

2017

Gendering Migration Determinants: A Phenomenological Analysis of Professional Immigrant Women From India

Noreen Ohlrich

Nova Southeastern University, noreen.ohlrich@gmail.com

Follow this and additional works at: https://nsuworks.nova.edu/fse_etd



Part of the [Education Commons](#), and the [Organizational Behavior and Theory Commons](#)

Share Feedback About This Item

NSUWorks Citation

Noreen Ohlrich. 2017. *Gendering Migration Determinants: A Phenomenological Analysis of Professional Immigrant Women From India*. Doctoral dissertation. Nova Southeastern University. Retrieved from NSUWorks, Abraham S. Fischler College of Education. (320) https://nsuworks.nova.edu/fse_etd/320.

This Dissertation is brought to you by the Abraham S. Fischler College of Education at NSUWorks. It has been accepted for inclusion in Theses and Dissertations by an authorized administrator of NSUWorks. For more information, please contact nsuworks@nova.edu.

Gendering Migration Determinants: A Phenomenological Analysis of
Professional Immigrant Women From India

by
Noreen Ohlrich

An Applied Dissertation Submitted to the
Abraham S. Fischler College of Education
in Partial Fulfillment of the Requirements
for the Degree of Doctor of Education

Nova Southeastern University
2017

Approval Page

This applied dissertation was submitted by Noreen Ohlrich under the direction of the persons listed below. It was submitted to the Abraham S. Fischler College of Education and approved in partial fulfillment of the requirements for the degree of Doctor of Education at Nova Southeastern University.

Vanaja Nethi, PhD
Committee Chair

Mary Clisbee, EdD
Committee Member

Kimberly Durham, PsyD
Interim Dean

Statement of Original Work

I declare the following:

I have read the Code of Student Conduct and Academic Responsibility as described in the *Student Handbook* of Nova Southeastern University. This applied dissertation represents my original work, except where I have acknowledged the ideas, words, or material of other authors.

Where another author's ideas have been presented in this applied dissertation, I have acknowledged the author's ideas by citing them in the required style.

Where another author's words have been presented in this applied dissertation, I have acknowledged the author's words by using appropriate quotation devices and citations in the required style.

I have obtained permission from the author or publisher—in accordance with the required guidelines—to include any copyrighted material (e.g., tables, figures, survey instruments, large portions of text) in this applied dissertation manuscript.

Noreen Ohlrich
Name

April 23, 2017
Date

Acknowledgments

I thank God for every positive energy that supported me throughout this dissertation process. I have been very fortunate to work with an exceptional committee. Dr. Nethi, I cannot thank you enough for your constant encouragement, guidance, and support. I also thank you for having Dr. Clisbee on our team. I deeply thank the women who participated in this study. I will never forget their enthusiasm, and how much I have learned from their insightful experiences. I want to thank my family. Dad and Mom, your constant love, and life journeys will always be a source of strength for me. I also thank my sisters, brothers-in-law, and my three beautiful nephews. You all mean more to me than any words can express. I am so happy to celebrate achievements like this with you. We all keep Nina in our hearts as we look forward to celebrating more of our accomplishments. She passed on, but is never forgotten.

Last, but never the least, I want to thank my husband. Peter, you are the driver of every element of happiness in my life. You are my eternal companion and mentor who has always reminded me to follow my heart. I would have never made it to where I am without you. I hear your comforting voice as I type these words...telling me to be so very happy because I finally did it. However, in truth, we survived this roller coaster of a ride together. I dedicate this work and every good fortune in my life to you.

Abstract

Gendering Migration Determinants: A Phenomenological Analysis of Professional Immigrant Women From India. Noreen Ohlrich, 2017: Applied Dissertation, Nova Southeastern University, Abraham S. Fischler College of Education. Keywords: brain drain, gender issues, global approach, human capital, India, migration patterns, skilled occupations, women

The economic contributions of highly qualified (HQ) labor migrants from developing countries fuel the global talent race. The problem is that little is known about the women in this sought out talent pool. This phenomenological study addressed this neglected gendered dimension by exploring how professional Asian Indian women experienced the following aspects of international migration: (a) gendering international mobility, (b) women and the race for global talent, (c) policies and the labor market, (d) cultural stigma, (e) brain drain versus diaspora networks, and (f) the Asian Indian woman paradox.

Professional Asian Indian women from greater Frankfurt am Main, Germany were recruited through purposive sampling to participate in this phenomenological study. The participants took part in semi-structured interviews that resulted in various themes. These themes emerged from their responses to questions underscoring three research questions: (a) how do HQ migrant women from India experience the global talent race? (b) how do HQ migrant women from India describe their push-pull migration factors? and (c) how do HQ migrant women from India experience social and economic ties between India and the countries they migrate to? The essences behind these themes offered in-depth, gendered understandings about HQ migration determinants based on their lived experiences.

The findings in this qualitative study resulted from an interpretative phenomenological analysis. The participants took part in a total of eleven Skype and telephone interviews. All three participants (a) migrated to Germany from India, (b) held higher tertiary education qualifications, and (c) were experienced professional women between the ages 30-70. The analysis revealed ten emergent themes: father figure, expectations, the education advantage, social status, emancipation, the media versus India, diaspora, made for mobility, change and India, and giving back is sensitive.

The research could be a useful source of information for diversity strategists, and talent recruitment leaders of transnational organizations. The findings can further inform multidisciplinary studies about gendered considerations in human capital migration. In addition, the outcomes of this study can serve as an advisory source for highly qualified women from India, and other regions of the global South who aspire for overseas opportunities. Finally, this study can be used as a motivational source for professional migrant women interested in contributing to transnational socio-economic development.

Table of Contents

	Page
Chapter 1: Introduction	1
Statement of the Problem.....	1
Nature of the Problem.....	2
Topic	4
Overview of Highly Qualified Asian Indian Migrants	5
The Research Problem	7
Deficiencies in the Evidence.....	16
Audience	17
Definition of Terms.....	18
Purpose Statement.....	20
Chapter 2: Literature Review.....	22
Gendering International Mobility	22
Women and the Race for Global Talent	26
Policies and the Labor Market	32
Cultural Stigma	35
Brain Drain Versus Diaspora Networks	38
The Asian Indian Woman Paradox	44
Methodology Used in Prior Research	48
Summary of Literature Review.....	50
Research Questions.....	54
Chapter 3: Methodology	56
Qualitative Research Design.....	57
Phenomenological Approach.....	58
Interpretative Phenomenological Analysis	60
Instruments	63
Setting	68
Participants.....	69
Recruitment.....	73
Ethical Considerations	75
Data Collection	75
Researcher Bias.....	77
Procedures.....	77
Analysis and Synthesis of the Data.....	82
Limitations	85
Chapter 4: Findings.....	86
Introduction.....	86
Descriptive Demographics of the Participants.....	87
In-Depth Description of the Analytical Process	92
Presentation of Findings	95
Descriptive Experiences in Response to Research Question 1	101

Relationship Between Responses to Research Question 1	115
Descriptive Experiences in Response to Research Question 2	116
Relationship Between Responses to Research Question 2	135
Descriptive Experiences in Response to Research Question 3	137
Relationship Between Responses to Research Question 3	148
Summary of Findings.....	149
Chapter 5: Discussion	150
Overview of the Study	150
Understandings of the Findings	152
Conclusion	172
Recommendations for Further Research	175
References.....	178
Appendices	
A Questioning Format.....	209
B Personal Interview Protocol	216
C Information About the Study for Invitees Who Indicated Interest.....	224
D Overall Study Themes.....	226
Tables	
1 Theme Tallies.....	96
2 Evidence Supporting Research Question 1 Themes	98
3 Evidence Supporting Research Question 2 Themes	99
4 Evidence Supporting Research Question 3 Themes	100

Chapter 1: Introduction

Statement of the Problem

High-skilled personnel shortages continue to prevail throughout global economies (Aksakal & Schmidt-Verkerk, 2014; World Bank, 2016). This concerns industry, and government policy makers because such shortages can "adversely impact economic growth..." (Aksakal & Schmidt-Verkerk, 2014, p. 5). Indeed, "the issue of how to ensure there is a steady supply of skilled labour" is an evolving phenomenon (Vollmer, 2015, p. 16) that often compels economies to depend on importing highly skilled, and tertiary educated (*highly qualified*) immigrants (Bodvarsson & Van der Berg, 2013; United Nations, 2013; World Bank, 2016).

In the context of a global economy, moreover in the era of knowledge-based economy, the free movement of labour, notably of well-trained [hu]manpower has become a key component of economic growth. In the fight for market shares and under the pressure of growing global competitiveness, the developed countries seek to attract the best and brightest minds to win this battle... (Buga & Meyer, 2012, p. 2).

The problem is that the latest phase of this phenomenon has developed into a so-called global war for talent (Pricewaterhouse, 2012). This sense of urgency is attributed to government and economic reports warning that the current state of immigration numbers, with respect to the global workforce in developed countries, are at pre-crisis level (World Bank, 2016). Sixty percent of the countries expressing concern about this problem are in developed regions of the global North, such as North America, Europe, and Australia (Malavolta, 2014). For instance, reports predict that in a scenario without

any immigration between the years 2010- 2050, the European Union (EU) working age population risks decline by 84 million, whereas a continued pre-crisis scenario like the present risks a 37 million decline by the year 2050 (Fargues & Lum, 2014; World Bank, 2016). This puts EU policy makers and competitors in a tug-of-war over a growing pool of international migrants from which to pick HQ migrants from (World Bank, 2016). The International Organization for Migration (IOM) within the United Nations (UN) reported that 244 million international migrants already make up 3.2% of the total world population (Malavolta, 2014). The annual growth rate of these global migrants is at 1.6% (UN, 2013). This percentage exceeds the rate of the world's overall annual population growth (UN, 2015). Approximately 105 million of these global migrants are labor migrants (Malavolta, 2014). By the year 2020, the highly qualified (HQ) population in this global labor migrant wave will increase by 50% (Pricewaterhouse, 2012). Dominant flows move from the global South to the global North (UN, 2013).

Nature of the Problem

The need to perpetuate South-North labor migration is partially attributed to an overall workforce demographics crisis in global North regions like the EU (Vollmer, 2015). Germany's situation seems worth considering as it is currently the largest immigrant destination in the EU (Vollmer, 2015; Palstring, 2015). By the year 2040, the number of non-working age ethnic Germans who are ≥ 67 years of age will rise by 42% (Migration, 2016). This percentage translates to 21.5 million in 2040 compared to 15.1 million in 2013 (Migration, 2016). At the same time, the number of younger, working age Germans between the ages 20- 66 will fall by 25%, or thirteen million (Migration, 2016). To exacerbate matters, the gradual exit of the 1950s- 1960s baby boomers from the

workforce will not just lead to a visible decrease in the German workforce, but make it “impossible to compensate for the decline in labour supply” (Vollmer, 2015, p. 16). Immigrants are vital human capital resources that can stabilize the EU’s working population and labor markets (Vollmer, 2015). Per the Organization for Economic Cooperation and Development (OECD, 2014), “to halt the declining numbers of young [working] people in Germany, the country would need an additional 470,000 younger immigrants a year...” (Migration, 2016, par. 3). The current situation demands a greater influx of labor immigrants from global South regions such as Asia (World Bank, 2016).

The migration and labor market link. Despite gloomy demographical forecasts, Germany manages to be the largest and strongest labor market in the EU with a record high workforce number that reached 43 million in 2015 (Vollmer, 2015; Destatis, 2016). Germany has benefitted from a continued growth in employment at an annual average rate of 0.1% since 2005 (Destatis, 2016). The German government has credited high labor force participation to record high numbers of immigrants in Germany (Destatis, 2013). As of 2014, 20.3% of Germany’s population had an immigrant background, reflecting an annual increase of 3.0% since 2013 (Destatis, 2013). Germany’s Federal Statistics Office reported the arrival of approximately two million immigrants by the end of 2015 (Destatis, 2013; OECD, 2014). This was a record high for Germany (Immigration, 2014). The OECD (2014) confirmed that Germany, after the USA, is now the world’s second largest destination for immigrants. Yet, Germany has acknowledged stiff challenges as “serious skilled personnel shortages are prevailing, that probably will adversely impact economic growth...” (Aksakal & Schmidt-Verkerk, 2014, p. 5). Per Vollmer (2015):

The fact that the population (and indeed also the number of gainfully employed persons) in the territory of today's federal republic [of Germany] has risen from 78.8 million in 1972 to around 80.8 million in 2014 can be attributed to migration alone. The issue of how to ensure there is a steady supply of skilled labour is gaining momentum (p. 16).

Therefore, studies confirmed that policy makers in developed countries, like Germany, are interested in attracting HQ migrants from developing countries in the global South (Arp, 2014; Banga & Das, 2012; Carnahan & Somaya, 2015; Chaichian, 2012; Chand, 2014; Malavolta, 2014; Prescott, 2016)

Topic

Highly qualified Asian Indian (HQ-AI) migrants have made up a great deal of the pool of educated and skilled human capital sought out by developed countries in the global North (Chand, 2014; Chaichian, 2012; Davis, 2013; Palstring, 2015; Rajan, Kurusu, & Pannicker, 2013). Promoting HQ migrant mobility from an emerging giant like India (Buga & Meyer, 2012) has been a strategic way to address HQ skills gaps (Palstring, 2015; Pricewaterhouse, 2012; Vollmer, 2015; World Bank, 2016). Per the Cooperation and Development Center (Tejada, 2013), "India represents a good example [of HQ migrants] because of the high quality of its human resources... a significant source of skilled personnel for many countries around the world" (p. 7). Per Tejada (2013), "With a well-educated and large workforce India is an important provider of highly-skilled specialists for many developed economies including EU countries, which have become increasingly popular destinations" (p. 2).

Overview of Highly Qualified Asian Indian Immigrants

Rising demographics. Interests in the topic of HQ-AI migrant mobility is partially attributed to the global growth of the overall AI diaspora (Palstring, 2015). Considering that the USA continues to be the number one immigrant destination in the world (Bajaj, 2014; Pricewaterhouse, 2012), its numbers alone have been noteworthy. Between the years 1940-1980, the AI population in the USA alone grew by 15,000% (US Census, 2010; Bajaj, 2014). Between the years 2000-2010, the population grew by 69.37% (US Census, 2011; Chand, 2014). By 2013, the AI population in the USA reached 3.5 million (US Census, 2015). That same year, India became the country with the world's largest diaspora with a total of 14.2 million AIs in 234 different states and territories worldwide (Palstring, 2015). An average of 8% reside in the EU (Palstring, 2015).

A Pew Research Center analysis revealed that the AI population is the most highly educated ethnic Asian group in the USA (DeSilver, 2014). In 2010, “70% of Indian Americans aged 25 and older had college degrees” (DeSilver, 2014, par. 5). Per an American Community Survey (2013), 40.6% had graduate or professional degrees. In the year 2011, a total of 72,438 AI immigrants received H1-B visas “which allow highly skilled foreign workers in designated ‘specialty occupations’ to work in the US (DeSilver, 2014, par. 5). The American Community Survey (US Census, 2015) reported that AI immigrants made up the largest portion of HQ professionals who “...entered [the USA] under the H1-B visa program, 56% of all such visas granted that year” (DeSilver, 2014, p. 5).

Impacts on policy development. HQ-AI migrants prove to have the potential to influence immigration policy development (Chaloff, 2013; De la Rica, Glitz, & Ortega, 2013). In Germany, Scholars from India ranked second among foreign scientists granted residencies in Germany (Gereke, 2013). Almost half (48.3%) of AI immigrants who received German *blue cards* are HQ-AI immigrants (Palstring, 2015). A similar type of professional immigrant visa compared to the H1-B in the USA (Bundesamt, 2015), the blue card is technically the *Transposition Act for the European Union's Directive on Highly-Qualified Employment, or Directive 2009/50EC* (Council Directive, 2009). The blue card was created to simplify procedures for HQ immigrants from non-EU countries (Council Directive, 2009; Gereke, 2013). Applied to all members of the EU with the exceptions of the UK, Ireland, and Denmark (Council Directive, 2009), the blue card had been adapted in Germany as a revised residence title in the German Residence Act (Aufenthaltsgesetz- AufenthG). The latest figures from Bundesamt (2015) confirm that HQ-AI immigrants made up the majority 20.8% of blue card recipients in Germany as of 2014 (Bundesamt, 2015).

Gottschlich (2007) explained that the German blue card was designed to be a strategic way to target immigrant IT (information technology) specialists, and entice them to migrate to Germany (Gottschlich, 2007, p. 7). Initiated in the year 2000, “the first reactions were remarkably positive, especially in India” (Gottschlich, 2007, p. 7). This resulted in most blue cards being granted to IT professionals from India since its advent (Gottschlich, 2007).

Filling skills gaps. Germany's federal skilled labor shortage analysis confirmed the need to fill jobs in high-skilled sectors (Vollmer, 2015). MINT (mathematik, informatik,

naturwissenschaften, technologie) occupations have been of interest (Vollmer, 2015). MINT loosely translates to the English language STEM (science, technology, engineering, and mathematics). In this instance, India has had an abundant of STEM professionals, particularly in IT (Davis, 2013; Wadhwa, 2009), whereas Germany has held the number one spot of IT clusters in the EU (Satija & Mukherjee, 2013; Vollmer, 2015).

As of 2012, India employed approximately 2.7 million people in the IT sector compared to the 0.22 million IT employees in the entire EU (Satija & Mukherjee, 2013). Explanations behind this statistic paralleled reports that note the shrinking percentages of native German and other developed countries' student enrollments in STEM education (OECD, 2015). Along with students and professionals from China, India is expected to supply "...more than 60% of the G20 workforce with a qualification in science, technology, engineering, and mathematics by 2030" (OECD, 2015). In comparison, the EU and the USA combined is expected to account for less than 25% (OECD, 2015). Considering the numbers, it may be no surprise that STEM, and especially IT professionals, were granted priority immigration preference in Germany (Aksakal & Schmidt-Verkerk, 2014). Indeed, HQ-AI immigrants in Germany working in IT and other high skilled sectors "represent the majority among Asian third-country nationals..." (Gereke, 2013, p. 6).

The Research Problem

Expanding global markets and newly emerging economies in developing countries of origin have become competitively attractive to HQ migrants (Chacko, 2007; Chand, 2014; Jain, 2014; Luo, 2013; Migrants Return, 2011; Rajan, 2014). Experts

believe that for developed countries to remain attractive to such a valuable talent pool, and sustain labor market competitiveness, “talent and mobility strategies will need to progress significantly to keep pace with this change...” (Pricewaterhouse, 2012, p. 1). Such change associated with competition between sending and receiving migrant countries has expanded dimensions of the global talent war (Aguinis, Gottfredson, & Joo, 2012; Arp, 2014; Carnahan & Somaya, 2015; Harvey, 2014; Price Waterhouse, 2012). Per Aguinis, Gottfredson, and Joo (2012):

The [global] talent war is a 21st century reality...across all industries, compet[ing] to hire and retain scarce human capital. The [global] talent war is fierce because there are few individuals within each industry who are considered top human capital such that there is not enough to go around...” (p. 609).

International policy makers in global North countries are concerned about sustainably retaining the talent of HQ migrants from countries like India, as emerging competitors lure them back to their homelands (Chacko, 2007; Chand, 2014; Jain, 2014; Luo, 2013; Migrants Return, 2011; Rajan, 2014). Media outlets in developed countries appear to have been taking heed to this concern (British Broadcasting Corporation Monitoring, 2013; Duttagupta, 2013; Fargues & Lum, 2014; Kusch, 2016; Van Ackeren, 2015). After all, as the expected demand for HQ-AI employees in developed countries “is expected to increase in given time, it could open many frontiers for both individuals and firms in India” (Rajan, 2014, p. 229). Such frontiers encourage “more continuous engagement in countries of origin and in their host countries” (Hercog & Siegel, 2011, p. 3), that are “providing opportunities to Indian nationals back at home” (Rajan, 2014, p.229). Therefore,

experts believe that it has become imperative for developed countries to re-think ways to sustain this HQ talent pool (Davis, 2013; Chand, 2014; OECD, 2016). This section will now consider the evolution of this research problem.

The question of return. Concerns about return-migration have focused on India (Davis, 2013; Jain, 2010; Rajan et al., 2013; Satija & Mukherjee, 2013). There has been a slow growth of evidence pointing to HQ migrants “...from advanced societies who have moved back to a developing country, albeit their own” (Chacko, 2007, p. 132). This concern is substantiated by researchers (Bijwaard, Schluter, & Wahba, 2011; Francis, 2015; Luo, 2013; 2010; Wahba, 2015a; Wahba, 2015b; Zeytinoglu, 2012). Studies indicated that by the year 2017, approximately 300,000 HQ-AI immigrant professionals are expected to return-migrate to India (Rajan et al., 2013). Jain (2010) cited that “...in 2006, 32,000 second generation Indians born in the United States or Europe returned to India” (par. 26). Chacko (2007) stated that “immigrants wish to return to India...and are doing so” (p. 134). The most prominent report that cited numerical evidence of the specific return of IT sector AI migrants during the years 2006-2011 was conducted by the *Ministry of Indian Overseas Affairs* (MIOA). There was a peak in return migration in 2010 (Rajan et al., 2013). Supposedly, most of these HQ-AI professionals who preferred to return to India were IT professionals (Rajan et al., 2013; Davis, 2013; Jain, 2010). Davis (2013) also conducted a study that indicated that an HQ-AI immigrant in the IT field was 140 times more likely to have the intention to return to India.

Focusing on the growing IT global centers in South India (namely, Bangalore and Hyderabad), Chacko (2007) claimed that exclusive cityscapes,

infrastructure, and what appears to be standards of living within HQ-AI *enclaves* are comparable to developed countries. The added notion that growing research and development (R&D) initiatives have enabled India to be a global IT industry player is said to be another motivating factor for both first and second generation AIs who return to India (Chacko, 2007). Per the study:

Well-educated and affluent first generation Indian expatriates are returning to India to take advantage of new job opportunities and to strengthen their connections with their heritage. Transnational migrants whose professional expertise was honed in American universities and through work experience in the United States...are a tangible force in the cities of Bangalore and Hyderabad, where many have chosen to settle. Returning immigrants who were part of the *knowledge diaspora* bring skills, connections and capital that helped thrust the Indian IT industry to the forefront (p. 138).

India's brain drain history. Studies on HQ-AI migration incorporated concerns raised decades ago about India losing HQ-AI talent to more alluring global North countries (Chand, 2014). As Chaichian (2012) explained, for the past two decades, “educated and highly skilled individuals have comprised a sizeable portion of international migration known as ‘brain drain’, mostly from developing nations to developed countries” (p. 18). First coined by the British Royal Society to “describe the outflow of scientists and technologists from Africa, Asia and the Pacific... to OECD countries” (Cervantez & Guellac, 2002, par. 2), brain drain is when individuals who have “been the subject of considerable educational investment by their own societies” (Chaichian, 2012, p. 19) emigrate to another country. Targeting HQ individuals from

developing countries, these types of emigrations are said to have been first promoted by developed countries in the global North in the 1950s (Chaichian, 2012).

By the year 1990, a total of 12.9 million HQ migrants immigrated from the global South to the global North (Chaichian, 2012). By 2010, taking second place to Mexico, India became the second largest emigration country in the world (Buga & Meyer, 2012). With a total of 11.4 emigrants, India tied with the Philippines with supplying most HQ immigrants such as “foreign-trained doctors and nurses to the OECD, notably English speaking countries” (Buga & Meyer, 2012, p. 1). With regards to STEM professionals, India was “more affected by the exodus of talent than their peers from other countries, such as China or Brazil, the two other emerging giants...” (Buga & Meyer, 2012). For this reason, India’s government advanced its efforts to attract HQ-AI expatriates to re-connect with India’s economic development initiatives (Buga & Meyer, 2012; Chacko, 2007; Chand, 2014; Davis, 2013).

From brain drain to brain gain. Although India has been a prime example of a country that has experienced brain drain (Goel, 2006; Gottschlich, 2007), its latest *brain gain* initiatives have drawn attention, since studies indicated that India is “beginning to profit from the re-migration of its experts previously lost...” (Hunger, 2009, p. 1). Hunger (2009) described the concept of brain gain as being the “quasi-reversal of brain drain...a return migration of previously ‘lost’ elites from developing countries” (p. 1). This return migration related growth has been linked to the strength of India’s IT sector that started to emerge in the 1990s (Hunger, 2009, Davis, 2013). Despite its continued status of still being a developing country (OECD, 2015), India’s ability to lure its HQ-AI STEM professionals and executives to either migrate back, or at least economically re-

connect with their homeland has led to its latest identity as a “global IT superpower” (Hunger, 2009, p. 2). Hunger (2009) explained:

At the beginning of the 1990s, after the introduction of the Indian economic liberalization policy, many of these elites built up networks or enterprises in India either by re-migrating...or through branches of their [host country] companies. In 2000, ten out of the twenty most successful software enterprises in India (representing more than 40 percent of the total revenues within the industry) were set up and/or managed by former non-resident Indians returning... Today, nineteen of the twenty top software companies in India have non-resident Indians in top-level management positions...” (p. 3).

Brain circulation and the global talent race. Saxenian (2002) argued that one way to better retain the talents of HQ migrants from emerging economies is to promote the dynamic of “brain circulation” (p. 28). She asserted that fostering the brain circulation of HQ migrants is strategic in that it benefits both sending and receiving countries (Saxenian, 2002). Brain circulation is another term for *circular migration*. Hercog and Siegel (2011) defined circular migration as being a “continuing, long term and fluid pattern of human mobility among countries that occupy what is now increasingly recognized as a single economic space” (p. 3). Indeed, “circular migration appears to be the rage in international policy circles” (Vertovec, 2007, p. 2). Thus:

More and more programs concerning circular, revolving-door or ‘va-et-vient’ migration started sprouting...bilateral labor agreements have been signed among Organization for Cooperation and Development (OECD) countries... The emerging importance of circular migration comes from its potential benefits to all

countries involved in migration- be it the home or sending country, the host or receiving country or a third country, as well as to the migrants themselves (Constant, Nottmeyer, & Zimmermann, 2012, p. 1).

Since any loss of HQ workers can negatively impact a country or region's development goals (Hercog & Siegel, 2011), "...the benefits that [HQ] return migrants can bring to their home countries are increasingly regarded as extremely important...and many countries are seeking ways to benefit from the diaspora" (p. 2). Sending and receiving countries have been encouraged to work together to develop policies that can enhance diaspora connections (Hercog & Siegel, 2011; Faist, 2010; Fargues & Lum, 2014; Tejada, 2015). Introducing such measures to foster and "facilitate greater labour mobility between the EU and other developing countries including India...could open many frontiers..." (Rajan, 2014, p. 229).

Why circular migration? *The Indian Economic Liberalization Policy* ensured that steps continue to be taken to "facilitate the flow of FDI [foreign direct investment] ..." (Banga & Das, 2012, p. x) between non-resident AI nationals in developed countries, and India's economy (Chand, 2014). This was one of the prime factors attributed to "India's growth miracle" (Banga & Das, 2012, p. x). To illustrate the economic benefits, Chand (2014) analyzed FDI remittances that members of the AI immigrant diaspora in the USA made to India, based on data from the World Bank (2011). He confirmed that between the years 1992-2011, the overall trade between the two countries increased by 14 billion US dollars, to a total of 57 billion US dollars (Chand, 2014). This trade increase coupled with 2011 economic ties resulting in further increases of over \$27 billion from the USA to India, and over \$3 billion from India to the USA (Chand, 2014). The timing further

paralleled the rapid growth of India's economy; India's GDP per capita jumped up from \$450 to \$1509 (Chand, 2014). Indeed, the UN Development Report (UNDP, 2015) reflected a jump in India's HDI (human development index) by five notches partially because of the economic boost (Chand, 2014).

During precisely this same period, FDIs between AI immigrants in the USA to India rose from \$1.7 billion to about \$33 billion (Chand, 2014). Indeed, the majority (58 percent) of FDIs in India were made by non-resident HQ-AI nationals living in global North countries (Chand, 2014). This is very significant to understand the notable contribution that the HQ-AI diaspora has with India's economic growth. Chand (2014) explained:

Since the gradual liberalization of the Indian economy began in 1991, the Indian diaspora in North America has been playing an important role in driving trade and investment between these countries. During this period, the Indian population in the US...has grown substantially, trade and investment ties has increased exponentially... (p. 284).

Considering such outcomes, this researcher agrees that "it seems to be promising to investigate how they may be initiated and supported" (Hunger, 2009, p. 3).

The immigrant effect. A critical attribute of what Chand (2014) referred to as the immigrant effect, is the way it can influence developed countries' firms that hire HQ-AI immigrants in managerial or executive positions. Such firms are more likely to "enter foreign markets using FDI" (Chand, 2014, p. 286). In addition to the financial benefits, HQ-AI immigrants in developing countries also provide "important skills and social networks for Indian domestic entrepreneurs" (Chand, 2014, p. 285). Chand (2014) agreed

that this factor is just one way that “diaspora networks help form bridges between the countries the diasporas live in and the countries they hail from” (p. 286). Chand, (2014) clarified that:

Diasporas have historically encouraged the development of new transnational businesses by establishing cross-border social networks that can facilitate economic and social ties between home and host countries (Chand & Tung, 2011). These transnational social networks can act as conduits through which the diaspora can remit money and transfer ideas back home... (p. 286).

Despite interests, researchers indicated continued deficiencies pertaining to what is known about the latest push-pull factors that influence HQ migrants' decisions to perpetuate the immigrant effect through circular, rather than possible return migration (Arp, 2014; Bodvarsson & Van der Berg, 2013; Chaloff, 2013; Vertovec, 2007; Constant et al., 2012; OECD, 2014; UN, 2013; Wahba, 2015b). This is relevant, because to establish migration systems that can balance workforce retention schemes in leading economies with economic development initiatives in emerging countries like India, “migration policies cannot be successful when applied unilaterally” (Constant et al., 2012, p. 32). More holistic information is needed to infuse the latest circular, transnational dimensions in “diaspora policies linking the ethnic networks” (Constant et al., 2012, p. 31). Data and in-depth studies on “...transnational mobility has been largely lacking” (Pitkänen, 2014, p. 6). Rajan (2014) indicated that return migration to India research “is an area that needs our attention as well” (p. 230). Economic factors and determinants pertaining to “soft factors such as integration, ethnic identification, or well-being are still unclear” (Constant et al., 2012, p. 32). Applying better understandings of

both hard and soft factors that determine such HQ migrant patterns is believed to have “far reaching transformations of the relationship between immigration, trade, and economic development in the 21st century” (Saxenian, 2002, p. 5).

Deficiencies in the Evidence

Research into the topic of HQ-AI migrant patterns revealed a scarcity of information available about what determines the factors that influence the migration decisions of HQ-AI women. Per the World Economic Forum (WEF, 2016), this is a notable deficiency when considering the statistics (Gottschlich, 2012; IOM, 2014). While levels rose by 80% between the years 2010-2011 (IOM, 2014), “one third (34%) of tertiary-educated migrant women residing in OECD countries come from Asia- primarily the Philippines, China, and India “(IOM, 2014, p. 9). Women from India hold the majority (72%) of bachelor degrees compared to other Asian migrant women in the USA (Ruiz, Zong, & Batalova, 2015).

Even though AI women represent “...a significant imbalance” (Gottschlich, 2012, p. 3) of only an average 30% of Germany’s total AI immigrant population (Destatis, 2010), this is “the highest number in almost ten years” (Gottschlich, 2012, p. 3). Compared to the 4,476 male IT professionals who were granted German blue cards in 2004, only 365 of these recipients were women (Gottschlich, 2012). Indeed, the global mobility determinants of HQ women from developing countries like India, “either independently or to follow a family member, is a phenomenon of great significance...” (IOM, 2014, p. 2). Despite this, there continues to be an overarching “absence of research on AI women” (Kankipati, 2012, p. 5), as well as all HQ migrant women (Amazon, 2013). Furthermore, despite any growing interests in promoting diaspora

remittance flows (Hunger, 2009), the role of women is still not understood (IOM, 2010). At the same time, researchers acknowledged that the remittance behaviors of labor migrants “is influenced by several factors...including gender” (IOM, 2010, p. 1). The IOM (2010) further acknowledged that,

At the global level, female migrants send approximately the same amount of remittances as male migrants...research suggests that women tend to send a higher proportion of their income. They also usually send money more regularly, and for longer periods of time (p. 1).

Considering such factors, this researcher feels that any research deficiencies on HQ-AI women in the global talent race, with respect to bridging skills gaps while promoting global economic development (IOM, 2010; World Bank, 2016), appears questionable.

Audience

This study could benefit academics and practitioners interested in understanding high skilled immigration dynamics specific to the AI diaspora. This research also has the potential to contribute to literature focused on gendered migration, and the expectations as well as potentials of female expatriate talent across industry sectors. Such contributions can shed further light on the value of HQ women in transnational labor migrant networks, and economic development. Finally, the outcomes of this study can support policies and initiatives aimed at giving more voice to women, as well as other members of underrepresented, and often marginalized groups in the global workforce.

Definition of Terms

Asian Indian (AI). A person who is from the country known as the Republic of India (or simply India), or who identifies oneself as having an immigrant background from India.

Brain circulation. Synonymous with *circular migration*; “the long term and fluid pattern of human mobility among countries that occupy what is now increasingly recognized as a single economic space” (Hercog & Siegel, 2011, p. 3).

Brain drain. A phenomenon that occurs when individuals who have “been the subject of considerable educational investment by their own societies” (Chaichian, 2012, p. 19) emigrate to another country.

Brain gain. Per Hunger (2009), a “quasi-reversal of brain drain...a return migration of previously ‘lost’ [highly skilled] elites from developing countries” (p. 1).

Developed economy. Industrially advanced, higher income countries (World Bank, 2016). “In common practice...Canada and the United States in northern America, Australia and New Zealand in Oceania and Europe are considered developed regions or areas” (OECD, 2016).

Developing economy. Per the OECD (2016), More than 80 percent of the world’s transition economies with low or middle levels of per capita income based on their levels of high industrialization.

European Union (EU). Per the OECD (2015b), The European Union comprises the following [28 European member states]: Austria, Belgium, Bulgaria, Croatia, Cyprus, Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, Ireland,

Italy, Latvia, Lithuania, Luxembourg, Malta, Netherlands, Poland, Portugal, Romania, Slovak Republic, Slovenia, Spain, Sweden, United Kingdom.

Gender. For the purposes of this study, gender is defined as a social construct (Boyd & Grieco, 2003) “as seen as a matrix of identities, behaviors, and power relationships that are constructed by the culture of society in accordance with sex” (par. 7).

Global North. Per Odeh (2010), “The economically developed societies of Europe, North America, Australia...amongst others” (p. 338).

Global South. More agrarian-based economies of countries such as China, Brazil, India, and Mexico amongst others in Asia, Africa, and South America (Odeh, 2010, p. 338).

Global talent mobility. This study will apply the term as the ability to permanently or temporarily immigrate to any part of the world based on sought after skills and qualifications (Pricewaterhouse, 2012); the ability to relocate (expatriate) from a country of citizenship or origin to another destination (or host country) on a temporary or permanent basis (Klekowski von Kloppenfels, 2014).

Highly qualified (HQ) immigrant. The EU definition is “a third-country national who seeks employment in a member state and has the required adequate and specific competence, as proven by higher professional qualifications (Council Directive, 2009).

Human capital. Per the OECD Glossary (2016), “productive wealth embodied in labour, skills and knowledge”, or “...knowledge, skills, and potential, as well as [a human being’s] contribution to economic development” (Davis, 2013, p. 13)

Indian diaspora. Per the Indian Ministry of External Affairs (2004), “A generic term to describe the people who migrated from territories that are currently within the borders of the Republic of India. It also refers to their descendants” (par. 1).

International migrant. Any “person outside the territory or state in which they are national citizens...irrespective of the causes...and the means to migrate” (European Migration, 2014, p. 187).

International labor migrant. Any person who internationally “moves from one state to another...for the purpose of employment” (European Migration, 2014, p. 177).

Professional immigrant. A qualified immigrant beneficiary who is a member of the professions holding either the equivalent of a US baccalaureate degree or its foreign equivalent (United States Citizenship and Immigration Services, 2016).

Push-pull determinants. In terms of international migration, intervening factors that influence a migrant’s decision to emigrate (be *pushed*) from a country of origin or host country, and immigrate (be *pulled*) to a destination country (Lee, 1966).

Remittance. “In the EU context, a financial transfer from a migrant to a beneficiary(ies) in the migrant’s country of origin” (European Migration, 2014, p. 238).

Transnationalism. An advanced globalization concept that signifies the diminishing conceptual boundaries between borders and states induced by greater global connectivity, and global mobility (Aguilera, 2011).

Purpose Statement

The purpose of this study is to understand and describe gendered determinants of highly qualified (HQ) migration based on the lived experiences of professional Asian Indian women in Germany. It is the intent of the researcher to include gendered

perspectives of HQ-AI migrants in the global talent race. Doing so could add to current understandings of migration push-pull factors in a way that holistically considers “many different types of migration...” (Boyd & Grieco, 2003, par. 2) with respect to gender, diaspora, and the evolving expectations of transnational professionals (Bang & Mitra, 2010; Banerjee, 2012).

Chapter 2: Literature Review

This chapter reviews literature relevant to this study's focus on the gendered determinants of HQ migration based on the lived experiences of professional Asian Indian women in Germany. The review has been structured into thematic motifs consistent in the literature. These motifs appear in sections. Section 1 discusses gendering international mobility. Section 2 outlines literature pertaining to HQ migrant women and the race for global talent. Section 3 elaborates on policy and labor market realities they often face. Section 4 sheds light on cultural stigmatization challenges. Section 5 presents literature promoting brain mobility patterns through HQ migrant women's diaspora networks. Section 6 brings the attention of this review to the paradoxes often associated with HQ-AI women with respect to their global mobility. This chapter will conclude with a summary of the reviewed literature before delineating methodologies used in similar research, and presenting the research questions that would be pursued in this study.

Gendering International Mobility

Studies called out against gaps in the research available on gendered dimensions of HQ migrant patterns (Banerjee, 2012; Boucher, 2016). However, the literature explained that this deficiency is not new (Amazon, 2013; Boyd & Grieco, 2003; Boucher, 2016). International migration studies have "often failed to adequately address gender specific migration experiences" (Boyd & Grieco, 2003, par. 1). This deficiency exists even though "almost half of all international migrants are women" (OECD, 2014, p.2). The United Nations puts this percentage at 48.2% (UN, 2015). Per Asis (2003), 60-80% of workers deployed from Asian countries are women. Transnational HQ migrant women

from Asia reportedly migrate in greater proportions than highly skilled men and women at lower educational levels (IOM, 2010; IOM, 2014).

Indeed, the “gendered perspective on the migration of highly skilled labor can hardly be overstated” (Bang & Mitra, 2010, p. 1). The IOM (2014) confirmed that despite their significant levels of human capital, HQ migrant women “remain underrepresented among economic migrants” (p. 9). Researchers and policy makers continue to “lack a solid understanding of this migrant group’s outcomes” (IOM, 2014, p. 9). There is a “need to improve evidence in this field...” (IOM, 2014, p. 9) to get a clearer idea of their migration determinants, and patterns relevant to such outcomes. Such calls for research indicated that the role of gender in HQ migrant mobility aspects is a critical piece in “understanding migration and constructing useful theories [to] take into account many different types of migration...” (Boyd & Grieco, 2003, par. 2).

