INDIANS WORKING IN DENMARK

A study of practices and diversity

1 ABSTRACT

This thesis is a study of practices. This means that it is the aim to identify patterns of practices in the interviews. These interviews are conducted to find the Indians' own perception of, which actions and practices that construct the practice "Indians working in Denmark". It is then the aim to find out whether diversity management can contribute to a process of change related to the found practices.

The study is inspired by a mix between a practice theoretical ontology and a hermeneutical, inductive approach. This research uses a mix between a quantitative and a qualitative approach. For the quantitative approach, a survey was answered by recipients from the Facebook-group "Indians in Denmark".

The main weight in the thesis is on the qualitative collected empirical material, which consists of eight semi-structured interviews. Seven interviews with Indians working in Denmark, and one with a Danish colleague who works with Indians. The focus of the interviews is on the everyday practices, which are carried by participants of the "Indians working in Denmark"-practice.
The theoretical basis used to analyze the empirical material is mainly inspired by Reckwitz' terms on practice theory, but also strongly inspired by Theodore Schatzki and Davide Nicolini.

To analyze a process of change towards diversity management, R. Roosevelt Thomas' take on diversity management is used with a specific focus on Strategic Diversity Management. This craft provides tools to become diversity capable and perform quality decisions in spite of tensions related to differences or similarities. To support this theory situated learning's terms about legitimate centripetal participation is used to explain the process of learning the craft of Strategic Diversity Management.

The findings that comes through an analysis are that the practice of language, engineering, friendships vs. colleagues, and equality are the practices portrayed by the interviewees. These practices consists of sub-practices or actions, and thus creates little practice bundles. All practice contains differences in within the practice.

These differences are then analyzed using diversity management. The conclusion is that quality decisions have been made in several cases, but that both the organizations and the agents could use the diversity within the single practices to move towards being diversity capable, which means that quality decisions could be made in spite of the tensions that comes with any set of differences or similarities.

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2 INTRODUCTION

This thesis is a result of my previous research upon Indian employees in Danish companies. However, where my previous research focused primarily on Indians physically based in India, their home country, this thesis will focus on the Indians who work in Denmark. The previous research was conducted on the 9th semester, and the paper was called "The Indians Zymers"

In this introduction chapter, the background for the thesis will be described, and existing research material of Indians working in Denmark will be presented. Furthermore, my personal interest in the subject will shortly be described, as it have had an impact for the choice to research upon this subject.

2.1 FORMALITIES

Before the thesis really takes off, a few formalities have to be explained to ease the reading and secure understanding.

The thesis is divided into *chapters* e.g. 'methodology'. The chapters are divided into *sections.* Each section is divided into subsections. Throughout the thesis, I will be referring to subsections, sections or chapters. These should not be misinterpreted.

When referring to a specific page it will be indicated as follows

([p.] for page [page number])

Exemplified here:
(p. 22)

Quotes will look as follows:
"This is a piece of text, quoted from a source"

References are written as follows for books and articles:

([Name(s)], [year of publication], [p.] (for page) [Page number])

Exemplified here:

(Reckwitz, 2002, p. 249)

Or as follows for web pages:
([WP] (for web page): [WP's number in the reference index])

Exemplified here:

(WP: 3)

References to the appendix:

([App] (for appendix): [number of the appendix element])

Exemplified here:

(App: 3)

When a quote from the interviews in the appendix are referred to or quoted. They will appear underlined in the transcription (App: 1.1-1.5)

Words that are written in *Italic* or has apostrophes on each side are emphasized. All words or sentences that have quotation marks on each side should be considered as direct quotations.

2.1.1 Theoretical terms

Theoretical terms might be introduced in chapters or sections before they have been explained, therefore a few definitions will here be presented:

A practice:
"A 'practice' (praktik) is a routinized type of behavior which consists of several elements, interconnected to one other: forms of bodily activities, forms of mental activities, 'things' and their use, a background knowledge in the form of understanding, know-how, states of emotion and motivational knowledge." (Reckwitz, 2002, p. 249).

The activities mentioned in the quote above can also be referred to as *actions* in this paper.

Diversity:
"Diversity refers to the differences, similarities and related tensions that exist in any mixture. Note especially that the term includes differences and similarities. Diversity is not only limited to issues of race and gender, nor is it confined to the workforce" (Thomas, 2005, p. XI)

Quality decisions:

"Quality decisions are decisions that are aligned with the goals of a larger entity— the organization, community, or society— and the individuals within it"

(Thomas, 2005, XI)

This were the most necessary formalities, which hopefully will ease the reading and help the understanding.

2.2 WHY INDIANS?

2.2.1 A personal interest

As mentioned earlier in the introduction section, this thesis has its point of departure in an internship in Novozymes in Bangalore, India. I wrote a paper on the Indians' practices in the Bangalore affiliate of the Danish company, Novozymes. Several times during my stay in the affiliate, employees visited Denmark and the Danish hub of Novozymes. Others moved permanently to Denmark. Others just expressed a wish for going to Denmark.

This sparked my interest for researching the practices performed by the Indians coming to Denmark either for shorter or longer time.

These visits intrigued the interest in Indians working in Denmark.

2.2.2 A professional interest.

Studying innovative change, and spending a semester with an international focus, sparked my interest for Denmark in a globalized world. A globalized world, where the growth both economically and population wise in larger developing countries such as India and China, now is of huge importance.

Studies of the migration from India have been conducted and smaller studies on the migration to Denmark has also been conducted and I will in short terms sum up the results of the reports and publications which I have found. In the methodology chapter, I will describe my literature research methods.

OECD published a paper in 2004 on "Migration of Highly skilled Indians: Case Studies of IT and the Health Professionals" (Khadria, 2004) stating that young IT-professional as well as medical professionals carry a wish for going abroad. This publication states that the main reason for highly skilled Indians to go abroad is to gain professional experience, which they hope to benefit from, when they return to India. Other reasons are higher earnings, benefits and high quality of life in the host country (Khadria, 2004, p. 3).

The most popular country to go to for highly skilled Indians is, according to the OECD publication, the United States of America, because of

"[...] better infrastructure in the professional establishments and favorable immigration policies for granting visas to IT professionals." (Khadria, 2004, 8).

Khadria mentions Denmark as one of the few countries that have started opening their job markets to Indian professionals (Khadria, 2004, p. 8).

In 2007, the Danish government presented a number of initiatives, which were meant to help private, and public companies to integrate and keep foreign employees, and even help families of the immigrated employees to ease into the Danish society (Økonomi og Erhvervsministeriet & Integrationsministeriet, 2008, p. 2).

In 2011 an article in business.dk (WP: 2) described that Indians by far had the highest number of well-educated foreigners, outside the European Union, who were employed in Denmark. According to business.dk, Indians represented the biggest group of highly paid (>375.000 kr. per year) foreigners with 927 Indians being employed in 2010, whereas the second biggest nation of starting employment in 2010 was the USA with 218 people.

Highly paid Indians is an interesting phenomenon, as when they come to Denmark, they are competing with the Danes and employees from other western countries, on their skills contra salary.

Therefore, I ask myself if the Indian employees or the "Indian working in Denmark"-*practice is* valued?

Relevant numbers from www.Statisikbanken.dk shows that the number of Indians on a working visa in Denmark, has increased over the last 9 years, actually, it has more than tripled:

Opholdstilladelser (år) efter opholdstilladelse, statsborgerskab og tid

	2006	2007	2008	2009	2010	2011	2012	2013	2014
Erhverv									
Indien	911	1 755	1 934	2 147	2 959	2 666	2 668	2 960	3 193

Source: http://www.statistikbanken.dk/10026 (WP: 5)

As a comparison, I looked up a country of similar size and a country in economic growth. The same statistics for China shows smaller numbers in working visa in the same period:

Opholdstilladelser (år) efter opholdstilladelse, statsborgerskab og tid

	2006	2007	2008	2009	2010	2011	2012	2013	2014
Erhverv									
Kina	433	607	784	737	763	928	1 004	1 344	1 471

Source: http://www.statistikbanken.dk/10026 (WP: 5)

The statistics above shows that over twice as many Indians as Chinese comes to Denmark to work every year. Both nationalities have more than tripled in the time span. So are Danish companies just looking for foreigners in general?

It is hard to find a country equal the India and China in size of population, but this next scheme shows the numbers of the third biggest country, Americans, who have been to Denmark on a working visa:

Opholdstilladelser (år) efter opholdstilladelse, statsborgerskab og tid

	2006	2007	2008	2009	2010	2011	2012	2013	2014
Erhverv									
USA	532	602	718	660	679	741	746	785	923

Source: http://www.statistikbanken.dk/10026 (WP: 5)

The number of Americans on a working visa is smaller every year than for the Indians, but what is more interesting is that the increase is much smaller in the American working visas, than the Indians working visas. This might indicate that Indians working in Denmark is a popular phenomenon.

2.3 INTRODUCTION TO THEORETICAL ANGLE

At this point, many numbers have been presented in the interest of showing the mere quantity of Indians in Denmark.

Numbers tells a lot about quantities, why I will also include quantitative research in this thesis, but the actual focus in this paper is on, which *actions* the Indians in Denmark perform and hereby how they reproduce the practice of being an Indian working in Denmark (See p. 20-26 for detail).

These practices cannot be seen directly in the numbers from "Danmarks Statistik". However, these numbers may give a picture of, which *actions* and *practices* are more likely to be found in Denmark.

As already mentioned, practice theory will be the dominating theory, when analyzing the interviews conducted with the objects of research. The practices performed by the Indians, will then be put into the light of diversity management, to analyze the practices in this context.

In the previous papers, I have focused on the perception the Danish employees had on Indians and on the practices performed by the Indian employees in the Novozymes affiliate in Bangalore, and with a smaller focus on diversity management.

In this thesis, my main theoretical perspective will still be based on practice theoretical ontology, but with a more thorough link to diversity management (Thomas, 2005).

2.4 INTRODUCTION TO THE QUESTION OF RESEARCH

At this point existing research and my own interest in the subject has been presented. In this section, I will explain exactly what I want to find out through this thesis.

The interest is in what makes the Indians so popular to hire in Denmark. However, the angle for this thesis is finding out what being an Indian working in Denmark actually imply. Thus, the aim is to make the Indians, themselves, portray, which practices they perform. Hereby I hope to find out, what defines an Indian working in Denmark, according to the Indians. Furthermore, I wish to find out if any constrains are linked to Indians who comes to Denmark to work, as this may create a diversity of practices. By bringing in Thomas' (Thomas, 2005) diversity management perspective, I will analyze *if* or *how* diversity management can contribute to a process of change towards making quality decisions.

