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Multiple Acculturation Experiences: view on Globalisation-based Acculturation

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ABSTRACT

With increase in global trade, globalisation has enabled greater opportunities for individuals to live in multiple countries and experience different cultures thus changing the migration patterns. Keeping this as a construct, existing acculturation framework and process were investigated to understand the impact globalisation has had on identity, culture and the process of acculturation undertaken by individuals who have lived in multiple countries.

Using an exploratory medium, nineteen individuals from different ethnic backgrounds, who have lived in multiple countries, were interviewed to conduct a qualitative study to identify the impact globalisation has had on the process of acculturation, identity and culture. It explored the existing frameworks to understand their relevance in a globalised world where multiple acculturations are increasingly being undertaken.

The findings highlighted the need to revisit existing acculturation frameworks and strategies and to reconsider the relevance of a number of existing concepts within a globalised world. The results highlighted the need to recognise a change in cultural frame of reference based on individual choice and emphasised the need to move away from unidirectional models of acculturation to a model which incorporates the multi-directional nature of current migrations. Based on these findings, a Multiple Acculturation framework has been proposed which not only includes a multidimensional perspective and recognises the amalgamation of multiple cultures but also reconceptualises the acculturation strategies and processes from a static frame to a more dynamic perspective.

KEY WORDS

Acculturation process, Multiple acculturations, Culture, Globalisation and Identity

DECLARATION

I declare that this research project is my own work. It is submitted in partial fulfilment of the requirements for the degree of Master of Business Administration at the Gordon Institute of Business Science, University of Pretoria. It has not been submitted before for any degree or examination in any other University. I further declare that I have obtained the necessary authorisation and consent to carry out this research.

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1. INTRODUCTION TO THE RESEARCH PROBLEM

Mueller, Hatrup and Hausman (2009), have defined culture as a common understanding of values, attitudes and beliefs within a group that are passed on from generation to generation. With increase in technological advancements, an increase in global trade has stimulated greater interaction between large number of nations and cultures giving rise to an ethno-cultural community resulting in an era of multiculturalism (Leong & Liu, 2013). This era is underpinned with the increase in global trade and cultural interactions between different individuals / communities giving rise to globalisation which has been referred by Sifianou (2013, p.87) as “acceleration of process of interconnectedness in every aspect of social life”.

Wilpert (2009) categorises globalisation into, Economy (fading of financial and economic barriers), Sociology (pertaining to the diffusion of cultural carriers and creating a synthesis across cross-cultural divisions or extending the differences within cultural norms), Information and Communication (utilising technologies to cross geographic, cultural, language barriers) and lastly, Mobility (enabling short term/ long term migration or tourism). With increased mobility, cross cultural migration is on the rise and large number of individuals are increasingly living in multiple countries and encountering multiple cultures. Keeping this mind, there is a growing need to understand culture from a multi-dimensional perspective and investigate the ability of a migrant to adjust and live through the process of cultural change, which has been defined as acculturation by Barker (2015).

As large number of global migrants encounter multiple cultural adjustments, it is important to explore and study the acculturation process undertaken by these global travellers. As per the UN Department of Economic and Social Affairs (UN-DESA), nearly 232 million (migrants) people (3.2 % of the world's population) live outside their homeland and that it is assumed that at least half of these migrants are economically active (U.N Affairs, 2013). These individuals range from corporate employees to students to military personnel who experience acculturation on a repeated basis (Moore & Barker, 2012).

The process of acculturation as a theory has been used to cover the changes that a person or a community undergoes as they come in contact with another. Redfield, Linton & Herskovits (1936, p.149), described acculturation as ,*“those phenomena which result*

when groups of individuals having different cultures come into continuous first hand contact, with subsequent changes in the original cultural pattern of either or both groups”.

Over the years, models of acculturation have moved from a unidimensional focus to a more bi-dimensional mode where affinity towards one's own cultural heritage is independent of affiliation towards the host culture (Cheung-Blunden & Juang, 2008). While number of different models of acculturation have been introduced, of which Berry's (1997) acculturation framework is most frequently used, there has been limited attention given to the growing phenomena of globalisation and the impact it has had on migration patterns as well as on the cultural identity of an individual who has acculturated multiple times. Individual's ability to successfully hold multiple cultural identities has been acknowledged in research done on bicultural and multiculturalism (Berry, 2008) but it hasn't been utilised to understand the impact, repeated acquisition of multiple cultures has on a new/fresh acculturation process and subsequently on the identity of the individual.

While interaction with multiple cultures, has enabled people to be more connected and be more open to become global (Johnson, 2012), none of the models have expanded to understand the impact globalisation has had on the acculturation orientations (Berry, 2008) and on the relevance of heritage culture as a static base to these globally mobile individuals. The current acculturation models, continue to use two points as references, ethnic culture described as culture of heritage of the acculturating individual and host culture, culture of the country which is receiving the migrant. Although, Liebkind (2006) highlights the need to look at acculturation in broader terms like, behaviours and attitudes than just basing it on ethnic culture, current models have continued to base their frameworks on the static points of ethnic and host culture and have formulated acculturation frameworks and strategies on them thus ignoring the need to look at the impact multiple stays in countries has on cultural frame of reference and how it impacts the acculturation process.

With limited to no research done on multiple acculturation process, existing research continues to neglect the impact globalisation has had on individuals who have undergone multiple acculturation experiences and the resulting changes that occur in the individual's cultural identity, frame of reference and through the choice of orientation strategies they use while undergoing a process of acculturation.

1.1 ACCULTURATION

Access to information has increased the sociocultural interchanges through migration and augmented the process of acculturation throughout the world. (Lopez-Class, Castro & Ramirez, 2011). For Berry's (1997), acculturation is both, a process and a final state of cultural change and these classifications are seen as unidirectional and bi dimensional which both migrating individual and host culture preserve their heritage culture to different levels.

Berry's (1997) framework, is constructed on the bases of two dimensions, first, the level of cultural maintenance that the individual or groups want to retain and two, the level of participation the individual wants to address within the host culture. These two dimensions are described by the four orientations or strategies of Integration, Separation, Assimilation and Marginalisation.

Although, Berry's (1997) bi-dimensional model has been used as an over-arching framework (Ward, 2013) and become the basis of further acculturation research done by Bourhis, Moïse, Perreault, & Senećal (1997) as well as model extensions like the Relative Acculturation Extended Model (RAEM) (Navas, García, Sánchez, Rojas, Pumares & Fernández, 2005), all the updated models continue to remain static in nature and base the acculturation process between two static points, heritage culture and host culture. This approach neglects the impact that globalisation has had on individuals who have undergone multiple acculturation experiences and the resulting changes in that individual's cultural frame of reference and cultural identity.

1.2 GLOBALISATION AND IDENTITY

Leidner (2010, 69), refers to globalisation as the facilitator of removing trade barriers as well as that it *“encompass the exchange of production materials, the substitution of production processes, the relocation of services, the redistribution of resources, and the diffusion and infusion of cultural norms, artefacts, and values”*. With increased interconnectedness across the world, there is a growing need to understand if cross cultural exposure through multiple acculturation is turning global culture into a more homogenous or a heterogeneous one. Global culture with distinct cultural identifiers are set to form a unique blend of cultural confusion. Having said that, globalisation has also enabled greater access to heritage culture there by creating a platform where

homogenous culture can continue to be of benefit. This benefit is also seen through the transformation in cultural identity where a person may in fact retain elements of identity or use the exposure to multiple cultures to add positive facets to their identity. With large number of individuals getting exposed to multiple cultures, the process of acculturation in a globalised world is transforming the way individuals view their own identity and there is a growing need to understand the impact the cultural transformation is having on how individuals identify themselves (Szabo and Ward, 2015).

1.3 RESEARCH OBJECTIVES

This research intends to explore and understand the impact globalisation has had on individuals who have lived in multiple countries and have undergone multiple acculturation experiences. It intends to explore the various factors that influence the process of moving and hopes to understand if heritage culture still holds relevance after multiple moves. While doing so, the research intends to uncover the preferred acculturation strategies used by these individuals. Thus, the novelty of focus, that being of a continual and dynamic migration, demands an exploratory study in order to understand and investigate the impact that multiple migrations has on the acculturation process, acculturation strategies and on the relevance and use of heritage culture as a static reference within the existing models.

In doing so, the findings will be contrasted to the existing literature on acculturation, globalisation and, identity and utilise the analyses to build on the existing models to propose a framework for multiple acculturation process.

1.4 ACADEMIC RELEVANCE AND CONTRIBUTION

Even though there is extensive research done on the process of acculturation and acquisition of a second culture, most of the studies have assumed that there is either a unidirectional geographic move from home to host or in some recent studies a reverse acculturation process (Kim & Park, 2009) where the direction of the move is back from a host culture to a home culture.

Berry, the most prominent academic in the field, defines acculturation as a process of “cultural and psychological changes that involve various forms of mutual accommodation, leading to some longer-term psychological and sociocultural

adaptations between both groups” (Berry, 2005, p.699). This very definition is static and is the main feature of the literature on acculturation that continues to identify two cultural groups as; First, culture of heritage (home) and second, a collective host culture (host land). Literature, assumes that home culture can be defined only as the ethnic or heritage culture and it therefore fails to recognise the dynamic influence of globalisation and migration in the evolution of a ‘acquired self-identity’ represented as the home culture. Literature shows little understanding (Berry, 1997; Navas et al., 2005) of the extent to which multiple stays in different countries and exposure to diverse cultures (possibly) evolves the definition of ‘heritage/ ethnic’ culture of that individual.

Increasingly, understanding cultural diversity is becoming more relevant in today's globalised world where global workforce is utilised for their skills across the world, forming a fascinating mix of cross-cultural knowledge base and creating a sizable segment of global consumers (Chiu, Gries, Torelli & Cheng, 2011). The growth in global consumers has coincided with the increase in migration which is based on economic and social needs. This phenomenon has created a pool of individuals who have travelled and lived in multiple countries experiencing different cultures (Moore & Barker, 2012).

1.5 BUSINESS RELEVANCE AND CONTRIBUTION

In a globalised world where multinational companies are operating across boundaries and catering for international tastes, for the future success and competitiveness of their business, marketing researchers need to understand the existence and development of homogenous and heterogeneous consumer cultures (Alden, Steenkamp & Batra, 1999). While homogeneity assumes a collective view or preferences towards the taste, likes and dislikes, in reality, most of the countries around the world continue to hold distinct and unique preferences. These preferences in turn give rise to a more heterogeneous sub culture which refines the standardized products into more unique and distinct offerings.

Like the limited acknowledgment of globally mobile individuals, the realisation of historically missed opportunities to address this community was highlighted in the special issue of the Journal of Public Policy and Marketing where it places attention to the fact that; global consumers' expectations are often neglected as they often find it hard to relate to advertising that continues not to “speak to them” (Henderson & Williams, 2013). Due to their multiple acculturation experiences, global consumers often find it difficult to

relate to one particular culture and may not be catered for in the marketing or advertisements which are predominantly centred towards the local, ethnic (home) cultural individuals. While the relevance of global consumer cultures which entail beliefs and consumer tastes towards brands, product and categories have coincided with the rise of the global consumer segments (Holt, Quelch & Taylor, 2004), the limited understanding of how historical experiences and the duration of being a global consumer impacts the preferences the individual continues to create an obstacle in understanding this growing consumer segment. The lack of movement over further understanding and catering for this ever growing segment (global consumer) of the market has been once again highlighted in trying to understand the role of retailers in catering for the developing global consumer culture.

Importantly, as multinationals chains like large retail stores grow and move into different parts of the world, their need for individuals who are able to adapt in multiple cultures will become increasingly important. Understanding the process in which these individuals acculturate and the elements which influences their acculturation process will enable global companies to identify these individuals and use them to take a step forward in synthesising the relationship between themselves and the consumer at the point of sale which contextualizes the acculturation process (Carpenter, Moore, Alexander & Doherty, 2013).

2. LITERATURE REVIEW

To clearly explore and investigate the impact of globalisation on multiple acculturation, this chapter undertakes to understand the concept of acculturation by internalising the concept of culture and how it is viewed through literature. Using that as a base, this chapter will highlight the different theories on acculturation and investigate its different dimensions and theories that have been documented so far. The chapter will explore the concept of globalisation and the impact it has had on acculturating individuals and their identities. It will not only highlight the different theories within globalisation and it's how it's influenced immigration patterns, but it will also explore the impact globalisation is having on the host cultures perspective towards immigrants. While this chapter attempts to understand the individuals who have acculturated multiple times, the concept of identity will also be introduced and key literature on it will be examined.

In summary, this chapter will utilise Acculturation, Globalisation and Identity as central themes, and study the process of a new acculturation experience of individuals who have already acculturated multiple times and present a proposed framework that highlights new and unexplored influences and strategies that impact the process of acculturation in a globalised world.

2.1 CULTURE

To understand the concept acculturation, it is important to understand culture, its origins and definitions that have evolved over time. Traditionally human beings have looked to form communities that have shared common identities which over time have been defined by the economic, religious and social concepts. Amongst the more recent definitions, Kaynak & Kara (2013, p.90) define culture to be the “blueprint of human activity, the co-ordinates of social action and productive activity”. These activities, which need coordination, come through practise and are learnt over time by individuals who are ten able to define their view of the world.

To a large degree, the learning process takes time and it is a result of an accumulated understanding of the social and economic environment in which the individual or a society exists. Bochner (2013) states that, societies have different cultural homogeneity elements which range from the different ethnic and cultural groups that form part of a bigger culture. Their interaction with external cultures creates a differentiation of how cultural interaction can be compared. These facets together play a big role in defining

the culture that an individual understands and relates to. As cross-border and international trade has increased, cross cultural convergence has resulted in a discussion on identity, communities and the cultures associated with especially while distinct entities of cultures become more obsolete (Bhatia, 2002). The interaction between two societies with distinct and similar cultures has continuously increased giving rise to societies with diverse cultures coexisting with each other and thus creating multi-cultural societies. Multiculturalism is described as “a policy which values and fosters a culturally plural society” (Tip, Zagefka, González, Brown, Cinnirella & Na, 2012, p. 22).

Historically, convergence or cultural change was result of colonisations or wars but these have been replaced by a global need for economic migrants resulting in long and short term immigration, international travel and tourism (Cleveland & Laroche, 2007). Through this globalisation, migration has created a large pool of people who either migrate semi-permanently or decide to stay on and make the new culture their base. Migration has been defined as the process of moving from one country to another which results in settlement (Bhugra & Becker, 2005). This process leads to a cultural interaction between the migrant and the receiving culture and this interaction is often termed as acculturation and is defined as a process which leads to cultural and psychological change through contact between two cultures (Sam & Berry, 2010).

While there has been extensive research done on unidirectional migration which entails migration from one culture to another, research on culture and its influence on acculturation, is missing the revised context of globally active individuals, the diversity of the cultural interaction and the subsequent adoption or rejection of norms, beliefs and values. Terms such as culture and ethnicity are often used as cornerstones of all acculturation theories and continue to need clarification. Ethnicity is seen as a core aspects within the process of acculturation as it is easier to desire change from a specific heritage culture to an adopted one (Phinney, 1996). While this may be important, there has been little literature to understand the impact multiple acculturation has on the individual’s identification with ethnic culture as well as the part it plays in the process of acculturation. Liu (2011) states that, research has shown that cultural or self-identity is not static and instead is dependent on the social interactions as well as the context in which these interactions take place.

To gain a better understanding of the literature on acculturation theories, the chapter unpacks different models and highlights the limitations that may exists in their view of the process of acculturation.

2.2 ACCULTURATION

One of the oldest definitions of acculturation recorded is the one put forward by Redfield, Linton & Herskovits (1936, p.149) where they define acculturation as “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”. While the earlier description was centred at a group / community level, Graves (1967), articulated effects of acculturation on an individual level, where the process described an individual’s attitude and the changes undertaken by that individual while acculturating. Graves (1967) termed this psychological acculturation.

Through the years, multiple theories have originated starting from unidirectional acculturation which assumes a unidimensional view of an assimilation within the dominant culture. This model is based on the assumption that eventually, assimilation is the only possible result of an acculturation process. It basically assumes a complete transformation of culture and identity of the migrating individual while adopting the culture of the new country (Berry, 1997) and assumes that immigrants while migrating have no influence in changing the new culture that they adopt. Unidirectional models of acculturation, also assume that the receiving country/ culture which has been termed as host culture, remains true to its cultural norms and beliefs and has no changes or recognition of the new cultural influences that may emerge through acculturation. These assumptions have been viewed as major limitations and Berry and Sam (1997) stated that the process of acculturation as complex and often is confused and used inconsistently.

To try and unravel this complexity and to try and understand the process better, Berry’s Acculturation Model (BAM) (Berry, 1997) suggests a bi-dimensional model which outlines acculturation orientation strategies that creates two dimensions, one relating to the process of settlement and the other dimension concentrating on the maintenance of heritage culture and identity. The two dimensions are split under acculturation categories of integration, assimilation, segregation and marginalization. These categories try to identify the attitudinal and behavioural frame of reference that an individual has while trying to identify their culture of origin and the interaction and the relationship created with the host culture. The Integration category depicts the view of maintaining the culture of origin or ethnic culture as well as creating a relationship with the host culture. Assimilation depicts the individuals who have adopted the host culture completely and give no importance to retain the country of origin culture or identity. Individuals who are

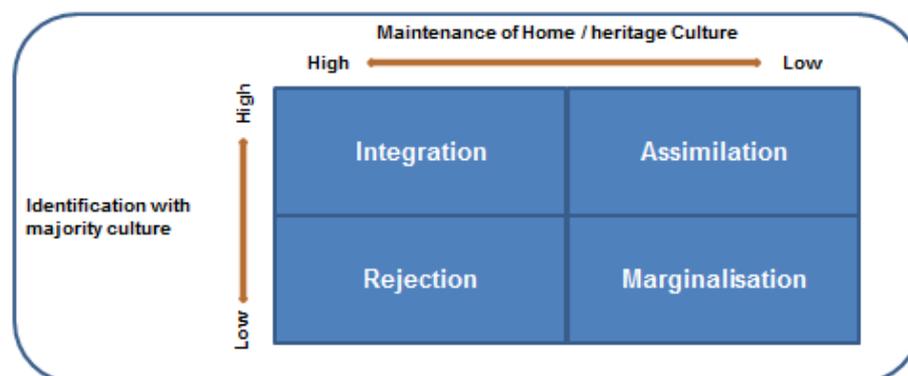
in the segregation category, give importance to retaining the country of origin culture and do not find it important to interact or take on any characteristics of the host culture. Lastly those in marginalised category, do not relate to either and neither maintain their ethnic cultural identity nor do they associate with the host culture characteristics.

To explore the strategies presented in further detail, Berry's Acculturation Model (BAM) is explained to highlight the lack of acknowledgment of the changing environment, immigrating patterns as well as the changing frame of reference of a person who gets exposed to multiple cultures.

2.2.1 BERRY'S ACCULTURATION MODEL (BAM)

Berry (1997) has centred his views on acculturation on two distinct dimensions. First dimension being, the extent to which a migrant inculcates the new adopted home culture and becomes part of the majority culture and second, the cultural maintenance in which Berry explores the extent to which a migrant retains his/her ethnic culture. Berry (1997), proposed that instead of seeing host and home culture as two end points of the spectrum, they could in fact be two dimensions which could be independent of each other. Berry (1997) built a framework focusing on **four orientations: Assimilation, Separation, Integration and Marginalisation**, which distinguish dimensions of acquisition of receiving culture and retention of heritage culture.

Figure 1 - Acculturation strategies adapted from Berry (1997, p. 10)



2.2.1.1 REJECTION (SEPARATION)

Berry (1997) defines the separation strategy where the immigrant decides to retain his or her ethnic culture and decides to reject the host culture by avoiding interaction with the majority culture. This strategy is often seen as a temporary state of orientation which

eventually leads to integration or assimilation with the larger society. Its migratory state reduces this state to a transitional state there by introducing the choice of choosing to either maintain the heritage culture or by letting it go to conform the majority host culture. This migratory aspect enables it to feed into the transnational migratory theory which includes the process of self-identification with their home identity (Johnson, 2012).

Possible movement to the next orientation, is seen to be triggered from the separated state of existence and can be done by either the person's individual attitude or the host culture attitude towards the migrating individual. There by giving credence to the notion that the host cultures approach towards the migrant is extremely important. Bourhis et al. (1997) state that while creating a matrix of host community orientations and the immigrant's orientation strategies, three relational outcomes are be produced of which conflictual relationship results in the host culture choosing an exclusionist agenda and the immigrant choosing a separation strategy.

The next orientation depicts a greater detachment from cultures and goes further than just being separated from the host culture. It captures the extreme mood/ frame of reference of an individual in which the person detaches himself/ herself from both ethnic and host culture.

2.2.1.2 MARGINALISATION

Berry (1997) has defined marginalisation state to be the least favoured strategy and is described by him as a forced state within which exclusion from host and home culture forms the central theme. Marginalisation illustrates the disinterest that the immigrant shows towards his own culture and the host culture due to various factors which may range from discriminatory attitudes from ethnic culture as well as missed opportunities for assimilation by the individual in the host environment. A modification to this strategy is seen in the Interactive Acculturation Model (IAM) by Bourhis et al. (1997) who have divided marginalisation into two parts; where rejection of both ethnic heritage culture and host culture results into Anomie and the other reflects a more individualistic perspective named individualism orientation where the individual decides his orientation based on his own beliefs and understanding and not based on any other factors. This modification is explored later in this chapter.

The next orientation within Berry's Acculturation model, captures the more positive interactions with the host community. One of these positive orientations is named assimilation and describes the 'need' to immerse oneself into the host culture there by giving up ethnic culture and completely embracing the new culture that is being experienced.

2.2.1.3 ASSIMILATION

Assimilation is often seen the strategy when a migrant is fully acculturated (Kim and Park, 2009). In this strategy, the strong resonance with the host culture is often associated with waning or complete disassociation with the migrant's home, ethnic culture. Berry (1997) conceived the strategy to be the process within which the person becomes part of the host society and inculcates all the distinguishable characteristics of the host society and fully adopt the culture of the host country. Assimilation strategy often seen as the bedrock of unidirectional acculturation models where acculturation is assumed to be complete only when assimilation is achieved (Berry (1997). This concept has been argued against by Bhatia and Ram (2009) where they suggest that there is no static nature of cultural orientation and that it is more fluid that being fixed or final especially while considering acculturation strategies.

The last orientation deals with a more balanced approach to acculturation where it tries to signify the possible retention of aspects of the ethnic culture while integrating into the host culture and creating a mix of both.

2.2.1.4 INTEGRATION

Integration is assumed to be the more balanced categorisation where both cultures (home and host) are given equal importance and are is seen to be the median between two extremes of assimilation and marginalisation (Berry, 1997). Integration has also been defined as the maintenance of heritage culture as well as the initiation of interaction with the host culture through positive attitude (Sam, 2000). Liu (2011) has identified integration as an active switching between host and home culture based on the social context by the immigrant.

Although, this acknowledgement of the fluidity of identification with a particular culture is a step in the right direction, it falls short in understanding the multiple cultural experiences as well as impact of globalisation may have on the frame of reference an immigrant may have. It negates the use all these experiences while trying to integrate within a host

culture and doesn't elaborate on the possible dynamic levels of integration that are possible. The identity adoption of an immigrant based on context and circumstances and how he or she uses past experience of acculturation has not been explored or recognised while viewing the process of integration or in any of the other orientations described earlier. The identity adoption continues to see the process of orientation adoption as static and unidirectional between only two distinct cultures.

Bourhis et al. (1997), have categorised integration within the consensual relational outcome and term it as a positive relationship between the migrant and the host culture. Integration is seen to mix protective factors like willingness to accommodate and more importantly the immigrant's flexible personality (Sam & Berry, 2006). Bourhis et al. (1997), introduced the Interactive Acculturation Model (IAM) which highlights the interaction between the host culture and the immigrant. It uses the model to examine the relationship and pay attention to the acculturative strategies of the host culture.

2.2.2 OTHER ACCULTURATION MODELS

Based on Berry's Acculturation Model, Bourhis et al. (1997) modified the orientations to highlight the acculturation strategies adopted by immigrants within the host culture. The framework focuses on three main features- a) the adopted acculturations orientation by immigrants, b) the adopted acculturation orientation by the host culture towards specific groups of immigrants; and lastly c) the combinations of immigrants and the host cultures acculturation orientation which may result through interpersonal and intergroup relational outcomes manifested through a interaction matrix. The modification to Berry's (1997) model came in two forms. As mentioned earlier, they divided the marginalisation orientation into two groups naming them Anomie (exclusion) and Individualism (Bourhis et al., 1997). Individualism was created to cater for individuals who reject being put into a group but retain their heritage identity. Second, and more importantly, they created a model to capture the host cultures acculturation orientation based on acceptance of immigrants either maintaining their heritage identity or migrants accepting the host cultures identity.