Defining gender. Human capital considerations in international migration focus on *who* migrates. (Boyd & Grieco, 2003; Borjas, 1989; Bodvarsson & Van der Berg, 2013). Bearing this in mind, this researcher feels that a clarification of the term *gender* will serve the purpose of this literature review. Boyd and Grieco explained (2003):

While sex is defined as a biological outcome...*gender* is socially constructed. In feminist theory, gender is seen as a matrix of identities, behaviors, and power relationships that are constructed by the culture of society in accordance with sex. The context...will vary among societies. Also, when people interact with each other, by adhering to this content, or departing from it, they either re-affirm or change what is meant by gender...at a particular time, or in a particular setting.

This means that gender is not immutable but also changes and, in this sense, is both socially constructed and reconstructed through time (par. 7).

The literature encouraged a specific definition of the term gender to be used as a foundation for any gendered migration study (Fleury, 2016). It may best serve studies that explore specific migration determinants that “shape roles, expectations, and behaviors associated with masculinity and femininity” (Fleury, 2016, p. 1). The *United Nations International Research and Training Institute for the Advancement of Women* (2006), or UN-Instraw, reminded that transformation is a key aspect of evolving definitions of femininity and masculinity. Indeed, “traditional roles are rapidly shifting” (UN-Instraw, 2006, p. 1). Bearing this in mind, this author emphasizes that the gendered focus of this study is on highly qualified (HQ) women who choose to voluntarily migrate from their country of origin (in this case, India), to a destination country.

Boyd & Grieco (2003) argued that “understanding gender is critical in the migrant context” (par. 1). Indeed, “women and men do experience international migration differently...and tend to move for different reasons (Amazon, 2013, p. 82). A stronger focus on gender can foster more holistic understandings regarding who migrates, the conditions under which international human capital migration occurs, and the determinants underlying such migration patterns (Boyd & Grieco, 2003). Despite this argument, the literature expressed concerns that gender-specific migration experiences continue to be inadequately addressed (Amazon, 2013; Boyd & Grieco, 2003; Boucher, 2016; Ferrant & Tuccio, 2015; Fleury, 2006; Spadavecchia, 2013).

The feminization of migration. It appears that proposing the intersection of gender and international migration is not new (Donato & Gabaccia, 2015). Rather,

migration scholars asserted that it was first scrutinized in the twentieth century (Donato & Gabaccia, 2015). However, “the significant number of women and girls among international migrants before the 1960s went unnoticed...” (Donato & Gabaccia, 2015, par. 8). Boyd and Grieco (2003) further credited the 1960s-1970s to the growing sensitivity towards gender-specific roles in migration. The women’s movements in OECD countries raised notable awareness of the “near invisibility of women as migrants” (Boyd & Grieco, 2003, par. 3). Donato and Gabaccia (2015) confirmed that while, “few scholars in migration studies looked for or recognized the feminization of migration...demographers and statisticians- rather than scholars in gender studies...first labeled feminization in the 1980s” (p. 20). The ongoing development of feminist theory (Boyd & Grieco, 2003) that paralleled globalization trends in the 1980s-1990s internationalized this pattern (Bang & Mitra, 2010). This momentum evolved into the concept popularly known as the *feminization of migration* (UN-Instraw, 2006). Donato and Gabaccia (2016) stated that the concept was later spread in a well-known book written over a decade later by social scientists Castles, De Haas, and Miller (2013).

The feminization of migration concept is now more commonly used in both academia and media (UN-Instraw, 2007; Spadavecchia, 2013). Conceding that the concept can be defined in various ways in the context of migration (Donato & Gabaccia, 2015), it overarchingly refers to “the role of gender in shaping migratory processes” (UN-Instraw, 2007). While women are known to have always been present in migration flows (Donato & Gabaccia, 2016), the term specifically underscores the growing trend of women increasingly migrating on their own to enhance their education and job prospects (Fleury, 2016). “Women are increasingly migrating as the main economic providers for

their households...autonomously as bread winners...increasing their visibility within migratory flows” (UN-Instraw, 2006, p. 1). This breed of international migrant women is growingly considered “a central support system for women’s freedom in the developed world...a contribution that is under-recognized and under-valued” (UN-Instraw, 2006, p.

1). In addition:

Scholars have declared feminization to be the core dimension of the new age of internationalization and globalization...The greater challenge facing migration researchers is to understand the causes and consequences of the migration gender balance, which shifts over time and varies considerably across cultures and nations (Donato & Gabaccia, 2016, par. 1).

Women and the Race for Global Talent

Awareness of any parallel between the feminization of migration and evolving global talent competition cannot be ignored (Amazon, 2013). Boucher (2016) believed that the global talent race is certainly gendered. Beine and Salamone (2010) stressed that industry studies can benefit more from elaborating on what factors determine the roles that HQ women have on human capital transmission in the global talent race. The IOM (2014) published a detailed report stating:

Despite the growth in knowledge, research on the links between highly skilled migration, gender equality, integration and development is still scattered over several disciplines. As a result, highly-skilled migrant women, as a group, have largely been neglected by both policymakers and multilateral organizations (p. 13).

Industry reports. A few industry reports encouraged businesses to focus on promoting the mobility opportunities of neglected overseas assignee groups that include women (International Women, 2016; Pricewaterhouse, 2012). Personalizing recruitment and retention strategies to meet their specific mobility needs is considered a strategic avenue for multinational organizations that “struggle to source the talent they need” (Pricewaterhouse, 2012, p. 27). Based on their findings from analyses relevant to HQ women in the financial services sector, Pricewaterhouse (2016) stated that 88% of the sector’s women employees feel that “gaining international experience is critical to furthering their career” (p. 2). This seems quite relevant considering that “89% of organisations across all sectors plan to increase the number of internationally mobile workers over the next two years” (Pricewaterhouse, 2016, p. 2). Another notable indication in the Pricewaterhouse (2016) study was that a higher proportion of women (66%) would like to work abroad at any stage of their career compared to 60% of their male counterparts. Pricewaterhouse (2016) further reported that their results for men and women were similar regarding the willingness to take on overseas assignments before starting a family (73% of women versus 77% of men). The study further reveals that 37% of women (compared to 30% of men) preferred more flexible short term assignments if they can be based in their home countries. This latter concern appears to be linked to another finding in the study indicating that 47% of the women surveyed were “concerned about what their return role would be at the end of an international assignment” (Pricewaterhouse, 2016, p. 7).

The researcher finds the Pricewaterhouse (2016) report’s indications regarding the lack of HQ international female role models interesting. While 68% of men felt that there

are enough international assignee roles models in their organizations, only 48% of women felt the same. It appears that many women in the cutting edge, multinational financial services sector feel like there are “a lack of female role models who can show how the [overseas] experience has contributed to their career success” (Pricewaterhouse, 2016, p. 5). Reports from the IT industry came to the same conclusion (International Women, 2016). This is relevant since improving the gender balance in STEM fields has been very important in developed countries (Best, Sanwald, Ihsen, & Iteel, 2012). Indeed, it seems important “for women in senior positions to ‘send the elevator back down’ to help the next generation of digital entrepreneurs surpass the current generation’s achievements” (International Women, 2016, par. 16). The International Women (2016) article cited prominent IT executive Jacqueline de Rojas as advising that, in the end, “culture trumps strategy all the time, so unless we change our cultural norms, we will never move the needle” (par. 18).

Socio-economic interests. There was some literary evidence of additional research and analyses on HQ migrant women in the global talent race (Kofman & Raghuram, 2009; Kofman & Raghuram, 2010; IOM, 2014). Yet, despite the increasing focus on the feminization of migration, women’s roles as bread winners let alone main economic providers continue to be neglected in international migration studies (Amazon, 2013, p. 77). Most studies are said to mainly focus on the research area of more vulnerable female migrant groups, or women’s roles in the contexts of transnational families (Amazon, 2013; Kofman & Raghuram, 2010; IOM, 2014).

Per this researcher’s findings, there is literature that elaborates on push-pull factors. Less access to overseas opportunities due to perceived discriminatory migration

policies in both home and destination countries is one factor (Amazon, 2013; Boucher, 2016; IOM, 2014; UN, 2013). Domestic and overseas labor market barriers further hinder such access (Beine & Salamone, 2010; Bodolica, 2008; Chaloff, 2013; Eriksson & Lagerström, 2012; IOM, 2014; Lahti, 2013; Mäkelä, Suutari, & Mayerhofer, 2011; Rubin, 2008; Verges, 2013), as do cultural factors (Banerjee & Raju, 2009; Bhatt, Murthy, & Ramamurthy, 2010; Junaid, Shah, & Shah, 2015; Shipper, 2010; Spadavecchia, 2013). The latest economic inquiries on barriers associated with the roles of HQ women in the context of brain mobility are slowly emerging as well (Bang & Mitra, 2010; Bijwaard et al., 2011; Budhwar, 2011; Fleury, 2016; IOM, 2014). The latter incorporated literature inquiring more into the roles of HQ women's networks and remittance flows (Beine & Salamone, 2010; Harvey & Siegel, 2011; Cervantez & Guellac, 2002; Docquier & Rapaport, 2012; Dumont, Martin, & Spielvogel, 2007; LeGoff & Salamone, 2015; Vergés Bosch & González Ramos, 2013; Valk, Van der Velde, Van Engen, & Godbole, 2014).

Push-pull factors. Migration literature often elaborates on factors that typically determine migrant mobility patterns (Bauböck, 2010; Thieme, 2006). These determinants are said to be linked to *push-pull* factors (Lee, 1966) that perpetuate migration movement (Thieme, 2006). These push-pull factors are believed to be present in both source and destination countries (Lee, 1966). Labor market, related employment, and income generating factors, as well as isolated social, and political determinants are said to attract or deter migrants on both sides of the equation (Borjas, 1989; Thieme, 2006). Decision making involves one or more of these factors, while remaining in the push-pull framework (Thieme, 2006). In the end, most factors are viewed as *household strategies*

(Stark, 1991) that are meant to “minimize [individual or] family income risks or to overcome capital constraints on [individual or] family production activities” (Thieme, 2006, p. 36).

Considering the dynamism of push-pull migration factors across disciplines (Bodvarsson & Van der Berg, 2013), international migration theorists continue to face challenges regarding organizing “all hypothetically relevant factors into one coherent theoretical framework...” (p. 27). This is partially because, in the wider context of push-pull determinants, “there is no single, coherent theory of international migration, but rather a fragmented set of theories...segmented by disciplinary borders” (Thieme, 2006, p. 36). Bodvarsson & Van der Berg (2013) provided a useful reminder:

Forty years ago, there was no single, unified theory of why people migrate.

Today, there is *still* no such convergence to a single model of migration...As with any research that cuts across the different social sciences, often one discipline’s explanation seldom matches the definitions offered by other disciplines (p. 27).

Instead of having researchers rely on a theory, migration models have been said to better “ascertain the factors that underlie decisions to migrate or not migrate” (Greenwood, 2005, p. 725). Despite the various dimensions, “most theoretical work on international migration is grounded in the human capital approach” (Bodvarsson & Van der Berg, 2013, p. 31). Per this approach, “...migration is an investment in one’s well-being” (Bodvarsson & Van der Berg, 2013, p. 27). The three main questions associated with the human capital discourse over HQ international migration concerned, (a) why HQ people migrate, (b) who of them migrates, and (c) what consequences does HQ migration

bring to both source and destination countries (Borjas, 1989; Bodvarsson & Van der Berg, 2013).

Human capital factors in the global talent race for HQ migrants can be best understood under a world systems perspective (Wallerstein, 1974). This perspective sees HQ migration patterns as an organic consequence of the crossing of national boundaries in economical efforts to globalize, and penetrate diverse markets (Wallerstein, 1974; Thieme, 2006). This further perpetuates a globalized world society iconically espoused by Hoffmann-Nowotny (1989). Once this migration pattern is initiated, HQ migrant networks are among those that start to take shape into what Massey (1990) referred to as cumulative migration. “Interpersonal ties connect migrants, former migrants, and non-migrants in origin and destination...migration sustains itself by creating more migration” (Thieme, 2006, p. 36). This perpetuation of migration has geared many researchers towards approaching international migration more along the lines of transnational global mobility; applying HQ migration perspectives towards “matters over time, across space...” (Thieme, 2006, p. 38). However, researchers agreed that much work needs to be done to keep up with this evolving globalization trend (Aguilera, 2011; Alba & Foner, 2016; Bauböck, 2010). For instance:

Given the broad range of economic, social, political, cultural, and natural factors that enter into the migration decision, a complete model of immigration would almost certainly have to be somewhat multidisciplinary in nature. Sociological, psychological, political, and ecological factors act alongside economic factors in pushing, pulling, rejecting, and holding back would-be migrants. An immigration model would also have to be dynamic, even evolutionary in nature.... a dynamic,

unified, interdisciplinary theory remains a distant goal... (Bodvarsson & Van der Berg, 2013, pp. 54-55).

Policies and the Labor Market

Dumont et al. (2007) argued that both migration and development policies impact gender compositions in migration flows. Despite industry reports indicating the value of HQ migrant women, the realities reflected in current policies shed light on clear gender gaps (Amazon, 2013). Boucher (2016) delineated the various stages in which gender obstacles are inserted into international migration policy cycles. Boucher (2016) argued that HQ male migrants benefit from the ways that policies are designed and negotiated in the first place. For instance, policies often underscore stereotypical divides that illustrate men as the bread winners, and women as the accompanying spouse (Boucher, 2016; Chaloff, 2013; McNulty, 2015). Indeed, “women disproportionately enter as accompanying family members of skilled immigrants rather than as principal skilled immigrants in their own right” (Boucher, p. 3). Furthermore, women’s lifestyles and family commitments often require them to either work part time, or take career breaks more often than men (Boucher, 2016; Beine & Salamone, 2010; Fleury, 2016). When it comes to the selection stage of HQ immigrants, such different life courses traveled between men and women are typically overlooked (Boucher, 2016). Indeed,

Major life course events such as education, training, professional work, child bearing, child rearing, and retirement affect women differently from men...leading to less linear career trajectories...these life course trajectories in turn interrelate with domestic definitions of ‘skill’ that in some instances operate

to exclude or disqualify the contributions and qualifications of women (Boucher, 2016, p. 3).

Labor market barriers. Many HQ women decide to leave their homelands to migrate to another country due to gender discriminatory labor market barriers in their countries of origin (Bodolica & Spraggon, 2008; Fleury, 2016). Various barriers pertaining to unequal pay, gender bias, and unequal access continue to persist in most countries (Eriksson and Lagerström, 2012; Fleury, 2016; OECD, 2014). Yet these barriers more often persist for HQ migrant women from developing countries in the global South in both home and host countries (Amazon, 2013; Bhatt, Murthy, & Ramamurthy, 2010; Farooq, Tariq, Gulzar, Mirza, & Riaz, 2013; Junaid, Shah & Shah, 2015; Kofman & Raghuram, 2010; Spadavecchia, 2013). Eriksson and Lagerström (2012) stated that these differences are important to consider in gendered labor migration issues. The choice of job search area is of special significance to HQ migrant women due to such “large and persistent gender differences in labor market outcomes” (Eriksson and Lagerström, 2012, p. 324). Focusing their study on job searcher’s psychological attributes and preferences in choosing job location, Eriksson and Lagerström (2012) examined the willingness of women to accept jobs located far away from the proximity of where they live. Their study indicated that a negative gender effect persisted for HQ women compared to other female job seekers. This “reflects gender discrimination” (Eriksson and Lagerström, 2012, p. 324) that is more prevalent for HQ women compared to other female job seekers.

Fleury (2016) cited evidence indicating that a growing number of HQ women are independently emigrating because of their lack of satisfaction with their job positions,

and upward mobility opportunities at home. Meanwhile, gender discriminatory policies in HQ migration are also evident in recruiting countries that typically recruit women for work in nonprofit, human services, education, and health sectors (Fleury, 2016; IOM, 2014; Kofman & Raghuram, 2010; IOM, 2014). HQ female sponsoring organizations in these countries often recruit women for what is considered to be more *feminine* positions (Fleury, 2016) available in these industry sectors (Ferrant & Tuccio, 2015; Fleury, 2016).

Many developed countries in the global North specifically hire HQ women from developing countries for health care positions (Fleury, 2016; IOM, 2014), especially in the nursing sector (Prescott, 2016; Goel, 2006; Gottschlich, 2012). Whereas in the United Kingdom, more foreign doctors are increasingly women...foreign women often hold nursing and teaching positions” (Fleury, 2016, p. 11). Most international nurses in Ireland are from the Philippines (Fleury, 2016; Prescott, 2016). In addition, 23% of nurses in New Zealand are foreigners from the global South (Fleury, 2016). Kofman and Raghuram (2010) explained that the high focus on nurses is also attributed to the 1990s cut backs on health education in many developed countries. Whatever the case, the literature continued to state that the recruitment of HQ migrant women for gendered labor is a very common phenomenon (Fleury, 2016; IOM, 2014; Kofman & Raghuram, 2010). Meanwhile, HQ women’s participation in other sectors in the knowledge economy are purported to be all too often ignored (Kofman & Raghuram, 2010). For instance, despite reports stating that there is a slow rise of HQ host country native and migrant women in the field of IT (Best et al., 2012), the data remains incomplete and scattered (IOM, 2014). The OECD (2015b) continues to work on developing data to better support these reports.

More information is needed to better support what researchers claim has been a problem for some years (IOM, 2014). Per Rubin et al. (2008):

Third-country migrant women of high education level have lower rates of labour force participation, higher unemployment rates and lower employment rates than their [native women in host country] counterparts. In contrast, low education third-country migrant women exhibit very similar labour market participation and employment rates as low education native-born women, although the former are significantly more likely to be unemployed (p. xxiii).

Indeed, more substantial information that includes “both quantitative and qualitative studies in this area can be useful for policy development and evaluation” (IOM, 2014, p. 39).

Cultural Stigma

The IOM (2014) acknowledged the continuing cultural barriers that HQ migrant women face, and urged migration policies to address these issues. These cultural barriers influence political and legal hurdles with entry and residency status in destination countries, that further impose socioeconomic barriers in both sending and receiving countries (IOM, 2014). For instance, the World Bank (2015) reported that many countries still support policies that do not allow married women to emigrate without their husband’s express permissions- no matter what their education and skills level (Fleury, 2016). Many of these HQ women are legally restricted from even independently applying for a passport (World Bank, 2015). To give a clearer picture of the situation, Fleury (2016) obtained data from the World Bank (2015) that revealed that 32 countries in the global South still forbid any of their female citizens from applying for a passport on their

own (Fleury, 2016). Thirty of these countries still forbid their native women to be the economic bread-winners of their households, let alone take the lead decision over their husbands regarding where to live (Fleury, 2016). Eighteen legally restrict women from obtaining a job without the permission of a man (Fleury, 2016). Per Fleury (2016):

Countries may also impose restrictions on women's ability to do the same jobs as men. According to the [World Bank, 2015], 100 countries restrict women from particular occupations, limiting women to certain sectors and jobs and often restricting women from higher paying jobs... (Fleury, 2016, p. 27).

Cultural stigma upon return. Amazon (2013) explained how gender impacts migration determinants for HQ migrant women from Ethiopia who return after spending time overseas. She argued that unless the world is willing to witness setbacks in progress and change in developing countries of the global South, HQ professional policy development must “put gender at the forefront” (Amazon, 2013, p. 78). While many HQ women migrants from developing countries are being told that they no longer must migrate as a *plus one* (Amazon, 2013, p. 83), dominating patriarchal migration policies in many sending countries have yet to adjust to this trend (Amazon, 2013; IOM, 2014). For instance, the Ethiopian government has yet to acknowledge women in marketing attempts to harness diaspora knowledge on a global scale (Amazon, 2013; cite more), let alone in any rhetoric with regards to gender equality (Amazon, 2013).

Amazon (2013) further informed about the lack of equal treatment that tertiary educated Ethiopian women migrants receive upon their returns to Ethiopia; having acquired education and related skills trainings overseas. They have little chances to access ways to give-back to their homeland through their acquired skills. “There is not

yet a space in Ethiopia where women returnees can exist, without feeling like an outsider living on the fringe of society, or a trouble maker” (Amazon, 2013, p. 91). This is the case in many global South countries where HQ women originate from (Kofman & Raghuram, 2010; IOM, 2014; Spadavecchia, 2013). Per Spadavecchia (2013):

Gender inequality is a powerful barrier to economic, social and political progress and at the same time can be an important push factor for accessing migration, particularly when women have economic, political and social expectations which real opportunities at home do not meet. This is especially true for highly skilled women. (p. 97).

Asis (2003) revealed similar treatments that return HQ migrant women faced upon return to their homelands in South and Southeast Asia. With international migration having once been “traditionally a male preserve...” (Asis, 2003, par. 1) changing labor needs since the 1980s transformed the migration opportunities of women (especially for domestic and child care work) from countries like the Philippines, Indonesia, and Sri Lanka (Asis, 2013; Prescott, 2016). By the 1990s, many women from these countries, as well as Thailand and Burma, increasingly started taking on higher skilled, professional overseas positions in clerical, sales, and production (Asis, 2003). Yet, in many cases, “these are mostly unauthorized flows” (Asis, 2003, par. 5) despite notions that “women migrating on their own...seems to suggest greater freedom (Asis, 2003, par. 6). The taboos associated with the unprotected female migrant who breaks from tradition to travel independently isolates her in many of these societies (Amazon, 2013; Asis, 2003). Many cultures view these women as being vulnerable to perceived corruptions that many societies associate with independent travel. For instance:

Bangladesh, India, and Pakistan do not allow or have very restrictive regulations concerning female emigration, which their governments consider fraught with danger. Nevertheless, female migration does occur, but through irregular channels (including trafficking) resulting in greater dangers and risks to women... (Asis, 2003, par. 5).

Brain Drain Versus Diaspora Networks

In the context of HQ migrant women dynamics, *brain mobility* (brain drain, and brain gain) terminology is increasingly becoming popular in the literature (Bodolica & Spraggon, 2008). Losses associated with female HQ brain drain are said to be higher than those associated with male HQ brain drain (Amazon, 2013). Yet, “a better understanding of the gender dimension of the brain drain would be of great interest for both origin and receiving countries” (Dumont et al., 2007, p. 4). Per Bodolica and Spraggon (2008):

A cross fertilization of existing literature with brain mobility insights would be very beneficial for generating additional and useful categories of self-initiated global workers. Brain mobility research allows not only to understand highly skilled migration but also acknowledge its impact on the development of both source and destination countries (p. 541).

One study noted the link between HQ migrant women, and the impact of their labor migration flows on gross domestic product (GDP) per capita, reflecting that GDP is higher for women than for men (Dumont et al., 2007). This basically means that poorer countries are more adversely impacted when HQ women emigrate to a developed country for enhanced labor opportunities. One explanation for this has been attributed to push-pull reasons as to why HQ women opt to emigrate in the first place (Dumont et al., 2007).

As noted earlier, education level with respect to occupational outlook is considered a factor that can push an HQ woman towards migrating to another country (Bang & Mithra, 2010; Docquier & Rapaport, 2011; Dumont et al., 2007; IOM, 2014; Prescott, 2016).

While women with primary educational qualifications may be less likely to migrate (especially on their own) from the global South to the global North, “this is not true, however, for those holding a secondary or tertiary degree” (Dumont et al., 2007, p. 14). There is evidence that women in developing countries, including women working in lower-skilled occupations, tend to have higher education qualifications compared to male counterparts (Dumont et al., 2007). Meantime, there is further evidence indicating the connection between female migration patterns and level of education (Dumont et al., 2007; OECD, 2015a).

As discussed earlier, many HQ migrant women from the global South are often pushed to leave their countries of origin due to the lack of opportunities despite tertiary education qualifications (Dumont et al., 2007). Hence, OECD countries in the global North who have higher demands for HQ women in sectors such as education and healthcare (Kofman & Raghuram, 2010; IOM, 2014; Prescott, 2016) can pull these women towards migrating to their countries (Dumont et al., 2007; Goel, 2006; Prescott, 2016). With respect to brain mobility determinants, opportunities afforded to HQ women in these high demand, albeit often gendered, sectors minimize their chances of return to their countries of origin (Dumont et al., 2007). This supports the notion that HQ women from many developing countries have more incentives to emigrate and foster brain drain (Bang & Mithra, 2010). However, the literature revealed that much appears left to be said

about gendered dimensions pertaining to brain drain with respect to HQ migrant women (Bang & Mitra, 2010; Kofman & Raghuram, 2010; Rubin, et al., 2008; IOM, 2014).

Dumont et al., (2007) appeared to be correct with blaming the slow growth of literature available on the continued lack of available data on the subject. Indeed, “more work needs to be done looking at the factors that affect female migration and the role of gender inequities in shaping the pattern of immigration...” (p. 9).

This researcher noticed that quite a bit of the literature complained about various data discrepancies that continue to exist (Fleury, 2016). While the OECD continues to address such various data issues (Kofman & Raghuram, 2010), there has been a major challenge in addressing the *invisible* HQ migrant women who move between developing and developed countries (IOM, 2014). For instance, many HQ women enter OECD countries as spouses of principal applicants (Kofman & Raghuram, 2010; IOM, 2014). In addition to this, many HQ migrant women who migrate to these countries are deskilled (due to obstacles pertaining to degree recognition) which diminishes their access to HQ sectors (Kofman & Raghuram, 2010; IOM, 2014). Per Rubin et al. (2008):

It is likely that the lower rates of employment of skilled migrant women relative to skilled native-born women and skilled migrant men is attributable to problems in the recognition of foreign degrees, as well as factors such as country of origin attitudes regarding women’s employment, language barriers, and immigrants’ limited access to public sector jobs. The latter in particular affects women more significantly than men, because the professions in which women tend to be concentrated are those which are predominantly regulated by the public sector (p. xxiii).

Despite concerns expressed in the literature, this researcher agrees that it is difficult to find any studies on the deskilling issues of HQ women who immigrate independently, or with spouses (Kofman & Raghuram, 2010), especially with respect to economic and labor force participation (Kofman & Raghuram, 2010; IOM, 2014; Fleury, 2016).

Networks and remittance flows. As discussed in chapter one, encouraging the brain mobility of HQ migrants may be a vital part of a sending country's development scheme, as the sending state "hopes to profit from the remittances sent back by its overseas migrant workers" (Prescott, 2016, p. 16). Considering that researchers agree that men and women experience migration differently (Bodolica & Spraggon, 2008), "the amount of remittances they send back home and the allocation of these remittances" (p. 538) is an area of inquiry. This is the core reason as to why studies called for further research on migrant networks focused on "the role of females on economic development and in particular that of [HQ] females on the human capital transmission" (Beine & Salamone, 2010, p. 2).

Per Fleury (2016), gender norms and expectations influence remittance flows. Other literature acknowledged that women migrants of all skills, occupational, and income earning levels from developing countries send remittances to their families and other dependents while overseas (Bang & Mitra, 2010; Cervantez & Guellac, 2002; Docquier & Rapaport, 2012; Dumont et al., 2007). Meanwhile, the higher skills levels of migrants seem to raise remittances (LeGoff & Salamone, 2015). Circular migration patterns prove to generate higher remittance flows considering the sustained attachment that a migrant has with her/his country of origin (Ramamurthy, 2003; Fleury, 2016). Like HQ migrant men, HQ migrant women from developing countries are said to send

remittances to their homelands due to added interests in accessing greater political, and economic status (Beine & Salamone, 2010). Such access can be more approachable because of the greater amounts of remittances, and FDI they can contribute due to their stronger earning capabilities, and industry networks in their host countries (Beine & Salamone, 2010; Hercog & Siegel, 2011). LeGoff and Salamone (2015) presented some statistical evidence lending support to their argument that remittance flows are driven by HQ women. Their analyses of data indicated that increased shares of HQ migrant women in diaspora flows increases annual remittances received in the countries of origin (LeGoff & Salamone, 2015). Migrant women are believed to maintain stronger ties with restricted and extended families compared to migrant men (LeGoff & Salamone, 2015; IOM, 2014; Fleury, 2016). However, “studies on these issues are very scarce...this strand of literature needs to be further investigated” (LeGoff & Salamone, 2015, p. 17).

There is evidence indicating that unmarried women from global South countries migrate with the prime intention of sending remittance support back home to their parents (Fleury, 2016). These women are said to remit more money than their single male counterparts (Fleury, 2016). The literature revealed some evidence that migrant women are more stable and frequent in sending home remittances (Fleury, 2016). However, there is further evidence indicating that once these women marry, the remittance flows slow down or completely come to a halt (Fleury, 2016; Vergés Bosch & González Ramos, 2013). This researcher feels that this may have to do with cultural factors pertaining to common beliefs in developing (such as South Asian) countries that once married, women are solely responsible to their husband’s households. On the same note, this latter issue underscores points about HQ migrant women’s role in their country’s brain drain. The

literature suggested that HQ women's emigration from a country of origin can risk a greater severing of both network, and economic ties if she remains in the destination country, as may be the situation in the case of marriage (LeGoff & Salamone, 2015). This is relevant because the remittances from HQ migrant women are believed to drive female contributions towards global development (LeGoff & Salamone, 2015). The questions that stir in this researcher's mind pertain to calls for research into advancing HQ migrant women's transnational networks. One may understand why researchers across disciplines are looking to explore the transnational dynamics of HQ migrant women, pushing for more focus on advancing their global economic participation, and their contributions to remittance flows (Kofman & Raghuram, 2010). Based on a study conducted by LeGoff and Salamone (2015):

Results show that the share of females and skilled persons in the migration diaspora significantly increases annual remittances received in the country of origin.

Moreover, we found that the positive role played by females on remittances is mainly driven by skilled women compared with unskilled women. Given these findings, we could expect a positive effect of the recent feminization and the increasing qualification of migrants on annual remittance inflows received by developing countries. To better understand the possible effects of the recent evolution in the composition of international migration on the development of recipient economies, this strand of literature needs to be further investigated (pp. 16-17).

The IOM (2014) singled out the AI diaspora in both the USA and EU. Compared to other diaspora networks, transnational AI networks are considered "stronger and better organized, thus providing more opportunities for engagement in development initiatives

in India” (IOM, 2014, pp. 31-32). The OECD (2016b) expressed a direct interest to strengthen its cooperation with India through mechanisms of research into enhanced engagement. In this sense, it certainly does appear to this researcher that the career success of a growing pool of “[HQ-AI] women professionals is imperative for sustainable competitive advantage of international organizations...and economic growth” (Valk et al., 2014, p. 221).

The Asian Indian Woman Paradox

Angels from India. This section’s discussion on HQ-AI migrant women purposely begins with a rare glimpse into a relatively unknown gendered history of HQ-AI migration in Germany (C. Butsch, personal communication, May 10, 2016). Goel (2006) referred to a 1960s-economic miracle that led to a highly-skilled shortage in health sectors throughout countries in the developed world (Kofman & Raghuram, 2010; Prescott, 2016). During this time, Germany’s Catholic institutions actively recruited women nurses from South India. In contrast to the prior wave of male engineering students who migrated from India to Germany (Gottschlich, 2007, 2012), these so-called *angels from India* “came in groups and were provided their own religious and social infrastructure” (Goel, 2006, par.4).

In the 1970s, approximately 6000 of these HQ-AI women immigrated from India to work in Germany (Goel, 2002). They were mainly South Indian Christians from the state of Kerala (C. Butsch, personal communication, May 10, 2016) who faced persecution, and little to no job opportunities in their homeland (Gottschlich, 2007). Many of these HQ women immigrants brought their husbands from India with them, although strict immigration policies did not allow these husbands to

work despite their own high qualifications (Goel, 2006). “Few used this break to qualify further...establish sports and theatre groups...developing the [Indian diasporic] infrastructure in Germany further,” (Goel, 2006). The economic recession of the 1970s pushed those nurses who were not married to Germans to return to India (Goel, 2006).

The researcher has made sure to include this piece of history as a starting point to this section on what the literature revealed about HQ-AI migrant women. This unique case brings evident gendered dynamics, as well as policy, labor market, and cultural push-pull factors to the surface (C. Butsch, personal communication, May 10, 2016). In addition, a purported loosening of immigration policies in Germany based on labor market demands in the 1990s (Gottschlich, 2012) resulted in a revival of HQ-AI immigration (Gottschlich, 2007). Those same South Indian nurses who had to return to India in the 1970s could circular migrate back to Germany (Goel, 2002; Goel, 2006). Many permanently settled (C. Butsch, personal communication, May 10, 2016). The researcher feels that this is an interesting piece of evidence worth adding to current gendered discussions on circular migration patterns.

Other than this gendered migration information evident in the literature, the researcher found that most of the literature focused on the spousal dynamics of AI migrant women populations (Jain, 2014; Kaduvettoor-Davidson & Inman, 2012; Jain, 2014; Kankipati, 2012; Mehrotra & Calasanti, 2010; Natarajan, 2014; Varghese, 2007). This researcher did manage to find a bit of literature pertaining specifically to HQ-AI women (Budhwar, 2011; Valk & Srinivasan, 2011), but noticed how rare it is to find any

in the context of them being economic breadwinners (Valk et al., 2014). Indeed, like other studies touching on developing country HQ migrant women with respect to human capital and economic development, not much is known about HQ-AI migrant women (Valk et al., 2014).

The new Asian Indian woman. Bhatt et al. (2010) wrote about hegemonic developments in what they refer to as India's new middle class. As they critiqued evolving power struggles coming to surface "since the 1990s...when India intensified its encounter with global capital" (p. 128), they made a notable reference to "the icon of the new Indian woman" (p. 131). The iconic expectations of this 21st century AI woman has her traversing national boundaries while straddling paradoxes between "modernity and tradition by asserting national, cultural difference in the home, a place distinct from the world" (Bhatt, et al., 2010, p. 131). For instance, despite India's notable push for producing HQ-AI women nationals (Gereke, 2013), researchers offer different perspectives about this reality (Bhatt, et al., 2010; Donner, 2008). Their access to white collar job markets at home and overseas remain limited (IOM, 2014; World Economic Forum, 2016). Despite globalization initiatives, and the enhanced images of the independent AI woman often celebrated in *Bollywood* cinema (Bhatt et al., 2010), contradictory restrictive elements in their country proliferate (Donner, 2008). Back in 1996, "protests...over the staging of a Miss World beauty pageant [is] one example about social anxieties about gender and globalization" (Bhatt et al., 2010, p. 133). These social anxieties persist in a society where the continued victimization of women is said to be supported by policies that offer them little protection (Saha & Srivastava, 2014). In a country where social class continues to exacerbate gender related hegemonies (Bhatt et

al., 2010; Donner, 2008) while transnational migrant men in cutting edge sectors are applauded, Radhakrishnan (2008) reveals that,

Emerging in India and in the Indian diaspora, the global Indian woman is [expected to be] a hybrid figure who manages these social anxieties by traversing national borders easily and who fuses Indian-ness and global-ness, middle-class respectability and a professional career, all the while preserving domesticity and the value of the nuclear, heterosexual family (Bhatt et al., 2010, p. 133).

Discrepancies. The World Economic Forum (WEF, 2016) indicated that data needs to be substantiated to reflect India's government reports indicating that the political participation, and empowerment of HQ-AI women through ministerial positions has improved. At the same time, industries in India do not have the validating data to support assertions that labor force participation, and wage equality of AI women has increased (WEF, 2016). Despite perceived improvements in AI women's tertiary education levels, the labor market participation of HQ-AI women in India is said to be in continuous decline since 2006 (WEF, 2016). However, this researcher agrees that the literature reveals scattered information to support evidence of this decline (IOM, 2014). Yet, while India is certainly not alone in this respect (WEF, 2016), this information is significant to this study on HQ-AI women's migration push-pull factor determinants. For instance, one study claimed that HQ-AI migrant women are said to earn higher hourly wages in developed countries compared to other HQ migrant women in countries like the USA (Bajaj, 2014). This researcher feels that further evidence could prove valuable.

In the meantime, this researcher reasserts that migration, economic, and human capital development studies regarding HQ-AI women migrants proves to be scarce (Valk

et al., 2014). This may not be too surprising, since “in general, there is a lack of knowledge concerning the perspectives of origin countries in relation to highly skilled migrant women” (IOM, 2014, p. 28). Indeed, a gender bias towards studying the movements of HQ-AI professionals does exist (Satiya & Mukherjee, 2013). Research into their push-pull factors proves to be scant (Valk et al., 2014). Indeed, the IOM (2014) argued that this area is worthy of more attention:

...it is critical to increase the scholarship in the field to include research on highly skilled migrant women, while engaging with policymakers on how both quantitative and qualitative studies in this area can be useful for policy development and evaluation (p. 39).

Methodology Used in Prior Research

This researcher noticed that many reports and accounts of HQ migrant women from developing countries assessed prior census findings about this population (Bang & Mitra, 2010; Beine & Salamone, 2012; Bijwaard, Schluter, & Wahba, 2011; Chaloff, 2013; Dumont et al., 2007; Eriksson & Lagerström, 2012; Farooq et al., 2014; Malavolta, 2014; Spadavecchia, 2013; Wahba, 2015). However, there is evidence of quantitative methodologies in the form of survey designs used to gain understandings about them (Azmi, Ismail, & Basir, 2012; Banerjee & Raju, 2009; Francis, 2015; Kaifi, Mujtaba, & Xie, 2009; Tejada, 2013), and mixed-methods studies (Prescott, 2016).

Yet, most studies revolved around qualitative approaches. Such methodologies heavily involved the use of semi-structured interviews (Amazon, 2013; Banerjee, 2012; Fitzgerald & Howe-Walsh, 2008; Harvey, 2012; Junaid et al., 2015; Lahti, 2013; Mäkelä et al., 2011; Thieme, 2006; Valk & Srinivasan, 2011; Van der Burgh & Du Plessis, 2012;

Vergés Bosch & González Ramos, 2013). This may have to do with the various calls for more intensive qualitative inquiries on dynamics pertaining to HQ migrant women's migration determinants (Kofman & Raghuram, 2010; IOM, 2014). Qualitative inquiries can address the shortage of literature available on such gendered dimensions through an exploratory approach that does not rely on any existent theory (Creswell, 2007; Van der Burgh & Du Plessis, 2012). This aspect would work well for this study considering the lack of coherent theory on international migration (Bodvarsson & Van der Berg, 2013).

While this researcher agrees that a qualitative methodology seems an ideal way to serve the exploratory purpose of this study, considering the five main approaches that Creswell (2007) lists (narrative research, grounded theory, ethnography, case study, and phenomenology), a phenomenological approach may work best. The ontological assumption of phenomenology is to “return to the Greek conception of...a search for wisdom” (Creswell, 2007, p. 58). The epistemological aim of phenomenology is to study the lived, conscious experiences of people by describing the essences of these experiences as opposed to trying to explain them (Creswell, 2007; Van Manen, 1990). This approach has been used in HQ migration and global mobility studies (Fitzgerald & Howe-Walsh, 2008; Samuel, 2013; Ukochovvera, 2014; Valk et al., 2014; Van der Burgh & Du Plessis, 2012). The aim of this study is to particularly explore the push pull determinants of HQ-AI migrant women with respect to the latest phase in the global talent race. A qualitative, phenomenological method would help add to the literature on understanding the gendered complexities of such human experience (Greener, 2008; Kofman & Raghuram, 2010; Boucher, 2016).