2.5 QUESTION OF RESEARCH

What are the interviewees' own perceptions of which practices construct an 'Indian working in Denmark? How can diversity management contribute to a process of change?

3 METHODOLOGY

During this chapter, the research methods applied for the thesis will be described and evaluated. The section will account for both research of literature and the empirical research.

The approach in this thesis is a mixture of quantitative and qualitative methods. The reason for this is to obtain most data for analyzing and thereby reach a conclusion to my question of research. It should be possible to mix these methods, but this mixed approach will be discussed in relation to the ontological and epistemological point of departure.

The quantitative research is conducted to find the agents for qualitative research, while also giving a first impression or preconceptions for the interviews conducted during the qualitative research period. I as a researcher will aim to obtain objectivity during this thesis, but as it is described in the methodology chapter I, as a researcher is a product of previous practices. Much as it is described in hermeneutics.

In this chapter, each empirical method will be described and discussed in relation to the ontological and epistemological point of departure.

The methods are described in the order that they will be conducted during my research period.

3.1 LITERATURE REVIEW

To create transparency of the research for literature and articles, it will now be described how the research was conducted.

I write this section partly in retrospective, as literature was added and found during the whole process of producing this thesis. Especially *diversity management* is a result of the ongoing analysis and quick interpretations during the process.

A vast number of articles relevant to the subject were evaluated to gain the necessary knowledge about the subject of interest. The articles have provided the knowledge that would not have been possible to gather on my own.

The internet search engines scholar.google.com, bibliotek.dk, aub.aau.dk, and google.com has been the main sources when searching for articles.

In my experience, the field of study has not been covered to the fullest, which had both positive and negative consequences.

On the negative side, it was difficult to learn from other's research on the subject and external validity is difficult to ensure in the process of ensuring validity in the applied methods. The articles provided only little knowledge directly on the subject whereas the vast majority peripheral relevance for the subject, but still these articles contained useful information.

On the positive side, and the actual reason for doing the thesis on this specific subject is that there has been very little research in the field, and therefore my understandings of the Indian actioned thesis will not be influenced by previous studies.

In the research for literature for the quantitative research, I have used the written material that have been used for my bachelor's and master's and found the original source from the different sources. Bryman thus became the main source via a Danish piece of literature called "Spørgeskemaundersøgelser" (Boolsen & Lindermann, 2008, p. 114). They use Bryman as a source, and through the online library ebrary.com, Bryman's book "Qualitative and Quantitative Methods in Social Research" (1988) was available. Although it is not the same book, the author's reliability was trustworthy.

Bryman's book "Qualitative and Quantitative Methods in Social Research" (1988) also showed to be useful when writing the chapter of the qualitative research methodology.

In terms of the mere practicalities around an interview, the book "InterView" (1997) of the Norwegian

author Steinar Kvale (1938-2008), had the necessary detailed description. I have used Steinar Kvale's book during many projects, as he was introduced by Marianne Kristiansen (WP: 6) already at a bachelor level.

The different theories of social practices, Reckwitz (2002), Schatzki (2004), Nicolini (2013), are all theorists who was introduced by Iben Jensen (WP: 7). Reckwitz' publication "Toward a Theory of Social Practices. A development in Culturalist Theorizing" (Reckwitz, 2002), was a part of the curriculum during the 8th semester of the master's. Schatzki is referred to by both Reckwitz (2002) and Nicolini (2013) and his "Peripheral Vision: The Sites of Organizations", was available through scholar.google.com, Nicolini's "Practice Theory, Work, and organization. An introduction" (Nicolini, 2013) was introduced by Iben Jensen as well.

The part of the theoretical ground, which is the "Diversity Management", is found purely on searching for "Diversity Management" on ebrary.com.

Dr. R. Roosevelt Thomas' book "Building on the Promise of Diversity: How We Can Move to the Next Level in Our Workplaces, Our Communities, and Our Society" (Thomas, 2005) was chosen as the literature to support the ideas provided by diversity management. However, before acknowledging the reliability of Thomas (Thomas, 2005), I researched Thomas' background. I found that he holds a D.B.A. in Organizational Behavior from Harvard University Graduate School of Business Administration (WP: 8; WP: 9). Furthermore, I searched in the project library of Aalborg University Library and found people who had used Thomas' take on diversity management on a master's level, and then I questioned results and feedback from professors, which were both positive.
Therefore, I decided to include Dr. Thomas' theories in this piece of research.

Other authors which are drawn into this thesis are holds a smaller role, and has mostly been referred to, if already introduced authors has referred to their publications.

3.2 QUANTITATIVE METHOD

The methodology of the thesis will take a point of departure in both quantitative research methods (Surveys) and qualitative research methods (Interviews). The reasons for this is to ensure *relevance* and *precision*, for the analysis and conclusion to be *valid*, and to ensure reliability (Bryman, 1988).

The quantitative method consists of a cross-sectional research design (Bryman, 1988, p. 11). By cross-sectional research design, I mean that I collected data at a single point in time, to research upon how different variables are related (Bryman, 1988, p. 11). Patterns of related variables will then be furtherly investigated via qualitative interviews.

With *relevance* is meant that the empirical material has to be relevant to me as a researcher. Therefore the quantitative method of survey will ensure that only specific, relevant subjects, agents and themes is furtherly researched upon in the more thorough and *precise* qualitative methods.

With *precision* is meant that for the result to be as precise as intended, the qualitative research period is conducted to go in detail with the agents to investigate the smallest *units* of the agent's practices.

With *validity* is meant that it is important for the thesis to research upon what was intended. Validity of a measure is influenced by its *convergent validity,* being *criterion* validity *(In the case of this study; concurrent)* and *construct* validity. This means, for example that if you intend to measure work satisfaction, and link absenteeism as a measure for work satisfaction; you need to ensure that this criterion is valid. Otherwise, the conclusions made on this basis can be interpreted as false (Bryman, 1988, p. 44). Another example is that if you have a theory which states that if employees have high work satisfaction, it makes them less stressed than the contrary, one has to make sure that the deduction is correct or that it is not the other way around; less stress increases work satisfaction. Finally yet importantly, one has to make sure that there is not a third factor, which affects the work satisfaction (Bryman, 1988, p. 45-46). I perceive convergent validity closely related to what is also called 'internal validity'.

3.2.1 Online survey

The choices that have been made, when designing the survey will in this section be argued for and explained to ensure transparency.

The survey is conducted online via surveymonkey.com (WP: 3). This choice is made, because the recipients are easier accessible online. I as a researcher wish for as large a group of recipients as possible, to get results that are quantifiable on a large group of people (Bryman, 1988, p. 11). To ensure that the recipients are representative of the group of people that I want to investigate (Indians who lives and works in Denmark) I got in touch with the community "Indians in Denmark", through their web-page "http://www.indiansindenmark.com/" (WP: 4). Further into the process via the same community's Facebook group "Indians in Denmark"; a so-called "Closed Group" in which you have to be accepted by the admins of the group. The group provides me with around 3,472 possible recipients, which will be what in theory is called my "population" (Bryman, 1988, p. 11), (App: 3.1; 3.2).

3.2.2 Survey design

I have divided the survey into these larger themes:

Basic Info

1) Age

2) Gender

3) Profession

4) What is the highest level of education you have completed

5) Staying in Denmark

    1. How long have you stayed in Denmark

    2. How long do you intend to stay in Denmark

    3. Have you brought your family?

6) Contact information

3.3 FROM QUANTITATIVE TO QUALITATIVE METHODOLOGY

Something can seem genuinely wrong with combining quantitative collected data with qualitative data. According to Bryman, though, one can supplement the qualitative research with quantitative, as long as the main weight does not shift.

He gives examples of previous studies, where the methods has been combined and interconnect event much more, that it is the intention in this thesis (Bryman, 2004, p. 130 ff.)

3.4 QUALITATIVE METHODS

In this section of 'qualitative methods the methodology of interviews will be described. First off, the *reason* for conducting interviews will shortly be described.

3.4.1 Reason for choosing interview

Through this thesis, I wish to research how Indians working in Denmark constructs the practice of being 'Indian working in Denmark'. Though to be able to define the pure practice, the objects of research had to be observed 24/7 to be able to analyze upon the actions creating a practice. I do not have access to such empirical data, and thus it will merely be the Indians' verbal construction through qualitative interviews of the actions they conduct being an Indian working Denmark. Thus this thesis will not be able to answer directly "What is an 'Indian working in Denmark'-practice?", but instead; how do the interviewees verbally (and through other actions) construct the practice of being an 'Indian working in Denmark'.

The articles found on the existing research on the area of Indians working abroad mainly had the approach of quantitative research, and a few had supported the quantitative research with qualitative interviews.

Yet the research question for this thesis is depending on the Indians' own perception of their stay in Denmark, and their own ideas, feelings and understandings of the practice of being an Indian working in Denmark.

Thus letting the thesis be depending on pre-constructed questions, such as survey questions would not be preferable in my opinion.

3.4.2   An inductive approach

An inductive approach will be applied, for the reason of letting the empirical material define the direction for the thesis. For the qualitative part of the methodology for the interviewees to be able to give their own perspective on the practice.

Bryman states as follows:

"The most fundamental characteristic of qualitative research is its express commitment to viewing events, action, norms, values, etc. from the perspective of the people who are being studied." (Bryman, 1988, p. 61)

This means that the interviewees as the point of departure will be Indians who are working in Denmark. With this quote should not be understood that I obtain a strictly phenomenological perspective.

The qualitative approach, which will be applied, will not be far from the approach of ethnographers, which is described by Bryman (1988).

3.4.3   Before an interview - the pre interview template

In this sub section, the methods for conducting the interviews will shortly be described. Furthermore it will work as an introduction to the pre interview template (App: 1 & 2) which will be the point of departure before every interview.

Date and location are simple information to create a clear overview of the conduction of empirical material. This is done for the sake of the interviewer and for the sake of the reader; to create transparency.

The date is especially important because, as Bryman describes:

"There is an implicit longitudinal element built into much qualitative research, which is both a symptom and cause of an undertaking to view social life in processual, rather than static terms."

(Bryman, 1988, p. 65)

This brings us to the next point, which is "since last". "Since last" is a way to create transparency in the *process*. More accurately the *process* for the researcher.

As mentioned in the quote above and as it is stated in the philosophy of hermeneutics, the researcher is interpreting the world through a process. Thus, the interviews should not be seen as independent of time. The interviews should not be seen as independent of the process of understanding or *interpreting* that the researcher is influenced by.

