Migrants' acculturation experiences and Multicultural Tauranga's settlement support

Date of submission: 24th October 2015

Submitted to:

Multicultural Tauranga

Ms. Margarete Kraemer

Dr. Shirley Worland

Submitted by:

Ms. Tanniti Wangsapan

152481: Cooperative Studies

B.A. in Social Science International Program

Faculty of Social Science, Chiang Mai University

1st Semester / 2015

Acknowledgements

First and foremost, I would like to express my gratitude to my host organisation, Multicultural Tauranga (officially registered as Tauranga Regional Multicultural Council Inc.) for accepting me as an intern and giving me the opportunity to work there and meet with many wonderful people. In particular my supervisor, Ms. Margarete Kraemer, greatly helped me to gradually develop and grow personally throughout my internship. Attributing the work that I have achieved solely to myself would not be justified. I am very thankful to Ms. Margarete Kraemer and Mrs. Janet Smith, who provided me with ongoing guidance and encouragement during my internship.

I would like to further express my gratitude to Dr. Shirley Worland for her assistance and kindness in finding me this placement - far away from Thailand and just about impossible to get without her help.

Lastly, I found it a great privilege to be able to work with all the staff members and volunteers at Multicultural Tauranga.

I also sincerely thank all the people I met in New Zealand who contributed to the successful process of the video projects and ultimately made my internship a highly positive experience.

Abstract

This report forms part of my Cooperative Studies and was written after a three-month internship at Multicultural Tauranga, New Zealand. It comprises of my personal experiences in New Zealand and includes some of the stories of my interviewees on settling in New Zealand with support from the social service agency Multicultural Tauranga. It reflects these migrants' experiences with the complex dynamics of the post-migration process. The stage of acculturation plays a crucial role in the settling process: adapting to a new environment and new culture, which eventually leads to culture change. All participants of the video project experienced obstacles in their settlement process, as all new migrants do. However, some people are able to cope better and faster, especially those who use social service support services and realise that they have to take action themselves by going out and getting involved in the New Zealand community.

Table of Contents

Chapter 1: Introduction

This report, which comprises of four sections, is a result of my internship at Multicultural Tauranga (Tauranga Regional Multicultural Council Inc.), New Zealand, from 14th May 2015 to 14th August 2015 as part of my Cooperative Studies. The introduction and part of section one cover some background on New Zealand, Tauranga City and Multicultural Tauranga. Section two provides a critical analysis of the organisation and my role and responsibilities as an intern as well as a SWOT analysis of Multicultural Tauranga. Section three focuses on migrants' experiences in New Zealand based on the video projects carried out during my internship by providing an analysis of the stories of the video participants. The primary aim of the video projects was to learn about immigrants' experiences in settling in New Zealand, especially in the Bay of Plenty region. Secondary goals were to disseminate these migrants' experiences to other migrants by publishing the videos, to promote Multicultural Tauranga's range of settlement services, and to get more people involved with the organisation.

1.1 Background on New Zealand

New Zealand is an island country in the South Pacific Ocean. With only 4.6 million people its population is quite small (Statistics New Zealand, 2015). New Zealand's demographic make-up is diverse: European 74 percent, Maori 14.9 percent, Pacific peoples 7.4 percent, Asian 11.8 percent, Middle Eastern, Latin American, African 1.2 percent and other ethnicities 1.7 percent, as per most recent census figures. The majority of New Zealand's population is of European descent. Auckland, the largest city in New Zealand, is the most ethnically diverse in the country and has the largest Polynesian population of any city in the world (Statistics New Zealand, 2013).

New Zealand's official languages are English, Maori and New Zealand Sign Language, with English being the predominant one. The English pronunciation is different from other English variants, which often poses difficulties for Non-New Zealanders. The Maori language has begun to decline due to the influence of English as the main language. However, it is still the language spoken at home by many Maori people. Parents and elders pass it on to their children. Many of New Zealand road,

street and city names are also borrowed from Maori language (Ministry for Culture and Heritage, 2015).

New Zealand has a reputation for farming expertise and ranks at the top among the world leaders in the agricultural industry. The dairy industry is the country's biggest export earner, with sheep and cattle farming the primary source of income. Horticulture is also common, such as fruit orchards, as well as forestry and logging (New Zealand Trade and Enterprise, n.d.).

The country also provides a special quota to Pacific Islanders, i.e. citizens of Samoa, Tonga, Kiribati, Tuvalu and Fiji. This Pacific Access Category quota was initially announced in 2001. The press release by former Minister of Immigration Phil Goff states: "New Zealand has a special relationship with our Pacific neighbours and although limited, the scheme will assist these small nations." (Dalziel, 2001). In early 2015, the year's Samoan Quota and Pacific Access Category were opened for registration; these special quotas were closed at the time of writing this report. In 2015 New Zealand immigration accepted 1,100 citizens from Samoa, 250 from Tonga, 250 from Fiji, 75 from Kiribati and 75 from Tuvalu (Immigration New Zealand, 2015). In recent years the climate change has been affecting Pacific nations, especially those five mentioned. Migration and climate change are interrelated: the rising sea level wipes out Pacific Islanders' lands; coastal erosion, surface flooding and saltwater intrusion into soil and groundwater further aggravate the situation (Warne, 2015). There are also economic pull factors, such as better job opportunities, that make Pacific Islanders move to New Zealand, especially as since after WWII New Zealand and Pacific countries have developed close links (Fraenkel, 2015).