Summary of Literature Review

Intersecting the disciplines of transnational workforce development with international migration patterns appears to be an ongoing effort (Castles et al., 2013; Donato & Gabaccia, 2015). Adding gendered dimension determinants to this existing prism should open doors to various angles of inquiry that can branch out across disciplines (Boucher, 2016). Meantime, this chapter denotes literature pointing out the data discrepancies despite such potential (IOM, 2014). Yet, this chapter also provided some evidence to the notion that the limited literature available has successfully aroused awareness to neglected, organic (Boyd & Grieco, 2003) dimensions of gender in HQ migration patterns (Boyd & Grieco, 2003; Amazon, 2013; Boucher, 2016). While the concept of the feminization of migration is not new (Boucher, 2016), it appears to yet be acknowledged as a central phenomenon despite the literature revealing that it was brought to attention decades ago (Donato & Gabaccia, 2015). Despite this revelation, addressing most gender specific migration experiences proves to be relatively unexplored (Boucher, 2016).

In the meantime, as the growth of women as economic bread-winners appears to be increasingly touted (Pricewaterhouse, 2016; International Women, 2016; UN-Instraw, 2006), the lack of, or scattering of supportive data risks devaluing such trends, especially with respect to HQ women from developing countries (IOM, 2014). The prevalence of such migration data imbalances (Donato & Gabaccia, 2016) appears to indirectly support the existence of policy, labor market, and cultural barriers that overshadow the human capital push-pull factors (Greenwood, 2005) of HQ migrant women. For instance, discriminatory emigration policies most evident in developing countries that restrict the

movement of women are directed towards women of all skills levels (Dumont et al., 2007; Boucher, 2016). Furthermore, HQ immigration applications in developed destination countries often overlook the variant life courses that shape the lives of HQ migrant women versus their male counterparts (Boucher, 2016). This is relevant considering that most HQ women across cultures are expected to take time off from their careers more often due to family commitments, etc. (Beine & Salamone, 2010; Boucher, 2016; Fleury, 2016). Yet, such life course dynamics are often held against them in HQ immigrant selection processes (Boucher, 2016).

Gender-specific biases pertaining to limited labor market access, and unequal pay are prominent push factors in HQ migrant women's countries of origin (Amazon, 2013). However, these barriers continue to persist in both origin and destination countries (Boucher, 2016; OECD, 2015; WEF, 2016). This reality is linked to why HQ migrant women are more inclined to expand their job searches (Eriksson & Lagerström, 2012) despite the hurdles they face while pursuing domestic, and international labor market entry (Fleury, 2016). The additional gender bias in destination countries' sectors persist, which often limit HQ women migrants to work in what are supposedly more feminine positions (Fleury, 2016) of healthcare, education, and nonprofit sectors (Kofman & Raghuram, 2010; Prescott, 2016). While this is especially the case for HQ migrant women from developing countries (Prescott, 2016), it explains industry concerns about the lack of HQ women role models in cutting edge sectors like financial services, and IT (Pricewaterhouse, 2016; International Women, 2016). This concern exists despite their purported growing willingness to work at greater distances away from home (Eriksson & Lagerström, 2012; Pricewaterhouse, 2016). Meantime, the general deskilling of

developing country HQ emigrants' academic credentials in destination countries is another barrier that can determine migration decisions (Rubin et al., 2008). The notion of the invisible HQ women migrant who travels to a destination country as the spouse of an HQ migrant man risks further deskilling capacities, while furthering available data discrepancies on HQ migrant women (IOM, 2014).

The literature further underscored cultural barriers that can determine HQ migrant women's decisions that include return or circular migration (IOM, 2014; World Bank, 2015). These cultural barriers influence restrictive migration policies, while supporting social, political, and legal hurdles that HQ migrant women face during attempts to enter global labor markets (IOM, 2014). This is especially the case for HQ migrant women from developing countries in the global South (Asis, 2003; Amazon, 2013). The return barriers of many HQ migrant women from the global South who wish to invest their learned skills and knowledge in their homelands were noted in the literature. These women are often casted as outsiders, and trouble makers upon return (Amazon, 2013) who have been exposed to corruption while overseas (Asis, 2003; Spadavecchia, 2013). Any push factors from origin countries at the start of an HQ women's migratory process, coupled with these additional push factors upon return appear to contradict developing country initiatives supposedly aimed at fighting female brain drain in their emerging economies (Bang & Mithra, 2010; Bodolica & Spraggon, 2008; Dumont et al., 2007; IOM, 2014; Prescott, 2016).

This chapter also addressed the issue of promoting the brain mobility of HQ migrant women from the global South. Indeed, understanding the gender dimensions of brain drain seems fruitful (Bodolica & Spraggon, 2008) considering the greater losses

associated with female brain drain (Amazon, 2013). This is a particularly pressing issue for developing countries (Dumont et al., 2007). The pull factors associated with enhanced job prospects from developed countries are said to be strong determinants for HQ women to permanently emigrate from their homelands, despite the sector related gender biases often seen in the global North (Kofman & Raghuram, 2010). However, this researcher agrees that there may be various factors pertaining to this issue that have yet to be explored (Bang & Mithra, 2010; Kofman & Raghuram, 2010; IOM, 2014).

Meanwhile, the remittance flows of HQ migrants between their host and origin countries are notable (Docquier & Rapoport, 2012). Per LeGoff and Salamone (2010) the remittance flows from unmarried HQ migrant women from developing countries are among the highest. However, both married and unmarried migrant women from developing countries have been said to be very strong when it comes to sustaining transnational networks (LeGoff & Salamone, 2015; IOM, 2014). Considering the links between migrant homeland attachments through transnational diaspora networks, remittance flows, circular migration patterns, and global economic development (Beine & Salamone, 2010; Constant et al., 2012; LeGoff & Salamone, 2015; Prescott, 2016), this researcher agrees that this strand of literature is certainly worth further investigation (LeGoff & Salamone, 2015).

This literature review ended by bringing all pertinent elements with respect to gendered, feminization, and human capital migration to the neglected dimensions of HQ-AI migrant women. The researcher noted historical evidence pertaining to HQ-AI nurses who flowed between India and Germany in the 1970s and the 1990s (Goel, 2006; Gottschlich, 2007; C. Butsch, personal communication, May 10, 2016). The researcher

feels that this purportedly little known piece of history could be considered in the latest discourse this chapter denoted over push-pull determinants, and circular and return migration patterns of HQ migrant women. The tugs of war over members of an exponentially growing diaspora from India foster various migration and human capital research considerations (Valk et al., 2014; Gottschlich, 2012). Yet, the expectations of the so-called iconic HQ-AI woman in the age of globalization and transnationalism (Bhatt et al., 2010) appears riddled with socio-cultural contradictions, and barriers. Indeed, the push-pull factors of HQ-AI migrant women revealed or not in the literature warrant further investigation (Banerjee & Raju, 2009; Banerjee, 2012; Valk & Srinivasan, 2011; Valk et al., 2014).

Research Questions

This study was guided by the following core research question: How do professional women from India describe the gendered determinants of HQ international migration? In addition, three issue and three procedural questions will guide this qualitative research.

Issue questions:

1. How do HQ immigrant women from India experience the global talent race?
2. How do HQ immigrant women from India describe their push-pull migration factors?
3. How do HQ immigrant women from India experience social and economic ties between India and the countries they migrate to?

Procedural questions were as follows:

1. What types of themes emerge from these lived experiences?
2. In what type of contexts are these experiences described?

3. What appears to be the overall essence of these experiences?

Chapter 3: Methodology

This study explored gendered determinants of highly-qualified immigration based on the lived-experiences of professional Asian Indian women in Germany. The study addressed this gendered dimension of international mobility in the context of the global talent race. The main goal was to interpret how the participants described their experiences with the following factors attributed to the migration patterns of highly-qualified women from India: (a) gendering international mobility, (b) women and the race for global talent, (c) policies and the labor market, (d) cultural stigma, (e) brain drain versus diaspora networks, and (f) the Asian Indian woman paradox.

The significance of this study is that it adds to growing research about the role of gender in international mobility. Per the IOM (2014) “it is critical to increase the scholarship in the field to include research on highly skilled migrant women...” (p. 39). Another significance stemmed from calls for further research into HQ women from the global South who are present in these flows. Indeed, research into their push-pull factors proves to be scant (Valk et al., 2014). The perceived transnational contributions of AI women further substantiated the significance of this study as existing literature reveals scattered information (IOM, 2014; WEF, 2016). This chapter discusses the research methodology with details about the approach and orientation behind its design. Detailed information about the study’s participants, data collection, and procedures are also provided. Information regarding the limitations that emerged from the study are also noted.

Qualitative Research Design

A qualitative study proved to be the most appropriate design for this study. This is mainly because the researcher had taken a purely exploratory approach from a human capital angle that embraced multidisciplinary understandings of migration (Bodvarsson & Van der Berg, 2013). This approach underscored the changeable qualities of the phenomenon of HQ migration in the global talent race over time, while adhering to the essence of the organic nature of migration (Bodvarsson & Van der Berg, 2013), culture (Aneas & Sandín, 2009), and gender (Boyd & Grieco, 2003). The little explored dimension of gendered international migration (Boucher, 2016) further supported such a bottoms-up (Creswell, 2007) exploratory approach (Kofman & Raghuram, 2010). This research angle was further in line with the qualitative essences noted by Denzin and Lincoln (2005):

Qualitative research is a situated activity that locates the observer in the world... [it] consists of a set of interpretative, material practices...field notes, interviews, conversations, photographs, recordings, and memos to the self...study things in their natural settings...or interpret phenomena in terms of the meanings people bring to them (p. 3).

Per the following qualitative factors noted by Creswell (2007) and Denzin and Lincoln (2005), this study focused on (a) incorporating multiple views and realities with various interpretations, (b) basing any knowledge gained from the study on the expressions and interpretations gathered by observances of the study's participants, (c) gearing any reported personal values towards the angle of the research questions, (d) taking on an inductive approach without the reliance on a theory, and (e) incorporating a

postmodernist approach to the deconstruction of meta-narratives to add to the literature on gendered international migration.

Phenomenological Approach

This study applied a phenomenological approach to its qualitative design. The researcher applied this approach to best capture and bring holistic, less tangible meanings to the surface of this study (Creswell, 2007). A theoretical background of phenomenology may best explain how this was achieved. The philosophical theory of phenomenology was championed by the Austrian born German mathematician and philosopher, Edmund Husserl (1859-1938). Heidegger (1889-1976) was one of the prominent philosophers who later expanded on his views (Conklin, 2007; Creswell, 2007). Based on these predominantly German roots, phenomenology conjures up terms such as *life world* (Husserl, 1913/1931) and *existence of being* (Heidegger, 1927/1962). In line with the epistemological aim of phenomenology, this researcher studied the lived, conscious experiences of professional women from India based on their descriptions. In line with a more interpretative stance, the study focused on describing the essences of their experiences rather than explaining them (Creswell, 2007; van Manen, 1990).

Ehrich (2005) pointed out that phenomenology evolved into its identification as a methodological approach in different schools of thought. Phenomenological methods first appeared in psychology and sociology disciplines before further developing in health, education, and even management sciences (Creswell, 2007; Erich, 2005; Smith, 2011). Influenced by human science pedagogy (Van Manen, 1990; Ehrich, 2005), the “Dutch movement of phenomenological pedagogy...” (Ehrich, 2005, p. 3) known as hermeneutical phenomenology derived from the Utrecht school of Van Manen (1990). The empirical

psychological approach came from the Duquesne school of Giorgi (1983) in Pennsylvania, USA.

The schools. While the Duquesne school of empirical phenomenology developed a structured methodological approach specific to psychological research that could produce “accurate descriptions of aspects of human experience” (Ehrich, 2005, p. 3), the hermeneutic Utrecht school focuses on providing insightful descriptions and interpretations of how humans experience a phenomenon (Van Manen, 1990; Ehrich, 2005). The latter approach’s outcome is a piece of writing that describes the meanings given to a phenomenon, based on descriptions and interpretations of a human being’s experiences (Ehrich, 2005). Van Manen (1990) emphasized that this school of phenomenology “...report[s] how individuals participating in the study view their experiences differently (p. 18).

Both schools of phenomenology share methodological roots. Both schools revolve around social constructivist paradigms focused on the complexity of views and multiple meanings attributed to human experience (Creswell, 2007), and the wisdom in “meta-narratives regardless of social conditions” (p. 20). Both approaches focus on experiences pertaining to a phenomenon, and emergences of its various themes from different perspectives (Creswell, 2007; Ehrich, 2005; Conklin, 2007). However, the Duquesne school is what Creswell (2007) refers to as being a more methodologist camp due to the way it embraces more vigorous inquiries. Advocates of the Utrecht approach may be better viewed as belonging to the “philosophical advocates camp” (Creswell, 2007, p.4) who seek to “identify and expand the number of paradigms and theoretical lenses used in

qualitative research” (p. 4). The Utrecht approach expands into disciplines outside of psychology and “uses less descriptive methods of doing research” (Ehrich, 2005, p. 3).

The case for hermeneutic rhetoric. Hermes is said to have translated intangible messages between the ancient Greek gods to humans. Pietkiewicz and Smith (2007) illustrate this point to explain the heart of hermeneutic rhetoric in phenomenological studies. Ehrich (2005) described the interpretative, hermeneutic approach as having a more thought-provoking, literary orientation compared to the more scientific language employed in more empirical approaches. The style, and language of hermeneutic phenomenology is meant to express sensitive reflections, and understandings of growingly diverse, and evolving human conditions captured not only by the interpretation, but “...writing talent of the human science researcher” (Van Manen, 1990, p. 34). The researcher feels that the sensitive complexities behind gendered experiences, and diaspora identities within ever-changing conditions of a transnational global space may be best reflected through hermeneutic rhetoric. Creswell (2007) confirmed:

One needs to acknowledge that our society has become more diverse, cognizant of underrepresented groups...all studies should recognize and acknowledge these issues as part of all inquiry and actively write about them...sensitivity [is] required to collect data from diverse samples ... (p. 3).

Interpretative Phenomenological Analysis

The researcher further used the interpretative phenomenological analysis (IPA) orientation towards the phenomenological approach of this study. Doing so underscored the study’s intent to give voice to the participants (Larkin, Watts, & Clifton, 2006), and offered an interpretation of what it is like to be in their shoes (Pietkiewicz & Smith, 2007;

Smith, 1996). Originating in the field of psychology, IPA was developed across academic disciplines since the 1990s (Smith, 2011; Wagstaff et al., 2014). IPA expresses its phenomenological roots by exploring the way people make sense of the world based on their personal experiences (Smith, 1996).

IPA is now considered to be one of the best known qualitative approaches in psychological circles (Smith, 2011). Smith (2011) further concedes the extensive body of research in IPA that includes both qualitative and quantitative reviews of its worldwide applications. Wagstaff, et al. (2014) celebrate the fact that since the mid-1990s, "...IPA has grown rapidly and been applied in areas outside its initial 'home' in health psychology" (p.1).

Bracketing in IPA. Instead of relying on a preconceived notion or theory, IPA applies the phenomenological focus on "bracketing one's preconceptions and allowing phenomena to speak for themselves" (Pietkiewicz & Smith, 2007, p. 8). Bracketing the researcher's own thoughts and intentions is integral (Miner-Romanoff, 2012; Lincoln & Guba, 1985; Lopez & Willis, 2004). However, in agreement with the hermeneutic phenomenology traditions espoused by Van Manen (1990), misunderstanding the purpose of bracketing is problematic considering the significant role that the researcher has in interpreting participants' experiences (Van Manen, 1990; Smith, 2004; Finlay, 2009). The researcher need only remember that the objective is not to exclude her or his knowledge, expertise, and prior experiences. Rather, the researcher should bear in mind that "bracketed material can illuminate interpretation" (Miner-Romanoff, 2012). The key is for the researcher to not ignore possible preconceptions, but rather keep them

“independent of the participant’s perceptions” (Miner-Romanoff, 2012, p. 16). In agreement with Conroy (2003) and Groenewald (2004):

Researchers can never fully detach themselves from their research. Instead of pretending to do so, their acknowledgement of their experiences enables use of them in the service of the fullest interpretation while maintaining open-ness to new ideas and constructions” (Miner-Romanoff, 2012, p. 17).

Hermeneutics in IPA. While grounded in a hermeneutic stance (Smith, 1996), Jeong and Othman (2016) defined IPA as a *realist* qualitative methodology that is “...concerned with the detailed examination of personal lived experience, the meaning of experience to participants and how participants make sense of that experience” (Smith, 2011, p. 9). IPA furthers a so-called double hermeneutic practice (Pietkiewicz & Smith, 2014). Per Smith (1996), this means that IPA emphasizes not only the personal accounts and self-interpretation of each participant’s experiences, but also the added interpretation of the researcher (Smith & Osborn, 2007). In other words, while the participants try to make sense of their worlds, “...the researcher is trying to make sense of the participants trying to make sense of their world” (Smith & Osborn, 2007, p. 53). This synthesis of phenomenology and double hermeneutics leads to strongly descriptive outcomes, that are purely interpretative in a way that is mainly concerned with “letting things speak for themselves” (Pietkiewicz & Smith, 2014, p. 8).

Idiographic nature of IPA. IPA is also particularly “...idiographic in its commitment to analyse each case in a corpus in detail” (Smith, 2011, p. 10). This idiographic principle of IPA contrasts with empirical research studying whole groups and populations with respect to a phenomenon (Smith, 1996). Instead, ideography involves

“in depth analysis of single cases and examining individual perspectives in their unique contexts” (Pietkiewicz & Smith, 2014, p. 8). Researchers do not focus on universals, and instead examine one case at a time to ensure that equal attention is given to each case separately (Smith, 1996; Smith & Osborne, 2007; Pietkiewicz & Smith, 2014). The researcher then “searches for patterns across cases” (Smith, 2011, p. 10).

Instruments

While various mechanisms are involved in qualitative research (pertaining to observations, note taking, etc.), the core instrument used for this study was an interview instrument called the interview protocol (Appendix B). The multiple, semi-structured interviews that the researcher conducted were based on questions in this protocol. These interview questions collected information, and compiled data from each participant. This intent was substantiated based on the extensive use of interview instruments in qualitative studies (Kvale, 1994; Kvale, 2006). Furthermore, “for a phenomenological study, the process of collecting information involves primarily in-depth interviews” (Creswell, 2007, p. 131). Use of the semi-structured interview instrument fostered highly effective communication between researcher and participants (Aneas & Sandín, 2009; Park & Lunt, 2015).

The interview questions were formulated based on the most prominent motifs that surfaced in the literature in chapter two of this study. The researcher streamlined these motifs to categorize them into sections. These sections served as umbrellas to specify how interview questions were aligned towards a centralized research question: How do professional women with migration backgrounds from India describe the gendered

determinants of HQ international migration? This core research question embraced the following three issue questions:

1. How do HQ immigrant women from India experience the global talent race?
2. How do HQ immigrant women from India describe their push-pull migration factors?
3. How do HQ immigrant women from India experience social and economic ties between India and the countries they migrate to?

The interview questions underscored these research questions. They fostered meaningful, inductive data collection in line with dominating qualitative methodologies (Kvale, 2006); rejecting the formulation of hypotheses prior to conducting research (Pietkiewicz & Smith, 2014). The IPA orientation of this study used the semi-structured, open-ended interview questions to best elicit in-depth, individualized, first-hand accounts from each of the study's participants (Pietkiewicz & Smith, 2014). The researcher followed in the footsteps of other IPA researchers (Wagstaff et al., 2014) by being as creative, and independent as possible while developing the questions to encourage a conversational atmosphere that evolved at its own pace (Pietkiewicz & Smith, 2014). The participants were purposely empowered by the researcher to lead the conversation with their own thoughts and ideas. However, the researcher kept the interview organized, and semi-controlled to ensure that the interview remained grounded in the motifs that emerged from the reviewed literature.

Instrument validity. As all scientific methodologies aim to produce new, systematic knowledge, the validation and trustworthiness of research instruments is essential (Creswell, 2006). Regarding the interview, Kvale (1994) has long defended its

role in fostering “the primacy of language and of personal interaction in qualitative research” (p. 149). Pietkiewicz and Smith (2014) additionally advised that “with semi-structured interviews, it is helpful to prepare an interview plan in advance” (p. 10). The interview plan, or protocol, supported a more natural conversational flow that did not deter the interview away from the research focus. However, while both researcher and interviewees had their respective roles to play (Wang & Yan, 2012), the researcher as the primary investigator (PI) had to first ensure the validity of the interview instrument (Opdenakker, 2006).

The interview protocol that the researcher developed for this study is attached as Appendix B. Along with interview questions, the protocol further includes the script that the researcher followed during the interviews. This script illustrates how the researcher reminded the participants of their agreement regarding informed consent for the collection of data derived from each interview. IPA researchers also encourage the inclusion of scripted prompts to facilitate focusing the open-ended interview process (Pietkiewicz & Smith, 2014). The researcher used prompts on an as needed basis, per the guidance offered by prominent IPA researchers (Pietkiewicz & Smith, 2014).

Instrument trustworthiness. The first technique applied to validate the trustworthiness of the study’s interview instrument involved creating a table of specifications (ToS). Often utilized in educational research (Alade & Omoruyi, 2014; Chase, 1999; Newman, Lim, & Pineda, 2013), a ToS was created by the researcher for “estimating content validity to increase trustworthiness of assessment instruments” (Newman et al., 2013, p. 243). The ToS directly informed the development of the interview protocol for this study. Appendix A indicates how interview questions were

formatted and aligned to each research question that emerged from the literature review. This validation technique further illustrated how many interview questions had the potential to successfully generate data for each research question. It also helped ensure that enough interview questions were linked to each research question.

Piloting the interview. It is common for qualitative researchers to pre-test their interview questions through developmental pilot phases to validate instrument trustworthiness (Creswell, 2007). Doing so underscores both piloting techniques that the researcher applied as she developed her questions to further validate the resulting interview protocol attached as Appendix B.

Pilot phase 1. The first piloting technique involved distance interviewing a professional woman from the HQ-AI diaspora who the researcher personally knows. This pilot interviewee had characteristics that matched those of the participants that the researcher intended to recruit for this study. This piloting phase was conducted by distance video communication (Viber), with audio recording to resemble the settings that would be used in the study's actual interviews. Indeed, doing so provided "an added bonus of trying out the recording equipment to identify any technical problems that can arise" (Chenail, 2009, p.17).

Piloting the scripted protocol with interview questions on someone else generated answers, reactions, and facilitated in determining what sort of probing questions could be inserted to be used as prompts on an as needed basis. The researcher realized, and appreciated how including such verbal prompts as a guide in the plan geared interviewees towards better understanding and responding to questions that may initially appear to be too general, or abstract (Pietkiewicz & Smith, 2014). The verbiage of the questions, and

style in which they were communicated between the researcher and mock participant was also strongly considered during this piloting phase. This is because cross-cultural communications competence (Lustig & Koester, 1996; Samovar, Porter, & Stefani, 1998) is important for such qualitative studies. The researcher agrees that “to understand utterances or gestures in a given language, a minimum degree of language equivalence between...those being studied and that of the researcher is needed” (Aneas & Sandín, 2009, p. 63). The researcher’s own cultural background identifies herself with the HQ-AI diaspora. However, English is her first language. She realized that this may not be the case for the participants she recruited. Therefore, the questions were purposely piloted on someone who speaks English as a second language.

Pilot phase 2. The second piloting phase involved interviewing the investigator. This instrument validation step involved the researcher further conducting the interview on herself (playing the role of interviewer and participant). This was possible because the cultural, professional, and international migration background of this investigator is also strongly connected to the potential study participants (Chenail, 2009). Since the researcher identifies herself so closely with members of the HQ-AI diaspora population, “interviewing the investigator technique can serve as a useful...step” (Chenail, 2009, p.16) in the “quality control process” (p. 19). The researcher first audio recorded the entire second draft of the scripted protocol resulting from the first pilot phase. In the next step, she played back the audio recording to herself, pausing between the introduction, and each interview question. During each pause, she reflected on the play back, took notes, and analyzed each question as well as the way in which she answered.

In both piloting scenarios, the recorded interviews were analyzed one after the other for content. This idiographic angle was purposeful in the way it enabled the researcher to compare how the resulting information was generated. Guest, Bunce, and Johnson (2006) explained that the process is repeated until no new questions are generated, and no modification needs are identified. The pilot phase involving the researcher's personal acquaintance as interviewee was conducted once, and generated revised questions and prompt insertions based on observations, and impressions that had arisen. The interview in which the researcher played the role of both investigator and interviewee was repeated twice. Hence, the complete validation of the interview protocol process through piloting the questions was repeated a total of three times.

Setting

The interviews with each participant in this study were conducted through Skype video call settings and telephone. The setting for each interview was selected based on agreement between the researcher and each participant. The use of both telephone and such digital communications technology catered to the researcher and participants' time, geographical, and travel constraints (Janghorban, Latifnejad, & Tagipour, 2014). The researcher and participant could view and observe each other in a real-time distance setting while the interviews were audio recorded. This proved very practical and fruitful. Indeed, King and Horrocks (2010) confirmed that utilizing such settings is not only cost-efficient, but now the most reliable and preferred method of communication for a research project. The video observances provided visual cues, and observances for the researcher and participants (King & Horrocks, 2010; Janghorban et al., 2014; Powell, 2012). "The possibilities for this free technology for qualitative remote interviewing are

exciting, indicating that some of the potential problems with telephone interviewing and video-conferencing can be overcome” (Janghorban et al., 2014, p. 85). Distance interviewing paved a pragmatic way for the researcher to avoid possible constraints often experienced in qualitative studies (Janghorban et al, 2014).

The researcher was aware that potential disruptions with connectivity could be problematic. Therefore, the researcher was ready to have the interview setting switch to telephone audio only, and was made to do so for three out of the eight interview sessions. The researcher ensured the setting’s privacy by conducting the interviews on low speaker volume while she was alone in her private, residential office during the audio recording. The door to her private office remained closed and locked to ensure that each one-on-one interview was conducted in a private setting with only the researcher and participant present.

Participants

The phenomenological approach to this study best examined the connections between the individual experiences of the participants per a common phenomenon. Each participant fell into the category of being a highly qualified professional woman with a migration background from India. Each participant also shared the common of experience of migrating from India to Germany either on her own, or with an HQ family member. Each participant also shared the common connection of living in or around the city of Frankfurt am Main in the state of Hessen, Germany.

Selection process. The selection of participants for this study involved purposive and snowball sampling. Applying the purposive sampling technique enabled the researcher to directly select women who she felt could directly inform the intent of this

study (Creswell, 2007). The researcher had personal and collegial connections with professional women with migration backgrounds from India who live in Germany. The researcher continues to maintain her contacts with these women through her network on a social media platform for professionals called LinkedIn. The participants selected were either first degree connections on her LinkedIn network, or were recommended to her through second or third degree connections. These recommendations illustrate the researcher's application of the snowball sampling technique to find one or more individuals to invite to the study. Creswell (2007) offers a reminder that all recruited participants must "have experience with the phenomenon being studied" (p. 128). Therefore, the researcher ensured that the women she invited to participate in the study fell within the following criteria: (a) an experienced professional immigrant woman with a migration background from India, (b) who has experienced migrating to a Germany either on her own, or through a family member, (c) who has notable English language fluency to optimize communications for this study, (d) who could commit to the amount of time needed to conduct this study, and (e) who has ready access to and is comfortable with online digital technology communications (ex. Skype).

The researcher's LinkedIn network enabled her to invite HQ-AI women who self-described their qualifications through their accessible academic and career profiles. An initial viewing of their profiles introduced the researcher to their academic and professional qualifications, and any variances she noted in their migration backgrounds from India. Despite any similarities in their cultural and migration origins, the researcher found that the unique variances and convergences in their backgrounds, including the

sectors in which they worked and the times in which they migrated to Germany, complemented the nature of this study.

Participant 1. This participant was originally from the Punjab province of North India. A daughter of a wealthy businessman, she belonged to a prominent Sikh family in the north Indian city of New Delhi. She described herself as having had a very privileged, elite life growing up in India between the 1950s-1960s. She was educated at a prestigious school in the Simla hills and grew up in strong diplomatic circles. She earned a bachelor's degree in history from the University of New Delhi. She relocated from India to Germany in the 1970s to live with a German man who she later married. Her German husband was a prominent academic director who she had met while he worked within India's German embassy circles. She came to Germany to marry him before she became a teacher and board member of one of Germany's state education systems. She described herself as being hired due to her academic qualifications from India, which include being educated to speak both English and German languages. She furthered her education and professional development in Germany by earning additional educational qualifications. Her depth of international experiences prior to her arrival further qualified her in Germany during a time when English was being introduced into local schools. Hence, she came to Germany during a rather convenient time when the government was eagerly looking for English language educators. These years in which this participant migrated to Germany also gave her the opportunity to maintain both Indian and German passports. She is now divorced, and a mother of two adult children who reside in both Germany and India. She enjoys her current work as a yoga trainer, and cross-cultural coach for

prominent corporations. She also remains very active in Indian consulate affairs in Germany.

Participant 2. This participant held a German bachelor's degree in finance as well as additional industry qualifications. She described herself as being a very successful financial services consultant who is also very active in Indian cultural affairs in Germany. This participant migrated to Germany with her family when she was a child. They could migrate to Germany because her father was an HQ-AI mathematician. His higher academic qualifications and work experiences in India qualified him and his family for a corporate residency sponsorship in Germany. She described her family as having a strong background in STEM, and HQ migrant mobility. While her mother and grandmothers held university degrees, she describes mostly male members of her family moving between cities to work in science and engineering positions across generations. Her family roots traced to Karnataka, South India. However, she was born in the state of Bihar. She grew up living in various Indian cities based on her father's work assignments. Her family came to Germany due to one such longer-term assignment in the 1980s. They maintained this permanent immigration status and chose not to naturalize as they were never sure if her father's work assignment would have them move on to another host country, or return to India. The participant later changed her immigration status and obtained German citizenship in her later adult years, after her father's passing, which was when she left her family home.

Participant 3. This participant first came to Europe on a French student visa in 2008. She is originally from the northeast Indian state of Meghalaya. She was one of two daughters of HQ parents who still live in India. Her father was a physician and her

mother was an academic professor. Her migration history included her being sent away to attend a boarding school the age of 15. She stayed on in India and later earned two bachelor degrees. One was from the University of New Delhi in statistics while the other was in Indian classical dance from Bhatkande University, in Lucknow. Her honors degree in statistics enabled her to work for prominent German companies in both Bangalore and Frankfurt. She learned German and French while working for these companies before pursuing dual MBAs in marketing and strategy at a prominent university in France. These degrees further qualified her for an additional post graduate degree at a prominent German university. Now fluent in six languages, this participant was granted permanent EU residency in Germany on her own after completing her university studies and successfully landing a job at a leading multinational marketing firm. She is currently married to a German man and holds a senior management position directing projects in Germany and two other countries in Europe.

Recruitment

The researcher obtained her selected participants' contact information by referring to those they made available on their linkedIn profiles. She then sent IRB approved, private linkedIn messages to selected women from her network. The linkedIn invitations to participate in the study included a request for the recipient to volunteer to participate in the study, as well as allow the researcher to email information details about the study (Appendix C). The details included an explanation of the aims of the research, the background and scope of the study, the research design, the use of the interview instrument, privacy agreements, and other confidentiality arrangements.

The email message further informed the invited participants that they could change their minds about participating at any point of this study (Karnieli-Miller, Strier, & Pessach, 2009). If the selected participant would decline to take part in this study, the researcher would request that she suggest another possible participant who meets the selection criteria. This latter option illustrates the snowball sampling technique that the researcher used “to identify others to become members of the sample” (Creswell, 2006, p. 155). To apply the snowballing option, the researcher requested the linkedIn or direct email address of the other possible participant, and followed-up accordingly. The researcher repeated both purposive and snowball sampling techniques until a minimum of three participants were successfully recruited to participate in the study.

Upon successful contact with participants who expressed their interests to participate in the study, the researcher coordinated a time and date to speak to each participant individually over skype and telephone. This provided the arena to discuss what their participation entailed. This discussion further confirmed a verbal agreement of their willingness to participate in the study. Following the verbal agreement, the researcher emailed each participant an IRB approved consent agreement to participate in the study. The email further requested that the participant inform the researcher if in agreement, or if they had any questions or concerns about the consent agreement. Once the recruitment phase was finalized, the researcher individually coordinated dates and times to conduct each of the interviews with each of the participants. Each participant took part in at least three interview sessions. A total of eleven interviews were conducted for this study.

Ethical Considerations

The researcher made it a point to be mindful about any possible ethical considerations that could arise during this study. Possible ethical issues that the researcher expected to encounter pertained to informed consent, privacy (of participants and colleagues), and research benefits to participants over risks. Ethical considerations of this study further involved the need to preserve the anonymity of each participant, as well as keep the documentation and transcriptions of interviews secure. With respect to informed consent, the researcher ensured that all aspects of the consent agreement were adhered to throughout the research process. With respect to research benefits over risks, the researcher ensured that she refrained from language and any action that could risk passing judgment as participants expressed their views and possibly painful memories, while fostering individual respect. With respect to privacy, the researcher saved computer files for each participant's interview in her locked private computer in her private residence that only she could access by a password known only to her. Each file was password protected to ensure data security. The researcher ensured that she maintained sole access to the data secured in these files. The researcher also assigned pseudonym initials to each private, password protected computer file. Any additional documents pertaining to this study was stored in a locked file cabinet in the researcher's home office with no mention of participants' real names, and places of employment.

Data Collection

The information received from the study's participants served as the primary data collected for this study. The data was collected through the audio recording of distance video interviews that adhered to the interview protocol developed for this study (see

Appendix B). Creswell (2007) confirmed that “often multiple interviews are conducted...” (p. 131), which proved to be the case in this study. The researcher conducted a minimum of three interviews with each participant.

The audio recordings were made possible by a digital audio recording device privately owned by the researcher. As noted earlier, the interview questions in the protocol have been directly drawn from thematic motifs grounded in the literature review for this study. The researcher took notes throughout the audio recorded, one-on-one interviews with each participant. These one-on-one interviews were conducted in a semi-structured, yet flexible conversational atmosphere fostered through pre-scripted prompts that were used on an as needed basis. These recordings were then individually transcribed by the researcher. The researcher ensured that the transcription process involved the use of a headset to reduce the risk of a third-party identifying the voices of the study’s participants.

To further validate the credibility of the gathered data, each documented transcription was made available to each respective participant to review. Known as *member checking*, this technique involved the data being returned to the participants to “check for accuracy and resonance with their experiences” (Birt et al., 2016, p. 1802). The researcher made it a point to separately email each participant their respective transcribed interview to encourage them to review the transcripts for accuracy. Each participant was given the opportunity to edit and clarify information as they saw fit, and email the edited draft back to the researcher within a week’s time.

Researcher Bias

Making purposeful attempts to minimize the researcher's bias during the interview sessions minimized the risk of what experts in phenomenology refer to as *intersubjectivity*. Per Miner-Romanoff (2012), the concept of intersubjectivity in phenomenology "presupposes that our...knowledge of ourselves is directly linked to our knowledge of others" (Kaylo, 2006, p.7). It was "Heidegger (1962) who noted that people cannot help but look at any new stimulus in the light of their own preconception" (Charlick, Pincombe, McKellar, & Fielder 2016, p. 212). This posed as a risk to the researcher's bias in this study. For one, her own parents are HQ South Asian immigrants. The researcher is also a highly-qualified professional woman with migration experiences in countries that include Germany. Therefore, despite the acknowledged instrumental role of her interpretations as the researcher (Xu & Storr, 2012), and the double hermeneutical nature of this IPA study (Finlay, 2009; Smith, 2004), she examined the investigated phenomenon with as fresh a perspective as possible and placed any presuppositions aside (Creswell, 2007).

Procedures

Recruitment and consent. After receiving IRB approval to begin the study, the researcher sent private, one-on-one linkedIn messages to invite participants to the study. The researcher then waited one week to receive responses. The researcher received responses within a week's time requesting further details about the study. The researcher replied to these responses by requesting permission to provide further details by sending individual emails to the accounts that were provided on their linkedIn profiles.

After obtaining permission to do so, the researcher emailed more detailed information that included her email address, cell phone, and residential / private office address details. The email further requested that the invitee inform the researcher within one week if interested in discussing more information. The email also gave the option for the invitee to recommend anyone else who may be interested in participating in the study. This latter action signals how the researcher used both purposive and snowball sampling techniques during the recruitment stage of this study. One participant was recruited through purposive sampling while the snowballing technique was used to recruit the remaining participants.

The researcher was prepared to send a follow-up email to the invitee after a week's time if need be. However, doing so was not necessary as three participants immediately followed up with the researcher within one week after the initial invite. The researcher individually coordinated days and times to separately speak to each participant over Skype. This gave the participants the opportunity to be further informed about the details of the study. This stage also gave the researcher the chance to further determine if the participants met the criteria to participate in the study based on the verbal conversations.

After the participants verbally confirmed their interests in voluntarily participating in the study, the researcher requested that they re-confirm by email within a week. She further explained that she would send the participants consent agreements to participate in the study after receiving their email confirmations. The researcher verbally explained that the purpose of doing so was to ensure they were well informed of what they agreed to regarding their consent to participate in this study. After receiving all three

participants' email confirmations, the researcher emailed each participant a copy of the consent agreement. The participants were advised to email the researcher if in agreement, or if they had any questions or concerns about the consent agreement. The researcher also advised that they have the consent agreements with them to review at the start of the initial interview session. After the participants confirmed their agreements regarding consent, the researcher coordinated days and times to conduct the interviews with each participant per mutual convenience. The initial interviews with all three participants took place on Skype or telephone.

Collecting data. The scripted interview protocol (Appendix B) was the core data collection instrument utilized in this study. The interviews were privately conducted over both skype and telephone behind closed doors in the private office of the researcher to ensure that others could not hear the conversations. Each participant agreed to use the pseudonym that the researcher proposed before commencing with the initial interview to preserve their anonymity and privacy. The consent letters were reviewed with each participant before the start of each initial interview. However, the researcher read the scripted reminder regarding consent before each of the interview sessions. This was done to ensure that the participants continuously understood that the interviews would be kept completely confidential, and that their participation was completely voluntary. Each participant was further reassured that she could change her mind about participating at any time, and if she chose to do so then all recorded data would be immediately deleted. The researcher also reminded the participants to keep her informed if any question caused any discomfort, or if they preferred to skip any questions. They were also reminded that initial time may be needed to answer the questions.

All the interviews with each participant required at least three sessions. Out of a total of eleven interview sessions, two were arranged to be conducted by telephone. One was due to an internet connectivity issue, and the other was because the participant had time and geographical constraints. Otherwise, nine of the eleven interviews were conducted via Skype per agreement with the participants. None of the interview sessions were conducted during the participants' work hours.

