIT) is particularly relevant in Chapter 7 in terms of discussing and analysing migrants' sense of self as they go through their acculturative process in their adoptive country New Zealand. SIT offers a socio-psychological perspective on migrants' organisational identification (see Ashforth & Mael, 1989; Ward, Fox, Wilson, Stuart, & Kus, 2010), and a sense of belonging to workgroups (see Ward et al., 2010).

SIT is applied to the discussion on migrants' interpersonal and intergroup processes and dynamics (see van Oudenhoven, Ward, & Masgoret, 2006), as well as migrants' feelings of loyalty and oneness with an organisation (see Ashforth & Mael, 1989). This chapter reveals that for migrants, in particular new migrants, have found their sense of self could be impaired as they attempt to navigate in a foreign environment. The narratives (for reference, see Jett's and Felicity's) of the migrant participants clearly indicate that establishing, or to be more precise, re-establishing a sense of self is considered very important. Jett and Felicity's narratives indicate that it is important for them to find ways to fit in the new workplace environment, through a strategy of observing and mimicking the behaviour of the people in their respective workplace. Analysing the narratives revealed another factor that impacts on migrants' identity through locating their sense of belonging in their adoptive country. Nick and Freddy's narratives clearly indicate that they found it hard to establish deep and meaningful friendships in New Zealand, thereby signalling a strong possibility that having deep friendships with people in the host society could provide migrants with a sense of belonging and identification in their new environment.

According to Social Learning Theory (SLT) learning occurs intentionally or inadvertently. The intentionality is often backed up motivational factors as shown in the narratives of the migrant participants. For example, Cindy and Sandy found that moderating their attitude and behaviour in response to the social cues they picked up in their new work environment could benefit them

health-wise. Agreeing with Cindy and Sandy are other migrant participants, such as Grant and Nicholas, who said that their advice to new migrants would be to learn and adapt fast, for professional/career and personal benefits. A number of migrant participants discovered that the egalitarian culture, though bewildering and alien initially, can be practiced to personal advantage such as in the case of Francis. Unlike his experiences working in Asia, Francis found that he could go directly to top management to air his feelings or grievances, without fearing negative consequences. Francis also learned that displaying personal emotions in the workplace is acceptable and will not necessarily have detrimental career consequences or be viewed negatively as a personality flaw. Similarly, Freddy learned that he would not be considered less competent if he were to reach out to his work colleagues or his manager for assistance. This is a significant learning for Freddy, as his narrative indicates, for it provides Freddy with a sense of self and belonging to his organisation, as well as a sense of security and well-being. In cases such as Freddy's, there is linkage between SLT and SIT.

Chapter 7 illustrates that the acculturation experiences are unique to individual migrants. It is unique in relation to how individuals situate themselves in their new environment, how each person perceives, observes, and what motivates them to put into practice what they have learned, including the limitations they place on themselves. An example can be found in the analysis of Patrick's narrative. Patrick's personal observations and perceptions of behaviour and responses to that behaviour led him to build some limitations on the degree of behavioural modifications. Patrick spoke of an invisible boundary that migrants should not cross. This suggests that Patrick's sense of identity is limited to his perception of how migrants, such as himself, should conduct themselves in their adoptive country.

The narratives in Chapter 7 reveal a relationship between SIT, SLT and the language that is dominant in the host society. In New Zealand, proficiency in the English language has been identified by migrant participants as an important dimension in their acculturation process. The level of English language proficiency could determine how quickly they acculturate. The ability to communicate effectively and establish interpersonal relationships in the workplace, using English language as a medium, could impact positively on migrant employees' sense of self, well-being, and identification with their organisation – see Debbie's narratives for example.

Migrant participants' acculturation experiences could also be influenced by their individual personality characteristics. There are a number of studies which identify the relationship between migrants' personal attributes and their acculturation process. The feature that is of particular relevance is migrants' openness to experience (see Lustig & Koester, 1996; Padilla & Perez, 2003). Examples are found in Wendy and Cindy's narratives, where there are clear indications that their adoption of a positive attitude, and opening up to new experiences and consciously embracing them, have paved their acculturation process in New Zealand.

Summary

Chapter 7 highlights the many complexities and dynamics that migrants face. The narratives show that the acculturation process may be unique to each migrant as it involves various dynamics as experienced and perceived individually. Through the eyes of migrants who participated in this research, it is evident that some (Annette, Sandy and Freddy) have experienced culture shock (see McLaren, 1998; Ward et al., 2001), also referred to as culture stress (see Berry, 2005), and other deeply significant events that prompted each of them to re-evaluate their cultural values, practices and norms of behaviour. There are migrants who have responded positively (examples are Felicity, Jett, Cindy, Nicholas, Anna, and Nigel) to their new environment and intercultural experiences with open-mindedness and a flexible attitude (see Kim, 1994; Lustig & Koester, 1996). Many migrants who participated in this research displayed such characteristics. They include Anna, Felicity, Nick, Jett, Grant, Nicholas and Wendy. The individual accounts of how they responded to their new experiences indicate a propensity to be more receptive to new information (Gendlin, 1962, 1978) and to have a greater ability to adapt faster and more easily to the changing demands in their new environment.

The accounts by the participants in this research indicate that each person invariably goes through a period of adjustments and adaptations in their acculturation process. For some migrant participants, the process could be gradual (Felicity), and slow (Patrick). Studies show that individual differences and personality characteristics facilitate or retard acculturation (see Birman, 1994; Padilla & Perez, 2003). Padilla and Perez (2003) assert that the choice to acculturate is related to migrants' personality characteristics which include sociability, flexibility, assertiveness, and attitude. Studies showed that migrants with an open personality and disposition are more likely to acculturate faster, and easier (see Canache, Hayes, Mondak, & Wals, 2013; Kim, 1994). Indeed,

the illustrations, as given by migrant participants, including Felix, Sandy, Cindy, Nicholas and Freddy, are narratives which essentially depict their attitude and personality, lend credence, and add to, the studies conducted by Birman, 1994; Canache, et al., 2013; Kim, 1994; Padilla & Perez, 2003.

This research has identified a common thread for participants. It shows that individual personal growth and development in the country they now call home, underpinned by new learnings from direct or vicarious (observations of the behaviour of others) experiences are translated into moderated behaviour. For those who have experienced significant events and culture shock, the very act of adapting to the culture shock is at the heart of the cross-cultural learning experience, an experience that leads to self-understanding and behavioural change (Adler, 1987). In accordance with Social Learning Theory, behaviour is learned before it is performed, and it can occur deliberately or inadvertently, through the influence of examples of behaviour observed (see Bandura, 1977; Hilgard & Bower, 1975; Scherer & Adams, 2007).

A number of migrants provided an insight into their sense of self in their new environment and their individual desire to belong to, identify with (see van Oudenhoven, Ward, & Masgoret, 2006) and be accepted into their New Zealand workplace. Migrants' sense of self in a new environment is central to Social Identity Theory (SIT) which states that a person's self-concept, and perception is based on whether or not they belong in the social, and organisational, environment (Ashforth & Mael, 1989; Stryker & Serpe, 1982; Tajfel & Turner, 1985; Turner, 1982). Social identity is the perception of oneness, a sense of belonging to a human aggregate (Ashford & Mael, 1989; Stryker & Serpe, 1982; Turner, 1982). For many migrants, for example, Jett, it is important for them to perceive that they belong and are psychologically connected with the values,

actions and behaviour of the work group or organisation they work for (see Ashforth & Mael, 1989; Gammons, 1986; Tajfel, 1982; Turner, 1981).

Identification enhances feelings of loyalty, solidarity, affiliation and oneness with the organisation, and likely spur the migrant employee to engage in activities congruent with the identity (see Ashforth & Mael, 1989; O'Reilly & Chatman, 1986; Patchen, 1970).

There is evidence from the varied accounts of migrants' acculturation experiences that there is a host of cultural and behavioural dynamics that migrants need to contend with, and these could be inherently stressful to the individual. Studies show that intercultural exchanges are potentially stressful (see Kim, 1994; Pedersen & Pedersen, 1994; Porter & Samovar 1994). From a physical as well as mental perspective, the physical changes from a familiar environment to a foreign one in which the language, food, local customs and culture of day-to-day existence in the new environment could be a challenge for migrants. It is well summarised by Barna (1983):

"...the innate physiological makeup of the human animal is such that discomfort of varying degrees occurs in the presence of alien stimuli. Without the normal props of one's own culture there is unpredictability, helplessness, a threat to self-esteem, and a general feeling of "walking on ice" – all of which are stress producing." (pp. 42-43)

CHAPTER 8: INTERPERSONAL DYNAMICS – COMMUNICATION

Introduction

This chapter centres on interpersonal dynamics arising from communicating in a diverse intercultural workplace environment. Interpersonal dynamics arising from various factors including communication effectiveness, work and personal values are presented, analysed and discussed in the context of interpersonal interactions in the New Zealand workplace. This chapter highlights some similarities and differences between the Chinese, Indian and Eastern European migrants in relation to interpersonal dynamics observed. It contains a discussion on the merits of English language proficiency in New Zealand. The excerpts provided by migrant participants have enriched the understanding of how such encounters inform migrants' understanding of workplace dynamics and their learning thereof. Some have successfully applied their understanding, adapting to and adopting behaviour that is seen to be of benefit to them personally or professionally (career-wise). The chapter is organised into topics, each of which is given a heading. The first is 'Communication, Culture and Conflict'. The chapter ends with a summary of the data analysed and discussed, informed by studies by intercultural communication scholars and the inherent dynamics.

Prior to discussing the interpersonal dynamics which participants in this research encountered, it is prudent to have some background understanding of intercultural adjustments. Understanding the elements and processes of adaptation is significant to this research. Within the socio-cultural domain, adaptation occurs when migrants go through a process in which they respond to environmental pressures encountered and consequently modify their behaviour in an effort to adjust to a new set of circumstances (Matsumoto et al., 2007; Ward, 2001). From the in-depth interviews conducted, this research reveals that migrants adjust their behaviour both at a conscious, and sometimes unconscious, level. Intercultural adjustment involves a range of experiences

including being involved in daily activities, interpersonal relations, conflict encounters, work, and individual personality and psychological factors (see Black & Stephens, 1989; DeNeve & Cooper, 1998; Gough, 1986; Kamal & Maruyama, 1990; Lucas & Fujita, 2000; Matsumoto et al., 2001, 2004, 2007). Matsumoto et al. (2007) referred to other individual variables such as general intelligence or mental abilities such as reactivity, mental flexibility, problem-solving, verbal competencies, abstract reasoning and spatial perceptions. Sternberg (2004) argued that intelligence comprises the mental abilities necessary for adaptation. For migrants, successful intercultural adjustment and adaptation require the detection of differences, solutions to problems, access to knowledge bases and the ability to think creatively (Matsumoto et al., 2007).

Communication, Culture and Conflict

This section discusses the role of communication in advancing intercultural relationships in diverse workplace environments. Excerpts from migrant participants illuminate the differences in communication styles between the Chinese, Indian and Eastern European migrants and their perceptions of local-born New Zealanders (Kiwis). The analysis of this rich data provides several explanations which deepen understanding and appreciation of migrants' behaviour. From their personal experiences, this section highlights the propensity of a number of migrants to learn from and adopt, adapt, or adjust to their new environment. Analysing this data also reveals the personal, professional and cultural value orientations. For a number of participants, their attempts at rationalising the communication differences produced internal struggles.

Communication is the essential element that can act as the glue to unite people. It is a tool to facilitate the exchange of information, knowledge and understanding amongst individuals. However, communication is complex due to the presence of multiple variables including cultural and personal characteristics and language proficiencies. Different cultural values are reflected in the various forms of communication styles and patterns. In high-context, collectivistic cultures, communication tends not to be explicit; rather, communication can be achieved through non-verbal cues. Preserving social harmony and face-saving are central tenets in collectivistic cultures. Thus, communication between individuals is often subtle, indirect and non-assertive. In contrast, low-context, individualistic cultures generally favour a communication style that is open, direct and assertive, with a focus on achieving personal outcomes (Brett, Behfar & Kern, 2006; Lumsden, Lumsden & Wiethoff, 2010; Reece, Brandt & Howie, 2011).

Language is a tool for communicating, socialising and building social networks. There are numerous studies which stress the importance of language proficiency as a determining factor in social and economic settlement outcomes of migrants (see Choi & Thomas, 2009; McIntyre, 2008; Remennick, 2003). Proficiency in the mainstream language of the dominant society can facilitate migrants' interpersonal contact with members of the host society, assist them to acquire more cultural knowledge, and broaden social networks as well as gain access to resources. Also, a strong command of the language will lessen intercultural misunderstandings and conflicts. Thus, language proficiency can contribute towards more positive acculturation outcomes (Choi & Thomas, 2009; Kuo & Roysircar, 2004; Lu et al., 2011, 2012; Lueck & Wilson, 2010; Nauck, 2001; Yeh, 2003), and is a critical element in migrants' acculturation processes (Schwartz et al., 2010). Language competence includes understanding the differences in rules and conventions, norms and values, and different communication styles prevalent in the host society (see Hernandez, 2009; Masgoret & Ward, 2006). Some scholars view host language competency as linguistic capital and argue that linguistic resources are a key element of migrant integration in the host society. Conversely, linguistically isolated migrants are affected negatively in social and economic terms (see Allen, 2009; Nawyn, Gjokaj, LaFa Agbenyiga, & Grace, 2012).

In the New Zealand workplace, the dominant language in every-day use is English. The criticality of English language proficiency was acknowledged by the migrant participants. Many perceived that a proficiency in English language yields multiple personal and professional advantages, not least of all in promoting interpersonal relationships, and avoiding or reducing misunderstandings, particularly in a multicultural workplace. The importance of language in communication is astutely summed up by Lisa and Irene:

“Language is critical because it is the language that allows people to communicate in a way that helps to reduce misunderstandings, and in a workplace. I think it’s really important, because language and culture are fairly intertwined. Using language proficiency as a medium increases cultural understanding of the new culture (in New Zealand) to be able to feel confident in interacting.”

[Lisa, 51-65, Caucasian, New Zealand-born, academic. Lisa is Patrick’s manager]

“(Language skills) are really important for all migrants, especially educated migrants, people who came here as engineers, doctors, professors. A lack of language skills is the main obstacle in their career development. That’s from what I know personally. If language is not a barrier, immigrants can overcome culture differences easily.”

[Irene, 51-65, Croatia, academic]

In a work environment populated by personnel from diverse cultures and backgrounds, effective communication becomes especially important. In New Zealand, effective communication requires a proficiency in the dominant language, English. However, in a workforce that is diverse, the proficiency levels vary and that could impair effective communication between employees. Ineffective communication often triggers interpersonal misunderstandings and conflict which can be costly to the organisation in terms of the time and energy of having to deal with interpersonal grievances, low morale, and impaired productivity. However, when conflicts arise and are addressed swiftly, openly and constructively, conflicts can be turned into advantages. Reece, Brandt and Howie (2011) say that the new view of conflict is that it can generate positive outcomes for the parties concerned, including the work group and the organisation, and strengthen working relationships. For example, a conflict caused by a disagreement over work processes may present opportunities to improve or even generate new systems and processes that are more efficient and productive.

“Communication I think is a major factor that affects the conflict, so the best thing is sit together, talk, and solve all the problems without delay. Don’t delay as gulf widens day by day. There’s no bridging the gap.”

[Michael, 36-50, Indian ethnicity, India, finance]

“I notice Kiwi is a different culture. Kiwis are really open. They are not afraid of saying anything, even as a joke. I learned to communicate openly, prevent misunderstanding. Let people know my thoughts, my ideas and you know be open and also be proactive. Prevent misunderstanding. Make life easier. I’ve adopted that, open communication.”

[Felicity, 36-50, Chinese ethnicity, China, administration]

“Kiwis do their business with a lot more transparency. Whatever you tell them, they tend to take that at face value. I don’t think Indians do it. I don’t think Chinese do it. Maybe we don’t trust anyone very easily. I’ve learned to be a lot more transparent.”

[Trent, 20-35, Indian ethnicity, India, engineer]

“Kiwis confront, speak up. We admire them for that because first they bring it all out in the open and tell it as it is, even in front of that person. It would take a long time for the Chinese to say that because it’s confrontation. That’s a confrontation you really hate.”

[Sandy, 36-50, Chinese ethnicity, China, academic]

“From my experience of the Kiwi practice, they will tell you straight up what your merits and de-merits are, and what are the things that you should do to make improvements in the work, things like that, so that will help you to improve in your work...”

[Michael, 36-50, Indian ethnicity, India, finance]

The above experiences exemplify how Chinese and Indian migrant participants view local-born New Zealanders in their approach to interpersonal communication and relationships in terms of their propensity to be direct and open in their dealings with people. Paradoxically, however,

many migrant participants – Chinese, Indian and Eastern European – are unanimous in one particular aspect; their perception and experience of how local-born New Zealanders generally approach conflict. This distinguishing aspect is discussed under ‘Perceptions of How Local-born New Zealanders View and Handle Conflict’ (pp. 235–239). The following topics lead into that discussion.

Intercultural Communication Dynamics

Communication is an essential human behaviour, and a basic social need and process (Carbaugh, 1990; Porter & Samovar, 1994). It is vital to successful cross-cultural adaptation for it is only through communication that migrants can come to learn and understand the significant symbols of the host culture (Kim, 1994). Communication is defined as a symbolic process in which people create shared meanings (Lustig & Koester, 1996). The communication process involves encoding and decoding verbal and non-verbal information (Kim, 1994). Especially for new migrants to New Zealand, non-proficiency in English adds to the complexities of living in a foreign environment. Exposed to a new communication process, with unfamiliar symbols and nuances, and the unique use of phrases, migrants can initially find the communication aspect – an integral part of their acculturation process – confusing and bewildering until such time that they learn to decode and encode verbal and non-verbal information and behaviour. By actively participating in direct social communication processes of the host society, migrants have a stronger chance of developing their communication competencies – cognitively, affectively, and behaviourally (Kim, 1986, 1987).

Developing communication competencies helps reduce misunderstandings and conflict. For a diverse workforce, communication effectiveness alone is not sufficient. This is because the communication patterns and conflict-handling styles of migrant employees from different cultural backgrounds are often-times culturally value based and, from this vantage point, they perceive the differences or similarities of communication patterns of others. Hence, the different views of the Chinese, Indian and Eastern European migrant participants are presented and discussed below, followed by how they perceive the approach of local-born New Zealanders (Kiwis), and handle interpersonal conflict.

Chinese and Indian Migrants' View of Conflict

There are various factors that impede effective communication, even amongst people who have proficiency in a common language. Matsumoto et al (2007) stated that for successful adjustment to occur, the individual must have the ability to manage conflict well; it is inevitable that conflict will surface in intercultural encounters. However, people from different cultures and value orientations approach conflict in various ways. A number of Chinese and Indian migrants use avoidance as a strategy to avoid conflict. Here are some examples:

"From my Chinese cultural perspective, one tries to avoid conflict, or confrontation."

[Victor, 51-65, Chinese ethnicity, Malaysia, medical discipline]

"I'm not comfortable with conflict. I'm not very inclined to confront someone."

[Trent, 20-35, Indian ethnicity, India, engineer]

"Be humble, simple, it's easier to survive."

[Richard, 36-50, Indian ethnicity, Maldives, administration]

"Getting into arguments, into conflict, is not something that is looked upon favourably in my culture. I avoid them."

[Annette, 36-50, Indian ethnicity, India, human resources]

A number of migrant participants view confrontations as arguments and conflict. There is a strong tendency for Chinese and Indian migrant

participants to take the view that conflict produces negative workplace outcomes and generates discord in terms of interpersonal relationships.

“Conflict to me means falling out with somebody, falling out with your boss, losing favour, losing respect from others in the company, losing my reputation, losing friends.”

[Nicholas, 20-35, Indian ethnicity, Sri Lanka, engineer]

“Confrontation means arguments to me. It can put a strain on the relationship, you feel like we’ve crossed this line.”

[Travis, 20-35, Chinese ethnicity, Vietnam, finance]

“Conflict is arguing, shouting...it damages the relationship. It just gets worse.”

[Debbie, 20-35, Chinese ethnicity, China, engineer]

“Conflicts can make our work more difficult because it takes a longer time to solve a problem; it can be very small and create trouble for the managers. Unnecessary problem solving.”

[Felicity, 36-50, Chinese ethnicity, China, administration]

Some migrants apply personal restraint in the face of conflict and/or aggressive behaviour, ultimately to avoid conflict that they believe would jeopardise working relationships. A number of migrant participants believed that they needed to keep a clear head even in the face of aggressive behaviour as illustrated below:

“I’ve experienced aggressive behaviour at work, but I still don’t believe I need to be confrontational in my response. I would listen first, keep my cool. Of course I get angry, start thinking, how do I blast it back at them? My trick is to ‘take five minutes’, walk away from the person. I give myself time, respond the day after. My head is clearer. Many a time they are shocked at my response and that’s when they say, ‘Okay, maybe I apologise, I was a bit too aggressive.’”

[Francis, 36-50, Chinese ethnicity, Malaysia, banking]

"I always maintain that if I'm upset with something I just keep my mouth shut. Otherwise I'll say something I might regret. So I would let a day or two pass just until I accept the situation and just sort of rationalise, you know, reason with myself first before I actually open my mouth."

[Felicia, 36-50, Chinese ethnicity, Indonesia, finance]

Jett described himself as non-confrontational but said he has learned to speak up if the situation requires him to do so. Jett perceives that New Zealanders are generally direct and comfortable with confrontations. Jett said he would only confront someone if that was the only way that he could get an issue addressed and only after he has exhausted all options. Jett's statement below suggests that he believes that confronting work colleagues would result in negative repercussions such as backlashes or reprisals.