Over time, migrants to New Zealand have come from increasingly diverse countries and backgrounds. The country has a reputation for being a friendly, welcoming, safe and secure destination and a healthy country to raise children. Therefore, both push and pull factors lead people to migrate to New Zealand.

1.2 Background on Tauranga

Tauranga is situated in the Bay of Plenty in the North Island of New Zealnd. It is the heart of the Bay of Plenty. The city is developing rapidly and is an important economic and social hub. Tauranga city is influenced by the influx of immigrants as well as people moving from other big cities, especially from Auckland. This trend has changed the demographic make-up of the city and the region by increasing the ethnic mix in the area. The Bay of Plenty's economy is characterised by primary industries. The region's economy is export oriented and produces food for the sub-region while the city's economy focuses on retail, manufacturing and the provision of health and social services. Tauranga also has the country's largest port in terms of total cargo volume. Horticulture, agriculture, tourism, marine and the food sector form the basis of the sub-region's economy. Recently, the rapid population growth and accompanying economic development have been driving a strong construction demand and activity paired with employment opportunities (Tauranga City Council, 2010). Due to its economic growth the region attracts a growing number of people, both New Zealanders and foreign immigrants, to settle in Tauranga or the Western Bay of Plenty.

In 2013 the resident population of Tauranga City was 114,789 people, or 2.7 percent of New Zealand's population (Statistics New Zealand, 2013). Over time Tauranga City has seen a change in diversity of ethnic groups in its population. Most recent figures show that 83.5 percent of people in Tauranga City belong to the European ethnic group. 17.1 percent of identify as Maori, followed by 5.6 percent of Asian background. Pacific peoples stand at 2.4 percent, and 0.7 percent belong to Middle Eastern, Latin American and African ethnicities. The 2013 ethnic groups census includes figures of people who stated each ethnic group to which they felt they belonged. Where a person identified with more than one ethnic group, they have been counted in each applicable group. As a result percentages did not add up to a hundred (Statistics New Zealand, 2013).

1.3 Background to Multicultural Tauranga

Multicultural Tauranga, officially registered as Tauranga Regional Multicultural Council (TRMC), is affiliated to the New Zealand Federation of Multicultural Councils. It is a charitable, not-for-profit community organisation managed by an elected Executive Committee and a General Committee. The centre operates from leased premises in the city-owned Historic Village. Multicultural Tauranga's activities are run by a committed group of volunteers who share the desire to promote and protect the interests of ethnic groups which make-up New Zealand's multicultural society (Multicultural Tauranga, 2014).

1.3.1 Aims and objectives of the organisation

- To promote multiculturalism by protecting the interests of many different ethnic groups which make New Zealand a multicultural society.
- To facilitate consultation between national and local Government agencies and ethnic groups in Tauranga City.
- To provide a forum for ethnic groups to share experiences and friendships.
- To foster mutual support among ethnic groups to deal with issues and to speak with one voice.
- To protect democratic rights for ethnic groups to participate in decisions which affect them.
- To build multicultural identity by enabling ethnic groups to openly express their commitment to New Zealand while at the same time protecting their ethnic heritage and identity.
- To raise consciousness among ethnic groups of the special status of the Maori people as tangata whenua and their special rights under Treaty of Waitangi. (Multicultural Tauranga, 2014).

1.3.2 Summary of Multicultural Tauranga's activities

Multicultural Tauranga provides a range of services to support migrants. There are two main strands of services and activities. One strand is settlement services:

- English conversation classes – Free English classes every Tuesday and Thursday during school term, taught by volunteer native speakers.
- Justice of the Peace clinics – Free services such as certifying copies, witnessing a signature on a document, completing an affidavit or a declaration.
- Immigration advice – Free initial consultation by appointment, provided by a licensed immigration adviser.
- Legal advice – Free initial legal advice by appointment, provided by a qualified lawyer from Tauranga law firm.
- Bay of Plenty Interpreting service BOPIS – Translation and interpreting services that incur a fee.

The other strand is providing opportunities for social interaction to counteract isolation and loneliness of migrants as well as locals who have an interest in intercultural exchange:

- The Newcomers Network group, also known as 'The Cookie and Coffee Club', meets at the centre on every Wednesday morning, giving people a low-threshold opportunity to socialise, make new friends among migrants and locals, and practice their English.
- Multicultural Festival – An annual event to share customs and cultures between ethnic people who live in Tauranga and locals. There is a Parade of Nations, authentic ethnic food on sale, cultural performances, dance workshops and more.
- Living in Harmony – Monthly events at which one ethnic group is given a platform to present themselves in whatever way they want.
- Ethkick – A five-a-side soccer match played by different local ethnic groups.
- Cooperation with the Women's International Network Group (WING) – Informal get-togethers once a month in private homes for women.
(Multicultural Tauranga, 2014).

Chapter 2: Critical analysis

This section covers my personal analysis of Multicultural Tauranga and the learning statement, i.e. an analysis of my role and responsibilities as well as my performance at the organisation.

2.1 SWOT analysis of Multicultural Tauranga

This SWOT analysis reflects my personal, subjective, external perspective of the organisation's performance. While, after only three months, it can be no more than a snapshot impression, I hope might benefit the organisation in some way.