Semi-structured open-ended questions. Each participant was asked the same questions delineated in the interview protocol throughout all interview sessions. The researcher made every effort to ask questions in each section in a way that would promote as natural conversational flow as possible (Pietkiewicz & Smith, 2014). Doing so seemed to foster a more relaxed atmosphere that better positioned the participants to take charge of their own narratives. Indeed, the semi-structured nature of the IPA interviews allowed "... the interviewer to ask questions in a convenient order, which may differ from one interview to another" (Pietkiewicz & Smith, 2014, p. 11). However, the researcher kept the open-ended questioning of the interviews semi-structured. Highlighting each question that was answered as the participants answered them, instead of strictly adhering to the numerical flow of questions under each section, worked very well. Doing so enabled the researcher to better reflect on how the participants answered the questions as she reviewed her detailed notes after each session. This fostered additional reflection which proved to be very useful as the researcher assessed which questions may need to be re-addressed, and which style of prompts could be more useful in follow-up sessions (Smith, 2009).

The first interview session with each participant consisted mainly of them describing their demographical backgrounds and thoughts about gendering international mobility. The second interviews addressed questions pertaining to women in the global talent race, and cultural stigmas that risk being associated with HQ-AI women. The third interview addressed the Asian Indian woman paradox. Any additional interviews were coordinated to delve deeper into emerging themes that surfaced during the prior sessions.

Per Pietkiewicz and Smith (2014), "...because IPA studies are frequently concerned with existential issues, it is crucial that the interviewer monitors how the interview is affecting the participant". This risk was considered throughout all interview sessions. The researcher was conscious of any point in the interviews where a participant appeared to feel awkward about answering any question, and offered reminders about options to skip any question if the participant chose to do so.

Recording the data. Each interview session was audio recorded onto the researcher's private digital recording device. This confirmed receipt of the data. The researcher typed detailed notes during and after each interview session. She then transferred each recorded interview along with the detailed notes onto her private electronic storage device after each session. These recordings were saved and stored in password protected files that only the researcher could access. All files were further stored in a locked cabinet in the researcher's private office that only she could access.

Each recorded session and was then transcribed by the researcher and saved as a word document after each interview session. The researcher utilized a headset while transcribing the interviews to further ensure that anyone else did not hear the recordings. All pertinent notes were organized and transcribed onto associated word documents with

their respective interview session. To further validate the credibility of the gathered data, each documented transcription was emailed to each participant for review. Known as *member checking*, this technique involved the data being returned to the participants to “check for accuracy and resonance with their experiences” (Birt et al., 2016, p. 1802). The researcher separately emailed each participant their respective transcribed interviews to encourage them to edit themselves if they chose to do so. Each participant was advised to edit and clarify information as they see fit, and email the edited draft back to the researcher within a week’s time. When the researcher did not receive initial feedback from any of the participants, she followed up by contacting each participant by telephone. Per the telephone conversations, two participants informed that they did review the transcripts and felt that no edits were necessary. One participant expressed that she was not interested in reviewing the transcript of her recorded interviews.

Analysis and Synthesis of the Data

Researchers are required to use both cognitive and intuitive skills as they pay close attention to the massive amount of complex data generated in phenomenological studies (Moustakas, 1990; Miner-Romanoff, 2012). Despite any bottoms-up approach to data collection, the necessity of intense reductionism in the analytical phase is emphasized in IPA. Such reductionism that involves coding processes and reduction analyses for thematic searches is seen less in other qualitative methods (Miner-Romanoff, 2012; Smith, Flowers, & Larkin, 2009). Several manual techniques that are unique to IPA can be used to ensure such effective systematic processes (Miner-Romanoff, 2012). Charlick et al. (2016) further remind researchers that although “there is no single, definitive method employed to undertake IPA, the founders of IPA offer a helpful seven

step data analysis guide” (p. 210). The researcher bore this in mind as she chose to apply the steps to analyze and synthesize the data in this study. The seven-step guide outlined by Smith et al. (2009) that was used in this study is as follows: (a) read and re-read the transcriptions of the interviews to ensure complete immersion in the original data, (b) take notes of semantic contents in margins while immersing oneself in the data, (c) code the development of emergent themes by focusing both on the “chunks of transcript and analysis of notes made into themes” (Charlick et al., 2016, p. 210), (d) search for connections across emergent themes and developing subthemes, (e) eliminate bracketed notes before moving on to the next case to emphasize idiography by ensuring that the researcher makes every attempt to ensure that each interview is treated as an individual case, (f) search for patterns across all cases, and (g) take the interpretations to deeper levels by inserting metaphors as well as importing other relevant lenses through which to present and discuss the overall analyses.

The researcher proceeded with each individual analysis stage per procedures prescribed by IPA researchers. Per Smith (1996) IPA involves detailed steps that include multiple reading and notations, transforming notes into themes, and linking common themes.

Multiple reading and notations. While the researcher saved the recorded interviews in password protected, private computer software files, she focused this stage of the analysis on the transcribed material. This ensured deep immersion in the data to be analyzed. Re-reading and re-listening intervals had the potential to offer new insights, reflections of observations (Pietkiewicz & Smith, 2014). Pietkiewicz and Smith (2014)

encouraged both listening to recorded interviews, and reading the corresponding transcribed material numerous times.

Transforming notes into themes. At this step, the researcher worked mainly off the multiple readings of transcribed materials, and detailed reflexive notes that emerged from her in-depth analyses of each interview, one at a time. The core aim was to formulate phrases that coagulated into themes that caught the researcher's attention. The researcher further studied the data to get a sense of, and capture these initial concepts and themes that initially emerged. This bottoms-up approach facilitated the researcher with allowing the themes to rise to the surface of the data on their own.

Linking common themes. This step had the researchers finding conceptual connections between themes, clustering them together, and labeling (coding) each cluster (Pietkiewicz & Smith, 2014). Creswell (2008) explained that this inductive coding stage involves "the process of segmenting, and labeling to form descriptions and broad themes in the data (p. 251). At this stage, the researcher incorporated the thematic motifs delineated into sections in her interview protocol (see Appendix B). She applied the motifs as pre-constructed coding themes to frame any newly emerging expected and unexpected themes around. The researcher then filtered out themes that appeared weaker than others, while building on stronger themes that branched off into subthemes. Lists of themes and subthemes emerged. These lists were organized in ways that specified transcript line numbers, and marginal notes that evolved through multiple phases. The phases were repeated until a master list of themes was generated. This master list is presented as Table 1 in the discussion of findings.

Limitations

A notable limitation to this study pertained to the recruitment of a small sample size of participants. Despite any recent trends in focusing on smaller sample sizes of for IPA studies (Charlick et al., 2016; Smith, 2011; Smith & Osborne, 2007), the smaller sample size still risks imposing on the confidence the findings. Another limitation is that the use of purposive and snowball sampling limited the extent to which the findings could be generalized. This limitation risked imposing on the subjectivity of the findings in that they could not represent the entirety of the population that the study intended to reflect. Furthermore, although all three participants had migration backgrounds from India, they all lived in the greater Frankfurt am Main area of Germany. The sample did not include women from other parts of Germany, nor did it include HQ-AI women who chose to leave Germany and permanently return to India. Finally, the fact that the sample did not represent the more diverse ethnic, and religious backgrounds of highly-qualified women across the greater Republic of India further limited the extents to which the findings could be generalized for this study.

Chapter 4: Findings

Introduction

This chapter presents the results of this exploratory study into the gendered determinants of highly-qualified international migration. The study explored the ways that professional Asian Indian women in Germany described their experiences with the phenomenon. The intent of the researcher was to understand and interpret the participants' descriptions based on their lived experiences. The women who lent their voices to this study proved to share valuable descriptions that shed light on the complexities of the phenomenon within the context of the global talent race. The primary list of themes that emerged from this study are attached as Appendix D. Evidence of the dominance of these themes based on the frequency of participants' responses is presented in Table 1. Evidence of how each research question relates to the emergent themes are presented in Tables 2-4. The participants' descriptive narratives of the essences of their experiences that expand on the evidence are also provided.

The researcher chose to begin this chapter with more descriptive demographical information about each participant. This descriptive information reflects how the researcher interpreted the ways in which the participants were making sense of their worlds based on their descriptions (Smith & Osborn, 2007). This exemplifies how the researcher's interpretations of the participants' descriptions initialized understandings of what it is like to be in their shoes (Smith & Osborne, 2014). A more in-depth description of the analytical process is also provided. Finally, this chapter concludes with an overall summary of the findings that resulted from this study.

Descriptive Demographics of the Participants

Participant 1: Geeta. The researcher's selection of the pseudonym Geeta for this participant was purposeful. The name Geeta derives from the Hindi word for *geet*, which translates to the English word for music, or song. This is a woman who was extremely expressive in her words and gestures. She had a kind face and appears to be encircled with an aura that the researcher could best describe as a type of classic nobility. The strength and poise in her voice balanced her rather musical style of speaking and laughing. However, the researcher noted an innate level of wisdom and experience in her eyes. Perhaps more of a tacit wisdom that the researcher found challenging to describe. This was a woman who suggested a paradoxical upbringing in the way she uses sensory words to describe a deeply political past. Indeed, the researcher experienced a variety of sentiments while listening to her describe her migratory and education experiences. Geeta was only six years old when she fled with her family from what is now the territory of Pakistan during India's historic partition struggles. While the researcher sensed Geeta's seemingly lifelong struggle against what she branded as "pure conservatism", she often described her educational roots as being "beautiful" and "privileged".

I actually went to, you must understand, a British boarding school. To the Laurence school. It was a very privileged and quite a beautiful education up in the Simla Hills. We were surrounded by beauty. There was also snow in the foothills of the Himalayas as we would go home for holidays. But then after my A-levels I returned to Delhi at the age of 17, and Delhi was I remember also beautiful, really so beautiful. My Sanawarian classmates and I moved in privileged circles and

really did have a wonderful, exclusive university time. Delhi is still beautiful but now chaotically beautiful. (Geeta)

Geeta explained that *Sanawarian* was a name given to the pupils and alumni of India's prestigious Laurence boarding school. As she pointed out, "you know Indira Gandhi's sons were also Sanawarians".

The researcher noted how elated Geeta was to describe more details of her luxurious past and seemingly exclusive comforts as one of five children of a wealthy Indian businessman who "moved in the elite, closed diplomatic circles of the Sikhs". Yet, this aspect often marked turning points in the ways she described her migration experiences. The essences of her responses to various interview questions about migration, and her career experiences revolved around the hegemonic relationship she had with her father, and her "longing for emancipation" since studying at the University of Delhi. The researcher understood that her need to be emancipated pushed her to leave India and marry the man she loved in Germany. It further pushed her through later struggles to advance her qualifications in Germany while unexpectedly becoming "house-bound". She described this phase in her life with disappointing sentiments that brought up nostalgia about her experiences with her father. She explained, "I did become house-bound with two children to a German husband who was just as conservative as any Indian man". However, Geeta appeared to have succeeded in surviving such struggles. She learned lessons that enabled her to move up her career ladder in the field of education while building her own elite Indian circles in Germany. She never surrendered her Indian passport and travels between Germany and India often. A former member of a German state education board, she was now a yoga teacher and cross-cultural corporate trainer

who learned, in her own words, how to “tune the instrument in the symphony of my life...this was very important”.

Participant 2: Dimpal. When the researcher proposed that this participant be referred to by the name *Dimpal*, the participant smiled, and flashed her own dimples in agreement. The reaction matched the essence behind why the researcher proposed the pseudonym in the first place. Dimpal is the Hindi word that translates to the English meaning of dimple. The researcher’s first impression of Dimpal was that of meeting a very focused professional who appeared to not smile too often as she took her work very seriously. However, that later proved to be an incomplete impression. This participant’s demeanor was straight forward, but she had a fantastic, dimpled smile that lit up her face throughout the interviews. However, her bright smile did not take away from her clear professionalism. She was never shy of making direct eye contact while she spoke at a very measured pace, and listened intently to the questions during the interview sessions. She would pause a moment to reflect before giving rather lean answers that made the researcher thankful for the scripted prompts she could refer to in the interview protocol. This encouraged more descriptive ways for Dimpal to better describe her experiences with migration and career trajectories.

Dimpal came to Germany from India when she was only five years old. She describes herself as being bred for the global talent mobility. She and her family followed their father, an HQ-AI mathematician who was involved in a long-term assignment in Germany. She described her family as being “a moving family” who had numerous migration experiences within India before coming to Germany. These experiences were brought to the forefront when the researcher asked her to describe her home life in India:

Well, it's difficult to say a single state because my whole family is, how you say, a moving family [laughs]. My grandfather was an engineer so he was always moving from one city to another place where he was engaged and my father was nearly the same. He was not engineer but he was a mathematician working in an international company and was also shifting from one place to another. I was actually born in a state in the north of India while our actual roots are in the South. We were always moving, I can say, yeah. (Dimpal)

As the interview sessions progressed, Dimpal described various instances about feeling as if her education and migration decisions of the past were never really her own. She used the term “destined” quite often. She also often alluded to her father and grandfather when responding to a range of questions. The researcher noted that this former biology student appeared to experience transformative dynamics in her life after her father's death. This was when Dimpal made the bold decision to take control of her own career and migration destiny. She soon decided to become a naturalized German citizen on her own, leaving the home of her immediate family in Germany behind for a career in financial services.

Dimpal may be best described as a successful, independent financial services professional who is very passionate about social justice, as well as India. She was very connected to colleagues in Germany and India and often referred to her excitement about the non-resident Indian national (NRI) status enabling her to contribute to India's economic and social development. Per Dimpal, “There was not opportunities for my generation to hold both passports. But now it is different, yeah? I am looking for this chance to maybe go back, and develop myself in India”.

Participant 3: Preeti. This participant was referred to as *Preeti*. The researcher was thankful that the participant agreed to a pseudonym that best reflected her impression of her. The Hindi word for Preeti translates to English language understandings of love and joy. The appropriateness of the pseudonym seemed further substantiated while interviewing this very pretty and successful HQ-AI immigrant woman professional in Germany. She described herself as being from a small village in a less-talked about region of north-east India. She described this part of India as being quite different compared to “typical India”. She said it is “more Asian than Indian” in both the geographical and cultural sense. In her own words, “it is very far from Delhi and more close [*sic*]to Bangladesh than Bangalore, you know?”. The researcher was often amused in the ways Preeti used such colorful ways to describe her background. The researcher also sensed a completely fresh, almost electric energy throughout the interviews with Preeti- a woman who often described herself as simply being “lucky”.

Honestly, I think that my career success and all these places I have been are existing because I have been very lucky. I mean, it is my personality too, yeah, but my luck is there. I am lucky to be from a part of India where women are actually, seen in a different way compared to other places in India. We are much more, you know, matrilineal where I am from, you know. My family has many educated women even if we are from a small village. My father did want so much for me. I was very lucky that he gave me so much freedom to go anywhere that I wanted to be. I mean my sister was already in Paris so I could, um, he was more for me to go there instead of Honolulu [laughs]. But really, I could go anywhere

because I did work hard and I had a supporting family which is very lucky for a girl from India, right? (Preeti)

Preeti proved to be very familiar with migration experiences. After all, she obtained her residency status in Germany based on her advanced academic qualifications. She also described her father as sending her away to a boarding school in New Delhi at the age of 15. Afterwards, she never lived with her parents again. However, the education trajectory of this dual MBA graduate, who balances her statistical education background with an additional degree in Indian classical dance, paralleled her migration experiences while studying and working between India and Europe. The researcher could sense a notable competitiveness in her nature, and her extremely outgoing personality from the start. She seemed fearless, and ready to take on the world- but always on her own terms. While stressing that “staying home with kids is not for me”, Preeti held a prominent management position in a multinational marketing company in Europe. She and her German husband enjoy traveling between Germany and India often.

In-Depth Description of the Analytical Process

Per the procedures section, the researcher began the data analysis process by looking for themes. She read each transcript alongside its respective interview session at least once. Re-reading and re-listening intervals gave her the potential to offer new insights, and reflections of observations (Pietkiewicz & Smith, 2014). During this process, the researcher noted ideas and thoughts that came to her mind. These notes were made directly in margins onto word document copies of her transcripts. The researcher made these marginal notes onto the transcripts to denote any comments that she thought stood out, or were worth probing a bit more (Smith & Osborn, 2007). Multiple readings

and notations on the transcribed material ensured the researcher's deep immersion in the data. Pietkiewicz and Smith (2014) encouraged both listening to recorded interviews, and reading the corresponding transcribed material numerous times. This was necessary so that the researcher could absorb the participants' responses throughout the interviews in the most efficient way possible. The researcher's intent was to effectively document her sense-making processes as she captured the rich amount of data extracted from these interviews. Any of her own thoughts that the researcher found to be less objective were put in parentheses and in red font to bracket any of her own presuppositions. She later compared any new notes to prior notes she had made during each participant's interview session.

The researcher proceeded to comb through the transcribed data "to highlight significant statements, sentiments or quotes that provide an understanding of how the participants experienced the phenomenon" (Moustakas, 1994, p. 7). This process is known as *horizontalization*. Per Moustakas (1994), horizontalization is applied to highlight any statements, phrases, or quotes made by the participants that illustrate their descriptions about experiences with a phenomenon. Moustakas (1994) further explained that the process of horizontalization is an "interweaving of person, conscious experience, and the phenomenon. In the process of explicating the phenomenon, qualities are recognized and described, every perception is granted equal value, non-repetitive constituents are linked thematically, and a full description is derived" (p. 96). This phase enabled the researcher to pick up on relevant phrases linked to gender, HQ-AI women, and migration determinants that were evident across interview transcripts. This phase of

multiple readings and notations was conducted one case at a time to preserve the idiographic integrity of the study (Smith & Osborn, 2007).

Coding emerging themes. At this stage, the researcher found herself working mostly off her detailed reflexive notes. IPA experts advised that researchers should expect this to happen (Smith, 2009). The reflexive notes were adherently aligned in right hand margins to make note of comments that the researcher found significant or interesting. This enabled the researcher to effectively see how her comments reflected the transcribed source material, and could capture essences that translate into emerging themes. Smith and Osborn (2007) remind researchers that “there are no rules about what is commented upon” (p. 67). After completing this process throughout each entire transcript, the researcher returned to each transcript’s beginning, and annotated additional comments to document emerging theme titles (Smith & Osborn, 2007). Initial notes were then reworded into more concise phrases. The researcher did this in a way that could “capture the essential quality of what was found in the text” (Smith & Osborn, 2007, p. 68). Creswell (2008) explained that this inductive coding stage involves “the process of segmenting, and labeling to form descriptions and broad themes in the data (p. 251). These concise phrases were extracted and pasted onto the researcher’s reduction worksheets that she organized into an electronic notebook to better visualize “the essential quality of what was found in the texts” (Smith & Osborn, 2007, p. 68). The researcher ensured that the organization of these emerging themes could thread themselves back to the participants’ literal responses. She did this by extracting and pasting related excerpts from the participants’ narratives onto an initial word document

list. This list provided an initial delineated visual of how themes that were threaded back to participants' responses could be clustered together.

The clustering of themes mechanism was repeated to evolve a coherently ordered table of themes (Smith & Osborn, 2007). These themes were coded throughout the emerging lists with "an identifier added to each instance to aid the organization of the analysis" (p. 72). The identifiers were designed in a way that noted where the instances of each theme could be found in the transcripts (Smith & Osborn, 2007). The researcher proceeded to study the coded data to get a sense of, and capture the essences of these emergent concepts and themes. The researcher then proceeded to filter out themes that appeared weaker than others, while building on stronger themes that branched off into subthemes. A master list of overall study themes (Appendix D) emerged per the evolving lists. The ten themes on this list were based on the researcher's detailed notes that threaded the participants' responses to the questions on the interview protocol which directly addressed the three research questions in this study: (a) how do HQ migrant women from India experience the global talent race? (b) how do HQ migrant women from India describe their push-pull factors? (c) how do HQ migrant women from India experience social and economic ties between India and the countries they migrate to?

Presentation of Findings

This chapter will now present the findings derived from the participants' interviews. The findings indicated that a total of ten themes emerged from the data. These resulting themes were based on the researcher's interpretations of how the participants experienced gendered determinants in the phenomenon of HQ international migration. The frequencies in which the participants' responses linked to each theme was then

tallied per the number of times they appeared across transcripts. These tallies are presented in Table 1. Supportive quotes that link respective themes to the ways in which the participants answered the research questions are noted in Tables 2-4.

Table 1

Theme Tallies

Themes	Participant 1	Participant 2	Participant 3	Total Responses
Father Figure	7	7	9	23
Expectations	8	7	6	21
The Education Advantage	6	5	8	19
Social Status	8	6	5	19
Emancipation	7	5	6	18
The Media versus India	4	7	5	16
Diaspora	3	5	4	12
Made for Mobility	4	3	4	11
Change and India	4	4	3	11
Giving Back is Sensitive	3	3	4	10

The names of the emergent themes listed in Table 1 represent what Creswell (2007) described as being “composite descriptions that present the ‘essence’ of the phenomenon” (p. 62). Phenomenological studies define essences in terms of *imaginative variation* (Moustakas, 1994). An essence is also commonly called an *essential* or an *invariant structure* (Creswell, 2007). Per Creswell (2007):

From the structural and textural descriptions, the researcher then writes a composite description that presents the ‘essence’ of the phenomenon...Primarily,

this passage focuses on the common experiences of the participants. For example, it means that all experiences have an underlying structure...grief is the same whether the loved one is a puppy, a parakeet, or a child (p. 62).

The researcher could comb through her coded documents efficiently as each area where the theme emerged was marked with its appropriate identifier. She then proceeded to the tallying stage. She marked the number of times that each coded response linked itself to any emerging theme. Table 1 clearly indicates that the most dominant themes that emerged are as follows: (a) father figure, (b) expectations, (c) education advantage, (d) social status, (e) emancipation, (f) the media versus India, (g) diaspora, (h) made for mobility, (i) change and India, and (i) giving back is sensitive. Per Table 1, *Father Figure* was the most frequently emerging theme. The table further indicates that *Giving Back is Sensitive* was also dominant, but emerged the least.

The core research question for this study asked the following: How do professional women with migration backgrounds from India describe the gendered determinants of HQ international migration? Responses to the questions in the interview protocol (Appendix B) answer this core question in a thematic framework. Tables 2-4 delineate themes in the left column with relevant quotes in the right column. Table 2 provides evidence that dominant responses to *Education Advantage*, *The Media versus India*, and *Made for Mobility* themes answer Research Question 1: How do migrant women from India experience the global talent race?

Table 2

Evidence Supporting Research Question 1 Themes

Themes	Evidence to Support the Theme
The Education Advantage	<ul style="list-style-type: none"> • My educational background is my strength. It's seen me through in Germany. They did know that in India you are speaking English at universities like a native speaker. This was gold for me. (Geeta) • This is my whole family, STEM, and yes this is perhaps prestigious everywhere. These blue cards for Germany like green cards for America, many are there for the educated from India (Dimpal) • If you are Indian from university you have already established yourself at the top 5%... this is probably everywhere. ((Preeti) • Indian guys are the engineers, and women are medical doctors...an Indian woman in Germany and everywhere is almost always coming with the higher qualifications in comparison to, say, others. (Preeti) • Indians have university qualifications so you are in because they need you, yeah? That's how it is in Germany. (Dimpal) • I was told I could better get a university seat as a foreigner from India. (Dimpal) • Indian women are educated so Germans know that their minds are wide. (Geeta)
The Media versus India	<ul style="list-style-type: none"> • News say 'make in India'...I don't know where this is psychologically to lead, but my son has his business and so would I. I understand this. (Geeta). • The media doesn't show how in India, the religious thing is you know, really all only in the background which is better for multi-culti people than other countries (Geeta). • India has in the last 4 or 5 years been put in the black mark accentuated by the media, but for me moving there is fine so long as you are making a lot of money. (Preeti) • India is portrayed as, yeah, a country that is full of traffic, and not a safe country for women and so on. But, this is not a reason to work there. Rapes are everywhere. (Preeti). • I have seen reports about very bad practices in India...But people are fine, I know this for sure so why would it keep me from [India]? (Dimpal). • And they kind of give these wrong ideas about India that you know scares people to work there, to live there. If we could live like we do now, my husband and I could go back. (Preeti)
Made for Mobility	<ul style="list-style-type: none"> • Life from the age of 6 to 17 was not really having a home. I think moving to a new place is not an issue for me, Germany, America, or Australia. (Geeta). • My dream from when I was so young was to be international with always one foot in India. And now so many Indian woman do this happily. (Geeta). • I am used to not living with my parents already since I was 15. And you know I am not a tree. I can move. (Preeti) • As an Indian you are already, really, they speak so many languages already with so little effort. Internationalism is maybe easier, right? (Preeti). • My family was always a moving family... (Dimpal)

Table 3 provides evidence of dominant thematic responses to Research Question 2.

Table 3

Evidence Supporting Research Question 2 Themes

Themes	Evidence to Support the Theme
Father Figure	<ul style="list-style-type: none"> • I somehow knew that my father wanted this for me. To stay in closed elite circles. And I did not want this, so I left. (Geeta) • We were always just following my father. (Dimpal). • I think my personality comes from the freedom [my father] did give me. (Preeti). • And my father did make threats to cut me off. To leave me with nothing, and I was quite happy to leave India then like this. (Geeta) • My grandfather in India...He would take me with him and I did like this every time I would go back to India. We did almost stay in India because he was pushing for this after my father's passing. (Dimpal). • My father did give me and my sister every freedom to move. I know that this is an advantage that many, most Indian girls do not have, right? (Preeti) • My father had me move in diplomatic circles for an early globalization. (Geeta). • And soon I did leave my family home and naturalized myself in Germany. (Dimpal).
Expectations	<ul style="list-style-type: none"> • I did not expect that Germans are just as conservative. If so, I would stay in India. (Geeta) • It was tough. Indians think differently and you feel that you are different here. Of course, I had friends who went back because they expected something else. (Preeti) • If I knew I would be home-bound anyhow then, you know, why Germany? (Geeta) • You have to eat like Germans. Expect to leave Indian eating behind. Then live here. (Preeti) • There are difficult realities Indian women must, should know before coming here. (Dimpal).
Social Status	<ul style="list-style-type: none"> • I came to Germany with a respected German academic. Our honor did help me. (Geeta) • Germany is a sozialstaat so there is security for every social level when here (Dimpal) • I would have to make three times more in India to live like I do here. (Preeti) • My parents were upset I did not improve my social status. But I am secure. (Geeta) • In Germany, I could improve my living standards and not be on social services. (Dimpal) • The social standard is higher and also affordable in Germany, not the UK. (Preeti) • My son okay, but my daughter's status is not better in India, so she is here. (Geeta)
Emancipation	<ul style="list-style-type: none"> • I left India to be with a man who could expand my intellect, emancipate me. (Geeta) • The Punjabi uncles in Delhi maybe see girls like me to be too free. (Preeti). • My destiny was to have not really a choice, and so I left my home. (Dimpal) • Women from India are so free to move now, which is wonderful. (Geeta) • I knew I had every freedom to go where I am compensated better for my work (Preeti)

Table 4 provides evidence of dominant thematic responses to Research Question 3.

Table 4

Evidence Supporting Research Question 3 Themes

Themes	Evidence to Support the Theme
Diaspora	<ul style="list-style-type: none"> • I can go everywhere as well as, of course, there are Indians everywhere. (Geeta) • Yes, it is nice to be able to have these chances to be here and there. A lot of people go for the NRI because you have, you know, both worlds. But there are Indians all over now. (Preeti) • My generation did not have this option like the one before. I am looking to have the NRI card and move between Germany and India. (Dimpal) • I enjoy these wonderful events back home, and then come here to my home in Germany. I can be Indian and German. (Geeta). • With this I will continue on working to build my own networks in India, and maybe elsewhere to develop Indian women's financial independence. (Dimpal). • If I choose to keep working here, maybe also go back if I am a maybe a country manager or something then sure, I would. There are always options now so you can really choose what you want and go for it then. (Preeti). • And the Indian networks are growing so fast also in Germany now too. We make many events here and in India, so many women go back and forth as entrepreneurs and in international industries, you know, because it is easier now. (Geeta). • I want to be anywhere that I can develop and with this NRI thing this is possible to do this development. (Dimpal) • I go to India once a year and it is you know so much easier to do now. You can do this as the Indian community is still quite small in Germany so you are not missing out on, you know, things you maybe miss. Like the Diwali festivals and Pooja, I like to go to them all the time even if a little less now. But I know they are also here now. (Preeti) • There are many sari shops, many more you see in Frankfurt than when I was first here. Bollywood, Tollywood is all here in German cinemas which is very nice. (Dimpal).
Change and India	<ul style="list-style-type: none"> • India is changing but always the same for me. I don't want to change too much. I've heard from my family that I never changed. When I see my friends there I even insist that we go eat the street foods. (Preeti) • Delhi is still beautiful, but now chaotically beautiful. (Geeta) • I can go when I am elderly. You can now age more gracefully in India I think. (Geeta) • I know a whole bunch of women who have grown up in Germany like me but went back to India without issues mainly since India is so changed now. (Dimpal) • We now have a prime minister who connects business leaders all over the world with India, so we are now in the forefront. (Preeti). • You know the IT people are really running change in India. I'm happy they are doing it. (Geeta) • I would not think that change means there are bigger and better rights for women and other vulnerable in India. Maybe I am able to better support this there, yeah? (Dimpal)
Giving Back is Sensitive	<ul style="list-style-type: none"> • It is really important that educated Indian women don't just exploit women villagers, but really support them. (Geeta) • But maybe villagers may draw a line... I think that this can only be expected perhaps. (Dimpal) • I think that when you actually get your hands dirty, that's a whole other thing. I always said I would never be like these madams. (Preeti). • Anyone should give back in any way. We owe this to India. (Preeti)

Descriptive Experiences in Response to Research Question 1

This section offers the detailed narratives of experiences behind themes that support the evidence illustrated in Table 2. The relationship between the evidence and respective themes delineated in the table answer the following research question: How do HQ migrant women from India experience the global talent race? The ways in which the researcher interpreted responses to this question underscore how professional women with HQ-AI backgrounds in Germany described any meaning they gave to it. The themes that emerged based on their descriptions include: the education advantage, the media versus India, and being made for mobility.

The education advantage: Geeta. The researcher could not help but notice ways in which Geeta linked the advantages she had in her life with her education more than the global talent race. This includes advantages that she experienced before leaving India. Her responses to questions indicated that she attended the University of Delhi during a time where education served India's elite. The researcher did not sense that Geeta saw herself as earning or deserving the sort of privileges she had in her life. Her demeanor suggested that she was simply telling it like it was. She was part of an era in India in which education was enjoyed by women from elite families, but they had no part in the global talent race.

Indian women, well were always educated in respectable families during my time.

Indian women are still mostly educated and Germans know that their minds are open wide. Now maybe it is more common for women to be working, women from India working in India, somewhere else. But you see Indian women from good homes were always having the university education. But these women did

not work. Girls from good homes back then did not work, but we were well educated. Our families would not allow it as nobody would marry you. So, honestly it was, well, actually it was a great time of partying, meeting people and knowing the elite few. This was India in the 60s so this is really how it was for me. There was none of this what it is now about women working. Many Indian women who are, let's say, doctors are so well educated but really some, not so much many, even with these degrees do not work. (Geeta)

However, she also indicated that she became more aware of the global talent race after leaving her more sheltered, elite circles in India.

Well, one cannot do so much, something nice and respectable, with an honor in history. But I did not really think of it in those times. Especially not in India. I could work in, you see I could bring my internationalism here to Germany because it was very useful here. It did become a value. (Geeta)

The researcher enjoyed this opportunity to learn about the value that a higher qualification can have for an immigrant woman. This proved to be the case for Geeta in an unexpected way.

My qualification was no longer just history. They were so open because they had started to introduce English into the schools. And I did not really have a literature English as my honors it was history studies but since I spoke English, they said nothing like a native speaker. I got trainings and more qualifications and since I spoke German so I was in the local school. That was the greatest honor that I could have got. It was wonderful as member of the school board and of course in this little village in the 70s I didn't know much about Indians and it was so funny.

I suddenly became known as Mrs. Teacher and then my husband was the husband of the teacher and I got great honor. Very respected. Very loved in a very unexpected way. Know what I mean? (Geeta)

Per Geeta, the international nature of how she earned her qualification was more valuable than the qualification itself.

My educational background is my strength. It's seen me through in Germany. That my wonderful university background was from India. They did know that in India you are speaking English in universities like a native speaker. This was gold for me. (Geeta)

The media versus India: Geeta. The researcher also realized how her questions about the global talent race conjured up issues about the perceptions that the media often portray about India.

But you see many women in India are of course working in these sectors and so many industries now. Really this is the problem about the impression many people think about India because there is so much media focus now. More than before and people criticize that women cannot do this, they cannot do that in India. The media does not show the more, say, it is not so bad to have these chances now in India. Sometimes the news, yes news say 'make in India'. I don't know where this is psychologically to lead but my son has his business and so would I.I understand this. Business and entrepreneurship is not only for the man and Indian women do know this. Really, there are so many Indian women in business, and working in fashion industries and so forth. (Geeta)

Geeta had a son who was born in Germany, but recently relocated to India. He could do this as an NRI who can now enjoy dual residences in both India and Germany. The researcher noted instances in which she alluded to the role of media in discouraging such global opportunities.

You know, I think one needs to realize how the young professional Indians have it easier. It is so wonderful to see that there are so many women in India who are leading with leader positions. They can live in India doing this too....this whole cliché with the stereotype India which is shown in movies because India is big, I think there is no such thing that one could put into one box and say that this is the criteria. We cannot always think of what movies and other outlets are saying about working Indian women. (Geeta)

The researcher found Geeta's continuous descriptions of misinformation about Indian women entrepreneurs in the global talent race thought-provoking.

Many Indian women today have far more leading positions than the German women. Indian women who are here in Germany and have founded their own companies here and in India. They are self-employed and I think in India we are far more open to running our own business. The women from India are more enterprising. Yes, enterprising and the media is not really saying this. (Geeta)

Made for mobility: Geeta. The researcher enjoyed Geeta's enlightening references to her migration background as she answered questions about women's job searches in the global talent race. Her responses appear to suggest that HQ-AI women from India with backgrounds similar to hers may be more adaptable to global mobility.

You know I would advise that people understand what it is when you are more familiar with migration. What did happen to me for example was that life from the age of 6 to 17 was coming home not really to having a home. I think that moving to a new place is not an issue for me, Germany, America, or Australia. This is maybe because I am accepting that I never did have just one place for a home life as such because the whole focus was on the boarding school. I am sure many women are feeling that they would not mind working away from the home. Especially, you know, moving from India for many is commonly known and is kind of normal anyway. (Geeta)

The researcher noted similar responses as she responded to questions about a country's competitive edge as well as about women who take on bread-winner roles.

As long as one does not allow oneself to fear making more money than a man. You have to know who you marry of course because many Indian women are used to moving. Many women from good families are going to here and there with no problems and are supported by their families to do so. Naturally, if you are used to this moving and traveling then you can go to the country that rewards you more with finances and the like or stay in both. This was always my dream and I do say that my own personal history is why...I wanted to do something with diplomacy and work in Indology departments so I could move between here and there. I think it would be very natural for someone raised in boarding schools and going here and there. I could go to any country that would give me this chance.

My dream from when I was so young was to be international with always one foot in India. And now so many Indian women do this happily. One enjoys this free movement. (Geeta)

The education advantage: Dimpal. Dimpal's experiences with the global talent race also heavily focused on the advantages reaped by higher education qualifications. However, the researcher could not help but notice that she brought the theme up in a more critical way. The average style of her responses to questions about the global talent race appear to reflect this interpretation. Regardless, she often acknowledged the advantages afforded to Asian Indians with higher qualifications.

Okay, this all from my family. In my family, it was all mathematicians, engineers, natural science, doctors, and yes technicians in the way that they are also as engineers. Yes. Lawyers we have in our family too. This is my whole family STEM and yes this is perhaps prestigious everywhere. These blue cards for Germany like green cards for America, many are there for the educated from India...Indians have university qualifications so you are in because they need you, yeah? That's how it is in Germany. (Dimpal)

Being from India can make the difference. I was living in Germany but did not get the university seat in biology immediately. Then I was told that I could better get a university seat as a foreigner from India. This is when I did apply as a foreign student and, yes, I did get this seat I could not have as a German student. (Dimpal)

Yet, she laughed at any mention of attracting women from India into STEM occupations in Germany.

Initiatives in Germany to bring women who are lucky to get this education in India into this [STEM] stuff? I can only say no. I can outright say no. Nothing I have ever heard of. Definitely not, no [laughing]. No. I have heard about German women getting supported to get into these careers, or [German women] getting into higher positions at companies whatever which is still ongoing, yes... You mean importing Indian women, no. Importing Indian women is definitely a big market here, but not for studies reasons, but rather for, um, bad reasons. (Dimpal)

Dimpal often passed comments suggesting that women with higher credentials from India risk being taken advantage of by foreign economies in the global talent race.

The more education is always a big advantage, yes? But I see the way that the women with these qualifications are tried to be imported here. I say that Indian women need to be so careful with this. Maybe be careful because I am not sure if Germany will prefer them over their own people even with these good qualifications...I'm pretty sure it is the same in other countries as well, sure, yes, it's natural since there is a market for educated people, yes, and there is a gap they are not able to fill those gaps on their own power, right? So they need power from outside to fill those gaps, and to build up a strong economy. Just remember, think of those days after the second world war. They had imported a whole lot, they really had imported foreign workers to help them build up their country. And afterwards, they started saying why are you still working here, what are you still doing here. This is really bad, isn't it? On the one hand, they help them build up their country. On the other hand, they are faced with such naughty behavior and nonsense. That's really bad but that's the way it goes. I think it's not just in

Germany, it's everywhere. A demand rises where there is a gap. If the gap is filled, then there is too much. So, we'll have to reduce this so the contra forces start where there is...well...yeah. (Dimpal).

Another repeated response to questions about the global talent race resulted in Dimpal arguing about the worldwide value of the German education system.

I was saying earlier too that, yes, I could get this seat in biology for being an Indian foreign student. However, my now qualifications in financial services from Germany is a very large advantage. In India, also this is very respected, and is seen like quite an accomplishment. The academic and other experiences in Germany is important for an Indian foreign student who returns to India also. (Dimpal)

The media versus India: Dimpal. Dimpal continued to cite media-related views about India in her responses to the research question.

You know, I have seen reports about very bad practices, in India. Well, one thing that strikes me most as heard from TV and some movies is that if as a qualified woman or man and you are looking for a job in a company somewhere, you have to pay a certain amount as a certain sort of security of whatever. Is that so? I don't know. I don't think so. If it is, I am wondering why that is so because this is really bad practice. But I think this is at times news making bad news about something too much perhaps. (Dimpal)

In the news [in India] I have seen. They are saying very bad practices. But should we really be believing this? There were also some reports also as sort of report and interview with women that we do also. There's a lady's channel from

South India where they are often talking about special women's issues and themes and have their interview show or whatever and they ask about advantages and disadvantages, and if they work or not and there somehow it came up that they had to deposit a certain amount starting with 100,000 rupees to get a job there at all. If she didn't deposit that money, she wouldn't get that job. So then she had to take out a loan, and repay that loan from the earnings that she had. I thought this was really bad and do not know if this is to be believed. I mean why the government has not done anything because I had never heard about this practice neither here in Germany nor anywhere else. (Dimpal)

Made for mobility: Dimpal. Dimpal's answers to the research question made constant references to her being raised in a very mobile family. Her exposure to migration experiences as a family member was extensive, and singled her out from the other participants.