"From my experience, confrontation, especially with people who work with you... you just have lots of trouble getting things done (afterward)."

[Jett, 20-35, Chinese ethnicity, China, engineer]

While Jett is more concerned about negative effects on work outputs, Michael's concern relates to relationship breakdowns with work colleagues. As Michael explains:

"If you confront your work colleague, it's not a good thing for a good relationship. I think it is part of my culture also, because just like a family, there's no point (meaning) in breaking the relationship..., negative consequences (will) result..."

[Michael, 36-50, Indian ethnicity, India, finance]

The above excerpts indicate that a number of migrant participants from India and China share a conviction that conflicts and confrontations amongst work colleagues impair good working relationships. The certainty of relationship breakdown causes Indian and Chinese migrants to view subsequent behaviour

of conflict encounters between New Zealanders as astonishing, as illustrated by Suzie below. Suzie (36-50, Indian ethnicity, administration) witnessed an intense conflict between work colleagues and was amazed to observe that their subsequent behaviour with each other was cordial, with no outward signs suggesting that a conflict had taken place; in particular, the observation that the parties were able to continue work together. Suzie compared how she would normally behave after a conflict with a work colleague, the difference being that she would not be able to hide her emotions:

"I would stop smiling. I can't behave as though nothing has happened. It amazes me. How can these two people continue to talk and work together after such a bad conflict, as if nothing has happened? If I were in that situation it would affect my work, I'd get demotivated. How I feel will reflect on my face, and then I would just leave (resign). It must affect you! But it doesn't show in their face or the way they act toward each other at all. Even they shout at each other, but afterwards it doesn't show!"

[Suzie, 36-50, Indian ethnicity, India, administration]

Suzie's illustration reveals that for her, the engagement in any workplace conflict is on a personal level whereas it appears that generally the New Zealanders appear to disengage their personal feelings when addressing a conflict with others. Suzie's observation is shared by Chinese migrant participants such as Debbie and Travis. The difference is that Travis learned to isolate his personal feelings from conflict encounters. According to Travis, having successfully adopted and applied that learning was a breakthrough and very helpful to him professionally at work:

"With conflict, the main thing is to ensure that you don't discuss it with emotions, you talk to the problem and not the feelings behind it."

[Travis, 20-35, Chinese ethnicity, Vietnam, finance]

Eastern European Migrants' View of Conflict

Freddy (20-35, Hungarian, hospitality industry) compared his experiences of conflict in Hungary and New Zealand. He found that the chief difference is the conflict is dealt with more openly in Hungary than in New Zealand. This is how Freddy described his experiences:

“Any confrontation between people back home in Hungary, basically, it’d end up with a fight. Not physically, but verbally, and to your face. It’s no hiding stuff. In New Zealand, it’s more on the surface. Let’s say, I don’t like the way you look, what you say, or the way you do things, I’d not tell you that. I’ll just say, ‘Fine, fine.’ Hide their true feelings. In Hungary, they wouldn’t even say hi to each other till they fix the problem, conflict. ”

[Freddy, 20-35, Hungarian, hospitality]

Freddy has learned to modify his stance in the face of any conflict situation. This is how he described his moderated behaviour:

“If I’ve any kind of conflict I try to merge my experience in Hungary and here in New Zealand. I won’t be fighting like back home, verbally, and I won’t be that smooth, sweet-talker, sugar-coat on the words like in New Zealand. I’d usually fix it right away but not in the way I used do back home (Hungary). Over here, I’d do it...much, much calmer. I’ve to learn to do this.”

[Freddy, 20-35, Hungarian, hospitality]

Freddy’s statement about the Hungarian way of addressing issues openly and directly is reflected in Nigel’s (36-50, Hungarian, engineer) comment that Hungarian culture is open and direct. From these statements, it would suggest that Hungarians value a direct and open communication style. Additionally, Freddy’s and Nigel’s observations and comparisons between Hungary and New Zealand resonate with other Eastern European migrants interviewed. To illustrate this, the perceptions of David (Romania), Nick (Yugoslavia), Irene (Croatia) and Anna (Romania) are given below.

From the interview transcript, there is a strong indication that David's experiences convinced him that New Zealanders are generally politically correct in terms of how they deal with things, such that when there is a disagreement, they tend to keep it in their heart, and remember it, as opposed to a more robust dialogue in the open in Romania. It implies that in Romania the custom is for conflicting parties to bring out their disagreements into the open and addressed directly with each other, thus clearing the air between them. In the explanation below, David describes in detail his experience of the differences in conflict-handling styles.

"In my opinion, this is probably the most striking difference between people in Romania and Kiwis. Romania is a Latin country where people talk loud and argue. It may seem to be very harsh disagreement because it's expressed loud ... like the Italians, French, but at the end of the day there are no hard feelings. Whereas my perception is people here (New Zealand) when they complain or when they argue they have a much more toned-down attitude. They don't shout, don't use harsh words, they'll say, 'I'm afraid I will have to disagree with you'. After living here in New Zealand for almost 19 years, I discover that even if I disagree with you just a little bit, you may remember and then take it into account much later."

[David, 51-65, Romania, academic]

David likened New Zealanders' civilised communication style to that of the British and declared:

"It's a reason I left Romania because I didn't like this kind of attitude, loud and unrestricted disagreements. I like the British attitude... you can say the same things in different words, without being rude."

[David, 51-65, Romania, academic]

However, the effect on David is that although he learned to accept the differences when dealing with conflict, and has learned to modify his

behaviour, he has found that he needs to be more circumspect in what he says to people in New Zealand. Trusting people has become more of an issue, as he described below:

“Once I learned how they (New Zealanders) operate I just accept, but I also learn that I’ve to be more restrained in what I say. I don’t mind the restraint, but the difference is that there are fewer people I am happy to be really open [with] here, in my view, than when I was in Romania.”

[David, 51-65, Romania, academic]

Recalling interpersonal encounters in his various workplaces in New Zealand, Nick (36-50, Yugoslavia, engineer) said he has never experienced disagreements with anyone at work in his 14 years in New Zealand (Nick was interviewed in 2011). Nick said that harsh words were used to express his views but to him these exchanges are not considered as conflict. While this is consistent with a culture in which it is common to witness passion and raised voices in interactions between people (as described by Freddy and David above, where addressing an issue with someone involves language expressed in a loud and voluble manner) the use of harsh words, expressed strongly, could be interpreted as aggressive behaviour. Aggressive behaviour could be viewed by migrants (who value peace, harmony, humility and modesty) as confrontational and conflict generating.

“Ya we have harsh words, strong words used, but they are not disagreements. I express how I see it, [asking] how do they see it. What is my perception? What is their perception? We should solve it. I didn’t have a conflict with anybody ...”

[Nick, 36-50, Yugoslavia, engineer]

“I can tell you very definitely that Croatians or people from former Yugoslavia are more direct in communication with other people than the people here in New Zealand. If I’m not happy with something or someone, I will go to my colleague and I will tell the person direct. But I didn’t experience it here; they went behind my back! I wouldn’t go around

and talk against that person with a third party. [We] Croatians are very open and explicit in expressing our feelings: sad, happy, angry while here my experience is actually that people somehow try to hide those feelings. Many things are happening behind closed doors.”

[Irene, 51-65, Croatia, academic]

“Romanians are Latin people, like the Italians, Spanish. We do pride ourselves with being quite combative if we believe that’s the way it should be so generally Romanians would just go for it. I would confront. Once I get started I’m the kind of person that would stand my ground, oh yes. It’s my personality and it’s also cultural.”

[Anna, 36-50, Romania, IT]

A common theme threading through the above narratives by Eastern European migrant participants clearly indicates that they are proud of their Latin heritage and culture which is expressed in their belief and practices that all dealings with people should be honest, direct and open. Thus, to experience something that is contrary to their inherited cultural practice took a number of them by surprise (example Irene’s and David’s experiences) and in acknowledging the cultural differences, they appear to understand the dynamics.

Perceptions of How Local-born New Zealanders View and Handle Conflict

A number of migrant participants (in all three categories) observed that the behaviour of local-born New Zealanders is not always what it appears, in that they could behave in one way but clandestinely behave differently. A number of migrants have experienced this phenomenon. Each description revealed their individual interpretation of this behaviour but the general indication is that this observation has resulted in guardedness and a reluctance to be truly honest and open with people they come into contact with in New Zealand. Such guardedness is a reaction to a number of direct experiences.

"I discover that even if I disagree with you just a little bit, you may remember and then take it into account much later."

[David, 51-65, Romania, academic]

"One thing I found really, really odd is how Kiwis are quite two-faced. We were chatting nicely, having fun, and as soon as one colleague leaves, someone will say something about the colleague who's just left."

[Annette, 36-50, Indian ethnicity, human resources]

"The conflicts I've been involved in tended to be short and explosive. The Kiwi way I noticed a lot of under-handed back-stabbing type situations. I've witnessed hush-hush sort of clandestine work and then they will go...nah nah nothing like that but next thing they will go say something else to the manager (behind your back)."

[Andy, 20-35, Croatia, IT]

"Kiwis keep things very much to themselves whereas in my culture people would just put issue on the table, address it with the person openly but here (New Zealand workplace) on the surface they are still cordial and polite to you. That's the worst thing and then you find the whole thing, because I mean you find the whole thing at a much later stage (blow up) when you can't save the situation."

[Richard, 36-50, Indian ethnicity, Maldives, administration]

The above narratives highlighted some of the interpersonal dynamics noted by some Eastern European and Indian migrant participants. There is an element of surprise (for example, Annette's experience). It is suggested that these participants had a pre-held view of Kiwi culture which is one of openness and directness, so to experience it differently came as a surprise. It is also suggested that adapting to this cultural behaviour may be rather difficult. It involves changing personal and cultural values, say, for someone like David who identifies with an open, direct way of interaction with people. While some Chinese migrant participants have experienced mixed signals (for example, Francis' experience), the majority of Chinese migrant participants had to accustom themselves to a different culture in New Zealand, one that is direct and open, when interacting with Kiwi colleagues (for examples, see narratives from Felicity, Sandy, and Michael, p. 224). Thus, the impression of openness and directness is relative to the people of a particular culture. For example, for the Chinese migrant participants, who tend to embrace a Confucian ideology of social harmony and respect, practising a culture of directness and openness could de-rail social harmony.

Interestingly, a number of Chinese and Indian migrant participants have perceived that paradoxically, while on the one hand, local-born New Zealanders are open and direct in interactions with people, when it comes to conflict, they appear to retreat. This behaviour is likened to conflict avoidance as explained by Patrick, Eileen, Victor, David, Anna and Theresa below.

"Some colleagues don't want to get into any clash at all. But I would say there are definitely a bigger percentage of people who would be more direct and confront someone."

[Patrick, 36-50, Chinese ethnicity, China, academic]

"The culture here, in my opinion, Kiwis don't interfere ... do not criticise or do not come upfront with anything except (accented) when they are threatened personally. It's a culture of don't jump to someone's defence, don't mix in other people's business unless it threatens ourselves."

[Eileen, 51-65, Romania, academic]

"I think the local-born New Zealanders ... 'She'll be right, mate' is conflict avoidance because they try not to make a fuss, don't fret about it, don't lose their cool."

[Victor, 51-65, Chinese ethnicity, Malaysia, medical industry]

"I think many New Zealanders try to avoid confrontation."

[David, 51-65, Romania, academic]

"From what I observe from the Kiwis that I know, I don't think they would engage in conflict at all. I think they would just stay out of them really. I wouldn't say they are assertive people."

[Anna, 36-50, Romania, IT]

"Kiwis don't really resolve conflict. They hint around the problem, but they don't go directly to it to resolve it and that's my impression."

[Theresa, 51-65, Romania, librarian]

To Francis and Grant below, the behaviour of local-born New Zealanders (Kiwis) can be perplexing. While on the one hand Kiwis can be open and direct, on the other hand Kiwis are also indirect and this yin-and-yang behaviour has been very confusing to migrant participants such as Francis and Grant. Francis and Grant explain their perplexity in getting confusing

signals which they found hard to interpret, reasoning that local-born New Zealanders prefer to be polite. Their experiences are illustrated below:

“Just on Kiwi side itself, some can be very politically savvy. I think this is just about sometimes trying to be polite but it’s confusing because they send you different signals. I struggle with that because for me clarity’s important. Presumably they want to be polite.”

[Francis, 36-50, Chinese ethnicity, Malaysian, banking]

“I’ve seen people who want, you know, the official line is be direct and sort your issues out, that’s the official line but mostly you’ll see people not going that way. They sort of find ways around being direct.”

[Grant, 36-50, Indian ethnicity, India, banking]

Thus far, this research has established that the Chinese and Indian migrant research participants share a common perception that local-born New Zealanders are more open and direct in their interactions with people. However, the Eastern European migrant participants held an entirely different view. This research reveals that there is a commonality amongst Eastern European migrant participants. The commonality lies in the way Eastern European migrants view and handle interpersonal communication and address conflicts. This common view is a departure from the view generally held by Chinese and Indian migrant participants of local-born New Zealanders. The following are extracts from the interviews of Eileen, Irene and Cecilia.

Eileen described an incident in her workplace where she was convinced that a particular group member deliberately caused dissent within a previous workgroup environment. Eileen was compelled to address the issue directly with the perpetrator because she noticed that no one else addressed it. For Eileen, addressing this issue triggered new understanding and knowledge about differences in conflict-handling behaviour. Eileen came to the

conclusion that New Zealanders generally avoid conflict. Eileen also noticed that as a consequence of confronting the individual directly and openly, their previous collegial relationship was negatively affected. This is Eileen's description of her experience:

"This person stirred the good environment we had so I went to him and I asked, 'You said this and that at the meeting. What you said is not right. I felt upset about what you said.' He replied that he was not referring to me but I felt that he was attacking a group of people to which I belong. He tried to apologise. Up to that point (before I confronted him) we had really good relationship ... ya, he found that something was not quite right and he applied for another position and left our department. I didn't take any pleasure in that situation but I felt that it was unfair, he wasn't thinking in a collegial way, and I had to say something, because no one [else] said anything!"

[Eileen, 51-65, Romania, academic]

Eileen reflected on that incident and learned that her approach is markedly different from her New Zealand colleagues:

"In Romania, I would have done it directly and openly with the person, and probably other people would have joined me but here (New Zealand) I was not sure that they would approve or join me in the discussion, and this is one difference. Also, my experience here in New Zealand...they went behind my back! The difference is I will go to my colleague and I will tell the person and not how I've experienced here."

[Irene, 51-65, Croatia, academic]

"New Zealanders are less aggressive. In Hungary, they would confront the person directly. It's very personal and it's very aggressive in (Hungary)."

[Cecilia, 36-50, Hungary, finance]

Rationale for Adopting a Kiwi-style of Communication and Conflict Handling

Reece, Brandt and Howie (2011) assert that people who exhibit passive and non-assertive behaviour tend to be ignored; their needs are likely to go unnoticed. From another perspective, failure to exhibit assertive behaviour when the situation warrants it could send a negative image of indecisiveness or weakness or a lack of abilities, causing work colleagues, supervisors or managers to have a negative view of one's abilities. There is a clear indication of this as illustrated in detail by Felicity and Travis, both of Chinese ethnicity, who are convinced that not speaking up and not being assertive will not earn them respect. They experienced this in their individual workplace. In the case of Felicity, she has observed and learned that Kiwis are generally open in their communication, letting people know how and what they think.

"If you don't open yourself, you don't make yourself known by your employees or the people you work with, they don't consider you as good as the normal Kiwi. We can feel it, you know, manager or other people don't treat you well. It's from the way they talk to you, or they ignore you."

[Felicity, 36-50, Chinese ethnicity, China, administration]

"I've learned that addressing the issue assertively, and objectively, and not with emotion... doing that gives me the confidence because I've done it, know now how to do it and I think people respect you more when you can do it."

[Travis, 20-35, Chinese ethnicity, Vietnam, administration]

Sandy (36-50, Chinese ethnicity, academic) pointed out that from her observations and experiences, she found that, in general, Kiwis are better in both assertive and aggressive behaviour whereas Chinese are less assertive

and aggressive. There are other advantages for adapting to the Kiwi culture of being assertive, outspoken, open and direct in the workplace, as a number of Chinese and Indian migrant participants have discovered:

“At the end of the day, you defend yourself, you don’t get blamed for something ...This is what happens and I’ve learned from that.”

[Karen, 36-50, Indian ethnicity, India, administration]

“By being open and talking about it, you can get a problem solved and may retain a very good employee rather than they leave. Good staff a treasure to the company.”

[Felicity, 36-50, Chinese ethnicity, China, administration]

“Open is better. I’ve been told if I have some problem with someone, talk to that person first, not talk to that person’s manager. Yeah, that’s what I learned, and applied...address it to the person directly and get the problem solved.”

[Debbie, 20-35, Chinese ethnicity, China, engineer]

“Kiwis confronting an issue, bring it out in the open, deal with it, it’s good because at least the issue, the problem solved. The Chinese tend to bring relationships into the picture, but for the Kiwi they just want to solve that particular problem and we admire that they seem to be friends again after that. Chinese are so afraid that confronting a person run the risk of losing the friendship, losing the relationship...”

[Sandy, 36-50, Chinese ethnicity, China, academic]

“Personally, I will feel better and speaking up will help solve problems. I think this is the culture here...more transparent or honest and direct. Good for the work environment. No hidden agendas.”

[Wendy, 36-50, Chinese ethnicity, China, administration]

“Open communication is very important. It ensures that we’re all working or playing on the same playing field I guess. If people don’t understand you, that can affect performance.”

[Travis, 20-35, Chinese ethnicity, Vietnam, administration]

Not only is addressing an issue beneficial, some migrant participants perceive that having the courage to confront someone or an issue constructively will earn them respect from their co-workers. For example, Travis believed that he would not have any respect from his work colleagues if he avoided confronting an issue or a person where the circumstances required him to do so. Conversely, he is convinced that having the courage to confront an issue or someone will be viewed in a positive light, as he explained below. Trent's (20-35, Indian ethnicity, engineer) sentiments are aligned with Travis'.

"People think they can walk over you and they lose respect (for you) and if you don't address a problem people don't know, they don't know that there is an issue."

[Travis, 20-35, Chinese ethnicity, Vietnam, administration]

"If you're a very passive person you can be pushed around a lot. I just keep quiet and a bit later on I start resenting it."

[Trent, 20-35, Indian ethnicity, India, engineer]

While assertive behaviour can and does reap rewards in terms of personal development and confidence, the migrant participants (in particular of Chinese and Indian ethnicities) find it difficult to adopt assertive behaviour in relation to self-promotion as this aspect is culturally unacceptable. From the excerpts of Chinese and Indian migrants below, there is an indication that singing one's praises or 'blowing one's trumpet' is an alien practice, against the grain of a culture that values modesty. In addition, the application of hierarchical values places the onus on one's manager, the person who has the power, to recognise and reward one's good.

"You'll want to be modest, at different times. The different times could be when you don't want to be too assertive at work. You don't want to ask directly, 'Hey I've done this work for a number of years, I deserve to be promoted.' That's the Chinese way, you don't go tell your boss that it's time for you to be promoted. Preferably you want to wait for your boss to

say, 'Hey you have done such good work.' You want the appreciation from your boss without your saying it. You work diligently, so they can see you work diligently."

[Patrick, 36-50, Chinese ethnicity, China, academic]

"From what I've seen and experienced, the Kiwi way...I think definitely some good managers can see that you are doing good job. Sometimes the manager can indicate to you that you have done a good job and if you want to get promoted there could be a chance there for you. It can happen, but percentage wise I don't think it has happened as often as in Asian working environment. I think it's more often people (in New Zealand) will say, 'I've done this.'"

[Patrick, 36-50, Chinese ethnicity, China, academic]

The following excerpts depict the migrants' belief that New Zealanders tend to be open and direct in asking for what they want. In other words, the onus is on the person to prove himself or herself and be open (explicit) about it as opposed to the passive stance of the Chinese and Indian migrants, who believe their supervisors or managers are the ones who should take action to recognise and reward good performance.

"I would use a term 'proving oneself'. I think Kiwi style is you just need to collect enough evidence and data to prove that you have done the job. But Asian style, the boss will have an impression of you and that impression says a lot about you."

[Patrick, 36-50, Chinese ethnicity, China, academic]

"Kiwis are not passive, they are more individualistic, assertive people. They just talk a lot, and say we want this and this. Not a nice trait because you know with Asian cultures, the Chinese, the Indians are very quiet. I think living in New Zealand you've to be a bit more assertive. Not aggressive. Be assertive and say what you want. Do it in a very polite manner."

[Trent, 20-35, Indian ethnicity, India, engineer]

"I had to relearn about modesty. You do not go around boasting about your own skills. I mean I could negotiate everybody else's salary, and negotiate any deals but when it comes to myself, I couldn't do it for a long

long time. It's the modesty, humility, we were raised that way. People should tell you how good you are and you accept in humility the appreciation, but you do not go around telling people how good you are. But I learned no one else will fight as hard as you, for yourself. Because if I didn't ask for promotion, or increment they probably didn't think that mattered to me, but actually it did but I just didn't know how to ask."

[Cindy, 36-50, Indian ethnicity, Fiji, finance]

"I've learned that certainly when it comes to negotiating packages, salaries and things like that you have to ask, you have to prove your skills and once you've done that you have to negotiate, you have to talk. If you don't talk (speak up) you, yeah, you can't get it."

