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**Communicating Work Culture Adaptation Techniques of Filipino Migrants in New
Zealand: Kampanteng Kiwinoys**

A thesis presented in partial fulfillment of the requirements for the degree of

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Abstract

Filipinos are the third-largest Asian ethnic group and the second-fastest-growing population of migrants in New Zealand (Asia New Zealand Foundation, 2020; Statistics New Zealand, 2024a). With the continuous influx of migrant workers from the Philippines for the last 19 years, New Zealand has been home to several migrants working in the health, construction, dairy, and information technology industries. Through the lens of cultural fusion theory, this study provides insights into the cultural adaptation of Kiwinoyos in the workplace. Specifically, this study: (1) describes the cultural adaptation experiences of people in New Zealand; (2) identifies to what extent Filipino migrants choose acculturation over cultural maintenance; and (3) determines the extent receptivity and conformity pressure from the dominant culture in New Zealand affect intercultural transformation among Filipino migrants. The first article reveals that the cultural adaptation of immigrants in New Zealand can be traced along the acculturation, cultural adaptation, and cultural fusion of Berry (1970, 2003, 2005, 2006), Aycan and Berry (1996), and Sam and Berry (2010) on acculturation, Kim (2001, 2017) on cross-cultural cultural adaptation, Kraidy (2005) on cultural hybridity, and Croucher and Kramer (2016) on cultural fusion theory. The results of the second article reveal that ecological adaptability, language use, media language, and community engagement positively relate to acculturation. The results of the third article suggest that both host receptivity and host conformity pressure are positively related to intercultural transformation. The results of this study enrich existing theories on cultural adaptation and intercultural communication and provide deeper and wider perspectives on how Filipinos thrive as an ethnocultural group in New Zealand.

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Table of Contents

Abstract.....	iii
Acknowledgments.....	iv
List of Figures.....	viii
CHAPTER 1	1
Introduction.....	1
Background and motivation.....	1
Historical overview of immigration in New Zealand	2
Māori as first people	3
Arrival of British and non-British settlers	3
Reopening of New Zealand for immigrants.....	6
Filipino migrants in New Zealand as research population.....	8
Theoretical and conceptual gaps.....	11
Aims of the Study	11
CHAPTER 2	17
Literature Review.....	17
Cultural shock and adjustment.....	17
Acculturative Stress	19
Acculturation.....	21
ABC Perspectives of Acculturation	24
Determinants of Acculturation.....	26
Ethnic preference	26
Ecological Adaptability.....	27
Social interaction	27
Media Language.....	29
Community Engagement.	30
Adaptation.....	31
Cross-cultural adaptation	32
Intercultural Transformation	33
Cultural Fusion Theory	35
Host receptivity.....	36
Research Opportunities.....	40
Research Questions.....	42

CHAPTER 3	43
Methodological Approach.....	43
Framework	43
Ontological stance.....	43
Epistemological stance.....	43
Axiological stance.....	44
Communication tradition	44
Method	45
Test of Reliability.....	46
Ethical Considerations	46
Measures	47
Measure of acculturation.....	47
Measure of sociocultural adaptation	47
Measure of motivation to acculturate	48
Measure of host receptivity.....	49
Measure of intercultural transformation	49
Participants and Procedure.....	50
Statistical Analysis	51
Descriptive statistics	51
Confirmatory factor analysis (CFA)	51
Stepwise regression analysis.....	51
Multiple regression analysis	52
CHAPTER 4	54
Article 1	54
CHAPTER 5	74
Article 2	74
CHAPTER 6	98
Article 3	98
CHAPTER 7	111
Discussion and evaluation.....	111
Summary of findings.....	111
Acculturation tendencies.....	111
Influence of host receptivity and conformity pressure on intercultural transformation	114

Potential asynchrony of communication competence and social competence	117
Diminishing importance of ethnic proximity in acculturation.....	118
Expanding role of mainstream traditional media and social media on intercultural transformation	118
Study limitations	120
A proposed agenda for research and action	121
Intersectionality of language, interpersonal communication, and mass communication ..	122
Exploration of the link between personality and cross-cultural adaptation.....	122
Cultural adaptation of members of the dominant culture	123
Diaspora research using communication lens.....	123
Alignment to UN Sustainable Development Goals	124
Collaborations with organizations for New Zealand, Asia, and the Philippines research .	125
CHAPTER 8	126
Summary	126
References.....	127
Appendices.....	158

List of Figures

Figure 1. Historical net migration and natural population increase in New Zealand (June 1961 – 2024)	8
Figure 2: Berry and Sam’s (2016) framework for conceptualizing and studying acculturation	22
Figure 3. Sam and Berry’s (2010) Acculturation strategies in ethnocultural groups and the larger society	23
Figure 4. Kim’s (2010) Structural Model on the Factors Influencing Cross-Cultural Adaptation	33

List of Tables

Table 1. Articles: main research questions, hypotheses, and author contributions	15
Table 2. Mean, standard deviation, and correlations in Article 2	48
Table 3. Mean, standard deviation, and correlations in Article 3	50
Table 4. Summary of articles and hypotheses	52
Table 5. Regression model predicting acculturation	76
Table 6. Regression model predicting intercultural transformation	101

CHAPTER 1

Introduction

Background and motivation

When I used to teach language and communication in the Philippines, I told my students language proficiency is one of the essential factors in going abroad. First, passing the International English Language Testing System (IELTS) or the Test of English as a Foreign Language (TOEFL) is mostly required if they plan to study, work, or live in countries where English is a native language. Second, students can easily make friends with locals and find their way around securing what they need if they speak English well. Last, students can generally adapt better to the lifestyle of living overseas if they communicate well.

Moving forward after several years, I am now one of those people I used to describe to my students. As an international student in New Zealand, I have had first-hand experience living outside one's home country. Together with my family, we have been through many changes. I used to drive to work every day, but now I take the city bus. We used to speak Filipino when engaging in casual conversations, but now we need to speak in English in New Zealand. We used to socialize in an all-Filipino community and events, but now we engage with people from different ethnicities and cultural backgrounds. These are just some of the many other situations involved in acculturating and maintaining our cultural identities in New Zealand.

Reflecting on what I have shared with my students on how English proficiency can enable them to study or live overseas, I realized that I should have also considered contexts in the new environment. Although English is one of the official languages in the Philippines, New Zealand does not consider the Philippines as one of the top markets for international students. New Zealand prefers international students from other source countries mostly where English is not an official language, which include China, India, Japan, South Korea,

and Thailand, respectively (Icef Monitor, 2024). Despite having English as the medium of instruction in the Philippines from primary school to university, Filipinos are still required to pass English language tests like IELTS, Pearson Test of English Academic and Occupational English Test if they intend to apply for a student visa or a skilled residence visa (New Zealand Immigration, 2024). English language competency is just one of the many requirements potential Filipino international students and skilled migrants need to comply with before going to New Zealand. This immigration requirement puts a lot of pressure on immigrants to conform to certain standards of English proficiency that may or may not guarantee their successful adaptation in New Zealand. Apart from language, many other potential factors may be involved in the acculturation and adaptation experiences of Filipinos in New Zealand – the Kiwinoys.

“Kiwinoiy” is a coined term for the clipped words, Kiwi and Pinoy. Kiwi is a term that refers to the people in New Zealand. It is based on the name of a bird unique to the country. Pinoy is the shortened term to refer to Filipinos and is commonly used by Filipinos overseas to refer to other Filipinos. As the term suggests, Filipinos in New Zealand experience a fusion of cultural experiences that shape how they think, feel, and act as they become part of communities in different regions of the country. Like other immigrants, Kiwinoys have a long history of arrival in New Zealand. They encountered immigration opportunities in the country due to changing immigration policies, emerging skills shortages, and prospects for further study.

Historical overview of immigration in New Zealand

The cultural diversity in New Zealand is a product of the influx of immigrants, the discovery of a new environment, communication between and among settlers, as well as emerging, resolved, and ongoing changes and differences.

Māori as first people. Before the arrival of Europeans to New Zealand in 1767, about 125,000 – 175,000 Māori population lived in the country (Poulsen et al., 2023). The East Polynesians who reached New Zealand at around 13th century were the ancestors of the Māori people (Wilson, 2006, p. 9). To have access to fresh water and fishing essential for survival, they settled near harbours or mouths of rivers (Lenihan, 2016). The Māori people consider land as a component of their cultural identity and spiritual, and not as an asset for ownership (Higgins, 2012, p. 412). Though the Māori found the climate in New Zealand colder than their tropical homeland, they brought with them their original culture and adapted it to the demands of the new environment. Those who settled in a cooler climate in South Island have hunting and gathering as primary mode of survival while those who settled in a warmer climate of the North Island developed horticulture through planting kūmara (sweet potato) and yams (Lenihan, 2016). The Māori people have developed a systematic method of seeking knowledge and understanding of the natural world through Mātauranga Māori that considers evidence, culture, values and world view (Hikuroa, 2017). Before James Cook first visited New Zealand in 1769, Māori people in New Zealand were already around 100,000 (Pool & Jackson, 2011).

Arrival of British and non-British settlers. As early as 1792, non-Māori groups began to visit New Zealand (Phillips, 2015). Sealers of English, Irish, American, and Indian descent arrived as temporary visitors with some of them eventually marrying Māori women. Some whalers of English, American, Scottish, Irish, Scandinavian, Spanish, and Chinese who were initially temporary visitors to New Zealand chose to leave their ships and trade on shore. From 1839 to 1852, the population of the non-Māori groups increased from about 2,000 to 28,000 (Phillips, 2015). Chinese settlement in New Zealand also began when the first Chinese man arrived in 1842 and the first Chinese market gardeners arrived in 1866 (New Zealand Parliament Library, 2008; Phillips, 2015).

Prior to the signing of the Treaty of Waitangi in 1840, the relationship of Māori people with the Pākehā, the European settlers, exhibited goodwill without antagonism as the former maintained their cultural identity and their sovereignty on their lands (Higgins, 2012, p. 421). Aotearoa New Zealand began becoming a British colony when a capitalist company aiming at profiting from buying Māori lands, the New Zealand Company, and the Church Missionary Society who opposed colonisation and favoured the self-government of Māori, competed for British Crown's approval (Yensen et al., 1989, pp. 20). With the British Crown's intention to gain sovereignty of Māori lands and other properties, William Hobson discussed draft of a treaty with the Māori chiefs that highlights the need to surrender sovereignty to the Crown in return of protection of their land and other properties. This enabled the Crown to purchase Māori lands at a cheap price and offer them for sale to Pākehā migrants (Yensen et al., 1989, p. 21-22). This treaty called *The Treaty of Waitangi*, was signed to give British immigrants legal rights as citizens and ensure future immigrants come from the United Kingdom (Phillips, 2015).

Māori authority remained for 20 years after the signing of the Treaty, especially outside the sites of Pākehā settlements (McCreanor, 1989, p. 40). The Treaty promised collaboration with the Māori people while Pākehā migrants were still considered minority by population (Yensen, 1989, p.63), but this Treaty excluded the Māori people from political and economic decision making and weakened Māori people's communal ownership of land and enterprises (Yensen, 1989, p. 66). The influence of the European culture and customs on Māori people later weakened the good relationship between them (Higgins, 2012, p. 421-422).

When the non-Māori population increased to over 250,000 from 1853 to 1870 (Manatū Taonga - Ministry for Culture and Heritage, 2023), British law and authority extended beyond these settlements and caused heightened conflict over sovereignty

(McCreanor, 1989, p. 40). The conflicting interests of the Pākehā and Māori people, specifically over land, became the cause of disputes (Yensen, 1989, p. 59). In 1852, a British Act of Parliament created a settler government with no Māori representative (Nairn & McCreanor, 1991). War outbreaks between British, Irish, and Tasman settlers and the Māori in 1861 led to the arrival of imperial regiments and more than 6,000 military settlers in New Zealand (Manatū Taonga - Ministry for Culture and Heritage, 2023). Later during the 1870s, the traditional Māori institutions were reconstructed through several political movements that advances Māori sovereignty that aligns with Pākehā political and legal systems (McCreanor, 1989, p. 41).

Restrictions to Asians and other migrants. In 1890, New Zealand discontinued the nomination of specific people to migrate to the country. The Chinese Immigration Act of 1881 was enacted to regulate Chinese immigration in New Zealand where a poll tax per person was in place (New Zealand Parliament Library, 2008; Spoonley, 2011). The Imbecile Passengers Act of 1882 required bonds for ships that disembark any ‘lunatic, idiotic, deaf, dub, blind or infirm’ who may potentially be sent to charitable institutions (New Zealand Parliament Library, 2008). The naturalisation of immigrants as New Zealand citizens in 1892 was accessible to everyone except for the Chinese (Spoonley, 2011). The Immigration Restriction Act of 1899 further restricted the immigration of Asians and people with contagious diseases (New Zealand Parliament Library, 2008). In 1907, Chinese immigrants needed to pass an English test by reading a text with no less than 100 words before they could lawfully enter New Zealand (New Zealand Parliament Library, 2008; Spoonley, 2011). The Immigration Restriction Amendment Act of 1920 prioritised the entry of immigrants of British or Irish descent and enforced a discretionary preference for other nationalities. Those who intend to be naturalised as New Zealand citizens should not have any disability and must have the required level of English competency (New Zealand Parliament Library, 2008)

Reopening of New Zealand for immigrants. Tagged as a “country of immigrants” (Bedford, 2003), New Zealand has one of the most practical immigration policies in the Global North to date (Friesen, 2017). The country welcomes migrants who share several similarities in culture regardless of their race (Simon-Kumar, 2015). From the mid-19th century and early years of the 21st century, immigration has been a major driver of population change in the country (Bedford, 2003). In the 20th century, migrants from Great Britain, the United Kingdom, and the Netherlands from 1947 to 1970 have continuously increased, as the Treaty of Waitangi offered a subsidized cost of resettlement for them (Simon-Kumar, 2015). However, when the large number of migrants from the U.K., Australia, European countries, and Pacific Island groups dominated the influx of people to New Zealand between 1971 and 1974, this led to stricter border control and revision of immigration policies (Simon-Kumar, 2015).

A migration policy that was once focused on race has also changed to being neoliberal for having goals of attracting skilled migrants and boosting economic productivity. When New Zealand immigration shifted its priorities to accepting migrants with the potential of contributing to human-resource needs, establishing international linkages, and fostering a culture of enterprise and innovation business immigrants from Asia, specifically from Hong Kong, Singapore, and Taiwan, were prioritized from 1986 to 1990 (Ongley & Pearson, 1995). With the introduction of the points-based system in 1991, a spike in Asian immigrants from India, China, Malaysia, Hong Kong, and the Philippines commenced and has been tagged as an “Asian invasion” (Ongley & Pearson, 1995). From 1991-2000, an average of 62,335 migrants entered New Zealand yearly (Ministry of Social Development, 2008).

Although momentum on Asian migration was gained, some economic and political issues posed challenges in New Zealand. The Asian financial crisis from 1997 to 1998 and the decreased growth of New Zealand’s economy in the late 1990s negatively affected

migration. After a few years, New Zealand regained activity in migration, as the 2001 Census indicated 70% of the Asian residents in New Zealand were immigrants. This dominance of Asian migrants, particularly from China and India, later raised negative impressions among the members of the antimigration populist political party, New Zealand First (Bedford, 2006). This political party doubted the loyalty of Asian migrants who hold dual residences in New Zealand and their home country, and who frequently travel to and from the two countries (Bedford, 2006).

The migration rate in the period 1991 - 2000 doubled to an average rate of 112,961 from 2001-2010. To ensure migrants who can contribute to the economic development of the country are prioritized, New Zealand introduced the two-stage application system for permanent residency in 2003 through a pool selection from the Expression of Interest (Bedford, 2006). More points were given to applicants with existing jobs, job offers relevant to qualification, or jobs outside Auckland (Dalziel, 2015). Flexible entry schemes to New Zealand like student visas, work-to-residence visas, and talent visas are promoted to ease temporary migration along with permanent migration (Dalziel, 2015).

With the approval of around 47,000 permanent residents in New Zealand between 2006 to 2007, nine countries had an immigration influx of more than 1,000 people, namely: the U.K., China, South Africa, South Korea, Samoa, Fiji, the U.S., and the Philippines (Ministry of Social Development, 2008). During those years, immigrants from the Philippines, as well as from the U.K., South Africa, South Korea, and the U.S. gained access to New Zealand through the skilled business stream (Ministry of Social Development, 2008). Figure 1 shows the upward trend of net migration in New Zealand from 1961 to 2024 (Figure.NZ, 2024).

Historical net migration and natural population increase in New Zealand

Year ended June 1961-2024, thousands of people

Provider: Stats NZ

figure.nz

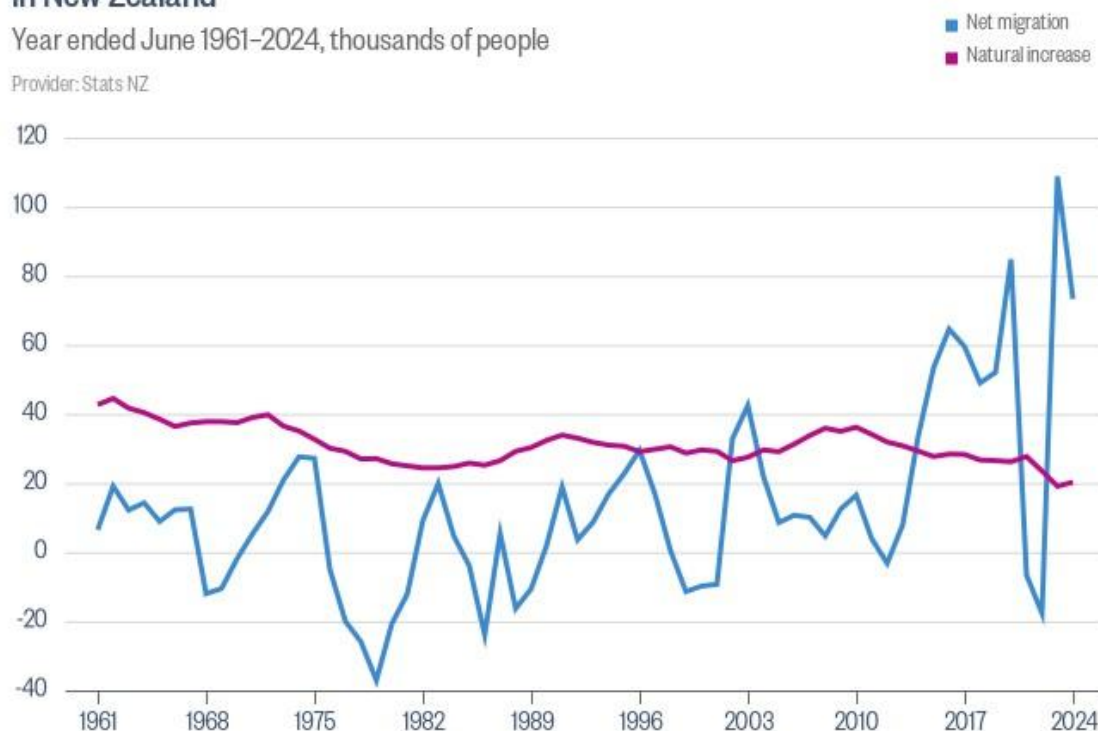


Figure 1. Historical net migration and natural population increase in New Zealand
(June 1961 – 2024)

Filipino migrants in New Zealand as research population

In the recent 2023 New Zealand Census, Europeans still dominate the country with 3,383,742 people (67.8 percent), followed by Māori with 887,493 people (17.8 percent), and Asians with 861,576 people (17.3 percent) (Statistics New Zealand, 2024a). Among the Asian ethnic groups, the Chinese have the largest population with 231,837, followed by Indians with 221,916, and Filipinos with 72,612 (Asia New Zealand Foundation, 2020). The latest data on net migration reveals Filipinos are the second-largest migrant group who have been arriving in New Zealand from 2001 to 2023 (Statistics New Zealand, 2024b).

Looking back, Filipinos have a long history of migration to New Zealand as part of the workforce of different essential industries. Based on the 1936 New Zealand Census, six

Filipinos born in the Philippines resided in the country (Walrond, 2005). There was an initial slow growth of the Filipino population in New Zealand with only 101 in 1971 and 234 in 1976 (Walrond, 2005). Beginning in the 1980s, skilled migrants from the Philippines arrived and worked in the Information Technology industry. After 1986, they registered changing characteristics and a significant increase in migration to New Zealand (Ho, 2015). By the late 1990s, the influx of skilled migrants from the health sector such as doctors, nurses, and other medical professionals began. Technicians and electricians working for telecommunications and power companies, and rural workers employed in horticulture and agriculture also added to their growing population (Walrond, 2005). As migrants' prior work experiences were recognized under the Skilled Migrant Category in 2003, more professionals working in various other sectors arrived with their families. Filipinos were recorded as the fastest-growing migrant population in New Zealand in 2007 (Friesen, 2017; Ong, 2019). In 2010 and 2011, more than 1,000 Filipinos arrived on temporary work visas to help with the Christchurch rebuild after the destructive earthquakes (Walrond, 2005). Between 1986 and 2013, the Filipino population increased from less than 1,500 to over 40,000, which reflects a 2,595% increase in 27 years (Friesen, 2017).

In the most recent available data from the New Zealand Census on Filipinos, the highest number of them (42.9%) are in the working age group 25 – 44 years old. Almost half of the Filipino migrants reside in the Auckland Region (45.2%), followed by those who live in the Canterbury Region (18.9%), Wellington Region (10.5%), and Waikato Region (7.5%). Almost half of all Filipinos (47.8%) have stayed in New Zealand for 5 to 19 years (Statistics New Zealand, n.d.). They are active in religious practices with almost all Filipinos (91.3%) identifying themselves as Christian and with most migrants who arrived in 2013 practicing Roman Catholicism in New Zealand (Walrond, 2005).

Filipinos are active in social interaction and community engagement. They have organized several Filipino associations in New Zealand. The first Filipino club, the Philippine Society of New Zealand was established in Auckland in 1976 with just 20 members (Walrond, 2005). By the 2000s, community, hometown, sports, and cultural associations, church groups and charitable trusts began to flourish (Walrond, 2005). The Council of Auckland Philippine Organizations (CAPO) and the Federation of Filipino Associations, Clubs, and Societies of New Zealand, Inc. (FFASCNZ, Inc.) acted as activity coordinators of the Filipino organizations in the country (Walrond, 2005). As Filipinos consider themselves adjusted to New Zealand culture while maintaining their connection to Filipino cultural identity (Montayre et al., 2017), they engage in diaspora philanthropy and community development by providing opportunities for bringing resources from New Zealand to the Philippines (Alayon, 2006).

As Filipinos continue to organize themselves in New Zealand, they explore the use of media as a means for information dissemination and activity coordination (Walrond, 2005). Community newspapers like the Wellington-based *Filipiniana* in the 1980s and Auckland-based *Diario Filipino* in 1999 have been part of the early Filipino media establishments in New Zealand (Walrond, 2005). In 2000, *Diario Filipino* became accessible online, together with other Filipino-run websites like *Filipino Migrant News* and *The New Zealand Filipino* (Walrond, 2005). Filipinos also established community radio stations *Tinig Pinoy* in the early 2000s, as well as *Mabuhay FM* and *Pinoy Radio Online* in the 2010s (Walrond, 2005). Several social networking sites link Filipinos in New Zealand and Filipinos interested in New Zealand. Some of the Facebook groups that gained thousands of members include *Pinoys in NZ* (171,000 members), *Bisaya Community (in/out) New Zealand* (47,000 members), and *Pinoy Nurses in NZ* (43,000 members).

Theoretical and conceptual gaps

The seminal works of Berry (1970, 2003, 2005, 2017) and Sam and Berry (2010) provided foundation and direction for viewing acculturation and adaptation in the intercultural context. Specifically, the work of Sam and Berry (2010) on the ABCs of acculturation provides a framework on factors involved in an individual's tendency to acculturate and to maintain culture. Beyond the affective, behavioural, and cognitive aspects of acculturation are specific determinants of acculturation that are relative to migrant experiences. Thus, investigating potential factors related to acculturation and cultural maintenance of newcomers in a host society may fill in a potential research gap. Thus, the first research objective of this thesis is to know the extent migrants choose acculturation over cultural maintenance.

Together with the focus on intercultural adaptation, Kim (2001, 2017) demonstrated direction in cross-cultural adaptation scholarship through the integrative theory of integrative communication theory of cross-cultural adaptation. The theory supports the link between the environmental factors, specifically host receptivity and conformity pressure, and the intercultural transformation of an individual. The cultural fusion theory (Croucher & Kramer, 2016) posits that the greater the host receptivity, the greater the intercultural transformation of the newcomer and the greater the host conformity pressure, the lesser the intercultural transformation of the newcomer. Investigating the relationship of these factors in the context of newcomers in a host society, specifically migrants, provides empirical data and insights on this theoretical axiom. Thus, the second research objective of this thesis is to determine how receptivity and conformity pressure from a host society relate to the intercultural transformation of migrants.

Aims of the Study

The continuous influx of Filipino migrants in New Zealand over the years has made them a part of the evolving culture of the country. Understanding how people in New Zealand experience cultural adaptation provides an overview of important theoretical underpinnings

involved in their acculturation and adaptation experiences. Like other ethnic groups who migrated and established families and communities in New Zealand, Filipino migrants may have evolved to be the individuals they are now because of the various opportunities for communication, interaction, and relationship-building with the people in the country. As they navigate their lives in New Zealand, it is necessary to know the affective, behavioral, and cognitive factors related to their acculturation and cultural maintenance. Similarly, it is also worthwhile to investigate the role of the perceived receptivity and conformity pressure among members of the dominant culture in New Zealand on the intercultural changes of Filipinos.

Thus, this study aims to answer the following research questions:

RQ1: To what extent do Filipino migrants choose acculturation over cultural maintenance?

RQ2: To what extent do receptivity and conformity pressure from the dominant culture in New Zealand affect intercultural transformation among Filipino migrants?

These research questions are explored through three different journal articles.

Article 1: This article published in the *Review of Communication (RoC)* is a literature review on acculturation, cultural adaptation, and cultural fusion using Berry (1970, 2003, 2005, 2006), Ayman and Berry (1996), and Sam and Berry (2010) on acculturation, Kim (2001, 2017) on cross-cultural cultural adaptation, Kraida (2005) on cultural hybridity, and Croucher and Kramer (2016) on cultural fusion theory.

RoC is a peer-reviewed publication of the National Communication Association. Based on the citation metrics of the Scopus database, *RoC* sits in the Q2 Citescore Best Quartile for performing within the 55th percentile of the Social Sciences subject area and Communication category. Its SJR 2023 score of 0.23 and H-index of 22 reflect how *RoC* earned prestige and impact within the scientific community. Since 2010, *RoC* has published high-quality articles on the discipline and practice of communication, including essays that

build theories and concepts. For these reasons, the piece, *Cultural adaptation experiences of people in New Zealand*, was submitted to this journal.

Article 2: This article is published in the *Journal of International and Intercultural Communication (JIIC)* addresses the issue of how Filipinos experience cultural adaptation by investigating various factors related to the processes they undergo in acculturation and cultural maintenance. Ethnic preference, ecological adaptability, social interaction, language use and preference, media language, and community engagement are considered potential factors in cultural adaptation based on Berry's (1980, 2005) and Sam and Berry's (2010) acculturation theory.

JIIC is a peer-reviewed publication of the National Communication Association. In the Scopus database, *JIIC* is positioned in the Q1 CiteScore Best Quartile and given a CiteScore 2023 of 3.8. The journal occupies top ranks in both cultural studies and communication categories for being in the 94th and 80th percentiles, respectively. Its SJR 2023 score of 0.47 and H-index of 29 suggest the relative importance and influence of the journal in these two disciplines. Since 2008, *JIIC* has published high-quality original scholarship that explores knowledge of international, intercultural, and cross-cultural communication. For these reasons, the piece, *The acculturation tendencies of Filipino migrants in New Zealand*, was submitted this journal.

Article 3: This article is published in the *International Journal of Intercultural Relations (IJIR)*. It investigates how host receptivity and host conformity pressure Filipino migrants experience in New Zealand affect their intercultural transformation. Using Croucher and Kramer's (2016) cultural fusion theory, this study tests the positive relationship between host receptivity and intercultural transformation and the negative relationship between host conformity pressure and intercultural transformation. The potential role of media and Filipino

values in the study results are also discussed. Table 1 summarises the main research question addressed, hypotheses, and work distribution of co-authored pieces.