It is very helpful to already know what it is to be moving so often. I can do international work in financial services. This is my life. It was like this for me, and for my father and for his father. (Dimpal)

I am actually used to this moving around. It was always to a new place, something new, and adventurous. New people, so somehow it was curious for us children. I am thinking it will also be this way for me now, but differently.

(Dimpal)

My family was always a moving family. We were moving around everywhere in India. We were also on holidays so often. We were there on holiday trips when my father was still alive in those days we went to England, we

went to Munich we went to, wow, Greece. Yes, America too...New York, Miami, Washington. I am used to this excitement and think that maybe many other Indians are naturally curious too. (Dimpal)

And so when you are moving so often you want to go as far or near your development as possible. For me, I want to be someplace where I can develop myself. I know that for many people it is the same, someplace new is always curious when you are say used to this. (Dimpal)

I do also think that if you are the one who is making more money, for a woman or also a man, then you go to where that development can go on. This was my family, and I think I would do the same even if I did have children, if I was to be married. (Dimpal)

The education advantage: Preeti. This participant stood out in a notable way compared to the others. Preeti held two bachelor's degrees from India. She also held a dual MBA from a prominent EU institution. She further described herself as an extremely mobile player in the global talent race. Her descriptions about the advantages afforded through her various higher education and migratory paths were detailed and often repeated.

If you are Indian from university you have already established yourself as the top 5% because, especially in Delhi, the cut-offs are insanely high. And I did this and this gave me a huge advantage. This is probably everywhere for a prepared Indian professional. (Preeti)

I studied in New Delhi and so this was already an advantage for me. My marks were higher than I would have scored even in other states and with the

higher marks, you can get into New Delhi University because the cut-offs are insanely high in Delhi. For instance, if you want to study mathematics you have to score 90 in abitur, which is not easy. (Preeti)

What works best for me is my degree in Delhi University. It's in Delhi and Delhi University north campus and very prestigious and I majored in statistics in the Hindu College, yeah. I like mathematics but courses on statistics so I did my bachelors in that. (Preeti)

It does matter to have the two bachelors. I realized that I don't want to be a number cruncher my entire life. To do something creative fits more with my personality because I have a second bachelors in India in Indian classical dance. Yeah and it's a big contrast to be classical dancing. But, that's me. So, I wanted to do something that would take out of my nerdy and technical environment of mathematical statistics, you know. (Preeti)

So, this step was very important because in 2008 I came to the University in Germany where I did a double degree which was called Diplom at that time so by the time I did that in 2011 I had an MBA from the ___ school in France and a Diplom Kauffrau from Uni ____. So this was a very important turning point for me with my different degrees from India and university degree in mathematics statistics. I wouldn't have secured this job in Germany today because it is very competitive. Right now I am working in the field of marketing in a fast-moving company because I took advantage of all I can so. (Preeti)

You see the education is so often an advantage for Indian professionals. Indian guys are engineers and women are medical doctors but not just this. In

Germany, an Indian is probably either a taxi driver but very often a well-educated IT professor. This is the maximum stereotype you could have. As an Indian woman, I wouldn't be the taxi driver so most probably an educated female with lots of advantages. An Indian woman in Germany and everywhere is almost always coming with the higher qualifications in comparison to, say, others. I think it's tougher to be a Turkish woman in Germany than to be an Indian woman. We are usually more educated. (Preeti)

The media versus India: Preeti. The researcher also observed this participant's passion for defending India against the media when describing her views about the global talent race. She made repeated references to the Indian prime minister's role in the global talent race with respect to India and the media.

India has been put in the black mark accentuated by the media. But for me moving there is fine so long as you are making a lot of money. This is true and I think a lot of this backlash is just to be against [Prime Minister] Modi. (Preeti)

I think that the Modi government, there was a time like in 2002 and 2003 when we all thought that India and China were becoming the world superpowers and so on, and we had this fantastic economic growth every year and we were like oh we have to beat China and then came China surpassing us by far and then we just gave up on our hopes and then the Modi government came and there came initially the 'make in India' and so on. And we were very happy about the stuff that he has been doing so I feel very positive for India right now. We have a prime minister right now who is working with leaders all over the world to bring India to the forefront. More than ever before. I feel very good about it. (Preeti)

The researcher observed more repeated defensive statements about any dangerous risks associated with being a professional woman in India.

What is difficult for women in India for instance German women are a little scared to go to India, they would like to work there but they are sort of afraid because India, in the recent media has in the last 4 or 5 years been put in the black mark. I personally think that is accentuated by the media because I don't think there are more rapes in India than yesterday. But it is also something that is telling and that is why it is on the media and that is why I think it looks worse than it is I guess. (Preeti)

On the one hand India is growing, then on the other hand India is portrayed as, yeah, a country that is full of traffic, and not a safe country for women and so on. But this is not a reason not to work there. Rapes are everywhere and it is very sad that anyone focuses only on India because it is the wrong perception. But a lot of people don't even give themselves a chance to go and explore India because the media has blown things out of proportion. (Preeti)

This participant further referred to her German husband's interest in India in a few responses to this research question. The researcher interpreted this as her way of encouraging non-Indians to consider opportunities in India. Preeti clearly suggests that she and her husband have no problems living and working there.

And they give wrong ideas about India that you know scares people to work there. If we could live like we do now, my husband and I could go back. He knows India too because he once worked there. You have to really know India to understand. (Preeti)

Made for mobility: Preeti. Preeti often made rather abrupt, almost defensive responses about her experiences with global mobility since the age of fifteen. This was especially the case whenever discussing the global talent race. The PI was glad to follow-up with her and let her describe her experiences a bit more.

So, yeah, I do know I bring it up a lot. I was 15 when I first lived away from my parents. I am used to not living with them. And basically, I'm not a tree. I can move. Sure, basically my journey has been very, um, unconventional compared to some people, sure, I would say because that was already many years ago. But this experience starting so early prepares you to go anywhere, everywhere. In India, people do not so often let their daughters leave their homes so early, so far away. Sometimes more traditional Indians, maybe some years ago, thought only girls, um, from certain cities and places do this more. Maybe but lots of girls should have this chance and more have this now too. This gives someone more practical experience, and prepares them. You know? (Preeti)

The researcher also found her repeated comments about how multilingualism supports mobility. She interpreted this as Preeti indicating people from India's susceptibility to multiple dialects innately prepares them to compete in the global talent race.

If you move around enough and have to learn new languages already, then you are more prepared. This already makes better to compete in the world, right?

(Preeti)

Yeah so because nobody speaks my mother tongue and but then I speak Hindi because it's the national language, I speak Bengali because it is so close to where I am from and it is the next big state. So I speak three Indian languages and

then I speak English, and then I learned German and French. Six yeah. Six out of which I'm highly fluent in four and Bengali, yeah and French which I would say is not very competition but in France it's okay. As an Indian you already, really, they speak so many languages already with so little effort. Internationalism is maybe easier, right? (Preeti)

Relationship Between Responses to Research Question 1

A total of three themes emerged from the eighteen core interview questions pertaining to research question 1. These themes are the education advantage, the media versus India, and made for mobility. This section offers the researcher's summative interpretation of how the essences behind these dominant themes related themselves to the participants' responses to research question 1: How do immigrant women from India experience the global talent race?

The participants' narratives suggest that they are familiar with the concept of the global talent race despite some variances in the value they ascribe to it. Their narratives also point to shared beliefs that HQ-AI women and men residing in various countries have clear advantages due to their reputations of having higher education qualifications. Their narratives further highlighted how each participant expressed a break between her education path and actualized career.

All three participants also held notably defensive feelings about India with respect to the ways in which they perceived the country's portrayal in the media. This latter theme encouraged further prompting in follow-up interviews to learn more about the meanings they gave to the media aspect. The researcher sensed strong sentiments pertaining to Indian nationalism amongst all three participants. The researcher interpreted

this nationalistic expression as being directly related to media reports about violence and maltreatment against women in India.

All three participants also expressed rather worldly views about the outcomes of early migratory experiences that the researcher was made to realize that they shared. It is almost as if each woman wanted to say that her personal exposure to early migration prepared her to compete on a global scale. This may be relevant since each participant also indicated that such experiences fostered their potentials to go off on their own; separate from their familial homes. Finally, the researcher further interpreted the narratives as indicating that each participant's individualized experiences somehow opened unexpected global opportunities that each of them appeared to have innately aspired for.

Descriptive Experiences in Response to Research Question 2

This section offers the detailed narratives of experiences behind themes that support the evidence illustrated in Table 3. The relationship between the evidence and respective themes delineated in the table answer the following research question: How do HQ migrant women from India describe their push-pull migration factors? The ways in which the PI interpreted responses to this question emphasized a purely bottoms-up approach to encourage open narrative. The themes that emerged based on their descriptions include: father figure, expectations, social status, and emancipation.

Father figure: Geeta. The interview sessions with Geeta were riddled with allusions to her father. The researcher realized this in her answers to almost all the research questions. However, the responses were most frequent under the umbrella of questions pertaining to push-pull migration factors. It became clear that Geeta left India

in her early twenties to escape from a seemingly entangled culture with expectations that she would not, or perhaps could not, meet. However, she appeared to subtly blame her father for these often-conflicting feelings of entrapment in a society that she enjoyed so much.

Well there is much to tell about why I left India because I left without the approval of my father. I left and on one end I thought I got a lot of empowerment from my father, but I later realized that I did not...[My father] was... basically he saw me as his right hand since my mother does not speak English I had to go to all these receptions, all these parties on government levels to promote his business. I did actually do this for him. But you see I loved it too. (Geeta).

I now say that it was my father who had me move in diplomatic circles for an early globalization. So, of course I became indirectly emancipated because of him. I became known in the Delhi circle of business, of diplomats so this gave me a lot of strength and suddenly I was developing as my own personality, having to go to all these receptions, holding all those receptions at home that I just couldn't marry in a conservative way. But then he expected this...and he did accuse me of talking too much. None of these so-called mother-in-laws wanted a wife for their sons who talked so much. But this was me, and I always thought he did realize this. (Geeta)

Repeated allusions to contrasts between her father's influence and her struggles with Indian society underscored Geeta's core migration push factors. However, the researcher noted how her pull factors towards Germany interplayed with these issues.

My father did give us our lives in a beautiful residential area where there was the German ambassador living opposite. So, yes, in the 60s it was not easy to go the concerts because India was just starting with its concert hall. My father made it so I could do this. He had me move in the circles of German ambassadors, and they had house concerts and since he knew I'm very fond of Indian art, music, and I was invited to these concerts... I met a teacher, an Austrian, who was teaching German at the time at the Max Mueller apartment. And that's where I started to learn German after having met him I joined the Max Mueller Goethe in my university, during those years and I learned German in the mornings. These opportunities you see could come to me, and in ways I can thank my father.

(Geeta)

The researcher felt a sense of Geeta's struggles. Her demeanor became almost restless whenever alluding to her father's role. However, the researcher further noted the ironic protectionism she also expressed for her father. There were instances in which Geeta had no intention of pointing any blame towards her father. However, her descriptions indicated otherwise.

Really, you know, I do not find it necessary to put any blame on my father. I also will not discuss personal conversations as these were difficult memories. He made me develop in another way. But then he did think I would marry like the others. That I would be this, you know daughter-in-law wearing beautiful clothing and jewelry all day with nothing to do but host receptions. I somehow knew that my father wanted this for me. To stay in closed elite circles. And I did not want this. So, I left. I wanted to have an international career, something that involved

culture, the arts. I could only have this with him if I remained in his circles. But I will not blame him for it. It was my decision. (Geeta)

The researcher was further intrigued with the way that Geeta associated similar father figure sentiments towards the German man she met in India, and migrated to be with.

You wouldn't be able to marry, but I did work thanks to my father. I worked at the international antique shop... because I love art and culture with my history degree and that was beautiful and he did know the owners of the hotel. My father allowed me to do it but since no boys had jobs in the 60s where were girls going to get jobs? And then you had to get married at the age of 21. Not only did I have marriage interviews but along the lines I met my ex-German husband... what I am trying to say is that I met him, and then I fell in love with him, then I was ready to leave. (Geeta)

I did not marry him for economical [*sic*] reasons. And I never did migrate. I did just want to be with him. We did marry later in Germany. And my father did make threats to cut me off. To leave me with nothing, and I was quite happy to leave India like this. (Geeta)

My marriage was my mistake. My father years later even is still disappointed that I did all this and, you know, my financial status did not improve. My husband was just as conservative, so I divorced him years later and did think to go back to India in the 90s. But I did not permanently as, you know my father is God bless him, he just did turn 99. But, one does not need to become dependent on the financials of another like I was in my twenties before I ever did leave. (Geeta)

I think it was worth it that I married for my love and my own personal responsibility so that will never blame anybody and say I made a mistake. In the end, my husband wanted me to be house-bound as much as, maybe more than my father. Then I developed my career on my own. I was well-respected by the education board and my husband realized this. (Geeta)

Expectations: Geeta. When it came to questions regarding differences in the ways that women experience post-migration processes and freedoms, clear issues regarding false expectations rose to the surface.

Well you know my problem was that I had learned German. It was learned at the Goethe Institute intensive but never spoken. So I could understand but what happened to me was that I became dumbfounded. Suddenly I couldn't speak. And that took a lot of my strength away, a lot of my personality away. (Geeta)

And the only thing of course Noreen is that I was only just 22, 23 and the wish for children was there and that add a little bit of a difficult time getting house-bound, and not having household help. I did miss the hustle and bustle of Delhi and the family. And Germany was so conservative. All these women here, were only house-bound with no ambition. I did not expect that Germans are just as conservative. If so, I would stay in India. Perhaps it would be different, but I don't know. (Geeta)

If I knew I would be home-bound anyhow then, you know, why Germany? At that time, any paperwork was very easy before when I got married in 68. In fact I could immediately got a German passport but I didn't want any of that. I had residency permanently, and this was fine enough for me. In fact, they were

very good to me, but I was not sure about staying in Germany. I was not happy, and maybe I would return. But, I could not as why should I be home-bound here and there. Then I was also having my children...(Geeta)

Social status: Geeta. Another dominant push-pull factor for Geeta pertained to both social status, and social security. She persistently described herself as being accustomed to living a privileged life, higher on the rungs of the social ladder. Maintaining this status appeared very important to her.

Well, I met my husband in Germany's ambassador circles and did learn so much. He did offer me so much, not just financials but, he could answer my yearning to expand my mind, my intellect. He was a director and I came to Germany with a respected academic. Our honor did help me. To this day, when people hear my last name, I am recognized. (Geeta)

It would be different for me to go back to India as I have my social circles. My son is there, but I am not sure that my daughter would be as, you know, accepted in this way. My son, okay, but my daughter's status is not better in India, so she is here. (Geeta)

Yet, it was social security that proved to be a recurrent theme for Geeta when it came to choosing to live in Germany.

My parents were upset that I did not improve my social status. But I am secure. Really, I could live the way I can and very well even after my divorce. The Germans can take very good care of you and you do not see this everywhere. I can go to India in my later years if you know, I fall ill to be closer to my son where I could also perhaps age more gracefully. (Geeta)

Emancipation: Geeta. Terms like emancipated, and phrases like “I am too emancipated” were very dominant throughout the interviews with Geeta. This was especially the case when the researcher noted the following repeated phrases in responses regarding her push-pull factors.

They told me I talk too much. I was always too emancipated. But this was my education you see. I was raised to be this way even in such a closed society. So, then this is why I did feel I had a chance. I left India, I was fascinated with the Berlin Wall and so I could be with a man who could emancipate me and then I could work in an Indology department, perhaps be an interpreter for the World Health Organization. (Geeta)

Women from India are so free to move now, which is wonderful. They are learning emancipation. This is really...is a wonderful development because this was not so during the times I was in India. No, not then... Germany was really my chance I did think for emancipation. However, at first I was dependent on the financials of my father, then my husband. But when I did know my qualifications value in Germany, I told my husband I am too emancipated for him. This emancipation did make me free. (Geeta)

Father figure: Dimpal. Dimpal’s descriptions of her push-pull factors in migration, at least when it came to choosing, made it clear that paternal factors dominated. Dimpal not only alluded to her father, but also often alluded to the influence that other father-like figures appeared to have in her push-pull decisions.

Well, I told you I was moving around with my family for many years. Quite early we started this, right? There are simple reasons for this. We were always just

following my father. And his father was an engineer and so forth so he was also may be used to this moving around for his father. My mother was quite traditional, her family was, my father's family was, my family was. A traditional Indian family does follow the working father, so that is what it was. I was only a child. (Dimpal)

But even so later as I was growing, we were always going between Germany and back to India. But, this was not really my decision of course. We did so as my father was not, he did not have a naturalized status in Germany because we did not know where his assignments could take us next. So, we did have to go back to India every few months or so... (Dimpal)

My grandfather in India, I would like it very much when we would see him. He would take me with him and I did like this every time we would go back to India. We did almost stay in India because he was pushing for this after my father's passing. When I think of going to India now, I remember how sad he was to see me, to see us, fly back to Germany. Those were the most difficult times and memories, yeah. (Dimpal)

I have wonderful memories of India. I think about my elder brothers. My brothers, yeah. I can remember the time we were in Delhi. That was the last stage before we shifted to Germany. It was Delhi, we had our own big house with a smart court yard in the middle and in the front, we had a garden and so forth. I would live like this maybe in India again. I remember...playing with my elder brothers and...and we, my brother, took me on his shoulders...my brothers and uncles always took me on their shoulders and then moved around and then danced

and whatever and this was something I liked very much...sometimes, memories can make it tempting to go back. (Dimpal)

On the other side my grandfather was very proud to present me to his friends or colleagues or whatever so this made me want to go back to India. But once I went with him to a bank. He had some things and issues to clarify and I was there and there was bank manager who was talking with him and I was also there and then I gave the bank manager my hand to shake hands instead of just folding my hands to say hello and somehow my grandfather felt ashamed, and laughed and said some apologizing things to him. He didn't do that to insult me, but that was somehow not a good experience for me. I did not return to India for some time after this. (Dimpal)

Yet, Dimpal's turning point in her migration experiences appeared to be linked to the death of her father. The researcher was made to realize that incident in her life made her more determined to stay in Germany.

After my father's passing I was to and fro. And soon I did leave my family home and naturalize myself in Germany. Maybe because there was confusion in our home, our life after my father did pass away. He never did have us naturalize, but I did know that I would not return to India. Not even so if my family did. So I did get my German pass[port] on my own. But this was only after I left the home of my brothers and my mother. (Dimpal)

Another way that Dimpal drew on the theme of the fatherly influence in migration decisions was her detailed descriptions of her teenage memories about the pressure her mother felt by her own father.

My mother's situation was bothering my grandfather. He was near forcing us to stay in India. Especially since she was just a housewife. What will happen to her? Who will look after her? They didn't know much about the German country and the society. And they heard about these German Nazis and they know all these stories. So that was very emotional in those days. He was very near to forcing us to stay there at home, in India. And I can say that it did almost work. (Dimpal)

Somehow my mother was able to handle the pressures from my grandfather and calm them down saying that it was not the best way to stop the children in their studies since I just started out in Abitur, yeah, it was the first year. And the other had just finished their abitur, the elders, my two brothers and they started off studying. There was pressure, but then my grandfather was okay for us to come back to Germany. (Dimpal)

He could make the decisions. My mother did have to listen to her father, of course. She was raised like this, always walking behind my father for politeness. Then she managed to calm my grandfather down and tell him there are not reasons to worry because all of us are adults, yes, me sixteen years the younger one was just thirteen years or fourteen years old so we weren't really children. So, there's no need to worry, we are all nearly independent adult people. My grandfather then let us come back to Germany. It would not be possible otherwise. (Dimpal)

Expectations: Dimpal. Any narratives pertaining to the ways that expectations emerged as a theme in Dimpal's push-pull factors derived from her labor market experiences in Germany. She decided for German citizenship years ago, on her own. She

did this to enjoy better access to Germany's labor market opportunities. Her difficult memories of the unexpected discrimination and other injustices ran deep as she answered relevant questions. These past-experiences appear to foster recent inclinations for her to be looking for more opportunities in India.

I was the first time faced with it after I got this German [citizenship] passport.

What does it bring that status? Nothing. Since you are still just always being seen as a foreigner, categorized as a foreigner even if I show that I have a German pass. They still see the background. I've still got a foreign background. Indians in Germany are still others which I never expected. Why not India then? (Dimpal)

I learned things I did not expect. If you are in Germany and you are a foreign woman then you are definitely stigmatized the worst way in the sense that they just say that you are used to just being treated bad, and you want it this way. And you hear a lot of bad, naughty expressions and sayings, and you are treated likewise, yes. While my first years in Germany I had difficulty because I didn't feel like to be discriminated in that way. As I told you, I was just raised the polite way. I accepted it and did not see anything wrong in it. But I learned here the hard way that this is discriminating, especially even in my adult years. This was very disappointing for me. (Dimpal)

I live well now, but I cannot forget my early years. It stays with me.

Before the local authorities, before the laws when you are working in Germany, if you try to fight for some rights which you think you have for sure as a German national, the question comes up how to realize them. How to get right and have rights are two different things that Germans used to say in those days. Understand

what I mean? This I will never forget. I am very happy to have more choices.

(Dimpal)

There are difficult realities that Indian women must, should know before coming here. Yes, there are most definitely problems in India of course, but one must know what to expect before coming to a country like Germany. You have to have so much knowledge about your resources, your financials, your real rights otherwise you can soon realize that things may not be as, um, one can expect and you must know that you can go back then. I did learn these realities over the years. It is good to have new choices. I want to be where I can develop, and help maybe women in India learn about how to develop. (Dimpal)

Social status: Dimpal. Social status and social security proved to be a dominant theme for this HQ-AI professional woman living in a social oriented republic like Germany. She also conceded to the value of this pull factor that incentivizes her to stay in Germany. However, the researcher noted the way Dimpal's responses addressed the issue based on her detailed past experiences in Germany compared to her seemingly extensive research into the current situation across India.

One must realize the advantages to a [social state], yeah? Germany is a [social state] so there is security for every social level here. It wasn't easy to find a job in my earlier years. Things that I had never expected in Germany. Most of the times when I applied for good jobs they were just telling me you are over-qualified. These were jobs on a lower standard which only require the standards before abitur. And so as this Germany was a sozialstaat as they called it, they somehow also had these jobs reserved for particular groups in society. Later, this [social

state] did help me in ways that I have heard would not be so in other countries. This is very important when thinking about where to be, right? Where can you thrive even in emergencies? If you are in Germany, then it is possible. (Dimpal)

But at a certain stage I had again health issues. It was cancer...so that's why I lost my jobs. And I knew...I already had difficulty before to get a good job, yes? And even after this incident it would be even more difficult to get a job. I did not want to be on social support but it did help me very much. It did help me to keep a social status even though a better one did come later. (Dimpal)

I could take this time to recover and the local government supported me as I did begin my start-up. This is because at that time, Germany was offering support for those who were free-lancing or self-employed. Starting up companies would help drive the economy up. This was very fortunate for me because I did need the social services for years, and then I did not have to be dependent on them after I could stand on my own. This you maybe do not see everywhere. This is so, in Germany, I could improve my living standards and not be on social services. It was a wonderful chance for me. (Dimpal)

Emancipation: Dimpal. The researcher caught the theme of emancipation on persistent phrases Dimpal brought up in various answers to questions about push-pull factors. The theme of breaking away from “pre-destiny” and issues about not having choices surfaced.

I always did know that my education was like pre-destined for me. Of course I was expected to study something in the natural science. But then even studying economics made me unhappy. I had health issues because of this. My destiny was

to have not really a choice, and so I left my home. But I am still not thinking I was emancipated then. (Dimpal)

They told me there was no choice, this is what you are going to do. But I think that make you are pushed to change any pre-destiny. This is what I had to do, to make my own destiny to stay in Germany. But did I have a choice? Was I emancipated when I did this? There was no choice as we were of course following my father. This was my destiny then to move to Germany. (Dimpal)

I want to move somewhere that I can develop myself, and develop others. There are so many vulnerable groupings in India who do not know emancipation. I would very much like to make this my destiny. I did learn to emancipate, and I wish I could support others with this more. (Dimpal)

Father figure: Preeti. The researcher noted the exceptional amount of credit that Preeti gave her father in her responses to push-pull migration factors. He is everywhere for her. He surfaces throughout the interviews, and often in ways that the researcher did not expect. Her father appears to have given her every freedom to move. He clearly gave her every blessing, if not directly encouraged her to leave India. She described him as encouraging this since she was a child. She also appears to hear his voice in her adult migration decisions.

My father did send me away because he knew that I could have more. You know I remember that he always used to tell me that he wished he went someplace else, maybe didn't stay in our village. He used to tell me this always, I remember even as a child. I think that my personality comes from the freedom he did give me. I was only 15 years old when he did send me to boarding school in Delhi. (Preeti)

My father and my mother both have good qualifications. But you know he didn't think my high grades could be exploited enough where we were from. I think he made me this kind of person who just goes for every opportunity, wherever it takes me. (Preeti)

I could stay in Delhi, move to Bangalore, go for Europe. Anywhere because my father did give me every support in the world. He told me there was no need for me to stay in our village, or even India. This really did encourage me because he also allowed my sister to live in Paris. So he kind of encouraged me to see the world. I did not need to just, you know, stay in India if I worked hard, know what I mean? (Preeti)

Yeah so, my father did give me and my sister every freedom to move. I know that this is an advantage that many, most Indian girls do not have, right? He always really did support me. I don't know, it's also my personality. But I did get a lot of strength and ambition to move because of my father. (Preeti)

My father's trust in me is and always will be so important. I don't know if I would have so easily left my village, or be so, you know, excited to leave my village being so young. But this is also my personality that I think I have got because of his support. (Preeti)

Like he comes to see me and my sister in Europe. He doesn't intervene because he knows we will do what we want anyways and I know that he, kind of, always wanted this for us. He knows that I worked hard to be where I am, and I give him a lot of credit when I think of my freedom to go, to be anywhere. (Preeti)

Expectations: Preeti. Yet, Preeti often gave glimpses into more complex factors regarding caution about having false expectations about a host country. She shared some of her experiences in this regard.

Of course, you have to know where you will be. You have to know what you will expect. It was tough. Indians think differently and you feel that you are different here. Of course I had friends who went back because they expected something else. This comes from setting yourself up for something you are really not prepared for... (Preeti)

I learned about people leaving India and going so and so other places and then being like, I can't speak the language. But I was prepared to not fall for this wrong expectation. I learned German and French in India before coming to Europe because I did know what to expect. I was more willing to come here after knowing I could handle the language, you know? (Preeti)

You have to eat like Germans. Expect to leave Indian eating behind. Then live here. If you are acknowledging this, that this is what is expected of you, then you can more easily leave India to come to Germany I think. I would tell everyone that they must expect this, otherwise you will want to run back to India.... after one year I was eating oysters, I was eating frog legs, and mussels you know I was really integrating because I believe food and languages help you integrate. Start eating them, and you are already preparing for the unexpected. So in France if I hate what they were eating I was an outsider so I was very desperate to adapting very fast to the country. Even when I came to Germany, my favorite

food was schweinehaxe. I did learn that one must expect their lives to change, or you will be turned-off by Germany. (Preeti)

The researcher enjoyed such fun stories about various ways that Preeti prepared herself for the unexpected in Germany. Her advice to other women from India lingered on cautions about knowing what they are getting into before being allured to Germany.

First of all, I think that it is very important that, well, what has happened to a lot of Indian people is that they have never come abroad and they are sitting at home and they are dreaming that abroad is very good because they are watching movies, and everyone is so rich abroad and they go to schools in helicopters or I don't know what, you know what I mean. They have a completely different picture of abroad. They think that life will change overnight. They don't even know that they have to clean their own houses to get a house on their own, cook on their own, and feel the cold and the chill. It's not that rosy, right? You miss the sun you have to work hard, and integrate, and learn the language and to work your paths have to be recognized and so on. (Preeti)

Social status: Preeti. Like the other participants, Preeti described the capability of maintaining a good social status in Germany as being a critical pull factor. The researcher took a notable appreciation of this from an HQ-AI woman who appears to have sincerely considered working in other countries.

Germany is a very stable economy. The social standard is higher and also affordable in Germany, not the UK. Really, like, this is the main reason that Germany is such a magnet, but not only for me. In my company I have people who are applying from entire Europe. because of the financial crisis. People who

apply from Hungary, from Romania and now even Moldova and Azerbaijan, a lot of people from eastern Europe, a lot of people who apply from Spain and Italy.

The security in Germany is unbeatable. (Preeti)

Germany's economy is fantastic in that you earn more than any other country but the cost of living is lower. So it's an incredible mix because you can have a good social status. You feel secure. I mean, a lot of people want to work in the UK but the salary is low, about 30% lower and the cost of living is higher. It's about the same in Paris where you earn less and you have to spend more. (Preeti)

If you apply in Germany, you can work even with English in companies because people are open to English. The economic stability, the cost of living and your social status because of what you earn and other benefits like...the security. I mean I lived in Paris. You don't feel safe walking in Paris at 2:00 at night and here you really feel very safe and know you are living in a good standard. (Preeti)

Preeti was also candid about how what she can have in Germany pushes her away from living in India.

Honestly, the situation is still developing in India. But that isn't what would discourage me from going to live and work there. But the problem is that even with my successes here, it is not enough in India. If I moved there, my standards would change because you know, people still live really very high or low. There is not so much in-between. In reality, I would go back as long as I could live the standard that I want, but that is not very realistic, well, no not at least now. I would have to make three times more in India to live like I do here. That is one important reason to stay here, right? I could leave India more easily, and it was

exiting. I knew I had every freedom to go where I am compensated better for my work. (Preeti)

Emancipation: Preeti. The theme of emancipation surfaced in a unique way for Preeti. Her responses often reflected on her being “different” or “not a typical Indian”.

Well, there are issues about stereotypes in India, where you are coming from even if you are Indian. Put it this way, girls where I am from are a little different. I mean we look a little different, more Asian because we are close to Sikkim, and Burma. People pass judgements about our differences and this can impact maybe a woman’s feelings about her emancipation. Maybe I was lucky, I think so. The Punjabi uncles in Delhi maybe see girls like me to be too free. I think I prefer to be someplace where I can enjoy the freedom I always had without people, you know, thinking like that. (Preeti)

Preeti’s thoughts about emancipation touched on the freedom she was given by the freedom she was given by her father. The researcher appreciated the way her responses came together when she discussed her push-pull factors.

For example, when I was in India I had a live-in relationship with my boyfriend, with my husband now. And I told my father, Dad in Bangalore I lived with this guy. And my dad was like I know that everyone ends up living with their boyfriends anyway because I am a doctor and I also know how many kids become pregnant nowadays. I am very glad that you told me, yeah? So, I do have parents that had made progress, they were very well aware of what was happening in the current generation and wanted more freedom for me to live how I can. A lot of people hide from their parents, they are not friendly, they are afraid. But they said

the fact that you are more open to me makes me give you all the more freedom because I know you are always telling me what you are doing. I'm not hiding.

(Preeti)

You know, I think I was always pushed to celebrate the freedom I was given. Like, when I was in high school in Delhi I was already starting to eat beef. My best friend was Muslim and by Ramadan I was starting to eat beef. Again, it goes back to my upbringing because the day I ate beef, I called up my father and said I know I'm a Hindu and the cow is a god but I need beef so did I just eat my god? And I told you I was always very honest with my father so he asked me did it taste nice? And I said yes so he said well then in that case go ahead and eat beef. I'm not going to stop you because if you like it you eat it anyway so, thank you for telling me. But, you have to know that you are free to make these decisions. Just because your parents do not eat it doesn't mean that you will not eat it. And this was a very important discussion with my father because I realized that no matter what happens, they are always okay with what I am doing in life because they were not judgmental, they were not conservative, they were not traditional. I, of course, would like to live in a country that welcomes this philosophy, and, well we are different than typical Indians. The people from the part of India I am from blend in maybe better in Germany, and this does encourage me to stay here instead of India. (Preeti)

Relationship Between Responses to Research Question 2

A total of four themes emerged from the seventeen core interview questions pertaining to research question 2. These themes are father figure, expectations, social

status, and emancipation themes. This section offers the PI's summative interpretation of how the essences behind these dominant themes related themselves to the participants' responses to research question 2: How do immigrant women from India describe their push-pull factors?

Father figures appear to have influenced each participant's push-pull migration factors in complex ways. Geeta exemplified clear rebellion against the conservative, elite circles she so often attributed to her father. Therefore, these circles indicate a push factor. Dimpal had her own set of complexities in her narratives about this theme. She and her family were accustomed to her father leading their migration decisions. Push-pull factors depended entirely on him. His death appeared to be inherently linked to the factor that pulled her towards Germany. Her further descriptions of the ways in which her grandfather tried pulling her and her family back to India appeared relevant. She also gave paradoxical narratives describing him as a pushing her away from India. The father figure influence is also evident in the Preeti's experiences. Based on her descriptions, the PI sensed the critical role that her father played in practically pushing her to leave India.

Expectations was another strong theme that emerged under the umbrella of push-pull migration factors for these three women. Geeta expressed experiences with unmet expectations that stopped her from becoming a German citizen. On the other hand, Dimpal's experiences with the unexpected in Germany indicates scars from the past. Her experiences appear to now push her towards India. Meantime, Preeti talked a great deal about being proactive. However, she seemed more keen towards strategic adjustments towards the otherwise unexpected instead of looking back to India. Finally, social status

proved to also be as strong push-pull factor for all three women. German social and financial security appears to pull all three participants more towards staying in Germany.

Descriptive Experiences in Response to Research Question 3

This section offers the detailed narratives of experiences behind themes that support the evidence illustrated in Table 4. The relationship between the evidence and respective themes delineated in the table answer the following research question: How do HQ migrant women from India experience social and economic ties between India and the countries they migrate to? The ways in which the researcher interpreted responses to this question attempted to foster descriptive narratives. The themes that emerged based on their descriptions include: diaspora, change and India, and giving back is sensitive.

Diaspora: Geeta. Based on her interpretations, Geeta's heart may be in India, but her socio-economic mindset remains in Germany. The researcher interpreted this based on the more nostalgic responses to questions concerning her social and economic ties to India. It appeared that the growth of India excites her, and she sees and respects various transnational opportunities this affords. However, she appeared to prefer to continue to play an active role in inter-cultural diaspora affairs.

But you know I never did migrate because I did not have to come for economical reasons. I never did have to not have this option to be resident in both countries. I can go everywhere as well as, of course, there are Indians everywhere. This makes all the difference for me, for my work. I can be the international professional I did always want to be here in Germany which I think is wonderful.

(Geeta)

I am in India often and I feel very much respected. I feel totally admired by my family, by everyone. You see, they know that I did make it on my own in Germany. I really did succeed after all. (Geeta)

I am and will always be very attached to India because, me, my kids, we are and will always be Indians even in Germany. But this is really okay as so many Indian events are here and it is so exciting. It is not like America yet because you see Germany never really was a, you know, immigrant country. But really, so much has changed. (Geeta)

And the Indian networks are growing so fast also in Germany now too. We make many events here and in India, so many women go back and forth as entrepreneurs and in international industries, you know, because it is easier now. I always wanted this. I am in a different point in my life but I am happy to enjoy myself, and really be happy in both places. I enjoy these wonderful events back home, and then come here to my home in Germany. I can be Indian and German. This international status that I do have gives me great respect in India. (Geeta)

Change and India: Geeta. Geeta proved to advocate quite a bit for promoting change in India. She further expressed her appreciation for the people working for this change.

You know that I do always say that Delhi is still beautiful, but now chaotically beautiful. There is so much change, but of course these changes bring about challenges for the villagers, for those women and children especially. But you know, my work is in Germany so I honestly am not so much part of these changes. However, I know from the consulate of many people who are and I do

like to stay connected with them, and hear about these things. My son is there and he is happy to contribute. You have to really want to do it. You have to really love to do it and then this is wonderful. (Geeta)

India is certainly more developed and people are working to create these infrastructures. I do feel a safeness and think, yes, I can go when I am elderly. You can now age more gracefully in India I think. There are people working hard that we can maybe admire for this. (Geeta)

You know the IT people are really running change in India. I'm happy they are doing it. Of course, this is an honorable thing and very good fortune to have two feet in both places while driving change. I just am hoping they do it in a way that the Indian villagers really want it, and understand it. (Geeta)

Giving back is sensitive: Geeta. Questions about giving back to India held a common theme for Geeta. She expressed concerns about why people give back rather than how. She also made repetitive suggestions about issues regarding resistance from locals taking back from an NRI (non-resident Indian).

You know I know the wife of ...and other very prominent people in India who are working to build up the villages. You see, it depends on your family, your circles, where you are from. When the villagers do not know you, there is a kind of misunderstanding and kind of little trust. They have experiences with this, and you know I am not really involved in sending money to India. I was interested in working with village women when I was in university, so I do know something about this. (Geeta)

You must understand. It is really important that educated Indian women don't just exploit women villagers, but really support them. Sometimes support does make them feel as if things much change, and maybe they do not want every change. But yes, some change. What they need is education to understand these things Noreen, and there are unfortunately too many times when people push without educating. This can never work. (Geeta)

Diaspora: Dimpal. Dimpal may have expressed the most interest in expanding her networks in India. She is actively considering her options to do so as she wants to contribute to India's social development.

There is an overseas citizen of India passport which is nearly the same as what we have in Germany]. You can work and invest in India, but you are not allowed to vote or take membership in parliament there. This is most definitely for me. I want to develop with this. All Indian overseas, if they can should be interested. So, then I heard just a couple of years back that it is possible to have this kind of OCI card to always move freely through India without having to apply for a visa or whatever. But this is only for people of Indian origins or of their children. This is good for NRIs. (Dimpal)

Financial services is not just about investing money and getting returns. You need to have more things that you can do with financial services. You can help some minor groupings, needy people, needy groupings, with this kind of job as well. I can do this now in India even while living in Germany and this is very great. (Dimpal)

Oh yes, again there is this NRI option that is very interesting I think. I am looking into this. My generation did not have this option like the one before. I am looking to have the NRI card and move between Germany and India. I am so interested in this idea to develop in this way. I wish to be maybe part in things that. For example, as a financial consultant who is an Indian, well NRI, there is an interest in having people invest in foreign countries. Because they can participate, in particular in Asian countries, in those upcoming countries because they have growing economies which consequentially also offers higher returns for investors in those countries. On the other hand, those growing countries, they are still at the beginning somehow. For example, if you see India, they are developing and they are saying with financial services, they can attract some investors to help them develop their part in their region. They are now really able to serve those expectations that foreign investors have and Indians living elsewhere can do this. (Dimpal)

I do want to have this card. Very much so. With this I will continue on working to build my own networks in India, and maybe elsewhere to develop Indian women's financial independence. I do not have to always be living in India to do this. It is okay so maybe, but it is not a must. You can live away and that may be also good. (Dimpal)

There are many sari shops, many more you see in Frankfurt than when I was first here. Bollywood, Tollywood is all here in German cinemas which is very nice. It is also important. But there is more. I want to be anywhere that I can develop and with this NRI thing this is possible to do this development. (Dimpal)

Change and India: Dimpal. The PI further sensed that Dimpal saw the concept of change in India as a personal and professional mission of hers to sustain. She appears to hear some sort of calling on her to support this change.