Although the Interactive Acculturation Model (Bourhis et al., 1997) gives a glimpse into the world of the orientation strategies of the host culture as well as the matrix of how each of these strategies interact to result a particular orientation, it fails to go beyond creating a dominant view of the host culture and thus resting the decision of whether to

accept or reject the immigrants on the host culture. Like other bi-dimensional acculturation models, the Interactive Acculturation Model (Bourhis et al., 1997) skews itself to limit its understanding of acculturation between two cultures and negates the impact of multiple cultural influences that may have shaped the immigrant as well as the host cultural views.

This mix of accepting both cultures was further elaborated by Mendoza (1989) where he identified acculturation as bidirectional between home culture (homeland) and host culture (host land). He took the two dimensions further where the residents of the host land could also be influenced by the migrant's homeland culture during interaction with them. He built his scale which retains three of the four acculturation categories introduced by Berry (1997). Mendoza introduced cultural shift, cultural resistance and cultural incorporation which are similar to Berry's, Assimilation, Segregation and Integration categories. Mendoza's (1989) fourth pattern puts forth an option of the formation of a unique subculture from the heritage culture and the host culture. The main difference from Berry's (1997) orientations is that rather than experiencing marginalization, a subculture is proposed creating a new modified culture made out of heritage culture and host culture.

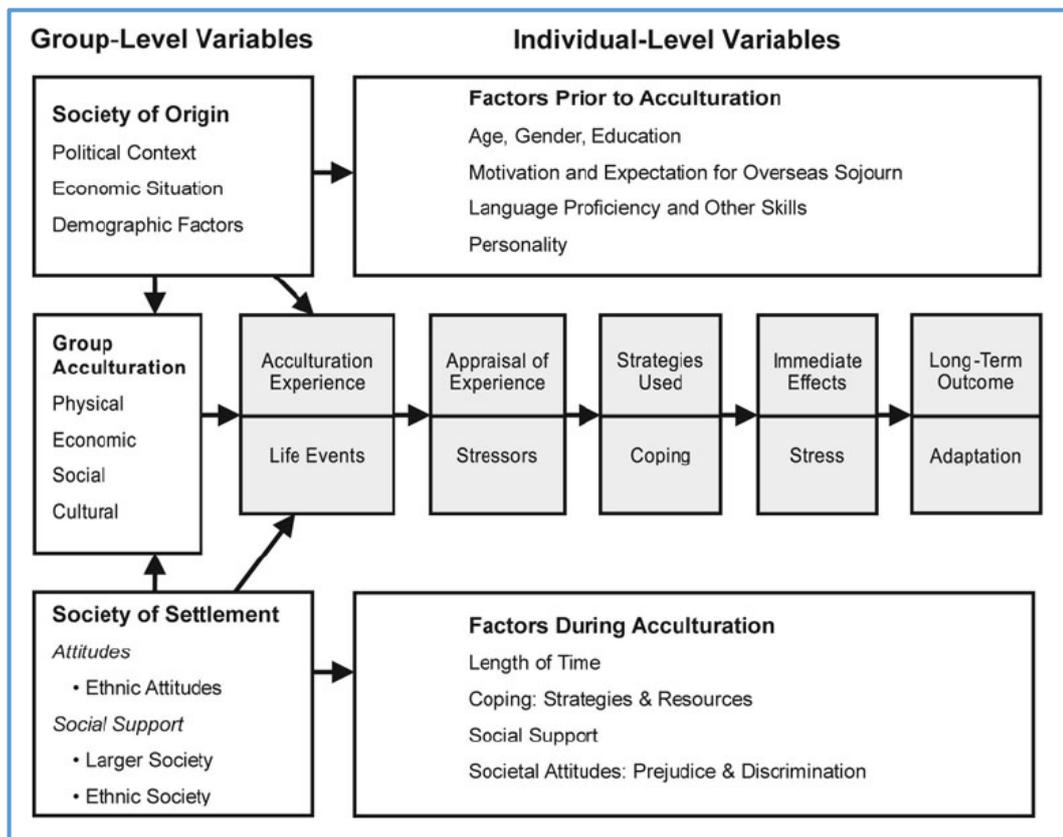
Other models like Relative Acculturation Extended Model (RAEM) (Navas et al., 2005; Navas, Rojas, Garcia & Pumares, 2007) is an extension of earlier models and attempts to incorporate additional variables or factors within the acculturation process (Navas et al., 2005). The model illustrates the difference between strategies and attitudes which is termed as ideal and actual (real) acculturation strategy (Navas et al., 2005). It also tries to negate the notion that there is only a single attitude when faced with different situations. The idea it puts forward is that based on the different situations, groups or individual may choose a different attitude and continue on a variation of an acculturation process (Navas et al., 2005). The fundamental concept of the REAM model is that it recognises that adaptation by migrant is a complex process and that the adoption of culture is relative with variations and hence is placed in the centre of the framework. Navas et al. (2005) further subdivides the scio-cultural area into different domains within which different choices of strategies and attitudes can be made. These varying strategies and attitudes were captured within Berry's (1997) framework by trying to illustrate the influencing factors that impact the process of acculturation. These influencing factors have been identified as the core reasons for the different variations within the process of acculturation. Berry's (1997) acculturation framework identifies key influencing factors

which play a role in influencing the engagement strategy that an immigrant may adopt prior and during acculturation.

2.2.3 BERRY'S (1997) ACCULTURATION FRAMEWORK – INFLUENCING FACTORS

Berry's (1997) influencing factors play an important role in understanding the variation in the process of acculturation and the framework looks to connect the group level influencing factors and the variables that play a role at an individual level. Berry (1997) goes on to create a distinct differentiation between moderating factors before and during the process of acculturation and are represented in the conceptual framework of acculturation.

Figure 2 - Acculturation Framework (Berry, 1997, p.15)



Berry (1997, 2005 and 2008) repeatedly argues that individuals and collective groups hold divergent attitudes while acculturating and demonstrate varied types of behaviours. Education for instance, is one of the variables which is assumed to be less influential once the acculturation process begins whereas it may play a defining role in creating, adjusting and internalising the acculturating strategies. The bifurcation between factors

prior to acculturation and during acculturation continues to highlight the unidirectional aspect of the framework which fails to recognise the dynamic nature of factors influencing the process of acculturation. It fails to recognise that within the process, each of the factors of influence may play a more dynamic part at different stages of the process and would not be static as seen in the model.

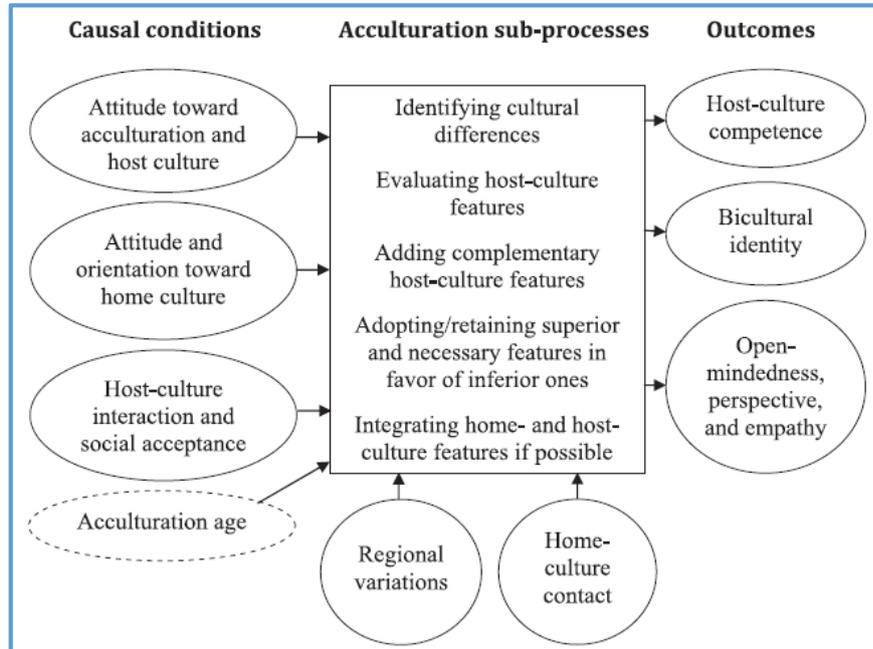
The static nature of such assumptions leads the acculturation strategies to be seen in a vacuum and not understand the impact historical factors have on creating the immigrants identity through the process. For instance, an individual who has been exposed to number of education methods, cultures and studies across the world, may create a certain identity and view point which may be in total contrast to the host land image and may influence the migrants to choose rejection as an acculturation strategy. As such these moderating factors may continue to play an important role while the process of acculturation is in progress and stop the acculturation process at a particular point.

Berry's (1997) framework continues on an assumption that acculturation happens between a homogenous culture of origin to an open, homogenous host society. This basis of the framework fails to address the influence of a global society and assumes that an individual is a subset of a society of origin at a group level. It further continues to progress in a unidirectional format basing the acculturation process on the assumption of a final complete assimilation or adoption state. This assumption continues to be static and negates the fact that the host culture itself may be influenced by variables such a immigrants multicultural evolution and globalisation and may not need the immigrant to fully assimilate (Bacigalupe & Camara, 2012; Banerjee & German, 2010). The framework fails to recognise or conceive that the society of origin could in fact be multiple rather than singular and that the society of settlement may be temporary. Its lack of understanding of the earlier acculturation experiences is reflected through the framework which doesn't consider it to have an impact on a particular new acculturation experience.

Building on this framework, more recent work on acculturation attitudes and influencing factor have been attempted to incorporate recent phenomena of globalisation and its impact on the acculturation process. Gina Baker (2015), in proposing new insights into the process in which immigrant may decide to organise, evaluate and choose between aspects of cultural orientations while maintaining certain elements of home culture to create dual cultural identities, builds on previous theories to pursue bicultural integration. Gina Baker (2015) has further explored this fluid nature of acculturation and explored

new criteria's like the depth of social interaction and attitudes between both host and home culture.

Figure 3 - Selective and integrated acculturation process (Baker, 2015, p. 66)



Taking a cue from Navas et al. (2007) findings of the complex nature and relationship between host and immigrant ethnic culture, Gina Baker (2015) asserts that the process is more complex and that the assessment of host-culture plays a bigger role than that of home culture. It highlights the different aspects in which cultural features are seen as sub process and that these are treated to be “integrative” and “mutually exclusive” (Baker, 2015) by acculturating individuals. Features that are seen inferior are discarded while adoption of features which are seen as superior are made relevant. The ability to make the right choices is based on the experience of the past and Berry’s (1997) four acculturation strategies play a significant part in understanding the probable state in which a migrant tries to engage with the host culture. While Gina Baker (2015) highlights the importance of past experiences, she continues to build on the binary nature of models where only two cultures, home and host culture are acknowledged.

While this approach definitely improved upon the limitations within the unidirectional model of acculturation, it doesn’t take into account the phenomena of globalisation which is stimulating multidirectional and multidimensional movement of individuals across the world resulting in intercultural interactions through the mobility of people. Exchange of culture can assume many contexts and multiple structural avenues (Mathur, 2012) and the bi-dimensional model assumes that the exchange of culture while being scalable is

still between only two cultural identities, heritage culture of the immigrant and host culture. It ignores the possibility of bicultural or multicultural identity through which the immigrant has the freedom to choose the 'home' cultural construct based on his/her previous experience, predisposition and needs (Kim, 2008). It fails to take into account the multicultural identity created by repeated exposure to multiple cultures while acculturating and focuses on only two cultural entities. It also continues to see both home and host culture as separate and fails to recognise the interdependence of each culture on the other through globalisation and during the acculturation process.

The use of two opposite's cultures as a construct has left all the models heavily skewed towards the notion of either a person uses his historical, heritage culture as a reference or else, needs to adhere, assimilate to the host culture. The models continue to focus on an exchange or an assimilation of culture between home (country of origin) and host culture resulting in a scaled change in the migrant and host culture and fails to address the effect previous acculturation experiences as well as globalisation has on the acculturation process.

None of the models including BAM, REAM and the IAM, recognise that the process of acculturation may be more dynamic, fluid, cross directional and more importantly multifaceted. Recent studies like that of Gina Baker (2015) continue to build on previous models and ignore the impact of globalisation on the movement of individuals across the world who are increasingly living in multiple countries for an extended period of time and the exposure to multiple cultures may in fact create the fluidity and cross directional influences across culture that remain to be explored. It ignores the possibility of previous host societies that the immigrant may have been exposed to as well as the change in cultural identity that may resonate more than the culture of origin.

Models such as IAM, BAM and REAM (Berry, 2005; Navas et al. 2005) assume that the process of acculturation is an imperative during an immigrants visit (short term or long term) to another land. Neither of the models (Berry, 2005; Navas et al. 2005) address the possibility that acculturation may be needed in small measures and that through globalisation and exchange of information, enough understanding of the host culture could be sufficient for an migrant to operate successfully in the host land. This is in complete contradiction to the impact of globalisation has had on individual cultural plurality (Kim and Park, 2009). Kim and Park (2009) have put forward that globalisation has increased mobility between cultures along with access to information creating a possibility of dynamic influence on individual cultures. Models continues to neglect the

impact of globalisation on both the migrant as well as the native culture and continue to ride on the static frame where acculturation process is seen as an amalgamation of both native and country of origin culture in varying degrees.

In summary, both the unidirectional and bi-dimensional acculturation models have primarily focused on the strategies and orientations adopted by an immigrant while interacting with the host culture. Acculturation strategies mainly have restricted themselves in the safety of using a binary dimension which essentially looks at two extremes like home and host culture thus completely neglecting the changes that happen in between when a person may have moved to multiple locations and acculturated multiple times thus creating a confluence of cultures. Added to that, confluences of cultures may result in a distinctive culture that may result in a new, unique and distinctive frame of reference that a person uses while acculturating the next time.

2.3 GLOBALISATION

Chiu et al. (2011) define globalisation as a “process of interaction and integration among the peoples, companies, and governments of different nations”. From an economic point of view, globalisation is a consequence of reduction in trade barriers between countries enabling flow of physical goods and services. The flow of information and communication through technology has been one of the pivotal factors enabling increase in trade (Leidner, 2010) creating a more connected world. Globalisation has created a multi-layered context to immigration where by social interaction and information about a new culture is not restricted to only the heritage or host land. The exposure to various global influences, increased interactions with people from different backgrounds as well as growth in immigration across the world for economic reasons has greatly influenced the acculturation process (Cleveland & Laroche, 2007).

With increasing economic activities in a global society, exposure to multicultural backgrounds has fundamentally changed the structure of workforce demographics. Diverse cultures coming together and working for transnational and multinational organisation has become more common than before. Multinational organisations have often taken the lead in being the vehicle of globalisation, resulting in increasing in trade and cross cultural and skills transfer across the world by using expatriates. Howe-Walsh and Schyns (2010) define expatriation into two parts. First, expatriates are those employees for whom jobs are arranged by their employer and fall into the bracket of expatriation due to a push motivation where the company deposes the individual to another country/culture for a certain time frame. The other is the rise of self-initiated

expatriation which works more on a pull strategy and have been defined as people “who decide to migrate to another country for work and initiate their expatriation and find a position in another country by themselves” (Howe-Walsh and Schyns, 2010, pg. 262). These people often live and work in places and don’t have an exact timeframe of their employment related stay. These individuals, termed as ‘expatriates’ are often the poster children of globalisation and are seen as people who gain “in-depth exposure to another culture” (Crowne, 2013, pg.5). While work on globalisation has predominantly looked through an economic perspective, Bird and Stevens (2003) have highlighted the significant impact globalisation has had on national cultures to change and create a more intertwined set of norms labelled as global culture.

Global culture can often be seen as an amalgamation of variety of cultures which have come together through the migration of people, ideas and cultures. A number of reasons result in a person’s decision to migrate. These may range from push factors where hardships like, economic, cultural and religious prosecution may lead a person to look to move. The other factors like better education and work opportunities are pull factors where a decision to move is predominantly based on the individual’s ability to choose (Berry, 1997) .

While economics has been a major contributor to globalisation, emergence of sociological issues need to be understood in greater detail. Bhawuk (2008), points out that globalisation, predominantly lead by western culture may in fact, negate diversity and give rise to a homogenous culture, void of indigenous cultures that serve as valuable sources of knowledge. This relative tension between heterogeneity and homogeneity creates an interesting conundrum for existing acculturation models as each acculturating experiences deals with an interaction between cultures and resulting in either formation of a homogenous culture or a heterogeneous interplay between them.

2.3.1 IMPACT OF GLOBALISATION ON CULTURAL HETEROGENEITY

Heterogeneity is often seen as the strengthening of cross cultural flows (Appadurai, 1996). This leads to a continuous flow of transformation with global influences changing the peripheral aspects of culture while keeping the core of a particular culture intact (Ritzer and Dean, 2015). Transformation of cultures happens in two distinct forms (Chan, 2011) where globalisation has an impact on local level where the culture gets more diverse and the other at a more global level where practises become more distinct. Cleveland & Laroche (2007) see hetrogenisation as a promotion of distinct differences coming together through the emergence of globalisation lead immigration where people,

technology and information flow across countries creating a multicultural confluence of people. This convergence of goods, ideas and individuals leads to a focus on multi-directional flows which propagate independent existence of cultures and give credence to a more heterogeneous global culture.

Tomlinson (2003) states that globalisation enables diverse cultures to take note of one another and makes people aware of the diversity in the cultures that are distinct and rich in nature. Different cultural backgrounds originate from different needs that the environment has and this results in a global diaspora which while adapting to the host culture retain the heterogeneous nature of their heritage culture. Considering that, despite the extensive of cross cultural movement of people, cultural identification and difference seems to thrive and remain. Though there are strong arguments to identify global culture as heterogeneous, the rise of a collective existence and measure of humanity and human rights (Boli, 2005), makes a strong argument of a homogenous world culture with a collective voice.

2.3.2 IMPACT OF GLOBALISATION ON CULTURAL HOMOGENEITY

Increase in interconnectedness between people with exchanges of technology and cultural confluence, is contributing to create a more standardized homogenous culture. This can be seen in the more westernised cultural aspect being adopted by the greater part of the world through the impact of globalisation Chiu et al. (2011). Jacobsen (2009) describes globalisation as one of the key contributors in increasing transnational mobility of people, cultures, communication there by creating and strengthening a more international community.

Ritzer and Dean (2015) propose that more powerful economic countries with their distinct cultures can influence other less powerful or local cultures creating a convergence of cultural homogenisation. Global culture, a phenomena which is associated with cross cultural entertainment and creating a melting pot of needs, desires and expectations results in external and internal transformation in global culture creating a new section of individuals who relate to a larger and inclusive global culture. These individuals are at home in any part of the world and are examples of the changing dynamics resulting in a more interdependent and interconnected world that is creating a standardised and uniformed culture (Ritzer and Dean, 2015).

With the jury still out on whether globalisation creates a world which is more homogenous or heterogeneous, emergence of cultural hybridity is gaining relevance with the growing understanding and awareness of different cultural interaction has created an interdependence which has led to globalisation (Pieterse, 1996).

2.3.3 EMERGENCE OF CULTURAL HYBRIDITY

With both heterogeneous and homogenous arguments still being debated, an amalgamation of global and local host cultures is creating a case for hybridization. Ritzer and Dean (2015) state that hybridization creates an external and internal interaction which results in a unique hybrid culture that combines the two. Here, the external factors relate to the society, political and social aspects while internal factors relate to the physiological factors resulting in the need to form a subculture.

With growing international workforce, increased tourism, cross cultural communication and global investments, cultural plurality and awareness of differences in culture are becoming a norm. Hybridization itself doesn't account for the process of interaction but is a result of the interaction between cultures. The process of acculturation and creation of a new subculture through the interaction between host culture and immigrant culture has been attempted to be documented by Mendoza (1989) where the one of the orientation attempts to capture the formation of a modified culture out of the influence of heritage and host culture.

Through this cross section of cultural influences, cultural fusion is defining globalisation as the phenomena where people come together to create an innovative, heterogeneous mix of cultures which has an advantage of local and global insights (Featherstone, 1990). Hybridization takes cultural interaction further and utilises integration as a medium through which retention of aspects of culture that resonate and acceptance of cultural components that seem attractive create an addition in a person's identity and that cohabitation is created through this new cross-cultural entity (Pieterse, 1996) .

Hybridization is seen to be a more personal experience and transformation rather than social compulsion. Hybridization creates a continuous process of creating new and personalised culture which is unique to a person's view point resulting in 'Hyper-diversity' (Kirmayer, 2013). With different migration channels for work and studies, the creation of sub cultures uses multiple tenets as key influences. These include varied experiences, religion as well as a coexisting outlook. Considering this, the use of traditional heritage culture as an anchor in acculturation theories may be outdated and

the assumption that heritage culture is the only culture which resonates with a migrant may need to be relooked at. (Doucerain, Dere & Ryder, 2013).

There may in fact be a need to take a closer look at the personal choices that a person makes, the interdependencies as well as the influences that he or she may have while acculturating. While these influences may be multiple in nature, Chen, Benet-Martínez, and Bond (2008) have put forward the interplay of biculturalism within a global context and utilised globalisation-based acculturation to emphasize the relationship of bicultural orientations, bilingual identity and psychological outcomes within a multicultural society. Arnett (2002) describes globalisation within the construct of identity and highlights the consequences of globalisation on the psychological functioning and development of a bicultural identity while acculturating.

While this highlights the fact that global culture has given rise to more interdependent people, cultures and countries (Chiu et al., 2011), it remains a description which assumes that the functioning and development is based on two cultural identities and fails to recognise the impact of multiple cultural experiences. Although both (Arnett, 2002) and Chen et al. (2008), emphasis the development as well as nature of bicultural identity, further research needs to be done to understand the attributes that aid selective incorporation of distinct cultural elements from multiple cultures within a person's identity development and its role in a fresh or new acculturation process within a single cultural, bicultural or multicultural society (Chen et al., 2008).

In a highly global world, with an increasing number of migrants (U.N Affairs, 2013), travelling and living in various parts of the world, the definition of home and host culture needs to be examined to reflect the growing development in identity through the exposure to multicultural environments (Arasaratnam, 2013). This multicultural exposure as well as the impact on the identity is a result of the economic globalisation, where it is often seen as a catalyst to self-identification of the immigrants (Jacobsen, 2009).

Kim (2008) describes the emergence of "Intercultural personhood", a phenomena in which after a sustained period, a person goes through a process of evolution in his or her cultural parameters. A gradual formation of an individual identity based more on an individuated perception and experience rather than the original heritage culture. It is clear that there is a need to relook at the assumed cultural identity within the acculturation research and to consider the multifaceted social and global influences on an individual's cultural identity that is in a "perpetual process of refreshing, renewing and reforming itself" Johnson (2012, p. 48).

2.4 (MULTI) CULTURAL IDENTITY

Cultural identity to a large degree is made up of beliefs and behaviour which have been passed on from generation to generation, manifesting in everyday practises like eating, and dressing (Arnett Jensen, 2003). While cultural identity is believed to encapsulate beliefs and behaviours of a community or country, research highlights that there is always variability within the identity which is viewed within the socio-cultural factors, such as language, societal norms, history, and belief systems (Szabo & Ward, 2015). This variability in behaviour or beliefs within a community leads to the notion of an identity within a multicultural society that at a demographic level is described as distinct cultural groups living together within a certain area. (Berry, 2005).

In 2005, Verkuyten (2005) referred to three levels of identity which he described as individual, interactive and societal and utilised these to categorise process for each of these at a personal, societal and bridging these together through a more interactive level. Using the convulsion between society and personal identity, Mana, Orr & Mana (2009) have combined Berry's (1997) acculturation model and Tajfel's & Turner's (1979), Social Identity Theory (SIT) to put context to immigrant identities concentrating on the intergroup relationships. The work concentrated in seeking the reasons for the persons sense of their own identity and how they related their own worth to these social groups and how that increased with the group status increased. Mana, Orr & Manas (2009), Integrated model utilises this to add to Berry's (1997) acculturation model which highlights the integration piece as one of the orientation which new migrants may utilise.