Hereby I as a researcher acknowledge Gadamer's philosophy of the researcher as an *interpreter* (Kristiansen & Bloch-Poulsen, 2000, p. 230). As an ontological point of departure, *truth* is dependent of the practice of interpretation. Therefore, every interview is conducted in the light of previous events.

It is the aim to create transparency of this process through the concept of "since last".

When in the pre interview guide template it says "pre considerations (gender/age/ethnicity)" it is actually the *difference* of gender/age/ethnicity, which is meant to be visible, and thus a difference of practices as it may affect the interviews.

These differences might create presumptions that has to be taken into consideration when conducting the interview. For example will it affect the interview, if the interviewee is a female who is younger than I am, unlike if the interviewee was an older male?

The approach for the interviews is inspired by Kvale's (1997) description of a guide to conduct a semi-structured interview. The inspiration comes from the nine types of interview questions: Introducing questions, follow-up questions, probing questions, specifying questions, direct questions, indirect questions, structuring questions, silence and interpreting questions (Kvale, 1997, p. 57-58). The use of these questions will be planned before every interview.

To create transparency, before every interview, I will note down the questions taken into consideration and the academic reasons to include the specific questions. These are under influence of the inductive approach, though. The effects of this is that they each question can be discarded for a different question.

Furthermore, the interviewee will be briefed and debriefed before the interviews (Kvale, 1997, 54). During the briefing, I will tell what the thesis is about, and I will tell them that the thesis should be seen as a continuum to the project I wrote in India, and that I spend 3 months there. I inform the interviewee about this for the reason than the interviewee is able refer to the life in India, to create contrasts or similarities for me. This I hope will encourage the interviewee to describe their practices more specific by comparing.

The briefing and debriefing may partly conducted by e-mail, due to the variations of interview situations and from an experience of interviewees limited time for interviews.

3.5 SUMMARY

To sum up of this chapter; through various searches via google.com and scholar.google.com articles on the subject or related to the subject of Indians working in Denmark, I gained basic knowledge on the subject. Enough knowledge to construct/design a survey, which serves the purpose of providing the research with *more specific* data than what is provided through the articles and existing research. The data collected through the survey will provide me with relevant inspiration for questions to ask interviewees in qualitative interviews. Furthermore, it is the aim that the survey will help me to find interviewees for qualitative interviews and provide the basic information about these. The qualitative interviews will serve as the actual empirical data, which will be analyzed upon through practice theory. Furthermore, the practices that are presented in the interviews will serve as themes to explore and develop through theories of change.

Every interview will be recorded, for the cause of being transcribed after the interview has been conducted. The transcription will be conducted within two days of the interview for the sake of unify the speech-act with the written word.

3.6 FROM METHODOLOGY TO THEORY

In this section, I wish to create transparency of how practice theory epistemological and ontological point of departure suits the methodology chosen to conduct the empirical data collection.

I will not go into which philosophical branch hermeneutics comes from, but just give my own interpretation of how practice theory and a hermeneutic perspective will cooperate with the ontology that comes with practice theory (Nicolini, 2013, p. 13).

Obtaining a hermeneutical point of view is to acknowledge that the world is interpreted by the observer. When driving a bicycle, hermeneutics would claim that you are able to, because of your interpretation of the bike in front of you. The interpretation is a result of your preconceptions of what the purpose of a bike is. After riding the bike the interpretations of the bike ride, will be added to your preconceptions.
To interpret is merely an *action*, according to practice theory. In practice theory, interpretation will be considered as a *knowledge:*

"It embraces ways of understanding, knowing how, ways of wanting and of feeling that are linked to each other within a practice. In a very elementary sense, in a practice the knowledge the knowledge is a particular way of 'understanding the world', which includes an understanding of objects (including abstract ones), of humans, of oneself. This way of understanding is largely implicit at largely historically-culturally

specific - it is this form of interpretation that holds together already for the agent herself (the carrier of the practice) the single acts of her own behavior, so *that they form parts of a practice"* (Reckwitz, 2002, p. 253).

It is the specific mentioning of *interpretation* as a concept, which holds together the single acts of the agent's behavior, so that they form a practice. Thus, practice theory also mentions interpretation as a basic action of human behavior.

The reason to use terms from the hermeneutics is because the action of interpretation is specified and explained through hermeneutics and include the researcher in the empirical data. Thus the way I connect hermeneutics with practice theory is to link 'routinized behavior' with the preconceptions. By this, I mean that new actions become a part of the routinized behavior of a practice. Just as a new interpretation turns into a pre consumption. The schools of practice theory and hermeneutics might not agree on whether or not interpretation is a routinized behavior, but that will be the perspective of this thesis; that interpretation is a type of routinized behavior.

The idea of using practice theory as an ontological term is supported by Nicolini and Schatzki:

"To provide an authentically novel and alternative vista of a number of organizational phenomena, we thus need to take a further step and commit, in one form or another, to a practice-based ontology - that is, the belief that many social and organizational phenomena occur within, and are aspects or components of, the field of practices."

(Nicolini, 2013, p. 13)

3.7 FROM METHODS TO THEORY

In this small section, I will shortly describe how the specific methods for collection of the empirical material fits practice theory as a tool to analyze.

The aim for this thesis is to have conducted enough empirical material in accordance the methods described in the methodology chapter, to be able to conclude upon the research question. The research question will be answered by analyzing the interview from the seven elements, which will be presented on page 23-26.

In the methodology chapter, two different methods for data collection were presented. The survey and the semi structured interview.

In the survey, broad scale practices are being portrayed. It shows a superficial picture of some of the practices, which creates the practice bundle of bean an 'Indian in Denmark'. However, the actions creating these practices are not explained, and therefore only basing an analysis on quantitative research would be insufficient.

A problem with basing an analysis on quantitative data is that the inductive approach is not in use, which

means that important practices may not be uncovered as the survey is a result of the researcher's (my) pre consumption. The researcher's understanding of "important" practices such as gender and age are pre-conceptions from previous research.

The semi-structured interview shall serve as the method for the interviewees to portray the actions, which creates the practice.

The *smallest units* from Reckwitz' theory of practice will be identified from the interviewee's portrayal of how their everyday life is conducted.

3.8 METHODOLOGY REVIEW

This section has been written after conducting empirical data collection, and is a reflection upon, how the interviews were conducted; if the methodology was brought to use properly, if I as a researcher and interviewer stayed true to the guidelines from Kvale's instructions. As well as reviewing the interviews, I will also review the process of finding the interviewees and whether the form of methodology was sufficient, and if the *amount* of data was sufficient.

I will also review my role as a researcher, and reflect upon my interpretations with references to the pre-interview templates (App: 1.1-1.5).

This section serves the purpose of preparing the reader for the part of theory and analysis, as the methodology works the link *between* theory and analysis. Thus to create transparency towards why the analysis is conducted the way it is, as the result of the empirical data collection creates the foundation of which the analysis is reliable, here, the process of data collection will be presented.

As a way into the *population,* I contacted Indians in Denmark, a closed Facebook group, and asked politely in the group, if the users would take the time to do a survey. This approach was meant to create a way to get some basic information of the population as well as provide possible interviewees for qualitative interviews. After a three times of 'reposting' the request, 36 answers had come. Of these 15 persons answered that I could contact them for further questions by e-mail. By e-mail I thus asked for a qualitative interview in person, or alternatively over the phone. Only seven responded and of these, only two were able to participate in an interview, one over the phone (Sudarshan), and one face-to-face (Samant).

3.8.1 The line of interviews

During the first interview, problems with the recording occurred and it was never stored for a transcription. My questions for the first interview did not provide me with enough knowledge on the specific practices. The second interview (App: 1.2) was conducted face-to-face at Aalborg University with a smartphone to record. It lasted just over 20 minutes.

Third interview (App: 1.3) was conducted face-to-face as well at SFI (The Danish National Center for Social research), and it lasted just over 50 minutes. A smartphone recorded that interview as well.

After this third Interview, due to an error all data was deleted before any transcription had been commenced. It is unknown, why these two interviews had been deleted.

The fourth (App: 1.4) interview was conducted face-to-face at Novo Nordisk with two employees. It lasted just over 20 minutes. It was conducted with two employees at the same time. It was recorded on an IPad.

The fifth (App: 1.5) was a phone interview with an employee from Novozymes. It lasted 29 minutes.

The sixth interview (App: 1.1) was a second interview with Sudarshan with follow-up questions for the first interview.

3.8.2 Reflection

Looking in retrospect, the approach with starting with the survey did not have the effects that was wished for. Too few people answered it, and the timeline was too long before answers came in. Nevertheless, with the two (three) interviews which were conducted with a point of departures in the answers from the survey; it became easier to get straight to interesting issues.

Kvale's guidelines for types of questions (Kvale, 1997, p. 57) was brought to use during the interviews. I as the interviewer deviated at times from asking short and precise questions, but the questions were in all situations perceived as intended.

The biggest limitation of the process of qualitative research process was that the first three interviews was deleted (APP: 1.1; 2.1; 2.2). Hereby the amount of empirical data was reduced to a point where it got critical to detect patterns in the interviewees' portrayals of the practices performed as an Indian working in Denmark. Because of that, other subjects, than people who answered the survey was interviewed. The interviewees from interview 4 and 5 was not a part of the survey, although Prashant from interview 5 explained that he was a part of the community "Indians in Denmark" (App: 1.2). It was not academically incorrect to interview people from outside this community, but did not follow the intention.

Because of these difficulties, losing three recordings and not getting enough interviewees from the survey have limited my empirical data. However, due to a deadline and limited accessibility to the interviewees, it has not been possible to conduct more interviews.

My role as a researcher is depending on how I constructed myself during the interviews. As described by Lincoln and Atkinson, mostly regarded participant observation though, the role as a researcher goes from 'complete observer' to 'complete participant' (Denzin & Lincoln, 1994, p. 249). Therefore, telling that I lived and 'worked' at an office in Bangalore, I may construct myself too informal, but the choice was made to establish a common connection.

Watching the pre interview templates there is a process in the questions as the interpretations is a part of the process. Having an inductive and semi-structured approach, legitimize pursuing subjects brought up by the interviewees. Thus when Siddhartha in the 3rd interview mentions that difference or diversity is an important thing, and that he thinks that this is what Indians coming to Denmark brings to the table, I as a researcher pursue that thought, and bring it into my line of questions for the 5th interview.

4 THEORY

This theory chapter will be divided into two sections. In the first section, the theory that is used to identify the practices that the Indians working in Denmark carry out, according to the interviews.