Well, my hometown would maybe be in the South of India. I have family there and also here. I can be, um, I believe I can be very useful however throughout India. I do think that my services will help those who are giving back to India, yeah? They want financial services for this now, international ones because India is changing so much and so quickly sometimes. I know a whole bunch of women who have grown up in Germany like me but went back to India without issues mainly since India is so changed now. (Dimpal)

I would not think that change means there are bigger and better rights for women and other vulnerable in India. Maybe I am able to better support this there then, yeah? Like, there is this kind of movement exists now and that I have set up a connection with an Indian professional from financial services. She is based in Delhi and I am now in touch with her and her motto is also financial independence for women. And, I think she is doing a great job, really, so I actually started out in this direction as well because I actually had another goal set for myself which is definitely also the same, but I didn't name it the same. I started out another way to reach the same goal. So I really inform much about this movement because of all the change in India. This movement is very important for this change. (Dimpal)

Giving back is sensitive: Dimpal. The same sense of mission reverberated throughout questions about her thoughts about giving back with sensitivity to India

If you help the poor, then you will help yourself...always try to help. Only then, you will also be having help for you. I heard so bad things about financial professionals, then I heard such kinds of philosophical sayings that I was wondering, was astonished in a positive way. If you compare it with other occupations, there always as the Germans call it black sheep. There are always occupations with bad images, set up and develop bad images, and still these are occupations and jobs which are needed by society. And it depends on to assess if it is really helpful or not. I want to be like someone like Muhamad Yunus and maybe do like he did by giving back, helping people with micro loans and things like this. (Dimpal)

Dimpal persistently stressed the need to balance cultural sensitivity with any giving back initiative in India. She did this in a way that suggested sympathetic leanings towards those being helped.

But maybe villagers may draw a line to let me know I am another even if they do take my help. I think that this can only be expected perhaps. Not everyone is dealing well with these new things in India, and there are many suspicions. But I think one may understand this. It has to do with the, um returning woman's role she has to play in the society. And if this woman breaks out, and comes back to India to help then they are different so they will be treated different, and they will be shown that they are different to mark the limit and to show that this is your border, and this is our border. This is where we live and how we want to live.

(Dimpal)

Definitely some women who go back to India to help are looked at differently because they come back as a wealthy people, they have their own jobs, and they are self-dependent, independent. This definitely makes a difference. And this is not a negative experience for them, I would not say it is a negative experience this is also an admiration which local Indians also have for those women. (Dimpal)

It depends naturally on your family members, your near-bys when you go back and are treated differently, it may also be insulting. Some may see that if you are more emancipated, then you are more like a sort of prostitute. One won't say it directly, but they will be treating you like that. I have felt what it is like to be treated differently, but never felt what it is like being treated as a prostitute. I have both experiences. Bad and good experiences. (Dimpal)

Diaspora: Preeti. This participant expressed a great deal of optimism about the global growth of the AI diaspora, and how such growth parallels India's socio-economic growth. She clearly expressed the opportunities that this growth broadly brings to immigrants from India.

You know there is a lot of potential now for many Indians to stay connected with India, no matter where you live. Yes, it is nice to be able to have these chances to be here and there. A lot of people go for the NRI because you have, you know, both worlds. But there are Indians all over now. So, like, I can enjoy the status but maybe a later, you know, second generation can also enjoy it if they want. (Preeti)

If I choose to keep working here, maybe also go back if I am maybe a country manager or something then sure, I would. There are always options now

so you can really choose what you want and go for it then. I think that is the most exciting part about being a professional from India nowadays. You can leave, but I guess you don't really have to completely leave if you would rather not, know what I mean? (Preeti)

I go to India once a year and it is you know so much easier to do now. You can do this as the Indian community is still quite small in Germany so you are not missing out on, you know, things you maybe miss. Like the Diwali festivals and Pooja. I like to go to them all the time even if a little less now. But I know they are also here now. It really is fantastic and sometimes if you get bored with the smaller Indian community in Germany, then, my husband and I can also enjoy it somewhere else, or even in India which he also enjoys. (Preeti)

Change and India: Preeti. The researcher noted the repetitive ways in which this participant related change in India with changes in herself.

India is changing but always the same for me. I don't want to change too much. I've heard from my family that I never changed. When I see my friends there I even insist that we go eat the street foods. I mean we can sure, meet in Goa or someplace other than my home village. But there is nothing better than smelling the soil. I know this air...(Preeti)

We now have a prime minister who connects business leaders all over the world with India, so we are now in the forefront. Indian professionals and world politicians are, you know, coming up everywhere. Things are changing for many Indian people too in this way, you know. Like for a professional who is doing

something like I am, you feel and see so many doors for you while this change comes. (Preeti)

Yet, Preeti was critical about how the change may not be realistically reflected on what she described as being the majority of India's shrinking middle class.

Things are changing, sure, but there is still things that will take some time.

Because what I know is that in India...the changes are being seen, let's say at different levels. I mean in India there is still this big discrepancy between super good life and a normal life. And most people are still living this normal life which is not so comfortable. Also, I look at change and I see myself and other women. Like women with work in India. Most women are not changing, but still learning cooking and stitching and knitting and decorating and stuff like that so they study these courses because their parents want them to learn cooking and housekeeping so that when they are married they can take care of the family. So the system can be said to be built by the people, and this system has mostly not changed. The women still have to learn these things and, you know? So a lot of women are still doing this and maybe feel differently about the change than I would. (Preeti)

Giving back is sensitive: Preeti. The researcher noticed how Preeti also emphasized the emotions involved in giving back to India.

I think that what a lot of Indians abroad do is support their families first because this is where their hearts are. Because all the families where we come from, you don't realize it when you are sitting in India and are part of that society, but from outside you see how much they are missing. Comforts, shelter, benefits in life. So, a lot of people send money home because they want to support their parents, they

want to renovate the house, they want to support the wedding of the younger sister, they want to send them gifts on Diwali and not just immediate family, everybody. Giving back is really starting with these emotional reasons. Then you move on to NGOs, maybe fixing the school you went to as a child...(Preeti)

She also noted the vehemence in Preeti's responses to questions about women who may return to India citing barriers to giving back.

I think that when you actually get your hands dirty, that's a whole other thing. I always said I would never be like these madams who cannot even eat the street foods anymore, you know? This is why I insist that I eat street food every time that I go to India. I want to keep my system like that. Do these women do the same? Most likely no and I think this maybe somehow affects the local people. (Preeti)

A lot of these women go back and are you know just trailing with their husbands and then saying they are having problems doing some kind of social good for the poor. They like blame the people, and this is wrong and unfair. Do they really care about their needs, or are they pushing simple people around, or maybe even showing off to them? (Preeti)

Like I mean in the case of women who come abroad with their husbands and don't find a job and are you know whining that giving back to Indians is so hard, not possible, whatever. Well, it is not going to fall on your head from the sky. So, I feel that sometimes they may be lazy or certainly not really trying to do what they are supposed to do. I think sometimes we don't really do anything about it and then we complain, I see myself personally. If a woman wants to give

back then do it right, get to know the people, the infrastructure, what really matters and stop just trying to be all talk and all this showing off and whining.

(Preeti)

Anyone should give back in any way. We owe this to India. I really don't like it when people go back to India and complain that India is not so nice and this and that. I think it is very unfair. I think that what we are is because of what India has given to us and it is our bit to repay and every time we go home we give them something back. (Preeti)

Relationship Among Responses to Research Question 3

A total of three themes emerged from the twenty core interview questions pertaining to research question 2. These themes are diaspora, change and India, and giving back is sensitive. This section offers the researcher's summative interpretation of how the essences behind these dominant themes related themselves to the participants' responses to research question: How do immigrant women from India experience social and economic ties between India and the countries they migrate to?

Geeta appeared to celebrate being part of a high growth diaspora. This made the researcher understand a sense of personal accomplishment that Geeta attached to this growth. Dimpal also expressed excitement about how India's diaspora growth could help her personal and professional development. Preeti talked a lot about the opportunities she saw in the diaspora's growth. All three participants expressed positive views about the non-resident Indian (NRI) migration residency status.

All three participants gave many responses to the change and India theme. Geeta was very nostalgic in her expressions. Dimpal expressed somewhat opposite sentiments.

On the other hand, Preeti personalized her thoughts about change in India. All participants gave passionate responses about the need for more cultural sensitivity with respect to India's vulnerable populations.

Summary of Findings

This chapter presented the findings of this phenomenological study on the gendered determinants of highly-qualified migration. The findings were based on the lived experiences of professional Asian Indian women in Germany. The researcher presented these findings based on her interpretations of the participants' descriptions about the phenomenon. Details about the researcher's experiences with the data collection and analysis process were provided to explicate the organization of her findings. These findings underscored the emergence of various themes from the data. These themes were: The education advantage, the media versus India, made for mobility, father figure, expectations, social status, emancipation, diaspora, change and India, and giving back is sensitive. Detailed narratives were provided to further illustrate how the responses under each theme answered each research question. The data confirmed ways in which these themes revealed pertinent gendered aspects behind each highly-qualified participant's migration determinants. Chapter five will now devote itself to further exploring the interpretation of the findings, as well as their implications in relation to the existing literature.

Chapter 5: Discussion

Overview of the Study

The purpose of this study was to understand and describe the gendered determinants of highly-qualified migration based on the lived experiences of professional Asian Indian women in Germany. Gendered studies stress that the feminization of migration (Castles, De Haas, & Miller, 2013) a core internationalization and globalization concept that continues to be neglected (Amazon, 2013; Boucher, 2016; Boyd & Grieco, 2003; Donato & Gabaccia, 2016; Ferrant & Tuccio, 2015). This is relevant considering further studies indicating that HQ women are increasingly contributing to global development (IOM, 2014; WEF, 2016). Discrepancies in what we know about the gendered determinants of HQ migrant woman from an emerging world economic player like India proves relevant (Bajaj, 2014; WEF, 2016). Therefore, studies call for more research into how gender prisms determine the movements of these HQ-AI professional women (Satija & Mukherjee, 2013; Valk et al., 2014).

Research confirmed the scarcity of information available about the rapidly rising numbers of HQ migrant women from the global South (IOM, 2014; Ruiz, Zong, & Batalova, 2015). The notable economic contributions of HQ-AI migrants are believed to fuel the global talent race (Buga & Meyer, 2012; Chand, 2014; WEF, 2016). There are also global interests in retaining the talent and contributions of HQ-AI migrants as expanding socio-economic growth lures them back to India (Buga & Meyer, 2012; Chacko, 2007; Chand, 2014; Davis, 2013; Jain, 2014; Rajan et al., 2013; Rajan, 2014). Furthermore, economic interests in promoting diaspora remittance flows persist (Constant, Nottmeyer, & Zimmermann, 2012; Hunger, 2009), as do interests in

understanding the influence that gender has on such flows (Boucher, 2016; IOM, 2010; World Bank, 2016).

Despite the dominance of women in HQ-AI migration flows (Asis, 2003; Amazon, 2013; Banerjee & Raju, 2009; Fleury, 2016; Gottschlich, 2012), studies report gaps in the literature regarding what we know about these women (Kankipati, 2012; Kaduvettoor-Davidson & Inman, 2012; Bajaj, 2014). This underscores this study's intention to add to the literature regarding gendered dimensions of HQ-AI migrant mobility. Meantime, the numbers of HQ-AI women who move between India and Germany continue to grow (Bundesamt, 2016; Gottschlich, 2012). This supports the rationale behind this study's exploration into how HQ-AI women in Germany described their experiences with the following five gendered determinants of migration: (a) gendering international mobility, (b) women and the race for global talent, (c) policies and the labor market, (d) cultural stigma, (e) brain drain versus diaspora networks, and (f) the Asian Indian woman paradox. The core research question of this study was: How do professional Asian Indian women describe the gendered determinants of HQ international migration? The three subquestions that guided this qualitative phenomenological study were as follows: (a) how do HQ migrant women from India experience the global talent race? (b) how do HQ migrant women from India describe their push-pull migration factors? (c) how do HQ migrant women from India experience social and economic ties between India and the countries they migrate to?

The researcher applied a qualitative phenomenological approach with an IPA orientation to this study. This methodology managed to draw a total of ten dominant themes from the data. These themes are as follows: (a) The education advantage, (b) the

media versus India, (c) made for mobility, (d) father figure, (e) expectations, (f) social status, (g) emancipation, (h) diaspora, (i) change and India, and (j) giving back is sensitive. These themes represented the essences of how gendered determinants manifested themselves in the participants' migration experiences between India and Germany.

Understandings of the Findings

Research Question 1. This question explores ways in which the participants experienced the global talent race. Three main themes emerged: the education advantage, the media versus India, and made for mobility. This section discusses understandings that can be drawn behind the essences of these themes. These understandings are based on the PI's interpretations of the findings, and ways in which they intersect with the literature reviewed in this study.

The education advantage. Researchers call for further inquiries into how aware HQ migrant women are of their global mobility opportunities of (Beine & Salamone, 2010). Studies indicated that meeting the specific mobility needs of HQ women from countries such as India is a strategic way to fill skills gaps noted across cutting-edge industry sectors (Pricewaterhouse, 2016). Studies and reports further indicated a lack of international role models for HQ women (Best et al., 2012; International Women, 2016; Pricewaterhouse, 2016). These indications strongly prevailed in the literature concerning globally mobile women working in STEM and other cutting-edge sectors (Best et al., 2012). Many of the women in this sought out talent pool are being said to be from India (Prescott, 2016).

The participants' responses to questions suggested that they are familiar with the concept of the global talent race. Phrases like "Indians are very educated" came up in all three interviews. Their responses further confirmed the benefits of attracting HQ-AI professionals to fill skills gaps. All three participants repeatedly elaborated on how their education backgrounds were the foundations of their personal and professional development trajectories. Their descriptions also point to shared beliefs that HQ-AI women and men residing in various countries have clear mobility advantages due to their reputations of having higher education qualifications. Indeed, none of the women attributed any limited access to international work opportunities to labor market policies. Rather, they attributed such lack of access to education inadequacies. For instance, Geeta described her international work experiences as if they were rewarded to her solely based on her English speaking Indian academic background before arriving in Germany.

Well, one cannot do so much, something nice and respectable, with an honor in history. But I did not really think of it in those times. Especially not in India. I could work in, you see I could bring my internationalism here to Germany because it was very useful here. It did become a value. (Geeta)

I got trainings and more qualifications and since I spoke German so I was in the local school...My qualification was no longer just history. They were so open because they had started to introduce English into the schools. And I did not really have a literature English as my honors it was history studies but since I spoke English, they said nothing like a native speaker. (Geeta)

On the other hand, Dimpal noted more of a culture bias in the global talent race that helped her when she was a foreign resident in Germany. She described her Indian

background as having paved a clearer route for her to get accepted into a biology program at a German university.

Being from India can make the difference. I was living in Germany but did not get the university seat in biology immediately. Then I was told that I could better get a university seat as a foreigner from India. This is when I did apply as a foreign student and, yes, I did get this seat I could not have as a German student.

(Dimpal)

She expressed that HQ-AI women should be cautioned about such biases as economies compete over their talent. Per Dimpal, “Indians have university qualifications so you are in because they need you, yeah? That’s how it is in Germany”. Yet, ironically, Dimpal described problems she had with accessing the German labor market after she attained her German citizenship. The researcher understood that she attributed this more to her gray-area qualifications at the time. Dimpal described how she had notably improved regional and international labor market access after she completed her tertiary education in finance. Dimpal’s responses further indicated that any barriers to HQ labor market access in Germany was mostly because most academics lack on-the-job trainings. She often described ways that Germans require such on-the-job trainings in addition to high academic qualifications. Based on her descriptions, these expectations are put on native and foreign academics. She often credited the German education system in this way.

...my now qualifications in financial services from Germany is a very large advantage. In India, also this is very respected, and is seen like quite an

accomplishment. The academic and other experiences in Germany is important for an Indian foreign student who returns to India also. (Dimpal)

Preeti clearly expressed similar sentiments. She appeared exceptionally energetic with discussing the educational advantages that Indians have.

If you are Indian from university you have already established yourself as the top five percent because, especially in Delhi, the cut-offs are insanely high. And I did this and this gave me a huge advantage. This is probably everywhere for a prepared Indian professional. (Preeti)

One aspect that interested the researcher was the ways in which responses highlighted how each participant expressed a break between her education path and actualized career. Despite any break due to marriage, illness, or simply changing one's mind about a subject, these women seemed very opportunistic. The researcher interpreted their descriptions of such education breaks as not being barriers, contrary to what the literature generalized.

The media versus India. The literature indicated that HQ women who work in international capacities are increasingly taking on roles as bread winders of their households (Amazon, 2013; Kofman & Raghuram, 2010; IOM, 2014). Despite these developments, studies still indicated that HQ women face discriminatory workforce practices that limit their access to opportunities in the global talent race (IOM, 2014; Fleury, 2016). These factors pertained to discriminatory labor market practices in both their native and destination countries (Amazon, 2013; Eriksson & Lagerström, 2012; Fleury, 2016; Kofman & Raghuram, 2010; Spadavecchia, 2013). Yet, the participants expressed a rather matter-of-fact agreeability about most women's barriers in the labor

market. Meantime, the researcher was taken aback with the way that all three participants geared their responses to questions about the global talent race more towards how India is portrayed in the media. The researcher sensed strong sentiments pertaining to Indian nationalism amongst all three participants. The researcher interpreted this nationalistic expression as being an interesting intertwinement of emotions about overall reports about discrimination against HQ-AI women. It appeared to be a sensitive issue for all three participants considering media reports about violence and maltreatment against women in India. The researcher noted that each participant brought up this defensiveness on her own.

But you see many women in India are of course working in these sectors and so many industries now. Really this is the problem about the impression many people think about India because there is so much media focus now. (Geeta)

You know, I have seen reports about very bad practices, in India... But I think this is at times news making bad news about something too much perhaps. Many people say that things are not as bad as the media is portraying (Dimpal)

On the one hand India is growing, then on the other hand India is portrayed as, yeah, a country that is full of traffic, and not a safe country for women and so on. But this is not a reason not to work there... the media has blown things out of proportion. (Preeti)

Made for mobility. The literature further revealed reports indicating that if they are given clarity about their return roles, most HQ women are willing to expand their international work experiences through short or long term overseas assignments (Pricewaterhouse, 2012). Yet, the participants described another pertinent factor to

consider. This factor underscored being accustomed to mobility, and migration experiences. The constant reference to this factor encouraged the researcher to understand how much meaning each participant subscribed to early migration experiences. This interested the researcher as she did not expect all three participants to broadly share this early migratory background. Per Dimpal, “It is very helpful to already know what it is to be moving so often. I can do international work in financial services”. Per Preeti, “I was fifteen when I first lived away from my parents. I am used to not living with them. And basically, I’m not a tree. I can move”. Geeta expressed the same sentiments.

You know I would advise that people understand what it is when you are more familiar with migration. What did happen to me for example was that life from the age of 6 to 17 was coming home not really to having a home. I think that moving to a new place is not an issue for me, Germany, America, or Australia...
(Geeta)

This may be relevant since each participant also indicated that such experiences fostered their potentials to go off on their own; separate from their familial homes. Finally, the researcher further interpreted the narratives as indicating that each participant’s individualized extensive experiences with mobility somehow opened unexpected global opportunities that each of them appeared to have innately aspired for. For instance, Geeta held an honors bachelor degree in history from a prestigious Indian university. However, she often questioned “and what can one really do with a history BA but you see it was more than that...”. She said she wanted to work in an international field since her family’s connections appeared to offer her such opportunities. Despite this, she left her family in India behind because she was “quite comfortable with leaving India behind”.

She then described her experiences with an unexpected career in Germany's international education programs. The researcher understood that this could happen because of her experiences with change, and adaptability which is why she would "advise that people understand what it is when you are more familiar with migration".

Dimpal walked away from her "pre-destiny" life as a STEM professional. She described these experiences as being intertwined with thoughts that she would leave India behind. Yet, now she looks forward to re-connecting with what she described as emerging transnational opportunities in India despite any disconnect from her family. Dimpal's ability to do this may stem from what she described as a "natural curiosity" she always had about going to new places to experience new opportunities. Per Dimpal, "I am used to this excitement and think that maybe many other Indians are naturally curious too".

Preeti was expected to advance her academic degrees in statistics. Per her words, "I wanted to do something that would take me out of my nerdy environment of mathematical statistics". So, she did. The PI interpreted her descriptions about obtaining her student EU residency status on her own as being more attributed to her self-described "unconventional path". She expressed little fear about commencing with what the PI interpreted as being a major jump in her life. The researcher further impressed by what she interpreted as being Preeti's exceptional ability to learn more than one European language while making this jump. Per Preeti, "if you move around enough and have to learn new languages already, then you are more prepared. This already makes it better to compete in the world, right".

Research Question 2. This question explored ways in which the participants described their push-pull migration factors. Four main themes emerged: father figure, expectations, social status, and emancipation. This section discusses understandings that can be drawn from the researcher's analysis of how these themes associated with any meaning the participants gave to their push-pull factors. These understandings are discussed based on the findings, and ways in which the researcher's interpretations intersect with the literature reviewed in this study.

The literature pointed to interests in shedding more light on the push-pull factors that determine the migration decisions and patterns of HQ migrant women (Bauböck, 2010; Bodvarsson & Van der Berg, 2013). Doing so will keep researchers and policy makers abreast of more recent trends pertaining to globalism (Alba & Foner, 2016; Aksakal & Schmidt-Verkerk, 2014; Bodvarsson & Van der Berg, 2013). Researchers are looking to explore how cultural stereotypes, familial commitments, life choices, job search radius constraints, and career trajectories are connected to such push-pull factors (Boucher, 2016; Beine, 2010; Fleury, 2016; Eriksson & Lagerström, 2012). Per the researcher's understandings, the critical motifs under which the participants described their push-pull factors were cultural stigma and the Asian Indian woman paradox. For instance, the World Bank (2015) reported that many countries still support policies that do not allow married women to emigrate without their husband's express permissions. This did not prove to be an issue based on how the researcher interpreted these participants' descriptions. The two out of the three participants who were married did not express any reliance on their husband's residency to obtain this status in Germany.

Interestingly, both participants were married to native, ethnic German men. The only dependent migrant was Dimpal, who migrated to Germany as a child with her family.

The participants did not refer to any migration procedure processes as hindering their push-pull factors. However, the participants offered a great deal of descriptions about the paradoxes, and hegemonic circumstances of the so-called new Asian Indian woman. As noted in the literature review of this study, Bhatt et al. (2010) wrote about such hegemonic issues. Evolving power struggles came to surface “since the 1990s...when India intensified its encounter with global capital” (p. 128), they made a notable reference to “the icon of the new Indian woman” (p. 131). The iconic expectations of this 21st century AI woman has her traversing national boundaries while straddling paradoxes between “modernity and tradition by asserting national, cultural difference in the home, a place distinct from the world” (Bhatt, et al., 2010, p. 131). The researcher reflected on this as she analyzed the findings regarding the participant’s descriptions of their push-pull migration factors.

Father figure. The factors that proved to pull all three women to Germany pertained to cultural stereotypes, and familial commitments. The seemingly paradoxical, almost non-traditional ways in which they were raised by their fathers emerged quite strong in this respect. As Geeta explained, “I left and on one end I thought I got a lot of empowerment from my father, but I later realized that I did not”. This issue proved dominant in her responses to what pulled her to Germany.

He made me develop in another way. But then he did think I would marry like the others. That I would be this, you know daughter-in-law wearing beautiful clothing and jewelry all day with nothing to do but host receptions. I somehow knew that

my father wanted this for me. To stay in closed elite circles. And I did not want this. So, I left. (Geeta)

Dimpal's descriptions about the course of events following her father's passing led the researcher to understand how dominant a push-pull factor he was for her. She pointed this out at times like when she said "After my father's passing I was to and fro. And soon I did leave my family home and naturalize myself in Germany". The researcher was also taken by her description of her grandfather being a push-pull factor as well. She and her family would visit India every year after they migrated to Germany. She noted a turning point linked to emotions towards her grandfather as being the last time she visited India to see her family, and soon naturalized as a German citizen on her own.

I gave the bank manager my hand to shake hands instead of just folding my hands to say hello and somehow my grandfather felt ashamed, and laughed and said some apologizing things to him. He didn't do that to insult me, but that was somehow not a good experience for me. I did not return to India for some time after this. (Dimpal)

Preeti's responses to questions about push-pull factors heavily revolved around ways in which her father gave her. She would often her migration decisions were always up to her. Per Preeti, "I could stay in Delhi, move to Bangalore, go for Europe. Anywhere because my father did give me every support in the world". As she described her thoughts, the researcher could not help but sense that that her father pushed her from their small village to attend school in Delhi. She was still in India, but she expressed on various occasions her feelings about how Meghalaya was very different from the rest of India. She described it as being "more Asian than Indian". She also described other ways

in which leaving to attend school in Delhi was almost like an international experience for her.

Gender stereotypes limiting HQ migrant women's recruitments into more feminine overseas positions posed to be another push factor discussed in the literature (Prescott, 2016). These barriers are said to especially overshadow the push-pull migration factors of HQ women from global South countries like India (Amazon, 2013; Bhatt, Murthy, & Ramamurthy, 2010; Farooq et al., 2013; Junaid, Shah & Shah, 2015). While none of the participants expressed direct experiences with this issue, they did acknowledge it. However, not in relation to their personal push-pull factors. As will be later discussed, this was an issue more pertinent to research question 3.

Expectations. The literature regarding push-pull factors considered various issues pertaining to the barriers and challenges HQ migrant women face. The participants in this study described a great deal of unmet expectations. Two of the three participants indicated push factors from Germany after leaving what they described as being their more sheltered family homes before experiencing realities about living in Germany. Geeta clearly expressed this often, especially when she recalled her early days in Germany. She mentioned this in her explications such as, "I did not expect that Germans are just as conservative. If so, I would stay in India".

Well you know my problem was that I had learned German. It was learned at the Goethe Institute intensive but never spoken. So I could understand but what happened to me was that I became dumbfounded. Suddenly I couldn't speak. And that took a lot of my strength away, a lot of my personality away. (Geeta)

Dimpal's experiences were difficult for her to discuss. However, she also expressed that her disappointed expectations of the past encourage her to be pulled towards current prospects in India.

I was the first time faced with it after I got this German [citizenship] passport.

What does it bring that status? Nothing. Since you are still just always being seen as a foreigner, categorized as a foreigner even if I show that I have a German pass. They still see the background. I've still got a foreign background. Indians in Germany are still others which I never expected. Why not India then? (Dimpal)

Preeti expressed similar, but more proactive sentiments about how a lack of readiness for life in Germany could push HQ-AI women more towards India. She alluded to statements such as this on more than one occasion: "Of course I had friends who went back because they expected something else. This comes from setting yourself up for something you are really not prepared for".

Social status. The PI understood how important social status and security issues were to these three participants. Their responses repeatedly alluded to how the security factor pulls them more towards Germany.

My parents were upset that I did not improve my social status. But I am secure.

Really, I could live the way I can and very well even after my divorce. The Germans can take very good care of you and you do not see this everywhere.

(Geeta)

And so, as this Germany was a sozialstaat as they called it, they somehow also had these jobs reserved for particular groups in society. Later, this sozialstaat did help me in ways that I have heard would not be so in other countries. This is

very important when thinking about where to be, right? Where can you thrive even in emergencies? If you are in Germany, then it is possible. (Dimpal)

Germany is a very stable economy. The social standard is higher and also affordable in Germany, not the UK. Really, like, this is the main reason that Germany is such a magnet, but not only for me. In my company, I have people who are applying from entire Europe. because of the financial crisis. People who apply from Hungary, from Romania and now even Moldova and Azerbaijan, a lot of people from eastern Europe, a lot of people who apply from Spain and Italy.

The security in Germany is unbeatable. (Preeti)

This emphasis on social status and security as a push-pull factor underscores what studies have been saying about the dominance of human capital factors in the global talent race. As noted in the literature review of this study, these human capital factors for HQ migrants can be best understood under the world systems perspective espoused by (1974). This perspective sees HQ migration patterns as organic consequences that are often attributed to human capital discourses concerning migration. Indeed, the participants' descriptions indicate "...migration is an investment in one's well-being" (Bodvarsson & Van der Berg, 2013, p. 27). Social standing and security prove to be a primary area of investment.

Emancipation. This emergent theme was heavily saturated in the participants' responses to push-pull factors. Geeta repeatedly used this word throughout the interview. The PI understood how important this issue has always been in her life. She often mentioned that she "talked too much" for the conservative circles she belonged to in

India. She expressed the same sentiments in her marriage life. Per Geeta, she is “too emancipated”. It is one of the aspects that pushed her from India towards Germany.

They told me I talk too much. I was always too emancipated. But this was my education you see. I was raised to be this way even in such a closed society. So, then this is why I did feel I had a chance. I left India, I was fascinated with the Berlin Wall....But when I did know my qualifications value in Germany, I told my husband I am too emancipated for him. This emancipation did make me free.
(Geeta)

Dimpal’s expositions about emancipation were also very clear. She often spoke about being pre-destined to a career in STEM because of her family’s influence. She also expressed this regarding her growing up in a family destined to migrate. However, what moved the researcher most was her seemingly profound thoughts regarding her feelings of emancipation even after she independently became a German citizen. Per her descriptions, “This is what I had to do, to make my own destiny to stay in Germany. But did I have a choice? Was I emancipated when I did this?”. However, the impetus that her experiences gave her to guide others towards knowing emancipation was exhilarating.

I want to move somewhere that I can develop myself, and develop others. There are so many vulnerable groupings in India who do not know emancipation. I would very much like to make this my destiny. I did learn to emancipate, and I wish I could support others with this more. (Geeta)

Preeti’s focus on emancipation expressed itself as what pushed her from India as well. However, she expressed this more in the light of cultural identity challenges she seemed to perceive in India.

The Punjabi uncles in Delhi, well I do suppose that maybe they see girls like me to be too free. I think I prefer to be someplace where I can enjoy the freedom I always had without people, you know, thinking like that. (Preeti)

The PI noticed similar references to the way that women from northeast India are seen as “too free”. These hegemonic stereotypes proved to be enough for Preeti to leave India behind.

And this was a very important discussion with my father because I realized that no matter what happens, they are always okay with what I am doing in life because they were not judgmental, they were not conservative, they were not traditional. I, of course, would like to live in a country that welcomes this philosophy, and, well we are different than typical Indians. The people from the part of India I am from blend in maybe better in Germany, and this does encourage me to stay here instead of India. (Preeti)

Research Question 3. This question explored ways in which the participants experienced social and economic ties between India and Germany. Three main themes emerged: diaspora, change and India, and giving back is sensitive. This section discusses understandings that can be drawn from the researcher’s analysis of how these themes associated with any meaning that the participants gave to having social and economic ties with India while in Germany. These understandings are discussed based on the findings, and ways in which the researcher’s interpretations intersect with the literature reviewed in this study.

Studies indicated that HQ migrant women from countries like India play notable roles in strengthening social and economic ties between migration origin and destination

countries (Dumont et al., 2007; Bang & Mithra, 2010; Docquier & Rapaport, 2011; Rubin et al., 2008). Therefore, there are increasing calls into studies exploring ways in which HQ migrant women further develop diaspora networks and remittance flows (Hercog & Siegel, 2011; LeGoff & Salamone, 2015; Fleury, 2016). Doing so could support the win-win socio-economic benefits associated with the concepts of circular migration, and transnational development. Much like in expositions for research question two, a neglected focus in this area pertains to gender hegemonies (Bhatt et al., 2010; Radhakrishnan, 2008) regarding cultural stigmas that HQ women from the global South face upon returning to their countries of origin after working overseas (Amazon, 2013; Donner, 2008; Gereke, 2013). The literature indicated that such stigmas lead to impediments upon their intentions to give back to their homelands. These impediments create barriers in global development. The researcher noticed ways in which all three participants would initially deny such barriers. However, further probing revealed emerging themes suggesting somewhat paradoxical views.

Diaspora. Geeta appeared to celebrate being part of a high growth diaspora. This made the researcher understand a sense of personal accomplishment that Geeta attached to this growth. The growth of the diaspora presence across countries appears to have granted her the emancipation she often expressed a longing for. Geeta persistently remarked about how elated she felt about being able to be “here and there”. She said she always dreamt of having one foot in India, and now she does. Her diaspora networks appear to have given her the international identity she talked so often about in responses to various questions. However, Geeta’s heart may be in India, but her socio-economic mindset remains in Germany. The researcher interpreted this based on the more nostalgic

responses to questions concerning her social and economic ties to India. It appeared that the growth of India excites her, and she sees and respects various transnational opportunities this affords. However, she appeared to prefer to continue to play an active role in inter-cultural diaspora affairs.

And the Indian networks are growing so fast also in Germany now too. We make many events here and in India, so many women go back and forth as entrepreneurs and in international industries, you know, because it is easier now. I always wanted this. I am in a different point in my life but I am happy to enjoy myself, and really be happy in both places. (Geeta)

The findings indicated that Dimpal also expressed a great amount of joy about how India's diaspora growth could help her personal and professional development. However, she did this more from an angle of promoting social development. She expressed a continued interest in supporting financial investors that can promote social change in India. The researcher realized how this participant also stood out in the way she showed the most willingness to return to India.

There are many sari shops, many more you see in Frankfurt than when I was first here. Bollywood, Tollywood is all here in German cinemas which is very nice. It is also important. But there is more. I want to be anywhere that I can develop and with this NRI thing this is possible to do this development. (Dimpal)

Preeti also expressed a great deal of optimism about the global growth of the AI diaspora, and how such growth parallels India's socio-economic growth. She clearly expressed the opportunities that this growth broadly brings to immigrants from India.

You know there is a lot of potential now for many Indians to stay connected with India, no matter where you live. Yes, it is nice to be able to have these chances to be here and there. A lot of people go for the NRI because you have, you know, both worlds. But there are Indians all over now. So, like, I can enjoy the status but maybe a later, you know, second generation can also enjoy it if they want. (Preeti)

There are always options now so you can really choose what you want and go for it then. I think that is the most exciting part about being a professional from India nowadays. You can leave, but I guess you don't really have to completely leave if you would rather not, know what I mean? (Preeti)

Change and India. All three participants gave many responses to the change and India theme. Geeta was very nostalgic in her expressions. She also often praised while giving names of many prominent people she knows to be involved in change efforts. However, the researcher sensed that this participant was not interested in being directly involved with social or economic change efforts in India.

But you know, my work is in Germany so I honestly am not so much part of these changes. However, I know from the consulate of many people who are and I do like to stay connected with them, and hear about these things. My son is there and he is happy to contribute. You have to really want to do it. You have to really love to do it and then this is wonderful. (Geeta)

Dimpal expressed quite the opposite sentiments. She appeared to be mostly reserved and in control when answering most questions throughout the interview sessions. Yet, she was poignantly expressive when narrating her plans regarding playing an active role in supporting financial education, and related social development in India.

I do think that my services will help those who are giving back to India, yeah? They want financial services for this now, international ones because India is changing so much and so quickly sometimes. I know a whole bunch of women who have grown up in Germany like me but went back to India without issues mainly since India is so changed now. (Dimpal)

On the other hand, the researcher appreciated the way that Preeti personalized her thoughts about change in India. Her descriptions about change brought out nuances that the researcher did not capture in other themes. This high-flying, extremely ambitious HQ-AI woman professional showed elements of sadness in her nostalgic descriptions.

India is changing but always the same for me. I don't want to change too much. I've heard from my family that I never changed. When I see my friends there I even insist that we go eat the street foods. I mean we can sure, meet in Goa or someplace other than my home village. But there is nothing better than smelling the soil. I know this air...(Preeti)

At the same time, she expressed genuine concerns about the reality behind these changes.

Things are changing, sure, but there are still things that will take some time.

Because what I know is that in India...the changes are being seen, let's say at different levels. I mean in India there is still this big discrepancy between super good life and a normal life. (Preeti)

The researcher concedes to expecting more responses regarding the media's position with India to emerge from questions related to research question 3. While there was certainly a sense of nationalistic pride, the participants' responses were enshrined with hope, and caution. The researcher further interpreted these findings as suggesting that the

paradoxical changes happening in India reflected personally for these women. However, this was made more evident under the theme that emerged regarding sensitive issues pertaining to NRIs having socio-economic networks with India.

Giving back is sensitive. As noted the researcher expressed in the findings, all participants gave passionate responses about the need for more cultural sensitivity with respect to supporting what they all described as India's vulnerable populations. Geeta cautioned about risks regarding their feelings of exploitation without a focus on education.

You must understand. It is really important that educated Indian women don't just exploit women villagers, but really support them. Sometimes support does make them feel as if things much change, and maybe they do not want every change. But yes, some change. What they need is education to understand these things Noreen, and there are unfortunately too many times when people push without educating. This can never work. (Geeta)

In the meantime, Dimpal described, and defended, the views that local people in India could have about receiving support from what they may view as outsiders. She did this even when touching on themes about returning HQ women being seen as outcasts upon return (Amazon, 2013).

It has to do with the, um, returning woman's role she has to play in the society. And if this woman breaks out, and comes back to India to help then they are different so they will be treated different, and they will be shown that they are different to mark the limit and to show that this is your border, and this is our border. This is where we live and how we want to live. (Dimpal)

It depends naturally on your family members, your near-bys [*sic*] when you go back and are treated differently, it may also be insulting. Some may see that if you are more emancipated, then you are more like a sort of prostitute. One won't say it directly, but they will be treating you like that. I have felt what it is like to be treated differently, but never felt what it is like being treated as a prostitute. I have both experiences. Bad and good experiences. (Dimpal)

Preeti appeared to substantiate Dimpal's views in her passionate responses about the negative light in which she personally viewed HQ-AI women who claim to face barriers regarding supporting India's development. The researcher interpreted her descriptions as, perhaps, personally relating herself to local villagers that may see returning HQ-AI women in this light. Like she said, "I always said I would never be like these madams...".

A lot of these women go back and are you know just trailing with their husbands and then saying they are having problems doing some kind of social good for the poor. They like blame the people, and this is wrong and unfair. Do they really care about their needs, or are they pushing simple people around, or maybe even showing off to them? (Preeti)

Conclusion

Central question. This study began with a quest to answer the following core research question: How do professional women with migration backgrounds from India describe the gendered determinants of HQ international migration? The study will now conclude by acknowledging its success in offering interpretations of the essences through which the participants described their experiences with the phenomenon. A total of ten

dominant themes that emerged from this study are as follows: (a) The education advantage, (b) the media versus India, (c) made for mobility, (d) father figure, (e) expectations, (f) social status, (g) emancipation, (h) diaspora, (i) change and India, and (j) giving back is sensitive. These themes represented unique ways in which gendered determinants manifested themselves in the lives of the three participants' migration experiences between India and Germany. The HQ-AI women who lent their voices to this study proved to share valuable descriptions that shed light on the complexities of the phenomenon worth considering in the context of the global talent race.

This final chapter underscored the wealth of experiences that each participant described with respect to a common phenomenon. The researcher appreciated how each participant's unique relationship with common themes managed to embrace the phenomenon of HQ-AI migration while adhering to personal, individualized determinants associated with gender and culture. The themes that evolved in this study proved to extend beyond the motifs more commonly discussed in the literature. Indeed, the realities expressed by each participant supported the bottoms-up approach to this study based on what it is like to be in their shoes.