Strengths	Weaknesses
❖ Provides sought-after settlement services for migrants, most notably free English classes and Newcomers Network group meetings. ❖ Provides great opportunities for both locals and migrants to get to learn about each other, their customs and culture. ❖ Employs a suitable coordinator who is recognised and highly appreciated by all people who have contact with Multicultural Tauranga. ❖ Is run by committed volunteers from a variety of ethnic backgrounds, which creates a real multicultural atmosphere. ❖ Religious affiliations play no role.	❖ Limited space to disseminate and put into practice new ideas and services that the organisation has but is unable to initiate. ❖ Limited number of members and of people who join as new members, i.e. lack of people to spread the workload. ❖ Lack of young blood among volunteers, as it is difficult to recruit new volunteers in general and young ones in particular. ❖ No quarterly goals that would help measure performance, set goals and drive the organisation forward. ❖ Lack of suitably qualified volunteers in some areas to ensure services are delivered in a professional way.
Opportunities	**Threats**
❖ Gain recognition from government offices. ❖ Extend service range by including new support measures, especially those for which the need has already been identified. ❖ Reinforce positive attitudes towards migrants and effect behavioural change in locals towards migrants.	❖ No ongoing funding, hence no possibility to plan long term. ❖ Limited finance/ equipment/ materials/ staffing (only two part-time employees) to operate and implement activities and projects. ❖ Future of the Historic Village is under review. Visitor numbers are low, which could affect the number of people who might consider joining the organisation. Low visibility, no foot traffic.

2.2 Intern's analysis of the role of Multicultural Tauranga

Immigrants struggle in many ways during their settlement process, and it differs widely how individuals express their problems. Following are some examples of the challenges migrants face.

Firstly, they have difficulties speaking and learning English, or even finding places to learn English. If a person does not hold a resident visa, the fees for English classes are very high. Secondly, schooling of immigrant children is associated with problems, at least initially. Many children and youth find it hard to study and make new friends in a new, unfamiliar culture. Thirdly, there is culture confusion. It is usually non-European immigrants who struggle most to understand the New Zealand culture, the country's ways of life, and its rules and regulations. Lastly, slotting into social life is hard for new migrants. Especially making friends with local people is difficult due to all the above-mentioned obstacles, i.e. mainly language and culture barriers.

These are some of the recurring themes which stand out as obstacles that New Zealand immigrants have to deal with and that were mentioned to me during the video projects. They were expressed in interviews with people who are members of Multicultural Tauranga or associated with the organisation in some other way. All of these difficulties can result in depression and mental illness, which in turn could lead to other severe problems in life. Because the organisation understands the immigrants' difficulties, it provides a range of support services as mentioned in section 1.3.2.

The general approach of Multicultural Tauranga and also the New Zealand government is acculturation, not assimilation of migrants. The organisation's mission is: "We provide services to help migrants settle successfully, and promote cultural diversity and harmony within our community." In providing services or referring migrants to existing government and non-government support agencies, and by facilitating consultation there is no attempt at forcing migrants to become Kiwis and dissociating themselves from their heritage. On the contrary: the aim is integration by encouraging them to preserve their culture along with adopting New Zealand's culture. Moreover, in joining Multicultural Tauranga participants also get to know people from the same source countries. In this way they can join existing ethnic community groups in Tauranga and draw on support from fellow countrymen and women who have

successfully gone through the settlement process and are able to provide informal support.

Therefore, the role of Multicultural Tauranga can be analysed at a micro, meso and macro level.

At a micro level, the organisation's activities and support services, such as the Newcomers Network group, English conversation classes or Justice of the Peace clinics, support and empower the individual migrant to express him- or herself in public, whether to neighbours, other local people, or even within the family, and therefore to participate in their new environment.

At a meso level, Multicultural Tauranga plays a significant role as a link because the organisation has good relationships with other institutions and communities. One of the aims of the organisation is to promote a multicultural identity. It enables other ethnic communities in Tauranga to come together and express their commitment to New Zealand, and also to raise cultural consciousness among ethnic groups. Multicultural Tauranga facilitates relationships among ethnic communities and helps to create networks through activities such as Living in Harmony evenings that foster a sense of pride and identity. It provides a platform for ethnic communities to share their culture with New Zealanders and other ethnic groups in the Tauranga region. This also has potential to bring about a certain level of awareness of migrants' responsibility to contribute and participate, and to promote relationship building between national and local Government agencies and ethnic groups in Tauranga City.

At a macro level, Multicultural Tauranga is one of 20 Regional Multicultural Councils throughout New Zealand, which come under the umbrella of the New Zealand Federation of Multicultural Councils. As such it plays a crucial role regionally and also nationally. Multicultural Tauranga's role helps the government to improve its ability to provide sought-after public services to migrants. Moreover, it also helps to create the reputation of New Zealand as a multicultural country that extends a warm welcome to all newcomers.

2.3 Intern's experiences, role and responsibilities at Multicultural Tauranga

This internship made me face the challenge of many first-time experiences: my first internship; my first assignment to shoot videos all by myself and use Adobe After effects for the post-production of the footage; my first travels by bus in New Zealand. It was also the first time I had an opportunity to meet many wonderful people from various countries who live in New Zealand.