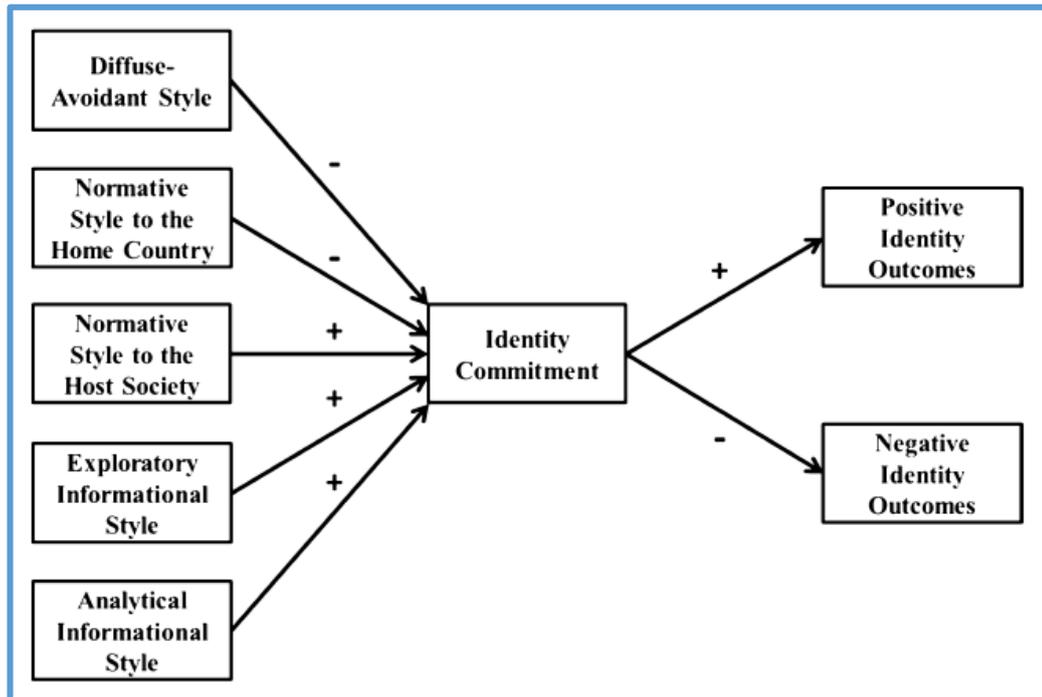
It proposes that unlike in Berry's (1997) model, their model recognises that new migrants may decide to accept and retain their heritage culture in one context and adopt elements of the new culture in another, thus creating an additional facet to their identity rather than needing to lose their ethnic identity one. As per Fenton (2003, p.180), ethnicity is "summative and totalizing" where describing it as a membership to a social construct which encompasses culture and is often categorized around it. Ethnicity has been described by Verkuteyn (2005) as a way in which a person describes himself, his background, nationality, and his relationship with society at large.

Although, Integrated model expands on retaining different identities, the model may also lead to an identity crises , which has been identified as the disequilibrium of identity when confronted by situational changes (Baumeister, Shapiro & Tice, 1985). Baumeister et

al. (1985) go on to describe the conflict as the impact of external pressure where existing norms and way of life are seen to be in conflict and incompatible.

Szabo and Ward (2015), have proposed a model to depict immigrant identity development in cultural transition and identify the identity crisis that an immigrant may go through while dealing with acculturation.

Figure 4 - Model of immigrant identity development in cultural transition



The above proposed model highlights five styles which range from a “diffuse-avoidant style, two distinct types of informational (analytical and exploratory) and normative (host and heritage) processing during cultural transition” (Szabo & Ward, 2015, pg. 16). They propose that while acculturating, both ‘Diffuse-avoidant style’ and ‘Normative style’ to the Home country essentially, create a negative perspective while acculturating and lead to negative identity outcome less inclined to embrace the host society (Szabo & Ward, 2015). In contrast, they predict that normative style to Host society, exploratory and analytical Information style create a positive perspective and embrace the new culture leading to a positive identity outcome (Szabo & Ward, 2015).

This model while depicting the identity formation through cultural transformation, continues to base it on two primary cultural anchors. Like Berry (2005), it evades the fact that cultural identity can be based within a culturally diverse (multi-cultural) community, and basis cultural identity and acculturation on the assumption that ‘host culture’ (Berry,

2005) represents a predisposition towards a distinct cultural majority and the 'home culture' is assumed to predominantly represent the country of origin. It assumes that the cultural transformation is based on heritage and host culture thus giving two options of normative style to be either host society or country of heritage. It continues to exclude the impact that globalisation may have had on the immigrant and the host society as well as the probability that the acculturation process may consider influences of multiple cultures that the person may have been exposed to.

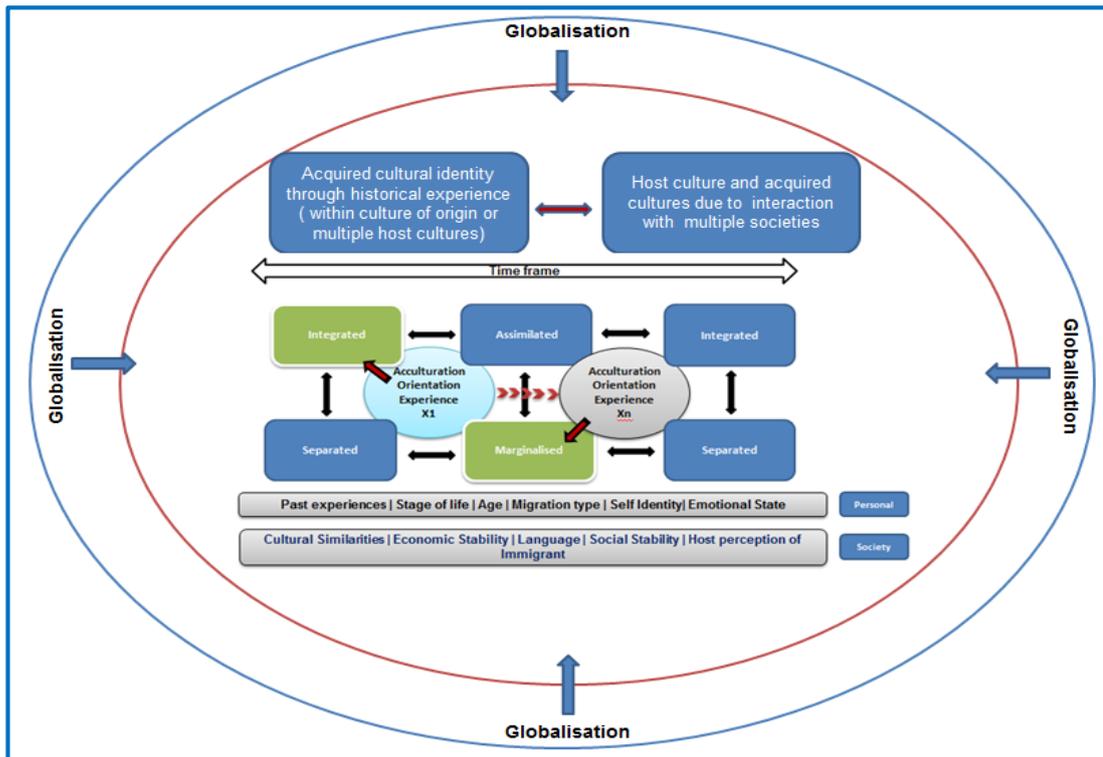
2.5 MULTIPLE (REPEATED) ACCULTURATION FRAMEWORK

"Global village", as described by McLuhan, Gordon, Lamberti, & Scheffel-Dunand (2011, 36) describes an interdependent and integrated world thus creating a set people who are mobile and akin to being exposed to various different cultural experiences (Moore & Barker, 2012). With demand for skilled migration increasing throughout the world, expatriates are being either sent by big multinational companies to live in foreign lands more frequently or people are choosing to move to new pastures for employment on their own. More often than not, such expats tend to travel extensively and have been exposed to multiple host land cultures where the length of stay and distance from home country can be diverse (Josien, 2012).

With increasing cross cultural influences across the world that can be attributed to globalisation, the world has seen unprecedented cross border and national immigration (Taras, Rowney & Steel, 2013) but the acculturation models remain within the realms of trying to articulate an interaction model between home cultures which it terms as ethnic or heritage culture. By doing so, it ignores the impact multiple stays in various different cultures has on the individual's frame of reference with regards to decision making, choices and identity formation. It also fails to acknowledge the impact the internet, access to knowledge, increase in trade and overall increase in cross cultural interaction may have had on the individuals within the host culture who may have either been exposed to other cultures or been exposed to other cultures as an immigrant themselves.

Considering the need to address these limitation and with the lack of any models capturing multiple acculturation, this research puts forward a proposed framework building on the conceptual framework of Berry (1997) and the REAM (Navas et al., 2005).

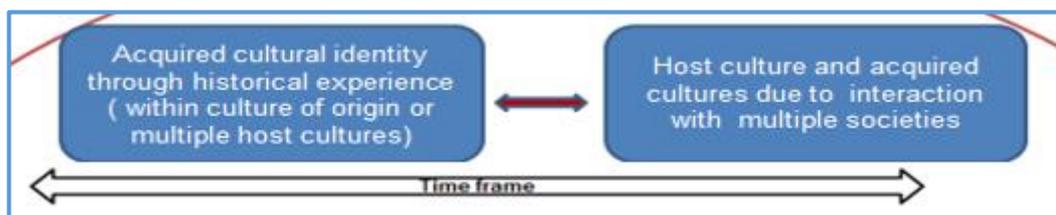
Figure 5 - Proposed Multiple Acculturation framework



The proposed model, builds on Berry's (1997) acculturation framework, IAM and REAM (Navas et al., 2005) and takes into consideration the impact of globalisation on the acculturation process on both the immigrant as well as the host land. It does so by incorporating three important aspects which were absent in the earlier models.

Firstly, the above proposed model highlights that the immigrant's identity or culture, necessarily is not only the country of origin but an accumulation of cultural attributes through his or her personal experiences which may be incorporated within the cultural identity.

Figure 6 - Proposed Interplay between homeland and host land

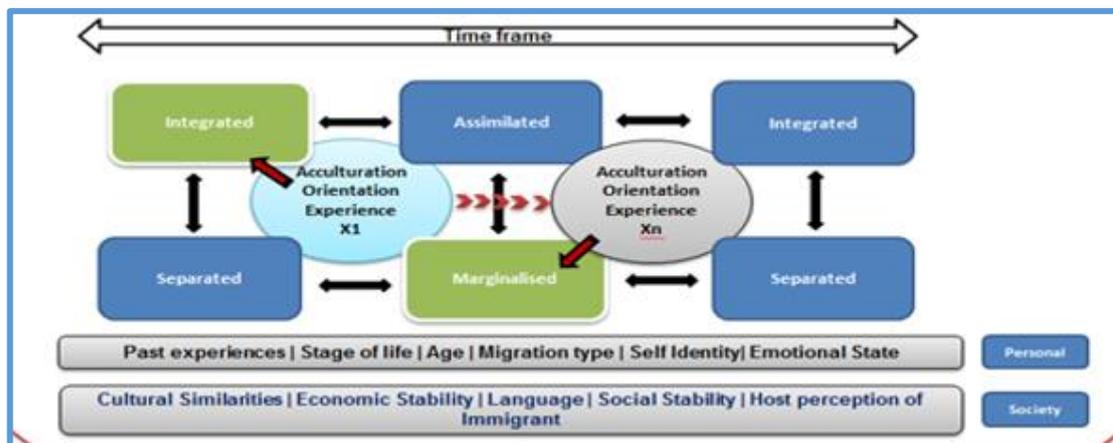


A closer look at the above model shows that the interaction between the immigrant and host culture is based on accumulated culture and the host land culture which may have

also got influenced by globalisation. This interaction is in both directions and caters for a bi-directional interaction based on its own multi-dimensional factors.

Second, while it continues to use Berry's four orientations, it acknowledges the creation of sub cultures based on the type of orientation that the individual incorporates. This choice of orientation is based on two factors, one, based on the migrants previous acculturating orientation and secondly the host land orientation towards the immigrant. It highlights that the choice of orientation is not consistent and is based on various influencing factors while retaining the fact that all strategies may be still valid in a globalised world.

Figure 7 - Proposed view of dynamic selection of acculturation orientation



Importantly, the above model depicts the interplay between multiple acculturation orientations and the influencing factors. In contrast to Berry's acculturation framework (1997), the influencing factors are not split into before and during process of acculturation. The proposed model acknowledges that all influencing factors play an important role in the process of acculturation through the complete duration of acculturation. Instead of having multiple groupings of influences, the proposed model identifies two broad constructs of personal and societal factors that inference the process.

Lastly and most importantly unlike previous frameworks, the proposed framework, doesn't base itself on a linear acculturation process and doesn't assume that the final stage of acculturation will result into adaptation (assimilation). Instead it depicts the dynamic nature of acculturation in a globalised world and highlights that the choice of orientation may in fact keep changing with multiple acculturating experiences as well as changing experiences within host land especially over time.

2.6 CONCLUSION

Birman, Persky, and Chan (2010) create the awareness that acculturation in fact may involve more than two cultures and that multiple cultural affiliations within the host country may play role in the migrant acculturation process. Bhatia & Ram (2009) have also raised the incompleteness in the acculturation model by highlighting that it doesn't take into account the diversity of experiences the migrant may have been exposed to and hence limiting the acculturation model to a universal culture rather than catering for the various diverse migrant experiences. However, none of the authors have investigated these limitations further to highlight and acknowledge the impact globalisation and multiple acculturation experiences have on a migrants as well as host lands frame of reference while choosing an acculturation orientation or categorization in Berry's (1997) acculturation model.

While much of the literature focuses on the possibilities of individuals to hold two or more culture, there is limited to no literature on the phenomena of multiple acculturation experience and its impact on a globalisation based acculturation. There is little or no literature on the implications of multiple acculturating experiences on the existing models which tend to be static in a unidirectional or bidirectional sense. Berry's (1997) acculturation strategies has assumed that the adaptation (assimilation) is the final and only orientation during the acculturating process and doesn't take into account the possibilities of moving from one orientation to other and back due to different environment, emotional, physical experiences while acculturating. It further assumes the lack of acculturating experience by that individual and categorises the acculturating process to be unique and new. As a result, there is a void in the literature while trying to address a more dynamic result of globalisation based acculturation.

3. RESEARCH QUESTIONS

The research examined the validity of this proposed framework and undertook to understand the implications of globalisation, multi-cultural experiences in various host lands has on the process of acculturation as well as the impact on home and host culture based on past acculturating experiences. The research has canvassed key literature on multiculturalism, multicultural identify and globalisation to understand their interplay with acculturation. While there has been extensive work done on understanding Globalisation, multiculturalism and the impact on identity, there is little to no literature to elaborate the relationship between the existing acculturation framework and the proposed process of multiple acculturation experiences.

Exploring this phenomena seems increasingly important considering the impact f globalisation has on our everyday life and the fact that multiculturalism is becoming an important aspect of our societal structures (Navarrete & Jenkins, 2011). Figure 5 looks to conceptualise a tailored enquiry into multiple acculturation framework and looks to demonstrate the dynamic nature of the acculturation process and the ramifications of globalisation on today's migrants. It tries to illustrate the importance of past acculturation experiences and its impact on the individual's cognitive view and ability to adapt, assimilate, segregate or marginalise while highlighting the importance of host land exposure to globalised world and its orientation towards migrants. This research intends to validate this proposed model by exploring three questions as constructs within this exploratory qualitative study and who results will be showcased in Chapter 5 and discussed in Chapter 6.

The following research questions were defined for further exploration:

Research Question 1: Does a new acculturation process get impacted by globalisation and build on past multiple acculturation experiences?

Research Question 2: Does globalisation impact an individual's identity?

Research question 3: Does multiple acculturation experience impact the significance of 'Home or Ethnic' culture while attempting a new acculturation process

4. RESEARCH METHODOLOGY

4.1 RESEARCH APPROACH AND STRATEGY

This research inculcated an interpretive philosophy that looked to find the multiple facets of participants' perception of reality and the different circumstances that come together to create a unique social phenomenon (Saunders & Lewis, 2012, p.107).

Considering the nature of the topic, a greater understanding of the relationship between previous / historical acculturation experiences and a fresh acculturation process was needed. By further understanding the nuances of acculturation and the phenomena of multiple acculturations in the face of globalisation, the focus of this research was to seek relative meaning of context, culture and experiences of different individuals and to understand the different perceptions of individuals that translate into their reality. In doing so, several key decisions were needed to be accounted for while choosing the correct research methodology (Bryman & Bell, 2011) especially while choosing between the qualitative vs quantitative and choosing between applying inductive or deductive approach. Based on the fact that there is limited research on globalisation based acculturation, an exploratory nature of research was conducted as it is used to "seek new insights, ask new questions and to assess topics in a new light" (Saunders & Lewis; 2012, p.110). Since culture itself is varied and complex, a qualitative approach which is based on interpretivism that integrates human interests and accesses a social reality through languages, shared meaning and focuses on meaning which resides within consciousness (Myers, 2013) was deemed to be better suited instead of a quantitative (McCracken, 1988)

A number of definitions try to describe a qualitative research approach. Some associate qualitative research to the need to be able to understand the different perspectives that people have based on their experiences (Merriam, 2014, p. 10), while others base it on observing the participants or case studies enables a narrative, descriptive account of the participant's journey. Qualitative research enables researched to study social and cultural aspects of society. Sources of qualitative data are centred on participant observations, interviews, questionnaires and the researches impressions (Myers, 2013). Utilising Myers (2013) description of qualitative research, this research was oriented towards understanding and creating insights from a qualitative analysis especially since it is centred on culture, values, opinions and socially relevant questions that are addressed to a particular population who have acculturated number of times.

Monette, Sullivan & DeJong (2013) have credited qualitative methods to be able to cater for abstraction and be able to express emotions and human feelings effectively respectively. Essentially, qualitative research assisted this research to better understand the social and cultural context within which people co-exists, their experiences while migrating to a new location and the impact multiple migration has on their identity. Qualitative research, gave an opportunity to study individual views of acculturation, their experiences while acculturating multiple times and if globalisation has impacted their identity and perspective on future acculturations.

While these advantages are well worth noting, qualitative research is criticised for being too subjective and that the outcomes could be biased or skewed by the researcher. It also is extremely difficult to be replicated which makes it more difficult to assess, demonstrate and maintain. The above limitations have been considered within this research and appropriate measures have been taken to ensure high standards of quality and validity are adhered to.

4.2 RESEARCH DESIGN

Qualitative research becomes increasingly credible in an exploratory research as it uses open-ended questions to explore the research topic. Utilisation of open-ended questions were used to prove and enable the participants an opportunity to elaborate and respond to the question in their own words and style rather than be confined to definite answers. Use of open ended questions evoked meaningful and insightful conversation which is not predefined and structured. Its responses are unique and rich with limited bias from any external factors thus giving a level of flexibility to listen and ask questions at the appropriate time.

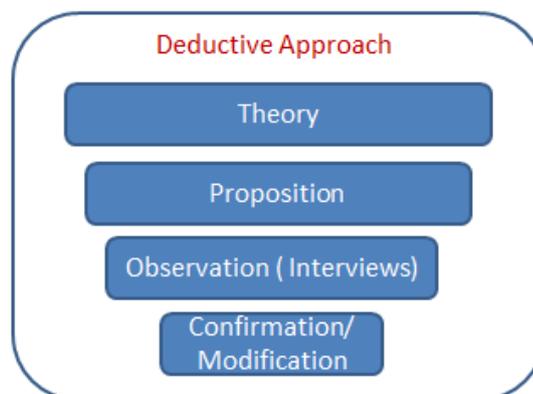
Exploratory research was sought to try and explore a new phenomenon within the existing literature to be able to identify key issues and key variables while exploring the assigned research questions. Marshall & Rossman (2010, p. 33) have identified exploratory research to be extremely appropriate especially “ *to investigate little-understood phenomena, to identify or discover important categories of meaning , to generate hypothesis for further research*”. Saunders and Lewis (2012, p.110) identify exploratory study as a “research that seeks new insights and asks questions to assess topics in a new light”.

An exploratory study was utilised to determine the different facets of the problem while dealing with repeated acculturation with a globalised world and help better understand the identified problem. Kothari (2011), explains that, exploratory research enables us to investigate the proposed study from a fresh and new perspective thus making an attempt to define and clarify the problem researched more succinctly. It is important to note, that this approach highlights the need to be flexible and understand that the result of the study may throw up different insights that may change or the direction and understanding of the initial sought assumptions (Saunders, Lewis & Thornhill, 2007, p.134).

As an approach, deductive reasoning was utilised to test the proposition of multiple acculturation and impact of globalisation. A proposition was utilised to put forward a possible link between the concept of globalisation and multiple acculturations, where a person may have undergone cultural and physiological change due to multiple migrations. Saunders and Lewis (2012, p.108), define deduction as an approach which tests theoretical proposition utilising research strategy designed for the purpose of testing.

Considering the above, deductive reasoning was utilised in this research starting with a general theory of acculturation being used as an overarching scope. Open ended and grand questions were developed underpinning acculturation and globalisation as theories and were operationalised through qualitative interviews to seek answers to confirm or modification of proposed theories.

Figure 8 - Adaptation of a Deductive approach



4.2.1 QUALITATIVE TECHNIQUES

It is important to contextualise acculturation to gain better and in-depth understanding of the relationship between the new culture and the individuals undertaking a position of how and why cultural transformation takes place (Cleveland and Laroche, 2007). Considering the nature of the research, individual semi-structured depth interviews were used. A combination of McCracken's (1988) long interview technique formulated within Schuman's (Seidman, 2012), three (3-step) separate interviews were used to collect cross sectional data. Mainly the first two steps utilising McCracken's (1988) long interview technique were utilised followed by the last stage of analysis of the gathered data (McCracken, 1988). To fill the first of four steps that are put forward by McCracken (1988) long interview technique, literature review in Chapter 2 was undertaken to understand past work done on the topic of acculturation, globalisation, identity and other connecting theories. Reviewing past work under acculturation enabled the researcher to find an unexplored area within the acculturation and propose research questions that could be explored through in-depth semi structured interviews.

In-depth semi structured interviews were utilised as the chosen approach to ensure there is an appropriate interpretation of narratives from the sample participants within the acculturation and globalisation context. The focus of the methodology was on individual experiences, their views and beliefs. In-depth interviews enabled a detailed exploration and assessment of the interviewee's account of their experiences. A deeper understanding of the implications of multiple acculturation and the impact globalisation was sought and explored.

Three separate interviews (if required) were scheduled with the sample to be able to better understand the life events, details of acculturation experiences and finally bringing the threads together to understand the change in identity (if any) and the reflection on the meaning of acculturation for that particular individual were examined. One of the main advantages of a semi structured interview is that it is transparent and an open framework of two way conversation. It essentially enables a more focused and allows for an easier flow of communication (McCracken, 1988).

Since the interview was envisaged to be a two way communication, it functioned as an extension and corrective tool based on the responses on acculturation and the individual's experience. By using this technique, follow up questions were built upon the conversation and gave an opportunity to reconfirm, evaluate the proposed framework and provide the substantive reasons for it.

4.3 POPULATION AND SAMPLING

4.3.1 TARGET POPULATION CRITERIA AND UNIT OF ANALYSIS

The research target population criteria included all individuals who have lived in more than two countries apart from their own country of origin for at least one year or more. Access to such a population was the key criterion through which the sample was drawn.

The unit of analysis was confined to individuals rather than groups or organisation. It was important to understand individual experiences and their views on the impact globalisation has had on their process acculturation as well as the changes in process if any while undertaking multiple acculturation. Characteristics such as gender, age, religion, race and ethnic background were not used to further narrow the population.

4.3.2 SAMPLE FRAME, SIZE AND SAMPLING TECHNIQUE

The individuals who were approached to be part of this research were either known to the researcher or were referred to by some of the individuals the researcher knew. Other individuals were self-selected (Saunders & Lewis, 2012, p.140) by the researcher as they fit the criteria of individuals who had experienced the process of acculturation multiple times in different countries. To expand the accessible population, Facebook pages like Cross Cultural Kids (Third Cultural kids), were accessed and a request to participate in this research was put on the notification page.

Three sampling techniques were used in tandem to ensure the appropriate population was being interviewed. First, a non-probability purposive sampling (Saunders & Lewis, 2012, p.138) technique was used based on a criterion that the sample should have lived in at least two countries other than the country of origin for more than one year each. This ensured that the sample members fit the criteria needed to explore the topic of multiple acculturation experiences. To make the sample stronger, a stronger criterion was used in which duration of stay in countries other than country of origin was more than three years. Though this research hasn't looked at the impact of duration on the multiple acculturation process, it may provide some initial data for further in-depth research.

One of the main benefits of purposive sampling is that appropriate individuals were identified by the researcher to ensure contribution to the research topic. It is important to understand that while this is judgement based, it assumes that the researcher has complete understanding of the topic and that the skills of the researcher are of high

standards. While this sampling technique may exclude people who the researcher may not know, it was based on relevance and not necessarily on representatively.