Implications of the study. The findings in this study can be a useful source of information for global HRD diversity strategists and talent recruitment leaders of transnational organizations. However, the information can also inform multidisciplinary leaders and strategists who are interested in gendered lenses of human capital considerations within the sphere of international migration. This is possible in the way that the findings provide information about: (a) HQ-AI migrant women from India, (b)

gender and diaspora issues in human capital mobility, and (c) sustainable social capital development.

HQ-AI migrant women from India. The migration experiences of highly qualified women from countries such as India is said to be “a phenomenon of great significance” (IOM, 2014, p. 2). HQ-AI women hold almost three quarters of tertiary education degrees compared to other Asian migrant women (Ruiz, Zong, & Batalova, 2015). Despite this, there continues to be an over-arching “absence of research on Asian Indian women” (Kankipati, 2012, p. 5). This study answers calls for inquiries into what we know about the lived-experiences of highly-qualified immigrant women from India. The experiences of this study’s participants could further guide and prepare other HQ-AI women who consider migrating to a country such as Germany. Meantime, their experiences could also guide understandings into the complexities of what is known about hegemonic and related challenges that these women often face (Bhatt et al., 2010; Radhakrishnan, 2008)

Gender and diaspora issues in human capital mobility. Per Bang and Mithra (2010), “the gendered perspective on highly skilled labor can hardly be overstated” (p. 1). This is because “women and men experience international migration differently...and tend to move for different reasons” (Amazon, 2013, p. 82). Despite this, researchers agree that gender-specific human capital mobility experiences continue to be inadequately addressed (Amazon, 2013; Boucher, 2016; Ferrant & Tuccio, 2015; Fleury, 2016; IOM, 2014; Spadavecchia, 2013). Most studies that do exist focus more on vulnerable female migrant groups from countries such as India, or their roles in the context of transnational

families (Kofman & Raghuram, 2010). This study adds to increasing dialogues about highly qualified female migrant groups.

Sustainable social development. Studies indicated notable losses associated with female brain drain from global South countries like India (Docquier & Rapaport, 2012; LeGoff & Salamone, 2015). HQ-AI women were said to have more incentives to emigrate and foster such brain drain (Bang & Mithra, 2010; Fleury, 2016). Countering the socio-economic losses associated with female brain drain continues to be a vital interest for emerging economies like India (Asis, 2003; Bang & Mithra, 2010; IOM, 2014; Prescott, 2016; WEF, 2016; World Bank, 2015). Better understanding the dimensions behind the HQ women associated with these losses can benefit both sending and receiving countries' sustainable global development strategies. This is because much continues to be left said about the relationship between gender, brain drain, and individual economic contributions to social development (Kofman & Raghuram, 2010; IOM, 2014). This study added an additional lens through which to view these understandings. The researcher will now offer recommendations for further research based on these conclusions.

Recommendations For Further Research

Methodologies. This study applied a phenomenological approach through an IPA orientation. This type of research design succeeded in bringing unique themes to the surface that are not as apparent in the existing literature. Therefore, the researcher recommends further qualitative approaches towards shedding more light onto the various, little-known complexities of the role of gender in skilled migration patterns. The researcher further recommends incorporating mixed-methodologies. The intertwining of

qualitative and quantitative data analyses may foster more enhanced, corroborative understandings behind the phenomenon. Mixed-methodologies could further offer a deeper analysis across emerging themes.

Sector-specific focus. This study utilized recruitment procedures that focused on inviting participants across industry sectors. However, the researcher feels that future studies that focus on a specific industry sector would prove valuable. The rationale for this recommendation alludes to the fact that high-growth sectors tend to evolve based on economic demands. Considering this notion, this study did not recruit active women professionals whose migration to Germany directly involved their receipt of the EU blue card. Many of these blue card work visa recipients are recruited to work in Germany's IT sector. Therefore, the gendered views of women who belong to the IT sector in Germany would prove valuable. Studies into their insights could provide a plethora of information about any perceived economical targeting of HQ women migrants in specific sectors.

Demographical variations. A notable limitation to this study was that it focused on highly qualified Asian Indian women who resided in the greater Frankfurt am Main area of Germany. Future studies that involve comparative samples of HQ-AI women across various regions of Germany would generate a more inclusive analysis. Evolving future studies in this direction could generate more diverse, regional-specific variations in how HQ-AI women determine their migration choices. Another limitation that was noted in this study pertained to the recruited sample size. While the researcher appreciated the rich amount of qualitative data extracted for this study, a more diverse sample could enhance confidence in the findings. Therefore, the researcher encourages future studies to incorporate the views of HQ-AI women migrants with more diverse religious and ethnic

backgrounds. Doing so can lead to related studies that provide a more holistic representation of women members of the Asian Indian diaspora.

References

- Aguilera, R.V. (2011). Governance in a transnational era: Stephen J. Kobrin and the post-Westphalian reality. In L. Tihany, T. Pedersen, & T. Devinney (Eds.) *Advances in International Management Vol. 24: Dynamic of Globalization: Location-specific advantages or liabilities of foreignness?* (pp. 33- 42). doi: 0.1108/S1571-5027(2011)0000024008
- Aguinis, H., Gottfredson, R.K., & Joo, H. (2012). Using performance management to win the talent war. *Business Horizons*, 55(6), 609-616. doi: 10.1016/j.bushor.2012.05.007
- Aksakal, M., & Schmidt-Verkerk, K. (2014). *New migration trends in Germany: Characteristics, actors and policies* (COMCAD Working Paper No. 128). Retrieved from the University of Bielefeld, Center on Migration, Citizenship and Development website: http://www.uni-bielefeld.de/tdrc/ag_comcad/
- Alade, O.M., & Omoruyi, I.V. (2014). Table of specification and its relevance in educational development assessment. *European Journal of Educational and Development Psychology*, 2(1), 1-17. Retrieved from <http://www.ea-journals.org/>
- Alba, R., & Foner, N. (2016). Integration's challenges and opportunities in the wealthy west. *Journal of Ethnic and Migration Studies*, 42(1), 3- 22. doi: 10.1080/1369183X.2015.1083770
- Amazon, R. (2013). Giving women voice: The Ethiopian female skilled diaspora's potential contribution to development. *Sociología y Tecnociencia/Sociology and Technoscience*, 3(3), 77-95.

- Aneas, M.A., & Sandín, M.P. (2009). Inter-cultural and cross-cultural communication research: Some reflections about culture and qualitative methods. *Forum Qualitative Sozialforschung / Forum: Qualitative Social Research*, 10(1/51). Retrieved from <http://nbn-resolving.de/urn:nbn:de:0114-fqs0901519>.
- Arp, F. (2014). Emerging giants, aspiring multinationals, and foreign executives: Leapfrogging, capability building, and competing with developed country multinationals. *Human Resource Management*, 53(6), 851-876. doi: 10.1002/hrm.21610
- Asis, M.B. (2003). *Asian women migrants: Going the distance, but not far enough*. Retrieved from the Migration Policy Institute website: <http://www.migrationpolicy.org>
- Azmi, I.A.G., Ismail, S.H.S., & Basir, S.A. (2012). Women career advancement in public service: A study in Indonesia. *Procedia- Social and Behavioral Sciences*, 58, 298-306. doi: 10.1016/j.sbspro.2012.09.1004
- Bajaj, N. (2014). *Examining entrepreneurial motivations of Indian immigrants* (Doctoral dissertation). Retrieved from ProQuest (UMI no. 3614147).
- Banerjee, A., & Raju, S. (2009). Gendered mobility: Women migrants and work in urban India. *Economic and Political Weekly*, 44(28), 115-123.
- Banerjee, P. (2012). *Constructing dependence: Visa regimes and gendered migration in families of Indian professional workers* (Doctoral dissertation). Retrieved from ProQuest. (UMI No. 3558462).

- Bang, J.T., & Mitra A. (2010). *Gender bias and the female brain drain* (Discussion Paper No. 10-27). Retrieved from the Middlebury College Economics website:
<http://sandcat.middlebury.edu/econ/repec/mdl/ancoec/1027.pdf>
- Banga, R., & Das, A. (2012). *Twenty years of India's liberalizations: Experiences and lessons*. Retrieved from the (UNCTAD Report OSG/2012/1). Retrieved from the United Nations Conference for Trade and Development website:
http://unctad.org/en/PublicationsLibrary/osg2012d1_en.pdf
- Bauböck, R. (2010). Studying Citizenship Constellations, *Journal of Ethnic and Migration Studies*, 3(5), 847-859. doi: 10.1080/13691831003764375
- Beck, C.T. (2012). Benefits of participating in internet interviews: Women helping women. In J. Hughes (Ed.) *Sage Library of Research Methods: SAGE internet research methods*. London, UK: SAGE Publications. doi:
 10.4135/9781446268513
- Beine, M., & Salomone, S. (2010). *Networks effects in international migration: Education versus gender* (IRES Discussion Paper No. 2010022). Retrieved from
<http://hdl.handle.net/2078.1/36177>
- Best, K.L., Sanwald, U., Ihsen, S., & Itel, A. (2012, September). *Gender and STEM in Germany: Policies enhancing women's participation in academia*. Paper presented at the Network Gender and STEM conference, Haarlem, Netherlands.
- Bhatt, A., Murthy, M., & Ramamurthy, P. (2010). Hegemonic developments: The new Indian middle class, gendered subalterns, and diasporic returnees in the event of neoliberalism. *Signs*, 36(1), 127-152. Doi: 10.1086/652916

Bijwaard, G.E., Schluter, C., & Wahba, J. (2011). *The impact of labour market dynamics on the return-migration of immigrants* (IZA Discussion Paper No. 5722).

Retrieved from the Institute for the Study of Labour website: <http://www.iza.org>

Bird, K., & Deshingkar, P. (2009). Circular migration in India (Policy Brief No. 4).

Retrieved from the Overseas Development Institute website:

<https://www.odi.org/sites/odi.org.uk/files/odi-assets/publications-opinion-files/3381.pdf>

Birt, L., Scott, S., Cavers, D., Campbell, C., & Walter, F. (2016). Member checking: A tool to enhance trustworthiness or merely a nod to validation? *Qualitative Health Research*, 26(13), 1802-1811. doi: 0.1177/1049732316654870

Bodolica, V., & Spraggon, M. (2008). Work experiences of Moldovan women in Italy: Bearing the double identity strangeness. *Equal Opportunities International*, 27(6), 537-558. doi:10.1108/02610150810897291

Bodvarsson, Ö.B., & Van der Berg, H. (2013). The determinants of international migration: Theory. In *The Economics of Immigration: Theory and Policy* (pp. 27-57). doi: 10.1007/978-1-4614-2116-0_2

Borjas, G. J. (1989). Economic theory and international migration. *International Migration Review*, 23(3), Retrieved from http://www.dipecodir.it/upload/file/Giannetti/Docs/Economic%20Theory%20and%20International%20Migration_%20Borjas.pdf

Boucher, A. (2016). *Gender, migration, and the global talent race*. Manchester, UK: Manchester University Press.

- Boyd, M., & Grieco, E. (2003). *Women and migration: Incorporating gender into international migration theory*. Retrieved from the Migration Policy Institute website: <http://www.migrationpolicy.org>
- British Broadcasting Corporation Monitoring. (2013, May 24). German experts urge policy to promote skilled immigration from non-EU countries. *BBC Monitoring*. Retrieved from <http://www.monitoring.bbc.co.uk>
- Budhwar, P.S. (2011). Women in management in the new economic environment: The case of India. *Asia Pacific Business Review*, 11(2), 179-193.
<http://dx.doi.org/10.1080/1360238042000291199>
- Buga, N., & Meyer, J-B. (2012). *Indian human resources mobility: Brain drain versus brain gain* (CARIM-India Research Report No. 2012/04). Retrieved from European University Institute, Robert Schuman Centre for Advanced Studies website: <http://www.india-eu-migration.eu/publications/>
- Bundesamt für Migration und Flüchtlinge. (2011). *Number of foreigners*. Retrieved from http://www.bamf.de/EN/Infothek/Statistiken/Auslaenderzahlen/auslaenderzahlen-node.html;jsessionid=BF43EC7BD8ADBE0431C7F6C2B41B037B.1_cid359
- Bundesamt für Migration und Flüchtlinge [Federal Office for Migration and Refugees]. (2015). *Das bundesamt in zahlen 2014: Asyl, migration, und Integration [The federal office in numbers: Asylum, migration, and integration]*. Retrieved from the Bundesamt für Migration und Flüchtlinge website: <http://www.bamf.de>
- Bundesamt für Migration und Flüchtlinge [Federal Office for Migration and Refugees]. (2016). *EU blue cards: FAQ*. Retrieved from the Bundesamt für Migration und Flüchtlinge website: <http://www.bamf.de>

- Carnahan, S., & Somaya, D. (2015). The other talent war: Competing through alumni. *MIT Sloan Management Review*, 56(3), 14-16.
- Castles, S., De Haas H., & Miller, M.J. (2013). *The age of migration: International population movements in the modern world* (5th ed). New York, NY: Guilford Press.
- Cervantez, M., & Guellec, D. (2002, January). *The brain drain: Old myths, new realities*. Retrieved from http://oecdobserver.org/news/archivestory.php/aid/673/The_brain_drain:_Old_myths,_new_realities.html
- Chacko, E. (2007). From brain drain to brain gain: Reverse migration to Bangalore and Hyderabad, India' globalizing high tech cities. *GeoJournal*, 68, 131- 140. doi: 10.1007/s10708-007-9078-8
- Chaichian, M.A. (2012). The new phase of globalization and brain drain: Migration of educated and skilled Iranians to the United States. *International Journal of Social Economics*, 39(1/2), 18- 38. doi: 10.1108/03068291211188857
- Chaloff, J. (2013, November). *Adapting to changes in family migration: The experience of OECD countries*. Paper presented at the Global Trends in Family Migration in the OECD conference, Washington DC. Retrieved from <https://www.oecd.org/els/mig/Chaloff.pdf>
- Chand, M. (2014). Diaspora identity, acculturation policy, and FDI: The Indian diaspora in Canada and the United States. *Asian Business and Management*, 13, 283- 308. doi:10.1057/abm.2014.6

- Chand, M. and Tung, R.L. (2011). Diaspora as the boundary-spanners: The role of trust in business facilitation. *Journal of Trust* 1(1): 104–126.
- Charlick, S., Pincombe, J., McKellar, L., & Fielder, A. (2016). Making sense of participant experiences: Interpretative phenomenological analysis in midwifery research. *International Journal of Doctoral Studies*, 11, 205-216.
- Chase, C.I. (1999). *Contemporary assessment for educators*. New York, NY: Longman
- Chenail, R.J. (2009). Interviewing the investigator: Strategies for addressing instrumentation and researcher bias concerns in qualitative research. *The Weekly Qualitative Report*, 2(3), 14-21. Retrieved from <http://www.nova.edu/ssss/QR/WQR/interviewing.pdf>
- Conklin, T.A. (2007). Method or madness: Phenomenology as knowledge creator. *Journal of Management Inquiry*, 16(3), 275-287. doi:10.1177/1056492607306023
- Conroy, S. A. (2003). A pathway for interpretive phenomenology. *International Journal of Qualitative Methods*, 2(3), 1-43.
- Constant, A.F., Nottmeyer, O., & Zimmermann, K.F. (2012). *The economics of circular migration* (IZA Discussion Paper No. 6940). Retrieved from the Institute for the Study of Labor website: http://www.iza.org/MigrationHandbook/03_Constant-Nottmeyer_Zimmermann_The_Economics_of_Circular_Migration.pdf
- Council Directive. (2009). *The conditions of entry and residence of third country nationals for the purposes of highly qualified employment*. Retrieved from <http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=OJ:L:2009:155:0017:0029:EN:PD>
- F

- Creswell, J.W. (2007). *Qualitative inquiry and research design: Choosing among five approaches* (2nd. ed.). Thousand Oaks, CA: Sage.
- Creswell, J.W. (2008). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research* (3rd. ed.). Upper Saddle River, NJ: Pearson.
- Davis, T.J. (2013). *High-skill migration as a positive-sum relationship for tradeable services: The case of India and the United States* (Doctoral dissertation). Retrieved from ProQuest (UMI no. 3606409).
- De la Rica, S., Glitz, A., & Ortega, F. (2013). *Immigration in Europe: Trends, policies and empirical evidence* (IZA Discussion Paper No. 7778). Retrieved from the Institute for the Study of Labor website: <http://ftp.iza.org/dp7778.pdf>
- Denzin, N.K., & Lincoln, Y.S. (2005). *The Sage handbook of qualitative research*. Thousand Oaks, CA: Sage Publications.
- DeSilver, D. (2014, September 30). *Five facts about Indian Americans*. Retrieved from <http://www.pewresearch.org/fact-tank/2014/09/30/5-facts-about-indian-americans/>
- Destatis, Statistisches Bundesamt [Federal Office of Statistics]. (2010). *Facts and figures*. Retrieved from <http://www.destatis.de>
- Destatis, Statistisches Bundesamt [Federal Office of Statistics]. (2013). *Facts and figures*. Retrieved from <http://www.destatis.de>
- Destatis, Statistisches Bundesamt [Federal Office of Statistics]. (2016). *Facts and figures*. Retrieved from <http://www.destatis.de>

- Docquier, F., & Rapoport, H. (2012). Globalization, brain drain and development. *Journal of Economic Literature*, 50(3), 681-730. doi: 10.1257/jel.50.3.681
- Donato, K.M., & Gabaccia, D. (2015). *Gender and international migration: From the slavery era to the global age*. New York, NY: Russell Sage Foundation.
- Donato, K.M., & Gabaccia, D. (2016, 1 June). *The global feminization of migration: Past, present, and future*. Retrieved from the Migration Policy Institute website: <http://www.migrationpolicy.org/article/global-feminization-migration-past-present-and-future>
- Donner, H. (2008). *Domestic goddess: Maternity, globalization, and middle class identity in contemporary India*. New York, NY: Routledge
- Dumont, J.C., Martin, J.P., & Spielvogel, G. (2007). *Women on the move: The neglected gender dimension of the brain drain* (IZA Discussion Paper No. 2920). Retrieved from the Institute for the Study of Labor website: <http://www.iza.org>
- Dustman, C., & Weiss, Y. (2007). *Return migration: Theory and empirical evidence* (CREAM Discussion Paper No. 02/07). Retrieved from <http://discovery.ucl.ac.uk/14285/1/14285.pdf>
- Duttagupta, I. (2013, March 11). Relaxation in immigration rules: Germany attracts qualified and skilled workers from India. *Times of India*. Retrieved from <http://www.timesofindia.com>
- Ehrich, L. (2005). Revisiting phenomenology: Its potential for management research: *Proceedings challenges or organisations in global markets*. Paper presented at the British Academy of Management Conference, Said Business School, Oxford

- University. Retrieved from Queensland University of Technology, Brisbane website: <http://eprints.qut.edu.au/2893/1/2893.pdf>
- Eriksson, S., & Lagerström, J. (2012). The labor market consequences of gender differences in job search. *Journal of Labor Resolution*, 33, 303-327. doi: 10.1007/s12122-012-9132-2
- European Migration Network. (2014). *Asylum and Migration: Glossary 3.0*. Retrieved from the European Commission website: <http://www.ec.europa.eu>
- Faist, T. (2010). Diaspora and transnationalism: What kind of dance partners? In. R. Bauböck & T. Faist (Eds.), *IMISCOE Research Series: Diaspora and transnationalism: Concepts, theories and methods* (pp. 9-34). Amsterdam, NL: Amsterdam University Press
- Fargues, P., & Lum, K. (2014). *EU-India migration: A relationship with untapped potential* (CARIM Research Report 2014/01). Retrieved from the European University Institute, Robert Schuman Centre for Advanced Studies website: <http://cadmus.eui.eu/bitstream/handle/1814/31305/CARIM-India-2014-01.pdf?sequence=1>
- Farooq, M., Tariq, S., Gulzar, F., Mirza, F.I., & Riaz, F. (2014). Determinants of international migration in Pakistan. *Mediterranean Journal of Social Sciences*, 5(20), 2028-2032. doi: 10.5901/mjss.2014.v5n20p2028
- Ferrant, G., & Tuccio, M. (2015). *How do female migration and gender discrimination in social institutions mutually influence each other?* (OECD Development Centre Working Paper No. 326). Retrieved from <http://www.oecd.org/dev/>

- Finlay, L. (2009). Debating phenomenological research methods. *Phenomenology and Practice, 1*, 6-25. Retrieved from http://www.psyking.net/HTMLobj-3824/Debating_Phenomenological_Research_Methods.pdf
- Fitzgerald, C., & Howe-Walsh, L. (2008). Self-initiated expatriates: An interpretative phenomenological analysis of female expatriates. *International Journal of Business and Management, 3*(10), 156-175.
- Fleury, A. (2016). *Understanding women and migration: A literature review* (KNOMAD Working Paper No. 8). Retrieved from http://www.knomad.org/docs/gender/KNOMAD%20Working%20Paper%208%20Ofinal_Formatted.pdf
- Francis, P.H. (2015). *Return migration of high skilled workers: The case of Suriname* (Econometric Institute Report No. 2015-03). Retrieved from <https://ideas.repec.org/p/ems/eureir/78065.html>
- Gaulé, P. (2010). Do highly skilled migrants return permanently to their home countries? Retrieved from VOX, CEPR Policy Portal website: <http://voxeu.org/article/brain-drain-one-way-street-new-evidence-us-academics>
- Gereke, J. (2013). *Highly-skilled Indian migrants in Germany* (CARIM Research Report 2013/32). Retrieved from the European University Institute, Robert Schuman Centre for Advanced Studies website: <http://www.india-eu-migration.eu/media/CARIM-India-HSM-2013-32.pdf>
- Giorgi, A. (1983). Concerning the possibility of phenomenological psychological research. *Journal of Phenomenological Psychology, 14*(2), 129-169.

- Goel, U. (2002). Von freiheitskämpfern zu computer-Indern –Südasiaten in Deutschland [From freedom fighters to computer Indians- South Asians in Germany]. *Südasiens*. 22(1), 70-73.
- Goel, U. (2003). Die Indische legion – Ein stück Deutscher geschichte [The Indian legion- a piece of German history]. *Südasiens*. 23(4), 27-30
- Goel, U. (2006). *Indians in Germany*. Retrieved from <http://www.urmila.de/UDG/Forschung/texte/encyclopedia.html>
- Gonzalez, M.M. (2016). The coding manual for qualitative research: A review. *The Qualitative Report*, 21(8), 1546-1548. Retrieved from <http://nsuworks.nova.edu/tqr/vol21/iss8/15>
- Gottschlich, P. (2007). The Indian diaspora in Germany. Retrieved from the University of Rostock website: http://www.wiwi.uni-rostock.de/fileadmin/Institute/IPV/Lehrstuehle/Internationale_Politik/Pierre_Gottschlich/Gottschlich_-_The_Indian_Diaspora_in_Germany.pdf
- Gottschlich, P. (2012). *German case study* (CARIM Research Report 2012/03). Retrieved from the European University Institute, Robert Schuman Centre for Advanced Studies website: <http://www.india-eu-migration.eu/media/CARIM-India-HSM-2013-32.pdf>
- Greener, S. (2008). *Business research methods*. Copenhagen, DK: Ventus Publishing. Retrieved from <http://www.bookboon.com>
- Greenwood, M.J. (2005). Modeling migration. In K. Kempf-Leonard (Ed.), *The Encyclopedia of Social Measurement* (Vol. 2). Retrieved from

<http://www.colorado.edu/econ/courses/spring12-4292-001/Modeling%20Migration.pdf>

Groenewald, T. (2004). A phenomenological research design illustrated. *International Journal of Qualitative Methods*, 3(1), 1-26.

Guest, G., Bunce, A., & Johnson, L. (2006). How many interviews are enough? An experiment with data saturation and variability. *Field Research*, 18(1), 59-82.

Harvey, W.S. (2012). Labour market experiences of skilled British migrants in Vancouver. *Employee Relations*, 34(6), 658-669. doi: 10.1108/01425451211267900

Harvey, W. S. (2014). Winning the global talent war. *Journal of Chinese Human Resources Management*, 5(1), 62-74.

Heidegger, M. (1962). *Being and time* (J. Macquarrie & E. Robinson, Trans.). New York, NY: Harper and Row. (Original work published 1927). Retrieved from the University of Florida website: <http://www.users.clas.ufl.edu/burt/spliceoflife/BeingandTime.pdf>

Hercog, M., & Siegel, M. (2011). *Promoting return and circular migration of the highly skilled* (UNU-Merit Working Paper No. 2011-015). Retrieved from the United Nations University website: www.merit.unu.edu/publications/wppdf/2011/wp2011-015.pdf

Hoffmann-Nowotny, H.J. (1989). Weltmigration: Eine soziologische analyse [World migration: A sociological analysis]. In W. Kälin. & R. Moser, (Eds.), *Migration aus der Dritten Welt: Ursachen und Wirkungen* [Migration from the third world: Causes and effects] (pp. 29-40). Bern, Switzerland: Paul Haupt.

- Hugo, G. (2010). Circularity, reciprocity, and return: An important dimension of contemporary transnationalism. *ISSBD Bulletin*, 2(58), 2-6. Retrieved from <http://www.issbd.org>
- Hugo, G. (2013). *What we know about circular migration and enhanced mobility* (MPI Policy Brief No.7). Retrieved from the Migration Policy Institute website: <http://www.migrationpolicy.org/research/what-we-know-about-circular-migration-and-enhanced-mobility>
- Hunger, U. (2009). *Brain gain hypothesis: Indian IT entrepreneurs*. Retrieved from the Berlin Institute website: http://www.berlin-institut.org/fileadmin/user_upload/handbuch_texte/pdf_Hunger_BrainGainIT.pdf
- Husserl, E. (1931). *Idea: General introduction to pure phenomenology* (W.R. Boyce Gibson, Trans.). London, UK: George Allen & Unwin Ltd. (Original work published 1913).
- Immigration to Germany at its highest rate in nearly two decades. (2014, January 15). *Deutsche Welle*. Retrieved from <http://www.dw.com>
- International Organization for Migration: IOM (2010). *Gender, migration and remittances*. Retrieved from <https://www.iom.int/sites/default/files/about-iom/Gender-migration-remittances-infosheet.pdf>
- International Organization for Migration. (2014). *Harnessing knowledge on the migration of highly skilled women*. Symposium conducted at the meeting of the International Organization for Migration, and the OECD, Geneva.
- International women's day: Women fuel economic growth and plug digital skills gap- so why are we 100 years away from equal pay? (2016, Mar 08). *Progressive Digital*

Media Technology News. Retrieved from

<http://search.proquest.com.ezproxylocal.library.nova.edu/docview/1771762776?accountid=6579>

Jain, A. (2014). *Gender role attitudes and marital satisfaction among Asian Indian couples living in the US: An exploratory study* (Doctoral dissertation). Retrieved from ProQuest (UMI no. 3667344).

Jain, S. (2010, October). *For love and money: Second-generation Indian Americans 'return' to India*. Retrieved from Migration Policy Institute website:
<http://www.migrationpolicy.org>

Janghorban, R., Latifnejad, R, & Tagipour, A. (2014). Skype interviewing: The new generation of online synchronous interview in qualitative research. *International Journal of Qualitative Studies on Health and Well-being*, 9, 1-3. doi: 10.3402/qhw.v9.24152

Jeong, H., & Othman, J. (2016). Using interpretative phenomenological analysis from a realist perspective. *The Qualitative Report*, 21(3), 558-570. Retrieved from Nova Southeastern University, TQR Qualitative Research Resources website:
<http://nsuworks.nova.edu/tqr/vol21/iss3/9>

Junaid, M., Shah, S., & Shah, S.M. (2015). Socio-cultural impediments to Pashtun women entrepreneurs in Peshawar, Pakistan: A narrative approach. *Global Management Journal for Academic and Corporate Studies*, 5(1), 155-161. Doi:

International Organization for Migration. (2014). *Harnessing knowledge on the migration of highly skilled women*. Retrieved from
https://publications.iom.int/system/files/pdf/iom_oecd_gender.pdf

- International women's day: Women fuel economic growth & plug digital skills gap - so why are we 100 years away from equal pay? (2016, Mar 08). *Progressive Digital Media Technology*. Retrieved from <http://search.proquest.com.ezproxylocal.library.nova.edu/docview/1771762776?accountid=6579>
- Kaduvettoor-Davidson, A., & Inman, A. G. (2012). Predictors of cultural values conflict for Asian Indian women. *Journal of Multicultural Counseling and Development*, 40(1), 2-10.
- Kaifi, B. A., Mujtaba, B. G., & Xie, Y. (2009). The perception of Afghan-American leaders' role in economic development efforts in Afghanistan: A study of gender differences and repatriation to the motherland. *Journal of Diversity Management*, 4(3), 35-46.
- Kankipati, V. (2012). *Acculturation of Asian Indian women in the United States* (Doctoral dissertation). Retrieved from UKnowledge Theses and Dissertations-Family Science (Paper No. 4).
- Karnieli-Miller, O., Strier, R., & Pessach, L. (2009). Power relations in qualitative research. *Qualitative Health Research*, 19(2), 279-289. doi: 10.1177/1049732308329306
- Kaylo, J. (2006). The body in phenomenology and movement observation. *E-motion Association of Dance Movement Therapy*, 14(18), 1-13.
- King, N., & Horrocks, C. (2010). *Interviews in qualitative research*. Thousand Oaks, CA: Sage Publications

- Klekowski von Kloppenfels, A. (2014). The accidental migrant. In R. Bauböck, J.F. Hollifield, D. Joly, & J. Rath (Eds.), *Migration, Diasporas and Citizenship: Vol. 29. Migrants or expatriates* (pp. 43-74). Retrieved from http://link.springer.com/chapter/10.1057/9781137316301_3
- Kofman, E., & Raghuram, P. (2009, April). *Skilled female labour migration* (Focus Migration Policy Brief No. 13). Retrieved from http://focus-migration.hwwi.de/typo3_upload/groups/3/focus_Migration_Publikationen/Kurzdoassiers/PB_13_skilled_fem_1_m.pdf
- Kofman, E., & Raghuram, P. (2010). *Skilled female migrants in the discourse of labour migration in Europe*. Retrieved from <https://heimatkunde.boell.de/2010/03/01/skilled-female-migrants-discourse-labour-migration-europe>
- Koh, A. (2003). Global flows of foreign talent: identity anxieties in Singapore's ethnoscape. *Journal of Social Issues in Southeast Asia*, 18(2), 230-56.
- Kusch, D. (2016, 4 January). Wettstreit der Wirtschaftsgiganten: Crash in China! Keine Sorge: So wird Indien Deutschlands neuer megamarkt [Competition of the Economic Giants: Crash in China! No worries: That is how India will be Germany's new mega-market]. *Focus Online*. Retrieved from <http://www.focus.de>
- Kvale, S. (1994). Ten standard objections to qualitative research interviews. *Journal of phenomenological psychology*, 25(2), 147-173. Retrieved from <http://www.sfu.ca/~palys/Kvale-TenStandardObjectionsToQualInterviews.pdf>

- Kvale, S. (2006). Dominance through interviews and dialogues. *Qualitative inquiry*, 12(3), 480-500. doi: 10.1177/1077800406286235
- Lahti, M. (2013). Cultural identity in everyday interactions at work: Highly skilled female Russian professionals in Finland. *Nordic Journal of Working Life Studies*, 3(4), 21-43.
- Larkin, M., Watts, S., & Clifton, E. (2006). Giving voice and making sense in interpretative phenomenological analysis. *Qualitative Research in Psychology*, 3, 102-120. Retrieved from <http://www.qualresearchpsych.com/>
- Lee, E.S. (1966). A theory of migration. *Demography*, 3(1), 47-57.
- Le Goff, M., & Salomone, S. (2015). *Changes in migration patterns and remittances: Do females and skilled migrants remit more?* (CEPII Working Paper No. 2015-15). Retrieved from http://www.cepii.fr/PDF_PUB/wp/2015/wp2015-15.pdf
- Levitt, P. (1999). Social remittances: A local-level, migration-driven form of cultural diffusion. *International Migration Review* 32(124): 926–949.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Newbury Park, CA: Sage.
- Lopez, K. A., & Willis, D. G. (2004). Descriptive versus interpretive phenomenology: Their contributions to nursing knowledge. *Qualitative Health Research*, 14(5), 726-735.
- Luo, D. (2013). *Seeking modernity, brain drain, and brain gain: The historical evolution of Chinese students' overseas education in the United States since modern China* (Master's thesis). Retrieved from ProQuest (UMI no. 1551171).
- Lustig, M., & Koester, J. (1996). *Intercultural competence: Interpersonal communication across cultures*. New York, NY: Harper Collins.

- Mäkelä, L., Suutari, V., & Mayerhofer, H. (2011). Lives of female expatriates: work-life balance concerns. *Gender in management: An international journal*, 26(4), 256-274. Doi: 10.1108/175424111111144283
- Malavolta, F. (2014). *Global migration trends: An overview*. Retrieved from the International Organization for Migration website:
http://missingmigrants.iom.int/sites/default/files/documents/Global_Migration_Trends_PDF_FinalVH_with%20References.pdf
- Massey, D.S. (1990). Social structure, household strategies, and the cumulative causation of migration. *Population Index*, 56(1), 3-26. doi: 10.2307/3644186
- McNulty, Y. (2015). Till stress do us part: The causes and consequences of expatriate divorce. *Journal of Global Mobility*, 3(2), 106- 136. doi:
<http://dx.doi.org/10.1108/JGM-06-2014-0023>
- Mehrotra, M., & Calasanti, T. M. (2010). The family as a site for gendered ethnic identity work among Asian Indian immigrants. *Journal of Family Issues*, 31(6), 778-807.
- Migrants return to India. (2011, December). *World of Work, Magazine of the ILO*, 73, 31-33. Retrieved from http://www.ilo.org/wcmsp5/groups/public/---dgreports/---dcomm/documents/publication/wcms_170441.pdf
- Migration won't halt ageing of German population. (2016, January 20). *Deutsche Press-Agentur*. Retrieved from <http://www.dpa.de>
- Miner-Romanoff, K. (2012). Interpretive and critical phenomenological crime studies: A model design. *The Qualitative Report*, 17(27), 1-32. Retrieved from <http://nsuworks.nova.edu/tqr/vol17/iss27/2>
- Moustakas, C. (1994). *Phenomenological research methods*. Thousand Oaks, CA: Sage.

- Natarajan, L. (2014). *A qualitative study examining the experiences of first-generation Asian Indian divorced single mothers in the United States* (Doctoral dissertation). Retrieved from ProQuest (UMI no. 10053375).
- Newman, I., Lim, J., & Pineda, F. (2013). Content validity using a mixed methods approach: Its application and development through the use of a table of specifications methodology. *Journal of Mixed Methods Research*, 7(3), 243-260. doi: 10.1177/1558689813476922
- Odeh, L.E. (2010). A comparative analysis of global north and global south economies. *Journal of Sustainable Development in Africa*, 12(3), 338-348. Retrieved from [http://www.jsd-africa.com/Jsda/V12No3_Summer2010_A/PDF/A%20Comparative%20Analysis%20of%20Global%20North%20and%20Global%20South%20Economies%20\(Odeh\).pdf](http://www.jsd-africa.com/Jsda/V12No3_Summer2010_A/PDF/A%20Comparative%20Analysis%20of%20Global%20North%20and%20Global%20South%20Economies%20(Odeh).pdf)
- Opdenakker, R. (2006). Advantages and disadvantages of four interview techniques in qualitative research. *Forum: Qualitative Sozialforschung / Forum: Qualitative social research*, 7(4/11). Retrieved from <http://nbn-resolving.de/urn:nbn:de:0114-fqs0604118>.
- Organization for Economic Cooperation and Development. (2015a). *Education indicators in focus*. Retrieved from [https://www.oecd.org/education/EDIF_31_\(2015\)--ENG--Final.pdf](https://www.oecd.org/education/EDIF_31_(2015)--ENG--Final.pdf)
- Organization for Economic Cooperation and Development. (2015b). *International migration outlook: 2015*. Paris, France: OECD Publishing. Retrieved from http://dx.doi.org/10.1787/migr_outlook-2015-en

- Organization for Economic Cooperation and Development (2016a). *Germany*. Retrieved from <https://www.oecd.org/germany/>
- Organization for Economic Cooperation and Development. (2016b). *India and the OECD*. Retrieved from the OECD website: <http://www.oecd.org/india/indiaandtheoecd.htm>
- Osborn, M., & Smith, J.A. (1998). The personal experience of chronic benign lower back pain: An interpretative phenomenological analysis. *British Journal of Health Psychology, 3*, 65-83.
- Palstring, V.S. (2015). *Das potenzial der Migration aus Indien: Entwicklungen im herkunftsland internationale migrationsbewegungen und migration nach Deutschland* [The potential for migration from India: Development in the country of origin, international migration, and migration to Germany] (Research paper No. 26). Retrieved from: <http://www.bamf.de>
- Park, S., & Lunt, N. (2015). Confucianism and qualitative interviewing: Working Seoul to soul. *Forum Qualitative Sozialforschung / Forum: Qualitative Social Research, 16*(2/7). <http://nbn-resolving.de/urn:nbn:de:0114-fqs150274>.
- Pew Research Center. (2016). Remittance flows worldwide in 2015. Retrieved from <http://www.pewglobal.org/interactives/remittance-map/>
- Pietkiewicz, I., & Smith, J.A. (2014). A practical guide to using interpretative phenomenological analysis in qualitative research psychology. *Czasopismo Psychologiczne- Psychological Journal, 20*(1), 7-14. doi:10.14691/PPJ.20.1.7
- Pitkänen, P. (2014). Introduction. In P. Pitkänen & M. Korpela (Eds.), *Characteristics of temporary transnational migration: Collected working papers from the EURA-*

NET project (pp. 6-8). Retrieved from
http://www.uta.fi/edu/en/research/projects/euranet/publications/Characteristics%20of%20Temporary%20Transnational%20Migration_EURA-NET.pdf

Pitkänen, P., & Korpela, M. (2014). Executive Summary. In P. Pitkänen & M. Korpela (Eds.), *Characteristics of temporary transnational migration: Collected working papers from the EURA-NET project* (pp. 4-5). Retrieved from
http://www.uta.fi/edu/en/research/projects/euranet/publications/Characteristics%20of%20Temporary%20Transnational%20Migration_EURA-NET.pdf

Powell, A. (2012). Method, methodology, and new media. In J. Hughes (Ed.) *Sage Library of Research Methods: SAGE internet research methods* London, UK: SAGE Publications Ltd doi: 10.4135/9781446268513

Prescott, M. (2016). *Providers for the household and nation: The localized production and migration of Filipino nurses* (Doctoral dissertation). Retrieved from ProQuest (UMI No. 10000813).