The second part of this theory chapter, diversity theory will be presented as it is strongly inspired by Thomas R. Roosevelt. Diversity management, was chosen from the inductive approach, as a pattern of observations appeared during the period of conducting interviews (App: 2.2) and furthermore during the practices analysis.

Diversity management is drawn into this thesis, as a tool to simulate a process of change. Diversity management will be supplemented by learning theory, as a *learning* will take place in a process of change.

Thus, *practice theory* serves the purpose of identifying and analyzing the practices being carried out by the interviewees, according to their own portrayal.

Whereas *diversity management* serves the purpose of reflecting upon these practices, and advocate how the diversity of practices the as differences and as similarities can be beneficial for a company and for a society.

4.1 PRACTICE THEORY

In this section, the theory specifically used to analyze upon the empirical material will be presented. First off, though, I will explain the reason for choosing *practice theory* to use in an analysis. One could argue that many other theories could have been used to analyze the empirical material. And many others *have* been considered. Bourdieu's ideas of 'habitus', 'field' and 'capital' was considered, but wasn't chosen, as the analytic tools seemed hard to apply to a micro scale analysis. Another branch of theories, which seemed easier to apply to concrete empirical material, was theories of discourses, and Stuart Hall's ideas from discourse psychology was considered. Discourse analysis did not apply to the research methods, as it showed to be difficult to get access to situations where relevant discourses could be detected in a dialogue *between* agents.

The choice of theory for an analysis landed on *practice theory*, as it is known from Reckwitz (2002), and Schatzki's (2005) theories, and as it is retold of Nicolini (2013). Therefore, in the following, practice theory will be presented.

When working with practice theory and analyzing the collected empirical material, a micro perspective is engaged focusing on the information, which is provided through the interviews. Practice theorist Schatzki does not deny that a macro perspective exists, but merely not relevant for the analysis of practices (Schatzki, 2005, p. 479).

Working from a micro perspective means that I will only conclude the analysis of the interviews and thus only the agents directly related to this thesis. Therefore, no conclusions upon the broader society of Indians working in Denmark will be made.

4.1.1   Homo practicus

Practice theory breaks with previous understandings of culture. It breaks with the understanding cultural theorists who had structuralism as an approach. What was analyzed upon in structuralism was mental structures to define or indicate elements, which construct the culture (Reckwitz, 2002, p. 247).

Another previous approach which practice theory has broken with is the approach to culture analysis of the cultural textualism. This approach analyzes symbolic elements in texts and images to indicate elements which constructs the culture (Reckwitz, 2002, p. 248).

Finally, practice theorists broke with the cultural approach of culturalist intersubjectivism. In culturalist intersubjectivism, what you analyze upon in order to define or indicate elements that constructs the culture is the discourses (Reckwitz, 2002, p. 249).

The approach of culturalist intersubjectivism, though, is not far from what the approach is in this thesis. In this thesis, the focus is on the verbal constructions too, but the *elements*, which is being researched upon, are the actions of the agent. Thus it is not the language in itself which is the main focus, but which actions the language portrays.

The difference between the se previous approaches and practice theory is where the *social*. Practice theory does not place the social in mental qualities, discourse, or interaction, but in *practices* (Reckwitz, 2002, p. 249). Therefore, practices will also be referred to as *social practices.*

Instead of having an approach as one of the above mentioned, practice theorists approach the empirical material to identify *practices* instead of *cultures*.

It is thus the *practice, which* is the center of attention, when analyzing empirical data and the human beings are thus merely agents to carry and carry out the practice.

This way practice theory has evolved from the terms of *homo economicus* and *homo sociologicus*. *Homo practicus* is a carrier of a practice, a body/mind who also carry out the practice and thus reproduces the practice (Reckwitz, 2002).

Yet the focus is not on the human actions, but on the practice, and the horizon of intelligible action that makes the practice available the agents (Nicolini, 2013, p. 5).

4.1.2   What *is* a practice?

A practice consist of a bundle of related actions, which together forms a pattern. This pattern of actions will form a practice (Reckwitz, 2002, 250; Schatzki, 2005, p. 480). Schatzki uses the term 'bundle' whereas Reckwitz describes that at practice represents a pattern, which can be filled out by single, unique actions that reproduce the practice (Reckwitz, 2002, p. 250).

First off, it is important to describe, what I mean, when I say practice. The exact definition of a practice is taken from Reckwitz:

"A 'practice' (praktik) is a routinized type of behavior which consists of several elements, interconnected to one other: forms of bodily activities, forms of mental activities, 'things' and their use, a background knowledge in the form of understanding, know-how, states of emotion and motivational knowledge."
(Reckwitz, 2002, p. 249).

As Nicolini describes there is not one unified definition of practice theory (Nicolini, 2013, p. 8). Therefore there are also more than one definition of, what a practice is. Nicolini gives examples from MacIntyre from 1981:

"[A practice is a] coherent and complex form of socially established cooperative human activities"

(Nicolini, 2013, p. 9)

Another example is Wenger's version from 1998:

"[Practice is] 'doing, but not just doing in and of itself. It is doing in historical and social context that gives structure and meaning to what people do. In this sense, practice is always a social practice'"

(Nicolini, 2013, p. 9)

These two definitions I do not find useable in an analysis of empirical data.

The definition that will be used in this thesis is the one of Reckwitz. It is chosen because Reckwitz has analytical terms, that fits his own definition. These analytical terms will be presented in the section "Seven Elements".

4.1.3 A pattern of actions

An important distinction to make when using practice theory to analyze is to distinguish between what is an action and what are practices. This will now be discussed.

All theorists seem to reach consensus that practices are historically and geographically recurring localized occurrences.

Practices consist of molar units; or smaller elements - as for example Reckwitz' reference to the elements in the quote above. This is also a common opinion within the different theories of practices (Nicolini, 2013, 10).

Reckwitz describes these molar units as actions, which are merely 'single' and 'unique', and both Reckwitz and Schatzki (Schatzki, 2002, p. 70; Reckwitz, 2002, p. 249) gives the example of a cooking practice or a work practice, but does not make a clear distinction between a practice and an action.

Nicolini describes that the forward movement of a hand is not a practice, but can become a part of the practice of 'greeting by shaking hands' (Nicolini, 2013, p, 10).
One can keep breaking down practices into smaller and even smaller molar units, every movement can be broken down into smaller movements, every 'thing' can be broken into smaller parts. The discussion of how small the smallest units are is not relevant for my thesis, but relevant for a broader discussion on practice theory. As Nicolini describes it;

"Naming, defining, and exemplifying practices is already theorizing them"

(Nicolini, 2013, p. 10)

To create transparency in this thesis, I will make the 'naming' and 'defining' explicit, as the theorizing is a result of my routinized behavior of interpreting and analyzing.

4.1.4 Seven Elements

My goal with using practice theory when I analyze the empirical material is to understand the practices performed by Indians working in Denmark. Which practices does the practice bundle of 'Indians working in Denmark' consist of and how are these practices performed?

The means to identify these practices, the *elements* mentioned by Reckwitz (Reckwitz, 2002, p. 249), will be applied as tools to conduct an analysis.

Reckwitz lists seven 'elements' whose existence necessarily depends on the existence of an interconnectedness (Reckwitz, 2002, p. 250). These elements are also referred to as the 'smallest units'. They are units, which become components in a practice. Thus when analyzing a practice, I want to deconstruct the

practice, take it apart and look at the pattern of smaller practices, things, agents and bodily behavior which are parts of the practice bundle of 'Indians working in Denmark'.

The units will be presented in a different order than they are presented by Reckwitz. The reason for this is that the two main units; *body* and *mind*, works as conclusions on this section, because they unify and combine the rest of the units. Therefore, *objects* will be described first.

4.1.4.1 Objects

In an analysis of a practice, objects or *things* are often necessary components within the practice. To perform the practice of bicycling (which is a practice I will ask the interview about), you will need the bicycle as an object to perform the practice. The social can lie within an object, because the objects is the media, which combine the *agents*. If two different agents are riding bikes, the social is to be located in the practice that is connected to the bike, as the mental patterns and bodily movements are different than driving a car for instance (Reckwitz, 2002, p. 252).

This tool shall be used in combination with Schatzki's term *arrangements*. This combination will be used to analyze the Indian's portrayal of the physical surroundings, which are components in the practices of their everyday life.

4.1.4.2 Knowledge

Connecting this unit back to the unit of *objects,* a specific *object* demands a specific *knowledge*. A practice thus contains specific forms of understanding, knowing how, forms of wanting and feeling. Knowledge is the having an understanding of objects, physical surroundings, of humans and of oneself.

This tool shall be used when analyzing the subjects' understandings of working in Denmark. I will analyze to locate the knowledge and understanding which connects the other units. To analyze the *social* in the term *knowledge* is to find the pattern of the 'collective' understandings. Patterns that are found between the different interviews, but also patterns that are being portrayed by the interviewees (Reckwitz, 2002, p. 253-254).

4.1.4.3 Discourse

The *discourse* action is not to be seen as a dominating action, according to Reckwitz (Reckwitz, 2002, p. 254).

Nevertheless, given the methods of collecting empirical data, there will be an extra focus on the speech acts that is being performed by the subjects.
Speech acts are "just" a way of being bodies within a practice. When the subjects are being put in an interview in connection to this thesis, the subjects becomes carriers of and carry out the practice of 'interviews'. Thus in the analysis I will analyze upon the interview situation, and the portrayal of being

'Indian working in Denmark'. Their portrayals will reflect the understandings and connect them to other *agents* within the practice.

4.1.4.4   Structure/Process

As earlier mentioned one of the few points where theorists reach consensus is on the point that practices and the actions within are historically and geographically recurring localized occurrences. The *structure* covers the routinization of action that occur. The single individuals act from routinized behavior, and social fields, which are complexes of actions, are 'structured' by the routines of social practices. Speaking in a bicycle analogy once again, there is a routinized behavior when biking in the streets of Copenhagen. Certain rules and routines structure the practice.

The process must be seen as the sequence of time in which the practices occur. The social order is thus social reproduction. This means that changing the practice is thus depending on changing the reproduction and according to Reckwitz, changing the inadequacy of knowledge with which the agent, carrying out a practice, is confronted with. Meaning that new knowledge must be added to the practice, for the change to appear (Reckwitz, 2002, 255).

This tool is meant to help identifying the routinized behavior, which is the basis for every practice. At the same time, it is the tool to exploit and change the reproduction of routinized behavior, by adding knowledge, to change the everyday practice.