[Cindy, 36-50, Indian ethnicity, Fiji, finance]

Having an understanding of cultural differences such as those she has personally experienced, Cindy is in a unique position. She understands her Asian (Indian and Chinese ethnicities) staff because she has more understanding, being a migrant herself, about cultural background, values and practices, and also she has acquired an understanding of New Zealand practices. Cindy has sought to encourage her Asian staff to change their attitude about assertive behaviour, using this to their advantage. Cindy explains in detail below:

"Makes me a very different boss because I very much understand being fair. I'll give you an example. Recently we employed someone from an Asian background. The person won't even ask for additional money but I reasoned that what a contractor would ask, why should we take advantage of the person who stays quiet? That's not fair. I know and understand that not everybody can ask for more money, promotion."

[Cindy, 36-50, Indian ethnicity, Fiji, finance]

"I do encourage my Asian staff to be assertive, speak their mind. I've actually taught my Asian staff how to communicate and say, 'Look, I do not appreciate your tone...' and just walk away. They do not have to tolerate not being talked to properly."

[Cindy, 36-50, Indian ethnicity, Fiji, finance]

“They (Asian staff) need to be a little bit more assertive for their own benefit and advantage and for their own progression, to be honest. Because if you’re not people will just walk all over you. Whereas if my boss asked me something unreasonable or if they’re doing something that is not really correct or to the policy, I have no qualms in pointing out and correcting my boss.”

[Cindy, 36-50, Indian ethnicity, Fiji, finance]

The following are some excerpts from Sandy, a senior academic migrant from China. While Sandy has no qualms in promoting the collective good performance of her team, like many Chinese and Indian migrants such as Cindy, Sandy still finds it difficult to shed her cultural inhibitions after more than 25 years in New Zealand. Furthermore, from Sandy’s cultural perspective, promoting oneself reflects badly on a person’s character. She sees it as undignified, and unvirtuous.

“I have become not ashamed of promoting the collective good results of my colleague. Promoting myself is still very hard. Can’t blow my own trumpet. Nobody’s stopping you, in fact people encourage you, but it’s not in yourself, in your culture. You naively believe that your boss will see it and will somehow sing the song for you but it doesn’t happen as much as you would want it to.”

[Sandy, 36-50, Chinese ethnicity, China, academic]

“I noticed the Kiwi culture; people have two abilities. One is to do the thing (job) and the second is to tell people what they do whereas the Chinese way they do the job, they might be able to tell you what they do but the culture somehow restrains them from talking about their personal achievements. Kiwis talk openly about what they have achieved, no shame, nothing wrong about that. But it’s definitely shameful to blow your own trumpet in my (Chinese) culture.”

[Sandy, 36-50, Chinese ethnicity, China, academic]

“It’s Confucius virtue. You cultivate virtues like good behaviour, good character and people will see it. But chances are people see it more in my (Chinese) culture than our European counterparts. European, Kiwis,

they don't see it, not until you say it. But it's considered arrogant if you sing your own praises. Reflect badly on your character."

[Sandy, 36-50, Chinese ethnicity, China, academic]

While Chinese and Indian migrant participants understand the advantages of adopting assertive behaviours, some still encounter difficulties in their attempts to learn to moderate their behaviour in their workplace. The following excerpts from Sandy and Patrick, both of Chinese ethnicity, succinctly describe their conviction of the negative view of aggressive behaviour in their Chinese culture. Perpetrators of aggressive behaviour in interpersonal interactions could receive harsh sanctions. In their Chinese culture, a trusted third party is employed to resolve a conflict.

"Confucius teachings (emphasise) harmony in society. If you become aggressive you are the 'odd one out' in the society. You're not going to go very far, you won't get promotion. Also it's considered a weakness in the culture if you're being aggressive, it's definitely a weakness in your character. There's an old Chinese saying about a scholar, if (he) can control emotions and shows good character, (he) is an educated person. It's a virtue."

[Sandy, 36-50, Chinese ethnicity, China, academic]

"If people perceive you as someone being rude and interrupting the harmony, you'll be excluded."

[Patrick, 36-50, Chinese ethnicity, China, academic]

"We don't confront the person. Bring in say a third colleague to see if they can make peace but not get a counsellor to mediate. You find someone who has a higher status, is higher educated, and you can trust that person to solve the problem harmoniously."

[Sandy, 36-50, Chinese ethnicity, China, academic]

"(We) are sort of long-term looking, because our work relationship is part of personal relationship and everything. Whereas a Kiwi can isolate it in a work relationship. If they lose that personal relationship they don't care

and also they might not even want to develop any personal relationship in a work situation, whereas the Chinese do.”

[Sandy, 36-50, Chinese ethnicity, China, academic]

“From my (Chinese) cultural background I would not want to create any unhappy feelings or disharmony. In Chinese culture we try to avoid direct clashes, confrontations. In a direct clash people will take it personally and you will find it even harder to work with the colleague.”

[Patrick, 36-50, Chinese ethnicity, China, academic]

Confucius's teaching in regard to maintaining peace and harmony in society has prevailed through the centuries. Thus, confrontations and conflicts between people are viewed as the antithesis of peace and harmony. The Eastern European migrant participants view conflict differently, tending toward the cultural practice of addressing conflicts and confronting the situation or people directly and openly. From this viewpoint, Eastern European migrant participants experienced behaviour that was to the contrary in their encounters with Kiwis. This is in contrast with the experiences of the Chinese and Indian participants. Their narratives demonstrate their conviction, from various encounters in their respective workplaces, that Kiwis are 'open' and 'direct'. This research has shown that the degree of 'open' and 'direct' style is viewed from and compared with the migrants' original culture.

Application of Value Theory and Social Learning Theory

Consistent with the Value Theory developed by Schwartz (1992; 1999), Chapter 8 shows that values are what people view as important, and are usually used to justify and legitimate behaviour (see Roccas, Sagiv, Schwartz, & Knafo, 2002). The narratives in this chapter from migrant participants, in particular Chinese and Indian, indicate that they consider speaking up, and being direct and open in interpersonal exchanges are of value to them, personally and professionally. From Chinese and Indian migrant participants' observations in their respective workplaces, they have come to believe that adopting these elements are of multiple benefits, not least of all in terms of improving interpersonal relationships, personal development and career advancements.

The narratives from a number of Chinese and Indian migrant participants in this chapter indicate a propensity to adhere to their cultural belief that conflict and confrontations inevitably negate good working relationships. However, their observations in their new environment provide migrant participants with a platform for new learning. The narratives in this Chapter show that many migrant participants learned that confrontations can clear the air and actually improve interpersonal working relationships. As examples, the narratives from Suzie (Indian) and Travis (Chinese) reveal that from their personal observations, they learned that generally New Zealanders appear to dis-engage their personal feelings when addressing a conflict with others. They learned that adopting this conflict handling style does not appear to damage interpersonal working relationships; rather, more often than not, it repairs relationships and can even improve relationships.

In contrast to the experiences of the Chinese and Indian migrant participants, Eastern European migrants learned to moderate their behaviour, adapting it in response to their experiences. The narratives from David (Romania), Irene (Croatia), and Nick (Yugoslavia) found that New Zealanders tended to be less direct and open in their dealings with people. For example, David's narratives

indicate that he found New Zealanders tended to be politically correct and when there is a disagreement, they tended to remember it and keep it in their heart. The difference, as David said, is that in his Romanian culture, people will likely bring any disagreement or grievance out into the open, argue loudly and settle it. David described this conflict handling style as robust dialogue. Nick (Yugoslavia) said harsh words are used but they are not seen as disagreements, whilst Irene (Croatia) said that generally Croatians are very explicit in expressing their feelings – sad, happy or angry, whereas she has experienced that in New Zealand, people tended to mask those feelings.

According to Social Learning Theory, behaviour is acquired through direct experiences (Bandura, 1971, 1977) and guides future actions (see Bandura, 1971, 1977; Dulany & O'Connell, 1963). This theory is borne out in the various illustrations contained in the narratives of migrant participants in this research.

Summary

Many factors affect migrant settlement but none is more significant than the ability to communicate effectively in the dominant language of the migrants' adoptive country. Migrants must learn to interact effectively with members of the host society. As this chapter reveals, increasing diversity in the New Zealand workplace presents intercultural communication challenges between the host society and migrants (Cruickshank, 2007). Workplace diversity presents management with a multitude of challenges (Watson, Spoonley, & Fitzgerald, 2009), not least in terms of intercultural communication and its resultant complexities arising from miscommunication. According to various intercultural communication scholars such as Ting-Toomey (2010) and Verschueren (2008), there are multiple approaches in relating culture to communication and how culture plays a role in intercultural communication.

This chapter discusses migrants' understanding of the importance of acquiring proficiency in the host language, which in New Zealand is English. Some studies indicate that host language proficiency has a significant advantage in easing migrants' acculturation process (see Ng, 2007). Although communicating in a common language is significant, if not essential, many variables exist to make communication between people complex and often fraught with difficulties arising from mis-understandings and misinterpretations. Difficulties are likely to be exacerbated in a multicultural work environment where for many migrants, the English language is not their first language (see Andersen, 1994; Porter & Samovar, 1994).

Also presented and discussed in this chapter are the different perspectives of communication dynamics and complexities with their attendant views on conflict as experienced by the migrant participants in this research. The chapter illustrates these differences from the perspective of cultural beliefs and practices

of migrant participants from the three ethnic groupings – Chinese, Indian and Eastern European. The perceptions from migrant participants, in relation to the communication style and conflict-handling behaviour of local-born New Zealanders, are also presented. Also presented and discussed are the application of assertiveness in the workplace and handling of conflict situations. Assertiveness is perceived to be an advantage. A number of migrant participants have managed to adopt assertiveness in their behaviours, while others continue to find it almost impossible to discard cultural inhibitions, chained by cultural value dimensions surrounding peace and harmony, and modesty as a virtue.

The many excerpts from migrant participants describing their different communication and conflict handling orientations are directly underpinned by their cultural origins. This finding is consistent with that of communication scholars who have stated that culture is an enduring influence on one's behaviour, including interpersonal communication behaviour, and that culture and communication are inseparable because culture is both learned and maintained through human interaction (Andersen, 1987; Andersen, Lustig & Andersen, 1986; Prosser, 1978; Saral, 1977).

Also discussed and analysed in this chapter are the concepts of communication style differences in high- and low-context cultures. The Chinese and Indian migrants who participated in this research are typically from high-context, collectivistic cultures, where especially for the Chinese migrants, a central tenet is to maintain peace and harmony. Thus, conflict avoidance strategy is normally used. In this regard, silence, composure and emotional self-discipline are regarded as virtuous. Social harmony is a dominant ideology in Confucianism; it takes the view that conflicts amongst people in a society are morally and emotionally unacceptable and therefore shameful and face-losing. A competent member of Chinese culture should be able to prevent, avoid, tolerate, and

ignore conflicts (Jia, 1997). Moreover, interpersonal conflict can negatively affect trust between the people involved. In a workplace, conflict can also result in employee behaviours that harm an organisation or its members (Langfred, 2007; Porter & Lilly, 1996; Spector, 2005).

A tendency towards passive behaviour could be viewed with suspicion, or an admission of guilt or incompetence in a low-context, individualistic culture. In low-context cultures, however, an important purpose in communicating is to convey exact meaning. Explicit messages help to achieve this goal, with a tendency to face people directly, and confront in an assertive manner (see Elsayed-Ekhouly & Buda, 1996; Gabrielidis, Stephan, Ybarra, Dos Santos Pearson & Villareal, 1997; Lustig & Koester, 1996; Ohbuchi, Fukushima & Tedeschi, 1999; Ting-Toomey, 1994a; Ting-Toomey, Gao, Trubisky, Yang, Kim, Lin & Nishida, 1991).

Individualism emphasises the “I” identity over the “we” identity, and individual-focussed emotions over social-focussed emotions. On the other hand, collectivism refers to the “we” identity over the “I” identity, and in-group interests over individual outcomes. Individualistic and collectivistic value tendencies are manifested in every-day interpersonal, family, social and workplace interactions (Ting-Toomey, 2010).

Communication between people from different ethnic backgrounds is dynamic and often a challenge. It frequently ends up in conflict as a result of confusion and misunderstanding (Deardorff, 2006, 2009; Scollon & Wong-Scollon, 1990). Typically, intercultural conflict begins with miscommunication, which in turn leads to misinterpretations and subsequently imagined conflict (see Ting-Toomey, 1994a). Differences in personal and cultural values between people from different cultural backgrounds have a strong effect on how they approach

and view interpersonal conflicts (see Wall & Callister, 1995). According to Clausen (2010), values are the underlying assumptions about how to think and act appropriately in any given context.

CHAPTER 9: PERSONAL AND ATTITUDINAL FACTORS

Introduction

In Chapter 9, an amalgam of personal and attitudinal factors are presented, all of which influence migrant participants' views of their new environment as they seek to continue with their acculturation process. First is a discussion on how migrants' self-confidence, with an attendant positive attitude, is a significant personal attribute for navigating successfully in their changed environment. Subsequently, this chapter analyses a number of cases where mentoring and managerial support are evident, and where there is a perception of safety in the New Zealand work environment. This chapter reveals that the conviction of being valued as individuals and employees has contributed to the migrant participants' self-confidence. The consequential effects of these experiences and perceptions have long-term psychological and emotional effects on migrant employees, with some translating such emotions and attitudes favourably into their workplace. The narratives in this chapter offer a deeper insight into some of the difficulties that migrant participants could face. There are excerpts from migrant participants who lament on how their self-confidence has been negatively affected in the early years of post-migration into an unfamiliar, unpredictable and sometimes hostile, environment.

Chapter 9 then relates self-confidence to assertive behaviour in migrant participants' respective workplaces, and discusses the many benefits which could flow on from adopting these attributes. There are a number of instances where migrant participants' perceptions are in accord with the opinions of their managers/supervisors, affirming that assertive and self-confident behaviours at work are held in high regard, benefiting both the organisation as well as the employee.

Chapter 9 ends with a discussion on migrants' workplace culture, in relation to their perception of the New Zealand work ethos, and some impressions of the New Zealand work environment. There are some similarities and dissimilarities between the three groupings of migrant participants – Chinese, Indian and Eastern European. Analysing the discussions yields several different rationales which migrant participants use to justify behaviour modifications at their place of work. Theories on personality and personality traits, and social learning are particularly relevant to the discussions in this chapter.

Self-Confidence

A number of migrant participants and their managers/supervisors believe that developing self-confidence is vital for one's development, professionally and personally. From personal experience, many migrant participants including Patrick, Jett, Debbie, Irene, and Travis are convinced that displaying confident behaviour in the workplace is respected and appreciated by employers and that this is advantageous for their career. From the perspective of several managers, self-confident behaviour has beneficial outcomes for their businesses. Displaying self-confident behaviour makes an employee feel more like part of their organisation, providing him/her with a sense of belonging.

Patrick (36-50, Chinese ethnicity, China, academic) had a reporting line to Lisa (New Zealand Pakeha). Lisa has known and worked with Patrick for ten years (as at 2011) and in that time, she has observed growing confidence in Patrick. Lisa considered Patrick an asset to their school and university, especially because of his increased understanding of New Zealand and the dominant Pakeha culture, as well as the confidence he has gained from navigating both 'worlds':

"...having that understanding, of the way we do things, and I think that in having that greater knowledge, and greater confidence, in being part of this 'world' as well as in his own 'world', the Chinese cultural world as well. He's such an asset because he's equally at home in both worlds."

[Lisa, academic, Patrick's manager]

Jett (20-35, Chinese ethnicity, China, engineer) was mentored by Harry (New Zealand Pakeha). Through mentoring and support (by way of education and Training) Jett acquired a high level of confidence to the extent that he has become a highly valued member of staff. Harry said:

"Jett lacked confidence in dealing with clients so he needed to go through the experience where people saw his benefit. Jett spent a year with the

client. He ended up telling them what to do and they still come back to him for advice, so he's got the confidence now, in himself."

[Harry, senior work colleague who mentored Jett]

"It's just finding out what Jett's good at, what he can't do and then giving him the things he can do, helping him. We sent him to Australia and the United States, giving him support through education and technical training. And it's just building up his confidence, basically. Now, he can even deal with stropky clients! And it's like, ohh! bloody good, hahaha. Jett is a real asset to the business."

[Harry, senior work colleague who mentored Jett]

"Jett is certainly a lot more confident. He is mentioned in dispatches for his knowledge and skills. Jett is a real asset to the business"

[Harry, senior work colleague who mentored Jett]

Harry explained that being mentioned in dispatches meant the knowledge that Jett has gained and his work performance have been recognised by both his superiors and peers, which in turn further contributed to Jett's self-confidence. On the one hand it is obvious from Harry's statements that he is very proud of Jett's personal and professional development. On the other hand, it is highly conceivable that the mentoring, support and education provided to Jett, being selected for technical training in Australia and the United States of America, were in themselves highly motivational. Jett believes that his organisation had invested a lot in him and they must see his qualities. For many people, these supports are intrinsically motivational and highly likely to have boosted Jett's self-confidence, with positive consequences in work performance and output.

Apart from mentoring, there are a myriad of ways in which managers or supervisors can provide support and encouragement to migrant staff. For instance, supervisor Jenny (New Zealand Pakeha) provided a supportive environment for her migrant staff (South-East Asian). In such an environment,

and with Jenny's encouragement, Jenny noticed subtle behaviour changes in her staff, for example in their self-confidence and in coming forward with their thoughts:

"Don't be afraid to speak out, say how you feel about things and if you've got new ideas, don't be afraid to bring them up."

[Jenny, Michael's (36-50, Indian ethnicity, finance supervisor)]

To Jenny, feedback from her staff was valuable and she says why:

"My estimation of the person will go up because it makes them easier to work with if they will give you feedback. It means just you saying something to them, but you get feedback from them, a two-way thing is much better."

[Jenny, Michael's supervisor]

Debbie (20-35, Chinese ethnicity, China, engineer) also observed that a supportive environment within her workplace was a catalyst in giving her confidence by pushing her out of her comfort zone. She explains:

"I feel more confident. The project engineer team really pushed me to the edge but in a nice way, to ask questions, make phone calls."

[Debbie, 20-35, Chinese ethnicity, engineer]

"Also, I've been asked by my manager to do a task which he would normally do himself. He just sat there and watched me make the presentation; he basically let me lead. He just kept smiling at me and later on he said, 'Oh, well done.'"

[Debbie, 20-35, Chinese ethnicity, engineer]

From the illustration above, it is obvious that Debbie's manager recognised her potential, which just needed drawing out. What was not spelt out were two vital elements – the intrinsic support and encouragement which are inherent in the story. Debbie's manager did this – letting her lead, giving her outward signs of

support, encouragement (smiles), approval and positive feedback (“well done”) in a way which was empowering and reinforcing for Debbie, providing her with a sense of confidence. This had a big effect on Debbie who acknowledged that that overt encouragement from her manager was just what she needed. Debbie added:

“...the whole environment as well, if you say something wrong, or you don’t know what to say people will still be supportive and be patient and help you.”

[Debbie, 20-35, Chinese ethnicity, China, engineer]

Irene’s manager also recognised her potential:

“The major support I got from my former HOD. She would push me. She was a great help and a great boost to my confidence, because she was my mentor rather than my boss. She was the main factor.”

[Irene, 51-65, Croatia, academic]

Travis (20-35, Chinese ethnicity, Vietnam, finance) recalled an incident which had a dramatic effect on him. The incident, as described below, helped him understand the power of positive feedback and reinforcement. It made such an impact on him that he remembered every detail of that day and the words of appreciation from the country manager. It was highly motivational for Travis.

“I was working in a factory store and we had a country meeting in the actual factory store. I guess as the manager, I felt it was my responsibility, so we sort of spent the day making sure that everything was perfect. And then the country manager came in and the first thing he said (was), ‘Wow this looks great, it actually looks better than, or as good as the inline stores in the city.’ He actually came up to me and said that and gave me positive feedback. I thought, ‘Oh that’s great feedback and positive encouragement, from the country manager himself!’ It’s powerful.”

[Travis, 20-35, Chinese ethnicity, Vietnam, finance]

For many migrants, circumstances in their new environment have caused a switch in behaviour, moderating it to suit or fit into that new environment. For some migrants, such as Irene (51-65, from Croatia, academic), her experiences have caused her to moderate her behaviour. In a sense, this was under duress, but once she regained her confidence, she discarded her moderated behaviour. It had been a necessity for a period of time in her acculturation process, but it was not sustainable. Irene said that in her early years, post-migration, she found the new environment zapped her confidence but she had regained and rebuilt her confidence over the years. This switch-back process was explained by Irene below:

"I did, for some time, yes, but I'm back to where I was because that moderated behaviour wasn't me, that was something temporary. I'm back to where I was because throughout the years I regained the confidence."

[Irene, 51-65, Croatia, academic]

Irene's statement suggests that moderating behaviour, while not a defensive mechanism, is a kind of acculturation strategy. For some migrants like Irene, this strategy is used as a stop-gap mechanism until they achieve a surer footing in their new environment. In time, with experiences acquired and increasing confidence and self-assurance, they revert to their original behaviour. This reversion is an interesting phenomenon, for it suggests that for migrants such as Irene, cultural and personal values are predominant and "re-surface" once the conditions, such as regaining self-confidence and acquiring knowledge and understanding of their new environment, are in place.

Another story has elements that resonate with Irene's. In Debbie's (21-35, Chinese ethnicity, China, engineer) case, language proficiency was a big issue. Debbie found that her lack of proficiency in English was a handicap and had a moderating effect on her behaviour in New Zealand. This handicap prevented her from being outgoing and confident, which she had been in her home

country. Debbie placed a high store on attaining proficient skills in English in New Zealand, and from this vantage point, language proficiency defined her sense of self in her adopted country. For Debbie, proficiency in English language was linked to her self-confidence.