Going to a work place for the very first time would be nerve-wracking for anybody, no matter what job position. It certainly was for me. Besides, this was the first time I worked for an organisation in an environment that was very different from Thailand. There is a huge contrast between New Zealand and Thailand with regard to the atmosphere in both the work place and the general way of life. However, this difference kept me always excited and enthusiastic to go to work for the entire three months. As I was adapting I became increasingly familiar, day by day, with my work, co-workers and the environment in Tauranga. This process happened unconsciously.

I had been informed of my responsibilities before I arrived in New Zealand. I knew that my task would be to produce videos which aim to promote cultural harmony, diversity and, importantly, to promote Multicultural Tauranga to various migrant target groups, including younger people. With the help of my mentor, Ms. Margarete Kraemer, I produced four videos which are now available on YouTube and also on Multicultural Tauranga's website.

At the beginning of my internship I was given the concept of the first video, which was subsequently split into two video clips. It required interviewing migrants from different countries about their experiences on settling in Tauranga and how Multicultural Tauranga helped them cope with the challenges of their settlement journey. First I had to search for suitable participants who were involved with Multicultural Tauranga. Therefore, I joined the English classes and the Newcomers Network/Cookie and Coffee Club to observe and get to know people.

A migrant myself, I got along very well with everybody because both they and I understood the situation migrants are faced with. Most people who attended the

English classes and the Cookie and Coffee Club, which is also open to New Zealanders, came from various countries. I managed to recruit the required number of interviewees from participants of these two groups. Their diversity reflected an acceptable ethnic mix but unfortunately not a 50/50 gender ratio; men proved extremely difficult to recruit. In addition to that, after reviewing the footage it turned out that one man's contributions were not usable for the video project. Hence, in the end there was a 1:3 gender imbalance. After recruiting the appropriate number of people I started filming, having first ensured all interviewees' consent had been properly documented on a form in order to avoid any legal or ethical issues.

As it was the first video shoot I had to do all by myself, I experienced some unexpected problems and had to deal with failure. However, this helped me to develop problem-solving skills in a real-world situation. Furthermore, there were major, unexpected technical glitches that occurred during the editing of my first and second video. The software I used stopped working, and there was nobody who could help me. I tried many solutions to fix the problem; it took me three weeks to sort it out.

During the time I was producing my first and second video, *Emotional Rollercoasters, Part 1 and 2*, I was also given the opportunity to help organise events, such as a Living in Harmony evening, the organisation's 2015 Annual General Meeting and a Volunteer Awards Night. Additionally, it was my responsibility to take photos at the above-mentioned events and of a number of people. A selection of these photos was then published on Multicultural Tauranga's website. I was also given the opportunity to help design event posters and other props for each event.

For the third video project the concept initially came from Ms. Margarete. The aim of this video was to attract new members by providing more comprehensive testimonials from migrants who speak from the heart. The title, *Square Pegs*, and the visual theme of this video play on the idiom "a square peg in a round hole". It describes an individual who does not fit, for example into a niche in a particular society. The video explores interviewees' settlement stories of their ups and downs; how the interviewees have dealt with their settlement process; how they were perceived by the local people; how they eventually found their feet; and, importantly, how Multicultural Tauranga helped them in the process.

In the process I contributed ideas for graphic design and did most of the content editing on my own. The quality of the third video is better than that of the first and second simply because the more I practiced, the better the results turned out. I am quite happy with the third video.

Initially, Ms. Margarete and I had planned to have four interviewees. However, unfortunately things did not go as we had expected. We had to discard one Pacific Islander's contributions for factors I had no control over. Yet, while our third video only features three interviewees, it offers quality statements and helpful stories that could be of advantages to the target viewers. Thus quality makes up for quantity.

The idea for a fourth video, *Cultural ConFusion*, came into my mind accidentally, and it happened at a very late point as I was nearing the end of my internship. I was inspired to another video after talking with my teenage brother. I discovered what a hard time he had had initially when he told me about his experiences at school; after all school is the biggest part in a youth's life. In the very first days at school he found it quite hard to learn all subjects in English. He also found it difficult to make new friends. He was mistaken for a Chinese because of his appearance and skin colour. He used to be bullied by some of his schoolmates because he was different, for example because of his accent and Asian look. However, after his schoolmates really got to know him, they accepted him the way he is. He is no longer bullied. This was the trigger for the last video.

In conclusion, during my internship I learned a lot about myself and other people, about other cultures and other ways of doing things. I benefited greatly: from the valuable experience my mentor, Ms. Margarete, shared with me; from the feedback from interviewees of the video projects; and also from the contact with all the people I met. I learned about New Zealand culture, other cultures from the people I met, and also from observing. I also realised my key weakness was that I did not perform well when asking interviewees questions. Sometimes I worded them too broadly, which resulted in people not understanding my point and my not getting any usable answer in return.

With regard to the external benefits of my internship I think that the videos will be helpful to migrants as well as local people. Migrants who have not joined Multicultural Tauranga in order to learn about each other, talk about their experiences and make new friends with people who face a similar situation will find heartfelt, honest and emotional testimonials in the videos. They may feel encouraged to join and share their sufferings and worries with one another. Local New Zealanders who watch the videos can learn more about the obstacles migrants face, and they will better understand what migrants go through as they settle.