4.1.4.5   The Agent/individual

As earlier mentioned in the section of *homo practicus*, the agent is not in the center of focus anymore in practice theory. Other classical theories have labeled agents as homo economicus - a self-interested figure or as homo sociologicus - a norm following conformant.

The agent is, in practice theory, a body/mind who carry and carry out social practices. The social world is populated by *practices*, which the agent carry. The agent consist in the performance of actions and practices. This also means that the agent becomes the crossing point for different social practices across time and geography.

This tool shall be used to analyze upon the agent as a crossing point of practices.

Describing the previous units, they all becomes components of a social practice, which consist of routinized bodily and mental performance. These two should therefore be seen as the two elements that the other elements are parts of.

4.1.4.6 Mind

Mind is a type of bodily performance as well, which consist of sets of mental activities. An understanding, a way of thinking and knowledge are kinds of mental activities. The agents of a social practice take part in a way of thinking. The mental patterns are thus not a 'possession' deep within an agent, but a part of a social practice (Reckwitz, 2002, p. 251-252). As any other performance, the mental activities are products of a trained practice, and thus is a routinized behavior.

When analyzing the mental pattern the focus will be on how the agents through discourse construct their mental patterns. I will be aware of my own interpretations when analyzing the mental patterns that the agents carry and carry out.

4.1.4.7 Body

Concluding on the previous, a social practice is a product of training the body to perform in a certain way. Training the body thus creates a 'routinized' way of performing actions. These actions create complexes that produce and reproduce the structure and order of social practices (Reckwitz, 2002, p. 251).

An important note is that bodies are not just an instrument for the mind to use. Practices are the site of the social and the routinized bodily performances are thus the site of the social, as it has been explained that all elements underlies or combines with bodily performances. Routinized bodily performances give the world of humans its visible orderliness, and thus the patterns that I analyze upon.

4.1.5 Summary

Via the elements and the ontology of practice theory, I will conduct an analysis of the collected empirical data. I will use the elements as tools to identify the actions, which creates the patterns/complexes of a practice.

The reason for identifying the different practices is to create a practice bundle that is 'Indians working in Denmark'. These practices thus will create a diverse field of difference, which will contribute to the larger bundle: 'people who work in Denmark'. Thus, this paper will aim to bring forward how the practices of Indians who live in Denmark contributes to the diversity of practices. To analyze upon how the consequences of this portrayal of the effects of diversity, diversity management will be brought to use.

Diversity management shall be described in the following chapter. It will work as a contribution to a process of change towards visibility of the positive effects of diversity.

4.2 DIVERSITY MANAGEMENT

In this section diversity, management will be presented, and the specific purpose of using this theory of Thomas R. Roosevelt.

I will now shortly describe the reason for this interest for diversity.

Diversity is a concept that I personally have encountered in different variations in different sciences. My first impression of the word comes from the world of natural sciences, where it was the concept of biodiversity within an ecosystem.

Although this was far from the field I am working in within this thesis, the idea of diversity as a premise for survival sparked an interest for this concept.

Ten years have passed and I find myself still pondering on the concept of diversity. However, now the focus has changed to how humans constructs and reconstructs diversity in society and organizations.
During this thesis, it will be R. Roosevelt Thomas' theory of diversity management and thus his definition of diversity.

"Diversity refers to the differences, similarities and related tensions that exist in any mixture. Note especially that the term includes differences and similarities. Diversity is not only limited to issues of race and gender, nor is it confined to the workforce" (Thomas, 2005, p. XI)

Thus, this concept of diversity management will be used for a potential analysis of a process of change, for the practice of Indians working in Denmark.
As mentioned earlier, this paper has its point of departure in my previous studies on practices and diversity. During these studies, the concept of diversity build on Plum's theory of diversity management, where the perspective was meant to change from national practices to practices across national borders. In this thesis, Thomas' theory will be taken to use instead. This choice is made, as Thomas' terms and ideas appears more suitable more suitable for practice theory.

In the following presentation of Thomas' take on diversity management, I will present his definitions and main points as a point of departure. After introducing the general terms, which are presented by Thomas in the preface and in part one of the book, the Strategic Diversity Management (SDM) will shortly be described and presented.
Thomas' tools and ideas shall cooperate with the practice theory, as the practice theory form the ontological and theoretical foundation for the thesis. Therefore, it is inevitably, my interpretation of Thomas' ideas, although it is important for me as an academic to stay as close to the literature as possible.

4.2.1 Introduction to diversity management

Thomas has two important definitions for his ideas, whereas the first was presented in the quote above, *quality decisions* constitutes the other important term. They will both be stated here to maintain coherence in this section:

- *"Diversity refers to the differences, similarities and related tensions that exist in any mixture. Note especially that the term includes differences and similarities. Diversity is not only limited to issues of race and gender, nor is it confined to the workforce"* (Thomas, 2005, p. XI).

- *"Quality decisions are decisions that are aligned with the goals of a larger entity— the organization, community, or society— and the individuals within it"* (Thomas, 2005, XI).

Thomas list seven themes through which diversity management will result in ground progress. The most relevant will be presented here.

"*Contrary to popular thought, diversity is not solely— or even primarily— about improving racial and ethnic relations in the midst of pluralism. Diversity refers to any set of differences and similarities in any setting".*

This theme allows the idea of using practice theory and diversity management combined, as I will be looking at the diversity of practices.

"Diversity management (i.e., making quality decisions in the midst of diversity) is not the same as diversity itself. Unlike diversity, diversity management has received little attention to date".

With this quote, Thomas brakes with the understanding that diversity in itself is a goal. Diversity *management* on the contrary may increase the quality of decision-making. Thus, he is distancing his take on diversity management from the politicized form. Though to effectively perform diversity management one has to practice the craft of *Strategic Diversity Management (SDM).*

" (...) a craft that I have evolved over the past twenty years for achieving effective diversity management. Like all crafts, it consists of concepts, fundamentals, mind-set, skills, and tools; and like all crafts, its mastery demands practice."

Strategic Diversity Management is intended to be used on the practices, to analyze how the interviewees, according to their own portrayals, can contribute via diversity management.

The process of Strategic Diversity Management is a key tool of the craft. This process integrates a five-step framework that can facilitate quality decision making amid diversity (Thomas, 2005, p. XIV).

"Strategic Diversity Management can be used universally with any diversity mixture, and it can serve as the bridge to greater effectiveness with diversity wherever you find it."

With this quote Thomas describes, what the result can be from using Strategic Diversity Management.

In this thesis, I focus on Indians working in Denmark. This means that on some level organizations are a part of the focus. I can imply the organizations because these are viewed in a post modernistic perspective.

Viewing organizations in a post modernistic perspective aligns well with both practice theory and Thomas' take on Diversity Management. The theorists of practice theory states that there is no reason to distinct between micro and macro perspective, and that other practices can reach into organizations' practices (Schatzki, 2005), as Reckwitz describe the agents as the meeting point of practices. Thomas' take on organizations aligns with this belief, as he acknowledge that Organizations do not live in a vacuum of other organizations (Thomas, 2005, p. 121). Therefore, I will not hesitate to analyze upon practices inside and outside the workplace in a mix.

4.2.2 Strategic Diversity Management

In this section, the undergirding concepts of Strategic Diversity Management will be presented. From this point on "Strategic Diversity Management" will be referred to as "SDM".

What will be taken into use from the SDM is the distinction between being *diversity challenged* (Thomas, 2005, p. 108), and being *diversity capable* (Thomas, 2005, p. 114).

Diversity challenged consist in having difficulties making quality decisions when differences, similarities, and tensions exist.

Thus speaking in terms of practice theory, to be diversity challenges consist in actions related to making low quality decisions when exposed to diversity. Thomas acknowledge tension around diversity as a practice, and thus accept its existence, but is cheering for a larger practice for the tension-practice to be a part of. The goal is thus for the tensions around diversity to have a positive outcome in the practice of being diversity capable. Diversity capable means mastering the craft of making quality decisions in spite of diversity. It means that an agent is a carrier of the practice of making quality decisions although uncomfortable feelings is a part of the mental actions. (Thomas, 2005, p. 114)

Thomas present five concepts, which should contribute in order to reach the goal of performing diversity capable practice thus mastering the *craft*.

Diversity has to be acknowledged as the above-mentioned quote. One has to understand that diversity is always a factor, if more than one person is involved. However, the dimension of the diversity is important, as to one have to identify, which kind of diversity is up for analysis (Thomas, 2005, p. 101-103).

Three important goals when learning the craft is to make quality decisions that helps the *mission, vision* and *strategy*: What is a given organization seeking to do? (*Mission*). What would success look like ideally? (*Vision*), and how will the organization gain maximum competitive standing? (*Strategy*) (Thomas, 2005, p. 103).

Differences and similarities are inevitably linked with tension; the craft is about making quality decision in spite of the tensions linked to diversity (Thomas, 2005, p. 107-108).

Everybody are diversity challenged to some extent. This means that one have difficulties making quality decisions when under the influence of differences, similarities, and tensions. Acknowledging the specific dimension of diversity that hinder quality decisions is the first step towards capability (Thomas, 2005, p. 114).

Mastering the craft and thus performing the practice of diversity management is making quality decisions in spite of differences, similarities and tensions. Hereby the organization or a representative here of is diversity capable (Thomas, 2005, p. 114)

To unfold the five concepts into five fundamental understandings that promote effectiveness in mastering the craft. Of these five fundamentals, only some are relevant to this thesis, therefore only some will be presented here.

The organizations have to uphold a shared understanding of the core concepts, instead of diversity management is just a 'phase' (Thomas, 2005, p. 121).

The diversity issues have to been seen in the context of the market, and thus some diversity issues must be left out (Thomas, 2005, p. 121).

A universal term of diversity "any mixture of differences, similarities, and tensions" will help the process of diversity management. It will create the circumstances for the right questions e.g.

"Of all the diversity mixtures that are critical for our mission, vision, and strategy, which one offers the strongest possibility for developing a compelling business case" (Thomas, 2005, p. 124)

Keeping diversity neutral is important. Diversity can be a bad thing as well. Undesirable diversity might not need a process towards diversity capability, but maybe need a change of the physical surroundings, so that the practices are no longer in the bundle of the organizational practices bundle (Thomas, 2005, p. 126)

A crucial point of SDM is the claim that diversity efforts must be requirements driven. Meaning that a necessity weighs more than a luxury. Requirements to reach a goal is according to Thomas a tool to make quality decisions. A requirement is a necessity to reach the goals of mission, vision and strategy, and the diversity that comes with this requirement, is what has to be dealt with (Thomas, 2005, p. 128).