“I feel I’ve changed because in China I was outgoing and I organised lots of things, I performed and made speeches in China. And when I came here I didn’t really talk, I just looked at other people... they wanted me to learn English fast so I can do all I’ve been doing in China but that never happened. I’ve done something eventually but it’s just once or twice, not like what I did in China.”

[Debbie, 20-35, Chinese ethnicity, China, engineer]

Debbie’s lack of self-confidence is compounded by feelings of exclusion, of being in the out-group in daily interactions with work colleagues. This is depicted in the story as narrated by Debbie:

“Sometimes I still don’t understand words my colleagues use. I can’t share local stories, local culture; when they talk about it I have no idea.”

[Debbie, 20-35, Chinese ethnicity, China, engineer]

Self-confidence and a positive attitude are inter-related. Arising from her own experiences, Felicity (36-50, Chinese ethnicity, China, administration) has a firm belief that adopting a positive attitude is beneficial for migrants in their new environment. Felicity believes that her positive attitude toward embracing new experiences in an unfamiliar environment has helped her re-gain her self-confidence and self-assurance. She explains:

“When I first came to this country I didn’t really have a lot of confidence, things were unfamiliar. Importantly if you have the right attitude, you gain the experience and knowledge of the country, you build up your self-confidence as I did.”

[Felicity, 36-50, Chinese ethnicity, China, administration]

Some participants believe that exhibiting confident behaviour is beneficial for their career pathway. Nicholas (20-35, Indian ethnicity, Sri Lanka) said:

“I’ve learned that the more confident you are, the more outgoing and popular, the better you do. It will have a positive impact on your standing (in the organisation), and career.”

[Nicholas, 20-35, Indian ethnicity, Sri Lanka, engineer]

From the above illustrations, it is evident that all three groupings of migrant participants concur that a display of self-confidence has multiple benefits for them. In the next section, the connectivity of self-confidence and assertive behaviour is explored.

Self-confidence and Assertive Behaviour at Work

Harry (who mentored Jett) said that someone who tended to speak softly could give an impression that he or she is not confident, and in turn does not give confidence to others. Harry believes that speaking up and adopting assertive behaviour is necessary in his line of work. To Harry, self-confidence is synonymous with assertive behaviour, as he explains below:

“Yes! Assertive is good. For example at a project meeting, if you’ve got an opinion, and you’re confident about that opinion, you need to speak up and not let someone over-ride you. You could have an idea or a solution we need to hear.”

[Harry, senior work colleague who mentored Jett (20-35, Chinese ethnicity, China, engineer)]

Patrick’s manager, Lisa, agreed that assertive behaviour is important. Lisa (51-65, Caucasian, New Zealand-born, academic.) believes that everyone has a right to express their own opinions. Lisa said:

“Absolutely! Because people have a right to give their opinion, as long as it’s done in a professional manner, non-offensive, shows respect for people. Patrick is assertive in a quiet, unassuming way.”

[Lisa, academic, Patrick’s (36-50, Chinese ethnicity, China, academic) manager]

Lisa’s experience indicates she has found that migrant staff in her school, in particular Chinese and Indians, have a tendency not to speak up, and are non-assertive. Lisa said her school recognises the value of providing the necessary encouragement to migrant employees in an attempt to draw out their participation and contributions in their work environment. The following is an example of her attempts:

“Say, in a meeting and they weren’t saying anything, I might say so-and-so, what do you think of this idea, do you agree with it? I wouldn’t put

them in a spot. I kind of draw them out, by asking them yes-no questions.”

[Lisa, academic, Patrick’s manager]

Brenda (20-35, Indian ethnicity, India, finance) recounted how she learned to be more assertive in her work environment due to her manager pointing out to her that she should speak out. Opening up and speaking out means letting others know one’s thoughts, opinions and ideas. This process establishes a connection with people, a way of establishing rapport and relationship with work colleagues. Brenda recalled that initially it was a challenge for her but she soon saw personal benefits as described below:

“It’s good, builds up the relation(ship), makes (the workplace) more enjoyable. You think about it, you spend more hours at work than at home then why not have that kind of relation with people so...beneficial definitely.”

[Brenda, 20-35, Indian ethnicity, India, finance]

This is Brenda’s impression of local-born New Zealanders (Kiwis). In comparison with local-born Kiwis, with their tendency towards openness and directness, Brenda sees benefit in adopting assertive behaviour for personal and career opportunities:

“I definitely feel that they are much more open, blunt, direct and honest. Something I would want to pick up and learn as well because it does help in certain situations to get your work done better and discussing it more openly with your manager helps quite a bit. They keep it in mind that if there’s an opportunity you’re thought of (eg promotion).”

[Brenda, 20-35, Indian ethnicity, India, finance]

Trent (20-35, Indian ethnicity, India, engineer) shared the same view as Brenda, rationalising its benefit. Further, Trent recalled a candid statement from his work colleague who said that Trent has a very passive personality which is not a nice trait and advised Trent to be assertive and be firm with what he wants. This has made Trent realise that:

“If you are assertive and smart, you can probably get a lot more opportunities coming your way and in New Zealand, you’ve got to be a go-getter. I’ve got a lot of ideas, I’ve got ambitions but the thing is, if I’m passive I might not be able to get it.”

[Trent, 20-35, Indian ethnicity, India, engineer]

A number of migrant participants are convinced that assertive behaviour garners respect from others – managers, supervisors, work colleagues:

“You have to be assertive and insist on what you want, or what you don’t want, and people will respect you for that.”

[Trent, 20-35, Indian ethnicity, India, engineer]

“Being assertive we reap the benefit of getting respect more in some cases, or being looked at in a favourable light.”

[Sandy, 36-50, Chinese ethnicity, China, academic]

Nicholas (20-35, Indian ethnicity, Sri Lanka, engineer) agreed with Trent and Sandy about the need to adopt assertive behaviour in their workplace, reaping respect from others along the way:

“Assertiveness is definitely beneficial. People respect you more, take me more seriously, they listen to me.”

[Nicholas, 20-35, Indian ethnicity, Sri Lanka, engineer]

Nicholas gave an example of how he learned and applied assertiveness to reap a successful outcome when he believed that his work was not recognised. While

it was a good outcome, Nicholas was disappointed that he had to speak up to get recognition:

“After two years I realised that I wasn’t (being) recognised for the added responsibilities, I didn’t get any pay rise or anything. I made a bit of a fuss and they increased my salary by a little bit and gave me a new position title.”

[Nicholas, 20-35, Indian ethnicity, Sri Lanka, engineer]

“From this I learned that I needed to speak up for myself; I can’t expect to be appreciated automatically. You need to speak up and tell people you are not happy. It’s very demotivating, to be honest.”

[Nicholas, 20-35, Indian ethnicity, Sri Lanka, engineer]

Others had similar stories about significant learning in relation to assertive behaviour. In the case of Jackie (36-50, Chinese ethnicity, Hong Kong, finance), speaking up was not only significant for her learning, but it provided her with self-confidence, an attribute which is highly beneficial for her role as management accountant. This is how Jackie explained it:

“Speaking up gives you confidence. I realise this is significant for my learning, a big change for me. Very valuable for my job. I’ve to deal with my customers, and you need to have good confidence to speak to them.”

[Jackie, 36-50, Chinese ethnicity, Hong Kong, finance]

The realisation as described by Jackie about developing self-confidence, being able to speak her mind, be upfront with people, has benefited her in a number of other ways:

“Makes me feel very good about myself because I have developed as a person, that I have a mind of my own. I can voice my opinion. It is good

because (when) you achieve something, you step up not only just your career, but also your own self."

[Jackie, 36-50, Chinese ethnicity, Hong Kong, finance]

Another migrant participant had similar experiences to Jackie's. Debbie (20-35, Chinese ethnicity, China, engineer) discovered that learning to be more assertive and practising it in her workplace has benefited her personally and professionally. This is how Debbie explains her development:

"Whereas before when people give it to me, I'll just do it and I end up doing all the work that's not supposed to be my work. Now I'll just tell them 'no' in nice way."

[Debbie, 20-35, Chinese ethnicity, China, engineer]

A number of migrant participants have used assertive behaviour to confront issues for positive resolutions:

"Be assertive and confront an issue. Have adopted that especially dealing with Kiwis because life is much easier using their way. You tell it as it is. Things get solved much quicker."

[Sandy, 36-50, Chinese ethnicity, China, academic]

"Learning to be assertive relieves a lot of stress, especially so when providing constructive feedback to staff. It's a more effective form of communication. It puts you in a better position where you both understand each other."

[Travis, 20-35, Chinese ethnicity, Vietnam, finance]

Self-confident and assertive behaviour are viewed in a positive light by a number of managers. A forthright manner is also synonymous with assertive behaviour. The following transcript excerpt shows that this type of

behaviour is appreciated by managers such as Brad (New Zealand Pakeha), who said of Nick (36-50, from Yugoslavia, engineer):

"Nick is forthright on issues. As his immediate boss, I certainly appreciated him being forthright with me. It was good knowing where I stood with him, what he was thinking."

[Brad, Nick's former manager]

Brad said that Nick's forthrightness did not impair their interpersonal relationship. In fact, Brad said being forthright is beneficial as it promotes better working relationships. Brad explains:

"I know from experience it makes for a much better working relationship where you can do that, where people lower down the reporting line feel they can bring their concerns up with you."

[Brad, Nick's former manager]

Oliver (New Zealand Pakeha) is the manager of Travis (20-35, Chinese ethnicity, Vietnam, finance). In tandem with Brad's view, Oliver said:

"Being able to confront, be more assertive and more proactive are values which I appreciate as a manager."

[Oliver, Travis' manager]

A number of migrant participants, such as Annette and Robin, experienced that while on the one hand assertive and self-confident behaviour appeared to be valued, especially by managers and employers, there is an invisible line that when crossed, will generate opposite reactions with work colleagues. Annette (36-50, Indian ethnicity, India, human resources) discovered that being assertive and speaking up can be taken the wrong way by others. To

illustrate this, Annette recounted a negative experience that caused her to say that speaking up and being assertive can only be beneficial to some extent. Annette goes on with her story:

"It is beneficial thatI don't feel that I have the respect of my boss and my colleagues if I just stay quiet, so I do speak up, but on the other hand I also feel that ... probably because I speak my mind too much, if I'm upset about something I say it, if I don't like something I say it, but my boss says that's not management material."

[Annette, 36-50, Indian ethnicity, India, human resources]

The above comment indicates that being too vocal and assertive can have a detrimental effect. Realising it is a double-edged sword, Annette said she has learned to moderate her assertiveness and her tendency to be vocal:

"I would do it differently. You can speak your mind but make sure you are also diplomatic. I learned to be very careful about this."

[Annette, 36-50, Indian ethnicity, India, human resources]

Robin is herself a migrant from Brazil. Her participation in this research is from the perspective of her supervisory role in relation to Freddy, a migrant participant from Hungary. Robin recounted her early experience in her new work environment in New Zealand in which she noticed that there was:

"a bit of resistance from staff, in (his) body language, then I start to watch how people were relating among themselves in the workplace..."

[Robin, Freddy's (20-35, Hungary, hospitality) supervisor]

From careful observations of interactions between people in her workplace Robin quickly realised that she needed to use a softer, indirect approach in her communication with her staff. She discovered, to her surprise, that local-born

Kiwis do not react well to direct orders. They certainly do not take kindly to being dictated to. Rather, they respond to politeness. Realising that she needed to apply politeness and sensitivity in her dealings with staff, Robin set to choosing words to couch her instructions in order to get tasks done through her staff as she explains below:

“They would like to be asked nicely, instead of direct orders. The conversations with New Zealanders have to be more polite, and more (indirect)....”

[Robin, Freddy’s (20-35, Hungary, hospitality) supervisor]

In many ways, Cindy, Grant, Jackie, Theresa, Freddy and Irene have had similar experiences. In the case of Cindy, she found that it sometimes frustrates her that she needs to consider the sensitivities of others. Grant, Jackie, Freddy and Theresa have moderated their style, whilst Irene has appeared to opt for direct as opposed to polite speech.

“I just couldn’t be as blunt and speak my mind of what I thought of people when their behaviour was a certain way. Some days you think goodness, bring back the dictatorship rule, because you just want it done this way rather than considering the feelings all the time.”

[Cindy, 36-50, Indian ethnicity, Fiji, finance]

“The difference is in India I’d say, ‘I need this now or else you face these consequences.’ But in New Zealand I’d say, ‘I understand where you’re coming from, but I need this now.’ I had to learn to adopt a soft approach otherwise you won’t get their buy-in.”

[Grant, 36-50, Indian ethnicity, India, banking]

“I learned from the Kiwis...use the right tone (of voice), be tactful. Instead of just straight to the point which is Asian style, you offend people. Make your work difficult.”

[Jackie, 36-50, Chinese ethnicity, Hong Kong, finance]

“But now I’m here in New Zealand, I have to change, hold back, make it a little bit softer, use a nice tone (of voice). Hard pushes are offensive to Kiwis from my experience.”

[Freddy, 20-35, Hungary, hospitality]

“(In Croatia) they will directly tell you what they think about you and your work. It’s much better if you are straightforward with the person. There might be situations when politeness is not the best thing.”

[Irene, 51-65, Croatia, academic]

“(Kiwis) weren’t used to my direct style, initially. I won’t go around the bush. But I offended Kiwis when I said you’ve done this wrong. They said oh we never tell this kind of stuff direct. Now I’m more delicate.”

[Theresa, 51-65, Romania, librarian]

The experiences of the above migrant participants suggest that they knew they needed to change their attitude and learn to moderate their behaviour. They learned that with Kiwis, you can be open, blunt and direct but messages need to be conveyed in a manner which is non-abrupt, using words, such as ‘please’, ‘could you’, ‘I’d like you to..’, to couch direct messages or instructions in polite language. Migrant participants learned, from experiences, to moderate their behaviour in response to sensitivities of Kiwis. It can be extrapolated that a society which values egalitarianism and treats people on the same level will apply common courtesies in speech and manner in interactions and communications with each other. The migrant participants learned to moderate their communication styles and speech patterns at their workplace. They found that by softening their tone of voice, it reduces their abrupt-sounding speech, a tone which could be misconstrued by Kiwis as harsh, rude or impolite. According to Holmes, Marra and Vine (2012), there are a number of interactional norms at the societal or institutional level which influence what is perceived as polite and appropriate interactional behaviour, and what is considered impolite or offensive in New Zealand.

Furthermore, New Zealand society places a high value on an egalitarian ideology which embraces equality amongst its citizens, and where there is a general expectation of informality in interactional exchanges (see; Bonisch-Brednich, 2008; Holmes, Marra, & Vine, 2012; Kennedy, 2007; Trevor-Roberts, et al., 2003). Holmes, Marra and Vine (2012) define polite verbal behaviour as that used to maintain harmonious relations and avoid conflict with others. In many New Zealand workplaces, being polite means adopting a friendly and informal demeanour, and displaying interest in the personal life of work colleagues (Holmes, Marra & Vine, 2012). To new migrants from hierarchical societies such as China and India, this behaviour is incomprehensible and could even be offensive. They could find it difficult to respond.

From the statements by Cindy, Grant, Jackie, Freddy and Theresa, and to a certain extent Irene, they appear to have understood, adopted and successfully practised the Kiwi communication style. In doing so, they have included these practices in their repertoire of new learnings in their acculturation into the New Zealand workplace and society at large.

The next discussion delves into migrant participants' work culture, their experiences and perceptions of New Zealand workplace culture and the overall environment. The experiences and perceptions are analysed along with various migrant participants' learning and some behavioural modifications.

Migrants' Work Culture, Standards and Behaviour

The Chinese, Indian and Eastern European migrant participants appear to have a strong work ethic in common. A selection of statements from the migrants and their managers attest to their work ethic, with some stating their uncompromised position on work standards which they have transferred from their country of origin to their New Zealand workplace:

"...because of the way I was raised, if there are two jobs for me to choose, I would choose the harder one even though the pay is just a little bit more."

[Freddy, 20-35, Hungary, hospitality]

"In Hungary, on average, the quality and the standards and the effort you should put into work are much higher than here in New Zealand. I can see sometimes it disturbs my colleagues but I don't want to produce below the standard I was used to."

[Nigel, 36-50, Hungary, engineer]

"The quality here is lower than Hungary. I saw heaps of emails with lots of spelling mistakes. You wouldn't dare write things like that in Hungary. In Hungary, you have to do it properly, precise. More stressful over there..."

[Cecilia, 36-50, Hungary, finance]

"Meeting responsibilities means a lot to me, personally, professionally. You want to always do a good job. This is your job. It's your life."

[Sandy, 36-50, Chinese ethnicity, China, academic]

"I noticed they go to lunch on time. In China work comes first. Also maybe Kiwis work a bit slower..."

[Jett, 20-35, Chinese ethnicity, China, engineer]

“When I first arrived in New Zealand I noticed people don’t work as hard as Chinese or the Asian people. Later on I realise a lot of people work quite hard but in a different way. They just don’t look so stressed while working.”

[Felicity, 36-50, Chinese ethnicity, China, administration]

“The Asians, what I’ve observed personally, that they will do exactly the same way as I would do. I feel that they go that extra mile to get the job done. They don’t question everything as per job description.”

[Suzie, 36-50, Indian ethnicity, India, administration]

“Asians will go the extra mile.”

[Victor, 51-65, Chinese ethnicity, Malaysia, medical discipline]

Brad (Nick’s manager) talked about Nick’s passionate nature and how this attribute was translated onto his work tasks, an attribute which was highly appreciated:

“I mean he would really focus and concentrate on jobs. I was totally dependent on him really working hard and diligently.”

[Brad, Nick’s former manager]

“I like to do a thorough job. My mother always said, ‘do this properly’. In my workplaces (in Eastern Europe) my colleagues... did their job professionally, thoroughly. In New Zealand there’s a bit of flying on the surface. If I was a manager I’d enhance the level of thoroughness in New Zealand.”

[Nick, 36-50, Yugoslavia, engineer]

Robin (migrant from Brazil, who supervised Freddy who is from Hungary) commented on Freddy's work ethic at attitude to work:

"I've someone that I can really count on. Yes, workwise, having someone like Freddy is very beneficial (to me). If I've one or two people like (Freddy) it would be wonderful! Freddy will never say 'no' to me whenever I ask him to do a task. Some New Zealanders might come [up] with various responses like, 'I don't have the skills' or 'Oh it's too difficult.' Freddy's attitude is 'let's do it'."

[Robin, Freddy's (20-35, Hungary, hospitality) supervisor]

Thus there is a strong indication that migrant participants from all three groupings consider that they have a higher work ethic than their counterparts in New Zealand. An indirect testament to this perception is portrayed in Andy's reflective statement below, in which he describes his work ethic as more attuned to New Zealand's, rather than his Eastern European background. Andy and his family left Croatia for New Zealand when he was a teenager:

"My work ethic could be better. I learned most of my work ethic and relationship type skills here, in New Zealand. Perhaps it's part of going along with the culture here. I'm a lot closer to the Kiwis than to Eastern Europeans."

[Andy, 20-35, Croatia, IT]

The narratives from the Chinese, Indian and Eastern European migrant participants indicate that they hold a firm view that they have a better work ethic in comparison to the perceived work ethos prevalent in their New Zealand workplaces. From this viewpoint, migrant participants Victor, Sandy, Freddy, and Nick have contributed their thoughts and experiences about the work culture and standards in New Zealand.

Work Culture and Standards in New Zealand

From the statements below, it is apparent that Victor (51-65, Chinese ethnicity, Malaysia, medical discipline) has struggled with what he perceives to be a lackadaisical approach and attitude to work in his New Zealand workplace, expressing concerns and some disillusionment. Victor said that in his medical discipline, a basic professional training has a high level of accountability and responsibility. He was exposed to a high pressure work ethic that was results-oriented. When he emigrated to New Zealand, he came across a different set of work attitudes, while at the same time acknowledging that sometimes such work attitudes had their benefits:

“The work culture at my place of work was to take it easy, just so long as the staff produces the work. It’s a lackadaisical approach to work. The quality may or may not be up to the expected standard.”

[Victor, 51-65, Chinese ethnicity, Malaysia, medical discipline]

“‘She’ll be right mate’ attitude is all right in a non-critical situation. It helps people to calm down, be objective.”

[Victor. 51-65, Chinese ethnicity, Malaysia, medical discipline]

“But in critical areas where there’s low tolerance for errors, you simply cannot compromise.”

[Victor, 51-65, Chinese ethnicity, Malaysia, medical discipline]

Victor compared the work ethic he knows and experienced in Malaysia with that in his workplace in New Zealand post-migration. Of the work ethic he was exposed to in Malaysia, he said:

“There is a very high commitment, where people work not only long hours but they actually dedicate quite a lot of their lives to their work. That’s the kind of atmosphere in the work environment there.”

[Victor, 51-65, Chinese ethnicity, Malaysia, medical discipline]

Victor’s statement above resonates with Sandy’s “This is your job. It’s your life” (see p. 273). Victor observed and learned very quickly that, in contrast, there is a quite a distinct separation of work and personal life in New Zealand. Consequently, he started to make some adjustments to his work behaviour, as he explains below:

“I had to slow down quite a lot and work less hours now. Try to join the crowd. I ask myself at the end of the day, what am I working so hard (for) when my colleagues are taking it easy?”

[Victor, 51-65, Chinese ethnicity, Malaysia, medical discipline]

Victor’s disillusionment could be symptomatic of unmet expectations or unresolved issues in his new environment. At the interview he said:

“I hope I’m not overly critical.”

[Victor, 51-65, Chinese ethnicity, Malaysia, medical discipline]

A strong hint is found in Victor’s statement below on how he would advise new migrants:

“I would say to tone down your expectations, tone it way down.”