Chapter 3: Migrants' experiences in New Zealand based on the video projects

Migration after WWII has led to a growing cultural diversity globally, accompanied by the formation of new ethnic groups in many countries (Castles, Stephen and Miller, 2009). Globalisation also impacts on migration or, in other words, the flow of migration is the outcome of a globalisation process. The structural inequalities in the global economy will remain and continue to cause migration in the future. Economic growth, growth of the financial sector, and the increase of technology industries and services all affect a rise of migration (Koser, 2007).

Obviously, migration has always played a major role world-wide. However, nowadays the intensity and frequency of cross-border mobility is much higher than in previous centuries. This is the consequence of diverse pull and push factors, combined with technological development. These large-scale movements are changing the composition of societies in the sending and receiving countries, and result in some key challenges today. The reasons for migration range across a spectrum from those who are pushed from their homeland by circumstances to those who choose to migrate in search of better opportunities for themselves and their children.

There are some common push and pull factors in different regions that cause people to migrate. Typical push factors are: poverty; lack of public and/or social services; compromised safety; insecurity and instability; economic reasons; environmental disasters; and war. Typical pull factors are: better job opportunities, i.e. people trying to get out of poverty by seeking better chances to earn an income they

can live on; better public/social services; better safety in countries with less crime; political stability; and a lower risk of natural hazards.

Having left their country of origin people eventually find themselves in the process of post-migration once they have settled in one particular place and need to deal with adaptation to their new social environment. Migrants use different strategies to adapt to a different culture and to cope with obstacles in their new environment. This goes for all migrants, no matter where they come from and which host country they resettle in.

New Zealand immigrants are lucky to have access to such a good range of social services to support their post-migration process, including the Multicultural Councils. These are located in all regions of the country, with Multicultural Tauranga being one of the social services that are available in the Western Bay of Plenty region. Their social support can provide a buffer against stress whilst enhancing the coping strategies of the individual in dealing with potentially harmful situations, which can lead to mental health issues, such as anxiety, stress or depression.

Once I talked with Mrs. Janet Smith, the centre coordinator of my host organisation, who shared with me a story of a migrant who did not access any social support service. That person was overwhelmed with problems during her settling-in and committed suicide. This illustrates the importance of social support as provided by the Multicultural Councils and other organisation that reach out, listen and help migrants to get involved. Their services can help immigrants to adapt to their new environment and culture, whether by connecting them with other support services, local people or other migrants; by providing opportunities to acknowledge the local culture; or getting them to socialise with other people in whatever way that helps. Last but not least providing such services is also beneficial to New Zealand because the country is one of those that regard immigration as an important part of its policies essential for economic development.

The structure of the following chapter first establishes the process and underpinning theory that guides the adaptation and acculturation of migrants and also local people. The second section looks at Immigration New Zealand's settlement

curve, which explains what new migrants go through as they navigate the settlement stages. The third section focuses on some aspects of individual immigration experiences, all of which are based on perceptions and experiences stated by the interviewees and quoted verbatim. The fourth section covers the obstacles migrants face, while the last part covers how the interviewees fight to fit in New Zealand.

3.1 John W. Berry's acculturation theory

If we have more than one place we call home, how can people adjust to their communities? The experience of moving from one cultural environment to another can produce problems in adjusting to the new environment. Sometimes this leads to conflict between cultures and ultimately to segregation. It can also result in harmony in a person when the individual is able deal with cultural differences. Hence, acculturation is an ideal state in a theory that aims to explain the process of adaptation of people between two or more environments.

Acculturation is the dual process of cultural and psychological change that takes places as a result of contact between two or more culture groups and their individual members (Berry, 2005). Berry identified the main issues relating to groups who migrate and settle in a culture different to their own. The process starts with behavioural choices migrants make ranging from contact and participation at one end of the spectrum to cultural maintenance on the other, i.e. choices in adopting different acculturation attitudes. Finally, the settling-in process develops to a stage of behavioral shifts that characterise the cultural identity of a person.

Berry (2005) identifies four different strategies individuals may use to achieve acculturation. When non-dominant ethno-cultural groups do not wish to maintain their cultural identity and seek daily interaction with other cultures, assimilation is the emphasised strategy. In contrast, when non-dominant ethno-cultural individuals place a value on holding on to their original culture and at the same time wish to avoid interaction with others, separation is the chosen alternative. When there is an interest in both maintaining one's original culture and interacting with other groups in daily life, integration is the favoured option. In this case, some degree of cultural integrity is

maintained while, at the same time, the individual as a member of a cultural group seeks to participate as an integral part in the larger social network. Finally, when there is little possibility or interest in cultural maintenance (often for reasons of exclusion or discrimination) marginalisation results (Berry & Sam, 2013).

Acculturation can be defined as culture change when there is a conjunction of two or more autonomous cultural systems. Therefore, acculturation is seen as one aspect of the broader concept of social change. I use this concept to explore how the interviewees adapt to life in New Zealand - a country with a very diverse demography that accepts cultural pluralism resulting from immigration and takes action to support the continuation of cultural diversity.