Going 'against the grain' in an organization and performing the practice of diversity management is not preferable, when starting SDM. Diversity management is often confused with affirmative actions, and therefore practice sessions must be set up and according to Thomas the *craft* of diversity management capability is best learned with lots of practice (here in the understanding of *learning by repetition*) (Thomas, 2005, p.134).

4.2.3 Summary

Diversity is not anymore a political term for affirmation. Diversity refers to the differences, similarities and related tensions that exist in any mixture. With diversity management taught through SDM agents are meant to change to carry out diversity capability, instead of being diversity challenged, and thus perform quality decisions.

The way that this is taught will be discussed in the next section.

4.3 LEARNING A CRAFT

When Thomas states that the mastery of the craft can be obtained it 'bends' practice theory in the sense that one can perform a variation of a practice, though all participators are carriers of the practice, some master it better. As Thomas describes it:

"Two distinct components facilitate SDM mastery: diversity skills and diversity maturity. Diversity skills include the ability to recognize diversity mixtures, analyze them, and select the appropriate response. Diversity maturity— or the ability to use the diversity skills effectively— comes with wisdom, judgment, and experience" (Thomas, 2005, p. 114)

Viewing this in the perspective of learning a practice, or becoming a *member* of a practice, a few words shall be said about Lave & Wenger's ideas about situated learning, as they explain a way of learning the master a craft, and thus carry the practice.

Lave & Wenger differ from practice theory, when it comes to understanding whether agents participates in a community of a practice or in a practice as its own. In spite of this, I find terms from this theory of learning, suitable as a way to describe the level of mastering a practice.

It is the term of legitimate peripheral learning, which explains how a person can become a carrier of a new practice. Within this concept of learning, the agent performs different actions essential to a craft, and thus the agent performs a process of increasingly centripetal participation towards mastering the craft (WP: 10; Lave & Wenger, 2003, p. 82).

There will be no summary of this section, as it is short.

4.4 FROM THEORY TO ANALYSIS

The theory shall now soon be brought to use in the analysis. First, an analysis of social practices will be conducted. It will have a point of departure in the theoretical basis created in the theory chapter. This part of the analysis serves the purpose of identifying practices portrayed in the conducted interviews. By doing so, the goal is to answer the first part of the question of research:

What are the Indians' own perception of, which practices construct an 'Indian working in Denmark'?

After seeking to answer this part of the question of research, I will make an analysis of how the practices fits in a perspective of diversity management. The goal is to suggest a theoretical process of change, for these practices to be a part of quality decisions.

5 ANALYSIS

5.1 PRACTICE ANALYSIS

A micro perspective will dominate this chapter. The interviews will be analyzed by applying practice theory. And by using Reckwitz' seven elements; body, mind, things, knowledge, discourse, structure, and agent as tools to identify practices (p. 20-26)

The qualitative interviews conducted for this paper serves the purpose of portraying the practices of a few Indians who work in Denmark. Thus, the mere action of speech act is not the focus of analysis in this thesis, but instead the content of the speech act, what they verbally construct, will be the object of analysis.

I will search for patterns of actions or even practices portrayed by the different interviewees, and via the analytic tools of practice theory, analyze upon these.

The chapter is structured in practice categories, as patterns of behavior described during the qualitative research period. I have therefore not had these categories as the point of departure; they are created by the constructions of the interviewees. Hereby the sections are named *after* a small analysis, and thus I follow an inductive approach.

5.1.1 Language

All agents of the qualitative interviews, except Sandhya have performed actions towards the discursive action of speaking the Danish language

"F: Vijaya, have you learned the Danish language?
V: Yes, I started, so I am actually going now for a Danish language school, and I just finished my second module. I'm on the third module now."

(App: 1.3.2)

"F: Have you learned the Danish language, while you have been here?

P: Ja, ja. Jeg forstår dansk.

F: We can just continue in English

P: Being at the workplace at least in Kalundborg I used to speak with the operators in Danish because they… Usually they know English very well... That is the good part about Denmark is that people speak very good English, but they appreciate it when I was speaking my English-Danish.

They appreciated that, so I continued that, and in Fuglebakken here also, I am also talking Danish."

(App: 1.2.2)

This discursive action is routinized behavior, in the sense that pronouncing the Danish dialect include bodily movement of muscles and nerves. The understandings in line with the bodily movements, lies within the rules of the language, and understandings about e.g. curse words has to be carried out as well. Humor can be a discursive understanding as well. Another understanding or *intention* when learning and speaking the Danish language is according to the interview a *wish* for living in Denmark for a longer period of time. This is an interpretation based on these two quotes:

"F: (…) In the future would you go back to India to work or do you continue your work relationship with Denmark?

V: For me, I plan to stay here, but I think it all depend on how good I can speak Danish. (…) now I think I have so many friends and Indian friends too and Danes, and it is nice here, so I am not really planning to go. But I think that it is important that I speak the language, so I am really hoping for that, if I don't then I don't think it is a good idea, because I think it also affects my work."

(App: 1.3.2)

"F: Sandhya have you started learning Danish or are you planning on starting?

S: For me it is of no use. I am not going to stay that long. I can't get any Danish as well."

(App: 1.3.2)

Thus the practice of working in Denmark is including actions of speaking Danish or not speaking Danish. Moreover, we see a difference of whether the agent is living and staying in Denmark or if the agent is working out of India in Denmark, and thus is *visiting* instead of staying. Sandhya elaborate on this later in the interview.

"S: I will continue working like this on a payroll of India and then even coming back to DK for visits."

(App: 1.3.2)

Hereby the practice of *Indians working in Denmark* is nuanced by the actions of discourse. An agent express that agents outside the practice influence the language practice by *"appreciating"* that the Indians speak Danish, even though they have a common language in the English language, as Prashant is referring to in the quote above.

Vijaya express that the actions related to the Danish language affects his work to such an extent that if he does not speak the language, then he cannot perform the engineering practice within the physical surroundings of Denmark. Thus it is my analysis that *rules* within the structure seen as the understanding that if an agent carry the practice of working in Denmark, the language practice is dependent of whether you stay in Denmark or are visiting. This difference is dependent of the expectations of the specific work practices in which the agents are participating; this argument is supported by the following quote from Prashant.

"I went to a language school and when I moved to Fuglebakken, there was someone coming to my office to teach me Danish."

(App: 1.2.2)

My analysis of this quote is that the mental activity of *wishing* to be a part of the practice is performed within the *physical arrangements* of the work practice. The actions related to speaking Danish and the mental action of wishing to do so, is thus again related to the work practice.

In shorter terms, within the structural rules of the practice, there is a difference in discourse actions related to language, depending on whether the agent is a *staying* Indian or a *visiting* Indian.

The practice of speaking Danish thus includes colleagues as *agents*, the workplace, and the language school as *physical surroundings* (App:1.1.1; 1.2.2; 1.3.2; 1.4.1), *the structural* rules of staying or visiting, the *discursive* bodily behavior of pronouncing, and the mere *understanding* of the language and its tradition of curse words and humor. The Danish language is the *crossing point* of practices as Danish people also participate in this practice. It is my interpretation that the Indians wish to be the crossing point between the two practices of "People speaking Danish" and "Indians working in Denmark"

Another discursive line of actions is related to the practice of speaking English. The same agents who are learning to speak Danish also participate in the practice of speaking English. The practice is different from speaking Danish, because the bodily activities are different in the sense, of which muscles and nerves are used at various moments.

Unlike the Danish language practice, both Indians who are staying and Indians who are visiting to work can participate in this practice of speaking English. The pronunciation is different from western pronunciation though. This means that the same word of the same *understanding* is performed in two different bodily performances. Thus, we see different actions inside the same practice of speaking English.

5.1.1.1 Summary

To sum up this practice category, the language creates different practices. The Indians who are taught Danish becomes crossing points of "People who speak Danish" and "Indians working in Denmark". This crossing of practices happens both outside and inside the physical surroundings of the organizations, and there is a structure of whether an agent is staying in or visiting Denmark. The agents who stays shows in my interviews to have a wish to learn Danish.

Besides the Danish language practice, there is an English language practice. In this practice, a diversity in the actions of pronunciation may be present.

5.1.2 Engineering

The representation of engineers among the interviewees is high. This is showing both in the qualitative research (App: 1.2; 1.3; 2.1), and in the quantitative research (App: 4). This will be elaborated upon in this practice category.

Working as an engineer in Denmark requires a variety of actions. The actions can even be so different that it would be a stretch to include them in the same practice. However, certain actions are shared by these different engineer practices.

In practices, there are dimensions of time and space. These are seen by the elements of *process* and Schatzki's term *physical arrangements.*

The process of actions that are performed in the engineering practice includes studying. This is portrayed in the interview with Prashant (App: 1.2.2) and with Vijaya and Sandhya (App: 1.3.2). Prashant and Vijaya has partly studied in the *physical surroundings* of a university in India, and partly at a university in Denmark. Thus, the practice cross space by agents performing actions related to studying within the engineer practice in two different physical surroundings. Both Prashant and Vijaya has performed activities related to chemistry engineering during their studies. This is thus a similarity.

The bodily and mental actions related to engineering differ, though. These two agents reproduce the practice by performing different actions of engineering. Prashant is performing actions related to sales, and is selling engineer solutions related to biochemistry and molecular biology (App: 1.2.2). This shows a practice, where actions from another practice of *sales* are reaching into the practice of engineering.
Vijaya is another carrier of the practice of engineering, but the mental and bodily actions are related to

processes of biochemistry. Both agents are working in the physical surroundings of organizations in the private sector. Understandings, physical surroundings, and the bodily actions are hereby related to the private sector and thus may reveal actions constructing the practice of engineering affected by working in the private sector. The private versus the public sector is not the focus of this thesis, nor do I have empirical material to elaborate on the specific practices of the private sector, but I will merely mention that the engineering practice can be performed in the private sector.

In another non-transcribed interview, Samant, who is working with cryptation in the IT sector (App: 2.1), portrays that he works with IT in the public sector. Samant is has a Ph.D. in engineering as well, but carry out the engineering practice as performing *information technological* related actions. Coding and math related to cryptation are among the actions and are hereby *components* in a practice of IT engineering, which is a part of the practice bundle that is engineering. Samant works at Aalborg University, and thereby in the public sector. Similar to the actions within the private sector, understandings, physical surroundings, and bodily actions are related to the public sector. As with the private sector, it is not the focus of this thesis to elaborate on the specific practices of the public sector.