[Victor, 51-65, Chinese ethnicity, Malaysia, medical discipline]

Sandy's (51-65, Chinese ethnicity, China, academic) experience had a much more positive outcome than Victor's. She learned that her work colleagues, supervisors and managers in New Zealand were much more tolerant to work targets and deadlines as opposed to the rigidity imposed in China. This learning was a significant departure from the work culture she experienced in China. While Sandy was happy to have benefited from magnanimous treatment by her supervisors/managers, she could not help distinguishing the advantages and disadvantages of her New Zealand work culture.

"If someone has a reason for not completing a project or a work assignment, it's accepted. The Kiwi culture allows this to happen."

[Sandy, 36-50, Chinese ethnicity, China, academic]

At the same time, many expressed that the less stressful, relatively easy-going work environment they were exposed to had benefited them individually, for their personal wellbeing. For example, Sandy could see the pros and cons of the Kiwi work attitude and culture she has experienced and compares this with her experiences in China:

"I enjoy the benefit of the allowance, because I can adjust my schedule, slow down a little, so health-wise or psychological wise I'm having a better life in New Zealand."

[Sandy, 36-50, Chinese ethnicity, China, academic]

"On the other hand, it must have an impact on the operation of society here. For a start, lower productivity slows down the project, and more human resources costs. If everybody does their job in due time wouldn't that be much better? (laughter)."

[Sandy, 36-50, Chinese ethnicity, China, academic]

Freddy (20-35, Hungary, hospitality) also found that he has benefited from the soft approach he has experienced in New Zealand, where his manager has made allowances for him, for making what he thought to be an unforgivable

mistake. Also in common with Sandy is the dilemma they have both experienced. While Sandy lamented on the negative impact on productivity and additional costs, Freddy has experienced internal struggles as he expresses below:

“Let’s say you’re really lazy, you’re not doing your job properly (but) they still try to be your friend, talk to you ...sugar-coated basically.”

[Freddy, 20-35, Hungary, hospitality]

“(Pause)....I’m still struggling to understand why they are doing it. True feelings is fighting in me...let’s face it, if you threaten, people lose their jobs in my country and you learn very fast. It’s harsh but there are advantages.”

[Freddy, 20-35, Hungary, hospitality]

The perceived relative low work standard in New Zealand has also impacted on Nick. The work environment he has been exposed to has had a moderating effect. Nick concedes that:

“if you are coming with a standard that is low, you are also dropping it (the standard).”

[Nick, 36-50, Yugoslavia, engineer]

However, this research reveals that there are many migrant participants from the three groupings who spoke positively about the environment that is conducive to hard work in New Zealand. Their comments illustrate how such an environment has had transformational effects on their work attitude and behaviour. This is discussed in the next section.

The New Zealand Work Environment

Many migrants found their new work environment in New Zealand highly conducive compared to the work environment they left behind in their respective countries of origin. For example, an environment in which migrant employees experience feelings of safety and being cared for by the companies they work for in New Zealand. It provides them with a sense of wellbeing, safety and security. A sample of their statements attests to how these positive thoughts have been directly translated into work attitudes and behaviour:

“A major thing for me is the importance given to employees’ health and safety. This is very different from back home (India) so you feel like your life is respected here.”

[Brenda, 20-35, Indian ethnicity, India, finance]

“I’m very satisfied with my work environment. It makes you feel proud of yourself, of what you do, that you’re contributing to something. I’m happier, makes me a better employee.”

[Brenda, 20-35, Indian ethnicity, India, finance]

“Workplace safety, benefits. They value employees. I feel confident in the sense that what I do is important. Makes you feel needed.”

[Annette, 36-50, Indian ethnicity, India, human resources]

“I’m more committed. In India it’s just a job. I didn’t feel I needed to make it better, give it 110% but that’s how I feel here in New Zealand workplace.”

[Annette, 36-50, Indian ethnicity, India, human resources]

“It’s a pleasing atmosphere. You get an opportunity to express your concerns. My supervisor gives suggestions to improve your work. Because of this work environment, you are more responsible, more committed.”

[Michael, 36-50, Indian ethnicity, India, finance]

“I’ve a lot of freedom in my work, different from how the Chinese in China operate. I can be more creative. I work more efficiently. If someone peeks over my shoulder, definitely less productive.”

[Jett, 20-35, Chinese ethnicity, China, engineer]

“In my New Zealand workplace, management wants to deal with you in tactful way to make it that you are willing to change. It’s a happy environment.”

[Jackie, 36-50, Chinese ethnicity, Hong Kong, finance]

“In New Zealand it’s more about you, as a worker, like they are taking more time to teach people, and they look after your health and safety.”

[Freddy, 21-35, Hungary, hospitality]

“I feel the New Zealand companies are trying to help in many ways, respect my work. I feel important. I’m not just a piece of metal. Probably I’m more loyal. They don’t have to ask or force me to give my best, but it’s just coming out.”

[Nigel, 36-50, Hungary, engineer]

For Cecilia (36-50, Hungary, finance), her confidence in her New Zealand work environment has impacted positively on her psychological health. According to Cecilia:

“My experience is much less stressful and I feel safer, more supported by (legal) structures, and management and colleagues. New Zealand is a good place to live and work.”

[Cecilia, 36-50, Hungary, finance]

In essence, the above statements give the impression of a New Zealand work environment which offers the migrants more autonomy, provides them with a sense of safety and security, of being valued, appreciated and respected. As the statements above indicate, these attributes are highly motivational, impacting on

attitude and behaviour towards their work and workplace. Michael's statement below encapsulates the impacts succinctly:

"There is a big difference. Here they leave you to do your job. Makes you believe that my employer has got confidence in me, they trust me, so that's the reason I'm left alone. Two-way transaction because my employer has got confidence in me, I am more committed. Because of this work environment or work culture you are more responsible and you are more committed to your work. This belief increases my productivity and that's the first thing. Also I'm more sincere and loyal. If you are putting [in] your own effort without any compulsion, you will be more productive."

[Michael, 36-50, Indian ethnicity, India, finance]

An organisation establishes a reciprocal relationship of mutual respect and appreciation with its employees when it provides a conducive environment that treats its employees in a manner that generates positive exchanges, benefiting both the organisation and its employees (Eder, 2008; Scott-Ladd, Travaglione, Perryer, & Pick, 2010; Settoon, Bennett, & Liden, 1996). Such exchanges could include employees' increased loyalty and commitment to their work and employers, and organisation (Scott-Ladd, et al., 2010; Settoon, et al., 1996; Rhoades & Eisenberger, 2002). There are studies which link an individual's organisational commitment with positive job performance, degree of involvement, and the perception of organisational fit (see Fiorito et al., 2007; Ravlin & Ritchie, 2006; Mowday et al., 1982; Van Ness, Melinsky, Buff & Seifert, 2010).

Other studies suggest that organisational commitment is interpreted variously by people of different cultural backgrounds (see Glazer et al., 2004); the level of commitment being largely determined by cultural values (Scott-Ladd, et al., 2010). Some form an emotional attachment, known as affective commitment, to the organisation (see Allen & Meyer, 1990; Scott-Ladd, et al., 2010).

Application of Social Identity Theory and Social Learning Theory

There are many illustrations in Chapter 9 which reveal that migrant participants could experience acute transitions as they go through their individual acculturation process. These experiences could cause migrants to question their identity, sense of belonging, and self-confidence. A case in point is found in Debbie's narratives in which she candidly described how the unfamiliar environment, made worse by her lack of English language proficiency, impacted negatively on her personality. Debbie said that her outgoing personality and confident behaviour changed especially in the early years of arrival from China. Debbie's narratives indicated that she became introverted, and her loss of self-confidence led to feelings isolation, of being excluded in her new environment.

Irene's experience resonated with Debbie's. In Irene's case, her narratives revealed that her early years in New Zealand, post-migration from Croatia, being subjected to bewildering behaviour in her adoptive country had a detrimental effect on her self-confidence. Irene's coping strategy was to make a switch in her own behaviour, moderating it to suit her new environment. Similarly, Debbie also learned to moderate her attitude and behaviour; however, in Debbie's case, her narratives clearly indicated that the transition was aided by receiving active support and encouragement from her manager.

The discussions in Chapter 9 signal the importance of the role management could play to help migrant employees. The Social Identity Theory (SIT) has relevance in the discussions in Chapter 9 when applying the theory to the study of migrants' adaptability in their new work environment. SIT relates to a person's sense of identity and belonging, and at the organisational level, a person's social identity may be derived from his or her sense of belonging in his or her work group. Organisational identification generally translates into feelings of loyalty and oneness with the organisation, motivating the individual to engage in work activities that are congruent with their identity (see Ashforth & Mael, 1989).

Chapter 9 also reveals that migrant participants, in particular Chinese and Indian, learned that adopting self-confident and assertive behaviour in their New Zealand workplace would have multiple benefits. Illustrations of this conviction are found in the narratives from Jett, Jackie, and Sandy (Chinese), and Brenda, Trent, and Annette (Indian). The narratives from their managers suggest that from an organisational and managerial perspective, staff who exhibit self-confident and assertive (as opposed to aggressive) behaviour are seen in a positive light. Staff who are able to speak up and proffer thoughts, ideas and suggestions are seen to be of value to the organisation. The narratives in this chapter show that migrant participants understood this and learned to apply this knowledge in their respective workplace. A number of migrants found adopting this behaviour not only has professional/career opportunities, but it also has beneficial effects on their development as individuals by increasing their self-confidence. Moreover, migrant participants believe that displaying self-confidence and assertive behaviour are likely to earn them respect from their supervisors and managers. This belief is borne out by the narratives of their managers who participated in this research.

In essence, Chapter 9 reveals that migrant participants pick up environmental cues and consciously or unconsciously resolve to make adjustments to their behaviour, justifying the behavioural modification is necessary for a better fit in their new environment. As Social Learning Theory provides, individuals learn, through observation and experience, and their motivations for putting their learning into practice (see Bandura, 1977; Black & Mendenhall, 1990; Noe, 1986).

Summary

Chapter 9 discusses the impact of personal and attitudinal factors that impact on how migrant participants view their new work environment. This chapter reveals a number of complexities that migrant participants experienced and how these could have detrimental effects on their sense of self, leading them to question their self-confidence and their sense of belonging in their adoptive country.

This chapter shows that through personal experiences and avid observations of the behaviour and practices of people in their new work environment, migrant participants found ways to adapt and make adjustments to their own behaviour. A number of migrant participants found strong justifications for their behavioural modification in relation to speaking up and displaying self-confidence in their workplace. Some affirmed that the modifications to their behaviour are necessary, especially for career advancements in their New Zealand workplace, while others found that the application of their new learning in their workplace enhanced their sense of self and bolstered their self-confidence. The role of supervisors and managers are discussed in relation to how active support and encouragement could benefit both the migrant employees in their acculturation process, and the organisation.

In Chapter 9, the attitude to work and work relationships is linked to personal, familial and cultural values. Studies indicate that cultural values have a strong influence on members of different societies in relation to their attribution to work (see Smith & Schwartz, 1997; Schwartz, 1999). For example, hierarchical societies such as India and China place heavy emphasis on work values, where work is central to their identity (see Scott-Ladd, et al., 2010; Schwartz, 1999). This chapter reveals that a number of migrant participants found that they had to respond to their new workplace experiences by moderating their personal and work attitudes and behaviour.

In Chapter 9, various migrant participants have affirmed that adopting and adapting to the differences in work aspects is psychologically and emotionally beneficial. They further attest to the desirability of the integration strategy (Berry & Sabatier, 2011; Berry, 2005). According to Castro, Marsiglia et al. (2010), adaptive acculturation can have health enhancement effects on migrants, for example on their emotional and physical wellbeing (Insaf, Jurkowski, & Alomar, 2010).

CHAPTER 10: CONCLUSIONS

National surveys and studies conducted in New Zealand have shown that it is a culturally diverse country with programmes and policies to support diversity; New Zealanders hold a strong multicultural ideology and receptive attitudes toward migrants (see Berry, Westin, et al., 2006; Ward & Masgoret, 2008). Stewart, Crary and Humberd (2008) advocated that in order to yield the benefits associated with a diverse workforce, organisations need to have effective processes in place to integrate diverse individuals and perspectives.

The data discussed and analysed in this research attests to numerous studies asserting that acculturation is a dynamic and multidimensional construct that encompasses the complexities surrounding personality and personal attributes, values, interpersonal relations and behaviour, and the influences of family and traditional cultural values (see Berry & Sabatier, 2011). Individuals acculturate differently and, for many migrants, the acculturation experience is a process of socio-cultural change and adaptation over time (Berry & Sabatier, 2011). The process is constantly evolving as internal (e.g. personality, values, behaviour) and external (e.g. environmental and political) factors come to bear (Carter-Pokras & Bethune, 2009; Castro, Marsiglia et al., 2010). For example, migrants' unique environmental experiences, cultural orientation or political upheaval in their country of origin can influence the acculturation process (Berry & Sabatier, 2011; Palinkas & Pickwell, 1995; Salant & Lauderdale, 2003). Familial and social factors such as interpersonal values and relations also affect the acculturation process, along with experiencing acculturative stress and social barriers (Berry & Sabatier, 2011; Gibbins et al., 2010; Pasick et al., 2009).

Acculturation is the dual process of cultural, psychological and behavioural change when people from different cultures come in contact with each other. This involves various forms and degrees of mutual accommodation (see Berry, 2005; Callister, Didham, & Potter, 2005; Redfield, Linton, & Herskovits, 1936). Discussing and analysing the rich data in this research firmly suggests that the

integration strategy is the most desirable and effective one for many of the participants, witnessed by the many statements of how they learned and modified their behaviour. There are numerous studies that attest to the integration strategy as a desirable strategy for migrants to adopt. Migrants will develop dual competencies by engaging in the two cultures as well as access to dual networks for social support when encountering challenging times during their acculturation in New Zealand (see Benet-Martinez, 2010; Berry & Sabatier, 2011).

For this research, the discussion and analysis of data are covered in four chapters (Chapters 6, 7, 8 and 9). The 39 one-on-one indepth interviews yielded a large amount of data, and in the process of analysing the data, four major themes emerged.

Chapter 6 explores the first theme – the concept of respect as a traditional and cultural value and how it is interpreted variously by the migrant participants. Chapter 6 offers an insight into the pervasiveness of cultural values and their relatedness to attitudes and behaviour. In this chapter, migrant participants differing views on respect as a cultural value led to differing attitudes and behavioural patterns in their interpersonal relationships in their respective New Zealand workplaces.

The next theme – acculturation dynamics – is examined in Chapter 7. The narratives in this chapter revealed the multifaceted elements of acculturation experienced by the migrant participants. This chapter analyses the impacts such encounters have on a number of migrant participants, resulting in behavioural modifications.

Chapter 8 looks closely at the interpersonal dynamics encountered by migrant participants in their new work environments. Analysing the many narratives reveal that these encounters serve as learning platforms for many migrant

participants in building better understanding and relationships in their New Zealand workplaces.

In ending the data analyses and discussions, Chapter 9 covers the last theme, which centers on personal and attitudinal factors. Analysing that data in this chapter reveals that migrant participants' personal and attitudinal factors have a strong influence on their thoughts and behaviour as they attempt to navigate in their new workplace environment.

Each of the four chapters discusses and analyses similar and dissimilar cultural and acculturative elements experienced by the Chinese, Indian and Eastern European migrant participants. From the narratives in each of the four discussion chapters, there are clear indications that migrant participants moderated their workplace attitudes and behaviour from being exposed to the new cultural practices and interpersonal exchanges within their workplaces. Different interpretations or motivations for moderating behaviour are also revealed and discussed. In each of the four chapters, the discussions are related back to the theoretical framework of Value Theory, Social Learning Theory, Social Identity Theory, as well personality and the openness to experience.

A hermeneutic phenomenology approach was adopted as the most appropriate methodology for this research. Hermeneutic phenomenology methodology allowed the lived experiences of the 30 migrant participants, and the experiences and perspectives of their nine managers to be fully captured. Applying the hermeneutic cycle of engagement and interpretation at the one-on-one interviews as well as with the transcribed texts unveiled the complexities of migrant participants' experiences. The narratives provided deep insights into how the migrants managed to overcome challenges, turning these learning experiences into positive outcomes from a workplace perspective.

This research has achieved its purpose of gaining an in-depth understanding on the various acculturative dynamics experienced by migrants, and to determine how their responses may inform on individual learning and behavioural modifications in the New Zealand workplace environment. It has answered the two research questions: (1) What are the key acculturative dynamics encountered by the migrants in their New Zealand workplaces? (2) How have these encounters and migrants' responses informed and impacted on individual learning and behaviour in the New Zealand workplace? This research has yielded new knowledge and insights, adding some novel dimensions to the research on workplace diversity. The major findings are discussed in the next section of this chapter.

Implications and Contributions to Research

Discussing and analysing each of the four major themes within their relevant chapters have yielded the following major findings. Each finding contributes to the in-depth understanding of migrant employees' behaviour in the workplace environment in New Zealand. The findings provide meaningful insights into their acculturation experiences, their learning and motivations for behaviour modifications.

There is a plethora of robust research from imminent scholars in New Zealand. Spoonley and colleagues made significant contributions to literature on discrimination, racism, ethnic/race relations, and attitudes of New Zealanders to immigrants and immigration, and the role of mass media. Numerous scholars made major contributions in their studies on immigration, acculturation, social identity of Chinese, and ethno-cultural conflict in New Zealand (see Butcher, Spoonley, & Trlin, 2006; Collie, Kindon, Liu, & Podsiadlowski, 2010; Gendall, Spoonley, & Trlin, 2007; Ip & Murphy, 2005; Ip & Pang, 2005; Lewin, Meares, Cain, Spoonley, Peace, & Ho, 2011; Liu, 2007; Meares, Ho, Peace, & Spoonley, 2010; Sibley & Liu, 2007; Spoonley, 2007; Spoonley & Butcher, 2009; Ward & Liu, 2012). Thus, to the best of the researcher's knowledge, the most significant contribution from this research project to academia is that this investigation is the first of its kind in New Zealand, significantly in relation to the application of Value Theory, Social Learning Theory, Social Identity Theory, and the theory on Personality and its connectivity with migrants acculturation outcomes. This research not only compares and contrasts the acculturation experiences of Chinese, Indian and Eastern European migrants, but it also includes the perspectives of the migrant employees' supervisors, managers or work colleagues, lending new dimensions to the research on migrants and workplace diversity in New Zealand. The other research contributions, along with their implications, are given below:

- *Chapter 6 Theme One: Different Interpretations of Respect as a Cultural Value*

This research found that cultural and familial values are integral to migrants' acculturation in New Zealand, as their guiding principles for thoughts and behaviour (Schwartz, 1992; 1999). Respect is found to be an important value that is common in all three migrant groupings, with a major distinction. The Eastern European migrant participants emphasised that respect has to be earned whereas the Chinese and Indian migrants tended toward a culture that automatically accords respect to people in authority and positions of seniority. Also, this research found many clear indications from the narratives of migrant participants' managers that being put on a pedestal and accorded preferential treatment did not necessarily sit well with them.

The revelations in Theme One have implications for the organisation and managerial and supervisory staff, as well as migrant employees. First, it implies that managerial and supervisory staff should ideally have an open mind and a flexible attitude, one that is embracing, and non-judgemental in relation to managing or supervising migrant employees from different cultural backgrounds and behaviour. To get to this ideal state, it requires organisational commitment and resources, particularly in implementing cultural diversity strategies and effective cross-cultural training programmes. However, the two-way process affecting both the migrants and the people they come in contact with (see Berry, 2005) necessitates not only a one-sided educational platform. Thus, it also implies that migrant employees also need to be factored in to receive training toward understanding other cultures and cultural behaviour, such as the mainstream New Zealand workplace culture and behaviour, as well as the prevailing organisational culture at their workplaces.

- Chapter 7 *Theme Two: Acculturation Dynamics*

This research has highlighted a number of complexities and intercultural dynamics that migrants face during their acculturation, particularly in the early periods post-migration. The narratives, as discussed in the second theme, have revealed the acculturation dynamics experienced in relation to the workplace. The evidence in theme two demonstrates that individuals respond to the acculturation process differently, in part due to the fact that they are unlikely to be in the same environment and experiencing the same dynamics. Furthermore, each person's experience and perception of events and encounters will be different for they are likely to be interpreted from individual bias and personal characteristics including core values and cultural beliefs such as respect for authority.

This research has also revealed that a number of migrant participants found that the different cultural practices in their New Zealand workplaces were at first puzzling but through the passage of time, they realised that adapting to the New Zealand work culture could be beneficial, for their health and wellbeing. Many Chinese and Indian migrants noted that the New Zealand workplace is less stressful and more easy-going as compared to their home country. This research found a commonality for all three migrant groupings in that migrants invariably go through a period of adjustments and adaptations, with some finding the process easier than others.

Significantly, for a number of migrant participants (such as Felicity and Jett), adopting a positive attitude toward embracing new learnings and translating them into moderated behaviour in their adoptive country has served them well. For these migrants, the acculturation process they have experienced seemed to have produced positive outcomes. There are some migrants (for example, Irene) who, after an initial experience of

unexpected behaviour in her workplace and her lack of English proficiency, went on to regain her confidence over the years, and is now a senior academic.

A major implication is for managerial and supervisory staff to foster an environment of appreciation and understanding that not all migrant employees acculturate similarly, with the same motivations, and with common outcomes. Migrant employees are subject to different experiences, have different cultural beliefs and values, and possess different personalities and thus adjust to their new environment accordingly. It implies that managerial and supervisory staff could take a proactive role in identifying those who could benefit from overt support and encouragement.