IJIR is a peer-reviewed publication of the International Academy for Intercultural Research. In the Scopus database, *IJIR* is positioned in the Q1 CiteScore Best Quartile and given a CitesScore 2023 of 4.3. The journal is ranked in the 82nd percentile in the social science subject area. Its SJR 2023 score of 0.86 and H-index of 102 indicate how the journal performs well in terms of the total number of citations and the quality of citing journals from different subject fields. Since the early 1990s, *IJIR* has published high-quality original scholarship that explores knowledge of international, intercultural, and cross-cultural communication, including topics on immigrant acculturation and integration. For these reasons, the piece, *The influence of host receptivity and conformity pressure on the intercultural transformation of Filipino migrants in New Zealand*, was submitted to this journal.

Table 1 *Articles: main research questions, hypotheses, and author contributions*

<i>Article</i>	<i>Main research question addressed</i>	<i>Hypotheses</i>	<i>Author contribution</i>
<p>Separa, L. A. C. (2024). Cultural adaptation experiences of people in New Zealand. <i>Review of Communication, 24</i>(2), 97-113.</p> <p>https://doi.org/10.1080/15358593.2024.2313238</p>	Literature Review	Literature Review	Sole author (Separa)
<p>Separa, L. A. C., & Croucher, S. M. (2025). The acculturation tendencies of Filipino migrant workers in New Zealand. <i>Journal of International & Intercultural Communication, 18</i>(2), 194-213.</p> <p>https://doi.org/10.1080/17513057.2025.2464138</p>	<p>RQ1: To what extent do Filipino migrants choose acculturation over cultural maintenance?</p>	<p>H1: Ethnic preference is positively related to acculturation.</p> <p>H2: Ecological adaptability is positively related to acculturation</p> <p>H3: Social interaction is positively related to acculturation.</p> <p>H4: Language use and preference at work, at home, and with friends is positively related to acculturation.</p> <p>H5: Media language use and preference is positively related to acculturation.</p>	<p>Compilation of research literature (Separa)</p> <p>Development and structure of the article (Separa and Croucher)</p> <p>Development of the theoretical framework (Separa)</p> <p>Data collection (Separa)</p> <p>Data preparation (Separa)</p> <p>Data analysis (Separa and Croucher)</p> <p>Results (Separa and Croucher)</p> <p>Discussion (Separa)</p> <p>Overall supervision and guidance</p>

		H6: Community engagement is positively related to acculturation.	(Croucher)
<p>Sepera, L. A. C., Croucher, S. M., Hodis, G. M. & Feekery, A. J. (2025). The influence of host receptivity and conformity pressure on the intercultural transformation of Filipino migrants in New Zealand. <i>International Journal of Intercultural Relations</i>, 105, 1-10. https://doi.org/10.1016/j.ijintrel.2024.102128</p>	<p>RQ2: To what extent does receptivity and conformity pressure from the dominant culture in New Zealand affect intercultural transformation among Filipino migrants?</p>	<p>H1: Host receptivity has a positive effect on basic intercultural transformation.</p> <p>H2: Host receptivity has a positive effect on advanced intercultural transformation.</p> <p>H3: Host conformity pressure has a negative effect on basic intercultural transformation.</p> <p>H4: Host conformity pressure has a negative effect on advanced intercultural transformation.</p>	<p>Compilation of research literature (Sepera) Development and structure of the article (Separa, Croucher, Hodis, and Feekery) Development of the theoretical framework (Sepera) Data collection (Sepera) Data preparation (Sepera) Data analysis (Sepera and Croucher) Results (Sepera and Croucher) Discussion (Sepera and Croucher) Overall supervision and guidance (Croucher, Hodis, and Feekery)</p>

CHAPTER 2

Literature Review

Cultural shock and adjustment

When an individual moves from one country to another, one can experience a feeling of discomfort. This transition from a familiar environment to an unfamiliar one may cause an individual to find old and established patterns of behaviour ineffective (Berry, 2005). Oberg (1960, p. 117) proposed the term “culture shock” to refer to this mental state as “precipitated by the anxiety that results from losing all your familiar signs and symbols of social intercourse”. *Culture shock* involves the disorientation in feelings, attitudes, and behaviour because of moving to a different environment and the disturbance of routines, ego, and self-image by any individual who experiences face-to-face contact with out-group members within one’s culture (Kutor et al., 2021; Oberg, 1960). It causes psychological stress to an individual which may include depression, anxiety, and feelings of helplessness (Xia, 2009). Along with culture shock, a newcomer may experience stressors such as communication problems, mechanical and environmental differences, isolation, and different customs, attitudes, and beliefs (Ryan & Twibell, 2000).

Several studies outline how culture shock is experienced and how having sufficient and accurate information on the target country may help immigrants overcome it. Roger and Ward (1993) found that international students experience psychological adjustments during their first year of stay in New Zealand. Culture shock became a bewildering experience for international students who had little to no information about New Zealand before they moved to the country (Zaharna, 1989). Chinese students became upset for having unmatched expectations of New Zealand being a countryside farm with few residents (Campbell, 2004). Bürgelt et al. (2008) also observed the disappointment among German migrants when they found irrelevance in the English training they attended before migration due to the

discrepancies between the accent taught in their home country and the actual accent spoken in New Zealand. To avoid culture shock, it is important to know and understand the culture of the host society as a means of cultural preparation (Rasyid, 2021). Educational institutions in host countries should provide orientation or acceptance activities for international students where they can be given guidance on living and studying in the new environment (Zhu, 2022). Through involvement in cross-cultural interactions on campus, international students gain information on being open to diversity and overcoming obstacles in adaptation (Riza, 2025). Unmatched expectations between education and workplace can be lessened through fostering interdependence toward creating a community of resources and knowledge that can potentially mitigate organisational culture shock and promote greater confidence in pursuing careers (Skakni & Inouye, 2023).

Studies related to the adaptation of immigrants working in medical professions, including Filipinos, point to experiencing *reality shock*. Reality shock was initially defined as the expectation–reality-generated stress when new nursing graduates transitioned from the academe to industry (Kramer, 1975). When their expectation of the whole-task professional practice does not coincide with how they work in practice, nurses experience reality shock and leave nursing. Montayre et al. (2017) found that Filipino nurses experienced reality shock when they realized the irrelevance of overseas qualifications and needed to relearn skills in New Zealand. Duchscher and Windey (2018) then expanded Kramer’s claim that the main struggle of nurses is reconstructing a new professional sense of self that integrates the ideals in the academe with the realities at work. The feeling of reality shock occurred among international medical graduates practicing in New Zealand due to having unclear information on training requirements and undergoing tensions with local colleagues. They felt the need to prove their skills at the workplace despite years of professional experience in their home countries (Pande, 2016).

Acculturative Stress

As changes continuously occur in individuals and groups, greater acculturation challenges and conflicts can be experienced. Berry (1970) explained that this phenomenon aligned with acculturative stress. Kim (2001) defined stress as a sign of a usual process that occurs whenever the capabilities of a newcomer are not sufficient to the demands of the situation. It is the initial stage of individuals' internal transformation once they enter a new environment. Newcomers of a host country who undergo stress create defensive responses and try to hold on to existing internal structures. In the study of Maydell-Stevens et al. (2007), Russian immigrants experienced high levels of psychological distress during the initial stage of their migration to New Zealand because they considered beginning a new life overseas as a restart. The cultural differences and loneliness that international tertiary students in New Zealand feel predict psychological stress (Ward & Searle, 1991). The loneliness that comes with the relocation and the need to fit into the new culture are common problems that international students from Asia and Western Europe experience (Sawir et al., 2009). Lewthwaite (1996) also found international students who live with New Zealand families experience stress and prefer more flexible living conditions.

Process-oriented stress in acculturation happens when people interact with another culture, and adaptation to the dominant culture is given importance. Meanwhile, discrimination in acculturation starts from a disposition of being different and applies to all individuals from minority ethnic groups. Process-oriented stress and discrimination were linked to acculturative stress among children of European descent in Southern California (Chavez et al., 1997). In New Zealand, international students and immigrants face discrimination due to cultural differences, religion, employability, family structure, and language. Ward et al. (2019) noted that several Muslim youths in New Zealand received threats or attacks and were teased or insulted. Sawir et al. (2009) found that almost half of the

international students in New Zealand experienced discrimination or unfavourable treatment. According to Winkelmann and Winkelmann (1998), even highly educated immigrants felt discrimination in their first year of stay in New Zealand for receiving lesser earnings and less employment opportunities compared to New Zealand-born individuals of the same age and education. Ho (2002) explained that having families with one or both parents continually living overseas, belonging to traditional religious backgrounds, and having limited English-language proficiency contribute to Asian migrant women's feeling of social and cultural isolation.

The acculturation stress newcomers experience, as mentioned by Berry (1970) and Kim (2001), is not the end state of cultural adaptation but just the initial stage of adaptation. Kim (2001) proposed the stress–adaptation–growth model, which presents the role of one's predisposition in experiencing stress, creating defensive responses, responding to the needs of the environment, and eventually finding a way of overcoming problems. Adaptation occurs when a newcomer engages in forward-looking actions, trying to meet challenges, and acting based on a certain circumstance. This model proposed that an individual experiences growth as moments of stress pass, and a newcomer finds a way to solve and overcome problems.

In acculturative stress, Kim (2017) advanced that growth involves successful, long-term, and cumulative management of the stress–adaptation imbalance while new learning is continuously experienced. The process of adaptation has a cyclic and fluctuating draw-back-to-leap pattern, instead of a smooth, linear process. When an individual experiences stress, this triggers a temporary delay in adaptation. This delay then signals an adaptation process through the new experiences in the new environment. As migrants go through this stress–adaptation dialectic, they begin to grow and experience adaptation in the host country. Taylor et al. (2022) described the stress-adaptation-growth model through the British, Chinese, and former Soviet Union immigrant professionals who spent four years in New Zealand. The

immigrants' adjustment at work had a U-curve characteristic where the high rate of job satisfaction during the first year declined to nearly midway through the beginning level, followed by having mixed feelings in the second year, then a slow recovery over the third and fourth years.

The U-curve characteristic of the stress-adaptation-growth model of acculturative stress can be observed among-New Zealand immigrants who identified emotional disposition to peer engagement, native language use, and intention to adapt as potential factors that may support growth in adaptation. For Chinese international students, having enough time to disengage from work and study in their home country would have helped them become emotionally prepared to move to New Zealand (Campbell, 2004). Bürgelt et al. (2008) found that international students speak with close friends in New Zealand and their home countries for they value comfort zones in using their native language in conversations. Similarly, international medical graduates pursued their medical profession in New Zealand as they developed ease and comfort in working with the members of the dominant culture (Pande, 2016). These illustrations of self-reflexivity among sojourners and migrants demonstrate how a newcomer develops consciousness toward continued growth and adaptation in a new environment.

Acculturation

When groups of individuals with different cultures continuously have first-hand contact, with subsequent changes in the original cultural patterns of either or both groups, acculturation occurs (Redfield et al., 1936, p. 149). The Social Science Research Council (1954, p. 974) defined acculturation as 'culture change that is initiated by the conjunction of two or more autonomous cultural systems'. For Berry (2003), acculturation is a process of cultural and psychological change brought by contact between two or more cultural groups. He proposed a framework that illustrates links between cultural and psychological acculturation. At the

cultural level, the key features of the two original cultural groups (A and B) must be understood first before an encounter, including the nature of their contact relationships, and the cultural changes in both groups and the emerging ethnocultural groups during the process of acculturation. At the psychological/individual level (right), the psychological changes individuals in both groups undergo and the effects of eventual adaptations to new culture must be considered (Berry and Sam, 2016). See Figure 2.

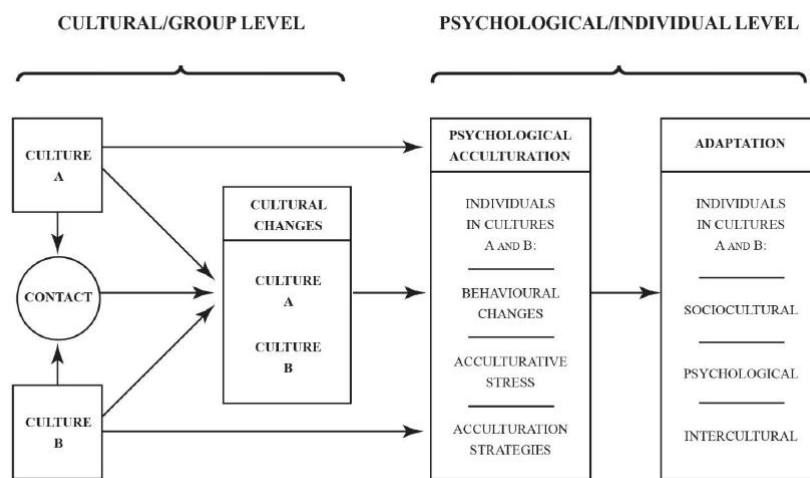


Figure 2: Berry and Sam's (2016) framework for conceptualizing and studying acculturation

The interactive nature of acculturation as a process assumes changes in newcomers and members of the new environment are considered. Acculturation involves cultural and psychological changes a person experiences following the meeting between cultures (Sam & Berry, 2010). Strategies involved in acculturation are usually based on the intersection of issues on the degree to which individuals pursue maintaining their heritage cultures across generations and the degree to which they pursue to engage others in the larger society (Berry, 1980; Sam & Berry, 2010). See Figure 3.

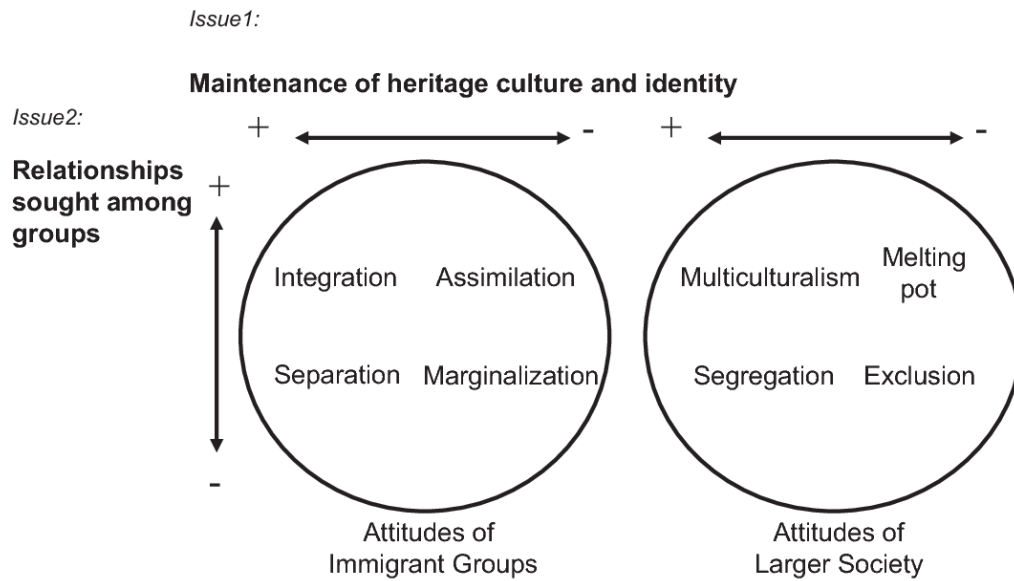


Figure 3. Sam and Berry's (2010) Acculturation strategies in ethnocultural groups and the larger society

The acculturation experiences vary as individuals have different motivations for acculturation. Newcomers in New Zealand may choose to maintain their cultural identity as they acculturate in a new environment. The maintenance of an original cultural identity while learning about a new culture promotes a sense of belonging and well-being (Ministry of Social Development, 2008) and serves as an important factor in sociocultural adaptation (Ward & Kennedy, 1992). For Pacific Islanders, traditional values are considered important influencers of attitudes and behavior in socializing with the community (Chong & Thomas, 1997). Filipino migrants attend home country events in New Zealand to highlight the celebration of the Philippine culture (Siar, 2011). South Africans both prefer maintenance and loyalty to their ethnic culture and disassociation from their South African background (Trlin, 2012). Some Assyrians alternate between cultures and keep participation in host country activities a secret from their parents and other Assyrians (Collie et al., 2010). Goan women need to initially rebuild links with Goan culture before expanding engagement with other members of the host community (De Souza, 2007). Although cultural maintenance works to the advantage of these New Zealand migrants, a strong cultural identity among tertiary

education students makes them less open to adapting to the customs and traditions of the dominant culture (Ward & Searle, 1991).

ABC Perspectives of Acculturation

Understanding acculturation at the individual and group level requires the investigation of the compatibility of cultural values, norms, attitudes, and personalities between different communities through affective, behavioral, and cognitive approaches (Sam & Berry, 2010). These approaches facilitate understanding acculturation from three different perspectives.

Affective: This perspective of acculturation refers to the stress and coping framework of acculturation, which involves emotional aspects, particularly psychological well-being, and life satisfaction (Sam & Berry, 2010). When challenges are considered problematic because of one's inability to adjust by changing one's behavior, acculturative stress happens. In this stage of acculturation, individuals experience greater levels of uncontrollable conflict (Berry, 2006). Chavez et al. (1997) described process-oriented stress and discrimination in the case of European-American and Latino children in Southern California. Acculturative stress can also be either general social stressors that may be common to all individuals, or unique social stressors that result from the acculturation of ethnic minorities or immigrants (Castro-Olivo & Merrell, 2012). Being away from family members in the home country may cause acculturative stress as they are significant influencers in adaptation (Caplan, 2007; Stuart & Ward, 2011). Campbell (2004) further learned that Chinese international students felt estranged living with their host families in New Zealand.

Behavioural: This perspective on acculturation focuses on cultural learning that involves understanding intercultural communication styles – verbal and non-verbal, as well as rules, conventions, and norms and their influences on intercultural effectiveness (Sam & Berry, 2010). This can be reflected in the community engagement of newcomers during acculturation. Among Asian immigrants in the U.S., Indians and Filipinos had a more

positive attitude toward acculturation than Koreans (Choi & Thomas, 2009). For Asian international students in New Zealand, cultural differences, personality issues, and a lack of common interests hinder them from establishing friendships with Pākehā (Brebner, 2008).

The language use and preference of newcomers are associated with the acculturation of both sojourners and migrant workers in the host environment. Non-nativeness in using the dominant culture's language is seen as an important source of acculturative stress (Maneze et al., 2014). Lewthwaite (1996) found that a lack of intercultural communication competence was a significant barrier to the cultural adaptation of international students from East Asia. The ecological adaptability through language competency of newcomers also relates to one's acculturation. Salamonson et al. (2008) learned that students in Australia who are non-native English speakers and who have lower acculturation are found to have low academic performance. Migrant workers in Finland consider their low proficiency in Finnish as a limitation in engaging in meaningful workplace interactions (Välipakka et al., 2016). Ho and Ho (2003) further established that the lack of English language proficiency of highly qualified and skilled Asian migrants causes difficulties in finding employment and adapting to the new environment in New Zealand.

Cognitive: This perspective refers to how individuals process information about their ingroup and outgroups, as well as how individuals categorize each other and how they identify with these categories. Social identity theory explains individuals need to belong to a group to secure a firm sense of well-being and they have the tendency to put others and themselves into categories, which helps them associate with certain groups and not others (Sam & Berry, 2010). Thus, social interaction occurs during acculturation. When Filipinos interact with members of the host environment, acculturation involves identification with the original culture and willingness to modify one's original culture (Seráfica, 2011). In a study by Skaria et al. (2019), international nurse educators in New Zealand chose aspects of the

new culture to adapt to and the extent of adapting to a certain culture. Dela Cruz et al. (2013) found the acculturation level of Filipino Americans suggests biculturalism as they give up, maintain, and adapt to both Philippine and U.S. food and dietary cultures, though they consider themselves more Filipino than American.

Determinants of Acculturation

The previous section on the ABCs of acculturation provides a direction on identifying factors that potentially determine an individual's level of acculturation. Based on previous literature, the following determinants are associated with acculturation: ethnic preference (Hingorani et al., 2011; Vargas & Jurado, 2015); ecological adaptability (Nshom & Croucher, 2018; Yang et al., 2006); social interaction (Croucher & Kramer, 2016); ecological adaptability (Wilson et al., 2017); language use and preference (Grigoryev & Berry, 2017; Hammer, 2017); media language use and preference (Darr et al., 2020; Khalimzoda & Siitonen, 2022; Lai, 2024); and community engagement (Tucker & Santiago, 2013; Vaccarino et al., 2021).

Ethnic preference. Ethnic identity is a 'set of ideas about one's ethnic group membership and a sense of belonging to a particular ethnic group and knowing something about the shared experience of the group' (Martin & Nakayama, 2018, p. 189). Immigrants with strong ethnic identification exhibit higher concern for both self and others during negotiation compared to those with weak identification (Croucher & Kramer, 2016). Hingorani et al. (2011) found younger Filipinos in Australia felt discomfort with the discrepancy of "feeling" Australian, but not "looking" Australian. By having a level of acculturation closer to American than Filipino culture, Filipinos in the U.S. had a moderate level of job satisfaction (Ea et al., 2008). Sandel and Liang (2010) also noted Asian women who migrated to Taiwan considered long-term association with co-ethnics as enablers of greater satisfaction and adaptation.

The development of one's ethnic identity and preference occurs through communication with other group members (Abrams et al., 2002). As newcomers continuously negotiate and reconstruct their identities while interacting with members of the dominant culture, they develop preferences on the ethnicities of individuals they intend to interact with during social relations. For example, the biculturalism of second-generation Latino immigrants in the U.S. was linked to cognitive flexibility and intercultural sensitivity (Christmas & Barker, 2014). Medical graduates from other countries decided to continue their practice in New Zealand as they became comfortable working with the members of the dominant culture (Pande, 2016). The study by Collie et al. (2010) revealed Assyrians chose to remain in New Zealand rather than return to Iraq despite experiencing discrimination since they had adapted to the lifestyle of the dominant culture. Similarly, Russian-speaking immigrants felt the more they became adapted to life in New Zealand, the more integrated they were into the new environment (Maydell-Stevens et al., 2007).

Ecological Adaptability. Ecological adaptability refers to a newcomer's adaptive capacity to function in a host society. When individuals become more independent in a host society, they experience fewer sociocultural difficulties in adaptation (Yang et al., 2006). Anderson (1994) emphasized that individuals need to recognize the new sociocultural system and gain the necessary sociocultural skills to deal with it to facilitate adaptation. Previous studies suggest the relevance of immigrants' demographic characteristics to their willingness to acculturate to a new environment. Selvarajah (2004) found that age, length of stay, and the need to stay in New Zealand of elderly Chinese immigrants permanently determine their level of adaptability. Women were found to be more supportive of integrating with the dominant culture and prefer assimilation less compared to men (Nshom & Croucher, 2018).

Social interaction. Social interaction is 'a situation where the behaviors of one actor are consciously reorganized by, and influence the behaviors of, another actor, and vice versa'

(Turner, 1988). During social interaction, individuals build and maintain relationships, interpret and respond to others' emotions, and interact at social events (Wilson et al., 2017), as well as develop different social skills in the host society as a means of acculturation (Croucher & Kramer, 2016). Individuals entering a host society have the primary task of ensuring a supportive environment through expanding social interaction (Anderson, 1994). Through a relational process with other individuals, newcomers establish a collective interpretation of a situation and develop an agreement in doing things (Zhu, 2008). This purposeful social interaction happens in a socially defined context and involves established rules for achieving different interdependent goals. Dispositions of immigrants are viewed as important factors during acculturation. Youth migrants in New Zealand exhibited varied acculturation profiles ranging from weak to strong ethnic and national identities, ethnic peer contacts, and English language proficiency (Ward et al., 2010). Cultural distance, expected difficulty, and depression were also found to predict sociocultural adjustment (Searle & Ward, 1990). For Malaysian sojourners in New Zealand, having cultural empathy, open-mindedness, social initiative, and emotional stability helped them acculturate with different socio-cultural habitations (Rozaimie et al., 2016). International students in New Zealand who were active in participating in religious communities do not have deficits in social quality of life (Hsien-Chuan Hsu et al., 2009).

Language Use and Preference. The preference for using an ethnic language or host language is related to an individual's acculturation experiences and intentions. The choice of language in interpersonal communication is determined by the opportunities to use one or another language with other individuals and their level of acculturation (Stevens, 1992). The linguistic environment of an immigrant's childhood neighborhood positively affects immigrant adaptation (Grigoryev & Berry, 2017). Immigrants using the host language more frequently have higher levels of acculturation (Hammer, 2017). To address intercultural

communication difficulties, Chinese students in New Zealand acquired communication strategies that helped them in different learning situations (Holmes, 2005). Though Chinese immigrant families prefer maintaining the Chinese language and culture, they want their children to adopt the English language and linguistic abilities of New Zealanders (Chan, 2018). English language competency also enabled better social connections and understanding of New Zealand culture among German immigrants (Bürgelt et al., 2008).

Media Language. The preferred language of media is critical to one's acculturation. Studies suggest the importance of ethnic media language to the cultural identity maintenance of newcomers. Darr et al. (2020) emphasized that immigrants feel inclusion and belongingness when host country media releases news articles written in their home country language. Khalimzoda & Siitonen (2022) further found immigrants who engage more with their home country's media have greater tendencies of maintaining cultural identity. Although these studies support the tendency to prefer cultural maintenance, Matanova's (2021) study on Bulgarian immigrants revealed the importance of engagement with ethnic radio and TV programs to the integration with the host culture.

Previous studies also show the role of host media language to immigrants' acculturation. Lai (2024) proposed that the consumption of host country media supports the bicultural competence of ethnic minority students. Ramasubramanian & Doshi (2017) found Indian Americans who had a higher American cultural orientation had less tendency to watch Indian movies. The consumption of host language television programs helps immigrants appreciate the values, norms, and behaviors of the dominant culture (Park, 2020). Jia and Koku (2019) found listening to English songs helped Chinese international students improve their adaptation to U.S. culture. The use of the host internet also helped the adaptation of Chinese international students in the U.S. by decreasing their intercultural communication apprehension and uncertainty (Hsu & Chen, 2021). In the study by Tudsri and Hebbani

(2015), immigrants would prefer to use host media when they intend to learn the host language skills. Though using host media supports host language proficiency and acculturation, it is inconclusive to consider native language media as a hindrance to the acculturation process (Dalisay, 2012).

Community Engagement. Croucher and Kramer (2016) advanced the understanding that immigrants obtain intercultural personhood that provides a constructive way of engaging with the globalizing world as they become exposed to prolonged intercultural communication experiences. Engagement in the community entails active involvement in community affairs, and participation in political and school events (Tucker & Santiago, 2013). Participation in sports enhances sociocultural adaptation by supporting prospects for cross-community connections. Individuals also engage with the community by obtaining the services they need and dealing with bureaucracy (Wilson et al., 2017). Matanova's (2021) study on Bulgarian immigrants revealed the significance of involvement in entrepreneurship, commerce, arts, and sports in the community to their integration with the host culture. Tang et al. (2018) emphasized that the expansion of social networks and opportunities for activity engagement may be attributed to the level of acculturation of immigrants. If there is less organizational affiliation and social networks, newcomers experience more adaptation challenges (Briody & Chrisman, 1991). Studies have advanced the role of educational institutions in enabling the acculturation of migrants. For example, Vaccarino et al. (2021) found that universities promote cultural understanding, cross-cultural awareness, and reciprocal intercultural learning for international Pacific Island students in New Zealand by creating intercultural spaces. Providing a two-way effort for institutions to ensure that students fit into their existing cultures and that cultures are adapted as well to address the needs of the growing number of diverse students would maximize the retention and achievement of international students in New Zealand (Zepke & Leach, 2005).

Adaptation

Adaptation refers to “changes that take place in individuals or groups in response to environmental demands” (Berry, 1997, p. 13). Aside from Berry’s (1970, 2003, 2005) and Kim’s (2001, 2017) contributions to theorizing acculturative stress during acculturation, psychological adaptation (Berry, 2006), sociocultural adaptation (Berry, 2006), and economic adaptation (Ayman and Berry, 1996) were also identified as significant components of acculturation that focus on how a newcomer adapts to acculturation.

In *psychological adaptation*, an individual maintains good mental health and a sense of well-being with a set of internal psychological outcomes, and achievement of personal satisfaction in the new cultural context (Berry, 2006). The conscious effort of developing oneself at work provides New Zealand migrants with favourable psychological dispositions. Filipino migrants’ relearning of skills in the New Zealand context was initially considered disruptive but eventually facilitated their planning for their future in the country (Montayre et al., 2017). Meanwhile, the main enablers of work adjustment for British, Chinese, and former Soviet Union migrant professionals in New Zealand were skills competence and positive achievements (Taylor et al., 2022).