The IT practice have a high representation in the practice bundle of Indians working in Denmark, meaning that a large number of agents carry and carry out the practice (App: 4; App: 1.3.2; App: 1.2.2). Hereby the IT related actions carried out in bodily and mental activities and are producing and reproducing the practice of engineering. Bodily action of course have relations to computers and networks as a *thing* speaking in Reckwitz elements. Hereby the practice of the engineering is reproduced within the structure of the practice in the everyday actions of engineering.

To collect these different practices in the same practice category shows the variety of actions performed within a practice bundle.

There are similarities, though. All interviewees who portrays themselves as engineers have an education. All have studied in India, have come to Denmark, and are working for an organization. In the interviews the agents describes that they perform actions related to the knowledge and understandings related to technical competences. In the interview with Prashant, he portrays this in relation to sales:

"And then academically, I'm strong in engineering as well as molecular biology, so that also helps"

(App: 1.2.2)

As earlier mentioned, the sales practice reaches into the engineering practices and vice versa. Thus, I am interpreting that Prashant carry out bodily behavior linked to the *knowledge* of the engineering practice.

Vijaya performs actions related to the engineering practice by working with processes (App: 1.3.2)

An *understanding* that seems to be dominant in the interviews is that most of the Indians who come to Denmark, work with information technology. Here portrayed by Prashant:

"P: Most of the population who immigrated outside India is having an information technology background, like 70 to 80% (...) so when you see Indians, you will find you that 7 of 10 will be from information technology or computer engineer background, because in the last 20 years that competence significantly developed in India."

(App: 1.3.2)

Prashant express an understanding of that information technology is a practice performed by Indians who immigrate outside India. The process of the engineering practice can is indicated in the sense that Prashant express that in India, the technology or computer engineer practice has been developed significantly within the last 20 years. My analysis of this description of the process of the practice is that a process of chance has happened. The process or the structure of the engineering practice has changed in a way so that other actions has begun appearing in the engineering practice, according to Prashant. According to Reckwitz, a change happens in the reproduction of the everyday actions. Thus, another practice within the practice of engineering has grown. Moreover, speaking in terms of situated learning a new point of centripetal movement has been created.

Vijaya also mentions that engineers employed with information technology has a high representation among the Indians working in Denmark, this is seen in a quote from Vijaya:

"I actually think that most of them who actually come on site are probably working with IT. So that is a difference I think."

(App: 1.3.2)

5.1.2.1 Summary
In this practice category, it has been analyzed that there is diversity in the ways agents perform the practice of being engineer. The practice bundle thus consist of different ways of performing the practice, from chemistry to information technology. Information technology has been mentioned as a practice, which is being performed by more agents, than the others are. One agent explains the high representation of IT-engineers with 20 years of competence development within this practice.

5.1.3 Friendships vs. colleagues

Actions of social behavior can in some cases be described as friendships or family relations. The interviewees portray friendship related actions while performing the practice of being Indian in Denmark. In this section, I will analyze upon the pattern of actions, which are constructing the practice.

In the interviews, I asked the interviewees about their social life in Denmark, and how they were welcomed by their colleagues. In the following quote, Vijaya portrays how he has experienced the social life while living in Denmark.

"The social thing in India is much, much bigger, than here in Denmark, here the colleagues are nice and polite, but the social where you go out and you have teamwork. Visiting each other's family and sharing personal interests is not here. Not to the same extend as for example in India. In India, you become friends with your colleagues. In Denmark, you have your friends and then you have your colleagues"

(App: 1.3.2)

Analyzing this in using practice theory terms, I see that some actions are portrayed. These actions are elements in the practice of friendships. What is interesting when analyzing the portrayal is the routinized performances. More precisely the routinized behavior in the mix between the *colleague practice* and the *friendship practice.*

Visiting each other's families is according to this interviewee a part of the practice of friendships. When analyzing the bodily performance of visiting, several of Reckwitz' elements is detected. The physical surroundings is important, as agents should *visit* each other if a friendship practice is carried by the agents. This means that in the mix between the practice of being colleagues and being friends, then the friendship practice, should be performed in physical surroundings *outside* the physical surroundings of the organization buildings.

According to the quote above, another element of creating a friendship practice is when the colleague becomes the crossing points of practices. By this, I am referring to the colleagues being a part of the same work practice, but if one colleague meets the other colleague's family, there is a crossing of the *colleague practice* and *family practice*. This crossing of practices is thus is a component in creating a friendship practice. This understanding thus have to be shared: that a crossing of the colleague practice and family practice creates another practice called the *friendship practice.* Meaning that when one agent is introduced to another agent's family, there is a shared knowledge that separates this friendship practice from the colleague practice.

Another action portrayed is *sharing personal interests* and in the interview with Prashant, this action described as well.

"F: Besides work here in Denmark, what do you do while you're here?

P: So what I'm doing is - currently I'm quite busy on the weekends, because my son is quite small, like 1 year old. But otherwise we have a lot of colleagues from Novozymes, where we meet and go swimming or canoeing in Bagsværd Sø."

(App: 1.2.2)

Once again, the physical surroundings are portrayed as being outside the physical surroundings of the workplace. S*wimming* and *canoeing* is in this quote interpreted as personal interests. Activities related to sharing personal interests is portrayed. Once again, it is the crossing of practices, which becomes a component of the practice.

Vijaya and Sudarshan (App: 1.3.2; 1.1.2) portrays a difference in the routinized way that the practice is being carried out in India. In India, where these agents have learned the practice, the friendship practice is more often also carried out by colleagues. Whereas in Denmark, the friendship practice is not performed by colleagues. Thus, the friendship practice is different in India and Denmark.

Opposite of this claim, Prashant share personal interests with his colleagues. A change of physical surroundings seems to be a pattern still, though. Sandhya portrays that she met the family of a colleague in Denmark, but my interpretation is that this colleague also was an Indian working in Denmark, because his name was Manish. Manish is a typical Indian name. I have no empirical research to support this, though. (App: 1.3.2)

Indians working in Denmark carry out the friendship practice with Danes and with other Indians. Thus, the friendship practice can be practiced by agents within this practice bundle of being Indian in Denmark.

There are indications that there is a difference of the routinized behavior. This means the *way of being bodies* is different, and these agents are participating in a new practice than what they did in their home country.

5.1.3.1 Summery

The practice of friendship includes the activities of visiting each other, meeting each other's families, sharing interests all of these performed in the physical surroundings *outside* the physical surroundings of the organization where the colleague practice is performed.

Some agents portrays these actions as not shared by colleagues whereas other performed these actions with colleagues. All interviewees portrays that there is less social actions performed in the practice of Indians working in Denmark, than in the practice of Indians working in India.

5.1.4 Equality

When asked what the biggest difference is between Denmark and India, the interviewees all answers that the difference in the hierarchic system is the biggest difference (App: 1.1.1; 1.2.2; 1.3.2; 1.5.1).

The actions portrayed regarding the hierarchic system will be analyzed in this section. According to the interviewees, it is the *structure* within the work practice, speaking in terms of practice theory. The structure is seen in the work culture, according to Prashant:

"Maybe I should mention here that Danish work culture is very, very different, than Indian work culture. It is more flat. Like, there is no hierarchic culture. People are very open and that makes a huge difference for the way you work, or the way you kind of enjoy your work, so that would not be possible in India, so if I wished to go there, I wish to be with Novozymes and with some challenging project."

(App: 1.2.2)

Prashant describes the Danish work culture as flat, and the Indian as a hierarchic work culture. Thus, there is a structure showing, whether the work culture is *flat* or if it is *hierarchic*. The structure in the work-practice or the work *practice* makes other actions possible. For example it is possible to enjoy your work, according Prashant, thus this will be perceived as a *feeling* in the *mind*-element in Reckwitz' terms. Another example of how the structure of the practice is affected of the flat *structure* is seen in the next quote, where Vijaya is answering what the biggest difference between Denmark and India is:

"F: (...) what is the biggest differences between Denmark and India?

V: If I should name one big difference, I think that it is the way that Danes perceive other Danes, I think you have more Equality here and there is less equality in India. In that sense, I think it is a major difference. Other than that, there is a lot of cultural differences that is for sure.

F: So equality differences are the main differences?

V: Yes I think that that is the main difference when I compare Denmark and India.

F: Both inside and outside of work?

V: Both at work and for example, it is more bureaucratic in India, and it is less bureaucratic here. It is more formal there, it is less formal here. When there was this crisis we were discussing it in groups, and then one of the suggestions of how to come out of this crisis was lay off people, and one of the suggestions was to lay

off the CEO. It is surprising. I mean why not lay off 35 people, or just lay off the CEO. It is equal as laying off 35 people. It is things like that. You are open to discussion. You can say whatever you want. Unless you offend anybody it is fine to speak about whatever you want. So that I think is good."

(App: 1.3.2)

Vijaya portrays the "flat" structure as a practice of having more equality. Equality is even described as the main difference between Denmark and India. The difference in *structure* catalyzes different bodily actions. The difference between the structure of an Indian work practice and a Danish work practice is seen in Vijaya's quote. The actions of "Saying whatever you want" is thus an action of equality, as in the context of the quote, it is aimed for the management level. This is described as the opposite of what is practiced in organizations in India. Similar adjectives are given; less bureaucratic and less formal.

Thus, we see a different approach in actions of hierarchic kind. However, as was seen in the "friendship vs. colleague"-practice, agents in a work practice has a *routinized* way of performing work practice. Thus, when the agents are carrying a similar but different practice, they have to *learn* to be bodies in the new practice. This is not described in Reckwitz theory, but this perspective has been added in this thesis by situated learning. Thus, the agents performs a process of increasingly centripetal participation. The Danish business developer from Danske Bank describes a similar process in the following quote:

"L: (...) the woman has gotten much better at questioning... Because down there they have a very hierarchic way of management, where in Denmark, we have a much more flat structure. Therefore, they are not used to questioning their boss. But now when I ask her to do something she ask me to kind of elaborate on exactly what to do, and then she will do it. But the guy, he only do what he is asked. And that can be very annoying. He doesn't think for himself. But she has been here for a longer time and she has become gradually better, at questioning, like, orders, if you can call it that."

(App: 1.5.1)

In this quote the Danish employee portrays that a female Indian employee working in Denmark, has gotten better at questioning her. The Danish links this to having a flat structure. Another employee perform a work practice by "doing only what he is told".

"L: It is a hassle that every time that you give them a task, you have to be very specific about, what you want them to do. It is like... They will do what you tell them but no more than that"

(App: 1.5.1)

My analysis of this behavior is a process of centripetal participation towards equality. Questioning the boss is thus a component in the practice of being an Indian working in Denmark. As it is described in the theory

chapter, practices are produced and reproduced by the agents, and thus by performing actions following the *rules* of the practice structure, the Indians working in Denmark are reproducing the work practice.