- Chapter 8 *Theme Three: Interpersonal Dynamics – Communication*
Two other major findings relate to language competency and workplace communication and interactions – speaking up and self-confidence. English language competency has been shown to be a critical element in a migrant's acculturation process. It shows that a lack of language competency, and an unfamiliar environment, can have a significant impact on migrant participants' sense of self, especially in the early years of post-migration.

A major finding of this research relates to interpersonal conflicts. Chinese and Indian migrant participants were found to generally avoid confrontations and conflicts, preferring to work in harmony with work colleagues to preserve good working relationships. This approach differs from that of the Eastern Europeans. The narratives from Eastern European migrant participants indicate that they value a direct approach, stating that it is in their nature and culture to address conflicts openly and directly with the people concerned but their experience in New Zealand is

the opposite. It indicates that Eastern European migrant participants believe that the direct, confrontational approach clears the air, dispels misunderstandings, and builds relationships.

Another major finding is the difference of perceptions and experiences from the perspectives of different cultures. While Chinese and Indian migrant participants found that New Zealanders are generally open and direct, the Eastern European migrant participants did not share this view, for their experiences suggested otherwise.

Chapter 8's theme on interpersonal dynamics show a commonality amongst the three groups of migrant participants in that they generally place a high value in the direct and open communication approach. The narratives from the Eastern European migrant participants indicate that they are culturally inclined to speak their mind vocally and in a loud and robust manner. In contrast, the Chinese and Indian migrant participants discovered that a proficiency in English language, and the ability to discard cultural inhibitions (inhibitions that preclude them from opening and speaking up for fear of damaging social harmony). It implies that cultural practices are not always set in concrete, and that environmental changes could set a new platform for putting aside old beliefs and replacing them with new learnings and behaviour, ones that have advantages for migrants in their new work environment.

- Chapter 9 *Theme Four: Personal and Attitudinal Factors*

In Chapter 9, theme four highlighted the implications and importance of the role of the organisation and its members, in particular in relation to the management of migrant staff. This research has demonstrated that support and encouragement from the migrant employees' manager or supervisor, plus experiencing organisational support in the form of equal

treatment, respect and appreciation, have helped to build and/or restore migrant participants' self-confidence.

There is evidence in theme four which demonstrates that overt encouragement from migrant employees' managers or supervisors acts like a catalyst for their subsequent attitudinal and behavioural modifications in the new workplace environment. This research found that the migrant employees are encouraged to speak up and engage in discussions and conversations in workgroups, treating all work colleagues on an equal footing.

For a number of Chinese and Indian migrant employees, verbal and overt displays of encouragement from managers have triggered the cultural change process. This relates to the tendency of Chinese and Indian migrant employees, particularly new or newer ones to New Zealand, to continue their cultural practice of sitting back and keeping quiet out of deference to people of seniority, at meetings for example. This is an important finding. Encouraging migrant employees to speak and open up would certainly reap multiple benefits to all parties. It builds up migrant employees' confidence, or in the case of some migrant participants, rebuilt their confidence. Having the self-confidence to speak and open up, contribute new ideas, offer suggestions or have the courage to voice a different perspective on an organisational task, process or issue, will likely enrich the organisation and its members. At the very least, any change towards adopting assertive confident behaviour translates into personal development for the migrant employees. It will most certainly improve interpersonal communication and understanding. This is the whole point of clear, open and direct communication, one that this research has showed to be valued in the dominant society of New Zealand. Knowing and understanding this does not readily translate into changed behaviour. The narratives from Debbie, Susan, Jett (Chinese),

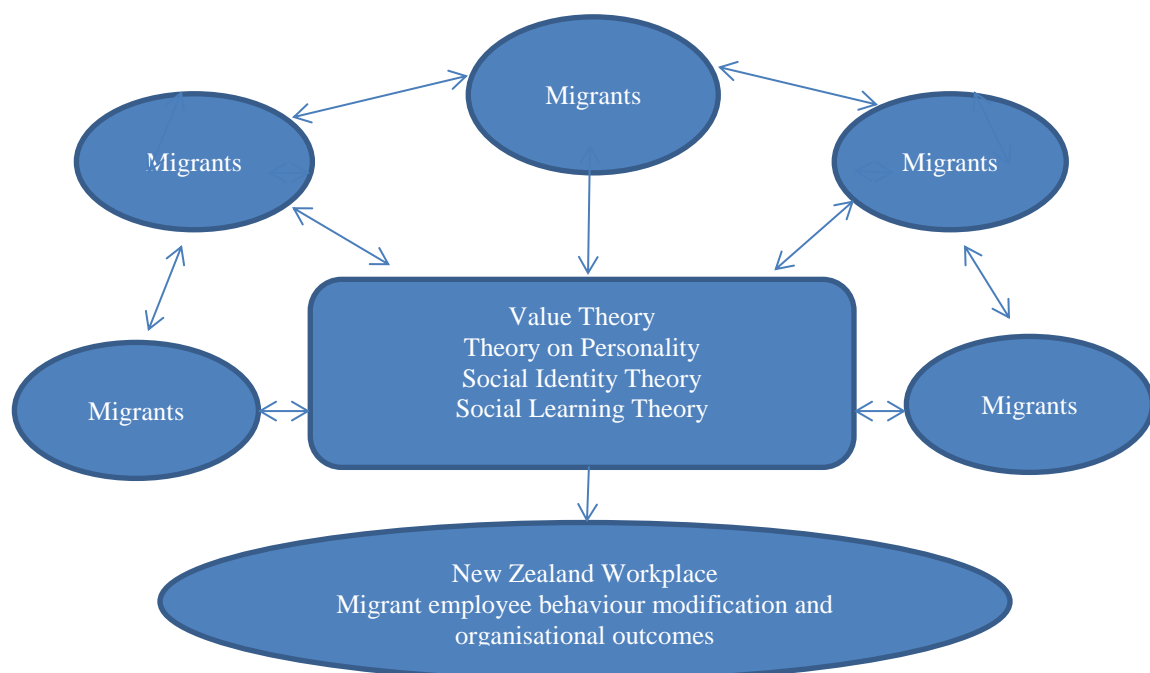
and Nicholas, Suzie and Michael (Indian) indicated that they received support and encouragement for their managers, thus implying the significant role management can play in recognising that overt support and encouragement can greatly assist migrant employees in this particular element of their acculturation.

Another key finding relates to perceptions of differences in work ethic. The majority of migrant participants believed that the work ethic in their Kiwi workplace is lower than the migrants' country of origin. Many have embraced this change, citing the new work culture environment as less stressful and thus good for their health and wellbeing.

The research findings highlight the many dynamics that migrants can experience. For one, it has shown that the migrants whose first language is not English, experience a period of vulnerability and a loss of sense of self early on in their acculturation process. According to SIT, social identification refers to the dynamics involved in intercultural relations. These include a sense of belonging, and the importance of membership inclusion (Ward et al., 2010). Thus, managerial and organisational support and cogent displays of valuing all employees can help to provide migrant employees with a sense of belonging and a sense of self and wellbeing which is beneficial for their acculturation process (Choi & Thomas, 2009; Lu, Samaratunge & Hartel, 2011; Whitlock, 2007). Despite experiencing dynamics and challenges, the migrant participants are shown to be resilient, for many of them have said that the cultural changes are working to their advantage.

Applicability of the Theoretical Framework and Conceptual Model

Also, the findings have shown that migrants can culturally evolve, adapting and adopting new cultures such as those learned in their various workplaces. In other words, they have used the integration strategy (Berry, 2005, 2008). This learning and behaviour modification is in accordance with the Social Learning Theory (SLT), which says that successful modes of behaviour are selected and the behaviour is then modified, and reinforced (Bandura, 1971). For the purposes of this research, SLT facilitated the understanding of how migrant participants go through a process of picking up cues from their interpersonal relationships in their new work environment and how new learning is translated into new or moderated behaviour in response to their new work environment. The application of Social Identity Theory (SIT) also enhanced the research by paving way to understand how migrants' sense of self and their identification of self in their new work environment are factors in their acculturation process in New Zealand. Similarly, this research has provided an insight into the pervasive characteristics of cultural values, and also how personality can impact on migrant participants' acculturation experiences. To illustrate the relationships of the various theories applied to this research, here is the conceptual model again (extracted from Conceptual and Theoretical Framework, Diagram 1, p. 63):



In New Zealand and indeed other migrant-receiving nations, in the advent of globalisation and all that it entails, this research can help to forge better appreciation and understanding of migrants' acculturation experiences, learning and behavioural modifications, from a workplace perspective.

- *Benefits for Organisation and Management Practitioners*

From an organisational perspective, employees are the most important resource. The findings may assist management to optimise the benefits which a workforce comprised of diverse cultures will bring to the organisation. Chinese, Indian and Eastern European migrants will contribute a richness of cultures, skills, expertise, knowledge and experience to the workplace. An organisation which embraces cultural diversity, and has in place an effective diversity management policy, will be able to harness these strengths from their workforce.

This research has revealed the circumstances and motivations for migrant employees' behaviour and their subsequently behavioural modifications as they respond to new experiences in New Zealand. These insights can add new dimensions to diversity management for New Zealand organisations.

The findings also provide deep insights to all organisational members. These insights could generate a deeper appreciation and understanding of the complexities that many migrant employees have to experience in their acculturation in New Zealand for all organisational members.

From the Chinese, Indian and Eastern European migrants' perspective, the findings from this research could pave the way for greater understanding and an appreciation of different cultural backgrounds which underpin these migrants' experiences, behaviours, actions and

reactions. Understanding will enable management to optimise their migrant employees' contributions to the organisation. In turn, an appreciation of the value of a workforce made up of diverse cultures is gained. Through effective diversity management policies and practices, this could promote goodwill and understanding amongst all its employees.

- *Benefits for Migrants*

Numerous affirmations from all three groupings of migrant participants attest to the benefits and advantages of adopting new cultural practices in their adoptive country New Zealand. These benefits may relate to personal growth, development and learning through a combination of self-reflection and personal insight, as the Chinese, Indian and Eastern European migrants recounted their acculturation experiences and workplace encounters.

This research revealed that while some migrants made a conscious decision to fit in, others did so unconsciously or subconsciously. One of the key components identified is that of learning through observation. The migrant participants in this research project revealed, in varying degrees, how they used their experiences and observations of the behaviour of members of the host society to modify their own behaviour. In the process, the migrant participants began to question their cultural norms, such as unquestioned respect for a higher authority. This research has shown that for some migrant participants, the change process can be fraught with difficulties, complexities and personal tensions, as migrants attempt to understand, learn and adopt new attitudes and behaviours.

Limitations

A number of limitations have been identified. These are discussed in the following paragraphs.

Firstly, this research project was conducted using English as the medium of communication. As this research has revealed, competency in the English language has played a significant role in the migrant participants' acculturation experiences in their New Zealand workplaces, with a number of them recalling the difficulties associated with a lack of proficiency in English. In the same vein, it is probable that for some migrant participants, their lack of proficiency (vocabulary) could have impeded their descriptions of their various workplace experiences. These descriptions could have further enriched the research in providing deeper, richer knowledge and understanding.

Secondly, my own experiences as a migrant can be a double-edged sword. There are advantages and disadvantages. It is advantageous in that I could readily understand, intuit and empathise with the migrant participants' experiences and their nuances. I have been struck by how open and candid the migrant participants were as they recounted their various experiences. On reflection, it is probable that implicit trust was placed in me, as the researcher and a fellow migrant, which was a significant factor in establishing commonality amongst us. On the other hand, my own experiences might colour my interpretation of migrant participants' experiences as recounted by them. I am conscious that my involvement as a researcher may have influenced the ability of participants to speak authentically of their lived experiences (Lincoln & Denzin, 1994) and that any influence of this nature may be a valid threat of distortion and bias (Whittemore, Chase & Mandle, 2001). The threat is substantially mitigated by my lived experiences as a fellow migrant, a significant factor in forging mutual appreciation, understanding and trust.

Thirdly, the migrant participants' frame of mind at the time of the interview might have also coloured their recollections of their experiences, whether positive or negative, and that could mitigate their good/bad experiences.

Recommendations for Further Research

A number of recommendations for further research have also been identified.

The first recommendation is related to the third limitation identified above. It would be of interest to investigate whether subsequent experiences would change migrant participants' frame of mind and thus their perceptions of their experiences.

As a second recommendation, further research could investigate how environmental factors and societal changes can impact on an individual's values over a *period of time*. For example, a study on how the *length* of exposure (see Hernandez, 2009; Ward & Kennedy, 1992) and experiences of a different culture's values and practices may shift or moderate migrants' long-held cultural, familial and personal values. This could generate a broader understanding of the acculturative effects on migrants over different timeframes, the effects of which will likely be manifested in workplace behaviour.

A third recommendation could investigate whether migrants' moderated behaviours are enduring. Research could be undertaken to investigate the propensity, and under what circumstances, for migrants (such as Irene) to revert to original behaviour.

The resilience demonstrated by a number of migrants who found ways to overcome challenges and complexities experienced is awe-inspiring. A fourth recommendation is for future research to delve further into the various aspects – including personal and environmental ones – that prompted or motivated such a response, and at what costs (personal, emotional, cultural, etcetera).

A fifth recommendation is to expand the findings of this research by conducting a study on the acculturation experiences of migrants whose first language is English, and ascertain whether or not the dynamics encountered are similar or very different from the ones encountered by Chinese, Indian and Eastern Europeans.

The sixth recommendation for further research is to conduct a study on migrants who have come to New Zealand from the Pacific Islands. It would further enrich the academic literature on migrants in New Zealand, where the study compares the acculturation dynamics experienced by migrants from various Pacific Islands with Chinese, Indian and Eastern Europeans, and migrants whose first language is English.

This research project delved into the learning and behavioural modifications of Chinese, Indian and Eastern European migrants in the context of a New Zealand workplace. As the seventh and last recommendation, it would enrich academic literature, particularly in relation to social and management studies, to investigate Kiwis' behavioural modifications and adjustments, if any, to migrant colleagues' work attitude and behaviour.

CHAPTER 11: RESEARCHER'S REFLECTIONS AS A MIGRANT EMPLOYEE

I, too, have experienced many of these complexities and have learned from them. Taking up a job offer in Auckland, New Zealand, in October 1987 was the start of a journey of self-discovery. The new environment took some getting used to. Even the air smelled different – fresher. Food tasted strange. I prided myself on having a good command of the English Language (it was my favourite and best subject) having studied it formally from primary through to high school and college in Kuala Lumpur, Malaysia. But I was in for quite a shock. During the first few months, in the consulting engineering firm I worked for, people could hardly understand me. I couldn't understand them either. Local expressions were baffling. I was told I had a quaint way of speaking and writing English. To put this into perspective, I was the only migrant staff member in the organisation at that time. In 1988, a mechanical engineer of Indian ethnicity joined the firm. He also experienced the language barrier, although he could write good English. Neither of us rocked the boat. We never gave our opinions. We kept our heads down, were dutifully and respectfully quiet. We worked diligently, while at the same time observing that our colleagues and managers were interacting with one another on an equal platform, non-hierarchical basis. That was baffling too.

I can understand just how hard it is for migrants coming to New Zealand, if their command of English is weak. I remember a comment by Harry at his interview. Harry is the senior staff member who mentored three migrant engineers – Jeff (Chinese from China), Trent (Indian from India), and Nicholas (Indian from Sri Lanka). Harry said, "The workplace is the easiest place for migrants to acculturate." In many ways, I agree with Harry. In my case, I have learned a great deal from my observations, perceptions and direct experiences in day-to-day encounters in my various workplaces. The most significant ones were in the

consulting engineering firm where I worked for the first ten years after my arrival in New Zealand, and became a part of their 'family', as my boss used to say.

One of the key discussions of this research is the importance of English as the dominant language in New Zealand. Even migrants who have a good command of the English language still need to grapple with local colloquialisms, jargon and slang. In the social sphere, 'bring a plate' to a pot-luck gathering was interpreted by me literally; I brought an empty plate, reasoning that perhaps the hosts didn't have enough plates as they had invited many people. A Chinese migrant from Singapore responded with, "OK, but what about knife and fork?" It must be so much harder for migrants for whom English is a second or third language. In my first few years in New Zealand, I remember silently translating my thoughts from my Chinese dialect into English before speaking them. Similarly, conversations or instructions received at work were also silently translated and processed. In my case, I remember thinking that I needed to use the correct tense and sentence structure that I learned at school in Kuala Lumpur, before I uttered a sentence, and this hesitancy, however slight, represented a gap of time. The gap hindered my fluency in thoughts and speech in English. This could be one of the reasons why migrants who have yet to acquire fluency in English hesitate and remain silent in situations such as meetings. By the time I formulated my thoughts in English and was ready to contribute to a group discussion, the topic had moved on.

The worst thing is the fear of losing face, of saying the wrong thing, of not using the right words, of using the wrong tense and incorrect sentence structure. It was certainly so for me in my early years in New Zealand, both at work and while receiving tertiary education at night school. I was overly conscious of my Malaysian accent which had been described as staccato-like, choppy, and sounding abrupt, which was never the intention. In moderating my

behaviour, speech-wise, I modulated my voice and tone, and also slowed down my speech. It worked, although I noticed that I tended to revert to choppy speech when feeling stressed or anxious.

The major findings of this research resonated with me. For instance, self-confident behaviour, a theme that emerged, is appreciated by managers. Self-confidence is related to the ability to speak up and voice one's opinions or feelings. I had to learn to speak up for myself. I found that I needed to be open and just say what was on my mind. To my amazement and delight, I discovered that assertive behaviour is valued in this country. My beliefs and behaviour began to shift. Even so, the first few times – speaking up in work meetings – was a harrowing experience. It felt alien and scary. I have improved over the years, and now I am quite comfortable contributing at meetings.

A number of migrant participants recounted an initial loss of self-confidence when they were new to the country and workplace, citing a lack of proficiency in the English language as the dominant reason. But as their English language skills improved over the years, so too did their communication and interpersonal skills, thus regaining their self-confidence. The loss of confidence also resonated with me but I too regained it over the years, in part because I understood more, and became more accustomed to the new practices and cultures in my new environment. Also, I have been fortunate to have a number of very appreciative managers who provided me with verbal and written affirmations on my attitude to work and work outputs, as well as in the provision of tangible support.

Many of the migrant participants in this research showed resilience. For example, recognising and understanding the importance of competencies in English and communication, the migrants who participated in this research actively sought to improve their language and communication skills. Another insight that migrant participants observed and learned from, in particular those

from China and India, is the belief that changing or moderating our attitude and behaviour can be advantageous in the workplace, for example, the ability to speak up and be assertive (as opposed to being aggressive). In short, many migrants who participated in this research have harnessed their new knowledge and put it to good use, to their personal and professional advantage. It is the case with me too.

This research has shown that people observe, learn, adapt and evolve. Likewise, cultures also evolve. For example, respect for authority and seniority, peace and harmony and adopting a non-confrontational attitude still resonate strongly as my personal and cultural values. However, cultural practices and values can evolve over time, in the sense that migrants, such as myself, have learned to appreciate. I have adopted an egalitarian attitude, generally in practice in New Zealand. The 'evolution' takes time and, from my experience, it was initially very difficult. In the first couple of years, I didn't understand that I was making the people at work uncomfortable when I used formal salutations until one day my boss forced me to drop "Mr" whenever I spoke with him. As I recall, it was very, very hard to address a boss, and other senior staff members, by their first names.

Through this research project I have given a 'voice' to migrants, at least for the 30 Chinese, Indian and Eastern European migrants who participated in the study. One rewarding part was when migrants said they appreciated and enjoyed their interview. When I drilled down and asked for participants to explain why they found it interesting and why they enjoyed the interview, they were candid in their responses. I have selected the following as representative sentiments from migrant participants:

"Ya, I enjoyed the interview. That was really good and I think it also gives me [a] peace of mind to talk about some of my personal experiences."
[Richard, Indian ethnicity]

“Quite thought-provoking. I don’t like to analyse things. I think about it, things, but it’s nice to ..yep, it’s nice to talk about things. [Cecilia, Eastern European, from Hungary]

“Yes! Yes, I have also learned a few things about myself (while relating my experiences and observations). I have, actually! It’s good! It’s worthwhile sharing.” [Jett, Chinese ethnicity]

“It’s very interesting, talking about my experience. Talking to someone, talking about (my) concerns.... Thank you very much.” [Suzie, Indian ethnicity]

“Yeah it was good, (because) you don’t normally talk about your experiences. It’s good (because) it’s giving the focus, the difference at workplace. In the past it is more general thinking about the cultural differences.” [Patrick, Chinese ethnicity]

“I did very much enjoy the interview. I decided, actually, when you sent me an email (invitation to participate), I said yes immediately. Because I said, ‘I would like to be (myself). I enjoyed it because it’s a great experience... usually you don’t think about these things. Until somebody asks you about, you know, what are the differences, so it’s really good to just recollect and to say it. Sometimes you think about [it], but you don’t have an opportunity to talk about these things and I think it’s very important. I enjoyed that I was able to share with somebody, some of my experiences and ideas.” [Irene, Eastern European, from Croatia]

“It really got me to think deep, so it enhanced my thinking as well, and I’ve enjoyed it because it brought me a lot of perspectives... Well, one was transparency, how Europeans are a lot more transparent... would like issues to be addressed, and I guess the other thing interesting I learned is how the more outgoing you are, the better you do.” [Nicholas, Indian ethnicity]

“I guess the thing you ask is what I have been thinking by myself and probably not shared with lots of people, so it’s good to see if other people like me have a similar experience...” [Debbie, Chinese ethnicity]

“Yes, very much so, because you don’t normally have somebody who talks to you in-depth about this kind of topic. I mean, in the everyday situation you talk to your friends, about this and that but, you don’t sort of discuss it in depth. Talking and reflecting on my experiences crystallised a few things for me. I realise what I need to do, how I need to change myself, so it’s definitely helping me to understand this as well... of what I said at the end, because after I started speaking it came out (revelation). [Annette, Indian ethnicity]

I am grateful to all 39 participants for their openness in sharing their individual experiences and perspectives with me and hope that this research serves as a vehicle to give all participants, especially the migrant participants, a ‘voice’.