Sociocultural adaptation is another form of adaptation in which individuals develop social competencies necessary in an intercultural world. These are sets of external psychological outcomes that connect individuals to their new setting and their ability to deal with daily problems related to family, work, and school life (Berry, 2006). In New Zealand, the identified factors involved in the sociocultural adaptation of migrants include cultural knowledge and identity, established relationships, strengthened family ties, and expanded networks. The cultural knowledge and cultural identity of tertiary students in New Zealand were found to be linked to sociocultural adjustment (Ward & Searle, 1991). The British, Chinese, and former Soviet Union migrant professionals experienced happiness in the

workplace through their established relationships with colleagues (Taylor et al., 2022). Meanwhile, Hong Kong Chinese migrants who belong to “astronaut” families, families with one or both parents continually living overseas, adapted and responded to the changing influences in New Zealand through the maintenance of a nuclear family structure, reunion of astronaut families in New Zealand, and extension of network beyond the former source and destination countries (Ho, 2002).

Economic adaptation emphasizes economic integration, psychological well-being, and adaptation (Aycan & Berry, 1996). This is predicted by migration motivation, perception of relative deprivation, and status loss on first entry into the work world. Russian-speaking migrants faced financial difficulties and perceived low social rank in New Zealand (Maydell-Stevens et al., 2007). Despite being highly qualified and skilled, Asian migrants experienced difficulties in finding employment in New Zealand (Ho & Ho, 2003). Similarly, South African migrants found it difficult to re-establish a reputation, gain financial stability, and find job opportunities in New Zealand (Bennett et al., 1997). The adversities migrants experience in employment such as status loss, unemployment, and underemployment negatively affect both their psychological well-being and adaptation (Aycan & Berry, 1996). On the contrary, occupational success and job security were identified as enablers of economic adaptation for New Zealand migrants. The occupational success of international medical graduates practicing in New Zealand had a major role in their continuous and long-term integration into the dominant culture (Pande, 2016). Meanwhile, German migrants who exhibit language competence experience economic adaptation through securing and maintaining appropriate jobs that lessen financial worries (Bürgelt et al., 2008).

Cross-cultural adaptation

Cross-cultural adaptation is “an active process of establishing and maintaining stable, reciprocal, and functional relationships with a new and unfamiliar environment” (Kim, 2001,

p. 31). Kim (2001) proposed the integrative communication theory of cross-cultural adaptation which describes key social and cultural environmental factors involved in both the hosts and newcomers. The social contexts include host receptivity, host conformity pressure, and ethnic group strength (Kim, 2001). For Kim (2017), these social contexts were identified as environmental factors that affect the process of adaptation. Host receptivity refers to the willingness of the environment to accept and support newcomers, which may be determined by racial and ethnic prejudices. Host conformity pressure is the extent of society's expectations for the newcomer to adopt its norms and behaviors. Lastly, ethnic group strength refers to the collective status and power of the ethnic group to which the newcomer belongs.

See Figure 4.

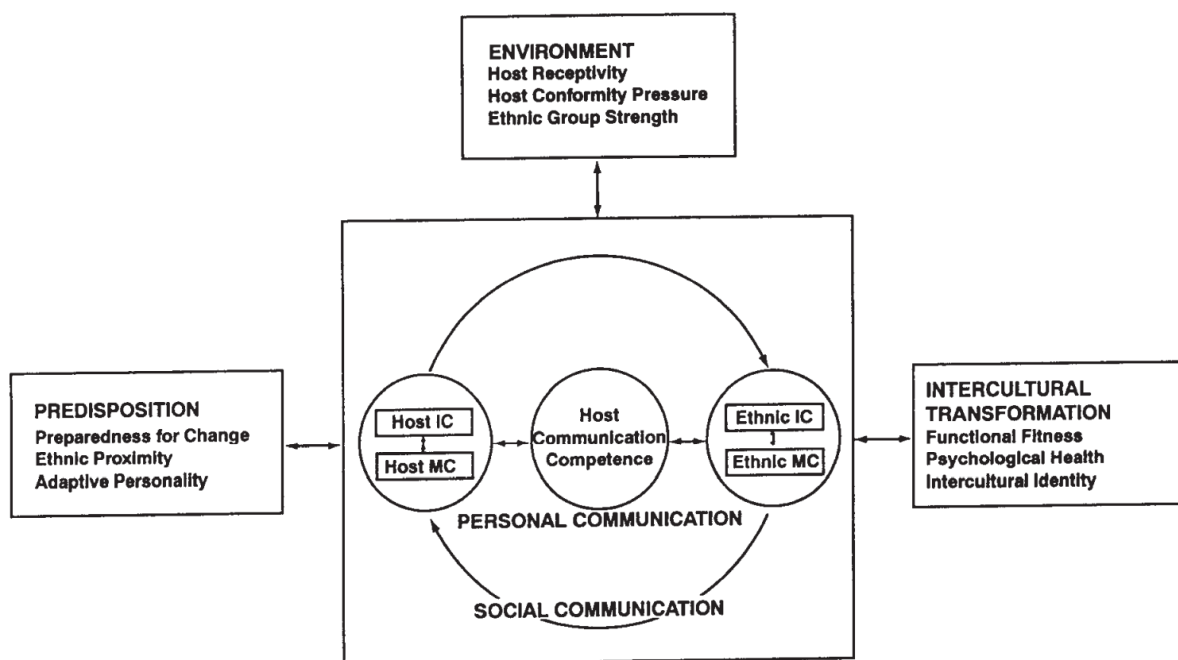


Figure 4. Kim's (2010) structural model on the factors influencing cross-cultural adaptation

Intercultural Transformation

Intercultural transformation is a product of intercultural learning that brings self-knowledge, awareness of other individuals, values, and worldviews to an individual (Gill, 2007). It involves a process of perspective transformation or a structural change in the way individuals see themselves and their relationships that are more inclusive, discriminating, and integrative

of experience (Mezirow, 1978). This happens through communication, interaction, and coping with other cultures (Liu & Morris, 2014). Peng and Wu (2019) categorized this into (1) Intercultural Transformation Basic (ITB) which includes abilities to find directions, deal with climate, and deal with people's staring; and (2) Intercultural Transformation Advanced (ITA) which includes understanding and respecting cultural differences, comfort in interacting with the host environment, and satisfaction with the relationship and intercultural experiences with the host environment, and satisfaction with the attitudes of the members of the host environment toward newcomers.

A newcomer's intercultural transformation involves three facets: an increased functional fitness in working with daily transactions, an improved psychological health in interacting with the host environment, and a movement from the original cultural identity to a broader, "intercultural" identity (Kim, 2001, 2017).

Functional fitness refers to the ability to communicate following the cultural norms of the new environment. Despite the possibility of feeling lost or confused, a newcomer can function effectively in usual communication contexts in the new environment when one has an increased level of adaptation or functional fitness. In second language learning, students naturally experience intercultural transitional competence that involves multiplistic sensitivity, intrinsic proactivity, strategic flexibility, dialectic reflexivity, and relativistic inclusivity (Hang & Zhang, 2023; Shi, 2007).

Psychological health is achieved in the presence of reduced defense reactions and increased internal integration. Improved psychological health can be observed when, after the time of psychological adaptation, newcomers feel less marginalized, less anxious, and have better relationships with the people in the new environment. It is an adaptation outcome that involves a balance in affective, behavioral, and cognitive processes operating in harmony

when dealing with a host environment (Kim, 1988). Zheng and Berry (1991) associated having decreased health status of Chinese immigrants in China as lower psychological health.

Intercultural identity is the self-consciousness that situates oneself as neither totally a part of nor apart from a given culture (Kim, 2001, 2017). It is an extension of cultural identity that emphasizes the phenomenon of identity transformation outside the borders of an individual's cultural identity (Kim, 2018). An individual goes beyond one's group membership and makes an individual feel that they are part of a bigger group composed of many other groups through prolonged experiences of acculturation, deculturation, and stress-adaptation-growth dynamic (Kim, 2015). Immigrants have the likelihood to self-affirm their identities, aim to change the cultural values and beliefs of the host environment, express strong affiliation to their home country, and construct new cultural identities (De La Garza & Ono, 2015). In the study of Tian and Lowe (2014), American international students in China developed a cross-cultural empathy and emotional attachment to the Chinese culture, which they initially consider as an exotic "other".

Cultural Fusion Theory

As newcomers' interaction with the new environment entails both communication with the dominant culture and the ethnic minority community, there is a tendency for newcomers to adopt traits and behaviours of people in the dominant culture and retain elements of minority ethnic identity as they function in the dominant culture (Croucher, 2011; Croucher & Kramer, 2016). Though adaptation to the host environment plays an important role in one's intercultural transformation, the changes a newcomer experiences also relate to the changes in the environment.

Cultural fusion can be observed from the previous Philippine Ambassador to New Zealand's guiding principle based on the Māori saying, "He Tangata", which refers to people as the most important thing on earth, suggests cultural fusion (Embassy of the Philippines

Wellington, 2011). Aside from the likelihood of constructing new cultural identities, immigrants tend to self-affirm their identities, express strong affiliation to their home country, and aim to change the cultural values and beliefs of the host environment (De La Garza & Ono, 2015). The first Filipino representative to the Members of Parliament (MP) Paolo Garcia delivered his maiden speech in three languages – Filipino, Te Reo, and English. By doing this, he expressed his pride in being a “Kiwinoy” (Teng, 2023).

The intercultural changes that individuals experience result from the combination of their behavioural learning strategies, reflective and non-reflective orientation, cultural disequilibrium, and experiences they bring to the host culture (Taylor, 1994). As this process commences, the dominant culture in the new environment also changes because of the newcomers’ cultures. Cultural fusion theory reinforces that intercultural transformation is manifested in increased functional fitness, psychological health, and intercultural identity and supports that pressures placed on newcomers by the dominant culture influence and are influenced by the newcomers’ levels of intercultural change (Croucher, 2016).

Host receptivity

Host receptivity is the ‘degree to which a given environment is open to, welcomes, and accepts strangers into its social communication networks and offers them various forms of social support (Kim, 2001). In Kim’s (2001) integrative communication theory of cross-cultural adaptation, host receptivity is one of the environmental factors (See Figure 4). Croucher and Kramer’s (2016) cultural fusion theory proposes that higher levels of host receptivity exist when there is higher intercultural transformation of the newcomer and members of the dominant culture. Several studies on immigration suggest the link between host receptivity and intercultural transformation. The perceived receptivity of the members of the host environment had a positive relationship with the psychological health of immigrants (Cheah et al., 2013; Kim & Kim, 2022). El Boubekri and Saidi (2022) found that Sub-

Saharan students in Moroccan society perceived host receptivity as a key factor in their cross-cultural adaptation. Collins and Friesen (2022) noted that studies revealed local authorities recognized the increased number of migrants as an opportunity for the city to rebuild itself after the 2011 Christchurch earthquake. This inclusive environment Filipino migrant workers felt through business and community groups facilitated their favourable settlement in New Zealand (Garces-Ozanne et al., 2022; Gaviola, 2020).

How newcomers can effectively establish connections in the host country depends on host receptivity (Al-Haddad & Lu, 2024). Host receptivity facilitates ease in establishing networks and gaining employment. Abdulai et al. (2021) emphasised that the ability of international students from the Global South and domestic students from the Global North to forge cross-cultural friendships relied on the receptivity of the host country's culture. Hendrickson's (2018) study found international students in Argentina gained more host national friends by freely participating in extra-curricular activities and tutorial programs. In the U.S., a more supportive attitude toward immigrants helps increase their employment opportunities (De Jong & Steinmetz, 2004). As host receptivity is essential to migrants, increasing the host community's acceptance of migrants through resolving local issues related to crime and safety, property value, hygiene, and housing is necessary (Weng-Wai et al., 2023).

Host receptivity relates to the intercultural identity of immigrants (Cheah et al., 2013). Gu et al. (2022) found that migrant workers from rural areas in China felt lower levels of host receptivity in wealthier southeastern coastal cities. The receptivity of the host environment had a significant impact on the development of identity and acculturation of Bosnian refugees in Australia (Colic-Peisker & Walker, 2003). Privately sponsored refugees had greater economic integration through higher employment rates than government-assisted refugees (Kaida et al., 2020). When there is no conformity pressure, immigrants are encouraged to

acculturate and can determine the extent to which they acculturate with the host environment (Sommier, 2012).

Previous studies also suggest the role of media in framing host receptivity. McKay-Semmler et al. (2014) observed that the cultivation of positive news frames in U.S. news media on immigrants facilitated the host receptivity of the locals. Longshaw-Park (2019) wrote a theatre play that shows similarities between Māori and Filipino languages and sense of whānau or family. Do (2016) shared a story in a New Zealand national media outlet about how motivated Filipinos are living in New Zealand. New Zealand journalists established a connection with the Philippine Presidential Communications Office to mitigate potential misinformation about Filipinos in New Zealand media (Presidential Communications Office, 2024). Filipino Migrant News (2024) released an article on the bilateral agreement between the Philippines and New Zealand on future projects. Even the local media in the Philippines presents New Zealand as an ideal country for Filipino international students (Agoot, 2023).

Host conformity pressure

Another social context in the integrative communication theory of cross-cultural adaptation is host conformity pressure. Kim (2001) defines host conformity pressure as ‘the degree of expectations or demands a host environment shows to strangers regarding adhering to normative cultural and communication patterns’. This expectation can be attributed to less threat that members of the dominant culture feel when they perceive migrants as willing to acculturate (Croucher, 2013). Sommier (2012) noted that immigrants perceived host conformity pressures through the dominant culture’s enforcement of uniformity and maintenance of difference. For immigrants who value conformity, the perceived host conformity pressure is negatively correlated with their life satisfaction (Roccas et al., 2000).

Several studies on language issues relate to host conformity pressure. DOUNGPHUMMES and ZARCHI (2022) discovered that the higher a newcomer in Thailand moves upward the Thai social ladder, the more they become prohibited from communicating using the Thai language. Host nurses in New Zealand felt that migrant nurses' usage of their native language in front of patients and colleagues was inappropriate and disrespectful (BRUNTON et al., 2020). LEE et al. (2021) found that language features such as accents of people in New Zealand cause communication difficulties among migrant workers in New Zealand despite being fluent in speaking in English. The children of new Asian migrants in the study of LIU and LIU (2022) experienced challenges in participating in physical activities and sports because of the unavailability of translation of the rules of games in their native language.

The prejudice and discrimination members of the host culture have shown to newcomers can negatively affect the latter's adaptation outcomes (CHEAH et al., 2013). While the identity of Japanese-Brazilian immigrants was initially considered dominantly Japanese, they experienced political restrictions and negative perceptions in the host country (PHILLIPS, 2007). XIE and PELTOKORPI (2024) found that skilled migrants in Japan felt identity threats because of the need to conform to the host country's values at work. CASTLE-MILLER (2016) revealed that the lack of receptivity to refugees results when members of the host country view refugees as competitors for low-wage jobs and causes of unemployment. Hurricane refugees in the US felt less receptivity among the locals of the host country when they experienced depletion of resources and less support for their welfare (KRISTJÁNSDÓTTIR & DETURK, 2013). Even refugees in the U.K. experience pressures to fulfil normative expectations in taking care of their children for them to avail of opportunities for support (BENCHEKROUN & HUMPHRIS, 2024).

Research Opportunities

The experiences of Filipino migrants in New Zealand suggest various factors involved in acculturation. First, they value ethnicity and language. Filipinos express a strong preference for Filipino connections as social support (Gaviola et al., 2024). They have a positive attitude toward ethnic language maintenance through speaking with other migrants using Tagalog and other mother-tongue languages when communicating with co-ethnics (Waugh, 2021).

Tagalog is preferred when social networking with other Filipinos, but English is preferred when Filipinos interact more formally with their co-ethnics (Buckingham, 2021).

Second, Filipinos appreciate social interaction and community engagement. Religious practices are in place with almost all Filipinos identifying as Christians and Roman Catholics (Waugh, 2021). Filipinos express their personal interests and community involvement through clothing, music, and dance (Waugh, 2021) and various Filipino associations involved in community, hometown, sports, and cultural activities (Walrond, 2005) in New Zealand.

Filipino migrants become part of different communities and gain various experiences dealing with the multicultural environment as their number continuously increases in New Zealand. Kim (2017) coined the term 'host conformity pressure' to describe the extent of a society's expectations for a newcomer to adopt its norms and behaviour. Host conformity pressure may occur as non-recognition of overseas professional education, prescribed local competency programs of the host country, changing job responsibilities in the workplace, and disparity in English language accent (Collins, 2021; Lee et al., 2021).

In the absence of host conformity pressure, immigrants may feel a more supportive environment among the members of the dominant culture through civil society, employers, and other intermediary actors (Kelly et al., 2023). Kim (2017) introduced 'host receptivity' to refer to the willingness of the environment to accept and support newcomers based on racial and ethnic prejudices. When members of the host country have higher levels of education,

they show a higher level of receptivity or acceptance of foreign professionals (Chang, 2023). Members of the dominant culture may express their receptivity to immigrants by providing counselling and financial advice, English language training, translation of media materials into newcomers' native language, and preference for employment (Alam & Nel, 2022; Collins, 2020). Newcomers may also experience host receptivity when they feel secure disclosing their gender identities and know they are trusted in long-term relationships with employers (Alam & Nel, 2022; Alam et al., 2023).

Intercultural transformation in an individual can be experienced based on the receptivity and conformity pressures of the members of the dominant culture (Croucher & Kramer, 2016; Kim, 2017). Host receptivity and host conformity pressure bring different migration experiences to newcomers since both environmental factors affect one's cultural adaptation (Kim, 2017). The perception of how the larger society acts and reacts to the existence of newcomers can be traced from how newcomers' beliefs, attitudes, and behaviours have changed over time. Filipinos in New Zealand experience host receptivity through ease in disclosing gender identity (Adams et al., 2022), opportunities for gaining permanent residency and citizenship with family (Alam et al., 2023), and liberty to use the Filipino languages (De Bres, 2017). However, the temporary work visa issued to Filipino migrant workers makes them vulnerable to risk (Gaviola et al., 2024). They are also paid less than other workers and need to spend a huge amount of money on immigration (MacLennan, 2018). Despite the fast-growing number of Filipinos in the country, New Zealand does not have an official language strategy for the maintenance or support of migrant languages (Buckingham, 2021) and expects the use of the English language in the workplace (Brunton et al., 2020).

Research Questions

As the third largest Asian population in New Zealand, Filipino migrants have been interacting with individuals from different cultural backgrounds at the workplace. How they experience acculturation may involve affective, behavioral, and cognitive aspects of social identification (Sam & Berry, 2010). Since Filipinos differ in their goals of maintaining one's culture and identity and their willingness to establish relationships with individuals in the new environment, it is interesting to investigate the relevance of the potential factors stated in the hypotheses to how Filipinos acculturate. Thus, the first research question is put forth:

RQ1: To what extent do Filipino migrants choose acculturation over cultural maintenance?

Previous studies point to the significance of the perceived receptivity of the dominant culture and the pressure they place on newcomers to conform to the culture of the new environment and its impact on the changes experienced by newcomers. The potential role of media in framing information on host receptivity or host conformity pressure is also worthy of consideration. Croucher and Kramer's (2016) cultural fusion theory proposes that: (1) the greater the host receptivity, the greater the intercultural transformation of the newcomer; and (2) the greater the host conformity pressure, the lesser the intercultural transformation of the newcomer. Thus, the second research question is proposed:

RQ2: To what extent does receptivity and conformity pressure from the dominant culture in New Zealand affect intercultural transformation among Filipino migrants?

CHAPTER 3

Methodological Approach

Framework

The conceptualization of this study involved the identification of philosophical assumptions and a communication tradition that served as scaffolding in working on the potential contribution of this thesis to the existing body of knowledge in intercultural communication. The philosophical assumptions include ontology, epistemology, and axiology. The communication tradition that guided this research is the cybernetic tradition.

Ontological stance. This branch of philosophy deals with the nature of being (Littlejohn & Foss, 2011, p.22). The author is a determinist who believes that certain behavior is a product of a variety of individuals' prior conditions that affect their being proactive or reactive to situations. The characteristics of prior conditions that make up behavior are believed to be both traits and states of individuals that may be static or easily changed over time. Such tendencies for change are attributed to the social life of individuals that involve communication and interaction. Since individuals are believed to be part of a system, their behavior can only be understood through their relationships with others which are both determined by universal principles and contextual factors.

Epistemological stance. This branch of philosophy deals with knowledge, or how people know what they claim to know (Littlejohn & Foss, 2011, p.21). Between knowledge and experience, the author believes in the *a priori* nature of knowledge. Our experiences serve as confirmation and validation of a knowledge that we may not be initially aware of. In terms of discovering knowledge, the author identifies herself in the position of rationalism. The human mind and reasoning are central to knowing the truth. The author believes in the holistic approach to investigating interconnected experiences that function as a system. In terms of certainty of knowledge, the author locates herself in between universality and

rationalism. There are universal truths that have been accepted for a long period and are hard to discredit despite emerging counterarguments. But there are also universal truths that can be easily debunked with the involvement of other factors across time.

Axiological stance. This branch of philosophy deals with the study of values (Littlejohn & Foss, 2011, p.23). Considering the insider positionality of the author, this research is not value-free as preferences are considered in the conduct of the study. Choices were made on whom to study, what aspects should be studied, and how the study should be conducted. Although preferences exist in doing the research, the author does not influence the reporting of results since the process is guided by a scientific process. Having a low-risk notification on ethics, maximizing benefits, and minimizing maleficence to participants are ensured in the conduct of this research. The publication of research results in refereed journal articles contributes new knowledge on cultural adaptation as a field of study in intercultural communication and new perspectives on migration policy research in New Zealand.

Communication tradition. Among the seven traditions of Robert Craig's communication theory, the author locates herself along the cybernetic tradition. In terms of approach in doing this research, "communication is understood as a system of parts, or variables, that influence one another, shape and control the character of the overall system, and, like any organism, achieve both balance and change." (Littlejohn & Foss, 2011, p. 49). The study of acculturation and adaptation is viewed as an active system with changing internal (demographics, emotion, behaviour, and cognition) and external (receptivity and conformity pressure) environments. In terms of personal disposition as a researcher, second-order cybernetics is considered. This perspective assumes that "observers can never see how a system works by standing outside the system itself because the observer is always engaged cybernetically with the system being observed" (Littlejohn & Foss, p. 52). Being a Filipino

migrant in New Zealand myself has put me in an insider positionality in terms of racial and cultural background.

Method

This study employed the quantitative research design of research. Knapp and Daly (2011, p. 27) described this method as a social-scientific communication research method that “involves the application of a set of social-scientific methods for testing defensible knowledge claims about human communication based on empirical data, statistical description, and/or statistical inference”. Specifically, the online survey research method was used as this provides access to hard-to-reach participants in less time and money (Wright, 2005).

To answer the research questions, the author collected data through the online survey platform, Survey Monkey. After receipt of ethics approval, the survey link was distributed through the ethnic social networking groups of the participants. Previous studies (Schneider & Harknett, 2022; Zhang et al., 2020) support that the use of Facebook in conducting surveys is a feasible option for soliciting population-level public opinion and enables the identification of a sample frame in a rapid and low-cost manner.

The survey is composed of a series of questions on demographic profile, acculturation, sociocultural adaptation, motivation to acculturate, host receptivity, host conformity pressure, and basic and advanced intercultural transformation. The questionnaire is written in English for the following reasons: (1) English is one of the official languages in the Philippines; (2) The Philippines is documented as one of the largest English-speaking nations; and Filipinos prefer the use of English when speaking with both co-ethnics and non-Filipinos in New Zealand (Buckingham, 2021; Cabigon, 2015). Analyses of means and standard deviations were conducted as a way of checking the quality of responses before running the statistical analyses.

Test of Reliability

The two empirical studies reported reliability results of McDonald's omega (ω) instead of the Cronbach's alpha (α) for the following reasons: First, McDonald's omega (ω) is more general and better fits multidimensional scales (Flora, 2022; Hayes & Coutts, 2020). Second, it is the new 'gold standard' in reliability estimation and is recommended for communication researchers (Goodboy & Martin, 2020).

Ethical Considerations

The universal ethical principles including autonomy, avoidance of harm (non-maleficence), benefit (beneficence), justice, and special relationships (Massey University, 2017) were considered in the research design. According to the National Ethics Advisory Committee (2021), low-risk or negligible-risk research refers to research that only has inconvenience or discomfort as a foreseeable risk for participants. Before conducting the online survey, a low-risk application was submitted to the Massey University Human Ethics Committee, which then issued an Ethics Notification Number 4000027578. Securing approval from the Research Ethics Committee ensures that this study adheres to the ethical guidelines of conducting research with humans. No incentive was given to participants who completed the questionnaire, as this is personally funded research.

At the start of the survey, the participants had access to the information sheet and the informed consent form. Detailed information on the purpose of the study and their rights as participants were included in the form. To address the importance of the autonomy of participants, they had the option to either proceed or not proceed with answering the questionnaire. If they decided to discontinue in any section of the survey, they could withdraw their participation at any time. To ensure beneficence to participants, the author ensured that the research meets standards of research adequacy and that participants can have access to any reports and publications. To advance non-maleficence to participants, their anonymity and confidentiality were maintained. Data were stored in the password-protected

computer unit and will be permanently deleted at the end of the study. Since the questionnaire was distributed solely through the online mode and through the social networks of Filipino migrants in New Zealand, any special relationship between the author and the participant that may affect data collection was anticipated.

Measures

Measure of acculturation. The Short Acculturation Scale (Dela Cruz et al., 2000) is a 12-item scale measuring three dimensions: (1) language use and preference at work, at home, and with friends; (2) media language use and preference; and (3) ethnicity of individuals in social relations. A sample question is “In general, what language (s) do you read and speak?”. The measure comprises 5-point Likert-type items with endpoints 1 *strongly disagree/ not at all competent* and 5 *strongly agree/ extremely competent*. Lower scores indicate lower levels of acculturation, while higher scores indicate higher levels of acculturation. The internal consistency of the scale has a reliability (ϕ) of .75 on language use and preference at work, at home, and with friends, .84 on media language use and preference, and .77 on ethnic preference¹. The scale has previously been validated among Filipino migrant communities (Dela Cruz et al., 2000; Serafica et al., 2013).

Measure of sociocultural adaptation. The Revised Measure of Sociocultural Adaptation Scale (SCAS-R) (Wilson et al., 2017) is an 11-item scale with three factors: social interaction, community engagement, and ecological adaptation. Sample items include “interacting at social events” and “maintaining my hobbies and interests”. Items are on a 5-point Likert-type scale with endpoints 1 *strongly disagree/ not at all competent* and 5 *strongly agree/ extremely competent*. The internal consistency of the scale has reliabilities (ϕ)

¹ CFA results for the Short Acculturation Scale for Filipino Americans - $\chi^2(51) = 135.49, p < .0001$, CFI = .95, GFI = .95, SRMR = .06, RMSEA = .04, and RMSEA = .06.

of .74 on social interaction; .75 on community engagement; and .80 on ecological adaptability². The scale has been validated in previous studies (Tsang & Nguyen, 2023).

Measure of motivation to acculturate. The Motivation to Acculturate Scale is a 10-item questionnaire (Croucher, 2009) measuring the extent to which migrants are motivated to adapt to the dominant culture. Items range from 1 *strongly disagree* to 5 *strongly agree*. Higher scores on this measure indicate higher motivation to adapt/acculturate, while lower scores indicate a preference for cultural maintenance. Sample items include, “I think it’s important to fit in,” “I try to act like a New Zealander in public,” and “I want to become a New Zealander.” The internal consistency of the scale has a reliability (ϕ) of .90³. The measure has been validated in subsequent research (Croucher & Rahmani, 2015). Table 2 presents the means, standard deviations, and correlations of study variables in Article 2.

Table 2 *Mean, Standard Deviation, and Correlations in Article 2*

Variables	M	SD	(1)	(2)	(3)	(4)	(5)	(6)	(7)
(1) Language Use	2.60	.64	-						
(2) Media Language	3.75	.84	.47**	-					
(3) Ethnic Preference	2.40	.59	.54**	.29**	-				
(4) Social Interaction	3.47	.69	.28**	.19**	.21**	-			
(5) Community Engagement	3.72	.68	.33**	.24**	.27**	.76**	-		
(6) Ecological Adaptation	3.73	.68	.36**	.29**	.29**	.68**	.78**	-	
(7) Acculturation	3.64	.63	.37**	.27**	.32**	.80**	.89**	.89**	-

² CFA results for the Revised Sociocultural Adaptation Scale - $\chi^2(24) = 88.99, p < .0001, CFI = .97, GFI = .96, SRMR = .02, \text{ and } RMSEA = .08$. Deleted items: 3 and 11.