3.2 Immigration New Zealand's settlement curve

As shown in the information on New Zealand and Tauranga provided in section one there is a lot of internal and external migration to Tauranga city. Therefore, the settlement curve, a graph developed by government agency Immigration New Zealand, applies to all migrants' settlement stages. All go through these highs and lows, albeit in different intensities and time frames.
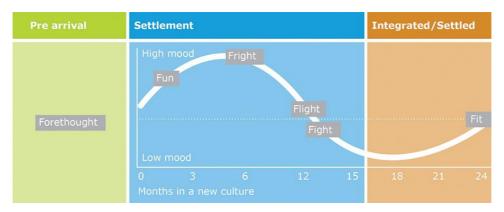

Figure 1: The Settlement Curve (Source: Immigration New Zealand, 2015).

Fun: when migrants first arrive into a new country, exploring new places and meeting new people is fun and interesting. The excitement with the move to a new life in a new country brings the migrants' mood to a high, positive level.

19

Fright: when migrants start to realise that they are living in a different country. Emotions of missing, loss and grief occur, whether it is missing home, the familiarity of culture or environment. Faced with some bad experience, small or large, this can trigger dissatisfaction and negative feelings.

Flight: the stage at which migrants can have second thoughts. They may want to go home or actually leave.

Fight: migrants decide to battle with negative feelings and make the most of the opportunities available.

Fit: migrants start to adjust to their new life, feeling 'settled'. The time it takes to feel 'settled' can vary for each individual; some achieve this faster than others (Immigration New Zealand, 2015).

Most experiences the interviewees in all four videos project shared with me match this settlement curve. Both highs and lows in emotions were reported. Ms. Margarete and I also used this curve as a concept element for the third video project.

The following sections of this chapter explore the interviewees' experiences of setting in New Zealand, giving voice to their stories and experiences. All interviewees had different strategies to cope in these stages, as some examples in the later parts of the chapter show.

3.3 Immigrants' initial perspective on settling in New Zealand

This section addresses some key initial experiences of settling in New Zealand, particularly in Tauranga, of some of the interviewees. I have taken quotes from three interviewees' stories from the first and the second video, *Emotional Rollercoasters part 1 and 2*. The concept and title Ms. Margarete and I have chosen for these two videos reflect our own experiences, observations of other migrants and their stated experiences: that there are so many emotions, both positive and negative, involved in the journey of settling in a new country.

I have also taken a part of an interviewee's perspective in settling in New Zealand from the third video project, *Square Pegs*.

Youngjoo Kim from South Korea: *"When I first arrive in New Zealand, I felt excited because this is the first country that I live in abroad for long time. But when time goes by, the embarrassing thing happened, as the culture and the system in New Zealand are quite different from Korea. For example, driving a car, the driving system is opposite to Korea, which makes me confused every time."* - Emotional Rollercoasters - Part 1

Sarah Errico from France: When Sarah first arrived in New Zealand, she *"felt really excited because it was a new country, new culture, new food, new friends, everything was really new. We were really excited that there are so many things to discover. My partner found a job in the Bay of Plenty but we had never been here before so it was a little bit scary because I felt a little bit lonely, but it was really exciting."* - Emotional Rollercoasters - Part 1

Avinash Kaur from India: *"I arrived New Zealand in May 2014. Here was a little bit cold. I was surprised because in India there was the summer time and here was the winter time. The way of eating, culture, way of living, style, standard, clothing and the routine were very different for me. I was so scary but excited too."* - Emotional Rollercoasters - Part 2

Maria Burns from the Philippines: *"I moved to New Zealand because I thought it was a lovely country to live in, less population and less pollution, I suppose. Besides, I wanted to further my study. When I moved to New Zealand, the first two years was hard, especially, living on your own."* – Square Pegs

From the above statements it becomes clear that these migrants faced a lot of cultural and environmental differences. They went through the early stages of the settlement curve. Their experiences are similar to those of my other interviewees. Although at this point none of the new migrants displayed a clear sense of culture maintenance or culture change, this choice presents itself much clearer in section 3.5 Fighting to fit in a new country.

3.4 Obstacles faced by immigrants

The obstacles to settling in New Zealand that I commonly found in the answers from interviewees are: prejudice against migrants; the language barrier; problems finding a job; discrimination based on looking or speaking different; and misunderstandings about other cultures as well as the New Zealand way of living and its rules and systems.

Following are quotes from the third and fourth video in which the interviewees pointed out key issues and obstacles to their settling-in process.

Trish Baars from South Africa: "*When I first arrived in New Zealand in Christchurch, the changes were immense. Although I am English-speaking and New Zealand is also an English-speaking country I thought it would be quite easy, but South African English and Kiwi English are quite different. And there are different cultures, the ways of doing things. Because I had come here to be with a man, I did not meet any other South African people and I felt very isolated. I felt very dependent because I have been a single mom for twenty years and owned my own home. I had left all of it behind. I left my children and I felt very lost, very lonely, very left out, isolated, and nobody understood me. Definitely, like a square peg in a round hole. I just did not fit anywhere in. Trying to find employment was very difficult as well because I did not have residency at that stage.*

Further, the people that I met at work were not very kind. I had a bad experience at the work place." – Square Pegs

Jong-il Park from South Korea: *"We started our internet cafe business here four years ago. At the first time, it was very hard to run our business because my wife and me cannot speak English fluently. Therefore, we needed to go to free English classes. I realised that travelling and living in New Zealand are quite different. My customers were New Zealander and holiday workers, and the travellers. I could understand holiday workers and the travellers but not Kiwis. However, the old Kiwis can understand the foreigners, but my business there were a lot of young guys came to play game and they do not have the understanding of the foreigners. That was very difficult at that time. Sometimes, we do not understand what they want and they think that we have some problems because we cannot speak English."* – Square Pegs