The second technique used was that of snowball sampling (Saunders & Lewis, 2012, p. 139) where the initial samples identified other individuals who would fit the criteria. As per Saunders & Lewis (2012) this technique is helpful when identifying the target population is difficult and inaccessible. It was further elaborated by using an **exponential non-discriminative snowball sampling** technique where the first individual from the sample group provided multiple referrals who in turn referred others who could fit the population criteria. These individuals were then put through the third self-selection sample technique when e-mails were sent out to them to invite them to be part of the research (Saunders & Lewis, 2012, p.140) and they selected themselves to be included. Similarly, a self-selecting technique was used to reach out to Cross Cultural Kids (Third Cultural kids) (Moore & Barker, 2012) on their Facebook page on which a post was posted for them to be part of this research.

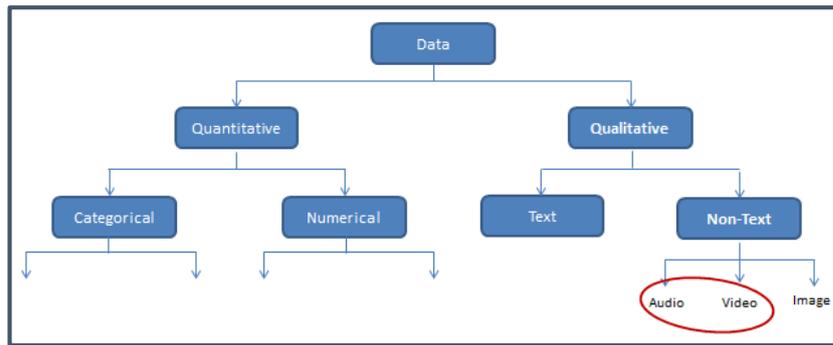
A sample size of 20-25 individuals was identified to ensure adequate numbers of individuals were interviewed.

4.4 INTERVIEW PROCESS AND DATA GATHERING PROCESS

The interview process was based on the central purpose of finding the impact of multiple acculturation experiences on a new acculturation process as well as the change in individual identity. The conversations within the interview were to unearth the resulting motivations, attitudes as well as beliefs to understand the interviewee's experiences (McCracken, 1988; Bryman & Bell, 2011). The process entailed, listening to the respondent and follow up on key aspects highlighted through the conversation. As explained by Saunders & Lewis (2012), semi-structured interviews can be used appropriately when dealing with inter alia subjects which can result in varied and different answers.

The interview process utilised both McCracken's (1988) and Schuman's (Seidman, 2012) in depth approaches to create a conducive environment for a comfortable conversation to emerge where the participants could share with ease and in turn elevate the quality of the conversation (McCracken, 1988). While questions were open ended and largely broad questions to start with, prompts in the shape of questions were added when necessary to engage and start new conversations when required (McCracken 1988).

Figure 9 - Adaptation of Data categorisation within Qualitative Methods



Face to face interview with audio recording were held for individuals who are residing locally in Johannesburg. Skype (online video chat software) was utilised to conduct audio or video chats with individuals in various parts of the world and were recorded for quality and validity perspective. A maximum of three interview sessions were done with each of the individual and all video/audio recordings were converted into transcripts for better analysis. Timings of conducting interviews were cumbersome as a number of the participants were living in different parts of the world and led to reschedules when required.

4.5 INTERVIEW GUIDE

With most of the participants in different parts of the world, the interviews needed to make use of technology and the interview schedule as well as the guide became very important to the success of the interviews. Planning of the interviews had to be comprehensive and critical aspects such as the software in use, Skype, was tested in advance to ensure it was working and effective. The process of developing the appropriate questions as well as a flexible structure of the interview was formulated to ensure the time frame of the interviews was effectively utilised and covered all topics that needed to be.

The use of semi-structured Interviews offered a good balance between structured ethnographic surveys and open ended questions. Special attention was given to the process of developing questions. Elements such as style, language and variability of questions were stressed upon to ensure that close ended questions, leading questions resulting in biases and negative or positive frame of questions were avoided. Simple, open ended, concise and neutral frame of questions (Appendix A) were utilised to ensure that the questions could uncover rich narrative describing personal experiences of the participants.

Structuring the order of questions was important and grand questions which allowed the participant to feel comfortable were employed at the beginning. Initial questions were intended to start the conversation in a non-intrusive manner and enabling the participant to begin sharing their experiences as they deemed fit. Use of follow up questions and prompts were utilised to further probe certain elements shared by the participant thus allowing for a more focused discussion. Special attention was given to ensure that the interview was done with limited or no interruptions and any significant points were noted and probed at a later part of the interview.

The interview sessions were constructed keeping in mind the time constraints of each session (around 1 hour each) and the fact that interviews were done mostly through Skype as most of the participants were in different parts of the world. Each interview was started with a quick explanation of the research and getting the participants consent. As each of the interviews was recorded, the consent was gathered through video as well as through written format. After each session, the recorded interview was checked to ensure it was recorded with audible audio quality.

4.6 RELIABILITY AND VALIDITY

Stenbacka (2001, p.551) associates reliability with quality and describes as an instrument that it used to generate a greater understanding of the research study. Essentially, reliability is associated with consistency of outcome but while seeking the reliability of research undertaken, the outcome of the interview was unique thus was judged by its own paradigm terms (Healy and Perry, 2000). Bryman and Bell (2011) propose that an alternative criteria needs to be used while evaluating the reliability and validity of a qualitative research. As this research aimed to explore multiple acculturation experiences undertaken by people, each of their experiences were unique and individualistic. To assess each of the responses on quality parameters such as consistency was deemed inaccurate as each of these experiences were different and the responses and changes to those experiences were different and couldn't be compared or measured.

To check the validity of the research, each of the semi structured interviews threw up unique and personal views which were transcribed back to the interviewee for confirmation. Validity and consistency was verified through forming codes and themes which enabled building a consistent framework across all interviews thus insights gathered from the data along with the vast knowledge of work cited in literature review

were checked and analysed to ensure the validity of the research questions is maintained.

A test interview was conducted with a participant, who qualified within the set population criteria of the research. As such, the interview had an element of bias but was done so to ensure the interview questions were valid and that the manner in which the interview was conducted was professional.

Four key aspects of the interview were tested through this –

1. To ensure the interview questions were effective, feedback on the questions was sought from the participant.
2. To ensure credibility and accuracy of the interviews, the outcomes of the interview were validated with the participant
3. To ensure conformability and authenticity, the questions and the interview was shared with the research supervisor who formulated her own feedback on the type of questions and the format in which the interview was conducted

Feedback received from the test participant

- Questions, while generic, were too open ended and would help if they could be slightly more direct.
- Some questions were too verbose resulting in confusion on the core aspect being investigated.
- Prompts need to be utilised more accurately and at the right time.

The feedback received was incorporated into the way and type of questions to be asked while interviewing the participants. This approach helped grow the validity, accuracy, reliability and overall quality of the questions asked which translated into the data received. Furthermore, to ensure validity of the interviews, all interviews were stored and shared to ensure all can be viewed and kept as records to check and validate at any given time.

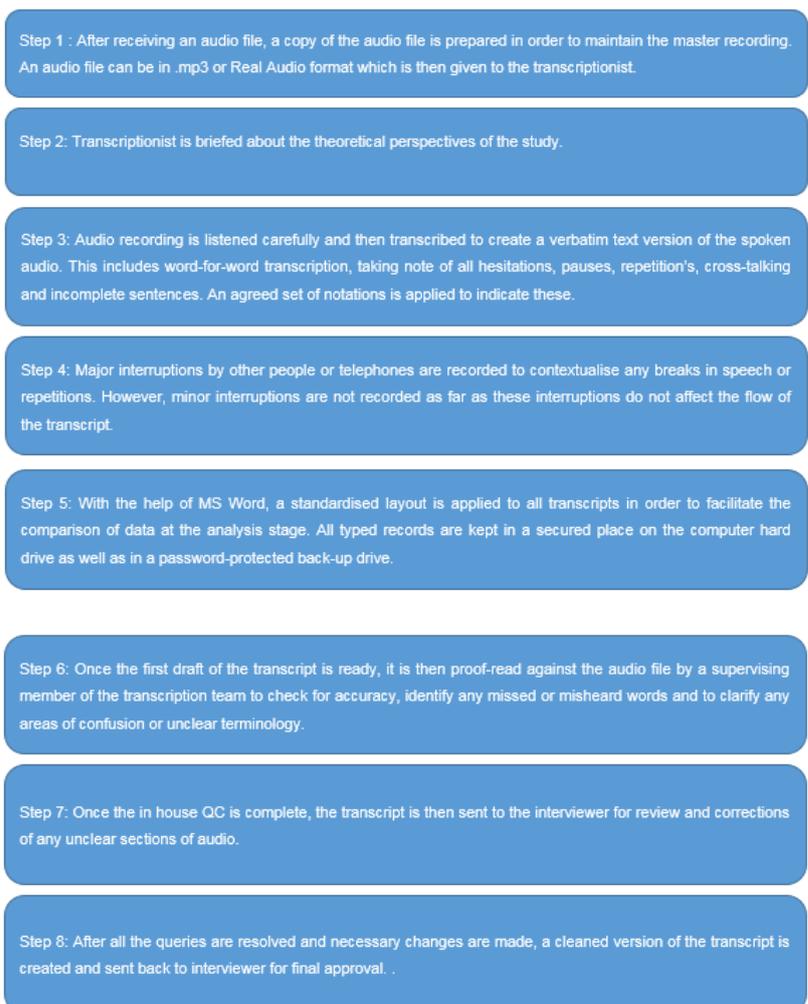
4.7 DATA ANALYSIS APPROACH

Considering that this research followed an exploratory method of study and utilised a semi structured interview approach, careful consideration was given to the content of the interviews collected. Since the interviews were in audio format, they were first transcribed into text to enable easier analysis. To ensure high accuracy of the transcription, transcription services were sought.

4.7.1 TRANSCRIPTION PROCESS, QUALITY AND RELIABILITY

A complete and comprehensive process of ensuring that the transcription notes were done with highest of quality, two quality gates were added by the company contracted for transcription of the interviews. The following process was followed to ensure high quality and reliability within the process –

Figure 10 - AD Co-author's Transcription quality process

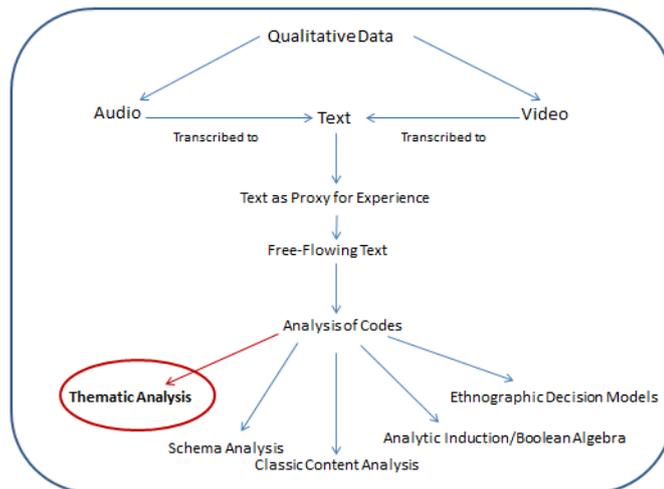


This ensured that all audible conversation was transcribed verbatim and where it was inaudible, a clear indication was added. Added to that, the transcribed notes were compared to the physical notes that were taken during the interview by the interviewer.

4.7.2 CODING

As shown in figure 11, utilising Bernard and Ryan (1998) topology of qualitative analysis, 'Analysis using themes and codes' was used under the free-flowing text' branch of the 'Text as a proxy for experience' category. The 'analysis using themes and codes' was initiated by carefully identifying key words, trends or themes to help outline the process of analysis to be undertaken.

Figure 11 - Qualitative Research topology (adapted from Bernard & Ryan, 1998)



The process of coding was very time consuming as each of the transcripts were read and re-read to highlight issues which were central to the questions asked as well as to the topic in general. Frequency of certain words was also researched along with patterns which occurred across the interviews. Considering the nature of the research undertaken a more in-depth understanding of the experiences was needed.

To ensure that research questions were properly tested, overarching codes were created based on the theory described in the literature review to ensure simple and rationalised categorisation (Saunders & Lewis, 2012, p.194). Analysis of 'explicit' sentences was utilised as the unit of analysis (Saunders & Lewis, 2012, p.194) and was linked to the relevant category that it fell under. If certain elements were outside the predefined categories, new categories were created to ensure that data was not discarded.

4.7.2.1 CODES AND THEIR PROGRESSION

Saldaña (Saldaña, 2012, p.3) defines a code as “A code in qualitative inquiry is most often a word or short phrase that symbolically assigns a summative, salient, essence capturing, and/or evocative attribute for a portion of language-based or visual data”. True to this definition, coding was done using a line-by-line open coding approach where each line was read and searched for possible codes. Some of the information was very explicitly stated in the interviews while the other was more implicit. In order to recognise and identify patterns across the interviews, the transcripts were read a few times and the first attempt at coding was completed across the interviews.

4.7.2.1.1 FIRST ATTEMPT AT CODING

Table 1 - First attempt and the coding progression through the transcripts

Interviewee	Number of codes
M3	81
M2	41
FM6	43
FM3	37
M5	38
M1	36
FM2	27
FM4	27
FM5	31
M6	25
FM1	25

← Saturation point

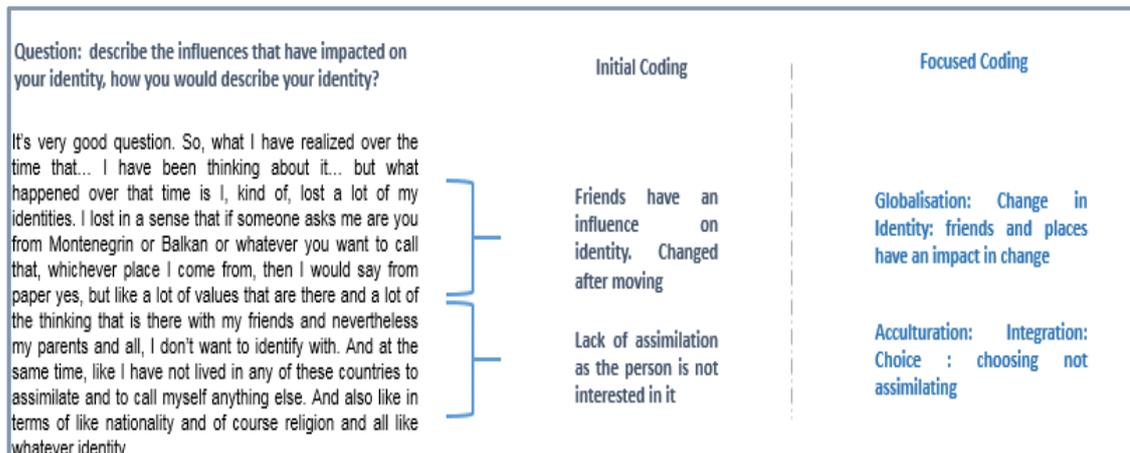
As more of the transcripts were read, new codes progressively got less and a possible saturation point reached at a particular point where codes were getting repeated.

Bowen (2008) has described saturation as the point where depth and breadth of information that could be derived has been achieved. While, there were fewer new ideas being identified and no new patterns could be found (Gaskell, 2000), recognising that most of the codes were getting repeated, since the journey of each individual was unique, there were constantly a few new codes which were generated based on a particular situation but didn't constitute a new pattern.

During the initial coding process, multiple codes which could have been grouped together were identified and within the process of learning how to code, codes were being formed that were either interconnected or were too granular in nature. Thus to improve the

codes, a second attempt was made in which the coding process was refined by using overarching theme's to help code better and be more concise. The example of codes generated in each attempt has been illustrated in Figure 12.

Figure 12 - Illustration of coding progress



With a revised view of the codes which were more concise and focused, predefined themes related to the questions were formed and codes were generated that could be attributed to them. For example, each initial coding was associated with a particular theme and the coding was based on building a relationship between them.

Table 2 - Illustration of coded themes and sub codes

Coded Themes	Sub codes (examples)
Globalisation	Change in Identity
Culture	Host culture
Process of Moving	Easier
Identity	Evolved
Reason for move	Work
Type of Move	First move
Acculturation	Integration

The key questions that were kept in mind while doing the recoding were –

- Does this line impact what the research is aiming to understand?
- What category can this information be within?
- Code the actual occurrence of what the interviewee has explained

This approach was followed to verify and introduce a number of categories thus creating a concise number of codes across the initial coded transcripts.

4.7.2.1.2 SECOND ATTEMPT AT CODING

As seen, in table 2, the overarching themes, enabled a more structured process to capture the essence of the interview into the main themes that were getting explored and it helped categories the codes in a more consistent manner. As seen in table 3, the result of establishing categories, resulted in identifying commonalities and enabled consistent number of codes being created and then rationalised in the analysis of the data.

Table 3 - Total number of codes used across all interviews

Interviewee	Number of codes
M7	18
M8	22
M9	20
M10	24
FM7	23
FM8	29
FM9	29
M3	31
M2	23
FM6	29
FM3	25
M5	22
M1	21
FM2	20
FM4	26
FM5	27
M6	28
FM1	22

Since the semi structured interviews were interactive and involved a level of involvement and interpretation from the researcher, direct and indirect codes were created and summed up into themes and based on this, meaningful analysis was done utilising categories, recurring interrelationships to test the propositions.

4.8 LIMITATIONS OF THE RESEARCH

The research topic needed an in-depth understanding of the different experiences that a person may have encountered due to multiple acculturation process. To this order, long interview style was utilised to ensure there was an open environment created where discussion was interactive and of high quality (McCracken, 1988). While such a method is highly recommended in conducting a qualitative, exploratory research, the interview process could surfaced other, random information which was little use to the research

(McCracken, 1988). Added to that, with limited experience of conducting a long interview, the first few interviews may have resulted in extracting sub-quality information. The interview process also may have become laborious and resulting in repeating questions, missing key areas of discussion and led to asking pertinent questions as leading issues within the conversation.

One of the key limitations with the research methodology was the identification of the population. Due to the topic of research which entailed finding sample individuals who had lived in multiple countries and encountered acculturation, no sampling frame was available. In addition, the use of non-probability sampling techniques like Snowball, Purposive and Self-selecting were utilised. Each of these methods while useful and necessary came with its own limitations.

Snowball sampling tends to introduce sampling bias (Saunders & Lewis, 2012, p.138) in which individuals refer people who may be similar to themselves rather than identifying individuals best suited for the research. Self-selecting sampling may have led to self-selecting bias in which the participant may have had an inherent bias (Saunders & Lewis, 2012, p.138) for participating in the research. Lastly, the Purposive sampling method may have resulted in researcher's bias (Saunders & Lewis, 2012, p.140) and since it's based on the judgement of the researcher and it may have neglected other more appropriate samples. In addition, since the researcher himself has had multiple acculturation experiences, it may have added a researcher bias (Saunders & Lewis, 2012) which could have influenced the focus on certain aspects and may have missed out on different yet important aspects and influenced the open ended conversation by asking certain probing questions.

While the common language used in the interview was English, it wasn't the primary language used by few of the participants on a day to day basis. Considering this, there could have been a loss of meaning and insight while understanding the meaning of certain words or the way each question was interpreted. The interview process may have also lead the interviewees to portray themselves in a more positive light and may have thus refrained from sharing their complete thoughts on a particular question.

5. RESEARCH FINDINGS

Semi structured interviews provided a fascinating glimpse into the world of a diverse group of individuals who had lived in multiple countries over their individual journeys. The interviews, while being centred on the questions that this research is attempting to explore and understand, brought out a number of interesting point of views on topics such as culture, globalisation and identity to help gain a better understanding of how, multiple moves to different countries has impacted their process of acculturation and also gave an insight into the frame of reference that they imbibe when they move.

It gave an opportunity to understand the various elements which influence a person's mind set while he or she experiences a new culture or host country.

The three questions explored in this research were used as central concepts while analysing the findings.

Research Question 1: Does a new acculturation process get impacted by globalisation and build on past multiple acculturation experiences?

Research Question 2: Does globalisation impact an individual's identity?

Research question 3: Does multiple acculturation experience impact the significance of 'Home or Ethnic' culture while attempting a new acculturation process?

The research findings have been grouped to answer the above questions and attempted to explore each of them. The findings are illustrated through the feedback received and interpretation of the responses have been shown through the help of codes which have been grouped into certain categories to help understand major themes that can be ascertained across from all the interviews.

5.1 SUMMARY DETAILS OF INTERVIEWEES

The Interviewees were of different ages, with a balanced representation between both genders (10 male participants and 9 female participants) and a fairly diverse distribution of ethnic backgrounds. The age range of the participants was well distributed with the oldest participant being 47 years old and the youngest participants being 28 years. The average age of the interviewees was 34 across all participants.

Table 4 - Summary age distribution of the participants

Description	Age
Max Age	47
Min Age	28
Average Age	34

The age distribution was further analysed to understand the phase of life each individual was in and is further elaborated in Chapter 6 where analyses is done to understand the influencing factors for acculturation. The research further explores the impact of personal bias and snow ball impact on the age distribution of the participants.

Most of the interviews were conducted over skype as most of the participants were living in different parts of the world. Three interviews were conducted face to face while sixteen of the interviews were conducted over the internet and as agreed with the participants, an audio recording was recorded and saved. In total, 19 participants were interviewed to explore their views, on culture, globalisation, the process of settling into a new country and its impact on their identity.

The interviews typically lasted for nearly hour with the details of the interview lengths represented in Table 5.

Table 5 - Overall Interview details

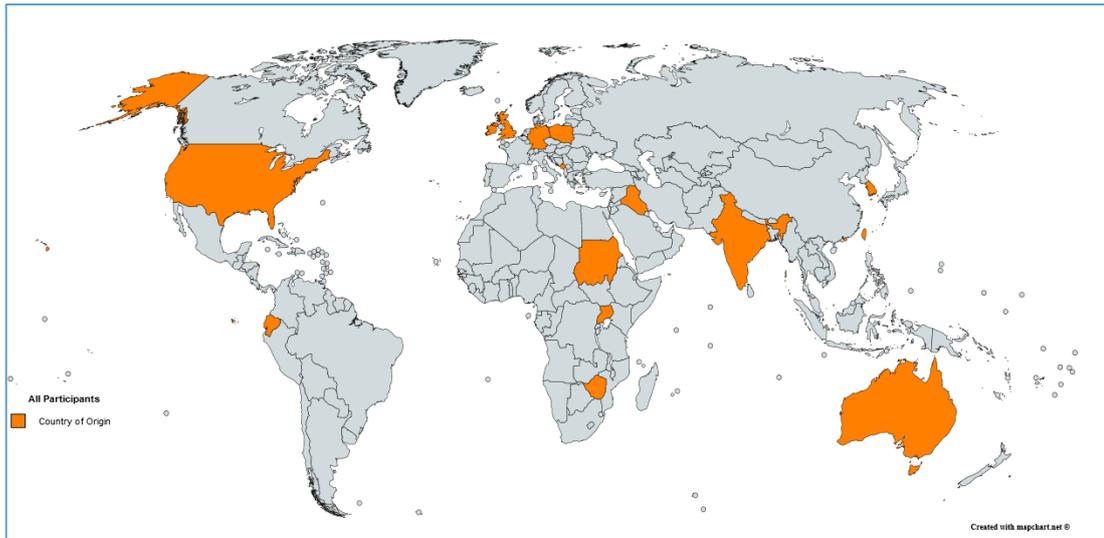
Description	Quantity
Total Number of Interviews	19
Total Duration of Interviews	1085 min
Average duration of Interview	56 min
Shortest Interview	30 min
Longest Interview	80 min

With 19 interviews conducted, the interviews were meant to add the balance between the depth and breadth of information being collected. The open-ended questions enabled the conversation to flow and enabled a richer insight into the research questions being explored. At the same time, with sufficient number of interviews conducted, the research attempted to gain a broader view on the subject.

5.1.1 COUNTRY OF ETHNIC BACKGROUND (COUNTRY OF ORIGIN)

Apart from representing a significantly large age group of between 29- 49 (20 years) and a balanced gender mix, the research participants represented a diverse set of ethnic backgrounds. The spread of ethnic backgrounds covered a large spread across the world as represented in the graphic display in Figure 13.