³ CFA results for Acculturation Scale - $\chi^2(27) = 96.81, p < .0001, CFI = .96, GFI = .95, SRMR = .03, \text{ and } RMSEA = .08$. Deleted item: 5.

Note: ** $p < .001$.

Measure of host receptivity. To measure the host receptivity of the dominant culture, the 7-item Host Receptivity Scale (Kim & Kim, 2022) was used. Four items are positively stated while three items are negatively stated. For the positive statements, lower scores indicate lower levels of host receptivity, while higher scores indicate higher levels of host receptivity. Sample items include “New Zealand people accept me into their society” and “New Zealand people have a positive attitude toward me.” Items use a 5-point Likert scale with endpoints 1 = *strongly disagree* and 5 = *strongly agree*. The internal consistency of the scale has a reliability (ϕ) of .74⁴.

Measure of host conformity. To measure host conformity pressure, the 8-item Pressure Scale (Croucher, 2013) questionnaire was used. Lower scores indicate lower levels of host conformity pressure, while higher scores indicate higher levels of host conformity pressure. Sample items include “I am interested in becoming more New Zealander” and “I am motivated to be a New Zealander.” Items use a 5-point Likert scale with endpoints 1 = *strongly disagree* and 5 = *strongly agree*. The internal consistency of the scale has a reliability (ϕ) of .83⁵.

Measure of intercultural transformation. To measure intercultural transformation, the 8-item Intercultural Transformation Basic and Advanced Scale of Peng and Wu (2019) were used. The first three (3) items measure basic intercultural transformation (ITB) while the other five (5) items measure advanced intercultural transformation (ITA). Sample items include “I am able to find my way around” and “I can understand and respect cultural

⁴ CFA results for Host Receptivity Scale with acceptable fit - $\chi^2(9) = 29.24, p < 0.001, CFI = 0.87, SRMR = 0.06, RMSEA = .15$. Deleted item 7.

⁵ CFA results for Host Conformity Pressure Scale with excellent fit: $\chi^2(5) = 18.79, p < 0.001, CFI = 0.97, SRMR = 0.05, RMSEA = 0.15$. Deleted items 1, 3, 8.

differences” for ITB and ITA, respectively. It uses a 5-point Likert scale with endpoints 1 = *strongly disagree* and 5 = *strongly agree*. The internal consistency of the scale has reliabilities (ϕ) of .68 on basic intercultural transformation and .91 on advanced intercultural transformation⁶. Table 3 presents the means, standard deviations, and correlations of study variables in Article 3.

Table 3 *Means, standard deviation, reliability coefficients, and correlations in Article 3*

Variable	<i>M</i>	<i>SD</i>	ϕ	(1)	(2)	(3)	(4)
(1) Host receptivity	3.89	.51	.75	-			
(2) Host conformity pressure	5.79	1.16	.82	.35**	-		
(3) Basic intercultural transformation	3.91	.66	.67	.33**	.33**	-	
(4) Advance intercultural transformation	4.22	.60	.68	.47**	.36**	.47**	-

Note: ** $p < 0.01$ (1-tailed).

Participants and Procedure

Two different data sets were used for this dissertation each representing two of the three articles written (see Table 4 below). Both data sets were collected through an online survey using the Survey Monkey platform. The questionnaire was disseminated on the social networking sites of Filipino migrants in New Zealand through snowball sampling.

The first round of data ($n = 438$) was used in Article 2. It consists of Filipino migrants in New Zealand between the ages of 18 – 68 years old. 294 participants were female (77%) and 144 (33%) were male. The majority were graduates of 4-year degree programs (64%), while 21% finished a Master’s/PhD degree, and 15% completed high school. Their

⁶ CFA results for Basic and Advanced Intercultural Transformation Scale with excellent fit: $\chi^2(19) = 60.50, p < 0.001, CFI = 0.95, SRMR = 0.03, RMSEA = 0.8$.

self-identified religious affiliations were Roman Catholic (70%), Christian (25%), and other (5%). The participants' nature of employment included healthcare (32%), engineering/manufacturing/construction (19%), financial/retail (12%), teacher training/education (6%), and computing/information technology (6%), and other(s) (25%).

The second round of data was used in Article 3. It consists of Filipino migrants in New Zealand (n = 315). Participants of the study were Filipino migrants in New Zealand between the ages of 18 – 68 years old. 212 (67%) of them are graduates of a 4-year degree, 52 (16%) finished a Master's/PhD degree, and 29 (9%) completed high school. In terms of religion, 224 (71%) are Roman Catholic, 77 (24%) Christian, and 14 (4%) others. 215 participants (68%) had white-collar jobs and 100 (32%) had blue-collar jobs.

Statistical Analysis

Descriptive statistics. The mean, standard deviation, and correlation coefficient of variables are derived to summarize and prepare data for statistical analyses. The mean and standard deviation determine the normal distribution of data (Field, 2009). The correlation coefficient measures and quantifies the strength of the linear association between two variables (Field, 2009; Hayes, 2018).

Confirmatory factor analysis (CFA). Before running statistical analyses, CFA was performed using AMOS statistical software to ensure the validity and reliability of all measures used in the study (Field, 2009). CFA also helps evaluate which model fits the data and which is the most plausible given the data (Goretzko et al., 2024).

Stepwise regression analysis. To answer the first research question, stepwise regression analysis using the forward method was done. The stepwise regression model used the mean-centered predictor variables -- language use and preference, media language use and preference, ethnic preference, social interaction, community engagement, and ecological adaptability and the criterion variable acculturation. Field (2009) supports the appropriateness

of this method in exploratory model building using predictors with good theoretical grounding.

Multiple regression analysis. To answer the second research question, multiple regression modeling was performed using basic intercultural transformation and advanced intercultural transformation as the criterion variables. The predictor variables consisted of age, sex, education, host receptivity, and host conformity pressure. This analysis allows the simultaneous investigation of the role of multiple influences on a criterion variable (Hayes, 2018).

The three articles aimed to study how Filipinos and other migrants experience cultural adaptation in New Zealand. Through the lens of acculturation, cross-cultural adaptation, and cultural fusion theories, the author traced the changes and challenges that Filipinos and other migrants undergo as they communicate and interact with the members of the dominant culture in the country. The summary of the articles and hypotheses is outlined in Table 2.

Table 4 *Summary of articles and hypotheses*

Article	Hypothesis	Statement	Result
1	Literature Review		
2	H1	Ethnic preference is positively related to acculturation.	Not supported
	H2	Ecological adaptability is positively related to acculturation	Supported
	H3	Social interaction is positively related to acculturation.	Not supported

	H4	Language use and preference at work, at home, and with friends is positively related to acculturation.	Supported
	H5	Media language use and preference is positively related to acculturation.	Supported
	H6	Community engagement is positively related to acculturation.	Supported
3	H1	Host receptivity has a positive effect on basic intercultural transformation.	Supported
	H2	Host receptivity has a positive effect on advanced intercultural transformation.	Supported
	H3	Host conformity pressure has a negative effect on basic intercultural transformation	Not supported
	H4	Host conformity pressure has a negative effect on basic intercultural transformation	Not supported

These articles intended to provide an overview of how the intercultural communication perspective in tracing the cultural adaptation creates a multitude of ways to theorising the experience of individuals in a new environment. Cross-cultural adaptation is seen as a proactive and reactive system with both internal environments (demographics, emotion, behaviour, and cognition) and external environments (receptivity, conformity pressure, and media). The interplay of theories on acculturation, cross-cultural adaptation, and cultural fusion in these articles strengthens the stance of communication and media in conducting related studies in the future.

CHAPTER 4

Article 1

Separa, L. A. C. (2024). Cultural adaptation experiences of people in New Zealand.

Review of Communication, 24(2), 97-113.

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The rich history of migration of people to New Zealand paved the way for the multicultural environment that it has today. As individuals from different countries with various cultures move to a new environment, they encounter transformations that commence contact and communication with members of the new environment. The constant interaction of both New Zealanders and migrants creates changes in feelings, perceptions, and lifestyles that can be analysed along with the development of cultural adaptation theories. Social science researchers explained how individuals manage changes within themselves and in the environment and proposed working concepts on adaptation. This paper provides a literature review on the cultural adaptation experiences in New Zealand acculturation, cultural adaptation, and cultural fusion using Berry (1970, 2003, 2005, 2006), Aycan and Berry (1996), and Sam and Berry (2010) on acculturation, Kim (2001, 2017) on cross-cultural cultural adaptation, Kraidy (2005) on cultural hybridity, and Croucher and Kramer (2016) on cultural fusion theory. Discussions are centered on the interplay of concepts and empirical studies in understanding different perspectives on the process of adaptation in New Zealand through a communication lens in the context of the experiences of sojourners, migrants, and refugees from Europe, the U.K., Germany, Russia, Iraq, South Africa, China, Hong Kong, India, and the Philippines.

This literature review provides theoretical scaffolding on the research opportunities that can be explored with one of the understudied groups of migrants in New Zealand – the Filipinos. The work of Sam and Berry (2010) which outlines the affective, behavioural, and

cognitive aspects of acculturation presented a lens in looking through the internal environment of immigrants and aided the identification of potential determinants of Filipinos' acculturation in New Zealand. In addition, Kim's (2001, 2017) integrative theory of cross-cultural adaptation and Croucher and Kramer's (2016) provided a direction in investigating the external environment, host receptivity, and host conformity pressure, and their relevance to the intercultural change of immigrants in a new environment.



Cultural adaptation experiences of people in New Zealand

Lenis Aislinn C. Separa

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Cultural adaptation experiences of people in New Zealand

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ABSTRACT

The rich history of migration of people to New Zealand paved the way for the multicultural environment that it has today. As individuals from different countries with various cultures move to a new environment, they encounter transformations that commence contact and communication with members of the new environment. The constant interaction of both New Zealanders and migrants creates changes in feelings, perceptions, and lifestyles that can be analyzed along with the development of cultural adaptation theories. Social science researchers explained how individuals manage changes within themselves and in the environment and proposed working concepts on adaptation. This paper provides a literature review on the cultural adaptation experiences in New Zealand acculturation, cultural adaptation, and cultural fusion using Berry (1970, 2003, 2005, 2006), Aycan and Berry (1996), and Sam and Berry (2010) on acculturation, Kim (2001, 2017) on cross-cultural cultural adaptation, Kraidy (2005) on cultural hybridity, and Croucher and Kramer (2017) on cultural fusion theory. Discussions are centered on the interplay of concepts and empirical studies in understanding different perspectives on the process of adaptation in New Zealand through a communication lens.

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The changing people of New Zealand

The cultural diversity in New Zealand is a product of the influx of immigrants, the discovery of a new environment, communication between and among settlers, as well as emerging, resolved, and ongoing changes and differences. Ancestors of the present Māori population migrated to New Zealand in the middle of the 14th century from Tahiti, a place in central Polynesia. Though the Māori found the climate in New Zealand colder than their tropical homeland, they brought with them their original culture and adapted it to the demands of the new environment. In 1840, Māori people initially adapted to the civilization that came with the arrival of whalers, traders, missionaries, colonists, and soldiers. The aim of New Zealand was the affiliation of Māori and

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European peoples through assimilation from strength and maintenance of diversity in unity, not segregation from the community.¹ But over time, their tolerance has come to an end as disillusion, suspicion, and enmity were realized, and the goal to restore Māori supremacy and racial integrity has led to a war.²

Tagged as a “country of immigrants,”³ New Zealand has one of the most practical immigration policies in the Global North to date.⁴ The country welcomes migrants who share several similarities in culture regardless of one’s race.⁵ In the 20th century, migrants from Great Britain, the United Kingdom, and the Netherlands from 1947 to 1970 have continuously increased, as the Treaty of Waitangi offered a subsidized cost of resettlement for them.⁶ But when the large number of migrants from the U.K., Australia, European countries, and Pacific Island groups dominated the influx of people to New Zealand between 1971 and 1974, this led to stricter border control and revision of immigration policies.⁷

A migration policy that was once focused on race has also changed to being neoliberal for having goals of attracting skilled migrants and boosting economic productivity. When New Zealand immigration shifted its priorities to accepting migrants with the potential of contributing to human-resource needs, establishing international linkages, and fostering a culture of enterprise and innovation,⁸ business immigrants from Asia, specifically from Hong Kong, Singapore, and Taiwan, have been prioritized from 1986 to 1990. With the introduction of the points-based system in 1991, a spike in Asian immigrants from these countries, including Korea, commenced and has been tagged as an “Asian invasion.”⁹

Although momentum on Asian migration was gained, some economic and political issues posed challenges in New Zealand. The Asian financial crisis from 1997 to 1998 and the decreased growth of New Zealand’s economy in the late 1990s negatively affected migration. After a few years, New Zealand regained activity in migration, as the 2001 Census indicated that 70% of the Asian residents in New Zealand were immigrants. This dominance of Asian migrants, particularly from China and India, later raised negative impressions among the members of the antimigration populist political party, New Zealand First.¹⁰ This political party doubted the loyalty of Asian migrants who hold dual residences in New Zealand and their home country, and who frequently travel to and from the two countries.¹¹

To ensure that migrants who can contribute to the economic development of the country are prioritized, New Zealand introduced the two-stage application system for permanent residency in 2003 through a pool selection from the Expression of Interest.¹² More points were given to applicants with existing jobs, job offers relevant to qualification, or jobs outside Auckland.¹³ Flexible entry schemes to New Zealand like student visas, work-to-residence visas, and talent visas are promoted to ease temporary migration along with permanent migration.¹⁴ This skilled business stream of migration enabled more than 1,000 people from the U.K., South Africa, South Korea, the Philippines, and the United States to enter New Zealand from 2006 to 2007.¹⁵

Along with having the most practical immigration policy in terms of skilled migration, New Zealand discriminates against potential migrants who have chronic health conditions and who do not meet the acceptable standard of health criteria.¹⁶ Some bases for approving a visa application include risk to public health, tendency to add demands on New Zealand’s health services, qualification for Ongoing Resourcing Scheme funding, and risk of discontinued work or study because of health issues.

Despite the focused preference of migrants based on skills and health, New Zealand received a continued increase in migrants' entries. From an annual average influx of 62,335 migrants from 1991 to 2000, the number of migrants in New Zealand doubled from 2001 to 2010 at an average rate of 112,961.¹⁷ Based on the 2018 Census, Europeans remain the largest population in New Zealand with 3,297,864, followed by Māori with 775,836 and Asian with 707,598.¹⁸ As people from different parts of the globe continuously migrate to New Zealand for different purposes, it is interesting to explore how they have changed their lives as newcomers to the country and how the members of the dominant culture may also experience cultural adaptation as they engage in interaction and establish relationships with migrants. The continuous migration of people to New Zealand creates a unique characteristic of the country in terms of how people adapt to the changes they experience living in the country.

Tracing the experiences of migrants provides a reflective approach to the development of cultural adaptation theories in the context of migration and strengthens the role of intercultural communication theories in the development of knowledge in this field. As New Zealand cultural adaptation is a less studied context of intercultural communication, this literature review intends to capture the cultural adaptation experiences of sojourners, refugees, and other migrants in the country. The discussion of how newcomers and members of the dominant culture dealt with living with the changing people in New Zealand is unfolded along with the development of concepts and theories of Berry (1980, 2003, 2005, 2006) on acculturation, Kim (2001, 2017) on cross-cultural cultural adaptation, Kraidy (2005) on cultural hybridity, and Croucher and Kramer (2017) on cultural fusion theory. Though several theories are discussed in this literature review, the aim of this article is not to propose the best theory that explains cultural adaptation, but to provide theoretical underpinnings to the intercultural communication experiences in New Zealand. The relevance of these theories to the cultural adaptation experiences of people in New Zealand brings forth an understanding and appreciation of how people establish themselves as newcomers and as members of the dominant culture in a country where the influx of migrants has been continuously occurring.

Culture shock and adjustment

When an individual moves from one country to another, one can experience a feeling of discomfort. This transition from a familiar environment to an unfamiliar one may cause an individual to find old and established patterns of behavior ineffective.¹⁹ Oberg (1960) proposed the term "culture shock" to refer to this mental state as "precipitated by the anxiety that results from losing all your familiar signs and symbols of social intercourse".²⁰ Such involves the disorientation in feelings, attitude, and behavior as a result of moving to a different environment and disturbance of routines, ego, and self-image by any individual who experiences face-to-face contact with out-group members within one's culture.²¹ It causes psychological stress to an individual that may include depression, anxiety, and feelings of helplessness.²² Along with culture shock, a newcomer may experience stressors such as communication problems, mechanical and environmental differences, isolation, and different customs, attitudes, and beliefs.²³

Sufficient and accurate information on the target country is an important factor in avoiding culture shock and problems in adjustments among sojourner students and migrants. During their one-year stay in New Zealand, high school students experienced psychological adjustments.²⁴ International students had a bewildering experience when they had little to no information on New Zealand before they moved to the country.²⁵ Chinese students also felt disappointed for having unmatched expectations of New Zealand being a countryside farm with few residents.²⁶ The discrepancies in the accent taught to German migrants in their home country and the actual accent spoken in New Zealand caused German migrants to find irrelevance in the English training they attended before moving to New Zealand.²⁷

Reality shock was initially defined as the expectation–reality-generated stress when new nursing graduates transitioned from the academe to their first work experience in hospitals.²⁸ When their expectation of the whole-task professional practice does not coincide with how they work in practice, nurses experience reality shock and leave nursing. Duchscher (2012) then expanded M. Kramer's claim that the main struggle of nurses is reconstructing a new professional sense of self that integrates the ideals in the academe with the realities at work.²⁹

The feeling of reality shock occurred among international medical graduates practicing in New Zealand through having unclear information on training requirements and undergoing tensions with local colleagues. They felt the need to prove their skills at the workplace despite years of professional experience in their home countries.³⁰ Since adjustment in the new environment entails re-establishing new values before moving to another country, Filipinos needed to relearn the skills initially mastered in their home country in the context of the New Zealand labor market.³¹

Acculturation and cross-cultural adaptation

When groups of individuals with different cultures continuously have first-hand contact, with subsequent changes in the original cultural patterns of either or both groups, acculturation occurs.³² This process involves both cultural and psychological changes brought by contact between two or more cultural groups.³³ As changes continuously occur in individuals and groups, greater levels of challenges and conflicts in acculturation can be experienced. Berry (1970) explained this phenomenon in line with the concept of acculturative stress. Kim (2001) defined stress as a sign of a usual process that occurs whenever the capabilities of a newcomer are not sufficient to the demands of the situation. It is the initial stage of individuals' internal transformation once they enter a new environment.³⁴

Newcomers of a host country undergoing stress create defensive responses and try to hold on to existing internal structures. The cultural differences and loneliness that tertiary students in New Zealand feel are predictors of psychological stress.³⁵ Because they consider beginning a new life overseas as a restart, Russian-speaking immigrants experienced high levels of psychological distress during the initial stage of their migration to New Zealand.³⁶ International students from Asia and Western Europe considered the feeling of loneliness triggered by relocation and the need to fit into the new culture as common problems.³⁷ They also consider homestay or living with New Zealand families as a source of stress and prefer a more flexible living condition.³⁸

In a study among children with European descent in Southern California, the concepts of process-oriented stress and discrimination were linked to acculturative stress.³⁹ Process-oriented stress in acculturation happens when people interact with another culture, and adaptation to the dominant culture is given importance. Meanwhile, discrimination in acculturation starts from a disposition of being different and applies to all individuals from minority ethnic groups.

Migrants of New Zealand faced discrimination because of cultural differences, religion, employability, family structure, and language. Almost half of the international students experienced discrimination or unfavorable treatment in New Zealand.⁴⁰ Several Muslim youths in New Zealand received threats or attacks and were teased or insulted.⁴¹ Even highly educated immigrants felt discrimination in their first year due to receiving lesser earnings and having lesser employability than New Zealand-born individuals with the same age and education.⁴² Asian migrant women experienced social and cultural isolation in New Zealand for being in “astronaut” family structures—families with one or both parents continually living overseas, belonging to traditional religious backgrounds, and having limited English-language proficiency.⁴³

The acculturation stress experienced by newcomers, as mentioned by Berry (1970) and Kim (2001), is not the end state of cultural adaptation but just the initial stage of adaptation. Kim (2001) proposed the stress–adaptation–growth model, which presents the role of one’s predisposition in experiencing stress, creating defensive responses, responding to the needs of the environment, and eventually finding their way of overcoming problems.⁴⁴ Adaptation occurs when a newcomer engages in forward-looking actions, trying to meet challenges, and responding to the needs of the environment. This model proposed that an individual experiences growth as moments of stress pass, and a newcomer finds a way to solve and overcome problems.

Kim (2017) further advanced that growth involves successful, long-term, and cumulative management of the stress–adaptation imbalance while new learning is continuously experienced.⁴⁵ The process of adaptation has a cyclic and fluctuating draw-back-to-leap pattern, instead of a smooth, linear process. When an individual experiences stress, this triggers a temporary delay in adaptation. This delay then signals an adaptation process through the new experiences in the new environment. As migrants go through this stress–adaptation dialectic, they begin to grow and experience adaptation in the host country. Among British, Chinese, and former Soviet Union migrant professionals who spent four years in New Zealand, adjustment at work had a U-curve characteristic where the high rate of job satisfaction during the first year declined to nearly midway through the beginning level, followed by having mixed feelings in the second year, then a slow recovery over the third and fourth years.⁴⁶

Migrants in New Zealand identified potential factors that may support growth in adaptation that range from emotional disposition to peer engagement, native language use, and intention to adapt. Chinese students feel that the provision of enough time to disengage from work and study in their home country would have helped them become emotionally prepared to move to New Zealand.⁴⁷ To overcome loneliness, international students speak with close friends in New Zealand and their home countries, for they value comfort zones in using their native language in conversations.⁴⁸ Similarly, international medical graduates pursued their medical profession in New Zealand as they developed ease and comfort in working with the members of the dominant

culture.⁴⁹ These illustrations of self-reflexivity among sojourners and migrants demonstrate how a newcomer develops consciousness toward continued growth and adaptation in a new environment.

Psychological, sociocultural, and economic adaptation

Aside from Berry's (1970, 2003, 2005) and Kim's (2001, 2017) contributions to theorizing acculturative stress during acculturation, psychological adaptation (Berry, 2006), sociocultural adaptation (Berry, 2006), and economic adaptation (Aycan and Berry, 1996) were also identified as significant components of acculturation that focus on how a newcomer adapts to acculturation.⁵⁰ Adaptation refers to changes that take place in individuals or groups in response to environmental demands.⁵¹

In psychological adaptation, an individual maintains good mental health and a sense of well-being with a set of internal psychological outcomes, and achievement of personal satisfaction in the new cultural context.⁵² The conscious effort of developing oneself at work provides New Zealand migrants with favorable psychological dispositions. Filipino migrants' relearning of skills in the New Zealand context was initially considered disruptive but eventually facilitated their planning for their future in the country.⁵³ Meanwhile, the main enablers of work adjustment for British, Chinese, and former Soviet Union migrant professionals in New Zealand were skills competence and positive achievements.⁵⁴

Sociocultural adaptation is another form of adaptation in which individuals develop social competencies necessary in an intercultural world. These are sets of external psychological outcomes that connect individuals to their new setting and their ability to deal with daily problems related to family, work, and school life.⁵⁵ In New Zealand, the identified factors involved in the sociocultural adaptation of migrants include cultural knowledge and identity, established relationships, strengthened family ties, and expanded networks.

In a study among tertiary students in New Zealand, cultural knowledge and cultural identity were linked to sociocultural adjustment.⁵⁶ The British, Chinese, and former Soviet Union migrant professionals experienced happiness in the workplace through their established relationships with colleagues.⁵⁷ Meanwhile, Hong Kong Chinese migrants who belong to "astronaut" families, families with one or both parents continually living overseas, adapted and responded to the changing influences in New Zealand through the maintenance of a nuclear family structure, reunion of astronaut families in New Zealand, and extension of network beyond the former source and destination countries.⁵⁸

Economic adaptation emphasizes economic integration, psychological well-being, and adaptation.⁵⁹ This is predicted by migration motivation, perception of relative deprivation, and status loss on first entry into the work world. Russian-speaking migrants faced financial difficulties and perceived low social rank in New Zealand.⁶⁰ Despite being highly qualified and skilled, Asian migrants experienced difficulties in finding employment in New Zealand.⁶¹ Similarly, South African migrants found it difficult to re-establish a reputation, gain financial stability, and find job opportunities in New Zealand.⁶² The adversities migrants experience in employment such as status loss,

unemployment, and underemployment are found to have a negative impact on both psychological well-being and adaptation.⁶³

On the contrary, occupational success and job security were identified as enablers of economic adaptation for New Zealand migrants. The occupational success of international medical graduates practicing in New Zealand had a major role in their continuous and long-term integration into the dominant culture.⁶⁴ Meanwhile, German migrants who exhibit language competence experience economic adaptation through securing and maintaining appropriate jobs that lessen financial worries.⁶⁵

Host receptivity, host conformity pressure, and ethnic group strength

In the previous discussion, the experiences of New Zealand migrants were traced along with Berry (1970, 2003, 2005, 2006), Ayman and Berry (1996), and Kim (2001), which primarily focused on acculturation and adaptation. Though we acknowledge the importance of a newcomer's disposition in the process of adaptation, there are also factors considered in the new environment that play significant roles in one's adaptation experiences.

Kim (2017) identified three environmental factors that affect the process of adaptation: host receptivity, host conformity pressure, and ethnic group strength. Host receptivity is the willingness of the environment to accept and support newcomers, which may be determined by racial and ethnic prejudices.⁶⁶ In New Zealand, migrants have experienced both positive and negative receptivity from the members of the dominant culture.

A survey among New Zealand households revealed that they have a positive attitude and fewer perceptions of threat with immigrants. In the same survey, overseas-born people in New Zealand were found to have more positive attitudes toward immigrants than those who are New Zealand-born.⁶⁷ Although New Zealand values cultural diversity, migrants with European descent are viewed more positively than migrants with Asian origins.⁶⁸ International students from the North-East Asian region based in Auckland were represented as economic objects, as exotic others, and as a social problem.⁶⁹ For the Pākehā students, students in New Zealand of European descent, establishing friendships with international students was not considered important. Meanwhile, Pākehā with Pacific Island leaders perceive their superiors and the degree of communication with them less favorably than with the Pacific Islanders with leaders of the same ethnicity.⁷⁰

Host conformity pressure is the extent of society's expectations for the newcomer to adopt its norms and behaviors.⁷¹ These expectations from migrants extend from household members, friends, and colleagues in New Zealand. Chinese students in New Zealand who live in homestay felt that they were expected to adjust to the lifestyle of the family.⁷² Because of Pākehā's perception of Asian international students as clannish and not open to integrating into the host community, they expressed neutrality in making friendships with Asian international students.⁷³ Unlike international students, South African immigrants in New Zealand felt the pressure to fit in the dominant culture and experienced difficulty in re-establishing friendships and networks, adapting to cultural norms systems, and finding work opportunities.⁷⁴ The culturally driven value-based beliefs on nursing practice and increasing diversity in patients and staff experienced by both domestic and international nurses in New Zealand caused communication breakdown and hampered teamwork in healthcare service delivery.⁷⁵ Meanwhile, those Pākehā

employees without much working experience with Pacific Islanders as leaders viewed the latter based on the Pākehā culture of leader-in-an-organization prototype.⁷⁶

Ethnic group strength refers to the collective status and power of the ethnic group to which the newcomer belongs.⁷⁷ In the New Zealand context, ethnic group strength was related to the effectiveness of leadership and the perception of members of the dominant culture. A study on the cross-cultural leadership perceptions of Pākehā and Pacific Islanders in New Zealand revealed that the ethnic identities of leaders and followers may influence the effectiveness of their interaction. Specifically, the ethnicity of the leader may influence followers' interpretations of planning-type leadership that are concerned with the planning and processing of work.⁷⁸ In the context of education, the presence of ethnic enclaves on the campus contributes to the lack of interest of Auckland-based Pākehā to befriend Asian international students.⁷⁹

Acculturation issues and strategies

The roles that host receptivity, host community pressure, and ethnic group strength (Kim, 2017) play in acculturation are important to newcomers for these contextualize an individual's adaptation to groups. These factors support a migrant's relative preference for maintaining one's heritage culture and identity, and relative preference for contacting and participating in a larger society together with other ethnocultural groups.⁸⁰ To explain these attitudinal dimensions of immigrant groups in acculturation, Berry (2003) and Sam and Berry (2010) advanced a model of acculturation strategies that describe such issues on preferences and coined the terms assimilation, separation, integration, and marginalization.⁸¹

Assimilation occurs when people do not intend to maintain their cultural identity and seek close interaction with other cultures.⁸² Despite having feelings of discrimination and being stereotyped with Muslim-Iraqis and other Middle Eastern peoples, Assyrians positioned themselves in a mindful identity negotiation and participated in host-country activities as a secret from their parents.⁸³ Similarly, the German migrants in New Zealand avoided revealing their ethnicity and associating with other Germans, since they consider migrations as their way of avoiding the negative past and creating new experiences for their children.⁸⁴

Separation is an acculturation strategy by people who prioritize holding on to their original culture and avoid interacting with members of the new culture.⁸⁵ Some of the factors related to separation as an acculturation strategy include cultural identity, cultural differences, and language competence. International tertiary students in New Zealand with stronger cultural identities are found to be less open to adapting to the customs and traditions of the dominant culture.⁸⁶ In addition, Asian international students consider cultural differences, personality issues, and lack of common interests as hindrances to establishing friendships with Pākehā, New Zealanders of European descent.⁸⁷ For the older Asian immigrants, their difficulty in communicating in English and dependence on family members for transportation became the main obstacles to participating in various activities of the dominant culture in New Zealand.⁸⁸

Integration is an acculturation strategy by individuals to maintain one's original culture while having daily interactions with other groups as they find ways to participate as an integral part of the larger social network.⁸⁹ Filipino migrants consider adjusting to

their new home by learning the New Zealand way of life while maintaining their Filipino cultural identity.⁹⁰ A specific group of women migrants from India, Goans, who belong to a Catholic community in New Zealand, became independent as they acquired new attitudes, skills, and support in the country. They remained linked to their ethnic community in New Zealand for they felt the need to rebuild connections with Goan or Indian culture before expanding engagement with other members of the host community.⁹¹ Young Chinese migrants in New Zealand prefer integration to create collaborative relationships with their classmates and to seek help from teaching staff in the university.⁹²

Marginalization happens when there is little possibility of or interest in cultural maintenance and little interest in having relationships with others.⁹³ This is one effect of the failed attempts to assimilate involving cultural loss and failed attempts to participate in the larger society. In New Zealand, this acculturation strategy exists when migrants feel less understood by members of the dominant culture and have less control over things when in the new environment. When Pacific Island peoples in New Zealand (Pasifika) suffer from mental health problems, they are less likely to seek health services because they view nonservice providers as having limited knowledge of their collectivist cultural values, practices, spiritual beliefs, as well as the stigma for having mental health problems.⁹⁴ South African migrants also experience marginalization having a mindset of less control over relocation-related problems the longer they stay in New Zealand.⁹⁵

Cultural hybridity and cultural fusion

As migrants are part of the New Zealand population, they become involved in media production and utilization. Because of this, the role of media in the transformation of individuals during the adaptation process is also taking significance in both traditional and social media. The potential impact of media on the acculturation and adaptation of migrants in New Zealand must also be considered in the discussion above. How migrants form concepts of themselves and of members of the dominant culture and how they have experienced the process of adaptation in New Zealand may practically involve a significant interplay of media producers and users.