Maria Burns from the Philippines: *"My first year in New Zealand, people were laughing at the way I talk, probably because of my accent. But I thought it was the way I was brought up. You cannot really get rid of the accent. Meanwhile, the New Zealanders got the accent too. So we have to actually live with it, isn't it? Another thing to is that I find the older people very friendly here. I get along well with them but not the younger ones. Once we were walking along the street and then a car with a lot of teenagers shout at us. I felt a bit scared at that time. I faced only one time anyway, the rest of the Kiwis are lovely people."* – Square Pegs

Edd Pipitunge from the Philippines: *"The language barrier, it was extremely hard to get over, really. Coming here not knowing a thing of English. However, ESOL (English for Speakers of Other Languages) helped a lot. There was also hardship. Some of*

the friends I made came from the funny story. They used to bully me but we finally became good mates." - Cultural ConFusion - Teenage New Zealand migrants on getting accepted.

In summary, I found that the interviewees addressed a lot of common issues. The same or similar problems were also mentioned to me by many other migrants I met in New Zealand. Although I did not include all of them in my videos, I had a chance to discuss the obstacles in settling in New Zealand with them.

As the above interviewees pointed out, the language barrier is a major problem to all migrants, even if they speak English fluently but have a different accent. Besides, language is associated with a person's culture. People perceive and interpret communication according to their own cultural viewpoint and standards, which may differ from the intention of a speaker coming from a different culture and using a different communication style. Children of migrants who do not have English as their first language are faced with the added challenge of having to translate previous knowledge into English and to adapt to a school system that is different from their country of origin. This handicap can lead to confusion and slower learning compared with Kiwi kids, which is sometimes misinterpreted as intellectual inferiority. Only when children start to communicate well in New Zealand English can they express themselves and study well as other children do.

My findings suggest that most prejudices against and discrimination of migrants stem from misunderstandings or a lack of understanding of the person from a different culture and their perspective. It can be their accent, their ways of doing things or how a person reacts or communicates. This mechanism works both ways, i.e. migrants often fail to understand New Zealanders and vice versa.

3.5 Fighting to fit in a new country

Migrants use different strategies to cope with the settling-in process. From what I found in my interviews, all migrants take action sooner or later by participating in social activities and using support services that promise to improve their wellbeing and take them to a better settlement stage. Multicultural Tauranga's migrant centre

provides a range of such services that help migrants understand the Kiwi way of living. It is also a place for international migrants to come and express themselves, and to socialise with other migrants and New Zealanders. Irrespective of this some migrants also have their own ways of coping with settling a new country.

Following are some examples from the interviews of how migrants coped with the settling process and culture change. They describe the specific ways they fought or are still fighting to fit in a new country. As a result each of them has achieved a sense of belonging without giving up their heritage identity. These migrants maintained their own culture and adapted by accepting the Kiwi culture as well. This acculturation occurs to all migrants to varying degrees, depending on how the individual chooses to integrate with the new culture.

> Youngjoo Kim from South Korea: *"There are two things in New Zealand that make me felt like I belong to New Zealand. One is that when I was invited to the afternoon tea by my neighbours. We had a lot of fun and it made me feel that I am involved in the New Zealand's community. The second thing is that I did volunteer at my daughter's school. Those make me feel like I am a helpful person that I can dedicate to school and the society."* - Emotional Rollercoasters - Part 1

> Benjamin Canaguier from France: *"I gain some Kiwiness, I feel more like a Kiwi. I am more interested in Rugby than before. I can recognise different birds, for example which one is the Pukeko sound or Tui sound. There is more like the simple things that you do in every day life. Just like having a discussion with people, talking about their sick sheep, which sounds quite normal here."* - Emotional Rollercoasters - Part 2

These examples demonstrate a mutual process: both local people and migrants eventually accept each other. As the country promotes multiculturalism there are efforts to raise awareness and respect of cultural diversity in in New Zealand. Also, as the country is quite ethnically diverse people tend to more easily accept other cultures.

There are, however, some parts of society that are still in the process of accepting. While I was not able to address all aspects of acculturation in the interviews, in general I was able to observe and see quite clearly that there is a sense of compromise between migrants and locals. In practice, this leads to behavioural changes in migrants and eventually to adaptation to their new environment, culture and society.

Chapter 4: Conclusion of the report

Do all of us have to be the same?

       Is assimilation the name of the game?

Is it bad to be different from the norm?

       Have an accent? Or dress in a colourful form?

Variety's spice that adds flavour and taste.

       It should be welcomed. Valued. Embraced.

Ethnicity, race, religion or bucks -

       To judge a person by this really sucks.

Reach out and talk, discover and learn.

       Be amazed how much you receive in return.

See what is common. Make contact. Connect.

       Ditch prejudice, judging. Don't blindly reject.

Instead, embrace the kiwi "fair go"

       In employment. In housing. Say a friendly hello.

They are different, but not as much as you think.

       Go and uncover the "we". See the link.

You are different, too, as everyone is,

       So give discrimination a miss.