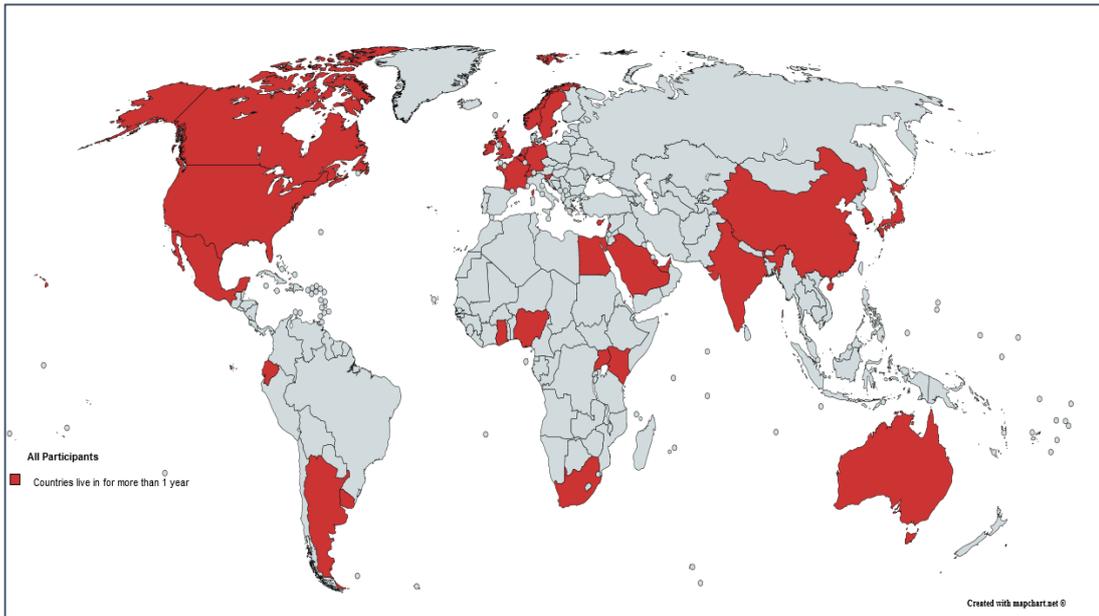
Figure 13 - Representation of country of origin of all the research participants



There were 16 distinct ethnicity backgrounds with three countries (India and Poland) represented by two or more participants. The ethnic backgrounds that were represented were – Australia, Ecuador, England, Germany, Hong Kong, India, Iraq, Montenegro, Northern Ireland, Poland, South Korea, Sudan, Taiwan, Uganda, USA and Zimbabwe.

Of the participants, only two participants were born outside their country of origin. These countries were Fiji and Switzerland. Some of the participants have spent most of their childhood in their country of origin while others had been moving since childhood.

Figure 14 - Representation of countries lived in (for more than 1 year) of all the research participants



The participants had lived in a vast number of countries for more than one year (apart from their country of origin) and they were spread across the world as seen in Figure 14. Some participants had lived in multiple countries for a longer duration while others had lived as per the minimum criteria of one year being measured within this research.

Figure 14 represents the different countries that the participants had lived in. As a collective, the participants had lived in 33 different countries for a minimum of one year. Of the total countries, countries like, India, USA, Canada, Egypt, South Korea, South Africa, England and Switzerland had multiple participants who had lived there.

The list of countries were: Argentina, Australia, Belgium, Canada, China, Cyprus, Ecuador, Egypt, England, France, Germany, Ghana, India, Ireland, Japan, Kenya, Lebanon, Mexico, Netherlands, Nigeria, Norway, Qatar, Saudi Arabia, Scotland, Slovenia, South Africa, South Korea, Sweden, Switzerland, UAE, Uganda, USA and Uruguay.

Most of the participants were well travelled individuals and the vast mix of nationalities and cultural identities gave a wonderful mix of views. The interviewees were given an identifier code for the purpose of this research in order to identify them while ensuring their confidentiality. As part of this research a few elements were identified which have been represented in the Appendix B , Table 17 which gives a summary details of the interviewees who participated in this research.

The participants were identified based on their gender and assigned a identifier code to them. For example, female participants in the research interview were given the identifier FM and a number starting from 1 was assigned to each. Similarly, the male participants where given the identifier M followed by a number.

Utilising the information gathered through the interviews, the data gathered and transcribed from the recorded interviews was analysed and categorised using codes and themes to answer each of the research questions that are being explored.

5.2 NEW ACCULTURATION PROCESS AND GLOBALISATION

The first question that was being explored was investigating the impact globalisation has on a new acculturation process. The responses from the interviews were analysed and segmented based on the question that the first research question was trying to answer. The link between globalisation and a new acculturation process was evaluated and four themes were formed which encapsulated codes that related to them.

Before identifying the link between globalisation and acculturation process, both concepts of globalisation and process acculturation were investigated individually and key codes and themes were formed for each of them. To enable complete understanding of each of these themes, globalisation and the acculturation process was unpacked individually and elements within these were analysed.

Codes and themes on Globalisation

One of the main topics that kept coming up through all the interviews was the ability to have **greater access** to elements that were enablers to a better future. Similarly, other categories that emerged spoke to the **need and ability** of the interviewees to exist, adapt and enjoy exposure to multiple cultures and people. A significant change in the way the interviewees started to view, react and understand different cultures and people was clubbed within the theme **change of reference**. The change in personal perspectives towards others and themselves was attributed to the **access and exposure** to other people and cultures through globalisation. The transformational changes in how the people viewed the world as more **holistic**, was evident in the interviews as well. The interviews also gave a wonderful insight into how the interviewees viewed their ethnic culture especially after multiple acculturations.

Figure 15 - Illustration of the codes and themes found on Globalisation

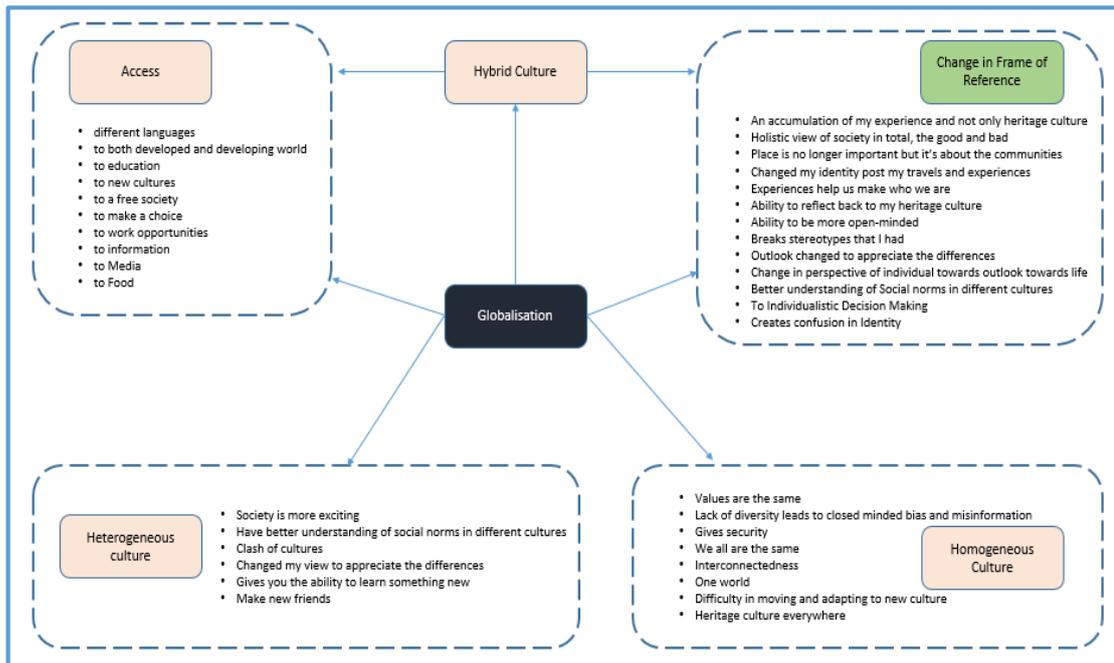


Figure 15 illustrates the codes identified in Table 18 in Appendix B, which capture the different aspects of **globalisation** that were highlighted through the interview process.

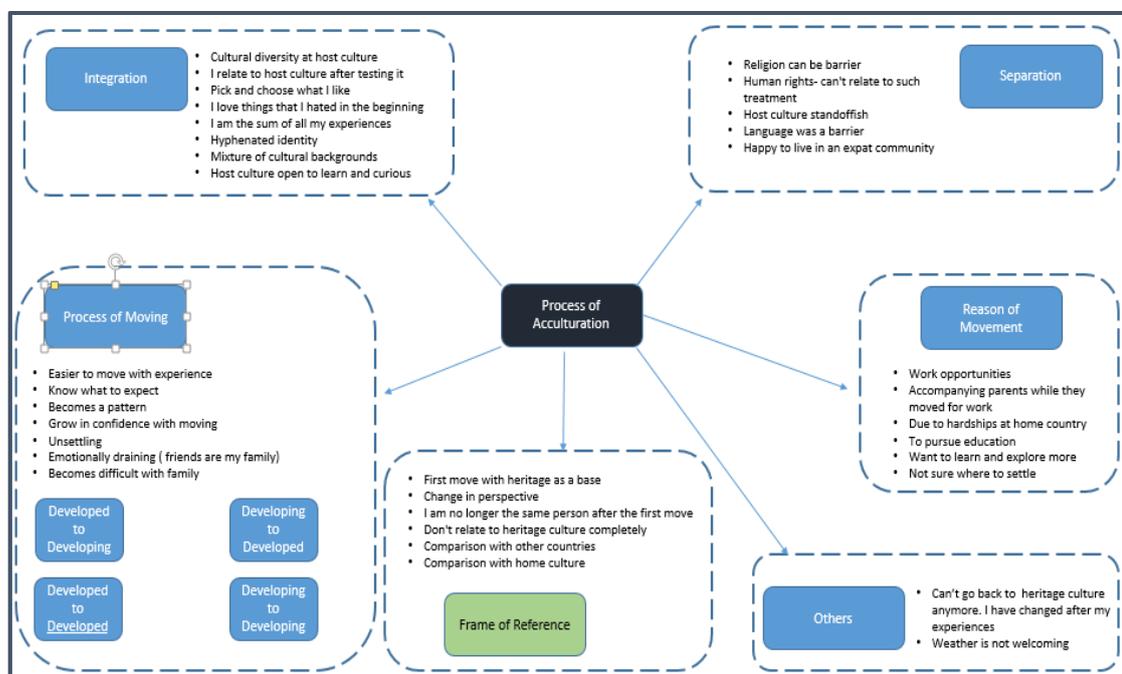
Change of reference was an important theme that was found to be relevant across acculturation and globalisation and was representative of the change in the mind set inculcated by the participants during and after acculturation. The **change of reference** included emotional as well as practical aspects of daily living and has been explored later in this chapter.

The **hybridity** of their life which was more personal was recognised via the access to multiple elements along with the change in reference which has brought a change in their cultural make up. This pointed to the recognition of a **hybrid culture** that represented a sum of their experiences and creating a more individual sub culture. Recognition of the **challenges of coexisting** was nascent within the conversations yet the willingness to **learn and appreciate** different point of views was expressed repeatedly through most of the interviews. These views were pooled within the theme named **heterogeneous culture**. Interestingly the evidence of a freer society also raised a more equal and balanced view of the world with equal rights as a prerequisite. In addition, access to ethnic cultures as an outcome of globalisation, was highlighted as a positive reason through which individuals could stay in touch with their ethnic roots. This access to heritage culture and corresponding codes was grouped under the theme, **homogenous culture**.

Codes and themes on Acculturation Process

Similar to Globalisation, aspects of **acculturation and its process** were captured across four themes that have been captured in Table 19 in Appendix B and illustrated in Figure 16. Acculturation as a direct theme wasn't discussed in any of the interviews but listening to their stories and their multiple acculturation experiences, a number of codes were generated which tied back to the emotional and mental process of acculturating and the impact it has had on their cultural frame of reference. Interestingly, none of these views were based on any singular anchor of reference (ethnic background) instead was based on their experiences across multiple cultures which included their ethnic culture.

Figure 16 - Illustration of codes and themes on the Process of Acculturation



Six main themes of acculturation were formed based on the type of responses and codes that were generated from the interviews. The codes resulted in creation of two themes that represented, two of Berry's (1997) acculturation orientations. The representation of **Integration** and **Separation** was either indirectly or directly spoken about across most of the interviews. These represented their ability to adapt and identify with the cultures they experienced or it identified the emergence of separation as a **choice**. It also highlighted the possibility of identifying with separation as a strategy due to the host cultures **indifference** towards them thus **not being able to attract their attention** to integrate.

In addition, codes representing the ease of movement post multiple acculturation and the experience of having done it before were highlighted. The **reasons for movement** ranged from either being **forced to move due** to home countries circumstances or the **ability to access** work and education and explore other horizons by choice were captured.

Table 6 - Different dimensions of acculturation direction

Movement across developing and developed nations	
•	First Impressions from developing to developed world
○	Things looked big
○	Power distance is different in cultures
○	Easy infrastructure to settle into
○	Individualistic decision making
•	First Impressions from developed to developing world
○	Things looked small and congested
○	fluid and not structured
○	Things happen slow
○	Appreciation for time
○	More about the community
○	Infrastructure is not good (internet, lights , roads)
•	First Impressions from developed to developed world
○	All big cities are alike
○	Feels like I am living at home
○	Individualistic living and influence
○	No cultural change
•	First Impressions from developing to developing world
○	Similar family structures
○	Feels like I am home
○	Infrastructure not good , contributing to certain elements in culture
○	More involvement of family and community

Interestingly, there was a wonderful mix of movement across the world which represented movement from **developing to developed, vice versa** and **also experience of living only within these two spectrums** was capture in Table 6. The codes identified under these, highlighted the manifestation of experiencing a **homogenous culture** when travelling within developed or developing countries. These ranged from highlighting that the **transition was seamless** while living in cities **in two different developed countries**. In addition the identification of a more **nuclear style** of

living which is more **individualistic** was experienced by respondents while living in these cultures.

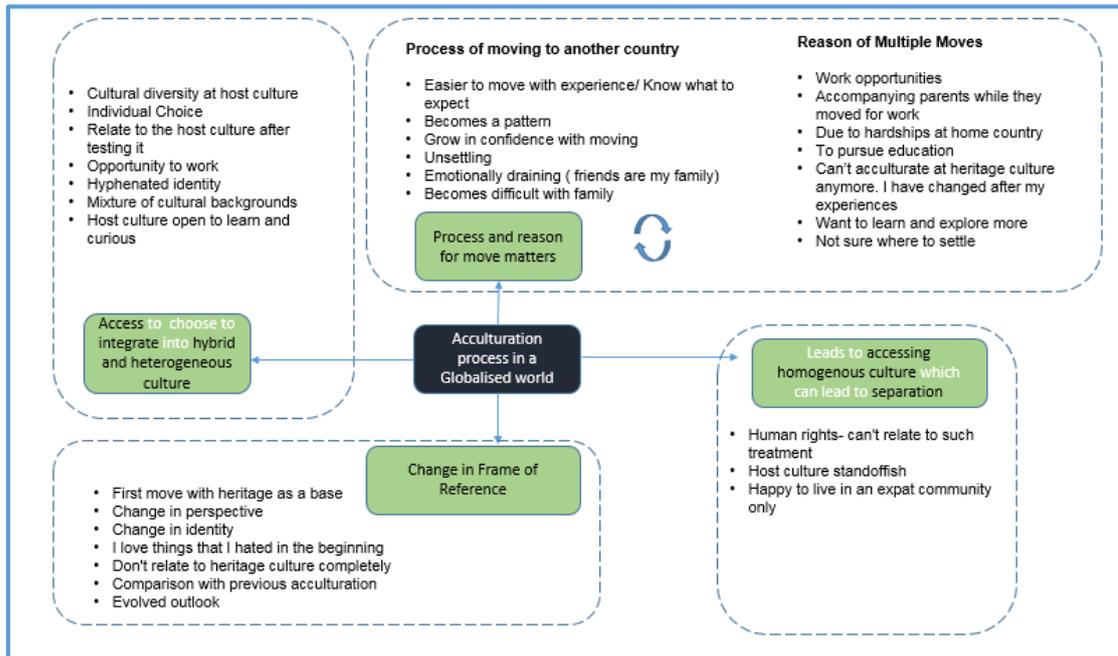
In contrast, the **lack of infrastructure** and a culture which was **more collective** in nature was highlighted while **living in developing countries**. Interviewees, who moved within the developing worlds expressed the **similarity within these cultures** represented through the **family and society structures** and their **greater involvement in decision making** was also identified as a unique feature.

'**Others**' was used as a representative category which comprised of two elements that were highlighted by most of the interviewees. One of the main themes across the interviews was the **reluctance of the interviewees to go back to their country of origin**. This view pivoted around the fact that the individuals found it tough to assimilate back into their ethnic culture as their own culture had evolved post their exposure to other cultures. The other, was the importance **weather** played in the process of acculturation. Weather and its importance was highlighted by all interviewees but hasn't been included in any of the influencing factors in the existing acculturation frameworks.

As discussed earlier, the **change of reference** theme resonated across both the process of acculturation and globalisation. It represented the transformation that the individuals experienced in their way of comparing and contrasting aspects of their life after their individual acculturation experiences. Their transformation led them to **not only compare a new culture to their ethnic culture** but compare it to their **evolved unique culture** which **comprised of all the cultures** they had lived in and experienced.

Using this as an example, elements from both **globalisation** and **acculturation** (as seen in the illustrations for both acculturation and globalisation) were analysed and overlapping topics were found which impacted the **process acculturation in a globalised world**. These were grouped into 4 four themes which are represented in Figure 17.

Figure 17 - Depicts the four themes connecting the process of acculturation in a globalised world



Important themes such as **Access** were identified with the ability to **choose** and used across both **acculturation** references of **integration and separation**. **Integration** was based on the **heterogeneous and hybrid cultural** influences while **Separation** was motivated on the **homogenous culture codes** from the codes under globalisation in Table 18 in Appendix B.

Change in frame of reference and the **process of moving** were the other two themes that were identified which connected both globalisation and acculturation. The final four themes identified have been captured in Table 7. Importantly, these themes represented all interviewees and were either directly or indirectly referenced. Codes attached to these themes included the codes that were represented in both globalisation and the process of acculturation.

Table 7 - Identified themes across the process of acculturation in a globalised World

Number	Theme
1	Globalisation makes cultures accessible to choose from
2	Change in Frame of Reference
3	Process and reason of move matters
4	Access to cultures can lead to separation

To understand and motivate each of themes, direct quotes from interviews were used to help unpack each of the themes thus elaborating on the importance of each theme.

5.2.1 GLOBALISATION MAKES CULTURES ACCESSIBLE TO CHOOSE FROM

'Accessibility to choose' was a common theme across all the interviewees. It was either mentioned in a direct or an indirect manner through which the interviewees expressed the opportunity they have had which has enabled them to **choose different elements** of the culture including food, customs and norms. Importantly, this included **access to opportunities for work and education** which illustrated the **positive result of globalisation**. The **access** was underpinned with a strong voice of **choice** which echoed the **theme of integration** within the acculturation framework where the ability to choose came through strongly. The interviewee picked and chose aspects which resonated with them. The choice was not necessarily connected to their home culture but was a manifestation of the individual's evolved likes and dislikes and their capacity to choose and **make decisions independently**. This choice was based on what they thought was the right decision to make for themselves.

The concept of Integration can be clearly seen through, interviewee M10's ability to pick and choose the kind of education he wanted. Similar views were expressed by interviewee M9 who highlighted that due to globalisation, he was able to experience freedom that he hadn't before and allowed him to explore other frontiers rather than being restricted to his countries national boundaries.

"I decided to go to Canada (from Qatar) because my A levels were pretty much focused on the scientist; so, I knew that I was going to continue with some sort of scientific discipline. I was really into the biotechnology at the time. I thought, this looks cool. This is what I wanted to do and I looked up to a few programs and then, you know, without doing an in-depth research, in terms of what city to go to or what specific university, I looked at the program." [M10]

"When Poland joined EU, Poland was actually expanding you know... that was kind of... I wanted to experience this whole freedom, I wanted to experience free flags, you know. You can essentially, sit in a car and travel without any borders! You go to Germany, you go to France, you go to Italy, you go to Cyprus, you can go anywhere you want without ever been asked for a passport. So, definitely, what's changed in me was definitely you know, the availability. I believe that the biggest change that you know, this feeling of having no boundary. Suddenly those boundaries... they weren't there. So, my decisions were suddenly not bound by localization anymore, you know". [M9]

When asked about the impact, moving had on their perspective towards life, participant M8, described that for him, the outcome of globalisation has been his ability to relate to others and learn to integrate by understanding different cultures.

"I would definitely say, definitely more global. I think one of the entirely great things that have come out of my moving around is that it's very easy to relate to other people from different cultures". [M8]

Interviewee M6, also highlighted the impact globalisation has had on his ability to integrate and make friends across the world. He highlighted the **advantages of having a more global view** and the positive impact living in multiple countries has had on his frame of reference.

"So in all schools that I went to in Japan and Egypt were really excellent. So there's that I... you know over here, in Canada, most of my friends are from all sorts of backgrounds, most of them are grown up here. But I was from different backgrounds so you know because of them I get to visit other places like, example I went to Serbia for friend's wedding and get to see other cultures... you know living under different cultures. you get to learn how to make friends more easily and you know be more sensitive to other people's cultures". [M6]

Apart from the changes and influences within the interviewee's themselves, the impact of **globalisation on the 'host culture'** was also highlighted by M9 as an important aspect that influences the mind set of choosing to integrate.

"I always found myself around people that were always friendly and happy to have friend and give or lending helping hand. ... especially in Ireland, I have to say because, even in tough times, when I was still new, I experienced that people were iust aenerallv verv aenerous". [M9]

Another facet highlighted by interviewee M6, was the influence globalisation has had on the composition of the cultures within the host culture and how the **transforming nature** of the host culture makes the integration easier.

"Canada was actually probably the easiest move. It's a culture most people relate to because you know people are from everywhere" [M6]

Access to work was identified as one of the key reasons to move and has been one of the key denominators that has influenced the mobility factor which seems to have resulted in multiple acculturations. The interviewee, M9 repeatedly highlighted the opportunities presented to him that enabled him to learn and find work.

"And I had opportunity to interview with number of different IT companies and finally I got a job offer from DELL". [M9]

A frequency count on **key words** that could **help define globalisation** was done across all the interviewee base. Based on the frequency count, the key words have been represented in Table 8.

The top 5 word frequency drivers were as follows:

Table 8 - Top 5 frequency codes within globalisation

Word associated to globalisation	Count
Different	510
Work	442
Change	234
Learn	156
World	146

Figure 18 - Word cloud illustrating top words associated with globalisation and acculturation



The identified words also gave an interesting insight into the personality of these individuals. The responses were **skewed towards** a more **independent and individual perspective** thus driving choices. These were manifested through words such as **opportunities, work, difference, change**. Family and Home were also represented in the word cloud (shown in figure 18) and gave an additional dimension to decision making. It highlighted the fact that, while individual choices were important, family and home still played an important role in their lives. While family or home as concepts were not probed further, they seemed to represent the individuals nuclear family rather than referring to an extended family or community.

5.2.2 CHANGE IN CULTURAL FRAME OF REFERENCE

Change in cultural frame of reference was the second theme that resonated across all but one of the participants. The theme was framed based on codes which articulated a change in the interviewees perceptive towards living in multiple countries and how they viewed the world in general. The change in the reference point, constituted cultural and other aspects that the interviewee considered as part of their cultural evolution.

The theme is summarised by interviewee M3, who would have associated himself as a conservative catholic but has seen his religious perspective change post his exposure to multiple societies and different people. He believes that the change in reference point has enabled him to explore a more tolerant perspective which enabled him to have a more open outlook.

“I think I also became much less religiously conservative, that I noticed about myself. Actually, my family told me when I went to Uganda to visit, you have changed, but that was not completely, but ... certain views that I held growing up in Uganda had changed quite a bit. So, on the religious side, I became less ... conservative Christian ... I have to call myself moderately conservative... There are different religions in the world and you know people choose to believe there different things and that is okay, and I don't really see it as one is right and the other is wrong. I just no longer see things that way”.
[M3]

Similar views were echoed by participant FM6, who highlighted, she has undergone a change in her perspective post her exposure to other cultures and people and tries not to stereotype people. This represented the possibility of having multiple perspectives towards others rather than having a single or dual perspective.

“Definitely here perspective on life, like sort of a lot of book and stereotypes. That's a major thing and we all are stereotype and kind of human I feel and I don't think anyone can easily get out of that mental trap, but going places and living in different places that get to know the cultures by living in places, definitely impacts the perspective on people and the culture and historical wealth, and totally brakes all the bias that we all grow up with, and it creates some other insights into the culture and all that we are not a aware of... so, definitely that's one thing that changes” [FM6]

When asked about the changes M6 had undergone especially from a cultural frame of reference perspective, participant M6, referred not only to his ethnic culture but also highlighted the concept of an accumulated reference point which was a aggregation of his exposure and experience of living in multiple countries. It highlighted the **individualistic perspective** which seems to drive more independent individuals. Additionally, it highlighted the **multiplicity aspect of references** rather than a singular (unidirectional) perspective.