With the contextual use of language based on culture, there is a possibility of the presence of hybridity in the global culture. Kraidy (2005) contextualized the term “hybridity” to refer mostly to culture but retaining residual meanings related to the three interconnected realms of race, language, and ethnicity. Cultural hybridity assumes that the dominance of media and the activity of their audiences are mutually complementary rather than exclusive, since the politico-economic structure and sociocultural agency have roles to play both ways.⁹⁶

Scholars examined the practices involved in producing media programs for migrant communities and how these practices lead to hybrid texts that at once appeal to people with hybrid identities and contribute to cultural hybridization.⁹⁷ Kraidy (2006) analyzed cultural globalization in the U.S. as the construction of the elite press regularly appearing in mainstream media. The hybrid identity created in New Zealand is evident through the Māori to constitute and represent the touristic identity of the people. The communication of counternarratives creates the opportunity to construct new expressions of identity among the Māori. As hybridity makes new politically resonant

definitions of peoples, Māori tourism expressed a desire to represent diversity and control of image.⁹⁸ Through this representation, culture carried a significant economic advantage through the tourism potential of its symbols, artwork, and myths.⁹⁹ Aside from this, a cultural politics that prevents a “politics of polarity” between Māori and Pākehā existed to create an inclusive postcolonial New Zealand community that reconciles previous antagonisms.¹⁰⁰

Aside from cultural hybridity brought by media production and utilization, the changes in cultural landscapes may also be experienced in the context of members of a dominant culture and migrants of a country. As newcomers’ interaction with the new environment entails both communication with the dominant culture and the ethnic minority community¹⁰¹ and working out to live in the multicultural society where they reside,¹⁰² there is a tendency for newcomers to adopt traits and behaviors of people in the dominant culture and retain elements of minority ethnic identity as they function in the dominant culture. As this process commences, the dominant culture in the new environment also changes because of the newcomers’ cultures. This is what Croucher and Kramer’s (2017) cultural fusion theory advances.¹⁰³

The four assumptions of the cultural fusion theory include the following: (1) humans have an innate self-organizing drive and a capacity to adapt to a new environmental challenge; (2) humans have an innate self-organizing drive and desire to maintain their cultural identities; (3) cultural fusion of the individual with the environment occurs in and through communication; and (4) cultural fusion is an open, dynamic system that changes an individual and the surrounding environment. The development of this theory goes beyond the dominant culture as migrants’ reference on adaptation and extends to giving significance to how changes also occur in its members.¹⁰⁴

Social initiative, new friends, co-ethnics, and sports facilitated self-organization and adaptation to the new environment of migrants. Malaysian sojourners realized that having a social initiative was the most important multicultural personality that aids their cross-cultural adjustment in New Zealand.¹⁰⁵ Meanwhile, German migrants consider the establishment of a new circle of friends as a source of social support in New Zealand.¹⁰⁶ Since Asian international students have a perceived difficulty in making interactions with Pākehā, they choose to connect with co-ethnics for support.¹⁰⁷ For the Māori youth who have lost their tribal roots or have been living away from families, sports became a nurturing activity and provided a sense of belonging to a group.¹⁰⁸

Not only do migrants adapt to the new environment, but so do members of the dominant culture of New Zealand. The perception of both Pākehā and Māori people on the influx of migrants was based on the significance of ethnicity and identity to them. For the Pākehā, the belief in the assimilation of minority groups and rejection of the government’s role in the preservation of minority groups’ culture were related to their pro- and antimigration attitudes. Younger Pākehā who belong to the middle to the higher end of the social stratum are less tolerant of migration because of their attachment to a bicultural identity and belief in the preservation of cultural differences.¹⁰⁹ Older Pākehā who belong to the lower end of social stratum are seen as less tolerant of migration, for they expect minority groups to assimilate as a means of inclusion. Conversely, those Pākehā who belong to the higher end of the social stratum are considered more tolerant of migration and multiculturalism.¹¹⁰ Despite being members of the dominant culture in New Zealand, Pākehā students do not perceive themselves as “hosts” in the

university because of the population of international students that outnumber them.¹¹¹ Meanwhile, Māori view migration of people to New Zealand as a threat because of the important belief in the preservation of their culture, as they have stronger ethnic and national identity and are more engaged with ethnic exploration than Pākehā.¹¹²

The expression of ethnic culture and willingness to engage with society is demonstrated through communication and interaction. The increasing involvement of Māori youth in sports led to the incorporation of their cultural patterns into the local and national sports ceremonies in New Zealand.¹¹³ Immigrant nurse educators adapted to New Zealand culture by actively engaging in the society so they could decide the aspects of the new culture to adopt and the extent of adoption.¹¹⁴

The surrounding environment acknowledges migrants as a significant part of society as education and health systems become more inclusive. Teachers in tertiary institutions in New Zealand view diversity from adaptation and integration approaches and with sociocultural and individual dimensions, and commit to adapting teaching strategies to this diversity without giving different treatments to individual students to avoid being accused of favoritism.¹¹⁵ The Pacific Island students and domestic New Zealand Palagi (non-Samoans of European descent) students consider the university a major player in the development of intercultural friendships being instrumental in encouraging cultural understanding, cross-cultural awareness, and reciprocal intercultural learning through the creation of intercultural spaces and events on campus.¹¹⁶ The health sector in New Zealand observes cultural fusion as the New Zealand Mental Health Commission issued its first Asian-focused literature review on the mental health issues of Asian people to highlight its obligation to the growing ethnic diversity in the country.¹¹⁷

Toward cultural fusion amidst diversity

As New Zealand continuously receives migrants from different countries, ensuring a sound and harmonious relationship between and among newcomers and members of the dominant culture is essential in the development of the well-being of its diverse people. A significant number of pieces of literature that investigated the cultural adaptation experiences of migrants were traced along Berry's (1970, 2003, 2005, 2006), Aycan and Berry (1996), and Sam's and Berry's (2010) contributions to acculturation and Kim's (2001, 2017) works on cross-cultural adaptation. The development of concepts and theories that highlight the changes in newcomers of a dominant culture led to the direction of going beyond what occurs in a migrant. Kraidy's (2005) cultural hybridity suggested the complementary nature of media production and utilization, which shapes the hybridity in the cultural stance of both migrants and members of the dominant culture.

As the communication and interaction of both migrants and members of the dominant culture now become more intertwined with the presence of both traditional and social media, Croucher and Kramer's (2017) cultural fusion theory acknowledges the possibility of reciprocity in the changes experienced by individuals. Kim's (2017) identification of host conformity, host receptivity, and ethnic group strength provides significant factors to consider in extending Croucher and Kramer's (2017) cultural fusion theory for these relate to the disposition of both newcomers and members of the dominant culture.

Through locating the development of cultural adaptation theories in the setting of New Zealand, this literature review advanced the theoretical underpinnings of the

cultural adaptation experiences of the less studied context of New Zealand. The previous studies discussed along with the models and theories uncovered the experiences of newcomers and members of the dominant culture in the country and provided a systematic approach to analyzing and appreciating the connections between theory and practice.

Having discussed studies done on cultural adaptation, there is a huge opportunity for exploring more research initiatives focusing on communication perspectives in looking at migrants' experiences in New Zealand. The research conversations on how newcomers experience changes in the host country extend to the prospect of investigating how members of the dominant culture experience change with the presence of immigrants in their everyday lives in New Zealand. The gathering of more empirical data on how people in New Zealand undergo cultural adaptation and cultural fusion provides meaningful insights to other researchers of intercultural and cross-cultural communication, as well as to both immigrant and host communities in other countries that are considered home to people with diverse cultural backgrounds. The dynamism of both traditional and social media opens much more diverse approaches to studying acculturation, adaptation, cultural hybridity, and cultural fusion in the years to come.

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CHAPTER 5

Article 2

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The second article explored factors contributing to the acculturation tendencies of the third-largest Asian migrant group in New Zealand – the Filipinos. As they experience acculturation in New Zealand, several internal aspects of Filipinos are involved. The affective, behavioural, and cognitive perspectives of acculturation of Berry (Sam & Berry, 2010) provided the foundation for how language use, media use, ethnic preference, ecological ability, social interaction, and community engagement are related to an individual's motivation to seek for relationships with others or to maintain their culture and identity. This study addresses the issue of how Filipinos experience cultural adaptation by investigating various factors related to the processes they undergo in acculturation and cultural maintenance. Thus, a research question was proposed as below:

RQ: To what extent do Filipino migrants choose acculturation over cultural maintenance?

Data was collected among 428 Filipino migrants in New Zealand through a survey using the Survey Monkey platform. Confirmatory factor analysis (CFA) was performed to ensure the validity and reliability of the study constructs. Fit indices for the Short Acculturation Scale for Filipino Americans indicated acceptable fit: $\chi^2(51) = 135.49$, $p < .0001$, CFI = .95, GFI = .95, SRMR = .06, RMSEA = .04, and RMSEA = .06. Fit indices for the Revised Sociocultural Adaptation Scale indicated acceptable fit: $\chi^2(24) = 88.99$, $p < .0001$, CFI = .97, GFI = .96, SRMR = .02, and RMSEA = .08 with deleted items 3 and 11.

Fit indices for the Acculturation Scale indicated acceptable fit: $\chi^2(27) = 96.81$, $p < .0001$, CFI = .96, GFI = .95, SRMR = .03, and RMSEA = .08 with deleted item 5.

To test the hypotheses and answer the research question, a stepwise regression model using mean-centered predictor variables (language use, media language, ethnic preference, social interaction, community engagement, and ecological adaptability) and the criterion variable acculturation was constructed. Table 5 presents the regression model for acculturation. Results reveal that ecological adaptability, language use, media language, and community engagement positively relate to acculturation. The exclusion of social interaction and ethnic preference presents that communication competence and social competence in Kim's theory of cross-cultural adaptation may be investigated as two different facets of adaptation and that the presence of co-ethnics may no longer be a significant enabler of Filipinos' acculturation.

Table 5 *Regression model for acculturation*

<u>Step 1</u>		
<u>Regressor</u>	<i>b</i>	<i>SE</i>
Constant	3.84	.05
<u>Ecological adaptability</u>	.61**	.05

Note: ** $p < .001$, $R^2 = .38$, $R^2_{adj} = .38$, $F = 264.25^{**}$.

<u>Step 2</u>		
<u>Regressor</u>	<i>b</i>	<i>SE</i>
Constant	3.84	.03
Ecological adaptability	.56**	.05
<u>Media Language</u>	.20**	.04

Note: ** $p < .001$, $R^2 = .41$, $R^2_{adj} = .41$, $F = 152.64^{**}$, $\Delta F = 25.92^{**}$.

Step 3

<u>Regressor</u>	<i>b</i>	<i>SE</i>
Constant	3.84	.03
Ecological adaptability	.41**	.08
Media Language	.19**	.04
<u>Community engagement</u>	.20**	.04

*Note: *** $p < .001$, $R^2 = .43$, $R^2_{adj} = .42$, $F = 107.90^{**}$, $\Delta F = 11.24^{**}$.

Step 4

<u>Regressor</u>	<i>b</i>	<i>SE</i>
Constant	3.84	.03
Ecological adaptability	.39**	.08
Media Language	.15**	.04
Community engagement	.19*	.08
<u>Language Use</u>	.10*	.06

*Note: *** $p < .001$, $*p < .05$, $R^2 = .44$, $R^2_{adj} = .43$, $F = 83.31^{**}$, $\Delta F = 5.88^*$. Excluded variables: social interaction and ethnic preference.



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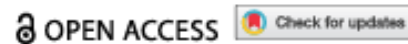


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The acculturation tendencies of Filipino migrant workers in New Zealand

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ABSTRACT

Filipino migrants are the third-largest Asian group in New Zealand. As they communicate and interact with New Zealanders, Filipinos experience affective, behavioral, and cognitive changes. Certain factors relate to their preference for acculturation and cultural maintenance. Through a survey of Filipino migrant workers in New Zealand, this study addresses the issue of how Filipinos experience cultural adaptation by investigating various factors related to the processes they undergo in acculturation and cultural maintenance. Regression analysis is used to assess the hypotheses and research question. Results reveal ecological adaptability, language use, media language, and community engagement positively relate to acculturation.

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Acculturation; cultural maintenance; migrants; Filipino; intercultural communication

Introduction

Immigration from one country to another involves inevitable change for the people who leave one's country and for those who experience newcomers. New Zealand has one of the most proactive immigration policies in the Global North (Friesen, 2017) and is tagged as a country of immigrants (Bedford, 2003). It prefers migrants who share similarities in global, consumptive culture, regardless of race (Simon-Kumar, 2015). From the mid-nineteenth century to the twenty-first century, immigration has been a major driver of population change in the country (Bedford, 2003). With the Treaty of Waitangi that enabled the immigration of settlers, the proactiveness of immigration policies in the twentieth century subsidized the cost of immigration for people from Europe (Bedford, 2003). Preferential entry rights previously given to European countries were replaced by immigration policies centered on contributing to New Zealand's human resource support, developing strong international linkages, and promoting enterprise and innovation (Ongley & Pearson, 1995).

Based on the 2023 Census, Europeans are the largest population in New Zealand with 3,383,742 individuals, followed by Māori with 887,493, and Asians with 861,576 (Statistics NZ, 2024a). Among Asian ethnic groups, the Chinese have the largest population

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with 231,837, followed by Indians with 221,916, and Filipinos with 72,612 (Asia New Zealand Foundation, 2020). More migrants are expected to arrive, as New Zealand offers a special work visa for Filipinos to recruit more nurses, farm managers, and engineering professionals (New Zealand Immigration, 2024). With Filipinos being the second fastest-growing migrant group in New Zealand (Statistics NZ, 2024b), it is crucial to know what factors play a role in their acculturation in the country.

The experiences of Filipino migrants in New Zealand suggest various factors involved in acculturation. First, they value ethnicity and language. Filipinos express a strong preference for Filipino connections as social support (Gaviola et al., 2024). They have a positive attitude toward ethnic language maintenance through speaking with other migrants using Tagalog and other mother-tongue languages when communicating with co-ethnics (Waugh, 2021). Tagalog is preferred when doing social networking with other Filipinos, but English is preferred when Filipinos engage in more formal interactions with their co-ethnics (Buckingham, 2021). Second, they appreciate social interaction and community engagement. Religious practices are in place with almost all Filipinos identifying as Christians and Roman Catholics (Waugh, 2021). Filipinos express their personal interests and community involvement through clothing, music, and dance (Waugh, 2021) and various Filipino associations involved in community, hometown, sports, and cultural activities (Walrond, 2005) in New Zealand. Third, they give importance to ecological adaptability and media use. Migrants from the Philippines consider themselves adjusted to New Zealand culture while maintaining their connection to Filipino cultural identity (Montayre et al., 2017). The first multilingual Filipino–Kiwi play was shown to promote the similarities between Māori and Filipino cultures (Longshaw-Park, 2019). The community involvement of Filipinos extended to the use of both traditional and social media through the establishment of newspapers, radio stations, websites, and social networking groups (Walrond, 2005). Several Filipino-led Facebook groups served as a channel for coordinating relief goods for Filipino victims during the 2011 Christchurch earthquake (Ikeda & Ozanne, 2016).

As these factors are evident in the experiences of Filipino migrants in New Zealand, it is important to know how they relate to the tendencies to acculturate and maintain cultural identity. They provide a representation of how this group of migrants in New Zealand remains one of the fastest-growing Asian populations in the country. Thus, it is important to investigate how ethnic preference, ecological adaptability, social interaction, language use and preference, media language use and preference, and community engagement relate to the acculturation experiences of Filipino migrants in New Zealand.

Acculturation

Acculturation is a process of cultural and psychological change brought by contact between two or more cultural groups (Berry, 2005). It is defined as “culture change that is initiated by the conjunction of two or more autonomous cultural systems” (Social Science Research Council, 1954, p. 974). The interactive nature of acculturation as a process assumes changes in newcomers and members of the new environment are considered. It involves cultural and psychological changes experienced by a person that follows the meeting between cultures (Sam & Berry, 2010). Strategies involved in acculturation are usually based on the intersection of issues on the degree to which

individuals pursue to maintain their heritage cultures across generations and the degree to which they pursue to engage others in the larger society (Berry, 1980).

Cultural maintenance

Newcomers in New Zealand may also choose to maintain their cultural identity as they acculturate in a new environment. Maintaining an original cultural identity while learning about a new culture promotes a sense of belonging and well-being (Ministry of Social Development, 2008) and serves as an important factor in sociocultural adaptation (Ward & Kennedy, 1992). For Pacific Islanders, traditional values are considered important influencers of attitudes and behavior in socializing with the community (Chong & Thomas, 1997). Filipino migrants attend celebrations of home country events to highlight the Philippine culture (Siar, 2011). South Africans both prefer maintenance and loyalty to their ethnic culture and disassociation from their South African background (Trlin, 2012). Some Assyrians alternate between cultures and keep participation in host country activities a secret from their parents and other Assyrians (Collie et al., 2010). Adolescents who identify themselves as both Māori and Pākehā,¹ and have blended systems of values, attitudes, and self-perceptions from both cultures (Ward, 2006). Goan women need to initially rebuild links with Goan culture before expanding engagement with other members of the host community (De Souza, 2007). Although cultural maintenance works to the advantage of these New Zealand migrants, a strong cultural identity among tertiary education students makes them less open to adapting to the customs and traditions of the dominant culture (Ward & Searle, 1991).

ABC perspectives of acculturation

Understanding acculturation at the individual and group level requires the investigation of the compatibility of cultural values, norms, attitudes, and personalities between different communities through affective, behavioral, and cognitive approaches (Sam & Berry, 2010). First, the affective perspective of acculturation refers to the stress and coping framework of acculturation, which involves the emotional aspects, particularly psychological well-being, and life satisfaction (Sam & Berry, 2010). When challenges are considered problematic because of one's inability to adjust by changing one's behavior, acculturative stress happens. In this stage of acculturation, individuals experience greater levels of uncontrollable conflict (Berry, 2006).

Chavez et al. (1997) described process-oriented stress and discrimination in the case of European-American and Latino children in Southern California. Process-oriented stress happens when people interact with another culture and adaptation is given importance. Discrimination starts from "being different" and applies to all individuals from minority ethnic groups. Acculturative stress can also be either general social stressors that may be common to all individuals, or unique social stressors that result from the acculturation of ethnic minorities or immigrants (Castro-Olivo & Merrell, 2012). As the family is a significant influencer in adaptation (Stuart & Ward, 2011), being away from them in the home country may cause acculturative stress (Caplan, 2007). Although members of the dominant culture served as host families for Chinese students in New Zealand, the feeling of estrangement still exists among these international students (Campbell, 2004).

Second, the behavioral perspective on acculturation focuses on cultural learning that involves understanding intercultural communication styles – verbal and non-verbal, as well as rules, conventions, and norms and their influences on intercultural effectiveness (Sam & Berry, 2010). This can be reflected in the community engagement of newcomers during acculturation. Among Asian immigrants in the U.S., Indians and Filipinos had a more positive attitude toward acculturation than Koreans (Choi & Thomas, 2009). For Asian international students in New Zealand, cultural differences, personality issues, and a lack of common interests hinder them from establishing friendships with Pākehā (Brebner, 2008).

The language use and preference of newcomers is associated with the acculturation of both sojourners and migrant workers in the host environment. Non-nativeness in using the dominant culture's language was an important source of acculturative stress (Maneze et al., 2014). Lack of intercultural communication competence was a significant barrier to the cultural adaptation of international students from East Asia (Lewthwaite, 1996). Along with language, the ecological adaptability of newcomers then also relates to one's acculturation. Students in Australia who are non-native English speakers and who have lower acculturation are found to have low academic performance (Salamonson et al., 2008). Migrant workers in Finland consider their low proficiency in Finnish as a limitation in engaging in meaningful workplace interactions (Välipakka et al., 2016). Though highly qualified and skilled, Asian migrants considered a lack of English language proficiency as a reason for difficulties in finding employment and adapting to the new environment in New Zealand (Ho et al., 2003).

The cognitive perspective refers to how individuals process information about their ingroup and outgroups, as well as how individuals categorize each other and how they identify with these categories. Social identity theory explains individuals need to belong to a group to secure a firm sense of well-being and they have the tendency to put others and themselves into categories, which helps them associate with certain groups and not others (Sam & Berry, 2010). Thus, social interaction occurs during acculturation. When Filipinos interact with members of the host environment, acculturation involves identification with the original culture and willingness to modify one's original culture (Seráfica, 2011). International nurse educators in New Zealand chose aspects of the new culture to adapt to and the extent of adapting to a certain culture (Skaria et al., 2019). The acculturation level of Filipino Americans suggests biculturalism as they give up, maintain, and adapt to both Philippine and U.S. food and dietary cultures, though they consider themselves more Filipino than American (Dela Cruz et al., 2013).

Ethnic preference plays a role in acculturation. Younger Filipinos in Australia felt discomfort with the discrepancy of "feeling" Australian, but not "looking" Australian (Hingorani et al., 2011). Research has revealed a significant negative relationship between acculturation and Filipino dietary acculturation (Vargas & Jurado, 2015). By having a level of acculturation closer to American than Filipino culture, Filipinos in the U.S. had a moderate level of job satisfaction (Ea et al., 2008). Even the media language use of migrants relates to acculturation. When host country media releases news articles written in the home country language of a migrant, there is an increased feeling of inclusion and belongingness (Darr et al., 2020). Migrants who are more engaged with their home country's media have greater tendencies to cultural maintenance (Khalimzoda & Siitonen, 2022). Consumption of host country media supports the bicultural competence of ethnic minority students (Lai, 2024).

Determinants of acculturation preference

The ABC perspectives of acculturation provide a theoretical foundation for explaining what individuals experience when moving from a familiar environment to an unfamiliar one. During social interactions, immigrants develop different social skills in the host society as a means of acculturation (Croucher & Kramer, 2016). As they are exposed to prolonged intercultural communication experiences, they develop an intercultural personhood that provides a constructive way of engaging with the globalizing world (Croucher & Kramer, 2016). This leads to an investigation of the three domains of socio-cultural adaptation – ecological adaptability, social interaction, and community engagement (Wilson et al., 2017). These items were validated among Indonesians (Hidayat et al., 2023) and Vietnamese people (Tsang & Nguyen, 2023) to establish knowledge on socio-cultural awareness and adaptation.

Studies suggest that language, media, and ethnicity are also important domains in investigating an individual's level of acculturation. Dela Cruz et al. (2000) developed a three-factor acculturation measure designed for Filipino Americans, which includes language use and preference at work, at home, and with friends, media language use and preferences, and ethnic preference of individuals in social relations. These constructs were used in the Short Acculturation Scale for Hispanics in the U.S. (Marin et al., 1987) and were validated in other acculturation studies among Filipino (Dela Cruz et al., 2018; Serafica et al., 2013), Chinese (Tang et al., 2018), and Korean (Choi & Reed, 2011) immigrants in the U.S.

Ethnic preference

Ethnic identity is a “set of ideas about one's own ethnic group membership and a sense of belonging to a particular ethnic group and knowing something about the shared experience of the group” (Martin & Nakayama, 2018, p. 189). Immigrants with strong ethnic identification exhibit higher concern for both self and others during negotiation compared to those with weak identification (Croucher & Kramer, 2016). The development of one's ethnic identity and preference occurs through communication with other group members (Abrams et al., 2002). As newcomers continuously negotiate and reconstruct their identities while interacting with members of the dominant culture, they develop preferences on the ethnicities of individuals they intend to interact with during social relations. For example, the biculturalism among second-generation Latino immigrants in the U.S. was linked to cognitive flexibility and intercultural sensitivity (Christmas & Barker, 2014). Asian women who migrated to Taiwan considered long-term association with co-ethnics as enablers of greater satisfaction and adaptation (Sandel & Liang, 2010). Although Assyrians experienced discrimination in New Zealand, they chose to remain in New Zealand rather than return to Iraq since they had adapted to the lifestyle of the dominant culture (Collie et al., 2010). Medical graduates from other countries decided to continue their practice in New Zealand after becoming comfortable working with the members of the dominant culture (Pande, 2016). Russian-speaking immigrants felt that the more they became adapted to life in New Zealand, the more integrated they were into the new environment (Maydell-Stevens et al., 2007). Thus, we propose the first hypothesis to predict the role of ethnic preference on acculturation:

H1: Ethnic preference is positively related to acculturation.

Ecological adaptability

Ecological adaptability refers to a newcomer's adaptive capacity to function in a host society. When individuals become more independent in a host society, they experience fewer sociocultural difficulties with adaptation (Yang et al., 2006). There is a need for individuals to recognize the new sociocultural system and to gain the necessary sociocultural skills to deal with it to facilitate adaptation (Anderson, 1994). Understanding the host language involves having a pragmatic knowledge of the practical use of language in everyday life in the host culture. Immigrants have several considerations when deciding to acculturate to a new environment. For elderly Chinese immigrants, their age, length of time, and the need to permanently stay in New Zealand shape their adaptability (Selvarajah, 2004). The older Finnish immigrants are, the greater they prefer integration while those who prefer assimilation decreased with age. Women were found to be more supportive of integrating with the dominant culture and prefer assimilation less compared to men (Nshom & Croucher, 2018). Thus, we propose the second hypothesis to predict the role of ecological adaptability on acculturation:

H2: Ecological adaptability is positively related to acculturation.