APPENDICES

Appendix A
CONFIDENTIAL



DATASHEET
Migrant Interview Participant
To Collect Personal Particulars

Title of Project: **Acculturation experiences and workplace cultural diversity dynamics: A comparative study of Chinese, Indian and Eastern European migrants in New Zealand**

Project Supervisor: **Associate Professor Edwina Pio, Principal Supervisor**

Researcher: **Nancy McIntyre**

Your name: _____

Age: 20-35 ☐ 36-50 ☐ 51-65 ☐ Above 65 ☐

Gender: Female ☐ Male ☐

Your Occupation/Title: _____

Your Qualifications/
Professional Membership: _____

Country of Origin: _____

Date of Arrival in NZ: _____

Residency Status: PR ☐ Citizen ☐ Refugee ☐

Appendix B



PRELIMINARIES, INTRODUCTION AND ESTABLISHING RAPPORT

Title of Project: **Acculturation experiences and workplace cultural diversity dynamics: A comparative study of Chinese, Indian and Eastern European migrants in New Zealand**

Project Supervisor: **Associate Professor Edwina Pio, Principal Supervisor**

Researcher: **Nancy McIntyre**

Preliminaries, Introduction

- Introduce myself, the researcher of this project.
- Provide an outline of the research project, explaining why the methodology and methods are chosen.
- Explain the objective of the research, my role and the interview participant's role.
- Stress the importance of the research, how the findings will promote a deeper level of understanding and appreciation of workforce diversity, and how they will benefit across a wide spectrum – organisational behaviour and diversity resource management, public policy, academia, migrants and the general public.
- Open ethical issues for discussion and provide assurance of interviewee's confidentiality, privacy, and protection from any harm, emotional or otherwise.
- Explain why the need for the digital-recording device, for the purposes of accuracy (of what's said) as well as it would allow me to make additional notes of my observations, such as facial expressions.
- Assure all interviewees that in the event they should encounter any emotional discomfort when recounting their experiences, they may request for the interview to be adjourned and continued at another mutually agreed time. In the event an interview participant decides to terminate the interview, this shall be immediately respected by the researcher. Due care and sensitivity shall immediately be applied and AUT Health and Counselling Services (contact 09-921-9999 extension 9992) offered to the interview participant, free of charge.
- Give an opportunity to interviewee to ask questions or clarify any issues and answer them with honesty.

Page 1 of 2

Building Rapport

This is a sample of unstructured, open-ended questions to establish and build rapport with each interview participant. Each interview participant will be invited to talk about these topics.

To the individual migrant interview participant:

- Duration in the country, what made them choose to emigrate to New Zealand.
- Employment – interviewee to describe, in general terms, their work and work responsibilities, how long in the position/department/company.
- Workplace diversity and interpersonal relationships – encourage the interview participant to describe, in general terms, their experiences in their current and/or previous workplace.
- Introduce the appropriate constructed scenario (see Appendix B(i)) and questions (see Appendix B(ii)).
- End the interview with inviting the interview participant to add anything else which they think might be relevant to this research.

To the individual migrant's manager interview participant:

- Employment – interviewee to describe, in general terms, their role and work responsibilities, how long in the position/department/company.
- Workplace diversity and interpersonal relationships – encourage the interview participant to describe and comment on, in general terms, their observations and experiences in their current and/or previous workplace.
- Introduce the appropriate constructed scenario (see Appendix C(i)) and questions (see Appendix C(ii)).
- End the interview with inviting the interview participant to add anything else which they think might be relevant to this research.

Appendix C(i)



SCENARIO

To Be Presented to Migrant Interview Participant

Title of Project: **Acculturation experiences and workplace cultural diversity dynamics: A comparative study of Chinese, Indian and Eastern European migrants in New Zealand**

Project Supervisor: **Associate Professor Edwina Pio, Principal Supervisor**

Researcher: **Nancy McIntyre**

Constructed Scenario

You have been selected to be part of a large and diverse project team tasked with the objective of solving some critical issues for your New Zealand workplace. There is a finite end date for the project team to achieve this objective. The project team has ten members, each with a specific set of tasks and responsibilities with timelines to meet. The Project Team Leader is your line manager and the rest of the team members are made up of your male and female work colleagues of varying ages who are on the same level as you in the New Zealand workplace. Out of the ten-member project team, three are migrants including you, and the rest were New Zealand born.

There is a tight timeframe for completing specific work tasks at various stages of the project. Your role in the project team requires you to liaise, coordinate, collaborate as well as discuss and consult with the members of the project team in order to complete the work tasks effectively and in a timely manner. The next stage of task completion specific to your role in the project team is due for completion at the end of today, at which time you are required to submit a consolidated detailed report to the Project Team Leader. Completing this detailed report requires receiving accurate data from other members of your project team. Each one of them knows that the deadline for submitting their data to you was by 9:00 am this morning. Once all the data is received, you need at least eight hours to assemble and consolidate all the data into a detailed report, to be submitted to your Team Leader at the end of today. It is now 12 noon and the data from three of your project team members have not been received by you. Without the data from the three members, you are unable to compile an accurate and detailed report for submission to your Project Team Leader. You are conscious that your failure to produce and submit a detailed and accurate report will impact negatively on the whole project, setting off a chain of events. You have worked very hard to ensure that each of your deadlines is met and feel you have been extremely let down by the three team members.

Appendix C(ii)



CONSTRUCTED SCENARIO **OPEN-ENDED, LEAD-IN QUESTIONS** **To Be Presented to Migrant Interview Participant**

Title of Project: **Acculturation experiences and workplace cultural diversity dynamics: A comparative study of Chinese, Indian and Eastern European migrants in New Zealand**

Project Supervisor: **Associate Professor Edwina Pio, Principal Supervisor**

Researcher: **Nancy McIntyre**

After presenting the above constructed scenario, each of the 30 interview participant will be invited to provide comments, based on their personal experience or behaviour. To lead the dialogue, here is a sample of open-ended, lead-in questions:

- In the scenario as presented to you, how would you typically react, and what would you do?
- How would you deal with the team members who failed to provide their data to you, and ensure that they do not repeat it?
- Can you describe how you would typically behave when interacting, on a day-to-day basis, with your work colleagues and line manager who are members of your project team?
- Please comment on any personal growth and developmental insights from your interpersonal and intercultural experiences in New Zealand which may be relevant/have a bearing to this scenario?

Appendix D(i)



SCENARIO

**To Be Presented to Migrant's Manager, Supervisor, or Work Colleague
Interview Participant**

Title of Project: **Acculturation experiences and workplace cultural diversity dynamics: A comparative study of Chinese, Indian and Eastern European migrants in New Zealand**

Project Supervisor: **Associate Professor Edwina Pio, Principal Supervisor**

Researcher: **Nancy McIntyre**

Constructed Scenario

Your staff (or work colleague), a New Zealand migrant, has been selected to be part of a large and diverse project team tasked with the objective of solving some critical issues for your New Zealand workplace. There is a finite end date for the project team to achieve this objective. The project team has ten members, each with a specific set of tasks and responsibilities with timelines to meet. The Project Team Leader is the migrant employee's line manager, and the rest of the team members are made up of the migrant employee's male and female work colleagues of varying ages. These work colleagues on the project team are on same level as the migrant employee in the workplace. Out of the ten-member project team, three are migrants, and the rest were New Zealand born.

There is a tight timeframe for completing specific work tasks at various stages of the project. The migrant employee's role in the project team requires him/her to liaise, coordinate, collaborate as well as discuss and consult with the members of the project team in order to complete the work tasks effectively and in a timely manner. The next stage of task completion specific to the migrant employee's role in the project team is due for completion at the end of today, at which time he/she is required to submit a consolidated detailed report to the Project Team Leader. Completing this detailed report requires receiving accurate data from other members of the project team. Each one of them knows that the deadline for submitting their data to your staff was by 9:00 am this morning. Once all the data is received, the migrant employee needs at least eight hours to assemble and consolidate all the data into a detailed report, to be submitted to the Team Leader at the end of today. It is now 12 noon and the data from three of the project team members have not been received by the migrant employee. Without the data from the three members, he/she is unable to compile an accurate and detailed report for submission to the Project Team Leader. The migrant employee is conscious that his/her failure to produce and

submit a detailed and accurate report will impact negatively on the whole project, setting off a chain of events. The migrant employee has worked very hard to ensure that each of his/her deadline is met and feels extremely let down by the three team members.

CONSTRUCTED SCENARIO **OPEN-ENDED, LEAD-IN QUESTIONS**

**To Be Presented to Migrant's Manager, Supervisor, or Work Colleague
Interview Participant**

Title of Project:	Acculturation experiences and workplace cultural diversity dynamics: A comparative study of Chinese, Indian and Eastern European migrants in New Zealand
Project Supervisor:	Associate Professor Edwina Pio, Principal Supervisor
Researcher:	Nancy McIntyre

After presenting the above constructed scenario, each of the migrant's manager, supervisor or work colleague interview participants will be invited to provide comments, based on their personal experience or observations. To lead the dialogue, here is a sample of open-ended, lead-in questions:

- In the scenario as presented to you, how do you think the migrant employee will typically react, and what would he/she do?
- From your experience and/or observations, how would the migrant employee deal with the three team members who failed to provide their data to him/her?
- Again, from your experience and/or observations interacting with migrant employee, could you comment on what he/she will typically do to ensure that the failure by others is not repeated?
- Can you describe, from your experience and/or observations, how the migrant employee would typically behave when interacting, on a day-to-day basis, with you in the constructed scenario?
- Please comment on the interpersonal and intercultural experiences interacting with the migrant employee, be they your own experiences or those you have observed.

Appendix E(i)



CONSENT TO PARTICIPATION IN RESEARCH **ONE-ON-ONE INTERVIEWS – Migrant Employee**

Title of Project: **Acculturation experiences and workplace cultural diversity dynamics: A comparative study of Chinese, Indian and Eastern European migrants in New Zealand**

Project Supervisor: **Associate Professor Edwina Pio, Principal Supervisor**

Researcher: **Nancy McIntyre**

- I have read and understood the information provided about this research project (Information Sheet).
- I have had an opportunity to ask questions and to have them answered.
- I understand that the interview will be observed, digitally-recorded, and transcribed.
- I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- If I withdraw, I understand that all relevant observation notes, digital-recordings and transcripts, or parts thereof, will be destroyed.
- I agree to take part in this research.
- I wish to have the opportunity to read through the transcript of my interview: tick one: Yes ☐ No ☐
- I wish to receive a copy of the report from the research: tick one: Yes ☐ No ☐
- I wish to receive feedback on the results of this research: tick one: Yes ☐ No ☐
- I have no objection to my supervisor/manager or work colleague (delete as appropriate) in my current/previous (delete as appropriate) workplace being interviewed for this research project: tick one: Yes ☐ No ☐
- I have no objection to have some parts of my interview quoted in the research thesis where these will make a significant contribution and add academic rigour, on the proviso that I be given the opportunity to view and confirm agreement before any specific quotation in the findings are finalised: tick one: Yes ☐ No ☐

Participant's signature:

Participant's name:

Participant's Contact Details (if appropriate):

.....

Date:

**Approved by the Auckland University of Technology Ethics Committee on 23
December 2010, AUTEC Reference number: 10/232.**

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

Appendix E(ii)



CONSENT TO PARTICIPATION IN RESEARCH **ONE-ON-ONE INTERVIEWS – Supervisor/Manager/Work Colleague**

Title of Project: **Acculturation experiences and workplace cultural diversity dynamics: A comparative study of Chinese, Indian and Eastern European migrants in New Zealand**

Project Supervisor: **Associate Professor Edwina Pio, Principal Supervisor**

Researcher: **Nancy McIntyre**

- I have read and understood the information provided about this research project (Information Sheet).
- I have had an opportunity to ask questions and to have them answered.
- I understand that the interview will be observed, digitally-recorded, and transcribed.
- I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- If I withdraw, I understand that all relevant observation notes, digital-recordings and transcripts, or parts thereof, will be destroyed.
- I agree to take part in this research.
- I wish to have the opportunity to read through the transcript of my interview: tick one: Yes ☐ No ☐
- I wish to receive a copy of the report from the research: tick one: Yes ☐ No ☐
- I wish to receive feedback on the results of this research: tick one: Yes ☐ No ☐
- I have no objection to have some parts of my interview quoted in the research thesis where these will make a significant contribution and add academic rigour, on the proviso that I be given the opportunity to view and confirm agreement before any specific quotation in the findings are finalised: tick one: Yes ☐ No ☐

Participant's signature:

Participant's name:

Participant's Contact Details (if appropriate):
.....

Date:

Approved by the Auckland University of Technology Ethics Committee on 23 December 2010, AUTEK Reference number: 10/232.

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

Participant Information Sheet – Migrant Employee

Date Information Sheet Produced:

07 August 2010

Project Title

Acculturation experiences and workplace cultural diversity dynamics: A comparative study of Chinese, Indian and Eastern European migrants in New Zealand

An Invitation

My name is Nancy Chee Fun McIntyre. My qualifications are Bachelor of Business in Management, Master of Professional Business Studies in Management (First Class Honours), and Master of Philosophy (First Class Honours). In furthering my qualifications, I am currently enrolled in doctoral studies, part-time, at AUT University. Born in Kuala Lumpur of Chinese ethnicity, I emigrated to New Zealand in 1987, married a Kiwi of Scottish descent, and am currently employed fulltime in a management position, and also have a part-time teaching role. I wish to invite you to participate in this research project. Your participation is solely on a voluntary basis and you have the right to withdraw from this research at any time prior to the completion of the data collection.

What is the purpose of this research?

The purpose of this research is to find out, by comparing and contrasting, how Chinese, Indian and Eastern European migrants acculturate in their adopted country (New Zealand), how they interact with their co-workers, supervisors or managers, and how these workplace encounters and dynamics may shape their learning and behaviour. This research will result in a doctoral thesis.

How was I chosen for this invitation?

You are selected to participate because you meet the following criteria for my research:

- You are a migrant in New Zealand.
- The length of your residence in New Zealand falls within one of the following bands:

1 – 5 years
5 – 10 years
10 – 15 years
Above 15 years.

- Your ethnicity is either Chinese, Indian or Eastern European.
- You are 20 years and above in age, and fall within one of the following age bands:
20 – 30
31 – 40
41 – 50
Above 51 years old.
- You have working experience in New Zealand.
- The type of industry you were or currently working in – education, IT and telecommunications, banking and finance, hospitality and tourism.

What will happen in this research?

Primary data will be collected at one-on-one indepth interviews. Interviews are conducted by the researcher. The interviews are primarily unstructured, barring some lead-in questions (see Appendix C(i)). The one-on-one interview is expected to take approximately one hour. A follow-up either over the phone or via email will only be requested if it is absolutely necessary to go over or clarify some points which may be significant.

The data will be collected at the interviews digitally (via audio digital-recordings), supplemented by hand-written notes by the researcher. It will be transcribed and typed out with as little time delay as is practicable, as memory fades through the passage of time. The memory of participants' gestures, facial expressions and other body language is important as they represent rich data which could complement his/her verbal enunciations or it could be a source of inconsistency to what they espoused.

The material collected at the interviews, including interviewer's notes, are strictly guarded by privacy and confidentiality. All material, including Consent Forms, will eventually be securely destroyed, for example by machine shredding.

All participants will be given the options of requesting for a transcript of their own interview to check for accuracy, and/or findings of the research. These options are included in the Consent Forms. For those who wish to exercise the option(s), they will be provided with a transcript of their interview after the transcription is typed, within three months from the date of the interview. Those who wish to obtain the

findings of the research, a summary of the research findings will be provided when they become available. .

What are the discomforts and risks?

In the case of migrant interview participants, some may experience embarrassment or discomfort as they recall their acculturative and workplace interpersonal dynamics experiences. As this research's purpose is to determine how Chinese, Indian and Eastern European migrants acculturate in New Zealand, with particular focus on gaining insights into how they interact with their co-workers, supervisors or managers, as well as how these workplace encounters and dynamics may shape their learning behaviour, the interview participants may recall and relive different emotions. These encounters are necessarily of a personal nature thus there is a possible risk to the emotional wellbeing of the interview participant, in the event the participant recalls sensitive, challenging situations.

How will these discomforts and risks be alleviated?

Participants have the option of halting the interview as soon as they begin to feel any discomfort. In the unlikely event the discomfort is acute, they have the option of discontinuing the interview; otherwise, they can opt to adjourn the interview to a later time/date. Should they wish, participants will have the opportunity to access AUT's Health and Counselling Services (contact 09-921-9999 extension 9992) at no cost to them.

What are the benefits?

This research will be beneficial on several fronts. First, it will inform, promote and encourage a deeper level of appreciation and understanding of the diversity dynamics in the contemporary New Zealand workplace from a multiple gaze – Chinese, Indian, and Eastern European migrant employees, and their managers, supervisors or work colleagues. In New Zealand and indeed other nations, in the advent of globalisation and all that it entails, this appreciation and understanding will be most advantageous to educationalists, employees, management personnel and management practitioners, policy-makers, and the wider community. It will also benefit the interview participants as well as the researcher personally. This will be through enhanced personal understanding as the interview participants work through the process of personal reflection and observations.

How will my privacy be protected?

The researcher is committed to guarding the privacy and confidentiality of all participants to the extent where this is practicable. It has to be acknowledged that complete confidentiality cannot be guaranteed given the nature of this study in which quotes from interview participants will be used in the study's findings. This is most relevant when the migrant interview participant and his/her supervisor/manager/work colleague are involved in this study. The researcher, however, provides assurances that there will be no mention of names or identification in the study. Participants will have the option of checking the transcripts which relate to them, to ensure their privacy, confidentiality.

What are the costs of participating in this research?

The costs to participants are:

- (i) time to participate in the duration of the interview(s) – approximately an hour for one-on-one interviews ; and,
- (ii) incidental expenses (petrol, bus/train fares).

In relation to (ii) above, every attempt shall be made by the researcher to ensure that the interview participant will not be unduly inconvenienced.

What opportunity do I have to consider this invitation?

As your participation is on a voluntary basis, you may wish to take some time to consider this invitation over the next two weeks. I would appreciate a response within two weeks from the date you receive this invitation. I shall contact you in the end of the first week to check that you have received this Information Sheet and answer any queries you may have.

How do I agree to participate in this research?

If you wish to participate in this research, please signify your agreement on completing and signing the Consent to Participation in Research form attached.

Will I receive feedback on the results of this research?

Yes. You will be given feedback on the results of the research unless you choose otherwise. You may exercise this option by ticking the appropriate box in the Consent to Participation in Research 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 Project Principal Supervisor: Associate Professor Edwina Pio via email 'edwina.pio@aut.ac.nz' or phone her on 09-921-9999 extension 5130.

Concerns regarding the conduct of the research should be notified to the Executive Secretary, AUTC: Madeline Banda via email 'madeline.banda@aut.ac.nz' or phone her on 09-921-9999 extension 8044.

Whom do I contact for further information about this research?

Researcher Contact Details:

If you have any queries about any of the information contained in this document or if you wish to clarify any point or obtain further information, please contact me on 09-921-9640 or 021-555-896 or email me via 'nancy.mcintyre@aut.ac.nz'.

Project Supervisor Contact Details:

Associate Professor Edwina Pio via email 'edwina.pio@aut.ac.nz' or phone her on 09-921-9999 extension 5130.

Approved by the Auckland University of Technology Ethics Committee on 23 December 2010, AUTEK Reference number: 10/232.

Participant Information Sheet – Migrant’s Manager/Supervisor or Work Colleague

Date Information Sheet Produced:

07 August 2010

Project Title

Acculturation experiences and workplace cultural diversity dynamics: A comparative study of Chinese, Indian and Eastern European migrants in New Zealand

An Invitation

My name is Nancy Chee Fun McIntyre. My qualifications are Bachelor of Business in Management, Master of Professional Business Studies in Management (First Class Honours), and Master of Philosophy (First Class Honours). In furthering my qualifications, I am currently enrolled in doctoral studies, part-time, at AUT University. Born in Kuala Lumpur of Chinese ethnicity, I emigrated to New Zealand in 1987, married a Kiwi of Scottish descent, and am currently employed fulltime in a management position, and also have a part-time teaching role. I wish to invite you to participate in this research project. Your participation is solely on a voluntary basis and you have the right to withdraw from this research at any time prior to the completion of the data collection.

What is the purpose of this research?

The purpose of this research is to find out, by comparing and contrasting, how Chinese, Indian and Eastern European migrants acculturate in their adopted country (New Zealand), how they interact with their co-workers, supervisors or managers, and how these workplace encounters and dynamics may shape their learning and behaviour. This research will result in a doctoral thesis.

How was I chosen for this invitation?

You are selected to participate because you meet the following criteria for my research:

- You are the supervisor/manager (current or previous), or a work colleague of a migrant employee in New Zealand.

- The migrant employee's ethnicity is either Chinese, Indian or Eastern European.
- The migrant employee's length of residence in New Zealand falls within one of the following bands:
 - 1 – 5 years
 - 5 – 10 years
 - 10 – 15 years
 - Above 15 years.
- The migrant employee is 20 years and above in age.
- The type of industry you were or currently working in – education, IT and telecommunications, banking and finance, hospitality and tourism.

What will happen in this research?