“It will be an accumulation of everything before pretty much...because it's so if I moved from Japan to India yeah... I had already been in that culture, I learnt from that culture, I lived in that culture. So, already a part of me and so, it would therefore be the accumulation of all the other places that I have been to” [M6]

5.2.3 PROCESS AND REASON FOR MOVE MATTERS

The access to **mobility through globalisation** was explored further through this theme and highlighted **‘the process of moving’** as an integral part of multiple acculturation. The theme highlighted **different elements/ factors** such as the underlying **psychological and emotional experiences** that played an important role while they moved. This theme also highlighted the importance of **infrastructure** as a catalyst for movement and how it impacted their view while acculturating. The process of moving was accompanied with the understanding that each move may have had an **underlying motivation**. Some interviews highlighted how the process of moving has become **easier** while others highlighted the **difficult and challenging aspects of moving**. This further highlights the growing emergence of **choice** through which the process of moving was associated with the **experience of having done it before** and an **expectation of knowing what to face**.

Starting with the **positive perspective on movement**, interviewee FM6, highlighted that through globalisation, it has become easier to make friends all over the world and having them across the world helps make the moves easier.

“It became easy because I was able to, I know what I need to do before I go to new country and I know what I need to figure out before, what I need to figure out to this one I arrive and I get in touch with people because I created a huge network of people in all these places where I lived. Pretty much I go to anywhere I met friends or friend even if I don’t have immediate friends that I could get in touch with them and ask the help from. So, it’s become easy that way” [FM6]

Friends were highlighted as the **main agents of adaptation** through most of the interviews. They were **credited with making the process of moving and adapting, easier**. It also highlighted the **reduction in dependency on family** (ethnic culture) while moving and shifted the dial towards making new relationships which may have a more global perspective.

Interviewee FM7, alluded to a **particular pattern** that she has formed once you have moved a few times and credited it in making the process of moving **less stressful and easier to anticipate**.

“Yes, I think I understand the cycle this is what happens, I hate it, I get to know it then I like it, appreciate it. And it’s like you have done it before so you can do it again. It’s like a cycle, a frame like framework go do things, meet up with friends; you can teach how to do certain stuff. It does become easier”. [FM7]

Experience of moving was **translated into confidence** by interviewee M9, who associated it with his view of how he grew in confidence every time he moved and in turn making the process of moving easier.

“I have got more experience; it’s easier for me to... ..my professional armour, my knowledge is much wider right now. It’s easier for me to kind of predict, it’s easier for me to settle from the procedural point of view. I am kind of ... I can predict easier and quicker now because of my experience... lot of things I didn’t know, lot of things I was scared of, I was scared to ask... not right now because of experience” [M9]

On the other side of spectrum, interviewee’s FM 5, FM3, M2 raised the **tougher aspects** associated with moving and highlighted the **emotional, mental features** which impacted the process of acculturating into a new society. In doing so, **‘life events ‘and ‘life stage’** was highlighted as possible factors that pose challenges within the process of moving.

A greater understanding of how mobility, to some degree, gets restricted by the growing family responsibilities was expressed by FM5 who highlighted the uncertainty that comes while moving to unknown places.

“I don’t think moving can ever be easy because each experience is different, you know. Sometimes I look at things in my house and think, oh my goodness I had this thing and now it is shipped to Nairobi, now it’s shipped to South Africa and I think it’s always the unsettling sort of set of circumstances because you don’t know what you are expecting, you don’t know what you you hope and pray that the way you go, people will work on you, and you will be alright”. [FM 5]

Age was highlighted by FM3, as factor which makes the process moving challenging. It eluded to a personality which becomes more rigid thus making it difficult to be more flexible during the moves.

"I think, it's quite the opposite because as your age become more complex person. You know what you want in life, you know how you have your life, and you know what people want in your life. So, you become much more demanding and that is... I mean, when you are demanding, things are going to be, not going to be prettier all the time. So, that's the thing. And the process becomes more complicated with age". [FM3]

Similarly, life 'stage' was highlighted by M2 as a challenge with increasing responsibilities making it tougher to move. He also highlighted the administrative complications that living in multiple countries creates.

"It gets more complicated as I am sure you are aware when you have family; wife children you know, you got more stuff there is more paper work to do, it seems to me nowadays that with the police certificates, and the I don't know the Uruguay was terrible the amount of paper work they wanted, you know, police checks from god knows how many countries". [M2]

While overcoming these challenges are part of the process, there was also a growing acknowledgement by FM9 that she may be part of a growing number of people who may be the new wanderers with different and unique motivations for moving.

"Maybe that's the curse of the traveller, we are just never happy at the same place; we always have to be somewhere else." [FM9]

In summary, influencing factors played an important role in making the process of moving either easy or challenging. These factors were grouped into four criteria's and were reflected as –

1. **Family:** The individual moved due a decision taken by the family and not their own. The reason for such a move was seen due to –
 - a. Moved with parents as they pursued work
 - b. Moved with parents due to hardships at home country
 - c. Moved with parents due to conflict at home country
2. **Education:** The individual moved to pursue an education qualification. The decision was mainly their own.
 - a. Education related moves were to pursue Undergraduate and Post graduate degrees.
3. **Work :** The individual moved due to work and the decision was their own

The first three criteria's were seen to coincide with the 'stage of life' that the individual was in. A few interviewees, have had multiple reasons for moving and they cut across the criteria's as some had started to move and live in different countries as children while others moved for work and studies based on their own preferences. Interestingly, one of the key outputs of this study pointed to the emergence of a fourth criterion which could be attributed to the impact multiple acculturation has had on the culture, identity and frame of reference of these individuals.

4. Limited attachment to Home: Individuals, highlighted the challenges of trying to acculturate back into their home country and hence prefer to move to a new culture and continue to learn. FM9 explains this phenomena in detail where her 'home' and 'individuals' associated with home never seem to match up to her expectations of conversations and views as there is a sense of mismatch in perspectives when she gets back to her heritage culture. Her interests and perspective have changed compared to the people she has left behind.

"There is consistency to life... particularly parents.... I am sure you know what I mean... the parents just getting on with their life, doing same old things, but something changes within you a little bit. I couldn't tell what it is but definitely there is a sense of not really fitting, I think. And I only have this... I often had this romanticized vision of how and I always thought that oh! it's going to be nice, when I go home, I am going to do, pick up with my class friends, going to go and see foreign films with my Mom, and you think that it will be wonderful to be with the family, you know, the moments that you miss, you enjoy and of course, when you get home, I don't know, it's just... you know that you have changed, but there is something missing, and you end up romanticizing the idea of somewhere else." [FM9]

5.2.4 ACCESS TO CULTURES CAN LEAD TO SEPARATION

Separation from the host community was a theme which came through based on the host land and the individual's mind-set. It was interesting to note that some of the participants who have gone through multiple acculturation decided to **separate purposely** and while others had **particular reasons why they used separation** as a mechanism in certain countries they lived in.

Human rights were highlighted to be one of the reasons for separation by participant M10. Having travelled and experienced multiple cultures, confronting the lack of human rights for all was difficult to ascertain and which led to a **mental separation** from the host

community. It led to M 10 living within the expat community and finally led to **physical separation** where he left the host culture at the earliest he could. This highlights the **aspect of choice** where staying or moving leads to an individual decision.

“So, left Egypt to Qatar. And that was an eye opening experience, in terms of political and actually not even political... social norms and social acceptances and human rights, most importantly, human rights. Human rights is a huge issue in the Middle East. And I have to admit that we were sheltered from it in Egypt. Yes, we understand that there are some inequalities in Egypt. However, it is nothing to the point what I witnessed in the Middle East...” [M10]

M10’s choice of choosing to look at the world holistically introduced a homogenous set of basic values that he believes should be awarded to all. This attributed to him being less tolerant towards intolerance and inequality. The interviewee also highlighted the separation lens as a dominant feature when asked about which culture has had the biggest influence on him.

“In terms of culture, I would say obviously Qatar. Given that, it was negative impact.” [M10]

Interestingly, the host culture continues to play an important role in influencing individuals to choose separation as an orientation. This was highlighted by interviewee FM9 and M3 who highlighted the host nation’s attitude played a part in their lack of integration into the society.

*“But you are never really included in even if you lived here for 10 or 15 years, you are never considered Korean. They have this very strong sense of ‘Korean’. You are Korean or you are not Korean. And so, you are always... kind of like the **other**. And so, I don’t know... I like coming here. It’s a good place to come, live and work. I think, similar in culture to Japan in that sense. It’s a good place to come and live and work, enjoy. But ... I don’t know... I think this is lack of connection, **lack of really belonging**”. [FM9]*

Highlighting extreme **in-group phenomena** in certain cultures where trying to integrate may be futile and hence the **choice of separation as an orientation** was highlighted by FM9. Similar to FM9’s experience in South Korea, M3 highlighted a similar experience

in UK where a **strong in-group culture** led him to feel not welcomed. In contrast, M3's experience in an **open society like the US** was completely different and an integration orientation was easily chosen which gave M3 an opportunity to experience and inculcate some of the American cultural elements.

*"I found the Americans are **much easier to get along with**, but I found some people in the UK to be a **bit standoffish**, you know" [M3]*

The last aspect within the separation orientation was the **lack of interest** shown by the **individuals to integrate** which led them to **separate themselves from the host society**. It should be highlighted that this **was not a constant phenomenon** in their journey and was used only once in their respective journey. Both, FM7 and M2 described their **lack of interest in interacting with locals** as a reason for them choosing to separate themselves from the host culture. Language was investigated as a possible reason for separation but was not raised as an important factor for not integrating.

"I had the expat life in Shanghai, I worked hard but and most my friends were American in Shanghai". [FM 7]

"I didn't, I mean in that sense the goldfish comment, goldfish bowl comment was out. I mean, no, I hung out with the expats, we used to have a lot of trips, parties, you know, I, it was a little bit kind of decadent, to be honest at times, you know, some of the policies were a bit crazy, I was single, you know. It was a slightly distracting social life at times, so, I was very busy, it was work hard, play hard, but locals, very few, no". [M2]

When asked if FM4 had made friends in UK and tried to integrate, the interviewee FM4, expressed her predefined separation orientation and highlighted that she didn't intend to keep in touch with anyone from the UK and hence didn't try to integrate.

"I did. I did. But I didn't keep in touch. That's the thing. I didn't feel that I was going to stay in Manchester for long". [FM4]

There were multiple reasons for not connecting with the host culture ranging from briefness of contact with the host culture, the kind of lifestyle led by the individual and lastly the strong in-group perspective held by the host culture. As possible future research, it would be interesting to investigate the amount of time needed for a separation perspective to change to a more integration orientation in such in-group communities.

5.3 GLOBALISATION AND IDENTITY

5.3.1 DEFINING IDENTITY

Understanding that Identity and self-identification was a key part of this research, the interviewees were asked to describe different aspects of their identity and how would they define their identity after their travels. The responses have been grouped together in codes in Table 9 which indicate a reference to identity description.

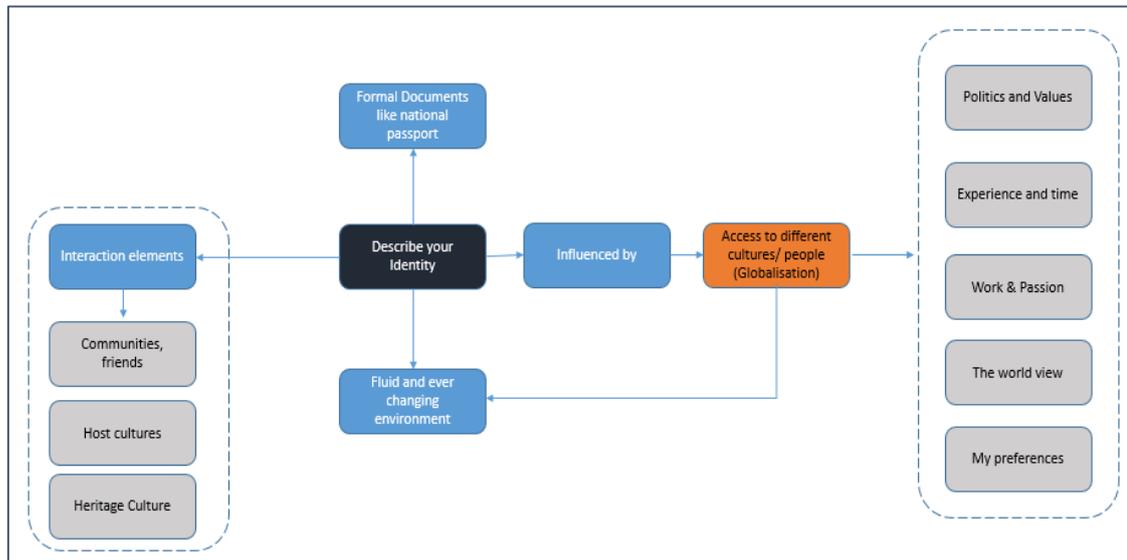
Table 9 - Codes linked to definition of identity

Codes defining Identity	
•	Identify with Home country first
•	Identity stems from the community and friends
•	Legal Identity is my passport
•	Identity more than just Home culture due to Change
•	Identity is defined by passion
•	Dual Host and Home country- Integration
•	Identity is impacted by Experience, time and travel
•	Identity is Confused due to movement
•	Identity is based on Work
•	Identity based on Religion
•	Identity is fluid
•	Identity is based on friends
•	Influenced by the world and globalisation
•	Identity is influenced by Politics and Ethics
•	Identity is based on family

Interviewees used various elements to define their own identity and these have been classified under the different groups highlighted as influence, impact and contribute to the changes in a person's identity. To classify them, these elements were segmented based on the type of influences as well as the interaction elements which continue to

play a role in them defining their identity. Globalisation was seen as a predominant feature which influenced the elements of their identity.

Figure 19 - Illustration of the elements influencing the definition of identity codes



Using Table 9, Figure 19 was created and it illustrates the segmentation of the four key features that shaped the interviewees identity. Identity was defined in different ways. For example, **national identity** was used as a descriptor to define an individual’s identity while others described a **fluid identity** that changed as multiple acculturation were experienced. Interestingly, the influence of **globalisation was acknowledged** as an influencing factor on the host culture along with their own heritage culture thus shaping their interaction perspective while acculturating into another culture.

Some of the elements are described in direct quotes below which gave credence to the **influencing factors, interaction elements, fluidity of the change** as well as the identification of a more **formal identity**.

For instance, participant FM10, highlighted **politics** as a key **element that influences her identity** and highlighted that her personality and personal characteristic played an important role in how she identified herself.

“If I have to write some words to describe me, to identify me on a piece of paper, they probably will be very political, to be honest. I think that I would probably define myself in terms of my beliefs, my values and my ethics... ethics is something like I consider to be incredibly important in my life” [FM 10]

Participant FM3, didn't identify with either family or politics but instead, highlighted her 'passion' as the key element while describing her identity. The reoccurrence of more individualistic views of identity were seen forming across a number of interviews thus minimizing the impact community and ethnic groups had on decision making.

"My identity...I would say, now a person that has found finally what she really loves what to do" [FM3]

On the other hand, participant M2, highlighted that his identity had been influenced by his responsibilities and the stage of life that he was in. M2 highlighted the growing inference of family and commitments over his choices. Importantly, family was defined as his own family and not a community or extended family thus not restricting him to an influence a particular culture may have on his decision.

"I think to be honest, my identity has changed more from my family commitments" [M2]

The dynamic nature of identity was highlighted by participant M3 and while acknowledging that his nationality was part of his identity, he highlighted the need to reassess identity as it changes with his travels.

"So it's kind of, you kind of constantly you know revise certain things" [M3]

Lastly, interviewees, FM1, FM7, M9, M8 and M1, linked their description of identity to a more globalised perspective rather than limiting themselves to a particular nationality. They covered areas which ranged from the confusion that globalisation and multiple acculturation results in and highlighted the emergence of a hyphenated identity.

FM1 for instance, identified with a more formal and legal identity through the passport you carry. At the same breadth, she also highlighted that identity is much more than just the formal documentation.

“It sounds cheesy to say that I am a citizen of the world, but I do feel like citizen of the world; of course, like whenever I fill up the customs card, I write I am an American, my passport says that I am an American and that’s where my family is. So I am American, but I don’t feel like I am only comfortable in America or only at home with Americans. I feel like home at lot of places, that’s how I am like” [FM1]

FM7 highlighted the impact of multiple acculturations and that her newest acculturation process (South Africa) has had a lasting impact on her. Her responses seemed to hint towards an emergence of adaptability through integration which influences personal choices. She highlighted the importance of both host and individuals intentions to integrate which results in a evolved perspective towards identity.

“Korean American but now it’s like South Africa plays a big role in my life. I really love this country... That I see things from your perspective or the South African perspective then the American perspective.” [FM7]

Post the exposure to other cultures and people, interviewee M9, highlighted the loss of national identity and raised the struggle between retaining ones ethnic identity and acquiring a more global one.

“it’s very hard for me to say I am purely Polish, that I don’t have that strong identity, as I can see in other people that I meet, you know”. [M9]

Interviewee M8, raised the confusion caused by multiple acculturation in trying to identify himself with one culture. He also highlights the tussle between identifying with the national identity which may be more superficial as well as the illusive.

*“It comes down that I am an Indian, born in India, Indian parents, raised with the Indian cultures and Indian customs. So, yes, I am Indian, but, I can’t call myself a 100% Indian...I would tell that Egyptian or Indian or Australian. **And it was all very random**, but that was probably the first when I realized that hang on, there is a little bit of an identity confusion”. [M8]*

Lastly, interviewee M1, highlighted the emergence of a hyphenated identity where an acculturation can lead to a more pronounced identity of a certain culture yet have the ethnic culture still define the identity and create a mix of two cultural identities. M1 highlights that there is a growing number of people around the world facing this change in cultural understanding of their identity and struggle to understand their own cultural backgrounds. The challenge between balancing the emotional attachment towards an ethnic culture and between the host land which may have in fact become home culture.

This confusion gets compounded with multiple acculturations and heightens the tension in defining their own identity. It is within this tension that individuals find resonance with a more individualistic perspective and find neutrality where their own wants, likes and dislikes are met.

*“I would say my identity is influenced by being Iraqi and **although I never lived in Iraq**...But now to say, embracing it, I am an Arab-American, I am Iraqi-American. And being a hyphenated identity in itself is a huge area of research, it is a huge struggle for people all over the world. I face it all the time because my clients are constantly hyphenated identities and they wonder where they fit in terms of the social and ethnic spectrum and it is a question that we constantly grapple including being Arab-American”. [M1]*

5.4 MULTIPLE ACCULTURATION AND THE SIGNIFICANCE OF ‘HOME OR ETHNIC’ CULTURE

Taking a cue from the identification of a hyphenated identity, it was fascinating to explore the significance that ethnic culture holds for individuals who have acculturated multiple times. Utilising the codes on globalisation, identity and acculturation, the significance of ethnic culture, was deduced by understanding the definition of culture from the participants in this research.

5.4.1 DEFINING CULTURE

Definition of culture was explored within the interviews and the responses are listed in Table 10.

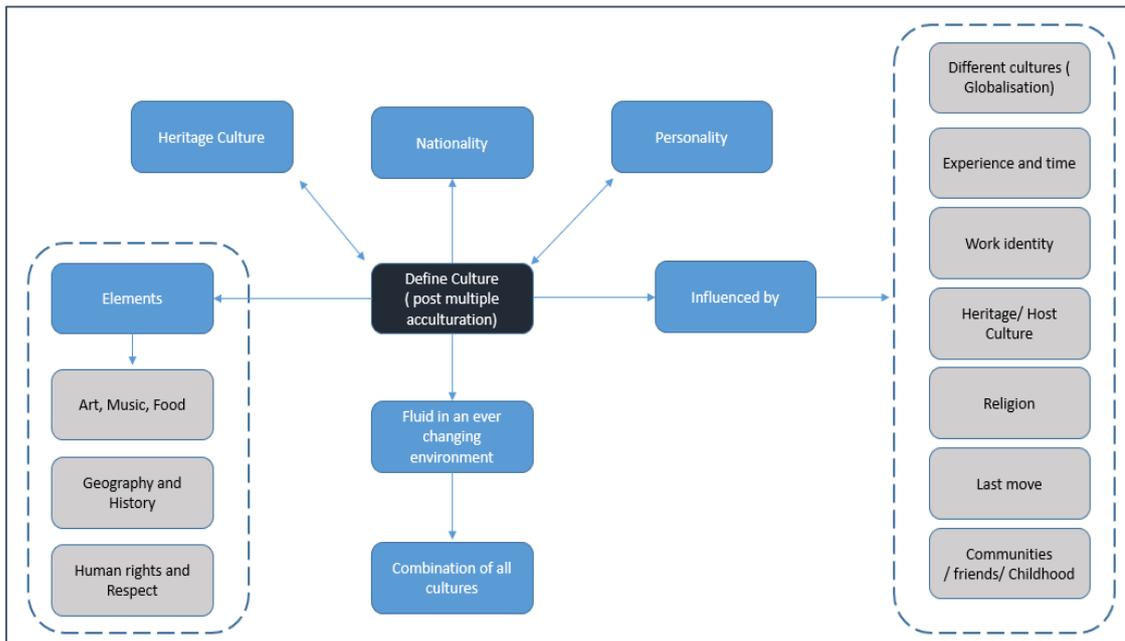
Table 10 - Codes associated definitions of Culture

Codes defining Culture	
.	Culture is a combination of religious beliefs and growing up
.	Culture is how you interact with each other in a community
.	Culture is based on personality
.	Culture is based on home culture
.	Culture is influenced by experience (also my last move)
.	Culture is a mind set
.	Nationality
.	Culture is work ethic
.	Culture is respect for everyone
.	Human rights
.	Culture influenced by Western developed world, not nationality alone
.	Culture is religion
.	Culture is fluid and changes with interaction with people and places
.	Globalisation has an influence over culture
.	Culture is hard to describe
.	Culture is so many different things
.	Culture is arts, music, food, community
.	Culture is made of geography, history

Table 10 lists the different codes which comprised of the responses that were coded to represent the various definition of culture. These codes were used to further illustrate the key themes identified from the codes and the elements associated with globalisation.

Figure 20, depicts the different elements used to while defining culture. Importantly, all having acculturated at least twice, the definition and description of culture was diverse. While these descriptions may be interrelated, the influences as well as some elements which become part of the culture have been highlighted separately. The interplay between personality and culture was also recorded in Figure 20.

Figure 20 - Illustration of elements and influences used while defining culture



The above illustration was built on the six main distinct criteria's that resonated across all interviews while defining culture. Considering the acculturation and cultural codes highlighted in Table 19 and Table 10 , key elements were identified which could be grouped to showcase the description of culture by the individuals.

Elements ranged from highlighting the **fluidity** of the **changing dynamic of culture** and the exposure to **heterogeneous cultures through their travels**. There was also a **formal recognition of a collective description of culture** through **nationality**. The influencing factors post acculturation inculcated various codes which were highlighted in the Table 19. **Work, religion, the 'last move'** were highlighted amongst **globalisation, communities, friends (new and old) and experience** which also connected with **the changing frame of reference** highlighted in the theme of **globalisation**.

Similar to the illustration seen in identity in Figure 19, elements such as **history, arts, music** also found space in the description of culture. Acknowledging that acculturation introduced new elements, the impact of their **individual personality** was recognized to have an impact on the culture that the individuals associated themselves with. The difficulty to **differentiate and describe culture** was evident through both the illustrations of **identity and culture** as both have an overlapping aspect to them. This could have been due to the **impact, mobility has had on the static frame of reference the individuals had before their travels**.

Below are some direct quotes which helped create and identify the codes describing culture.

*“I am not sure what you mean by culture because for me culture is in which I believe in. So culture is more than what I do. So culture is something happening around me. It is lot of people, it’s a society, and it’s an environmentsomething. **It is difficult for me to say I have my own culture.** I come from a certain culture and I live in a certain culture now, but I don’t know this is just my definition of the culture, I don’t know. But I would not say that I have my own culture”. [FM8]*

Amorphous nature of culture is well articulated in both the quotes of FM8 and M1 where the lens to describe their culture was increasingly difficult especially considering the lens kept changing through their multiple acculturation experiences.

*“it comes into the aspects of what is the life, music, literature, history, geography and how it all works together to provide a specific experience of that region, of that country, of that group and in lot of ways culture doesn’t abide by all this, it abides by certain things as you can have **a culture that transcends borders.** But obviously in the end of the day it provides experience of the group of people. So culture is what it provides the colour that we see the world. Without the culture, the world would be very black and white, very mundane” [M1]*

Like participants FM8 and M1, FM1 highlighted the dynamic nature of the different influences on culture thus making it difficult to describe her culture.

“I find it really hard to describe the culture because the culture is so many different things” [FM1]

The influence of globalisation and the interaction of different cultures was also highlighted by FM2 and M5 who used integration of two cultures to describe their own culture.