Social interaction

Social interaction is defined as "a situation where the behaviors of one actor are consciously reorganized by, and influence the behaviors of, another actor, and vice versa" (Turner, 1988). During social interaction, individuals build and maintain relationships, interpret and respond to others' emotions, and interact at social events (Wilson et al., 2017). Individuals entering a host society have the primary task of ensuring a supportive environment by expanding social interaction (Anderson, 1994). Through a relational process with other individuals, newcomers establish a collective interpretation of a situation and develop an agreement in doing things (Zhu, 2008). This purposeful social interaction takes place in a socially defined context and involves established rules for achieving different interdependent goals. The dispositions of immigrants are viewed as important factors during acculturation. Youth migrants in New Zealand exhibited varied acculturation profiles ranging from weak to strong ethnic and national identities, ethnic peer contacts, and English language proficiency (Ward et al., 2010). Cultural distance, expected difficulty, and depression were also found to predict sociocultural adjustment (Searle & Ward, 1990). For Malaysian sojourners in New Zealand, having cultural empathy, open-mindedness, social initiative, and emotional stability helped them acculturate to different socio-cultural habitations (Rozaimie et al., 2016). International students in New Zealand who actively participate in religious communities do not have deficits in social quality of life (Hsien-Chuan Hsu et al., 2009). Thus, we propose the third hypothesis to explore the role of social interaction on acculturation.

H3: Social interaction is positively related to acculturation.

Language use and preference

The preference for using an ethnic language or host language is related to an individual's acculturation experiences and intentions. The choice of language in interpersonal communication is determined by the opportunities to use one or another language with other

individuals and their level of acculturation (Stevens, 1992). The linguistic environment of an immigrant's childhood neighborhood positively affects immigrant adaptation (Grigoryev & Berry, 2017). Immigrants who use the host language more frequently have higher levels of acculturation (Hammer, 2017). To address intercultural communication difficulties, Chinese students in New Zealand acquired communication strategies that helped them in different learning situations (Holmes, 2005). Though Chinese immigrant families prefer maintaining their Chinese language and culture, they want their children to adopt the English language and linguistic abilities of New Zealanders (Chan, 2018). English language competency also enabled better social connections and understanding of New Zealand culture among German immigrants (Bürgelt et al., 2008). Hence, we propose the fourth hypothesis to explore the role of language use on acculturation.

H4: Language use and preference at work, at home, and with friends is positively related to acculturation.

Media language

The preferred language of media is critical to one's acculturation. Immigrants who consume more native language media undergo separation and experience reinforcement of their ethnic identification. Meanwhile, immigrants who prefer host language media experience adaptation. Consuming host language television programs helps immigrants better appreciate the values, norms, and behaviors of the dominant culture (Park, 2020). When they intend to learn the host language skills, immigrants would prefer to use the host media (Tudsri & Hebbani, 2015). Though using host media supports host language proficiency and acculturation, it is inconclusive to consider native language media as a hindrance to the acculturation process (Dalisyay, 2012). Previous studies point to the impact of language preference in using media during acculturation. Involvement in entrepreneurship, commerce, arts, and sports at the individual level and through engagement in dance groups and ethnic radio and TV programs at the community level facilitated the integration of Bulgarian immigrants with the New Zealand community (Matanova, 2021). Indian Americans who had a higher American cultural orientation were less likely to watch Indian movies (Ramasubramanian & Doshi, 2017). In the U.S., listening to English language songs helped Chinese international students improve their adaptation to U.S. culture (Jia & Koku, 2019). The use of the host internet helped the adaptation of Chinese college students in the U.S. by decreasing their intercultural communication apprehension and uncertainty (Hsu & Chen, 2021). For these reasons, the fifth hypothesis is proposed to predict the role of media language use and preference in acculturation.

H5: Media language use and preference is positively related to acculturation.

Community engagement

Engagement in the community entails active involvement in community affairs, and participation in political and school events (Tucker & Santiago, 2013). Participation in sports enhances sociocultural adaptation by supporting prospects for cross-community connections. Individuals also engage with the community by obtaining the services they need and dealing with bureaucracy (Wilson et al., 2017). This expansion of social networks

and opportunities for activity engagement may be attributed to the level of acculturation (Tang et al., 2018). If there is less organizational affiliation and social networks, newcomers experience more adaptation challenges (Briody & Chrisman, 1991). Studies have advanced the role of educational institutions in enabling the acculturation of migrants. For international Pacific Island students in New Zealand, universities promote of cultural understanding, cross-cultural awareness, and reciprocal intercultural learning by creating intercultural spaces (Vacarino et al., 2021). Providing a two-way effort for institutions to ensure that students fit into their existing cultures and that cultures are adapted as well to address the needs of the growing number of diverse students would maximize the retention and achievement of international students in New Zealand (Zepke & Leach, 2005). Thus, we further propose the sixth hypothesis to explore the role of community engagement in acculturation.

H6: Community engagement is positively related to acculturation.

As the third largest Asian population in New Zealand, Filipino migrants have been interacting with individuals at the workplace with different cultural backgrounds. How they experience acculturation may involve affective, behavioral, and cognitive aspects of social identification (Sam & Berry, 2010). Since Filipinos differ in their goals of maintaining one's culture and identity and their willingness to establish relationships with individuals in the new environment, it is interesting to investigate the relevance of the potential factors stated in the hypotheses to how Filipinos acculturate. Thus, the research question is put forth:

RQ: To what extent do Filipino migrants choose acculturation over cultural maintenance?

Method

After receiving ethical approval, a survey was distributed to the Filipino migrants in New Zealand ($n = 438$) through SurveyMonkey. Participants for this study were Filipino migrants in New Zealand, aged between 18–68 years old. Two hundred ninety-four participants were female (77%) and 144 (33%) were male. The majority were graduates of 4-year degree programs (64%), while 21% finished a Master's/PhD degree, and 15% completed high school. Their self-identified religious affiliations were Roman Catholic (70%), Christian (25%), and other (5%). The participants' nature of employment included healthcare (32%), engineering/manufacturing/construction (19%), financial/retail (12%), teacher training/education (6%), and computing/information technology (6%), and other(s) (25%). The survey link was distributed through the ethnic social networking groups of participants. No financial incentives were offered to participants who completed the survey.

Instruments

Short acculturation scale

The Short Acculturation Scale (Dela Cruz et al., 2000) is a 12-item scale measuring three dimensions: (1) language use and preference at work, at home, and with friends; (2) media language use and preference; and (3) ethnicity of individuals in

social relations. A sample question is “In general, what language (s) do you read and speak?”. The measure comprises 5-point Likert-type items with endpoints 1 *strongly disagree/ not at all competent* and 5 *strongly agree/ extremely competent*. Lower scores indicate lower levels of acculturation, while higher scores indicate higher levels of acculturation. The internal consistency of the scale has a reliability (φ) of .75 on language use and preference at work, at home, and with friends, .84 on media language use and preference, and .77 on ethnic preference.² The scale has previously been validated among Filipino migrant communities (Dela Cruz et al., 2000; Serafica et al., 2013).

Revised measure of sociocultural adaptation scale

The Revised Measure of Sociocultural Adaptation Scale (SCAS-R) (Wilson et al., 2017) is an 11-item scale that measure three factors: social interaction, community engagement, and ecological adaptation. Sample items include “interacting at social events” and “maintaining my hobbies and interests”. Items are on a 5-point Likert-type scale with endpoints 1 *strongly disagree/ not at all competent* and 5 *strongly agree/ extremely competent*. The internal consistency of the scale has reliabilities (φ) of .74 on social interaction; .75 on community engagement; and .80 on ecological adaptability.³ The scale has been validated in previous studies (Tsang & Nguyen, 2023).

Motivation to acculturate scale

The Motivation to Acculturate Scale is a 10-item questionnaire (Croucher, 2009) measuring the extent to which migrants are motivated to adapt to the dominant culture. Items range from 1 *strongly disagree* to 5 *strongly disagree*. Higher scores on this measure indicate higher motivation to adapt/acculturate, while lower scores indicate a preference for cultural maintenance. Sample items include, “I think it’s important to fit in,” “I try to act like a New Zealander in public,” and “I want to become a New Zealander.” The internal consistency of the scale has a reliability (φ) of .90.⁴ The measure has been validated in subsequent research (Croucher & Rahmani, 2015). Table 1 presents the means, standard deviations, and correlations.

The language used in the study is English. A Filipino (Tagalog) translation was not necessary for the study, since English is an official language in the Philippines and the mode of instruction in schools.

Table 1. Mean, Standard Deviation, and Correlations of Study Variables

Variables	<i>M</i>	<i>SD</i>	(1)	(2)	(3)	(4)	(5)	(6)	(7)
(1) Language Use	2.60	.64	-	.47**	.54**	.28**	.33**	.36**	.37**
(2) Media Language	3.75	.84	.47**	-	.29**	.19**	.24**	.29**	.27**
(3) Ethnic Preference	2.40	.59	.54**	.29**	-	.21**	.27**	.29**	.32**
(4) Social Interaction	3.47	.69	.28**	.19**	.21**	-	.76**	.68**	.80**
(5) Community Engagement	3.72	.68	.33**	.24**	.27**	.76**	-	.78**	.89**
(6) Ecological Adaptation	3.73	.68	.36**	.29**	.29**	.68**	.78**	-	.89**
(7) Acculturation	3.64	.63	.37**	.27**	.32**	.80**	.89**	.89**	-

Note: ** $p < .001$.

Results

To test the hypotheses, and answer the research question, a stepwise regression model using mean-centered predictor variables (language use, media language, ethnic preference, social interaction, community engagement, and ecological adaptability) and the criterion variable acculturation was constructed. Regression results are presented in Table 2. As shown in step 4, the combination of ecological adaptation, media language, community engagement, and language use predicted acculturation: $F = 83.31(436)$; $R^2 = .44$, $p < .01$. H1, which proposed ethnic preference is positively related to acculturation, was not supported ($b = .03$). H2, which proposed ecological adaptability is positively related to acculturation was supported ($b = .39$). H3 was not supported, which proposed social interaction is positively related to acculturation ($b = .04$). H4 was supported, which proposed language use and preference at work, at home, and with friends are positively related to acculturation. ($b = .10$). H5 was supported, which proposed media language use and preference are positively related to acculturation ($b = .15$). H6 proposed community engagement is positively related to acculturation; this was supported ($b = .19$). The RQ asked the extent to which Filipino migrants choose acculturation over cultural maintenance. Participants scored an average of 3.64 on the Motivation to Acculturate Scale ($SD = .63$). With lower scores indicating a higher preference for cultural maintenance and higher scores indicating a preference to acculturate, these results show participants were above average on their preference toward acculturation.

Discussion

This study explored the extent to which ethnic preference, ecological adaptability, social interaction, language use, media language, and community engagement predicted the acculturation of Filipino migrants in New Zealand. Results revealed ecological adaptability, language use, media language, and community engagement are positively related to acculturation. Previous studies that established a positive relationship between social interaction and acculturation (Rozaimie et al., 2016) were not supported

Table 2. Regression Model Predicting Acculturation.

Step 1		
Regressor	<i>b</i>	SE
Constant	3.84	.05
Ecological adaptability	.61**	.05
Note: ** $p < .001$, $R^2 = .38$, $R_{adj}^2 = .38$, $F = 264.25^{**}$.		
Step 2		
Regressor	<i>b</i>	SE
Constant	3.84	.03
Ecological adaptability	.56**	.05
Media Language	.20**	.04
Note: ** $p < .001$, $R^2 = .41$, $R_{adj}^2 = .41$, $F = 152.64^{**}$, $\Delta F = 25.92^{**}$.		
Step 3		
Regressor	<i>b</i>	SE
Constant	3.84	.03
Ecological adaptability	.41**	.08
Media Language	.19**	.04
Community engagement	.20**	.04
Note: ** $p < .001$, $R^2 = .43$, $R_{adj}^2 = .42$, $F = 107.90^{**}$, $\Delta F = 11.24^{**}$.		

<i>Step 4</i>		
Regressor	<i>b</i>	SE
Constant	3.84	.03
Ecological adaptability	.39**	.08
Media Language	.15**	.04
Community engagement	.19*	.08
Language Use	.10*	.06

Note: ** $p < .001$, * $p < .05$, $R^2 = .44$, $R_{adj}^2 = .43$, $F = 83.31^{**}$, $\Delta F = 5.88^*$. Excluded Variables: Social Interaction and Ethnic Preference.

in this research. Similarly, previous studies showing a positive relationship between ethnic preference and acculturation (Sandel & Liang, 2010) did not coincide with the results of this research.

The results support previous studies that show a positive relationship between ecological adaptability and acculturation (Pande, 2016). As the ability of Filipino migrants to adapt to changes in their environment, so too does their preference for acculturation. These findings give credit to the importance of knowing people, work, and the general environment in New Zealand before migration. As they engage in communication and interaction with the dominant culture, Filipinos can identify themselves with their ethnic original culture and can be willing to change their ethnic culture (Seráfica, 2011). The way Filipino migrants become ecologically adaptable can also be linked to the cognitive perspective of acculturation as they develop a strong sense of well-being and identify themselves with different groups (Sam & Berry, 2010).

Previous studies showing a positive link between language use and acculturation are also supported by this research (Bürgelt et al., 2008; Holmes, 2005). The more Filipino migrants in New Zealand use ethnic language at work, at home, and with friends, their preference for cultural maintenance over acculturation increases. Those who lack host language proficiency and use ethnic language in communication and interaction may experience acculturative stress (Maneze et al., 2014), thus preferring cultural maintenance. In cases when they feel pressure from the dominant culture to use the host language in communication and interaction, migrants tend to become less motivated to acculturate (Croucher, 2009). One common finding is that a lack of language proficiency in the host language leads to difficulty in acculturation (Välipakka et al., 2016). To gain better learning opportunities, social connections, and cultural understanding in New Zealand, migrants proactively developed their English language skills and communication strategies (Chan, 2018; Holmes, 2005).

Previous research showing a positive link between media, language, and acculturation is also supported in this study (Ramasubramanian & Doshi, 2017). As Filipino migrants engage more with different media using the host language, the more they prefer acculturation over cultural maintenance. The tendency to watch movies in an ethnic language decreased for immigrants who have a higher cultural orientation than the members of the host country (Ramasubramanian & Doshi, 2017). The usage of the internet and appreciation of songs in the host language facilitates acculturation for it decreases individuals' intercultural communication apprehension and uncertainty levels (Jia & Koku, 2019). In addition, previous work on the use of ethnic radio and TV programs also supports the integration of immigrant groups in New Zealand (Matanova, 2021). This scenario

may be relevant to Filipino migrants as they engage with various forms of ethnic traditional and non-traditional media in communicating and interacting with their co-ethnics and the members of the dominant culture in New Zealand.

Lastly, previous studies on the positive relationship between community engagement and acculturation are supported in this research (Vaccarino et al., 2021; Zepke & Leach, 2005). The more Filipinos engage with communities in New Zealand, the more acculturation occurs. Educational institutions were highly regarded as an essential unit of the New Zealand community that can support the cultural adaptation and acculturation of immigrants. The success of educational institutions in facilitating acculturation is associated with the promotion of cross-cultural awareness and understanding, development of students' English communication skills, retention of enrollees, and improvement of students' learning achievements. With the growing number of Filipinos who study and work in New Zealand, more organizations in both the public and private sectors may have the opportunity to be instrumental in the acculturation process of immigrants.

By exploring how Filipino migrant workers experience acculturation in New Zealand, we increase our understanding of how these factors are linked to acculturation and cultural maintenance. Overall, the results suggest a specific group of individuals' choices and preferences are significant in predicting their acculturation. The processes and states immigrants undergo when preferring acculturation or cultural maintenance are complex situations that involve several factors. Although these results did not coincide with the identified importance of social interaction and ethnic preference in social relations in previous studies, the presence of other factors associated with acculturation should be acknowledged.

The exclusion of social interaction and ethnic preference in social relations as significant indicators of acculturation opens up to an interesting discussion of adaptation. The results of this study provide a clearly distinguish between language and social interaction since both language use and preference at work, at home, and with friends and media language use and preference are considered significant. Thus, it is interesting to note the categorization of communication competence and social competence together as one facet in cultural adaptation when enculturating (Kim, 2002), together with functional fitness or psychological health and cultural identity may be revisited. The significance of language use and preference creates a new dimension distinct from social competence.

Further, the elimination of ethnic preference in social relations in acculturation also sheds some light on the role of ethnic proximity as one of the internal predispositions that affect the process of adaptation (Kim, 2017). Findings suggest the preference of immigrants for the ethnicity of their friends and acquaintances does not determine their success and failure in adapting to the dominant culture. Although the preference of immigrants for co-ethnics in communication and interaction is related to one of the environmental factors of cultural adaptation – ethnic group strength (Croucher & Kramer, 2016; Kim, 2017), this result suggests this aspect may not be significant in some contexts of cultural adaptation.

Implications

The findings of this study provide deeper understanding of factors related to a newcomer's acculturation and cultural maintenance in a host culture. The discussion of the

links between current and previous studies points to theoretical and methodological implications. From a theoretical perspective, scholars interested in acculturation studies may investigate the changing affective, behavioral, and cognitive perspectives of immigrants' acculturation (Sam & Berry, 2010) by exploring their links to the demographics and dispositions of individuals. Understanding the characteristics of newcomers is essential to have a more focused lens in looking through how differences in these aspects affect an immigrant group's acculturation experiences. Another theoretical implication this study can provide is the importance of language use and preference in both interpersonal and mass communication in the acculturation of newcomers. Several previous studies have established the link between competency in the host language and acculturation (e.g., Chan, 2018; Välipakka et al., 2016), but these studies only focused on how low language proficiency and competency contribute to individuals' unsuccessful adaptation experiences. Scholars may explore investigating how media can help immigrant groups communicate and interact effectively with the dominant culture (Croucher, 2011; Ye, 2006). Such direction provides more insights into how language and media can function as enablers of acculturation and cultural maintenance.

From a methodological perspective, future research on host receptivity and host conformity pressure (Kim, 2017) is recommended. As the ecological adaptability of newcomers emerged as the most important indicator of acculturation in this study, only the perspective of the newcomer on the host culture is accounted for. Such focus on immigrants' perspectives on what they do in acculturation ignores the effect of how they perceive the receptivity and conformity pressure they experience with the members of the dominant culture. Hence, future studies should also explore perspectives on the host culture to better understand the how acculturation of immigrants occurs in different contexts.

Lastly, the practical implications point to the relevance of this study in understanding the Philippines diaspora in New Zealand. Relevant government agencies in the Philippines and New Zealand can develop research-based policies and guidelines for Filipinos. By understanding and appreciating the factors that contribute to the acculturation and cultural maintenance of the Filipinos in New Zealand, less challenging cultural adaptation processes can be experienced by both the Filipino communities and members of the dominant culture in the country. Achieving a deeper understanding of the changing people in New Zealand creates a more welcoming and vibrant country to live in.

Limitations and future research

The limitations of this study include issues with the data collection and the language of the instrument. First, the data for this study was collected via a convenience sample/snowball sample. While participants completed the survey using SurveyMonkey, participants were located via social networks and contacts within the Filipino community. Second, data was collected online. Only Filipinos who have access to technology could participate. Thus, the sample may not be fully representative of the Filipino migrant community in New Zealand. Lastly, the language used in the questionnaire is English and no Filipino translation was included. Although English is an official language in the Philippines and the mode of instruction in schools, there is a possibility of different interpretations of any of the items in the survey.

This study is the first quantitative research exploring the acculturation and cultural maintenance of Filipino migrants in New Zealand. Results reveal acculturation can be predicted by the combined ecological adaptability, language use, media language, and community engagement of individuals. Language use and preference in interpersonal communication and mass communication both enable immigrants' acculturation in a host environment. The more they engage with the community members and the more they are prepared to adapt to the changes of circumstances, the better acculturation experiences immigrants have in communicating and interacting with the members of the host country. As immigration of people across the globe continues for varied reasons, a better understanding of intercultural communication between and among newcomers and members of the dominant culture contributes more perspectives on how acculturation occurs and how different groups can cope with the changing landscape of cultural adaptation.

Notes

1. Pākehā is a Māori-language term for New Zealanders of European descent.
2. CFA results for the Short Acculturation Scale for Filipino Americans - $\chi^2(51) = 135.49$, $p < .0001$, CFI = .95, GFI = .95, SRMR = .06, RMSEA = .04, and RMSEA = .06.
3. CFA results for the Revised Sociocultural Adaptation Scale - $\chi^2(24) = 88.99$, $p < .0001$, CFI = .97, GFI = .96, SRMR = .02, and RMSEA = .08. Deleted items: 3 and 11.
4. CFA results for Acculturation Scale - $\chi^2(27) = 96.81$, $p < .0001$, CFI = .96, GFI = .95, SRMR = .03, and RMSEA = .08. Deleted item: 5.

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Data availability statement

Data available upon reasonable request to the primary author

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CHAPTER 6

Article 3

Separa, L. A. C., Croucher, S. M., Hodis, G. M. & Feekery, A. J. (2025). The influence of host receptivity and conformity pressure on the intercultural transformation of Filipino migrants in New Zealand. *International Journal of Intercultural Relations*, 105. <https://doi.org/10.1016/j.ijintrel.2024.102128>

The third article centered on the roles of host receptivity and host conformity pressure on the intercultural transformation of Filipino migrants in New Zealand. Being the second fastest-growing Asian population working in healthcare, dairy, agriculture, and other industries in New Zealand, Filipinos experience basic and advanced intercultural transformation as they communicate and interact with people in the country. Croucher and Kramer's cultural fusion theory proposes a positive relationship between host receptivity and intercultural transformation and a negative relationship between host conformity pressure and intercultural transformation. The positive effect of host receptivity on intercultural transformation validates previous studies that discussed the importance of a welcoming environment to a newcomer's cultural adaptation (Al-Haddad & Lu, 2024; Colic-Peisker & Walker, 2003; Hendrickson, 2018). Several studies also support the negative effect of host conformity pressure on intercultural transformation (Benchebkroun & Humphris, 2024; Kristjánsdóttir & DeTurk, 2013; Xie & Peltokorpi, 2024).

Thus, a research question was proposed as below:

RQ: To what extent does receptivity and conformity pressure from the dominant culture in New Zealand affect intercultural transformation among Filipino migrants?

Data was collected among 315 Filipino migrants in New Zealand through a survey using the Survey Monkey platform. Confirmatory factor analysis (CFA) was performed to ensure the validity and reliability of the study constructs. Fit indices for host receptivity

indicated acceptable fit: $\chi^2(9) = 29.24$, $p < 0.001$, CFI = 0.87, SRMR = 0.06, RMSEA = .15, with deleted item 7. Fit indices for host conformity pressure indicated excellent fit: $\chi^2(5) = 18.79$, $p < 0.001$, CFI = 0.97, SRMR = 0.05, RMSEA = 0.15, with deleted items 1, 3, 8. Fit indices for intercultural transformation presented excellent fit: $\chi^2(19) = 60.50$, $p < 0.001$, CFI = 0.95, SRMR = 0.03, RMSEA = 0.8.

Two multiple regression models were created to assess the hypotheses and research question. The first regression model for intercultural transformation includes sex, age, and education. In the second regression model, host receptivity and host conformity pressure were added. The second model, which has a significant improvement over the first model, showed demographics were not significant predictors. There were three key conclusions derived from this study. First, demographic characteristics were not related to predicting intercultural transformation. Second, host receptivity plays a significant role in basic and advanced intercultural transformation. Third, host conformity pressure enables intercultural transformation. The conclusions of this study suggest the potential role media and Filipino values play in the cultural adaptation experiences of Filipinos. Table 5 presents the regression model for intercultural transformation.

Table 6 *Regression model for intercultural transformation*

<u>Regressor</u>	<u>Model 1</u>	<u>Model 2</u>
Intercept	4.20	2.06
Sex	- 0.90	- 0.90
Age	0.01	.01
Education	0.02	.05
Host receptivity		.37**
Host conformity pressure		.26**

F	.79	24.01**
ΔF		58.39**
R^2	.01	.28
R^2_{adj}	.01	.27

** $p < 0.01$.



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The influence of host receptivity and conformity pressure on the intercultural transformation of Filipino migrants in New Zealand

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ABSTRACT

Filipinos are the second fastest-growing Asian population working in dairy farming, healthcare, construction, and other industries in New Zealand. Like other immigrants, Filipinos experience basic and advanced intercultural transformation as they communicate and interact with people in the country. Croucher and Kramer's cultural fusion theory proposes a positive relationship between host receptivity and intercultural transformation and a negative relationship between host conformity pressure and intercultural transformation. Employing a survey of 315 Filipino migrants in New Zealand, this study addresses the extent to which host receptivity and host conformity pressure affect intercultural transformation. Regression analysis is used to assess the hypotheses and research question. Results reveal both host receptivity and host conformity pressure have positive relationships with intercultural transformation. The potential role of media and Filipino values in this study are also discussed.

From the mid-19th century until the early 21st century, immigration has been identified as the primary driver of population change in New Zealand (Bedford, 2003). In the Global North, New Zealand is seen as a country of immigrants because of its favorable immigration policies (Bedford, 2003; Friesen, 2017). Immigrants from the United Kingdom and the Netherlands arrived from 1947 to 1970, while those from Australia, European countries, and the Pacific Islands settled in New Zealand between 1971 and 1974 (Bedford, 2003). Between 1991–2000, New Zealand welcomed an average of 62,335 immigrants a year, which doubled to 119,990 from 2001 to 2023 (Statistics NZ, 2023). The 2023 New Zealand Census indicates Europeans remain the largest population in New Zealand with 3,383,742, followed by Māori (887,493), and Asians (861,576) (Statistics NZ, 2024b). Chinese comprise the largest Asian ethnic group (231,837), followed by Indians (221,916) and Filipinos (72,612) (Asia New Zealand Foundation & Brunton, 2020). The 2023 New Zealand international migration records show India as the top source of immigrants (50,800 arrivals), followed by the Philippines (36,200 arrivals) (Statistics NZ, 2024a).

As the number of Filipino migrants grows, they become part of different New Zealand communities and gain various experiences in dealing with the country's multicultural environment. For any newcomer, the perception of how the host country accepts or rejects their values, beliefs, attitudes, and behaviors is an important acculturation aspect. Immigrants entering areas dominated by a larger ethnic group may encounter assimilation and adjustment problems (Roseman, 1971). Cultural assimilation occurs when one group freely accepts or is forced to accept and learn the cultural patterns of another group (Schwartz, 1971). The 'pressure cooker' concept represents the phenomenon wherein a dominant culture of the larger group seeks the assimilation of the non-dominant acculturating

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group (Berry, 2006). Later, Kim (2017) coined the term 'host conformity pressure' to describe the extent of a society's expectations for a newcomer to adopt its norms and behavior. Host conformity pressure may occur in the forms of non-recognition of overseas professional education, prescribed local competency programs, changing job responsibilities, and disparity in English language accent (Collins, 2021; Lee et al., 2021).

In the absence of host conformity pressure, immigrants may feel a more supportive environment among dominant culture members through civil society, employers, and other intermediary actors (Kelly et al., 2023). Kim (2017) introduced 'host receptivity' as the willingness of the environment to accept and support newcomers based on racial and ethnic prejudices. Host country members with higher levels of education show a higher level of receptivity or acceptance of foreign professionals (Chang, 2023). Dominant culture members may express their receptivity to immigrants by providing counseling and financial advice, English language training, translation of media materials, and preference for employment (Collins, 2020; Alam & Nel, 2022). Newcomers may also experience host receptivity when they feel secure disclosing their gender identities and feel trusted in long-term relationships with employers (Alam & Nel, 2022; Alam et al., 2023).

The perception of how the larger society reacts to their existence in the host country can be traced from how beliefs, attitudes and behaviors of newcomers change over time. Host receptivity and host conformity pressure bring different migration experiences to newcomers since both environmental factors affect one's cultural adaptation (Kim, 2017). The intercultural changes an individual experiences may be based on the society's broader attitude towards them through situations of melting pot, segregation, exclusion, and multiculturalism (Berry, 2006). To understand the outcomes of the intercultural changes among immigrants, this study investigates the role of host conformity pressure and host receptivity on the intercultural transformation of Filipino migrants in New Zealand.

Cross-cultural adaptation

Cross-cultural adaptation is "an active process of establishing and maintaining stable, reciprocal, and functional relationships with a new and unfamiliar environment" (Kim, 2001, p. 31). In Kim's (2001) integrative communication theory of cross-cultural adaptation, host receptivity, host conformity pressure, and ethnic group strength are identified as key environmental factors that affect a newcomer's process of adaptation. Host receptivity refers the degree to which the host culture welcomes newcomers into its social networks and provide different forms of support for them. Host conformity pressure is the extent of society's expectations for the newcomer to adopt its norms and behaviors. Lastly, ethnic group strength refers to the collective status and power of the ethnic group to which the newcomer belongs (Kim, 2017).