Pricewaterhouse Coopers. (2012). *Talent mobility 2020 and beyond: The future of mobility in a globally connected world*. Retrieved from the Price Waterhouse Cooper's website: <https://www.pwc.com/gx/en/managing-tomorrows-people/future-of-work/pdf/pwc-talent-mobility-2020.pdf>

Pricewaterhouse Coopers. (2016). *Women of the world: Aligning gender diversity and international mobility in financial services*. Retrieved from

<https://www.pwc.com/gx/en/industries/financial-services/assets/women-of-the-world.pdf>

- Radhakrishnan, S. (2008). Examining the ‘global’ Indian middle class: Gender and culture in the Silicon Valley/Bangalore circuit.” *Journal of Intercultural Studies* 29(1):7–20.
- Rai, N. (2015). *Falling out of love with American utopia: An insight into return migration intentions of highly skilled Asian Indian immigrants in the United States* (Doctoral dissertation). Retrieved from ProQuest (UMI no. 3702765).
- Rajan, I. (2014). Characteristics of temporary transnational migration: India. In P. Pitkänen & M. Korpela (Eds.), *Characteristics of temporary transnational migration: Collected working papers from the EURA-NET project* (pp. 190-232). Retrieved from http://www.uta.fi/edu/en/research/projects/euranet/publications/Characteristics%20of%20Temporary%20Transnational%20Migration_EURA-NET.pdf
- Rajan, S.I., Kurusu, B., Pannicker, S. (2013). *Return of diasporas: India’s growth story vs. global crisis*. Retrieved from www.solutionexchange-un-gen-gym.net
- Ramamurthy, B. (2003). *International labour migrants: Unsung heroes of globalization*. Retrieved from the Swedish International Development Cooperation Agency website:
http://www.sida.se/contentassets/82f259c90c8547dcb3690b44bcb6c95e/international-labour-migrants-unsung-heroes-of-globalisation_1617.pdf

- Ravenstein, E.G. (1885). The laws of migration. *Journal of the Statistical Society of London*, 48(2), 167-235. Retrieved from https://cla.umn.edu/sites/cla.umn.edu/files/the_laws_of_migration.pdf
- Rubin, J., Rendall, M.S., Rabinovich, L., Tsang, F., van Oranje-Nassau, C., & Janta, B. (2008). *Migrant women in the European labour force: Current situation and future prospects* (RAND Report No. TR-591-EC). Retrieved from http://www.rand.org/pubs/technical_reports/TR591.html
- Ruiz, A.G., Zong, J., & Batalova, J. (2015, March). *Immigrant women in the United States*. Retrieved from <http://www.migrationpolicy.org>
- Saha, T., & Srivastava, A. (2014). Indian women at risk in the cyberspace: A conceptual model of reasons on victimization. *International Journal of Cyber Criminology*, 8(1), 57-67. Retrieved from <http://www.cybercrimejournal.com/sahasrivastavatalijcc2014vol8issue1.pdf>
- Saldana, J. (2009). *The coding manual for qualitative researchers*. London, UK: Sage Publications
- Samovar, L., Porter, R., & Stefani, L. (1998). *Communication between cultures*. Belmont, CA: Wadsworth Publishing.
- Samuel, M.C. (2013). *The experience of acculturation from the perspectives of immigrant, West Indian, female educators* (Doctoral dissertation). Retrieved from ProQuest. (UMI No.3557732).
- Satiya, D. & Mukherjee, A. (2013). *Movement of I.T. professionals between India and the EU: Issues and the way forward* (CARIM-India Research Report No. 2013/04).

- Retrieved from European University Institute, Robert Schuman Centre for Advanced Studies website: <http://www.india-eu-migration.eu/publications/>
- Saxenian, A.L. (2002). Brain circulation: How high-skilled immigration makes everyone better off. *The Brookings Review*, 20(1), 28-31. Retrieved from http://www.luys.am/attachments/articles/Brain-Circulation_BROOKINGS-REVIEW_2002_en.pdf
- Seale, C. (2012). Using software to analyze qualitative interviews. In J.F. Gubrium, J.A. Holstein, & A.B. Marvasti (Eds.) *The SAGE handbook of interview research: The complexity of the craft* (pp. 427-440). Thousand Oaks, CA: SAGE Publications. doi: 10.4135/9781452218403.n30
- Shipper, A.W. (2010). Politics of citizenship and transnational gendered migration in East and Southeast Asia. *Pacific Affairs*, 83(1), 11-29. Retrieved from: http://dornsife.usc.edu/assets/sites/731/docs/Politics_of_Citizenship.pdf
- Smith, J.A. (1996). Beyond the divide between cognition and discourse: using interpretative phenomenological analysis in health psychology. *Psychology and Health*, 11(2), 261-271.
- Smith, J.A. (2004). Reflecting on the development of interpretative phenomenological analysis and its contribution to qualitative research in psychology. *Qualitative Research in Psychology*, 1(1), 39-54.
- Smith, J.A. (2011). Evaluating the contribution of interpretative phenomenological analysis. *Health Psychology Review*, 5(1), 9-27. doi:10.1080/17437199.2010.510659

- Smith, J.A., Flowers, P., & Larkin, M. (2009). *Interpretative phenomenological analysis*. London, UK: Sage.
- Smith, J.A., & Osborn, M. (2007). *Interpretative Phenomenological Analysis*. Retrieved from http://med-fom-familymedresearch.sites.olt.ubc.ca/files/2012/03/IPA_Smith_Osborne21632.pdf
- Spadavecchia, C. (2013). Migration of women from sub-Saharan Africa to Europe: The role of highly skilled women”, *Sociología y Tecnociencia/Sociology and Technoscience*, 3(3), 96-116.
- Stark, O. (1991). *The migration of labour*. Cambridge, MA: Basil Blackwell.
- Sullivan, J.R. (2012). Skype: An appropriate method of data collection for qualitative interviews? *The Hilltop Review* 6(1). Retrieved from Western Michigan University website: <http://scholarworks.wmich.edu/hilltopreview/vol6/iss1/10>
- Tejada, G. (2013). *Migration, scientific diasporas and development: Impact of skilled return migration on development in India*. Retrieved from <http://cooperation.epfl.ch/files/content/sites/cooperation/files/Migration-ScientificDiasporas-Development.pdf>
- Tejada, G. (2015, September). *Indian skilled migration to Germany: Experiences in the host country and home country engagement*. Presented at the meeting of Federal Office for Migration and Refugees, Nuremberg, Germany.
- Thieme, S. (2006). *Social networks and migration: Far West Nepalese labour migrants in Delhi*. New Brunswick, NJ: Transaction Publishers.

- Ukochovvera, L-O. (2014). *Exploring the experiences of Nigerian immigrants to North Carolina adjustment and settlement issues* (Doctoral dissertation). Retrieved from ProQuest. (UMI No. 3631672).
- United Nations. (2013). *International migration policies: Government views and priorities* (ST-ESA-SER.A/342). Retrieved from:
[http://www.un.org/en/development/desa/population/publications/pdf/policy/InternationalMigrationPolicies2013/Report_PDFs/z_International Migration Policies Full Report.pdf](http://www.un.org/en/development/desa/population/publications/pdf/policy/InternationalMigrationPolicies2013/Report_PDFs/z_International_Migration_Policies_Full_Report.pdf)
- United Nations. (2015). *Development report*. Retrieved from
hdr.undp.org/sites/default/files/reports/271/hdr_2011_en_complete.pdf
- United Nations Department of Economic and Social Affairs. (2015). *Trends in international migrant stock: Migrants by destination and origin*. Retrieved from
<http://www.un.org/en/development/desa/population/migration/data/estimates2/estimates15.shtml>
- United Nations Educational Scientific and Cultural Organization: UNESCO. (2016). *Trans-nationalism*. Retrieved from <http://www.unesco.org/new/en/social-and-human-sciences/themes/international-migration/glossary/trans-nationalism/>
- United Nations International Research and Training Institute for the Advancement of Women. (UN-Instraw, 2006). *Gender, migration, remittances and development* (UN-INSTRAW Report No. UN/POP/MIG-5CM/2006/02). Retrieved from
http://www.un.org/en/development/desa/population/migration/events/coordination/5/docs/P02_INSTRAW.pdf

- United Nations International Research and Training Institute for the Advancement of Women. (UN-Instraw, 2007). *Feminization of migration* (INSTRAW Working Paper No. 1). Retrieved from http://www.renate-europe.net/wp-content/uploads/2014/01/Feminization_of_Migration-INSTRAW2007.pdf
- United Nations Statistics Division. (2016). *Composition of macro-geographical (continental) regions, geographical sub-regions, and selected economic and other groupings*. Retrieved from <http://unstats.un.org/unsd/methods/m49/m49regin.htm#asia>
- United States Census Bureau. (2010). *American community survey*. Retrieved from the United States census bureau website: <http://www.census.gov/programs-surveys/acs/>
- United States Census Bureau. (2013). *American community survey*. Retrieved from <http://www.census.gov/programs-surveys/acs/>
- United States Census Bureau. (2015). *American community survey*. Retrieved from the United States census bureau website: <http://www.census.gov/programs-surveys/acs/>
- United States Citizenship and Immigration Services. (2016). *Employment visa categories*. Retrieved from <https://www.uscis.gov/sites/default/files/USCIS/Resources/Resources%20for%20Congress/Congressional%20Reports/Employment%20Visa%20Categories.pdf>
- Valk, R., & Srinivasan, V. (2011). Work-family balance of Indian women software professionals: A qualitative study. *IIMB Management Review*, 23(1), 39-50. doi: 10.1016/j.iimb.2010.10.010

- Valk, R., Van der Velde, M., Van Engen, M., & Godbole, R. (2014). International career motives, repatriation and career success of Indian women in science and technology. *Journal of Global Mobility*, 2(2), 203-233. doi: 10.1108/JGM-07-2013-0047
- Van Ackeren, M. (2015, October 6). Angela Merkel in Indien: Wie die Kanzlerin in der ferne die Deutsche willkommenskultur propagiert [Angela Merkel in India: How the Chancellor propogates the welcome culture project on television]. *Focus Online*. Retrieved from <http://www.focus.de>
- Van der Bergh, R., Du Plessis, Y. (2012). Highly skilled migrant women: A career development framework. *Journal of Management Development*, 31(2), 142-158. doi: 10.1108/02621711211199485
- Van Manen, M. (1990). *Researching lived experience: Human science for an action sensitive pedagogy*. Albany, NY: SUNY Press.
- Varghese, A. (2007). *Acculturation, parental control, and adjustment among Asian Indian women* (Master's thesis). Retrieved from ProQuest (UMI no. 1446622).
- Vergés Bosch, N., & González Ramos, A.M. (2013). Beyond the work-life balance: Family and international mobility of the highly skilled. *Sociologia y Tecnociencia/Sociology and Technoscience*, 3(3), 55-76.
- Vertovec, S. (2007). *Circular migration: The way forward in global policy?* (IMI Working Paper No. 4). Retrieved from the International Migration Policy Institute, Oxford University website: <https://www.imi.ox.ac.uk/publications/wp4-circular-migration-policy.pdf>

- Vollmer, M. (2015). *Determining labour shortages and the need for labour migration in Germany: Focus study by the German national contact point for the European Migration Network* (Working Paper No. 64). Retrieved from the Federal Office for Migration and Refugees website: <http://www.bamf.de>
- Wadhwa, V. (2009). Duke University presents...an outflow of talent: Nativism and the US reverse brain drain. *Harvard International Review*, 31(1), 76-80.
- Wagstaff, C., Jeong, H., Nolan, M., Wilson, T., Tweedlie, J., Phillips, E., Senu, H., & Holland, F. (2014). The accordion and the deep bowl of spaghetti: Eight researchers' experiences of using IPA as a methodology. *The Qualitative Report*, 19(47), 1-15. Retrieved from TQR Qualitative Research Resources website: <http://www.nova.edu/ssss/QR/QR19/wagstaff47.pdf>
- Wahba, J. (2015a). Selection, selection, selection: The impact of return migration. *Journal of Population Economics*, 28(3), 535-563. doi: <http://dx.doi.org.ezproxylocal.library.nova.edu/10.1007/s00148-015-0541-4>
- Wahba, J. (2015b). Who benefits from return migration to developing countries? *IZA World of Labor*, 123. doi: 10.15185/izawol.123
- Wallerstein, I. (1974). *The modern world system: Capitalist agriculture and the origins of the European world economy in the sixteenth century*. New York, NY: Academic Press.
- Wang, J., & Yan, Y. (2012). The interview question. In J.F. Gubrium, J.A. Holstein, & A.B. Marvasti (Eds.) *The SAGE handbook of interview research: The complexity of the craft* (pp. 231-242). Thousand Oaks, CA: SAGE Publications. doi: 10.4135/9781452218403.n16

- World Bank. (2011). *GDP per capita*. Retrieved from <http://data.worldbank.org/indicator/NY.GDP.PCAP.CD?page=2CD?page=2>, accessed 21 May 2013.
- World Bank. (2015). *Women, Business and the Law 2016: Getting to Equal*. Washington, DC, USA: World Bank.
- World Bank. (2016). *Glossary*. Retrieved from <http://www.worldbank.org/depweb/beyond/global/glossary.html>
- World Bank Group: Global knowledge partnership on migration and development. (2016). *Migration and remittances: Recent developments and outlook* (Migration and Development Brief 26). Retrieved from: <http://pubdocs.worldbank.org/en/661301460400427908/MigrationandDevelopmentBrief26.pdf>
- World Economic Forum. (2016). *Global gender gap report: 2015*. Retrieved from <https://www.weforum.org/reports/global-gender-gap-report-2015/>
- Xu, M.A., & Storr, G.B. (2012). Learning the concept of researcher as instrument in qualitative research. *The Qualitative Report*, 17(42), 1-18. Retrieved from <http://www.nova.edu/ssss/QR/QR17/storr.pdf>
- Zeytinoglu, I.U. (2012). *Trans-national movement of labour and growing diversity in the workforce*. Retrieved from the Wharton School of the University of Pennsylvania website: http://ilera2012.wharton.upenn.edu/Rapporteurs/RapporteurReportZeytinoglu_Final.pdf

Appendix A
Questioning Format

Research Topic: Gendering Migration Patterns: A Phenomenological Analysis of Professional Immigrant Women from India

The questioning format designed to support the interview protocol is based on the research questions presented in this proposed study. The research questions resulted in dividing the protocol into the following three sections: Section 1, Professional Women from India and the Global Talent Race; Section 2, The Migration Experiences of Professional Women from India; and Section 3, The Transnational Networks and Ties of Professional Women from India. Interviews comprising of semi-structured, open-ended questions with each participant in this study is expected to last an average of two hours per interview. Multiple interviews would be conducted as needed. Data will be gathered based on answers to the questions related to the themes delineated in this protocol, as well as the personal demographics the participants provide in the questioning format section of this appendix. Any probing prompts noted in various questions will be used on an as needed basis.

SECTION 1: PROFESSIONAL WOMEN FROM INDIA AND THE GLOBAL TALENT RACE

Research Question 1: *How do HQ migrant women from India experience the global talent race?* Data collected for this issue question would be reported with respect to the responses to the following questions:

- Describe your thoughts about how well educated, professional women are portrayed in India.
- Describe any memories you may have of the way well educated, working women in India were talked about when you were growing up.
 - Prompts: Were or were not women from certain professions praised? Do you have any memories of knowing any unmarried professional woman in India while you were growing up? If so, please describe.
- How do you compare the way that well educated, professional women from India are perceived now compared to when you were growing up?
 - Prompts: Describe any differences or similarities.
- Describe how any overseas working experiences would or would not impact the way these women are perceived.
- How do you believe international experiences matter in your field of work?
 - Prompts: Explain why you feel it should or should not make any difference. Describe the pros and cons.
- How have you experienced working overseas?
 - Prompts: Describe the pros and cons.
- How does raising a family impact any decisions you would have to travel overseas for work?
 - Describe how you feel about possible short versus long term overseas assignments. Explain the life events that would most likely influence your

decision. Describe ways that a man with the same cultural and professional background would or would not feel the same.

- Could you describe any female career role models you had, or still have?
 - Describe the characteristics. Has she spent any time working overseas? How would you see yourself as a possible role model? Describe any ways that you think your experiences may inspire a professional immigrant woman from India.
- What are your thoughts concerning women taking on jobs in male dominated sectors?
 - Describe the female / male ratio in your line of work? Describe what you think are cliché male sectors. Why or would you not encourage women from India to work in these sectors?
- STEM is an acronym used to denote science, technology, engineering, and mathematics. Could you describe how you feel about initiatives to recruit more Indian women in STEM education and careers?
 - How are you aware of these initiatives? How do you describe your attitude about the prospects of women from India in STEM education and careers?
- Please explain what factors you feel give a country a competitive edge in attracting professionals from India?
 - Why do you think some countries are more attractive than others? Have you been in a situation in which you could choose between destination countries? If so, please describe.
- Based on your experiences, describe any international advantages that you think women in certain professions do or do not have over others?
 - Prompt: Why may or may you not opt for a profession that gives you opportunities to travel overseas?
- How would you advise a college student, or professional woman from India who wants to migrate to [participant immigration country] on her own?
 - Prompts: Based on what you know now, what should or should she not expect?
- How have you experienced job searches in India or [participant's immigration country]? Could you describe what that was like for you?
- Could you describe what types of factors have, or would most likely have influenced your job search areas over the years?
 - Prompts: Tell me about your typical job search radius. How does working closer or further away from home matter to you? Describe what may influence your decisions?
- Describe what you know about working as a [participant's occupational qualification] in India versus where you are now?
- Describe why you would or would not prefer to work in a country like India.
- What is it (or would it be) like for you to take on the bread-winner role in your family?
 - Prompts: Describe any thoughts you have about a professional woman from India earning more money than her husband. How have you experienced financial dependence or independence?

SECTION 2: THE MIGRATION EXPERIENCES OF PROFESSIONAL WOMEN FROM INDIA

Research Question 2: *How do HQ migrant women from India describe their push-pull migration factors?* Data collected for this issue question would be reported with respect to the responses to the following questions:

- How do you describe a traditional Indian immigrant woman?
 - Prompts: How do you define traditional? How do you think others see you in India? How do you think others see you in [participant immigration country]? How do you feel about that? How do you describe yourself?
- How would you describe the control that you do, or do not have over your own migration decisions?
 - Prompts: Describe what would happen if you decided that you wanted to migrate to another country tomorrow.
- Describe your adaptation experiences in [participant immigration country]?
 - Prompts: Describe your memories adapting culturally, socially, and politically.
- Describe the personal expectations you had when you migrated to [participant immigration country]?
 - Prompts: How realistic do you think they were? Describe the ways these expectations have or have not been met?
- Describe your thoughts about feminist movements?
 - Prompts: In what ways were you aware of them before leaving India? Describe your thoughts about feminism now.
- Describe the freedoms you felt that you did or did not have during the migration process.
 - Prompts: Did or could you have made the decision to migrate on your own? Why or why not?
- Based on your experiences, do women experience migration differently than men? How or how not?
 - Prompts: Describe your memories about migrating on your own, or as a family member. How did you first learn about migration opportunities? Describe what any application paperwork experience was personally like for you? Describe any memories you have about the questions you had to answer.
- Describe the emotions you experienced when you first realized that you were leaving India to move to [participant's immigration country]?
 - Prompts: If you traveled with a family member, describe your reactions to theirs.
- How do you feel that any of your past, or current family commitment issues influenced the opportunities you may have had to migrate on your own?
 - Prompts: Why were, or were you not the principal migration applicant? Compare your skills and qualifications to a man in the same field?

- How would you describe a woman's job access in India with respect to your field?
- How would you describe the traditional job roles for women from India compared to a country like [participant immigration country]?
 - Prompts: Describe ways in which you think there are any differences or similarities in how women's traditional job roles are perceived.
- How would you compare job prospects you have in India versus where you are now, based on your qualifications?
- How do you feel about the freedoms that you have had with respect to choosing to work overseas?
 - Prompts: Describe the ways in which it was more your decision, or someone else's decision.
- How do you describe your career path experiences after leaving India?
 - Prompts: How do you describe your career pursuits? How were your experiences? Describe your personal barriers or drivers? How do you feel that other women in your shoes would relate to your experiences?
- Could you describe how you think that your career qualifications are valued in India versus [participant's immigration country]?
 - Prompts: Describe any ways in which your academic qualifications may have supported or gotten in the way of your work experiences. Describe any hurdles you may have faced when migrating between India and [participant's host country]. Describe what comes to mind if I were to say that many immigrant professionals face 'de-skilling' issues.
- Describe the types of pressure and demands that you have faced in various aspects of your post-migration life?
 - Prompts: If any, describe the concerns you had during the start of your migration experience? How have those concerns increased or decreased? Explain if you feel that most women migrants (from India or another country) feel similar pressures?
- Describe any advantages and/or disadvantages that you have had compared to women from other countries who migrate to [participant's immigration country].

SECTION 3: THE TRANSNATIONAL NETWORKS AND TIES OF PROFESSIONAL WOMEN FROM INDIA

Research Question 3: *How do HQ migrant women from India experience social and economic ties between India and the countries they migrate to?* Data collected for this issue question would be reported with respect to the responses to the following questions:

- Describe the way you feel when you visit India?
 - Prompts: Describe what is familiar and what has changed. Describe other emotions you experience, or no longer experience.
- Describe how any family members, relatives, and friends in India make you feel when you visit?

- Prompts: How would you compare the way different people make you feel when you visit India?
- Describe the ways in which you have experienced any cultural changes in India since you first emigrated?
- Describe your current attachment, or detachment to any changes you feel in India?
 - Prompts: How do you, as a woman from India, relate to such changes?
- How have your migration experiences influenced any possible social expectations that you have of India?
 - Prompts: Describe any social issues you may be concerned about in India. How did you feel about these social issues before leaving India?
- Describe your feelings about the ideal woman from India living in [participant immigration country].
 - Prompts: What do her parents expect of her? Her husband? Her children? Her employers? The media? What do you expect of yourself? How do you feel that you have met your own expectations?
- 3. Describe what it would be like to permanently return to your hometown in India after temporarily living overseas for work.
 - Prompts: How would you compare returning on your own versus being married?
- 4. Describe your memories of resistance, or encouragement that you experienced from family members when you first left India?
 - Prompts: Why do you think that certain family members may have been more resistant or encouraging than others?
- 5. How would you describe the ways in which leaving India impacted your personal ties to family, friends, colleagues, etc.?
 - Prompts: How do you think that such ties change, or remain the same?
- 6. Describe the main factors that motivated you to leave India?
 - Prompts: Describe personal, professional, and any other factors that motivated your decision.
- 7. Describe any factors that could have the potential, or have succeeded in luring you back to living in India?
 - Prompts: Describe any personal, social, and political factors.
- 8. Based on your experiences, what would drive a second generation highly qualified Indian national to return to India?
 - Prompts: How do you feel that return sentiments are triggered for first versus second generation Indian nationals?
- 9. Describe how important it is for you to be affiliated with Indian social networks while living abroad?
 - Prompts: Describe the types of networks that you have been affiliated with. Describe your memories of connecting with these networks. What would it have been like for you without these networks? How do you feel such networks connect or disconnect Indians living in India and other countries?
- 10. How do you compare Indian networks in [participant immigration country] compared to what you have heard about such networks in other countries?

11. How do you think about Indian immigrants who send money back to India?
 - Prompts: Describe reasons why you, or someone you know, would or would not want to send money to India? Describe ways in which the process is simple or difficult.
12. Describe the access that you do or do not have to Indian products and the market in general?
 - Prompts: Describe how important it is or is not for you to have such access? Describe the experiences you have had accessing groceries, and other goods or services associated with India?
13. Describe the factors that would influence how much money you would send to India if you felt the need to do so?
 - Prompts: Describe what financially 'giving back' means to you? Why would or would not someone in your position want to financially 'give back' to her family, culture, or society in India.
14. Do you feel that you have every freedom to independently send money back to India if you wanted to?
 - Prompts: What do you know regarding a woman versus a man from India's abilities to invest in infrastructure in India? Describe whatever thoughts come to your mind.
15. Could you describe any ways that you have experienced any link between your immigration and social status in India?
 - Prompts: Describe any connections between your professional qualifications, migration experiences, and your social status in India and abroad.
16. Describe what kind of thoughts come to your mind when I say the following: India is increasing cooperation with world powers.

Appendix B

Personal Interview Protocol

Time of Interview:

Date:

Interviewer:

Interviewee:

Hello [participant]. I appreciate your willingness to participate this study. As you know, I am researching how highly qualified migrant women from India, like yourself, describe the factors that influence their decisions to migrate to and from countries like [participant's immigration country]. I have invited you to participate in this study because I sense that your answers and feedback could prove valuable. Interviews are scheduled to last approximately 2 hours. In the case that we risk running overtime, we can coordinate a follow-up interview through [digital communications preference] at a day and time of your convenience. Bearing this in mind, please let me know if you are or become uncomfortable with any aspect of this interview. I may come across a question that triggers an emotional memory, or one that takes additional time to discuss. If need be, we can move on to the next question. As discussed and in accord with your consent, your confidentiality requests will be respected and assured during and after the interview process. Thanks again for participating.

To ensure that my questions for you stay organized, I have categorized them under thematic motifs. These motifs are prominent in the literature that I have reviewed regarding gendered aspects of international migration from India. They are as follows: (a) gendering international mobility, (b) women and the race for global talent, (c) policies and the labor market, (d) cultural stigma, (e) brain drain versus diaspora networks, and (f) the Asian Indian woman paradox. However, let's begin with some personal demographic information.

SECTION 1: PERSONAL DEMOGRAPHIC INFORMATION

1. Name and describe your hometown in India?
 - Prompts: Which region of India? Is this a rural, urban, or suburban area? How large is the population? Which dialect does the population speak? Are there any prominent industries in this area?
2. What was it like to migrate to [participant's immigration country] when you did?
 - Prompts: Which year was it? What stage in your life were you in?
3. What is your education background?
 - Prompts: What is your highest level of education? Where did you earn your qualifications / degrees?
4. Describe the sectors or types of industry that best match your qualifications.
5. Describe any of your work experiences in India prior to leaving.
6. What is your home life like?
 - Prompts: Are you married or single? Do you have children? Do you live with your parents?
7. Describe a typical day in your life.
8. Describe a defining moment for you in your migration experiences.
 - Prompts: Why does this moment stand out?

SECTION 2: GENDERING INTERNATIONAL MOBILITY

1. Describe your adaptation experiences in [participant immigration country]?
 - Prompts: Describe your memories adapting culturally, socially, and politically.
2. Describe the personal expectations you had when you migrated to [participant immigration country]?
 - Prompts: How realistic do you think they were? Describe the ways these expectations have or have not been met?
3. How would you advise a college student, or professional woman from India who wants to migrate to [participant immigration country] on her own?
 - Prompts: Based on what you know now, what should or should she not expect?
4. Describe your thoughts about feminist movements?
 - Prompts: In what ways were you aware of them before leaving India? Describe your thoughts about feminism now.
5. Describe the freedoms you felt that you did or did not have during the migration process.
 - Prompts: Did or could you have made the decision to migrate on your own? Why or why not?
6. Based on your experiences, do women experience migration differently than men? How or how not?
 - Prompts: Describe your memories about migrating on your own, or as a family member. How did you first learn about migration opportunities? Describe what any application paperwork experience was personally like for you? Describe any memories you have about the questions you had to answer.
7. Describe the emotions you experienced when you first realized that you were leaving India to move to [participant's immigration country]?
 - Prompts: If you traveled with a family member, describe your reactions to theirs.
8. How do you feel that any of your past, or current family commitment issues influenced the opportunities you may have had to migrate on your own?
 - Prompts: Why were, or were you not the principal migration applicant? Compare your skills and qualifications to a man in the same field?

SECTION 3: WOMEN AND THE RACE FOR GLOBAL TALENT

1. How do you believe international experiences matter in your field of work?
 - Prompts: Explain why you feel it should or should not make any difference. Describe the pros and cons.
2. How have you experienced working overseas?
 - Prompts: Describe the pros and cons.
3. How does raising a family impact any decisions you would have to travel overseas for work?

Describe how you feel about possible short versus long term overseas assignments. Explain the life events that would most likely influence your decision. Describe ways that a man with the same cultural and professional background would or would not feel the same.

4. Could you describe any female career role models you had, or still have?
 - Describe the characteristics. Has she spent any time working overseas? How would you see yourself as a possible role model? Describe any ways that you think your experiences may inspire a professional immigrant woman from India.
5. What are your thoughts concerning women taking on jobs in male dominated sectors?
 - Describe the female / male ratio in your line of work? Describe what you think are cliché male sectors. Why or would you not encourage women from India to work in these sectors?
6. STEM is an acronym used to denote science, technology, engineering, and mathematics. Could you describe how you feel about initiatives to recruit more Indian women in STEM education and careers?
 - How are you aware of these initiatives? How do you describe your attitude about the prospects of women from India in STEM education and careers?
7. Please explain what factors you feel give a country a competitive edge in attracting professionals from India?
 - Why do you think some countries are more attractive than others? Have you been in a situation in which you could choose between destination countries? If so, please describe.
8. Based on your experiences, describe any international advantages that you think women in certain professions do or do not have over others?
 - Prompt: Why may or may you not opt for a profession that gives you opportunities to travel overseas?

SECTION 4: POLICIES AND THE LABOR MARKET

1. Describe what you know about working as a [participant's occupational qualification] in India versus where you are now?
2. Describe why you would or would not prefer to work in a country like India.
3. How would you describe a woman's job access in India with respect to your field?
4. How have you experienced job searches in India or [participant's immigration country]? Could you describe what that was like for you?
5. Could you describe what types of factors have, or would most likely have influenced your job search areas over the years?
 - Prompts: Tell me about your typical job search radius. How does working closer or further away from home matter to you? Describe what may influence your decisions?
6. How would you describe the traditional job roles for women from India compared to a country like [participant immigration country]?

- Prompts: Describe ways in which you think there are any differences or similarities in how women's traditional job roles are perceived.
7. How would you compare job prospects you have in India versus where you are now, based on your qualifications?
 8. How do you feel about the freedoms that you have had with respect to choosing to work overseas?
 - Prompts: Describe the ways in which it was more your decision, or someone else's decision.
 9. How do you describe your career path experiences after leaving India?
 - Prompts: How do you describe your career pursuits? How were your experiences? Describe your personal barriers or drivers? How do you feel that other women in your shoes would relate to your experiences?
 10. Could you describe how you think that your career qualifications are valued in India versus [participant's immigration country]?
 - Prompts: Describe any ways in which your academic qualifications may have supported or gotten in the way of your work experiences. Describe any hurdles you may have faced when migrating between India and [participant's host country]. Describe what comes to mind if I were to say that many immigrant professionals face 'de-skilling' issues.

SECTION 5: CULTURAL STIGMA

1. Describe your thoughts about how well educated, professional women are portrayed in India.
2. Describe any memories you may have of the way well educated, working women in India were talked about when you were growing up.
 - a. Prompts: Were or were not women from certain professions praised? Do you have any memories of knowing any unmarried professional woman in India while you were growing up? If so, please describe.
3. How do you compare the way that well educated, professional women from India are perceived now compared to when you were growing up?
 - a. Prompts: Describe any differences or similarities.
4. Describe how any overseas working experiences would or would not impact the way these women are perceived.
5. Describe what it would be like to permanently return to your hometown in India after temporarily living overseas for work.
 - a. Prompts: How would you compare returning on your own versus being married?
6. Describe your memories of resistance, or encouragement that you experienced from family members when you first left India?
 - a. Prompts: Why do you think that certain family members may have been more resistant or encouraging than others?
7. What is it (or would it be) like for you to take on the bread-winner role in your family?

- a. Prompts: Describe any thoughts you have about a professional woman from India earning more money than her husband. How have you experienced financial dependence or independence?
8. How would you describe the control that you do, or do not have over your own migration decisions?
- a. Prompts: Describe what would happen if you decided that you wanted to migrate to another country tomorrow.

SECTION 6: BRAIN DRAIN VERSUS DIASPORA NETWORKS

1. How would you describe the ways in which leaving India impacted your personal ties to family, friends, colleagues, etc.?
 - Prompts: How do you think that such ties change, or remain the same?
2. Describe the main factors that motivated you to leave India?
 - Prompts: Describe personal, professional, and any other factors that motivated your decision.
3. Describe any factors that could have the potential, or have succeeded in luring you back to living in India?
 - Prompts: Describe any personal, social, and political factors.
4. Based on your experiences, what would drive a second generation highly qualified Indian national to return to India?
 - Prompts: How do you feel that return sentiments are triggered for first versus second generation Indian nationals??
5. Describe how important it is for you to be affiliated with Indian social networks while living abroad?
 - Prompts: Describe the types of networks that you have been affiliated with. Describe your memories of connecting with these networks. What would it have been like for you without these networks? How do you feel such networks connect or disconnect Indians living in India and other countries?
6. How do you compare Indian networks in [participant immigration country] compared to what you have heard about such networks in other countries?
7. How do you think about Indian immigrants who send money back to India?
 - Prompts: Describe reasons why you, or someone you know, would or would not want to send money to India? Describe ways in which the process is simple or difficult.
8. Describe the access that you do or do not have to Indian products and the market in general?
 - Prompts: Describe how important it is or is not for you to have such access? Describe the experiences you have had accessing groceries, and other goods or services associated with India?
9. Describe the factors that would influence how much money you would send to India if you felt the need to do so?
 - Prompts: Describe what financially 'giving back' means to you? Why would or would not someone in your position want to financially 'give back' to her family, culture, or society in India.

10. Do you feel that you have every freedom to independently send money back to India if you wanted to?
 - Prompts: What do you know regarding a woman versus a man from India's abilities to invest in infrastructure in India? Describe whatever thoughts come to your mind.
11. Could you describe any ways that you have experienced any link between your immigration and social status in India?
 - Prompts: Describe any connections between your professional qualifications, migration experiences, and your social status in India and abroad.
12. Describe what kind of thoughts come to your mind when I say the following: India is increasing cooperation with world powers.

SECTION 7: THE ASIAN INDIAN WOMAN PARADOX

1. Describe the types of pressure and demands that you have faced in various aspects of your post-migration life?
 - a. Prompts: If any, describe the concerns you had during the start of your migration experience? How have those concerns increased or decreased? Explain if you feel that most women migrants (from India or another country) feel similar pressures?
2. How do you describe a traditional Indian immigrant woman?
 - a. Prompts: How do you define traditional? How do you think others see you in India? How do you think others see you in [participant immigration country]? How do you feel about that? How do you describe yourself?
3. Describe the way you feel when you visit India?
 - a. Prompts: Describe what is familiar and what has changed. Describe other emotions you experience, or no longer experience.
4. Describe how any family members, relatives, and friends in India make you feel when you visit?
 - a. Prompts: How would you compare the way different people make you feel when you visit India?
5. Describe the ways in which you have experienced any cultural changes in India since you first emigrated?
6. Describe your current attachment, or detachment to any changes you feel in India?
 - a. Prompts: How do you, as a woman from India, relate to such changes?
7. How have your migration experiences influenced any possible social expectations that you have of India?
 - a. Prompts: Describe any social issues you may be concerned about in India. How did you feel about these social issues before leaving India?
8. Describe any advantages and/or disadvantages that you have had compared to women from other countries who migrate to [participant's immigration country].
9. Describe your feelings about the ideal woman from India living in [participant immigration country].

- a. Prompts: What do her parents expect of her? Her husband? Her children? Her employers? The media? What do you expect of yourself? How do you feel that you have you met your own expectations?

Appendix C

Information About the Study For Invitees

Who Indicated Interest

Title of the Study

Gendering Migration Determinants: A Phenomenological Analysis of Professional Immigrant Women from India

Purpose of the Study

Research suggests that gender plays a role in professional immigration decisions. I want to explore what that means to highly-qualified Indian women in cutting-edge sectors. How does gender influence their decisions to immigrate to, or stay in a particular country? This study will explore the complexities of the issue, and I feel that your experiences would shed valuable light on it.

What's Involved in the Study

This study involves private, audio-recorded, one-on-one interviews between me and you. They would take place over Skype, Viber, or FaceTime (the choice is yours!). I will transcribe them on to word documents that you could review, delete, and modify if you choose to do so. The total interview time would be about two-hours. However, this can be broken up into more than one session. Whatever works best! Additional time may be needed, but it would be entirely up to you to continue or not. Your participation is 100% voluntary. Honestly, you could withdraw from the study at any time. Either way, if I were to come across a question that triggers an emotional memory, or that you are uncomfortable with for whatever reason, we would simply move on. The choice is completely yours!

Confidentiality

The strictly confidential information you provide would be used for research purposes only. All data would be stored in a locked cabinet, and involve password-protected computer files that I have sole access to in my private residential office. A pseudonym would be used instead of your given name during the data collection, analyses, and reporting processes. No personal or professional details that could directly identify you would be documented. All data would be destroyed once the research is completed. However, please note that the results of this study may be published in academic journals, archives, and conference papers that may include quotations from your interview.

Still Interested?

Please let me know within a week from today. That way, we can coordinate a time to speak, and I can answer any questions you might have. Please also feel free to recommend anyone else who you think may be interested in participating in this study!

Thanks in advance - I really appreciate your time and consideration.

Noreen Ohlrich

Edd Candidate

Nova Southeastern University

Appendix D

Overall Study Themes

The left column of this tables lists the overall themes that emerged in this study while the right column lists recurring words, terms and phrases.

Themes	Terms / Words/ Phrases
Father Figures	<ul style="list-style-type: none"> • My father did give me • For my father • His approval • I remember my father told me • Because my father allowed it • He did this for me • He had us move around • We followed him • This is what he expected • He gave me the freedom to • My mother followed • My father wanted this for me
Expectations	<ul style="list-style-type: none"> • And this I never expected • Learn German before coming to Germany • I was shocked • I never did know this • Be prepared • I was exposed to this • Indian women must be strong • Be brave • Courage • Loneliness • Scared • Cautious • I lost my power
Social Status	<ul style="list-style-type: none"> • Someplace to develop • Security • Financial security • Diplomatic circles • It is depending on who you know • You have to have a lot of money in India • Germany is a social state • Where you are from • Your circles

Emancipation

- I was too emancipated
- She talks too much
- Nobody will marry her
- Emancipation in India
- Maybe here, but not there
- I only heard about feminist movements outside India
- No real role model
- This not really emancipation
- German women are more emancipated
- Also, conservative in Germany
- I had this freedom

The Education Advantage

- I had a wonderful education
- A beautiful education
- A privileged education
- Good universities in India
- Germany likes higher qualifications
- Importing educated Indians
- As long as you have a good degree
- This is my personality
- My strength is my education
- Indian students are competitive
- Indian women are more qualified
- My German experiences qualify me

The Media versus India

- Make in India
- Make in Germany
- Prime Minister Modi
- Too much nationalism
- Not as bad
- Watching India
- Rapes in India
- Sex attacks
- Negative reports
- Not true
- Pollution
- Over-crowded
- Not fair

Made for Mobility

- I was already exposed to moving
- Never really a home
- We were always moving
- I already lived far from home
- I am international.
- We are always curious
- Something new and different
- I was ready
- I speak more than two languages

Diaspora

- Indians are everywhere
- So many more Indians now
- Internet
- Bollywood
- Many shops and restaurants now
- Fewer Indians in Germany compared to there
- I can come and go
- I go to India at least once a year
- Germans are just learning about Indians
- Not like America

Change and India

- India is so different now
- A lot has changed
- Not anymore
- People are going back
- Not really a democracy
- I am happy to see this
- I still know the smells, the taste

Giving Back is Sensitive

- I would invest
- People are doing it
- Money to family in India
- Really support them
- Education
- Infrastructure
- Trust
- The IT people
- Both women and men can do this
- Really support them