“More open-minded as you travel and meet different cultures” [FM2]

“British, but with a lot of Asian influence and a lot more understanding of the world than say normal British person” [M5]

To better understand the transition from identifying themselves only by their ethnic culture to a more multifaceted cultural frame of reference, most of the interviewees while

retaining parts of their ethnic culture, started to base their cultural point of reference through multiple cultures (as seen in Table 11) that they had lived in and described this change as an evolving cultural perspective.

Table 11 - Quotes on cultural frame of reference

Evolving Cultural Frame of Reference	
<p><i>“So, I can’t say I say I am like a hotchpotch of the different cultures... (frame of reference) It’s a tough question, Pushkar. I think probably when I came here probably more American sure with the MBA, use the MBA go do something. Yeah, I would say more American when I came here, but after being here probably I am more Korean than American and bit of South African.” [FM7]</i></p>	<p><i>“Right now my community, like-minded friends of mine, my neighbourhood and it’s a mix of reasons. It’s not to say one or the other it’s a mix of cultures, its mix of religions, and that’s another part of my journey has afforded in me, the ability to understand cultures, to understand the different religions and different aspects of culture communities. But unfortunate thing is I do not understand my own culture “. [M10]</i></p>
<p><i>“It is very different. I think, it’s been interesting for me going from developing... living in developing countries and then coming. Because I think I probably seen Korea may be from different perspective with someone, who would see Korea, coming from US or directly from US to Australia; having lived and worked in developing countries, it broadens your frame of reference.” [FM9]</i></p>	<p><i>“I think, I need to have a place somewhere where I can feel where my deep roots are and this is in the Germany at the moment, but probably it also changes with I want to get settles, I want to get married, I want to have own family. As I said I will be still FM8 from Germany, but I will start putting my own roots and then things will change.” [FM8]</i></p>

Based on the codes on, culture, acculturation, globalisation and identity, the relevance and significance of cultural point of reference became more global and not limited to the ethnic culture. As per the interviewees, while the first acculturation experience always used the home culture as a reference point, the subsequent acculturations utilised a

number of different acquired experiences, knowledge and cultures, in addition to the home culture to make the process of acculturation easier and more relevant.

In chapter 6, insights gained through the results in Chapter 5 are highlighted in conjunction with existing literature that was identified in Chapter 2. The chapter utilises the results to either confirm or refute existing literature on acculturation, globalisation, culture and identity and uses that to formulate a perspective on the impact globalisation has had on multiple acculturation experiences.

6. DISCUSSION OF RESULTS

The earlier chapter showcased results pertaining to the questions posed in Chapter 3 which concentrated on how globalisation has had an impact on multiple moves and in doing so impacting the culture, identity and the process of acculturation. In this chapter, the results will be discussed in relation to the literature that have been highlighted in Chapter 2. The results presented were based on the 19 interviews that were conducted of participants who have lived in multiple and diverse locations. Their ethnicity was varied and they had lived in large number of diverse locations giving the results a more holistic perspective.

Continuing the structure followed in Chapter 5, discussion in this chapter will follow the questions that were explored and displayed in Chapter 5. Chapter 6 looks to discuss the results in relation to the literature identified and highlighted.

The first question explored the impact globalisation has had on a new acculturation process. This question related back to the literature presented in Chapter 2, section 2.2 and 2.3 which dealt with literature on acculturation and the influencing factors impacting the process of acculturation. Along with that, a deeper exploration of globalisation and its multiple constructs of homogenous, heterogeneous and hybridity were examined to the results.

6.1 NEW ACCULTURATION PROCESS AND GLOBALISATION

The results showed a multitude of elements that were seen as part of the globalisation and acculturation process which were highlighted in the interviews. While no direct question was asked on globalisation or acculturation, access to greater opportunities was highlighted as medium through which participants travelled and lived in multiple countries. Access was seen as a by-product of globalisation which enabled multiple acculturation and this experience of multiple stays translated through their responses. The responses in chapter 5 were analysed with acculturation theories highlighted in chapter 2. The same was done with results pertaining to globalisation and were analysed with the literature on globalisation. A greater emphasis was made to analyse the results with Berry's Acculturation Model (BAM) as well as Berry's (1997) Acculturation framework (section 2.2) along with more recent work that got highlighted in Section 2.2.2.

Both topics, Process of Acculturation and Globalisation was extensively spoken about either directly or indirectly in the interviews. For both, Globalisation and Process Acculturation, codes were identified while analysing the interview results and were then grouped into themes and captured in Table 18 and 19 respectively. To understand the link between both, further analysis was done and four themes were formed and have been illustrated in, Figure 17.

Based on the themes and the literature, key findings have been highlighted pertaining to the first question being explored.

6.1.1 INTEGRATION AND SEPARATION ORIENTATION FIND MORE RESONANCE

The analysed data highlighted integration as a predominant theme within the new acculturation process in a globalised world. The theme **Globalisation makes cultures accessible to choose from** (illustrated in Figure 17) supported Berry's (1997) Acculturation Model and literature of integration being the most favoured orientation. Interviewee M6, in Chapter 5, confirmed this by articulating that culture was a sum of all the cultures he had experienced living in which included his host and home cultures. Integration theme also gave effect to the recognition that through global access, interaction with other cultures influenced the acculturation process (Banerjee & German, 2010; Cleveland & Laroche, 2007). This was seen through Table 18 where accessibility to the world was seen as an enabler to choose and integrate into societies.

The feedback gained from the interviews showed a strong reference to the **ability to choose**. This related to an **individual agency** where most of the interviewees used their choice as a mechanism to be able to decide the level of interaction with the host land. The analysed data as seen in Figure 17 from Section 5 showed enough evidence to support Sam (2000) view where integration was seen as maintenance of both heritage and host land cultures by the ability to access multiple cultures through globalisation. While this was in line with the integration paradigm stated by Berry (1997), it also gave support to more recent work done by Baker (2015) where integration between home and host culture led to open-minded perspectives. This view was supported by the responses such as by M8 in Section 5 which confirmed the notion of gaining a more open perspective towards the world. Figure 16 in section 5.2 illustrates the results while looking at the process of acculturation and based on the responses from the interviews,

the change of culture was represented most through the integration and separation orientation.

Rejecting a society or its culture as a strategy used by participants **confirmed** the existence and relevance of Berry (1997) **separation** orientation. The results in section 5.2 concurred with the definition used by Berry (1997) where the immigrant rejected the host culture by avoiding interaction with the people representing the host culture. While the results gave justification to the existing and relevance of the strategy, the results **refuted** the claim of a **temporal state of the orientation**. Through the interviews, it was clearly understood that when the participant decided to take a separation view, he or she remained with that view through the stay often leading to leaving the host land at the earliest and showing little to no interest in returning back.

Multiple reasons for separation were found as seen in Table 19 in Appendix B. This multiplicity of reasons both by the immigrant as well as the host culture, confirms Bourhis et al. (1997) matrix of immigrant and host culture orientation strategies and the situations where separation occurs. As seen with Interviewee M3, for whom stand offish behaviour by the host culture meant that he retained a separation orientation validated the outcome of separation when the host culture shows a negative orientation towards a migrant. Similarly, the host cultures orientation of separation described in Bourhis et al. (1997) was confirmed by interviewee M10 where the segregation of some migrants created an unequal society thus motivating him to choose a separation orientation. The same was true the other way round where a predefined separation orientation was adopted by FM7 and M2 without giving a chance to the host culture who may have been open to integration. This confirmed the possibility of different combinations of results as described by Bourhis et al. (1997).

6.1.2 ACCULTURATION PROCESS IS NOT LINEAR

Considering the fact that, Integration and Separation along with a dominant individualistic frame of reference was the most popular orientation across all the interviews, it contradicted the claim that process of acculturation always ends in assimilation (Berry, 1997). This was confirmed by M10 and M4, who having lived in Canada and US respectively for over 10 years each, consider themselves integrated individuals rather than assimilated. They continue to define themselves as **Sudanese-Canadian and Indian-American** thereby giving credence to a more integrated mind-set. This is in

contradiction to the model presented by Berry (1997) and **contests the claim** that the process of acculturation will **always end in assimilation**.

Understanding that acculturation is unidirectional as seen in multiple theories including Berry (1997), was refuted by the results. This was done on the basis that, with globalisation enabling greater access to work, education i.e. information, the participants have been able to travel and undergo multiple acculturations thus creating a more dynamic nature of acculturation patterns. The patterns include moving from heritage culture to multiple host cultures. The assumption that the final state of acculturation always ends in assimilation from a constant base of heritage culture (Berry, 1997) was refuted by the results and instead indicated a vibrant nature of acculturation where the choice of orientation while acculturating skewed more towards integration thus enabling ease of movement and appreciation to mix cultures.

In addition to this, the results also countered the claim that, as an individual goes through the process of acculturation (Berry, 1997), the pressure and stress to assimilate increases. Instead, the responses through the interviews confirmed the literature by Bacigalupe and Camara (2012), Banerjee and German (2010) that through **Globalisation, cultures are more accessible** which includes accessibility to ethnic culture thus creating little to no pressure to try and assimilate into host land and making a stronger case for integration. The data also supported the fact that integration enabled the switching between the two cultures (Liu, 2011). This was supported by **FM2** where the respondent identified with changing her cultural frame of reference based on the country she was in and toggled between the heritage and host land cultures quite easily.

Lastly, the results, through the ability to choose, also supported the literature on self-governed expatriation (Howe-Walsh and Schyns, 2010, pg. 262). The results as seen in Table 18 of globalisation, supported the the ability of growing number of people to choose to move and work in multiple countries. This was supported by almost all respondents and used that to highlight support for a more connected and mixed culture which enabled cultural change through work and travel. This view supported in Figure 18 where all words like, different, work, change, learn and world, got the highest mentions when describing globalisation.

6.1.3 INFLUENCING FACTORS ARE MORE DYNAMIC

With most of the interviewees from diverse cultures, different demographic and social backgrounds, the factors affecting the process of acculturation as captured under the theme **Process and reason of move matters** in Figure 17 illustrated the various reasons for moving and the motivations behind the moves.

The qualitative responses confirmed a number of variables like age, group level variables like political, economic reasons for movement amongst others that Berry's (1997) acculturation framework (seen in Figure 2) stipulates. While the framework tries to appreciate the dynamic nature of the variables influencing acculturation process, it fails to articulate the growing confluence of personal and societal variables like religion that may play an important role in influencing not only the pace of acculturation but also the host cultures orientation. Religion was highlighted as a reason for separation in one of the interviews as seen in Figure 16. Another variable, weather, grouped under 'others' in Figure 16 played an important role across most of the interviews and was actively mentioned while describing their orientation preferences, sometimes as a positive feature and other times as an unwelcoming variable while undergoing the acculturating process.

Importantly, the results contested the static frame of the variables and disputed the concept of variables from home country being of influence only before acculturation process began and the host society's factors being of influence only once the process had started. The results clearly stated that life events, family and age, all continued to play a big role in the process of acculturation. Past experiences, described by FM7 continued to play an influencing role during the process of acculturation and continue to be more dynamic. While the results contested Berry's (1997) Acculturation framework, they confirmed Baker (2015) assertion that the process of acculturation is complex and that choice enabled immigrants to retain features that they believed were important, better and superior while acculturating. The assertion that host culture plays a 'bigger role' (Baker,2015) than the home culture was contested by the results as they showed that the 'choice' and 'accessibility' as seen Figure 17 enabled the immigrant to decide the kind of orientation he or she wanted to adopt even before interacting with the host culture.

Interestingly, an aspect neglected by Berry (1997) and but spoken by Mathur (2012) found credibility in the results as they confirmed that cultural exchange has many

different contexts and multiple structures. This was confirmed by the emergence of multiple contextual movements which included movement across both developing and developed countries. None of the acculturation models including Berry (1997), Bourhis et al. (1997) or Baker (2015) try to capture this multidimensional, multidirectional and more importantly recurring movement that globalisation and economic opportunities has given rise to thus creating a new set of acculturation variables that may be very specific to each of these contexts.

6.1.4 ROOM FOR ALL THREE- HETEROGENEOUS, HOMOGENOUS AND HYBRID GLOBAL CULTURE

As the results showed, there was an acknowledgement of a mix of heterogeneous and homogenous global culture which had multiple cultures living together. It also confirmed that through globalisation, individuals could not only gain access to ethnic or homogenous cultures but also have the opportunities to learn and imbibe new cultural attributes within themselves. The results confirmed Cleveland & Laroche (2007) view of different cultures coming together creating a confluence of cultures and people and at the same time, confirming the Ritzer and Dean (2015) view that through globalisation, increased interdependence is leading the world to be more standardised. The results also highlighted the standardization element through FM9 where she spoke about how through development, living in a city in Korea may feel exactly the same as living in Australia. Another aspect of a more holistic view was also confirmed through homogeneity where human rights were seen as a standard across multiple cultures and was strongly resonated by M10.

Hybridity also found resonance, as a strong element of individual agency came across through most of the interviews and confirmed the notion that while most of the participants were comfortable with heterogeneous and homogenous world (in some aspects), they were forming their own sub culture there by confirming Mendoza (1989) assertion of formation of a modified culture based on influences of host and heritage culture. While the results didn't confine themselves to being a confluence of bi-cultural aspects, it confirmed the notion that emergence of hybrid global culture was more personal (Ritzer & Dean, 2015) and not due to any compulsions.

6.2 GLOBALISATION AND IDENTITY

The second question dealt with the impact of globalisation on the individual's identity. Table 9 in section 5.3.1 shows the 15 codes which were identified that addressed the definition of identity by the interviewees. Considering the responses, it confirms Verkuteyn (2005) assertion that identity is essentially a word which defines how a person sees himself with regard to society. This includes the view of themselves, their backgrounds, and their nationality as well as how they describe themselves with regards to society in general.

The codes when analysed and compared to Verkuteyn (2005) levels of analysis on identity, confirmed the three levels of individual, interactive and societal levels.

Figure 21 - Adaptation of codes to Verkuteyn (2005) level of Analysis

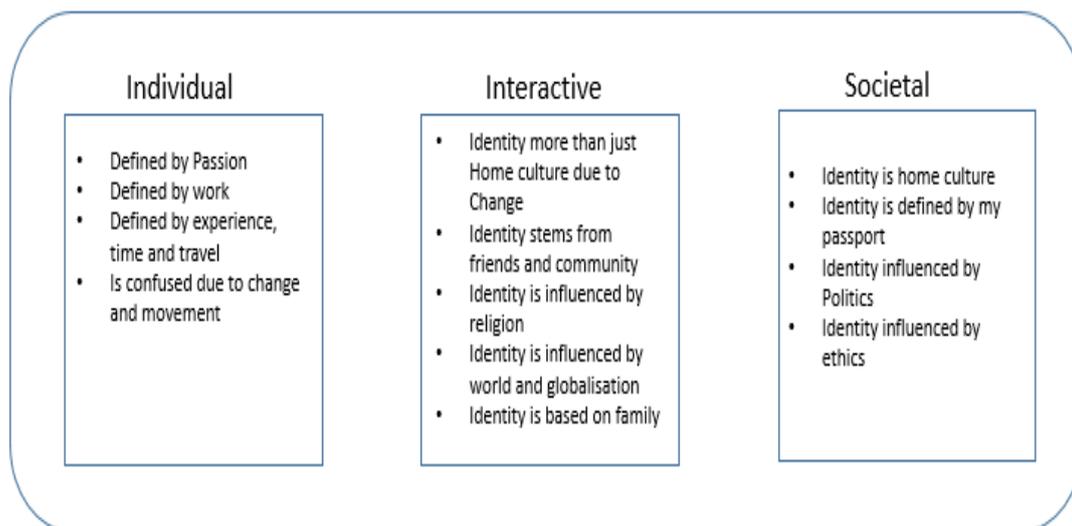


Figure 21, confirms that the codes which represent the responses on identity cut across the three levels of analysis (Individual, Interactive and Societal). Each of the codes under individual level of analysis spoke to more personal perspectives that dealt with the self-esteem, work, innate passion as well as the travel and experience gained by the individual himself.

Similarly, the interactive analysis which was by far the most popular way of describing oneself, dealt with more of the relationship the individual creates with different cultures, society as well as the interaction the respondents had at a level of beliefs and customs which includes religion. Lastly, the codes also spoke to a more societal identification of

identity which was more formal, legal as well as political. This was referenced by a few respondents by describing their identity as their passport or how politics influenced their identity. It is important to note that the qualitative responses, while confirming the levels of analysis described by Verkuteyn (2005), didn't exhibit the rigidity of identity being described in only one of the levels. A number of respondents found it difficult to define their identity and thus used all three levels while articulating it. It confirmed Baumeister et al. (1985) assertions that impact of external pressures like globalisation, created a crisis in defining identity and gave rise to conflict with existing norms.

The data revealed that, identity was seen in different ways and these elements have been captured in Figure 19 where identity was defined as a formal document (passport) and while others described it as more fluid with multiple influences which included work, passion, experience, time, multiple cultures as well as host and heritage cultures. Essentially, fluidity represented a confluence of Individual, social, ethnic and national identity. These responses confirmed Mana et al. (2009) Integrated model which captures the possibility of global immigrants like the interviewees to be able to retain their heritage culture as well as other cultures in contexts thus adding multiple facets to their identity.

Similarly, the qualitative results, confirmed Szabo & Ward (2015) assertion that having a normative style to the home country resulted in a negative identity outcome towards host culture. This was illustrated through FM4 who was very clear about wanting to come back to her home land and described her identity as Taiwanese regardless of her travels and stays. It further confirmed the exploratory perspective which was reflected in all but one respondents whose frame of reference was open to learn and explore. They exhibited the openness to embrace new cultures thus leading to a mixture of identities resulting in an evolving identity (M3).

Considering the responses on globalisation and its impacts, the interviewees, reaffirmed literature by Ritzier (2015) that individual personalities, identities and cultures create a more hybrid global culture which is personal and distinct. Interestingly, only respondent M1, spoke about his 'ethnic' identity when he mentioned his Kurdish background. Apart from him, all respondents associated their ethnic identity to a collective view of national identity. Every respondent included their national identity (home identity) to be part of their identity, thus confirming that even after living in multiple cultures, there isn't a complete loss of identification with 'country of origin'. This confirmed the self-transnational migratory theory, in which the individual continues to identify with his or her home identity (Johnson, 2012). It is important to note, that while heritage culture did

feature in the identity discussion, it wasn't used to define identity and was seen to have limited importance in defining the individual who had lived in multiple countries and experienced different cultures and traditions and who had acculturated repeatedly.

6.3 MULTIPLE ACCULTURATION AND SIGNIFICANCE OF HOME AND ETHNIC CULTURE

Lastly the third questions dealt with the significance of ethnic culture when multiple acculturations have been undertaken. The qualitative responses, explored the nature of culture, ethnicity and the relevance or significance of ethnic culture in the process of acculturation especially for individuals who had already acculturated multiple times. The responses were analysed with the literature on culture, ethnicity and acculturation found in Chapter 2.

6.3.1 CULTURE IS COMPLEX

The analyses of the qualitative responses clearly described a dynamic perspective to culture especially for individuals who had acculturated multiple times. The respondents defined culture as multiple things often weaving identity, personality and culture together to describe it.

The codes found in Table 10 show the complexity faced by the respondents to describe culture. Below is a segregation of descriptions which were more dynamic versus description which was more static.

Table 12 - Dynamic and Static nature of culture

Dynamic nature of culture	Static nature of culture
<ul style="list-style-type: none"> • Interaction with others • Personality • Experience • Mind set • Work ethic • Respect • Fluid and difficult to describe • Globalisation influences culture • So many different things • Arts, music, food • Geography and history 	<ul style="list-style-type: none"> • Combination of religion and growing up • Culture is based on home culture • Nationality • Influenced by western culture • Human rights

While the above categorisation may be biased, the clear skew towards describing culture as more dynamic was obviously evident. The uncertainty and the understanding that

culture will evolve through time came through strongly in the results and confirmed Liu (2011) assertion that describing culture was difficult, not static and context and environment both played a significant part in people defining it. It also highlighted the fact that only through experience and practise can definition of the world be made thus confirming Kaynak and Kara (2013) description of culture. Responses on culture, verified the changing nature of how the interviewees viewed their culture. Global influence as well as cultural interaction resulting in a confluence of cultural facets confirmed Bochner (2013) reference to, different ethnic cultures are coming together to form part of a larger culture.

6.3.2 MULTIPLE ACCULTURATION PROCESS IS DYNAMIC

Acculturation theories haven't yet looked at the acculturation process followed by individuals who have already acculturated a few times. These individuals who were interviewed as part of this research have lived in multiple countries and fell into the group which have been described by Cleveland & Laroche (2007) as migrants who have lived either for short or long term for economic reasons which include work, international travel and tourism.

Berry (1997) acculturation framework assumes that the acculturation process is unidirectional starting from a heritage/ ethnic cultural disposition and ending at full assimilation. Multiple acculturation contests this notion as the starting point of the acculturation process itself is dynamic especially since it moves the starting point from a heritage culture to a more evolved cultural perspective which includes not only the heritage culture but also the other cultures the person has been exposed to. This was clearly articulated by M7 where she talks about her changing cultural frame of reference in Table 11.

It also contests the definition put forward by Sam and Berry (2010) where they define acculturation as a process between two cultures which results in cultural and psychological changes. While agreeing to the notion of change, multiple acculturation in fact creates a confluence of more than two cultures thus creating a mix of cultures. If put in a global context, it confirms Bhatia (2002) assertion that international trade and cross cultural convergence, through travel and international economic migration, distinct entities of cultures are no longer valid but in fact a confluence of these cultures gives rise to a more heterogeneous global culture.

6.3.3 ETHNICITY LESS RELEVANT

The results as seen in Section 5 clearly showed a more evolved cultural frame of reference than having just an ethnic cultural reference point. The interviewees confirmed that through globalisation, the ethnic culture in which they were born helps create a social construct (Fenton , 2003) but also confirmed that through multiple interactions, ethnicity itself may be evolving into being more dynamic construct especially as more and more cultures mix and interact together forming a group/ national culture.

The results also highlighted that various elements impact and influence the process of acculturation especially when done multiple times and hence contest the notion that heritage/ ethnic culture is seen in isolation. It rather states that ethnic culture should be part of the broader variables which impact the way a person acculturates and confirms that with multiple moves and intercultural interaction, ethnic culture in fact becomes one of the influences and acculturation needs to encompass much broader and wider construct than just ethnic identity Liebkind (2006).

6.3.4 NO RELEVANCE OF ASSIMILATION AND MARGINALISATION

While validating integration and separation as relevant orientations, the results did not validate or confirm the need or relevance for both assimilation and marginalisation as described by Berry (1997). While, Berry (1997) confirms that marginalisation is the least favoured orientation, none of the participants spoke about the need to reject either their ethnic culture or the host culture. Thus the results not only refuted the marginalisation orientation but also Anomie orientation as described by Bourhis et al. (1997). Instead, there was a strong connection and confirmation of individualism coming through the interviews thus confirming the individualism orientation as described by Bourhis et al. (1997). This was clearly articulated through the resounding need to have the choice and decision making capacity as seen in Table 18. While the results spoke about a growing individualistic view of the participants, it didn't not come through as a subset of marginalisation as described by Bourhis et al. (1997). Instead, it was seen as a frame of reference which enabled the participants to choose integration or separation as orientation whenever they moved. It also helped them make decisions on the level of either separation or integration they wanted to have with the host culture.

6.4 SUMMARY OF DISCUSSIONS

In summary, a number of existing theory was either confirmed or contested by the results. The results also brought out some interesting elements on multiple acculturations which will be used in Chapter 7 while concluding and proposing a revised multiple acculturation framework.

A summary of all literature reviewed and the comparative results with the output from Chapter 5 have been captured in the tables below illustrating the contested and confirmed literature with regards to the three questions explored in this research.