Intercultural transformation

Intercultural transformation (IT) is a product of intercultural learning that brings self-knowledge, awareness of other individuals, values, and worldviews to an individual (Gill, 2007). It involves a process of perspective transformation or a structural change in the way individuals see themselves and their relationships that are more inclusive, discriminating, and integrative of experience (Mezirow, 1978). This happens through communication, interaction, and coping with other cultures (Liu & Morris, 2014). Peng and Wu (2019) categorized this into: (1) Intercultural Transformation Basic (ITB), which includes abilities to find directions, deal with climate, and deal with people's staring; and (2) Intercultural Transformation Advanced (ITA), which includes understanding and respecting cultural differences, comfort in interacting with the host environment, satisfaction with the relationship and intercultural experiences with the host environment, and satisfaction with the attitudes of the host environment members toward newcomers.

A newcomer's ITA involves three facets: an increased functional fitness in working with daily transactions, improved psychological health in interacting with the host environment, and a shift to a broader "intercultural" identity (Kim, 2001, 2017). First, functional fitness is the ability to communicate effectively following the cultural norms of the new environment, despite feeling lost or confused. In second language learning, students naturally experience intercultural transitional competence that involves multiplistic sensitivity, intrinsic proactivity, strategic flexibility, dialectic reflexivity, and relativistic inclusivity (Hang & Zhang, 2023; Shi, 2007). Second, psychological health is achieved when defense reactions are reduced and internal integration increased. Improved psychological health can be observed when, after psychological adaptation, newcomers feel less marginalized, less anxious, and have better relationships with the people in the new environment. Last, intercultural identity is the self-consciousness that situates oneself as neither totally a part of, nor apart from, a given culture (Kim, 2001, 2017). It is an extension of cultural identity that emphasizes the phenomenon of identity transformation outside the borders of an individual's cultural identity (Kim, 2018). An individual goes beyond one's group membership and feels they are part of a bigger group composed of multiple groups through prolonged experiences of acculturation, deculturation, and stress-adaptation-growth dynamic (Kim, 2015).

Cultural fusion

Newcomers' interaction with the new environment entails both communication with the dominant culture and the ethnic minority community. Thus, newcomers tend to adopt traits and behaviors of the dominant culture and retain elements of minority ethnic identity as they function in the dominant culture (Croucher, 2011; Croucher & Kramer, 2016). Aside from the likelihood of constructing new cultural identities, immigrants tend to self-affirm their identities, express strong affiliation to their home country, and aim to change the cultural values and beliefs of the host environment (De La Garza & Ono, 2015). Intercultural changes individuals experience result from their behavioral learning strategies, reflective and non-reflective orientation, cultural disequilibrium, and experiences they bring to the host culture (Taylor, 1994). Cultural fusion theory reinforces that ITA is manifested in increased

functional fitness, psychological health, and intercultural identity and supports that pressures placed on newcomers by the dominant culture influence and are influenced by the newcomers' levels of intercultural change (Croucher & Kramer, 2016). Thus, as this process commences, the dominant culture also changes because of the newcomers' cultural influence.

Host receptivity and intercultural transformation

One of the theorems in Croucher and Kramer's (2016) Cultural Fusion Theory proposes that when there is higher IT of the newcomer and dominant culture members, there are also higher levels of host receptivity. This relationship between host receptivity and IT was suggested in several immigration studies, and the perceived receptivity of the members of the host environment had a positive relationship with the psychological health of immigrants (Cheah et al., 2013; Kim & Kim, 2022). El Boubebkri and Saidi (2022) found Sub-Saharan students in Moroccan society perceived host receptivity as a key factor in their cross-cultural adaptation. Studies after the 2011 Christchurch earthquake revealed local authorities recognized the increased number of migrants as an opportunity for the city to rebuild itself (Collins & Friesen, 2022). This inclusive environment Filipino migrant workers felt through business and community groups facilitated their favorable settlement in New Zealand (Garces-Ozanne et al., 2022; Gaviola, 2020).

How newcomers effectively establish connections in the host country depends on host receptivity (Al-Haddad & Lu, 2024), which facilitates ease in establishing networks and gaining employment. The ability of Global South international students and Global North domestic students to forge cross-cultural friendships relied on the receptivity of the host country's culture (Abdulai et al., 2021). Hendrickson's (2018) study found international students in Argentina gained more host national friends by freely participating in extra-curricular activities and tutorial programs. In the U.S., a more supportive attitude toward immigrants helps increase their employment opportunities (De Jong & Steinmetz, 2004). As host receptivity is essential to migrants, increasing the host community's acceptance of migrants through resolving local issues related to crime and safety, property value, hygiene, and housing is necessary (Weng-Wai et al., 2023).

Host receptivity relates to the intercultural identity of immigrants (Cheah et al., 2013). In China, migrant workers from rural areas felt lower levels of host receptivity in wealthier southeastern coastal cities (Gu et al., 2022). The host environment's receptivity significantly impacted identity and acculturation development of Bosnian refugees in Australia (Colic-Peisker & Walker, 2003). Positive news frames in U.S. news media on immigrants facilitated the local's host receptivity (McKay-Semmler et al., 2014). Privately sponsored refugees had greater economic integration through higher employment rates than government-assisted refugees (Kaida et al., 2020). When there is no conformity pressure, immigrants are encouraged to acculturate and can determine how much they acculturate with the host environment (Sommer, 2012).

In this study, the following hypotheses are proposed to predict the influence of host receptivity on ITB and ITA:

- H1. : There is a positive relationship between host receptivity and basic intercultural transformation.
 H2. : There is a positive relationship between host receptivity and advanced intercultural transformation.

Host conformity pressure and intercultural transformation

Croucher and Kramer's (2016) Cultural Fusion Theory posits that when there is higher IT of the newcomer and dominant culture members, there are lower levels of host conformity pressure. Dominant culture members feel less threatened when they perceive migrants as willing to acculturate (Croucher, 2013). Immigrants perceived host conformity pressures through the enforcement of uniformity and maintenance of difference (Sommer, 2012). For immigrants who value conformity, the perceived host conformity pressure is negatively correlated with their life satisfaction (Roccas et al., 2000).

Several studies on language issues relate to host conformity pressure. In Thailand, the higher a newcomer moves upward the Thai social ladder, the more they become prohibited from communicating using the Thai language (Dongphummes & Zarchi, 2022). Host nurses in New Zealand felt that migrant nurses' native language usage in front of patients and colleagues was inappropriate and disrespectful (Brunton et al., 2020). Though migrant workers in New Zealand speak English, the language barrier still exists in understanding healthcare-related information disseminated in English language only (Lee et al., 2021). New Asian migrants' children experienced challenges in sports participation due to no translation of the game rules (Liu & Liu, 2022).

The prejudice and discrimination host culture members have shown to newcomers can negatively affect the latter's adaptation outcomes (Cheah et al., 2013). Lack of receptivity to refugees results when host country members view them as competitors for low-wage jobs and the cause of unemployment (Castle-Miller, 2016). Hurricane refugees in the US felt less receptivity among the host country locals when they experienced resource depletion and less well-being support (Kristjansdottir & DeTurk, 2013). Benckroun et al. (2024) explained how immigrant mothers with insecure immigration status experienced difficulties in seeking support from social workers, availing social housing, and qualifying for social protection. Skilled migrants in Japan felt identity threats because of the need to conform to the host country's workplace values (Xie & Peltokorpi, 2024). While the identity of Japanese-Brazilian immigrants was initially considered dominantly Japanese, they experienced political restrictions and negative perceptions in the host country (Phillips, 2007).

The following hypotheses are proposed to predict the influence of host conformity pressure on ITB and ITA:

- H3. : There is a negative relationship between host conformity pressure and basic intercultural transformation.
 H4. : There is a negative relationship between host conformity pressure and advanced intercultural transformation.

Intercultural transformation in an individual can be experienced based on the receptivity and conformity pressures of the members of the dominant culture (Croucher & Kramer, 2016; Kim, 2001; Kim, 2017). The perception of how the larger society acts and reacts to the existence of newcomers can be traced from how newcomers' beliefs, attitudes, and behaviors have changed over time. Filipinos in New Zealand experience host receptivity through ease in disclosing gender identity (Adams et al., 2022), opportunities for gaining permanent residency and citizenship with family (Alam et al., 2023), and liberty to use the Filipino languages (De Bres, 2017). However, the temporary work visa issued to Filipino migrant workers makes them vulnerable to risk (Gaviola et al., 2024). They are also paid less than other workers and need to spend a huge amount of money on immigration (MacLennan, 2018). Despite the fast-growing number of Filipinos in the country, New Zealand does not have an official language strategy for the maintenance or support of migrant languages (Buckingham, 2021) and expects the use of the English language in the workplace (Brunton et al., 2020).

These point to the significance of the perceived dominant culture receptivity and the pressure placed on newcomers to conform to the new environment's culture and its impact on the changes experienced by newcomers. Previous studies on cultural adaptation provide more research opportunities for exploring a communication-centered approach in looking at migrants' experiences in New Zealand (Separa, 2024). Thus, the research question proposed is:

RQ: To what extent does receptivity and conformity pressure from the dominant culture in New Zealand affect intercultural transformation among Filipino migrants?

Method

Participants

Study participants were 315 Filipino migrants in New Zealand, aged 18 – 68 years old. 212 (67 %) are graduates of a 4-year degree, 52 (16 %) finished a Master's/PhD degree, and 29 (9 %) completed high school. In terms of religion, 224 (71 %) are Roman Catholic, 77 (24 %) Christian, and 14 (4 %) others. 215 participants (68 %) had white-collar jobs and 100 (32 %) had blue-collar jobs. Table 1 presents demographic information.

Procedure

After submitting a low-risk notification on ethics, the online questionnaire was distributed to the participants through the Survey Monkey platform. To maximize the reach of the questionnaire to qualified participants, the link was distributed through ethnic social networking groups using snowball sampling. The online questionnaire enabled a faster and more convenient way to reach potential participants. No incentive was given to participants who completed the survey.

An information sheet containing the consent form, study purpose, and participant rights begins the survey. The questionnaire comprises four sections: demographic profile, host receptivity scale, host conformity pressure scale, and intercultural transformation scale. The estimated time to complete the online survey is 10 minutes.

Table 1
Participants' demographics.

Variable	<i>n</i>
Age	
18 – 19 years old	1
20 – 29 years old	40
30 – 39 years old	127
40 – 49 years old	98
50 – 59 years old	37
60 and above	12
Sex	
Male	83
Female	231
Highest Educational Level	
High School	16
2-year degree	29
4-year degree	212
Master's	52
Doctorate	6
Religion	
Roman Catholic	224
Christian	77
Muslim	3
None	11
Employment	
Blue collar job	100
White collar job	215

Variables measured

This study measured three variables: host receptivity, host conformity pressure, and intercultural transformation.

Host receptivity. To measure the host receptivity of the dominant culture, the 7-item Host Receptivity Scale (Kim & Kim, 2022) was used. Four items are positively stated while three items are negatively stated. Reverse response coding was used for negatively phrased items. Lower scores indicate lower levels of host receptivity, while higher scores indicate higher levels. Sample items include "New Zealand people accept me into their society" and "New Zealand people have a positive attitude toward me." Items use a 5-point Likert scale with endpoints 1 = *strongly disagree* and 5 = *strongly agree*. CFA using host receptivity showed acceptable fit: $\chi^2(9) = 29.24$, $p < 0.001$, CFI = 0.87, SRMR = 0.06, RMSEA = .15, with deleted item 7. Using 6 items on the scale, the internal consistency of the scale has a (α) value of .74.

Host conformity pressure. To measure host conformity pressure, the 8-item Pressure Scale (Croucher, 2013) was used. Lower scores indicate lower levels of host conformity pressure, while higher scores indicate higher levels. Sample items include "I am interested in becoming more New Zealander" and "I am motivated to be a New Zealander." Items use a 5-point Likert scale with endpoints 1 = *strongly disagree* and 5 = *strongly agree*. CFA using host conformity pressure also showed excellent fit: $\chi^2(5) = 18.79$, $p < 0.001$, CFI = 0.97, SRMR = 0.05, RMSEA = 0.15, with deleted items 1, 3, 8. Using 5 items on the scale, the internal consistency of the scale has a (α) value of .83.

Basic and advanced intercultural transformation. To measure intercultural transformation, the 8-item Intercultural Transformation Basic and Advanced Scale (Peng & Wu, 2019) was used. Three (3) items measure basic intercultural transformation (ITB) while five (5) items measure advanced intercultural transformation (ITA). Sample items include "I am able to find my way around" and "I can understand and respect cultural differences" for ITB and ITA, respectively. It uses a 5-point Likert scale with endpoints 1 = *strongly disagree* and 5 = *strongly agree*. The internal consistency of the scale has reliabilities (α) of .68 on ITB and .91 on ITA. CFA using IT presented excellent fit: $\chi^2(19) = 60.50$, $p < 0.001$, CFI = 0.95, SRMR = 0.03, RMSEA = 0.8.

Data analyses

The mean, standard deviation, and correlation coefficient of variables are derived to summarize and prepare data for statistical analyses. The mean and standard deviation determine the normal distribution of data (Field, 2009). The correlation coefficient measures and quantifies the strength of the linear association between two variables (Field, 2009; Hayes, 2018). Before running statistical analyses, a confirmation factor analysis was performed using AMOS statistical software to ensure the validity and reliability of all measures used (Field, 2009). CFA also helps evaluate which model fits the data and which is the most plausible given the data (Goretzko et al., 2024). Multiple regression modeling was then performed using ITB and ITA as criterion. The predictors consisted of age, sex, education, host receptivity, and host conformity pressure. Age, sex, and education were entered as the first block of predictors, followed by host receptivity and conformity pressure. This analysis allows the simultaneous investigation of the role of multiple influences on a criterion (Hayes, 2018).

Analysis and results

To answer the research question and hypotheses, two multiple regressions were created using ITB and ITA as criterion. Research has shown sex, age, and education differ in IT. For instance, previous studies found females acculturate more than men (Engberg & Fox, 2011). Schwarzenthal et al. (2017) pointed out older individuals have higher levels of adaptation. Higher levels of education are positively related to successful acculturation (Choi et al., 2020). In the initial analysis, massive positive skewness was present at -0.82 in host conformity pressure ($M = 5.79$, $SD = 1.16$). To minimize skewness, five items with extreme values were deleted from the sample. Succeeding analysis was then made to the remaining sample ($n = 310$).

Hypotheses Testing

The four hypotheses on the relationship of host receptivity and host conformity pressure on ITB and ITA were tested among the remaining sample.

Hypothesis 1

The first hypothesis posits that there is a positive relationship between host receptivity and ITB. Consistent with this theoretical prediction, the result shows a positive correlation between host receptivity and ITB ($r = .33$, $p < 0.01$). Thus, H1 is supported. This finding suggests that the higher level of host receptivity of the dominant culture, the more likely newcomers have greater level of ITB.

Hypothesis 2

The second hypothesis states that there is a positive relationship between host receptivity and ITA. The result of the correlational analysis clearly supports H2 ($r = .47$, $p < 0.01$). This finding proposes that the higher level of host receptivity of the dominant culture, the more likely newcomers have greater level of ITA.

Hypothesis 3

The third hypothesis states that there is a negative relationship between host conformity pressure and ITB. Contrary to the hypothesis, the results show a positive correlation between host conformity pressure and ITB ($r = .33$, $p < 0.01$). Thus, H3 is not supported. This finding proposes that the higher level of host conformity pressure from the dominant culture, the more likely newcomers have greater level of ITB.

Hypothesis 4

The fourth hypothesis posits that host conformity pressure has a negative association with ITA. In contrast to this hypothesis, results

show that there is also a positive relationship between host conformity pressure and ITA ($r = .36, p < 0.01$). Thus, H4, is also not supported. This finding reveals that the higher level of host conformity pressure from the dominant culture, the more likely newcomers have greater level of ITA. Table 2 presents the correlation analyses of variables.

Research question

The RQ asked to what extent receptivity and conformity pressure from the dominant culture in New Zealand affect intercultural transformation among Filipino migrants. The results of the two regression analyses are presented in Table 3. In model 1, sex, age, and education were entered as predictors ($R^2 = 0.01$). In model 2, host receptivity and host conformity pressure were added as predictors ($R^2 = 0.28$). This model was a significant improvement over model 1 ($\Delta F = 58.39, p < 0.01$), and is thus the final model for analysis. The demographic characteristics, sex, age, and education were not significant predictors of IT. In models 1 and 2, there is a difference in IT between males and females with the latter having better IT, but the difference is not significant.

Participants' scores are positive on both the Host Receptivity Scale ($M = 3.89, SD = .51$) and the Host Conformity Pressure Scale ($M = 5.79, SD = 1.15$). They also scored an average of 4.07 on the Intercultural Transformation Scale ($SD = .50$). With lower scores indicating a lower level of IT and higher scores indicating higher IT, these results show participants have higher levels of IT. As host receptivity and host conformity increase, the level of IT also increases.

Discussion

The purpose of this study was to explore the extent to which receptivity and conformity pressure from the dominant culture in New Zealand affect intercultural transformation among Filipino migrants. After creating two regression models using demographics, host receptivity, and host conformity pressure as predictors and ITB and ITA as criterion, three key points were revealed.

First, demographic characteristics were not related to predicting IT. In terms of sex, this study found the relationship between sex and IT is not statistically significant. Unlike previous studies that show females acculturate more than men as they are more appreciative of other cultures (Ouarasse & van de Vijver, 2005), have higher intercultural competence (Haskollar & Kohli Bagwe, 2023), and are more effective in adaptation (Leong, 2007; Zlobina et al., 2006), in this study Filipino migrants' level of IT is not in any way linked to their sex. Other studies also reveal sex is not a predictor of acculturation and adaptation (Huff et al., 2021; Tatarko et al., 2020).

As regards age, this study found the relationship between age and IT is not statistically significant. Previous works point to the advantage of age in acculturation and adaptation (Ouarasse & van de Vijver, 2005; Schwarzenhal et al., 2017). The results of these previous studies do not apply to Filipino migrants in New Zealand as age does not affect their abilities to adapt to a host culture. Regardless of age, Filipino migrants' have the same opportunity of experiencing IT.

As to education, this study found the relationship between education and IT is not statistically significant. Filipino migrants with different levels of education have the same prospects for IT. Previous works on acculturation (Adebayo et al., 2021; Ouarasse & van de Vijver, 2005) and adaptation (Tatarko et al., 2020) also confirm the insignificant relationship between education and IT. Although these studies support the findings of the present study, it is also important to note that the works of Choi et al. (2020) and Zlobina et al. (2006) reveal educational level has a positive effect on levels of acculturation.

Second, host receptivity plays a significant role in the ITB and ITA of Filipino migrants in New Zealand. Host receptivity serves as a pull factor for Filipinos that contributes to their feeling of belongingness in the host environment. This validates Croucher and Kramer's (2016) cultural fusion theory that the greater the host receptivity, the greater the IT of the newcomer. Filipinos are an essential part of the dairy farming, healthcare, construction, and other sectors of New Zealand industries (Townsend, 2017). In addition, the Philippines is considered a close ally and opportunity for New Zealand in defense and security, trade, investment, and aid programs (Whyte, 2024). New Zealanders have found warmth in the Philippines' friendliness for years (Asia New Zealand Foundation, 2023) and do not consider the Philippines a threat (Asia New Zealand Foundation, 2024). The welcoming environment in New Zealand can also be felt by the Filipino queer community which appreciates how New Zealanders influenced other Filipinos on being open-minded about sexuality (Adams et al., 2022).

Third, host conformity pressure enables IT. For Filipinos, host conformity serves as a push factor that supports their adaptation to the dominant culture in New Zealand. This finding does not support the third and fourth hypotheses based on Croucher and Kramer's (2016) cultural fusion theory that host conformity is negatively correlated with IT. Although previous studies in Western Europe, Israel, Japan, New Zealand, and the U.S. that show host conformity pressure has a negative effect on IT (Cheah et al., 2013; Croucher, 2013; Lee et al., 2021; Roccas et al., 2000; Xie & Peltokorpi, 2024), the context of Filipino migrants shows otherwise.

Filipinos in New Zealand consider host conformity pressure as an enabler of IT because of three things: opportunity, proximity, and

Table 2
Means, standard deviation, reliability coefficients, and correlations.

Variable	<i>M</i>	<i>SD</i>	ρ	(1)	(2)	(3)	(4)
(1) Host receptivity	3.89	.51	.75	-			
(2) Host conformity pressure	5.79	1.16	.82	.35 **	-		
(3) Basic intercultural transformation	3.91	.66	.67	.33 **	.33 **	-	
(4) Advance intercultural transformation	4.22	.60	.68	.47 **	.36 **	.47 **	-

* * $p < 0.01$ (1-tailed)

Table 3
Regression model for intercultural transformation.

Regressor	Model 1	Model 2
Intercept	4.20	2.06
Sex	- 0.90	- 0.90
Age	0.01	.01
Education	0.02	.05
Host receptivity		.37 **
Host conformity pressure		.26 **
F	.79	24.01 **
ΔF	58.39 **	
R ²	.01	.28
R _{adj} ²	.01	.27

**p < 0.01.

resilience. Holding on to opportunities is one reason for agreeing to conformity pressure. For the Japanese, psychological security is attained when dealing with conformity pressures (Abe & Wisemen, 1983). Although some Filipinos lack the qualifications to perform certain jobs their employers demand, they agree to do these jobs to retain employment and to avoid employers' threat of deportation (Bonnet, 2019). Another reason for the positive outlook of Filipinos on conformity pressure is their intention to gain psychological proximity among New Zealanders. When the first Filipino representative to the Members of Parliament (MP) Paolo Garcia delivered his maiden speech in three languages – Filipino, Te Reo, and English, he intended to declare one's pride in being a "Kiwinoy", a term that represents an identity that is a fusion of Kiwi and Filipino heritage (Teng, 2023). Similarly, the guiding principle of the then-Philippine Ambassador to New Zealand Virginia Honrado Benavidez was based on the Māori saying, "He Tangata", which refers to people as the most important thing on earth (Embassy of the Philippines Wellington, 2011). These scenarios can be attributed to the affirmation of their identities while reconstructing their cultural identities (De La Garza & Ono, 2015) according to the norms of New Zealand's dominant culture. Acknowledging conformity pressure in New Zealand is also a way for Filipinos to measure their abilities and resiliency based on the New Zealand structures and systems. Filipino students' strong interest in studying in New Zealand (New Zealand Education, 2023) shows a willingness to conform to the educational system and experience the sojourner life. By not having household helpers they used to have in the Philippines, Filipino migrant women in New Zealand feel a sense of achievement in managing both the workload inside and outside their homes (Sevillano, 2017).

The acceptance of both host receptivity as a pull factor and host conformity pressure as a push factor to IT can be attributed to how media has framed New Zealand as an ideal place to live for Filipinos. Narratives on how Filipino families, language, culture, education, and employment flourish in New Zealand are featured in both host and ethnic media. The New Zealand-based media, Filipino Migrant News, publishes community events that enrich the cultural identities of Filipinos in New Zealand. *Stuff*, a national media outlet, released a story about Filipino migrants motivated to live in New Zealand and experience the Kiwi lifestyle (Do, 2016). The Philippine media also highlights New Zealand as an ideal education destination where Filipino postgraduate students can avail of scholarship programs (Agoot, 2023).

The media also publishes stories about how the Philippines can be partners with New Zealand and how New Zealanders can positively contribute to the IT of Filipino migrants. New Zealand journalists established a connection with the Philippine Presidential Communications Office to mitigate potential misinformation about Filipinos in New Zealand media (Presidential Communications Office, 2024). The Philippines and New Zealand governments entered into a bilateral agreement to develop existing cooperation and explore other potential areas for development (Filipino Migrant News, 2024). The theatre review of Longshaw-Park (2019) on the first multilingual Filipino-Kiwi play emphasized how it shows the complementarity of Māori and Filipino culture in terms of language and sense of whānau. The financial hardships of the families of those Filipino construction workers who are owed thousands of dollars in wages by their New Zealand employers are featured in local news to serve as a wake-up call for the government's accountability on migrant workers (Xia, 2023).

Implications

The findings of this study provide a new perspective on host receptivity and host conformity pressure. These environmental factors of cross-cultural adaptation refer to opposite approaches to dealing with newcomers – willingness to accept newcomers and expectations from newcomers to adopt norms and behavior (Kim, 2001). Croucher and Kramer's (2016) cultural fusion theory strengthened the dichotomy of these constructs in the theorems: (1) the greater the host receptivity, the greater the IT of the newcomer; and (2) the greater the host conformity pressure, the lesser the IT of the newcomer. Though the results do not coincide with the second theorem, it is important to consider the role of the host and ethnic media in publishing neutral to positive material on Filipino migrants in New Zealand. This leads to a potential hypothesis from the cultural fusion theory that may be considered for future empirical analysis – that is, a mixture of host interpersonal and mass communication facilitates IT (Croucher & Kramer, 2016).

From a methodological perspective, future research on the IT of members of the dominant culture is recommended. Using the lens of cultural fusion, it is important to investigate how members of the dominant culture experience IT. With the continuous movement of people from rural to urban or from home country to host country, the changes that occur with dominant culture members may affect how they express receptivity and conformity pressure to the newcomers. The empirical analysis of the dispositions of the host sheds

light on understanding conditions that make host receptivity and host conformity pressure positively and/or negatively related to IT.

The practical implication of this study points to a deeper understanding of the growing migration rate of Filipinos, not only in New Zealand but in other countries as migrant workers. Aside from the confirmation that host receptivity helps Filipinos thrive in a multicultural environment, results also suggest the resiliency of Filipinos in dealing with conformity pressure. The Filipino cultural value, “pakikisama”, which means harmonizing the self with a group (Zialcita, 2020), may play a significant role in how expectations from the members of the dominant culture is managed. When adapted in the workplace, this becomes a trait that is close to the concept of group loyalty (Giray et al., 2021).

Limitations and future research

This study has three limitations. First, data collection was done through convenience sampling/snowball sampling. Only those Filipinos connected to the social networks and contacts of other Filipinos participated in the survey. Second, the responses were collected through an online survey only. Potential participants who did not have access to the survey link were not given the opportunity to respond. Last, only the English version of the survey is used in this study and no Filipino translation was provided. Although English is one of the official languages in the Philippines and the mode of instruction in schools, differences in the interpretation of the survey items are still possible.

This is the first quantitative research exploring the perceived host receptivity and host conformity pressure and their relationship with the IT of Filipino migrants in New Zealand. Results reveal that host receptivity and host conformity pressure are positively associated with IT. Though host receptivity and host conformity pressure are opposite reactions of members of the dominant culture, both are seen as contributing factors to the intercultural changes Filipinos undergo as they communicate and interact with other individuals, understand and appreciate cultural differences, and establish efficient and effective relationship-building in communities. To know how Filipinos deal with IT, it is worth exploring their predispositions as individuals in future research.

CRedit authorship contribution statement

Angela Feekery: Writing – review & editing. **Georgeta M Hodis:** Writing – review & editing. **Lenis Aislinn C Separa:** Writing – review & editing, Writing – original draft, Visualization, Validation, Software, Project administration, Methodology, Investigation, Formal analysis, Data curation, Conceptualization. **Stephen Croucher:** Writing – review & editing, Validation, Supervision, Methodology, Formal analysis, Data curation.

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CHAPTER 7

Discussion and evaluation

Summary of findings

Acculturation tendencies

The first empirical study of this thesis investigated the acculturation tendencies of Filipino migrant workers in New Zealand. Specifically, this study explored the extent to which ethnic preference, ecological adaptability, social interaction, language use, media language, and community engagement predicted the acculturation of Filipino migrants in New Zealand. Using Sam and Berry's (2010) ABCs of acculturation – affective, behavioural, and cognitive perspectives, three main results were drawn from the data:

- 1) Ecological adaptability, language use, media language, and community engagement are positively related to acculturation;
- 2) Ethnic preference and social interaction are not positively related to acculturation;
- and
- 3) Participants were above average in their preference toward acculturation.

Ecological adaptability and acculturation. This research found a positive relationship between ecological adaptability and acculturation. The more adaptable to the ecological environment Filipinos are, the higher the tendency to acculturate they have. Results support previous studies that relate fewer challenges in acculturating in a new environment when immigrants become independent (Yang et al., 2005), have linguistic knowledge of the host language (Martin & Nakayama, 2018), and know the new sociocultural system (Anderson, 1994). As the ability of Filipino migrants to adapt to changes in their environment, so too does their preference for acculturation. These findings give credit to the importance of knowing people, work, and the general environment in New Zealand before migration. As they engage in communication and interaction with the dominant

culture, Filipinos can identify themselves with their ethnic original culture and can be willing to change their ethnic culture (Seráfica, 2011). How Filipino migrants become ecologically adaptable can also be linked to the cognitive perspective of acculturation as they develop a strong sense of well-being and identify themselves with different groups (Sam & Berry, 2010).