Poem by Ms. Margarete Kraemer

In my opinion New Zealand is a very good country to migrate to although there are a lot of obstacles that both locals and migrants have to deal with. I learnt that people from different origins and backgrounds have to go through the same process of settling into a new country. However, some people find it easier and faster to establish themselves again. Some migrants take longer and have to put a lot of effort in. I also

discovered that in the process each person reinvents themselves and creates a new own social identity by combining their own culture with the new culture and environment.

In this process social support can provide a buffer against stress whilst enhancing the coping strategies of the individual to deal with potentially harmful situations. Such support increases individual wellbeing and the feeling of control over the situation. Migrants use different coping strategies. These strategies determine whether and how they acculturate to New Zealand society.

We cannot force a square peg to fit in a round hole, but we can make it rounder by taking some of its sharp edges off. Although this shaping process won't make it completely round, the peg will finally fit into the hole. Similarly, the adaptation process of migrants happens: people slowly accept, adapt and finally acculturate to the culture of their new home. At the same time the host society is getting used to ethnic and cultural diversity, thus becoming a multicultural society.

References

Berry, J. W. (2005). Acculturation: Living successfully in two cultures. *International Journal of Intercultural Relations*, *29* (2005), 697–712.

Berry, J.W., & Sam D.L. (2013). Accommodating cultural diversity and achieving equity: An introduction to psychological dimensions of multiculturalism. *European Psychologist*, *18*(3), 151–157.

Castles, Stephen and Mark J. Miller. (2009). " New Ethnic Minorities and Society" in *The Age of Migration: International Population Movement in the Modern World.* New York: The Guilford Publications, Inc. Pp.245-276.

Dalziel, K. (2001). *Government announces Pacific access scheme.* The Beehive. Retrieved from http://www.beehive.govt.nz/node/12740.

Fraenkel, J. (2015). *Story: Pacific Islands and New Zealand*. Te Ara – The Encyclopedia of New Zealand. Retrieved from http://www.teara.govt.nz/en/pacific-islands-and-new-zealand.

Immigration New Zealand. (2015). *2015 Samoan Quota and Pacific Access Category*. Immigration New Zealand. Retrieved from http://www.dol.govt.nz/immigration/knowledgebase/item/5451.

Immigration New Zealand. (2015). *Helping migrant employees to settle: Understanding migration.* Immigration New Zealand. Retrieved from http://www.immigration.govt.nz/employers/retain/retntresrce.htm.

Koser K., (2007). *The Future of International Migration*. (Chapter 8) in International Migration: A   Very Short Introduction. Oxford University Press. (pp. 109-123).

Ministry for Culture and Heritage. (2015). *History of the Māori language*. New Zealand History. Retrieved from http://www.nzhistory.net.nz/culture/maori-language-week/history-of-the-maori-language.

Multicultural Tauranga. (2014). *About us: Multicultural Tauranga - Tauranga Regional Multicultural Council Inc*. Multicultural Tauranga. Retrieved from http://www.trmc.co.nz/about-us.html.

Multicultural Tauranga. (2014). *Our vision and mission*. Multicultural Tauranga. Retrieved from http://www.trmc.co.nz/vision--mission.html.

New Zealand Trade and Enterprise. (n.d.) *Primary Production*. New Zealand Trade
and Enterprise. Retrieved from https://www.nzte.govt.nz/en/invest/sectors-of-
opportunity/primary-production/.

Statistics New Zealand. (2013). *Census Quick Stats about national highlights*.
Statistics New Zealand. Retrieved from http://www.stats.govt.nz/Census/2013-
census/profile-and-summary-reports/quickstats-about-national-
highlights/cultural-diversity.aspx.

Statistics New Zealand. (2015). *Population clock*. Statistics New Zealand. Retrieved
from http://www.stats.govt.nz/tools_and_services/population_clock.aspx.

Statistics New Zealand. (2013). *Quick Stats about a place: Tauranga City*. Statistics
New Zealand. Retrieved from http://www.stats.govt.nz/Census/2013-
census/profile-and-summary-reports/quickstats-about-a-
place.aspx?request_value=13878&tabname=Culturaldiversity.

Tauranga City Council. (2010). Settling In: Tauranga City and the Western Bay of
Plenty District Migrant Community Social Services Report. Retrieved from
https://www.tauranga.govt.nz/documents-reports/joint-strategies-plans-
reports/settling-in.aspx

Warne, K. (2015). Will Pacific Island Nations Disappear as Seas Rise? Maybe Not.
National Geographic. Retrieved from
http://news.nationalgeographic.com/2015/02/150213-tuvalu-sopoaga-kench-
kiribati-maldives-cyclone-marshall-islands/.

Appendix

All four videos are available on the internet at the following URLs:

Multicultural Tauranga website (with direct link to Youtube)

http://www.trmc.co.nz/what-migrants-say.html

Youtube

Emotional Rollercoasters, Part 1

https://www.youtube.com/watch?v=PJcwKPqjFkw

Emotional Rollercoasters, Part 2

https://www.youtube.com/watch?v=s5abEJf6z7E

Square Pegs

https://www.youtube.com/watch?v=C7LD2UcKDmg

Cultural ConFusion – Teenage New Zealand migrants on getting accepted

https://www.youtube.com/watch?v=eLL1S9qhppM