Table 13 - Discussion summary of new acculturation process and globalisation

Literature cited	Contested by Results	Confirmed by Results
Berry's (1997) Acculturation Model and literature of integration being the most favoured orientation		✓
Interaction with other cultures influenced the acculturation process (Banerjee & German, 2011; Cleveland & Laroche, 2007)		✓
Sam (2000) view where integration was seen as maintenance of both heritage and host land cultures by the ability to access multiple cultures through globalisation		✓
Baker (2015) where integration between home and host culture leads to open-minded perspectives		✓
Berry (1997) separation orientation		✓
Bourhis et al. (1997) matrix of immigrant and host culture orientation strategies		✓
Acculturation is unidirectional as seen in multiple theories including Berry (1997)	✓	
(Berry, 1997), the pressure and stress to assimilate increases	✓	
Bacigalupe and Camara (2012), Banerjee and German (2010) Globalisation, cultures are more accessible - little to no pressure to try and assimilate into host land		✓

Integration enabled the switching between the two cultures (Liu, 2011)		✓
Self-governed expatriation (Howe-Walsh and Schyns , 2010, pg. 262)		✓
Static frame of the variables Berry (1997) Acculturation framework	✓	
Baker (2015) assertion of the process of acculturation being complex		✓
Exchanging culture has many contexts and multiple structural avenues (Mathur, 2012)		✓
Cleveland & Laroche (2007) - different cultures coming together creating a confluence of cultures and people		✓
Ritzer and Dean (2015) view that through globalisation, increased interdependence is leading the world to be more standardised		✓
Mendoza (1989) assertion of formation of a modified culture based on influences of host and heritage culture		✓

Table 14 - Discussion summary of Identity and Globalisation

Literature cited	Contested by Results	Confirmed by Results
Verkuteyn (2005) assertion that identity is essentially a word of how a person sees himself with regard to society		✓
Verkuteyn (2005) levels of analysis on identity		✓
Baumeister et al. (1985) assertion that impact of external pressures (globalisation) created a crisis in defining identity		✓
Mana, Orr & Mana (2009) Integrated model - able to retain their heritage culture as well as other cultures in contexts thus adding multiple facets to their identity		✓
Szabo & Ward (2015) that having a normative style to the home country resulted in a negative identity outcome		✓
Ritzer and Dean (2015) that individual personalities, identities and culture create a more hybrid global culture which is personal and distinct		✓

Table 15 - Discussion summary of Multiple Acculturation and Ethnic Culture

Literature cited	Contested by Results	Confirmed by Results
Liu (2011) assertion that describing culture was difficult and not static and context and environment both played a significant part in people defining it		✓
Kaynak and Kara (2013) description of culture		✓
Bochner (2013) reference to different ethnic cultures are coming together to form part of a larger culture		✓
Cleveland & Laroche (2007) as migrants who have lived either for short or long term for economic reasons which include work, international travel and tourism		✓

Berry (1997) acculturation framework assumes that the acculturation process is unidirectional starting from a heritage/ ethnic	✓	
Sam and Berry (2010) - acculturation as a process between two cultures which results in cultural and psychological changes	✓	
Bhatia (2002) assertion that with international trade and cross cultural convergence- , a mix of these cultures gives rise to a more heterogeneous global culture.		✓
Ethnic culture in which they were born helps create a social construct (Fenton , 2003)		✓
Broader and wider construct than just ethnic identity Liebkind (2006)		✓
Berry (1997) marginalisation orientation	✓	
Bourhis et al. (1997) Anomie orientation	✓	
Individualism orientation - Bourhis et al (1997)		✓
Subset of marginalisation as described by Bourhis et al (1997)	✓	
Acculturation always ends in assimilation (Berry, 1997).	✓	

7. CONCLUSION

Chapter 7 comprises of a summary of the all the main findings based on the questions explored within this research. It reviews the findings on acculturation and utilises the findings to build a framework for Multiple Acculturation within a globalised world as proposed in Chapter 2. Using the results and the comparative analysis with existing literature, this chapter utilises globalisation as a basis to explore the acculturation influences and build on them within the proposed framework. Further to this, this chapter looks at some recommendation that businesses and marketers can consider, identify limitations within this research and finally put forth some recommendations for future research.

7.1 RESEARCH BACKGROUND AND OBJECTIVES

With changing dynamics of world economics, cross economic and cultural interaction through globalisation has led to a large number of people being exposed to multiple cultures by either being a migrant, expatriate or living within a community which receives cultural infusion from across the world. This accelerated interconnectedness (Sifianou, 2013) has resulted in increased the interaction between societies leading to a process acculturation where individuals try to adjust to the cultural change experienced in a new country/ society (Baker, 2015). Till now, traditional acculturation frameworks have concentrated on the process of acculturation in a more unidirectional manner and have articulated the different orientations that the migrant may choose while acculturating there by neglecting the impact globalisation has had on immigrating patterns. These patterns have giving rise to a large community of people who have lived in multiple countries thus having acculturated a few times and resulting in era of multiculturalism (Leong and Liu, 2013).

This research explored the different influences that drive individuals, who have already acculturated a few times, while they undertake a new or a fresh process of acculturation. It revisited existing acculturation frameworks and explored the impact globalisation has had on the cultural identity of individuals who have lived in multiple countries and understand the relevance of heritage culture while acculturating. Furthermore, this literature investigated the relevance of existing orientations (Berry, 1997) and investigated if they were still valid for individuals who have acculturated multiple times. Based on the above, the research sought to propose a Multiple Acculturation framework

and recommend optimised drivers (keeping globalisation in mind) during the process of acculturation.

7.2 MAIN FINDINGS

Based on an exploratory foundation, this research interviewed 19 individuals using an in-depth semi structured interview framework. These 19 individuals were from varied ethnic, cultural backgrounds and had lived in multiple countries for more than a year each. Each of these interviewees gave in-depth insights into their journey of living in multiple countries, their view of culture, identity and the overall understanding of the process of moving. These insights were aligned with the research questions being explored in Chapter 3 and resulted in highlighting the gaps in current acculturation frameworks as well as acculturation orientations while considering multicultural individuals who have been exposed to all forms of heterogeneous, homogenous and hybrid global cultures. The findings highlighted the need for acculturation frameworks to understand the impact globalisation has had on immigration patterns and that there is a need to utilise a more practical understanding of acculturation orientations.

7.2.1 GLOBALISATION MAKES CULTURES ACCESSIBLE TO CHOOSE FROM

One of the core concepts found through the results, was the ability of choice which drove the concept of individual decision making. Through globalisation, the individuals were exposed to a multitude of cultures thus enabling them to choose different elements and integrate aspects which they believe would have a positive influence in their life. The individual agency was not limited to new cultures but also reflected in choices made to keep or shed aspects of their heritage culture thus referencing integration orientation. This ability to choose gave credibility to individualism frame of reference and not as an orientation as prescribed by Bourhis et al. (1997). This was especially true when exposed to multiple cultures thus enabling them to integrate different facets of these cultures as their own and importantly on their own terms.

7.2.2 ETHNICITY IS LESS RELEVANT

Ethnicity as a base, was found to be less relevant especially when the individual has been exposed to multiple cultures. The results confirmed that as individuals acculturate and grow in experience by getting exposed to multiple cultures, ethnicity had less of an

influence on the decision making process , unlike seen in existing framework which are static and see ethnic culture as a defining influence on the process of acculturation. Ethnicity while important was seen as another influencing factor which influenced the acculturation process and had limited influence in defining the individual's culture. The participants rather elaborated their **change in frame of cultural reference** which had evolved and used a more holistic perspective which included the learnings from other cultures as a base when acculturating.

7.2.3 INFLUENCING FACTORS ARE MORE DYNAMIC

Factors that influence the process of acculturation were found to be more dynamic than static and the results pointed towards acknowledging time, stage of life as well as experiences as factors which could influence the acculturation process. The most significant finding was that, none of the influencing factors were deemed to be static and highlighted that factors including ethnic culture, host culture, age, reason of move, language etc., played a role at the start, during and after the process of acculturation. None of the factors were seen in isolation hence highlighting the dynamic nature of the process and highlighted that unique mix of influencing factors played a role in choice of picking an acculturation orientation.

7.2.4 LIMITED RELEVANCE OF MARGINALISATION AND ASSIMILATION

Lastly, the limited resonance of marginalisation and assimilation was highlighted which contradicts all current views on the existing orientations that have been documented. This result highlighted the influence globalisation has had on the access to cultures including ethnic cultures across the world and thus reducing any pressure to assimilate. Integration and Separation were found to be the two orientations that were most used while acculturating.

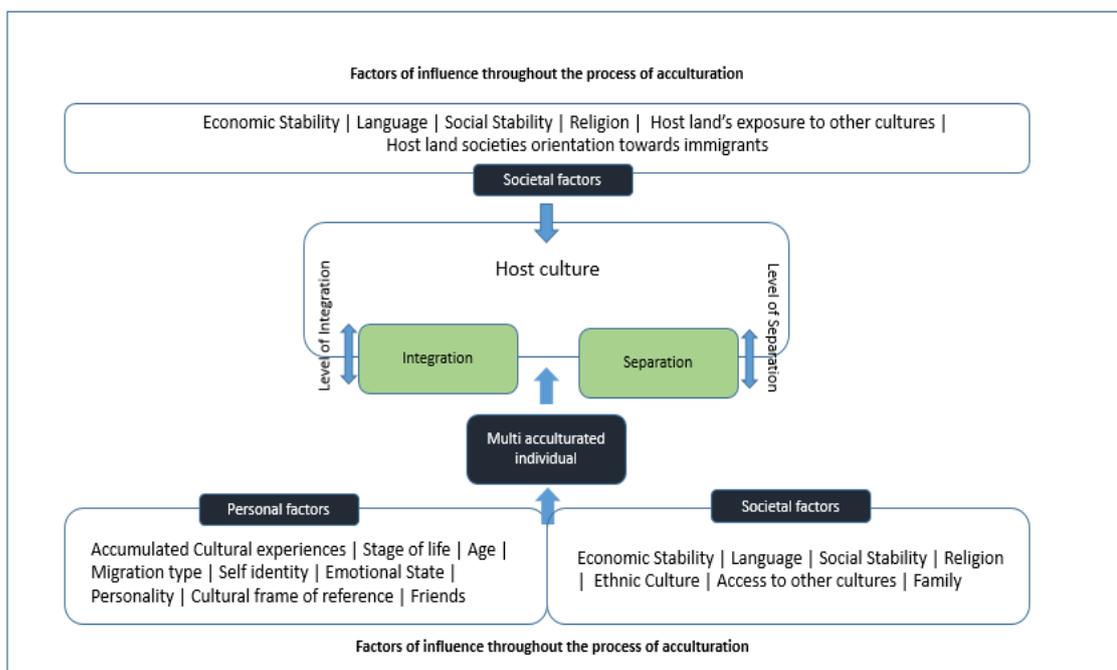
Marginalisation in its current form was seen to have no relevance. Instead, individual agency was highlighted as a factor which was a personality trait of an individual and identified the individual decision making capacity as a key differentiator while choosing between the level of integration or separation that they would like.

7.3 PROPOSED MULTIPLE ACCULTURATION FRAMEWORK

Post the interviews and analyses of its findings, the results have been used to refine the multiple acculturation framework proposed in Chapter 2, Section 2.

Two major findings which contradicted the proposed framework was that, the dynamic nature of globalisation was impacting both immigrant and host culture and neither of the two were interested in assimilation as a final outcome. Instead, two orientations, assimilation and marginalisation played very little part in the acculturation framework for individuals who have acculturated multiple times. The other finding was that individual agency was a key determine factor which enabled the immigrant to choose and decide on not only the type of orientation but also the level of it. This highlighted the importance of the factors that influence the process and emphasised their role throughout the process rather than only in the beginning and during the process.

Figure 22 - Proposed Multiple Acculturation framework



The first iteration of the proposed framework in Chapter 2, Section 2.5 had assumed that all four orientations as described by Berry (1997) were valid and a migrating individual could possibly utilise either of the four orientations based on the host culture and personal influences to interact with the host culture.

This proposed framework while challenging existing frameworks puts forth a more relevant framework which captures the different strategies a multi-acculturated

individuals uses while experiencing a new host culture. As seen in Figure 22, only two orientations, Integration and Separation have been illustrated to show the changes in the expectations of the immigrating individuals as well as the host cultures expectations of them. The proposed framework uses Berry (1997) orientation framework and incorporates Integration and Separations as the most popular and relevant orientations. It also incorporates Bourhis et al. (1997) individualism perspective by including it as an influencing variable within personality. This is assumed to have influence over the level of Integration or Separation that the person sees best fit for his/her stay in the host culture.

In addition, global impact is shown in both the host land cultural influences as well as in the individuals coming into the society. The 'migration type' plays an important role and influences the choice of acculturation orientation the individual may decide to choose. Keeping to Berry (1997) individual and societal factors of influence, this proposed model tried to recognise the interconnection between society and individual and is shown by illustrating the influences close to each other. It also highlights that all these influences are valid throughout the process of acculturation and are not separated between before and during the process.

7.4 RECOMMENDATIONS

Considering the results, analysis done with relation to the literature and the proposed framework, the following recommendations can be made for the future -

7.4.1 RECOMMENDATIONS FOR MARKETERS

With growing economic interdependence, more and more people have become aware of cultural diversities and have started to move around and live in different parts of the world with more comfort. As they move and acculturate, their likes, dislikes as well as their appreciation for certain things tend to change and evolve. These individuals are often termed as global citizens who have the ability to buy and make individual choices. Marketers have a wonderful opportunity to understand the ethos of these 'global citizen' who haven't yet been targeted or truly understood. In doing so, the marketers will be able to strategically market their products without categorizing the products within a cultural boundary. With limited literature on global culture, first mover advantage can be gained by experimenting with different market techniques which could target the different

homogenous, heterogeneous or hybrid cultural elements within this diverse group of globalised 'nomads'.

With multiple variables influencing careers, travel as well as acculturation experiences, marketers will need to tap into the exploratory mind set of these individuals who have been exposed to multiple perspectives and target products and service for their changing needs. These changing needs and wants will need to be analysed, interpreted and adapted within the consumer products that can be used to target this community.

7.4.2 RECOMMENDATION FOR GLOBAL COMPANIES

Changing workforce demographics, societal and cultural change due to globalisation and technological advances is amongst the top changes faced by organisations across the world. With more and more companies recognising the interdependence of international trade, companies will need to have a very coherent human resource strategy for international positions. These positions typically play a pivotal role in ensuring that the company's culture is retained while integrating into the host culture, appreciating their way of doing business and understanding the cultural nuances to be able to succeed in that market.

Companies have a wonderful opportunity to tap into individuals who have been exposed to multiple cultures and use their ability to integrate into multiple societies and at the same time retain elements that are needed to maintain a link with home culture. Such individuals can be utilised all across the world and can serve in multiple locations. With cultural interaction becoming an important element of global workforce, these individuals will be able to use their ability to integrate and justify crucial roles that global companies need fulfilled across the world.

7.4.3 RECOMMENDATION FOR ACADEMICS AND FUTURE RESEARCH

Considering that, till now, acculturation literature has concentrated on unidirectional concept of acculturation which includes interaction between two static points of heritage culture and host culture, frameworks have neglected the impact globalisation has had on migration patterns as well as the impact it has had on both immigrant as well as on the host culture. Furthermore, with economic growth being led by developing world, economic migration and upcoming education destinations have given rise to immigration across developed to developing world.

This research has attempted to highlight the need to further understand the impact globalisation has had on acculturation patterns considering the emergence of globally active and culturally aware individuals. In addition, further research could be done on the importance of 'time spent' in host culture as well as the impact the direction of migration especially concentrating on migration from developed to developing countries, has on the acculturation process. Further research can also be done to understand the relevance and importance of homogenous, heterogeneous or hybridity culture within a global context and significant are they as a influencing factor in the process of acculturation.

Lastly, the proposed framework on multiple acculturations can be investigated in further detail and the different influencing factors can also be explored and understood further. The investigation can explore if this framework and the validation of only two orientations while acculturating is relevant for first time acculturation as well and relevance of assimilation and marginalisation can be investigated in more depth across other reasons for migration.

7.5 LIMITATIONS

Section 4 has elaborated on the limitations which include the use of snow ball, purposive and self-selecting sampling which could have introduced bias. In addition, researcher bias has also been identified as a possible contributor to skewing the research in a particular manner. Since the researcher wasn't an experienced academic, the interview process as well as the process of coding could be an area of improvement and may have contributed in the limitations within this research. From a topic perspective, the lack of literature on multiple acculturation or existing frameworks on this topic led to no comparative base and the proposed framework could have included concepts which may either need further understanding or may need to be excluded completely.

7.6 CONCLUSION

In conclusion, it is important to understand the impact globalisation has had on global movements and immigration patterns. With growing economic and social trade across the world, more and more individuals have become globally active. As the world continues to become interdependent, globally active individuals will continue to live and work in number of different cultural societies thus creating a large pool of people who have acculturated multiple times.

This research has attempted to identify the need to investigate and propose a framework for multiple acculturations and has explored the impact globalisation has had on the existing acculturation literature. The research has also explored the impact globalisation has had on the identity and culture of these global nomads and how they use this during the acculturation process. The research has resulted in a better understanding of how the emergence globally active individuals, who are comfortable with interacting with heterogeneous global culture and have utilised globalisation as an opportunity to build on their individual agency and have made choices of integration or separation in a host culture based on their needs and wants.

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9. APPENDIX A – INTERVIEW GUIDE

As a guide, open ended questions were asked while avoiding close ended ones. The intention was to let the participant lead the conversation and ensure that probes are used to reach greater depth of understanding in a particular area.

Questions on confirming Target Population

- Country of Origin
- Number of other countries lived in
- Number of years lived in country of origin
- Number of countries lived in for more than 1 years
- Number of countries lived in for more than 3 years

Biographical Questions - Interviewee

- Name of the Interviewee
- Interview medium
- Gender
- Age
- Country of Origin
- Country of Residence
- Country of Citizenship

Opening Grand Questions

- Tell me about yourself?
- Can you take me through / describe your life's journey?
- Describe your travels and your view of the world?
- Talk me through your experiences in each country?
- What changes and stays with you as you move?

Follow up prompts for further details

- Has the process of settling in a new country been difficult?
- Has each country been receptive?
- Describe any difficulties you may have faced while settling in?

- Is there a particular place or culture which has had the biggest impact on you?
- Describe the influences that have impacted your identity?
- Describe your culture to me? Has it changed over your travels?
- Describe how exposure to different people, cultures has impacted you?
- Has each move been different? Describe how you view the process of settling in a new country? Has it changed over time?

Key Prompts (if needed)

- How would you describe culture?
- Has the process of moving and settling in another country / culture become easier?

10. APPENDIX B – SUMMARY TABLES

Table 16 - Summary Details of all Interviewee's

Interviewee Identifier	Ethnicity (Home Country)	Countries lived in (> 1 yr.)	Country of Residence	Citizenship	Reasons for move
FM1	USA	Argentina, France, Norway and South Korea	Argentina	USA	Work and Education
FM2	Poland	USA, Canada and Sweden	USA	USA and Poland	Work and Education
FM3	Ecuador	USA and Sweden	Sweden	USA	Work and Education
FM4	Taiwan	Egypt and England (UK)	Taiwan	Taiwan	Education and Family
FM5	Zimbabwe	Kenya and South Africa	South Africa	Zimbabwe	Family
FM6	Montenegro	5	India	Montenegro	Work and Education
FM7	South Korea	USA, China and South Africa	South Africa	USA	Work and Family
FM8	Germany	India, Uganda and Nigeria	India	Germany	Work
FM9	Australia	Ecuador and South Korea	South Korea	Australia	Work
M1	Iraq	USA, Switzerland, Egypt and England (UK)	USA	USA and Iraq	Family and Education
M2	England (UK)	Egypt, Argentina, Mexico, UAE and Uruguay	Uruguay	England (UK)	Work

M3	Uganda	USA, England (UK) and South Africa	South Africa	Uganda	Work and Education
M4	India	USA and Cyprus	USA	USA	Work and Education
M5	Hong Kong	England (UK), China and Egypt	China	England (UK)	Family and Work
M6	India	Egypt, Japan and Canada	Canada	Canada	Family and Education
M7	Northern Irish (UK)	England (UK), Ghana and Germany	Germany	Northern Irish (UK)	Work
M8	India	India, Egypt, Saudi Arabia, USA and Australia	Australia	Australia	Family, Education and Work
M9	Poland	Ireland, Scotland and Canada	Canada	Poland	Work
M10	Sudan	Switzerland, Egypt, Qatar and Canada	Canada	Canada and Sudan	Family, Education and Work

Table 17 - Codes and Themes found within Globalisation

Globalisation
Themes
<ul style="list-style-type: none"> • Access <ul style="list-style-type: none"> ○ different languages ○ to both developed and developing world ○ to education ○ to new cultures ○ to a free society ○ to make a choice ○ to work opportunities ○ to information ○ to Media ○ to Food
<ul style="list-style-type: none"> • Heterogeneous Culture <ul style="list-style-type: none"> ○ Society is more exciting ○ Have better understanding of social norms in different cultures ○ Clash of cultures ○ Changed my view to appreciate the differences ○ Gives you the ability to learn something new ○ Make new friends
<ul style="list-style-type: none"> • Change in Frame of Reference (Hybrid Culture) <ul style="list-style-type: none"> ○ An accumulation of my experience and not only heritage culture ○ Holistic view of society in total, the good and bad ○ Place is no longer important but it's about the communities ○ Changed my identity post my travels and experiences ○ Experiences help us make who we are ○ Ability to reflect back to my heritage culture ○ Ability to be more open-minded ○ Breaks stereotypes that I had ○ Outlook changed to appreciate the differences ○ Change in perspective of individual towards outlook towards life ○ Better understanding of Social norms in different cultures ○ To Individualistic Decision Making ○ Creates confusion in Identity
<ul style="list-style-type: none"> • Homogenous Culture <ul style="list-style-type: none"> ○ Values are the same ○ Lack of diversity leads to closed minded bias and misinformation ○ Gives security ○ We all are the same ○ Interconnectedness ○ One world ○ Difficulty in moving and adapting to new culture ○ Heritage culture everywhere

Table 18 - Codes and themes linked to a New Acculturation Process

Process of Acculturation
Themes
<ul style="list-style-type: none"> • Integration <ul style="list-style-type: none"> ○ Cultural diversity at host culture ○ Pick and choose what I like ○ I relate to host culture after testing it ○ I love things that I hated in the beginning ○ I am the sum of all my experiences ○ Hyphenated identity ○ Mixture of cultural backgrounds ○ Host culture open to learn and curious • Separation <ul style="list-style-type: none"> ○ Religion can be barrier ○ Human rights- can't relate to such treatment ○ Host culture standoffish ○ Language was a barrier ○ Happy to live in an expat community • Process of moving <ul style="list-style-type: none"> ○ Easier to move with experience ○ Know what to expect ○ Becomes a pattern ○ Grow in confidence with moving ○ Unsettling ○ Emotionally draining (friends are my family) ○ Becomes difficult with family • Reason of Movement <ul style="list-style-type: none"> ○ Work opportunities ○ Accompanying parents while they moved for work ○ Due to hardships at home country ○ To pursue education ○ Can't acculturate at heritage culture anymore. I have changed after my experiences ○ Want to learn and explore more ○ Not sure where to settle

<ul style="list-style-type: none">• Frame of Reference
<ul style="list-style-type: none">○ First move with heritage as a base
<ul style="list-style-type: none">○ Change in perspective
<ul style="list-style-type: none">○ I am no longer the same person after the first move
<ul style="list-style-type: none">○ Don't relate to heritage culture completely
<ul style="list-style-type: none">○ Comparison with other countries
<ul style="list-style-type: none">○ Comparison with home culture
<ul style="list-style-type: none">• Others
<ul style="list-style-type: none">○ Weather is not welcoming

11. APPENDIX C – INTERVIEW CONSENT FORM

CONSENT FORM FOR PARTICIPATION IN RESEARCH

Title of Research: Multiple Acculturation Experiences: View on Globalisation-based Acculturation

Dear Sir/ Madam,

As part of my MBA, I, Pushkar Gokhale, am conducting research on how globalisation has impacted the process of acculturation as well as understanding the impact of multiple acculturation experiences has on a new acculturation experience. The interview will help me get greater insight into this topic and build upon the existing research. I would be conducting up to 3 interviews for about an hour each to discuss and understand your perspective and experience on this topic and will schedule the interviews as per your convenience. The interview will be video/ audio recorded and will be shared with you for your reference.

Your participation in this research is much valued and voluntary. If you may wish to opt out of this research, you can withdraw at any time without penalty. However, I would be grateful if you would assist me by allowing me to interview you. I recognise the fact that the information shared will be your personal journey and views and assure you that it will be used in complete confidentiality. No information will be shared and will only be used for the purpose of this research.

If you have any further questions or concerns, please contact my supervisor or I.

Our details are provided below –

Researcher Name: Pushkar Gokhale

Email: push22@hotmail.com

Phone: +27-12-3113243

MBA Institute: Gordon Institute of Business Science, University of Pretoria

Website: <http://www.gibs.co.za>

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Email: chippk@gibs.co.za

Phone: +27-11-7714000

Signature of Researcher: _____

Date: /08/2015

Signature of Participant for Consent: _____

Date: /08/2015

Name of Participant: _____

12. APPENDIX D – ETHICS CLEARANCE LETTER

Gordon Institute of Business Science University of Pretoria

Dear Mr Pushkar Gokhale

Protocol Number: **Temp2015-01482**

Title: **Multiple Acculturation Experiences: view on Globalisation-based Acculturation**

Please be advised that your application for Ethical Clearance has been APPROVED.

You are therefore allowed to continue collecting your data.

We wish you everything of the best for the rest of the project.

Kind Regards,

GIBS Ethics Administrator