Language use and acculturation. This research found a positive relationship between language use and acculturation. The more Filipinos use and prefer the English language in communicating, the higher tendency to acculturate they have. Previous studies showing a positive link between language use and acculturation are also supported in this research (Bürgelt et al., 2008; Holmes, 2005). The more Filipino migrants in New Zealand use ethnic language at work, at home, and with friends, their preference for cultural maintenance over acculturation increases. Those who lack host language proficiency and use ethnic language in communication and interaction may experience acculturative stress (Maneze et al., 2014), hence prefer cultural maintenance. In cases when they feel the pressure from the dominant culture to use the host language in communication and interaction, migrants tend to become less motivated to acculturate (Croucher, 2009). One common finding is that lack of language proficiency in the host language leads to difficulty in acculturation (Ho & Ho, 2003; Välipakka et al., 2016). To gain better learning opportunities, social connections, and cultural understanding in New Zealand, migrants proactively developed their English language skills and communication strategies (Chan, 2018; Holmes, 2005).

Media language and acculturation. This research found a positive relationship between media language and acculturation. As Filipino migrants engage more with different media using the host language, their preference for acculturation over cultural maintenance increases. The results of this study validate previous studies that proposed a negative

relationship between ethnic media consumption and cultural orientation (Ramasubramanian & Doshi, 2017) and a positive relationship between host media consumption and acculturation (Jia & Koku, 2019). However, this study does not support the study of Matanova (2021) which found that the use of ethnic radio and TV programs facilitates the integration of immigrant groups in New Zealand. This scenario may be relevant to Filipino migrants as they engage with various forms of ethnic traditional and non-traditional media in communicating and interacting with their co-ethnics and the members of the dominant culture in New Zealand.

Community engagement and acculturation. This research found a positive relationship between community engagement and acculturation. The more Filipinos engage with communities in New Zealand, the more they experience acculturation. Previous studies on the positive relationship between community engagement and acculturation are supported in this research (Vaccarino et al., 2020; Zepke & Leach, 2005). Educational institutions were highly regarded as an essential unit of the New Zealand community that can support the cultural adaptation and acculturation of immigrants. The success of educational institutions in facilitating acculturation is associated with the promotion of cross-cultural awareness and understanding, development of students' English communication skills, retention of enrollees, and improvement of students' learning achievements. With the growing number of Filipinos who study and work in New Zealand, more organizations in both the public and private sectors may have the opportunity to be instrumental in the acculturation process of immigrants.

Preference for acculturation. This research reveals that Filipino migrants in New Zealand have above average levels of acculturation. By exploring how Filipino migrant workers experience acculturation in New Zealand, we increase our understanding of how these factors are linked to acculturation and cultural maintenance. Overall, the results suggest

a specific group of individuals' choices and preferences are significant in predicting their acculturation. The processes and states immigrants undergo when preferring acculturation or cultural maintenance are complex situations that involve several factors. Though these results did not coincide with the identified importance of social interaction and ethnic preference in social relations in previous studies, other factors associated with acculturation should be acknowledged.

Influence of host receptivity and conformity pressure on intercultural transformation

The second empirical study of this thesis investigated the issue of the extent to which receptivity and conformity pressure from the dominant culture in New Zealand affect intercultural transformation among Filipino migrants. It also examined the potential role of demographics – sex, age, and education on the level of intercultural transformation. Applying Kim's (2017) theory of cross-cultural adaptation, Croucher and Kramer's (2016) cultural fusion theory, and Peng and Wu's (2019) intercultural transformation, three main findings were drawn from the data:

- 1) demographic characteristics were not related to predicting intercultural transformation;
- 2) host receptivity positively relates to basic and advanced intercultural transformation of Filipino migrants in New Zealand;
- 3) host conformity positively relates to basic and advanced intercultural transformation.

Demographics and intercultural transformation. Demographic characteristics were not related to predicting IT. In terms of sex, this study found the relationship between sex and IT is not statistically significant. Unlike previous studies that show females acculturate more than men as they are more appreciative of other cultures (Ouarasse & van de Vijver, 2005), have higher intercultural competence (Haskollar & Kohli Bagwe, 2023), and are more

effective in adaptation (Leong, 2007; Zlobina et al., 2006), in this study Filipino migrants' level of IT is not in any way linked to their sex. Other studies also reveal sex is not a predictor of acculturation and adaptation (Huff et al., 2021; Tatarko et al., 2020).

As regards age, this study found the relationship between age and IT is not statistically significant. Previous works point to the advantage of age in acculturation and adaptation (Ouarasse & van de Vijver, 2005; Schwarzenhal et al., 2017). The results of these previous studies do not apply to Filipino migrants in New Zealand as age does not affect their abilities to adapt to a host culture. Regardless of age, Filipino migrants' have the same opportunity of experiencing IT.

As to education, this study found the relationship between education and IT is not statistically significant. Filipino migrants with different levels of education have the same prospects for IT. Previous works on acculturation (Adebayo et al., 2021; Ouarasse & van de Vijver, 2005) and adaptation (Tatarko et al., 2020) also confirm the insignificant relationship between education and IT. Although these studies support the findings of the present study, it is also important to note that the works of Choi et al. (2020) and Zlobina et al. (2006) reveal educational level has a positive effect on levels of acculturation.

Host receptivity and intercultural transformation. Host receptivity plays a significant role in the ITB and ITA of Filipino migrants in New Zealand. Host receptivity serves as a pull factor for Filipinos that contributes to their feeling of belongingness in the host environment. This validates Croucher and Kramer's (2016) cultural fusion theory that the greater the host receptivity, the greater the IT of the newcomer. Filipinos are an essential part of the dairy farming, healthcare, construction, and other sectors of New Zealand industries (Townsend, 2017). In addition, the Philippines is considered a close ally and opportunity for New Zealand in defense and security, trade, investment, and aid programs (Whyte, 2024). New Zealanders have found warmth in the Philippines' friendliness for years

(Asia New Zealand Foundation, 2023) and do not consider the Philippines a threat (Asia New Zealand Foundation, 2024). The welcoming environment in New Zealand can also be felt by the Filipino queer community which appreciates how New Zealanders influenced other Filipinos on being open-minded about sexuality (Adams et al., 2022). These positive outlooks of both countries toward each other may promote further strengthening of ties between the Philippines and New Zealand.

Host conformity pressure and intercultural transformation. For Filipinos, host conformity serves as a push factor that supports their adaptation to the dominant culture in New Zealand. This finding does not support the third and fourth hypotheses based on Croucher and Kramer's (2016) cultural fusion theory that host conformity is negatively correlated with IT. Although previous studies in Western Europe, Israel, Japan, New Zealand, and the U.S. show host conformity pressure has a negative effect on IT (Cheah et al., 2013; Croucher, 2013; Lee et al., 2021; Roccas et al., 2000; Xie & Peltokorpi, 2024), the context of Filipino migrants shows otherwise.

Filipinos in New Zealand consider host conformity pressure as an enabler of IT because of three things: opportunity, proximity, and resilience. Holding on to opportunities is one reason for agreeing to conformity pressure. For the Japanese, psychological security is attained when dealing with conformity pressures (Abe & Wisemen, 1983). Although some Filipinos lack the qualifications to perform certain jobs their employers demand, they agree to do these jobs to retain employment and to avoid employers' threat of deportation (Bonnett, 2019). Another reason for the positive outlook of Filipinos on conformity pressure is their intention to gain psychological proximity among New Zealanders. When the first Filipino representative to the Members of Parliament (MP) Paolo Garcia delivered his maiden speech in three languages – Filipino, Te Reo, and English, he intended to declare one's pride in being a "Kiwinoi", a term that represents an identity that is a fusion of Kiwi and Filipino heritage

(Teng, 2023). Similarly, the guiding principle of the then-Philippine Ambassador to New Zealand Virginia Honrado Benavidez was based on the Māori saying, “He Tangata”, which refers to people as the most important thing on earth (Embassy of the Philippines Wellington, 2011). These scenarios can be attributed to the affirmation of their identities while reconstructing their cultural identities (De La Garza & Ono, 2015) according to the norms of New Zealand’s dominant culture. Acknowledging conformity pressure in New Zealand is also a way for Filipinos to measure their abilities and resiliency based on the New Zealand structures and systems. Filipino students’ strong interest in studying in New Zealand (New Zealand Education, 2023) shows a willingness to conform to the educational system and experience the sojourner life. By not having household helpers they used to have in the Philippines, Filipino migrant women in New Zealand feel a sense of achievement in managing both the workload inside and outside their homes (Sevillano, 2017).

Theoretical and practical implications

The findings of this study suggest the following significant theoretical and practical implications for the study of cultural adaptation experiences of migrants: 1) potential asynchrony of communication competence and social competence; 2) diminishing importance of ethnic proximity in acculturation; and 3) expanding role of media on intercultural transformation.

Potential asynchrony of communication competence and social competence

The exclusion of social interaction and ethnic preference in social relations as significant indicators of acculturation points to an interesting discussion of adaptation. The results of this study provide a clear delineation between language and social interaction since both language use and preference at work, at home, and with friends and media language use and preference are considered significant. Thus, it is interesting to note the categorizing of communication competence and social competence together as one facet in cultural adaptation when

enculturating (Kim, 2002), together with functional fitness or psychological health and cultural identity may be revisited. The significance of language use and preference creates a new dimension apart from social competence.

Diminishing importance of ethnic proximity in acculturation

The elimination of ethnic preference in social relations in acculturation also sheds some light on the role of ethnic proximity as one of the internal predispositions that affect the process of adaptation (Kim, 2017). Ethnic proximity refers to the degree of a newcomer's overall ethnic similarity and compatibility relative to the members of the dominant culture (Kim, 2001).

Findings suggest the preference of immigrants for the ethnicity of their friends and acquaintances does not determine their success and failure in adapting to the dominant culture. The empirical data from Filipino migrants in New Zealand does not support Kim's (2001) claim that ethnic interpersonal communication facilitates cross-cultural adaptation.

Moreover, in validation of the Short Acculturation Scale (Dela Cruz et al., 2000) on Filipino Americans, ethnic preference is the primary predictor of level of acculturation but result of current study suggests otherwise. Although the preference of immigrants for co-ethnics in communication and interaction is related to one of the environmental factors of cultural adaptation – ethnic group strength (Croucher & Kramer, 2016; Kim, 2017), this result suggests this aspect may not be significant in some contexts of cultural adaptation.

Expanding role of mainstream traditional media and social media on intercultural transformation

The findings of this study provide a new perspective on host receptivity and host conformity pressure. These environmental factors of cross-cultural adaptation refer to opposite approaches to dealing with newcomers – willingness to accept newcomers and expectation from newcomers to adopt norms and behavior (Kim, 2001). Croucher's and Kramer's (2016) cultural fusion theory strengthened the dichotomy of these constructs in the

theorems: (1) the greater the host receptivity, the greater the intercultural transformation of the newcomer; and (2) the greater the host conformity pressure, the lesser the intercultural transformation of the newcomer. This leads to a potential hypothesis from the cultural fusion theory that may be considered for future empirical analysis – that is, a mixture of host interpersonal and mass communication facilitates intercultural transformation (Croucher & Kramer, 2016).

The acceptance of both host receptivity as a pull factor and host conformity pressure as a push factor to intercultural transformation can be attributed to how mainstream traditional media and social media media has framed New Zealand as an ideal place to live for Filipinos. Mainstream traditional media includes television, radio, newspaper, and other related forms of media while social media refers to social networking sites and other computer-mediated technologies used for online communication. Narratives on how Filipino families, language, culture, education, and employment flourish in New Zealand are featured in different media platforms of the host society and ethnic community. The New Zealand-based media, Filipino Migrant News, publishes ethnicity-related events that enrich the cultural identities of Filipinos in New Zealand. *Stuff*, a national media outlet in New Zealand, released a story about Filipino migrants motivated to live in New Zealand and experience the Kiwi lifestyle (Do, 2016). The Philippine News Agency, a web-based newswire service of the Philippine government, also highlights New Zealand as an ideal education destination where Filipino postgraduate students can avail of scholarship programs (Agoot, 2023).

Government websites and online versions of traditional media also publishes stories about how the Philippines can be partners with New Zealand and how New Zealanders can positively contribute to the intercultural transformation of Filipino migrants. New Zealand journalists established a connection with the Philippine Presidential Communications Office to mitigate potential misinformation about Filipinos in New Zealand media (Presidential

Communications Office, 2024). The Philippines and New Zealand governments entered into a bilateral agreement to develop existing cooperation and explore other potential areas for development (Filipino Migrant News, 2024). The theatre review of Longshaw-Park (2019) on the first multilingual Filipino-Kiwi play emphasized how the play has shown the complementarity of Māori and Filipino culture in terms of language and sense of whānau. The financial hardships of the families of those Filipino construction workers who are owed thousands of dollars in wages by their New Zealand employers are featured in local news to serve as a wake-up call for the government's accountability on migrant workers (Xia, 2023).

Study limitations

Four limitations are noted in this study – sampling, online data collection, language, and scale.

Sampling. Data was collected via convenience or snowball sampling. While participants completed the survey using SurveyMonkey, participants were only located via contacts within the Filipino community. Other qualified participants who were not within the network of the community had no opportunity to be included in the study.

Online data collection. Since data was collected online, only Filipinos who have access to technology could participate. Thus, the sample may not be fully representative of the Filipino migrant community in New Zealand. This limitation may have caused other qualified participants not to have access to the survey.

Language. The language used in the questionnaire is English and no Filipino translation was included. Although English is an official language in the Philippines and the mode of instruction in schools, there is a possibility of different interpretations of any of the items in the survey. To mitigate this, the author increased the reach of the survey by sharing the questionnaire with several social networking groups of Filipinos in New Zealand.

Scale. A caution on the use of scale is noted in this study. First, there exists multicollinearity among the following predictor variables: (1) social interaction; (2) community engagement; and (3) ecological adaptation with $r = .76, p < .001$ for social interaction and community engagement and $r = .78, p < .001$ for community engagement and ecological adaptation. Mean-centered predictor variables were used in the regression to resolve this. The author also checked that these items were validated among Indonesians (Hidayat et al., 2023) and Vietnamese (Tsang & Nguyen, 2023).

Second, although the reliability coefficient (ϕ) of .68 may suggest the acceptability of the internal consistency of the basic intercultural transformation scale, caution must still be considered in using the scale and interpreting results. Bruton et al. (2020) explain that caution is also advised in comparing studies as reliability is generally population specific.

Non-causality. The results and discussion of Articles 2 and 3 requires caution in analysis. Though the research designs of the two articles do not intend to prove causality in the variables, some statements may be interpreted as suggesting otherwise.

A proposed agenda for research and action

“A theory finds its ultimate utility in its potential contribution to improving the conditions of those involved in the phenomenon being theorized.” (Kim, 1988). In the case of this study, the theories tested, and the results derived from the data may be used for several practical considerations for future research and action. These include (1) intersectionality of language, interpersonal communication, and mass communication; (2) exploration of the link between personality and cross-cultural adaptation; (3) cultural adaptation of members of the dominant culture; (4) diaspora research using a communication lens; (5) alignment to UN Sustainable Development Goals; and (6) collaborations with organizations for New Zealand, Asia, and the Philippines research.

Intersectionality of language, interpersonal communication, and mass communication

One research direction this study proposes is the importance of language use and preference in both interpersonal and mass communication in the acculturation of newcomers. Several previous studies have established the link between competency in the host language and acculturation (e.g., Chan, 2018; Välipakka et al., 2016), but these studies only focused on how low language proficiency and competency contribute to individuals' unsuccessful adaptation experiences. Scholars may explore investigating how media can help immigrant groups communicate and interact effectively with the dominant culture (Croucher, 2011; Ye, 2006). Such direction provides more insights into how language and media can function as enablers of acculturation and cultural maintenance.

Exploration of the link between personality and cross-cultural adaptation

The findings of this study provide more understanding of factors related to a newcomer's cross-cultural adaptation to a new environment. Scholars interested in acculturation studies may investigate the changing affective, behavioral, and cognitive perspectives of immigrants' acculturation (Sam & Berry, 2010) by exploring their links to the personality of individuals. As ethnic preference and social interaction are identified to have no significance to Filipino migrants' acculturation, it is interesting to investigate how their personalities may determine their acculturation and adaptation to a new environment. Characteristics such as concern for appropriateness (Lennox & Wolfe, 1984), cultural intelligence (Bücker et al., 2015), locus of control (Levenson, 1973), neuroticism, extraversion, and psychoticism (Francis et al., 1992), resilience (Campbell-Sills & Stein, 2007), and self-esteem (Gnambs et al., 2018). These traits and states could provide insightful perspectives on how personality may affect the cultural adaptation experiences of migrants in a new environment.

Cultural adaptation of members of the dominant culture

The importance given to the acculturation and adaptation experiences of newcomers in cross-cultural contexts made the experiences of members of the dominant culture underrepresented in this field. As the newcomers in a host culture experience change, so do members of the host culture. It is equally important to investigate how members of the dominant culture experience cultural adaptation in the presence of migrants from different places. With the proposed direction of looking through the lens of cultural fusion theory, future studies on the cultural adaptation of members of the dominant culture could present broader views and a better understanding of the cross-cultural experiences in a specific geographic area. With the continuous movement of people from rural to urban or from home country to host country, the changes that occur with the members of the dominant culture may also affect how they express receptivity and conformity pressure to the newcomers. These empirical analyses of the host culture may shed light on understanding conditions that make host receptivity and host conformity pressure positively and/or negatively related to the cross-cultural adaptation of members of the dominant culture.

Diaspora research using communication lens

The psychological and sociological approaches to cultural adaptation may have provided a solid foundation for this field of inquiry. However, these views may lack the rigor to look at cultural adaptation beyond the individual and group levels. Since cultural adaptation requires constant contact between and among individuals and groups, the processes involved in the interaction could be captured holistically as a communication system. Using the communication lens in investigating cross-cultural adaptation in a diaspora that includes both newcomers and members of the dominant culture, more empirical data can be derived to test existing models and theories and to develop alternative models that explain acculturation and adaptation.

Together with the adoption of a communicative perspective in dealing with diaspora research is reaching out to potential stakeholders. Concerned government agencies in the Philippines and New Zealand can develop research-based policies and guidelines for Filipinos and other migrants that may help them achieve a better quality of life in a new environment. With the empirical data on how Filipinos in New Zealand experience cultural adaptation, decision-makers would have an informed judgment when crafting migration-related policies and guidelines. A deeper understanding of the changing people in New Zealand creates a more welcoming and vibrant place for both newcomers and members of the dominant culture.

Alignment to UN Sustainable Development Goals

The new knowledge drawn from the current study can provide scaffolding to future studies anchored in the UN Sustainable Development Goals (SDGs). This research supports SDG 10 - Reduced Inequalities, specifically Target 10.7, which advances the facilitation of orderly, safe, regular, and responsible migration and mobility of people, including through the implementation of planned and well-managed migration policies (United Nations Department of Economic and Social Affairs Sustainable Development, n.d.). Having proposed a model of acculturation applicable to Filipino migrants in New Zealand, there is a huge opportunity to use research results to improve migration policies in the Philippines that can effectively support the Filipino diaspora across the globe. Similarly, Immigration New Zealand and the New Zealand Ministry of Business, Innovation and Employment could have baseline data on migration research focused on the country's second-largest growing population.

One potential contribution of this study on SDGs is the inclusion of an additional target that focuses on well-being. In its current form, SDG 3 - Ensure healthy lives and promote well-being for all at all ages, only includes targets and indicators that are centered on physical health and wellness. This study that delved into the factors that positively relate to a

newcomer's acculturation and adaptation in the context of diaspora highlights the importance of two things related to well-being: (1) individuals' engagement with activities that facilitate their acculturation; and (2) individuals' perception on how members of the dominant culture welcome them in the new environment. These results advocate the priority that SDG 3 should also give to the promotion of the psychological or mental well-being of individuals.

Collaborations with organizations for New Zealand, Asia, and the Philippines research

As a future member of the academic community, establishing networks and connections with professional organizations is necessary to ensure the continuity of my research thrusts and objectives. First, the recent media training I attended with the Asia Media Centre of the Asia New Zealand Foundation gave me an overview of how New Zealand values doing research in Southeast Asia and how popularizing research findings through media is prioritized. Studies like this research aligns with the priorities of this organization in advancing Asian studies. The author can extend the reach of this study by writing feature articles based on the results of this study or by providing commentaries for the media on issues related to the cultural adaptation of Filipinos in New Zealand.

Second, New Zealand Asian Studies Society (NZASIA) is a New-Zealand based organization that supports Asian studies like this current study. This organization aims to expand knowledge about Asia's history, culture, and international affairs (New Zealand Asian Studies Society, n.d.). Through its Field Research in Southeast Asia grant, the investigation of Filipino migrants' cultural adaptation in other countries could be made possible. The author could present these studies at Asian studies conferences through the support of NZASIA and the opportunity to publish a research piece in the organization's journal, *New Zealand Journal of Asian Studies* (NZJAS).

Last, the Philippine Studies Network Aotearoa New Zealand (PH Studies Network NZ) is a community of Filipino researchers in New Zealand with a common interest in

strengthening understanding and engagement with Filipinos and the Philippines in the New Zealand context (Philippine Studies Network Aotearoa New Zealand, 2024). The PH Studies Network NZ's goal of bridging the New Zealand – Philippines knowledge gap the author's work closely aligned with the initiatives of the organization. By having a close connection and sustained engagement with the members, collaborative studies with multidisciplinary approaches can be pursued on Filipino migrants in New Zealand.

CHAPTER 8

Summary

This study is the first quantitative research exploring the cultural adaptation of Filipino migrants in New Zealand. Results reveal the combined ecological adaptability, language use, media language, and community engagement of individuals can predict acculturation.

Language use and preference in interpersonal communication and mass communication both enable immigrants' acculturation in a host environment. The more they engage with the community members and the more they are prepared to adapt to the changes of circumstances, the better acculturation experiences immigrants have in communicating and interacting with the members of the host country. Aside from these affective, behavioural, and cognitive aspects of migrants' acculturation, the external environment in which they interact with the members of the dominant culture is equally important. The dichotomous nature of host receptivity and conformity pressure is not observed among Filipino migrants in New Zealand as both have positive effects on their intercultural transformation. Traditional media, or even social media, and ethnic cultural values may have significant roles to play in their cultural adaptation.

With the movement of people from home to host countries or from rural to urban areas, there are limitless possibilities for exploring cultural fusion between and among

newcomers and members of the dominant culture. By using the intercultural communication lens, more truths could be uncovered from the changing landscapes of the study of cultural adaptation. The phrase *Kampanteng Kiwinoyos* means confident Filipinos in New Zealand but symbolically means Filipinos in New Zealand who are happy and contented with their newly found homes away from their home country, the Philippines.

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Appendices




Appendix A: Statement of Contribution – Article 1

 MASSEY UNIVERSITY <small>TE KUNINGA KI PŌREHUROA</small> UNIVERSITY OF NEW ZEALAND		GRADUATE RESEARCH SCHOOL	
STATEMENT OF CONTRIBUTION DOCTORATE WITH PUBLICATIONS/MANUSCRIPTS			
<p>We, the student and the student's main supervisor, certify that all co-authors have consented to their work being included in the thesis and they have accepted the student's contribution as indicated below in the Statement of Originality.</p>			
Student name:	Lenis Aislinn C. Separa		
Name and title of main supervisor:	Prof. Stephen M. Croucher		
In which chapter is the manuscript/published work?	Appendix A		
<p>Describe the contribution that the student and members of the supervisory team have made to the manuscript/published work:¹</p> <p>The student is the sole author of the published work. She is involved with the compilation of research literature, as well as the development and structure of the article.</p>			
Please select one of the following three options:			
<input checked="" type="radio"/>	The manuscript/published work is published or in press Please provide the full reference of the research output: Separa, L. A. C. (2024). Cultural adaptation experiences of people in New Zealand. <i>Review of Communication</i> , 24(2), 97-113. https://doi.org/10.1080/15358593.2024.2313238		
<input type="radio"/>	The manuscript is currently under review for publication Please provide the name of the journal:		
<input type="radio"/>	It is intended that the manuscript will be published, but it has not yet been submitted to a journal		
Student's signature:		Main supervisor's signature:	
<i>This form should be placed at the beginning of each relevant thesis chapter.</i>			
<p>¹ Refer to the Massey University Publishing and Authorship guidelines (OneMassey for staff, Stream for students) and/or Contributor Roles Taxonomy (CRediT) guidelines for guidance.</p>			
1		<small>Doctoral Research Committee May 2023</small>	

Appendix B: Statement of Contribution – Article 2

 MASSEY UNIVERSITY <small>TE KUNINGA KI PŪREHUROA</small> UNIVERSITY OF NEW ZEALAND		GRADUATE RESEARCH SCHOOL	
STATEMENT OF CONTRIBUTION DOCTORATE WITH PUBLICATIONS/MANUSCRIPTS			
<p>We, the student and the student's main supervisor, certify that all co-authors have consented to their work being included in the thesis and they have accepted the student's contribution as indicated below in the Statement of Originality.</p>			
Student name:	Lenis Aislinn C. Separa		
Name and title of main supervisor:	Prof. Stephen M. Croucher		
In which chapter is the manuscript/published work?	Appendix B		
<p>Describe the contribution that the student and members of the supervisory team have made to the manuscript/published work:¹</p> <p>The student was involved in the compilation of research literature, development of theoretical framework, data collection, data preparation, and writing of the article. Prof. Stephen M. Croucher guided the development and structure of the article, running of data analysis, and writing of results. He also provided overall supervision on the completion of the article.</p>			
Please select one of the following three options:			
<input checked="" type="radio"/>	The manuscript/published work is published or in press Please provide the full reference of the research output: Separa, L.A.C. & Croucher, S.M. (2025, in press). The acculturation tendencies of Filipino migrants in New Zealand. <i>Journal of International and Intercultural Communication</i> .		
<input type="radio"/>	The manuscript is currently under review for publication Please provide the name of the journal:		
<input type="radio"/>	It is intended that the manuscript will be published, but it has not yet been submitted to a journal		
Student's signature:		Main supervisor's signature:	
<p><i>This form should be placed at the beginning of each relevant thesis chapter.</i></p>			
<p>¹ Refer to the Massey University Publishing and Authorship guidelines (OneMassey for staff, Stream for students) and/or Contributor Roles Taxonomy (CRediT) guidelines for guidance.</p>			
1		Doctoral Research Committee May 2023	

Appendix C: Statement of Contribution – Article 3

 MASSEY UNIVERSITY <small>TE KUNINGA KI PĒREHURŌA</small> UNIVERSITY OF NEW ZEALAND		GRADUATE RESEARCH SCHOOL	
STATEMENT OF CONTRIBUTION DOCTORATE WITH PUBLICATIONS/MANUSCRIPTS			
<p>We, the student and the student's main supervisor, certify that all co-authors have consented to their work being included in the thesis and they have accepted the student's contribution as indicated below in the Statement of Originality.</p>			
Student name:	Lenis Aislinn C. Separa		
Name and title of main supervisor:	Prof. Stephen M. Croucher		
In which chapter is the manuscript/published work?	Appendix C		
<p>Describe the contribution that the student and members of the supervisory team have made to the manuscript/published work:¹</p> <p>The student is solely involved in the compilation of research literature, development of the theoretical framework, and collection and preparation of data. Prof. Stephen M. Croucher guided the student in analysing the data and writing the results and discussion. Dr. Mimi Hodis and Dr. Angela Feekery assisted in the development of article flow and structure and provided overall supervision and guidance to the student, together with Prof. Stephen M. Croucher.</p>			
Please select one of the following three options:			
<input checked="" type="radio"/>	The manuscript/published work is published or in press Please provide the full reference of the research output: Separa, L. A. C., Croucher, S. M., Hodis, G. M., & Feekery, A. (2025). The influence of host receptivity and conformity pressure on the intercultural transformation of Filipino migrants in New Zealand. <i>International Journal of Intercultural Relations</i> , 105, 102128. https://doi.org/10.1016/j.ijintrel.2024.102128		
<input type="radio"/>	The manuscript is currently under review for publication Please provide the name of the journal:		
<input type="radio"/>	It is intended that the manuscript will be published, but it has not yet been submitted to a journal		
Student's signature:		Main supervisor's signature:	
<i>This form should be placed at the beginning of each relevant thesis chapter.</i>			

¹ Refer to the Massey University Publishing and Authorship guidelines ([OneMassey for staff](#), [Stream for students](#)) and/ or [Contributor Roles Taxonomy \(CRediT\) guidelines](#) for guidance.