Primary data will be collected at one-on-one indepth interviews. Interviews are conducted by the researcher. The interviews are primarily unstructured, barring some lead-in questions (see Appendix C(i)). The one-on-one interview is expected to take approximately one hour. A follow-up either over the phone or via email will only be requested if it is absolutely necessary to go over or clarify some points which may be significant.

The data will be collected at the interviews digitally (via audio digital-recordings), supplemented by hand-written notes by the researcher. It will be transcribed and typed out with as little time delay as is practicable, as memory fades through the passage of time. The memory of participants' gestures, facial expressions and other body language is important as they represent rich data which could complement his/her verbal enunciations or it could be a source of inconsistency to what they espoused.

The material collected at the interviews, including interviewer's notes, are strictly guarded by privacy and confidentiality. All material, including Consent Forms, will eventually be securely destroyed, for example by machine shredding.

All participants will be given the options of requesting for a transcript of their own interview to check for accuracy, and/or findings of the research. These options are included in the Consent Forms. For those who wish to exercise the option(s), they will be provided with a transcript of their interview after the transcription is typed, within three months from the date of the interview. Those who wish to obtain the findings of the research, a summary of the research findings will be provided when they become available. .

What are the discomforts and risks?

It is probable that in the case of migrant interview participants, some may experience embarrassment or discomfort as they recall their acculturative and workplace interpersonal dynamics experiences. As this research's purpose is to determine how Chinese, Indian and Eastern European migrants acculturate in New Zealand, with particular focus on gaining insights into how they interact with their co-workers, supervisors or managers, as well as how these workplace encounters and dynamics may shape their learning behaviour, the interview participants may recall and relive different emotions. These encounters are necessarily of a personal nature thus there is a possible risk to the emotional wellbeing of the interview participant, in the event the participant recalls sensitive, challenging situations.

The same could hold true for the migrant's manager/supervisor or work colleague interview participant, who may or may not be a migrant in New Zealand, as they recount their observations and interactions with the migrant interview participants.

How will these discomforts and risks be alleviated?

Participants have the option of halting the interview as soon as they begin to feel any discomfort. In the unlikely event the discomfort is acute, they have the option of discontinuing the interview; otherwise, they can opt to adjourn the interview to a later time/date. Should they wish, participants will have the opportunity to access AUT's Health and Counselling Services (contact 09-921-9999 extension 9992) at no cost to them.

What are the benefits?

This research will be beneficial on several fronts. First, it will inform, promote and encourage a deeper level of appreciation and understanding of the diversity dynamics in the contemporary New Zealand workplace from a multiple gaze – Chinese, Indian, and Eastern European migrant employees, and their managers, supervisors or work colleagues. In New Zealand and indeed other nations, in the advent of globalisation and all that it entails, this appreciation and understanding will be most advantageous to educationalists, employees, management personnel and management practitioners, policy-makers, and the wider community. It will also benefit the interview participants as well as the researcher personally. This will be through enhanced personal understanding as the interview participants work through the process of personal reflection and observations.

How will my privacy be protected?

The researcher commits to guarding the privacy and confidentiality of all participants to the extent where this is practicable. It has to be acknowledged that complete confidentiality cannot be guaranteed given the nature of this study in which quotes from interview participants will be used in the study's findings. This is most relevant when the migrant interview participant and his/her supervisor/manager/work colleague are involved in this study. The researcher, however, provides assurances that there will be no mention of names or

identification in the study. Participants will have the option of checking the transcripts which relate to them, to ensure their privacy, confidentiality.

What are the costs of participating in this research?

The costs to participants are:

- (iii) time to participate in the duration of the interview(s) – approximately an hour for one-on-one interviews ; and,
- (iv) incidental expenses (petrol, bus/train fares).

In relation to (ii) above, every attempt shall be made by the researcher to ensure that the interview participant will not be unduly inconvenienced.

What opportunity do I have to consider this invitation?

As your participation is on a voluntary basis, you may wish to take some time to consider this invitation over the next two weeks. I would appreciate a response within two weeks from the date you receive this invitation. I shall contact you in the end of the first week to check that you have received this Information Sheet and answer any queries you may have.

How do I agree to participate in this research?

If you wish to participate in this research, please signify your agreement on completing and signing the Consent to Participation in Research form attached.

Will I receive feedback on the results of this research?

Yes. You will be given feedback on the results of the research unless you choose otherwise. You may exercise this option by ticking the appropriate box in the Consent to Participation in Research 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 Project Principal Supervisor: Associate Professor Edwina Pio via email 'edwina.pio@aut.ac.nz' or phone her on 09-921-9999 extension 5130.

Concerns regarding the conduct of the research should be notified to the Executive Secretary, AUTC: Madeline Banda via email 'madeline.banda@aut.ac.nz' or phone her on 09-921-9999 extension 8044.

Whom do I contact for further information about this research?

Researcher Contact Details:

If you have any queries about any of the information contained in this document or if you wish to clarify any point or obtain further information, please contact me on 09-921-9640 or 021-555-896 or email me via 'nancy.mcintyre@aut.ac.nz'.

Project Supervisor Contact Details:

Associate Professor Edwina Pio via email 'edwina.pio@aut.ac.nz' or phone her on 09-921-9999 extension 5130.

Approved by the Auckland University of Technology Ethics Committee on 23 December 2010, AUTEK Reference number: 10/232.

Confidentiality Agreement

For transcribing data from digitally-recorded interviews.

TRANSCRIBER TO RETAIN A COPY OF THIS FORM

Title of Project: **Acculturation experiences and workplace cultural diversity dynamics: A comparative study of Chinese, Indian and Eastern European migrants in New Zealand**

Project Supervisor: **Associate Professor Edwina Pio, Principal Supervisor**

Researcher: **Nancy McIntyre**

- ☐ I understand that all the material I will be asked to transcribe is confidential.
- ☐ I understand that the contents of the digital recordings can only be discussed with the researcher.
- ☐ I will not keep any copies of the transcripts nor allow third parties access to them.

Transcriber's signature: _____ Date: _____

Transcriber's name: _____

Transcriber's Contact Details: _____

Project Supervisor's Contact Details: _____

Appendix H

Page 1 of 2

APPENDIX H

Nancy McIntyre - Re: Fwd: Request for your assistance re Consultation on the Principles of The Treaty of Waitangi

From: Pare Keiha
To: Nancy McIntyre
Date: Monday, 9 August 2010 2:52 p.m.
Subject: Re: Fwd: Request for your assistance re Consultation on the Principles of The Treaty of Waitangi

Dear Nancy

You may rely on the following advice from me as follows.

I have read the relevant details of Nancy McIntyre's Ethics Application and note that her research is of no particular interest to Maori. Moreover her sample population specifically excludes Maori participation for obvious methodological reasons. Whilst the Treaty of Waitangi was signed between Maori and the Crown its extension beyond those two parties is becoming increasing the focus of good social science research. With that extension in mind Nancy has intelligently responded to a number of the Treaty Principles and how they might best inform and improve her research practice. Noting of course that the principles of themselves are products of decisions of the learned judges of the Court of Appeal. Of themselves they are not derivatives of particular Maori tikanga and kawa. With those comments in mind therefore I support Nancy's application without any further modification.

Nancy -I trust that this will serve your purposes.

regards

Pare

PS and of course - good luck with the application.

Associate Professor Pare Keiha
QSO, MSc, PhD, MBA, MComLaw, FRSA, MInstD
Pro Vice Chancellor for Maori Advancement
Pro Vice Chancellor for Learning and Teaching
Dean
Te Ara Poutama/Faculty of Maori Development
Auckland University of Technology
(09) 921 9999 extn 6037

>>> Nancy McIntyre 9/08/10 10:33 a.m. >>>
Kia ora Pare

I'm currently preparing to submit to AUTC an Ethics application for my doctoral studies. My Principal Supervisor Associate Professor Edwina Pio has advised me to consult with a Maori staff on their perspective of the Principles of The Treaty of Waitangi in relation to my thesis titled "Acculturation experiences and workplace cultural diversity dynamics: A comparative study of Chinese, Indian and Eastern European migrants* in New Zealand."

Accordingly, I would like to request your assistance in looking through the attached document (three pages in total). The first two pages provide a brief on the aim, significance and benefits of this research on multiple fronts. Page 3 specifically relates to the Principles of The Treaty of Waitangi: Partnership, Participation, and Protection.

Could you kindly provide me with your comments on how I have addressed the three Principles please? If you feel that I've covered all three Principles, simply state so in your response; if not, please provide me

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with some constructive comments, Pare. I'd appreciate that.

Thank you very much, and hope to hear from you soon.

With warm regards

Nancy McIntyre, BBus (Mgmt), MPBS (Mgmt)(Hons), MPhil (Hons)
School Manager
School of Hospitality and Tourism
Faculty of Applied Humanities
AUT University
Phone: 09-921-9640 DDI
Mobile: 021-555-896
Email: nancy.mcintyre@aut.ac.nz

Doctoral Thesis titled
"Acculturation experiences and workplace cultural diversity dynamics: A comparative study of Chinese, Indian and Eastern European migrants* in New Zealand."

**Definition of migrants. For the purposes of this research, the term migrant (singular) or migrants (plural) is/are defined as people who were born outside of New Zealand and have been granted legal rights to be in the country to live and work permanently (Duhaime, 2010), and who identify as migrants irrespective of their length of time in New Zealand. Thus, this definition includes those granted permanent residency status, and citizenship. It includes refugees, and 'second location' residents, meaning those who first migrated to another country such as Australia, and then arrive in New Zealand to take up residency and work. The definition excludes those who are on limited time permits in New Zealand such as people who have been issued limited duration work as well as study permits.*

Aim of project:

This research's primary aim is to determine the similarities and dissimilarities of migrants – Chinese, Indian and Eastern European – in terms of their acculturative and workplace experiences in New Zealand, from their individual perspective and from the perspectives of others with whom they interact, be they the line manager, or someone in a functional role or a work colleague.

On a secondary level, the proposed study aims to uncover the issues and challenges – positive or otherwise – these migrants encounter in the contexts of their workplace and social interaction dynamics. It will produce an understanding of their individual coping strategies and consequently how these affect their adaptiveness into mainstream New Zealand life. The proposed study aims to capture the migrants' journey, their attempts at adapting to a foreign culture with different societal norms, language, customs and practices. It's aim extends to developing a deeper understanding of how the Chinese, Indians and Eastern Europeans deal with workplace interpersonal dynamics in their adopted country, and whether their ethnicity and cultural orientations have any influence on the process. A by-product of this aim may unveil and consequently provide an appreciation of the range of dynamics of a diverse workforce from a New Zealand context.

In sum, a key objective of this proposed study is to elicit an informed understanding of the migrants' acculturation experiences and the various aspects of cultural diversity dynamics from an organisational context. From this informed perspective, indepth understanding and learning shall occur, benefitting primarily organisational practitioners, academics and students, policy-makers as well as migrants and indeed the general population.

Research Significance:

This proposed study is significant in that it will yield a wider spectrum of knowledge and understanding of Chinese, Indian and Eastern European migrants' acculturative experiences, insights and learning from their workplace and social interactional dynamics in their adopted country, New Zealand. Further, the proposed study shall compare and contrast the acculturative and workplace experiences so as to distinguish

the diverse cultural underpinnings and their impact on the Chinese, Indian and Eastern European migrants' experiences.

The educational content intrinsic in this proposed study has a multiple realm aiding and enriching the knowledge and understanding on issues surrounding migration, settlement, societal, political and economic dimensions. These migrants differ significantly to New Zealand's traditional migration sources such as from the United Kingdom in terms of their diverse ethnic and cultural backgrounds, different customs, practices, norms and languages.

Within the scope of organisational behaviour and given the culturally diverse backgrounds of the migrants from Asia and Eastern Europe, the proposed study has an emphasis on finding out how the Chinese, Indian and Eastern European migrants interact with their co-workers, supervisors or managers, and how these encounters and dynamics may shape their learning and behaviour. From an organisational perspective, employees are the most important resource. The findings will be utilised to assist management to optimise the benefits which a workforce comprising of diverse cultures will bring to the organisation. Chinese, Indian and Eastern European migrants will contribute a richness of cultures, skills, expertise, knowledge and experience to the workplace. An organisation which embraces cultural diversity and has in place an effective diversity management policy will be able to harness these strengths from their workforce, effectively turning them into the organisation's competitive advantage in the marketplace.

From the Chinese, Indian and Eastern European migrants' perspective, the proposed study's findings will pave the way for a better understanding and appreciation of different cultural backgrounds which underpin these migrants' behaviours, actions and reactions. A better understanding will enable management to optimise these employees' contributions to the organisation. In turn, the organisation's appreciation of the value of a workforce made up of diverse cultures, and through effective diversity management policies and practices, will promote goodwill and understanding amongst all its employees.

Additionally, the findings from this proposed study could be used to inform on social and immigration initiatives. Policy-makers in New Zealand will be interested in the outcomes and impacts of migration and settlement and their effects on social cohesion. The findings on how the Chinese, Indian and Eastern European migrants acculturate and the issues which surface in the acculturation process and how these migrants dealt with them shall be a source of knowledge, learning and understanding.

Research Participants:

One-on-one interview participants shall be adults 20 years and above, who are Chinese, Indian and Eastern European migrants in New Zealand, and who work (have worked) in an organisational setting in their adopted country.

B.7. How does the design and practice of this research implement each of the three principles of the Treaty of Waitangi (Partnership, Participation and Protection) in the relationships between the researcher and other participants?

This research, by its title 'Acculturation experiences and workplace cultural diversity dynamics: A comparative study of Chinese, Indian and Eastern European migrants in New Zealand' does not have direct dealings or involvement with Maori people. However, a principle of the Treaty of Waitangi permits immigration to occur and which forms the basis of the relationship between the First Nation and the Settler Nation as represented by the Crown. Nevertheless, the three principles of the Treaty of Waitangi, that of Partnership, Participation and Protection, will be actively applied throughout this research project as identified below.

This research involves interviewing migrants to New Zealand to obtain their individual perspective on their acculturation experiences and workplace cultural diversity dynamics in their adopted country. Such perspectives will ultimately relate to Maori culture and values which are inherent in the New Zealand culture. Although this research does not have direct dealings or involvement with Maori people as such, the supposition is that this research will further the understanding and appreciation of the cultural behaviour of different ethnicities in a New Zealand context – Chinese, Indians and Eastern Europeans migrants – peoples who live and work alongside with members of the host society. In this regard, awareness and sensitivity toward Maori culture, values and practices will be exercised throughout this research.

Partnership: To achieve the aims and objectives of this research, it requires trust and partnership between the researcher and the interview participants. Trust is an essential element for any partnership to work effectively, the absence of which will jeopardise the credibility, validity and integrity of this research. There is a partnership relationship between the researcher and the interview participants in this research. To this end, the indepth interview will be on a one-on-one basis. The researcher feels that the one-on-one method is the most appropriate as she wishes to protect the confidentiality of the individual participant as well as the integrity of the information shared by the person at the interview.

Participation: It is stressed that participants in this research will be involved strictly on a voluntary basis. At the interview, individual participant will be encouraged to reflect and share their personal experiences and thoughts surrounding the research topic.

Protection: The identities of participants will not be revealed to other participants. Pseudonyms will be used when writing up the research paper. Each participant's background and cultural identity will be respected. At the start of each interview, participants are informed that they are not expected to reveal emotionally sensitive or embarrassing details of themselves or of others in their narratives, and that they have every right to terminate the interview at any time as soon as they feel uncomfortable in any way about sharing their thoughts and experiences surrounding the research topic. The privacy of all participants will be strictly observed and respected by the researcher.

Does this research target Maori participants?

No.

Appendix I

Confirmation of Consultation A Sample

From: Elena Calude <ecalude@gmail.com>
To: Nancy McIntyre <nancy.mcintyre@aut.ac.nz>
Date: 9:04 p.m. Tuesday, 24 August 2010
Subject: Re: Ethics Application

Dear Nancy,
Congratulations on your PhD progress.
I acknowledge that we have discussed about your qualitative study on 'Acculturation experiences and workplace cultural diversity dynamics: A comparative study of Chinese, Indian and Eastern European migrants in New Zealand'.

I support your proposed methodology that includes the options of interviewing (i) a manager in a previous organisation; (ii) a work colleague who has no reporting relationship between the interview participant and him/her.

With best wishes for your very interesting research project,
Elena

Dr. Elena Calude
Institute of Information and Mathematical Sciences, Massey University at Albany,
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APPENDIX J: INTERVIEW PARTICIPANTS PROFILE – INTERVIEWED IN 2011

Chinese

Ethnicity	Male/ Female	Age Band	Arrive NZ	Date of Interview	Migrant Participant Psydonym	Manager Psydonym	Date of Interview
Chinese, China	Female	36-50	Feb 1992	14 Jan 2011	Felicity		
Chinese, HK	Female	36-50	Dec 84-89; from 2000.	20 Jan 2011	Jackie		
Chinese, China	Female	36-50	Feb 1998	04 Feb 2011	Wendy		
Chinese, China	Female	36-50	Nov 1986	16 May 2011	Sandy		
Chinese, China	Female	20-35	Apr 2003	9 May 2011	Debbie		
Chinese, Malaysia	Male	51-65	Apr 2002	12 Aug 2011	Victor		
Chinese, China	Male	20-35	Feb 2002	24 May 2011	Jett	Harry	06 July 2011
Chinese, Malaysia	Male	36-50	Oct 2005	29 Mar 2011	Francis		
Chinese, Vietnam	Male	20-35	Mar 1980	06 April 2011	Travis	Oliver	13 May 2011
Chinese, China	Male	36-50	Feb 1989	27 April 2011	Patrick	Lisa	17 May 2011

Indian

Ethnicity	Male/ Female	Age Band	Arrive NZ	Date of Interview	Migrant Participant Psydonym	Manager Psydonym	Date of Interview
Indian, India	Female	36-50	Mar 1999	26 Jan 2011	Karen		
Indian, India	Female	20-35	Apr 2007	03 Feb 2011	Brenda	Felicia	15 April 2011
Indian, India	Female	36-50	Mar 2003	25 Feb 2011	Suzie	Nadia	30 Mar 2011
Indian, Fiji	Female	36-50	Dec 1995	01 April 2011	Cindy		
Indian, India	Female	36-50	Sep 1999	07 July 2011	Annette		
Indian, Maldives	Male	36-50	Oct 2001	23 Mar 2011	Richard		
Indian, India	Male	20-35	July 2000	28 May 2011	Trent	Harry	06 July 2011
Indian, Sri Lanka	Male	20-35	Dec 2001	27 June 2011	Nicholas	Harry	06 July 2011
Indian, India	Male	36-50	Mar 2001	01 Aug 2011	Grant		
Indian, India	Male	36-50	June 2001	14 Mar 2011	Michael	Jenny	07 Apr 2011

Eastern European

Ethnicity	Male/ Female	Age Band	Arrive NZ	Date of Interview	Migrant Participant Psydonym	Manager Psydonym	Date of Interview
EE, Romania	Female	51-65	Dec 1992	19 Jan 2011	Eileen	Philip	18 Aug 2011
EE, Romania	Female	36-50	1994	16 March	Anna		
EE, Hungary	Female	36-50	Aug 2001	08 Mar 2011	Cecilia		
EE, Romania	Female	51-65	1994	02 Mar 2011	Theresa		
EE, Croatia	Female	51-65	Mar 1994	29 April 2011	Irene		
EE, Croatia	Male	20-35	Nov 1990	17 Aug 2011	Andy		
EE, Hungary	Male	36-50	Nov 2005	27 May 2011	Nigel		
EE, Romania	Male	51-65	Dec 1992	02 Feb 2011	David		
EE, Hungary	Male	20-35	Sep 2008	30 May 2011	Freddy	Robin	28 Aug 2011
EE, Yugoslavia	Male	36-50	Jan 1997	26 July 2011	Nick	Brad	03 Nov 2011

Appendix K



MEMORANDUM

Auckland University of Technology Ethics Committee (AUTEC)

To: Edwina Pio
From: **Madeline Banda** Executive Secretary, AUTEC
Date: 23 December 2010
Subject: Ethics Application Number 10/232 **Acculturation experiences and workplace cultural diversity dynamics: a comparative study of Chinese, Indian and Eastern European migrants in New Zealand.**

Dear Edwina

Thank you for providing written evidence as requested. I am pleased to advise that it satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTEC) at their meeting on 11 October 2010 and that I have approved your ethics application. This delegated approval is made in accordance with section 5.3.2.3 of AUTEC's *Applying for Ethics Approval: Guidelines and Procedures* and is subject to endorsement at AUTEC's meeting on 24 January 2011.

Your ethics application is approved for a period of three years until 23 December 2013.

I advise that as part of the ethics approval process, you are required to submit the following to AUTEC:

- A brief annual progress report using form EA2, which is available online through <http://www.aut.ac.nz/research/research-ethics/ethics>. When necessary this form may also be used to request an extension of the approval at least one month prior to its expiry on 23 December 2013;
- A brief report on the status of the project using form EA3, which is available online through <http://www.aut.ac.nz/research/research-ethics/ethics>. This report is to be submitted either when the approval expires on 23 December 2013 or on completion of the project, whichever comes sooner;

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

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

When communicating with us about this application, we ask that you use the application number and study title to enable us to provide you with prompt service. Should you have any further enquiries regarding this matter, you are welcome to contact Charles Grinter, Ethics Coordinator, by email at ethics@aut.ac.nz or by telephone on 921 9999 at extension 8860.

On behalf of the AUTEC and myself, I wish you success with your research and look forward to reading about it in your reports.

Yours sincerely

A handwritten signature in black ink, appearing to read 'Madeline Banda'.

Madeline Banda
Executive Secretary
Auckland University of Technology Ethics Committee

Cc: Nancy Chee Fun McIntyre nancy.mcintyre@aut.ac.nz

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