5.1.4.1 Summery

Actions of questioning managers, *not* "doing only exactly what you are told" and saying what you wish to are all actions performed in the practice of equality in the work practice. Thus, these actions are related to the structure of the work practice. They are *understandings* within the practice. Several interviewees portrayed equality as a difference between Indian work practice and Danish work practice, and even as the *main* difference by one interviewee.

5.2 DIVERSITY MANAGEMENT PERSPECTIVE

In this section, the differences and similarities within the practices will be elaborated upon. In this section, the interviews from non-Indians will also be used to detect tensions.

This section will structured by practice categories which were created by analyzing the units, which the practice consisted off.

5.2.1 Language

In this practice, the analysis uncovered the differences between staying Indians and visiting Indians. This will now be elaborated upon.

According to Thomas (2005), diversity consists in differences, similarities, and the tensions that come with these.

This management theory will be used to detect tendencies in the empirical research, which is similar to what is recommended by diversity management. Furthermore, diversity management will detect where organizations could gain strategy from diversity management.

Seeing the previous analysis in the light of this claim, then differences and similarities is detected within the practice of language.

Indians staying in Denmark were learning Danish. This was an activity linked to the organizations that they worked for. The Indians staying in Denmark learned Danish *although* the ability to speak English is an ability shared by the Danish employees and Indians working in Denmark. Speaking Danish is a practice shared with people from Denmark. Thus, my analysis is that difference in the bodily behavior may add to the decision of learning Danish. The difference in bodily behavior consists in different specific bodily actions, when pronouncing English words. Thus, a similarity in language instead of a difference can be a requirement from organizations for Indians working in Denmark. Then the tension, which might be related to different

pronunciation of the Danish language, might be accepted. Hereby a quality decision is made.

A quality decision have also been made in the case of Indians who are visiting. The practice of *visiting* Denmark does not include actions of speaking the Danish language. This is a *difference* of actions within the work practice. However, it is a difference, which has been accepted, as the agent does not show intentions of changing language practice. Thus, it is not a requirement for the visiting Indian to be taught Danish.

In the interview with the Danish employee, it is explained that one reason for an Indian employee to come to Denmark is to make cross continental cooperation better. Thus, the vision, mission and strategy may have a different focus, and the Danish language practice is thus not a requirement. As the Danish business developer mentions, there is a differences in the salary. Indian employees have a lower salary. This may influence the vision to include Indians on an Indian payroll, and thus the requirement, when having employees cross continental is good cooperation. The quality decision herby consists in performing the work practice e.g. engineering, and creating common understandings to improve the cooperation between agents in the same organization.

5.2.1.1   Summery

The diversity in the language practice is seen as the difference in how to speak English. A quality decision can have been made to have the Danish language as a requirement for Indians who are going to *stay* in Denmark.

The diversity is also seen regarding Indians who are *visiting* Denmark, and the language practice they carry. A quality decision can have been made, when making engineering and cross continental cooperation improvement, meaning that the tensions differences in language-related actions is accepted.

5.2.2   Engineering

The differences and similarities in the actions and practices were analyzed in the practices analysis in the practice category of *engineering*. These differences and similarities shall now be analyzed in the perspective of diversity management. I will do so in order to find out whether quality decisions have been portrayed in the interviews, or if a smaller process of change towards correct diversity management is necessary. This means quality decision in spite of tensions linked to the differences and similarities of the practice of engineering.

According to the portrayals, there are differences within the practice. In the case of Sudarshan, he started out as engineer, but has started carrying a practice of *sales*. He express that a manager had recommended a change into this sales practice. This decision is made, according to my analysis, in spite of a similarity in sense of education. In this case, the knowledge of the engineering practice has been used to create a meeting point between *sales* and *engineering* and thus create a difference within the engineering practice. I interpret this as a quality decision.

This example could be used when performing actions with the Indian engineers working in Denmark. According to the portrayals from Prashant and Vijaya, an engineering practice including actions linked to information technology is dominating in the practice of Indian engineers in Denmark. Thus, it could be a quality decision to take advantage of the technological knowledge and leading the Indian engineers towards other work-practices, instead of maintaining the similarity of just being Indian IT-engineers.

5.2.2.1   Summery

A process towards quality decisions could be to acknowledging the different competences of the Indian engineers, instead of seeing the similarities only. Hereby the organizations have a potential mission of hiring the right people for the right positions. Thus by acknowledging Prashant sales actions, the similarity of the engineering practice become smaller.

5.2.3   Friendships vs. colleagues

Once again, the differences and the similarities related to having Indians working in Denmark shall be analyzed in the light of diversity management.

According to the portrayal that the interviewees gave of the practice of friendships, the practice is carried out differently in India than in Denmark. Thus, there is a diversity in actions related to being colleagues versus being friends. As explained in the section of diversity management every set of differences and similarities comes with some level of tension.

Actions of friendship between agents within an organization might help agents to make quality decisions within the organization. When asked if he would go back to India in the future, Vijaya replies that friendships was a part of the decision of staying in Denmark (App: 1.3.2).

Hereby if an organization prefers their employees to have the organization's mission, vision and strategy as a point of departure, when choosing where to live, the friendship practice should be a requirement for the organization. The Indians should not choose to go back to India because they do not have friends in Denmark. The Indians should choose to go back because it is in the interest of the company.

Indians' routinized behavior regarding friendships includes colleagues, which according to some interviewees is different from what they have experienced while working in Denmark. This difference may cause tensions according to Thomas' take on diversity management.

A friendship practice could affect this tension. By making the difference smaller, less tension might occur. The practice of friendship including all *feelings and actions* might be tough to enforce, but merely actions related to friendship could perhaps ease the tensions. With diversity management, all agents within the practice should be aware of the goal of diversity management. Therefore participating in the friendship practice with agents related to the colleague practice should be a quality decision that is possible to make. A

friendship action can include a crossing of practices in the physical surroundings outside of the physical surroundings of the organization.

5.2.3.1 Summary

Several of the Indian interviewees have expressed that they have experienced a difference in how the practice of friendship is performed. There might be a similarity in the sense that colleagues from both countries perform the practice of friendship and thus engage with other individuals in friendly actions, with *structure* and *understandings* attached to the bodily behavior, but the *difference* is that some interviewees portrays that this practice is not performed with colleagues in Denmark, when the opposite is the situation in India. A quality decision could be to engage Danish colleagues in a friendship practice with the Indians, in spite of differences and similarities.

5.2.4 Equality

Equality in the work practice is a practice being learned by Indians working in Denmark. The practice is a form of hierarchy, which according to the Interviewees is being performed differently in India and in Denmark. Thus, the hierarchy works as a structure when performing the work practice. Indians have all performed a work practice in India before coming to Denmark, and one agent still performs actions in the physical surroundings of India, as a part of her work practice (App: 1.3.2).

The tensions, which comes with the Indians performing different work practices whether the actions are performed in an Indian work practice or in a Danish work practice, will be analyzed upon in this section.

It is described by the Danish business developer (App: 1.5.1) that the Indian employees in his organization are invited to Denmark to make the cooperation easier. The Danish business developer portrays this in this following quote, where "hassle" is a reference to the claim that it was a hassle that the Indians did not perform the Danish equality practice.

"F: So. When an Indian comes to Denmark, and works here for a longer period of time. Do you think that it is worth the hassle?
L: Yes I think so. Because it becomes much easier, when they go back to India. It is much easier cooperating with an Indian who has been in Denmark."

(App: 1.5.1)

In this specific situation, it is my analysis that the action of bringing the Indian employees to Denmark is a part of a quality decision.
A common structure within the work practice is thus a requirement. This common structure we have seen could be obtained by making the Indians change practice, after being brought to Denmark to be taught the structure.

In this situation, it is preferred to have similarities in the *structure* of the practice, rather than differences. Hereby the Indians who are invited to Denmark have to become diversity capable, and help the cooperation between two different structures by performing actions, which is carried in the practices of the company.

5.2.4.1 Summary

Indians are according to the Danish business developer, invited to Denmark to learn a different hierarchy structure. I analyze this as a quality decision, because even though this brings more tensions, it will help the organization. It helps the organization because the Indians who are invited to Denmark become more diversity capable.

6 CONCLUSION

In this section, the goal is to answer the question of research. This whole thesis should be seen as a process of answering these two little parts of the question of research. The process of answering the questions has included all the different chapters. The introduction represents the period of narrowing in the goal for the thesis. The methodology chapter illustrates the preparations for conducting the empirical research, and the retrospective view on the empirical data collection. The theory chapter clarifies which tools will be used in order to analyze the collected empirical data. Finally, the analysis shows the process of analyzing the empirical data with the tools provided by practice theory, diversity management and situated learning. Through these different processes, it is now time for answering the following research question:

What are the interviewees' own perceptions of which practices construct an 'Indian working in Denmark? How can diversity management contribute to a process of change?

When answering the research question, one have to remember that it is only the interviewees own portrayal of practices. Therefore, the conclusions made in through this thesis does not necessarily apply for other agents nor Indians or other nationalities. It is thus as earlier mentioned a micro perspective, but seen in a perspective of practice theory, it is an investigation of the practice of Indians working in Denmark.

I found that interesting subjects of this thesis was the pattern of portrayals that was not directly linked to a question e.g. the *equality-practice* and the IT *engineering-practice*. These practices was portrayed almost independently of other subjects or questioned. Hereby the semi-structured interview showed to be beneficial as this subject was brought up by the interviewees without my knowledge.

The survey did not provide the number of interviewees that was necessary for the qualitative research, which was the goal. As already mentioned, only little knowledge from the survey was useable as the interviewees

and the recipients of the survey did not overlap in the same amount as aimed for. It did provide indications that agents in Denmark carried the engineering and IT engineering practices.

6.1 FIRST PART OF THE RESEARCH QUESTION

I will now conclude on the first part of the analysis. When I do this, my goal is to answer the first part of the question of research. This first part of the question of research is the following:

What are the interviewees' own perceptions of which practices construct an 'Indian working in Denmark?

In the analysis, I found a pattern of four different practices. I will conclude upon these four practices in the following paragraphs. After concluding upon these, I will sum up what my findings have been, in relation to the question of research. When this part of the research question has been answered, I will move on to the next part of the question of research and conclude upon that. This will create two sub-conclusions, which will be brought together to one unified conclusion in the sub-section *'final conclusion'*.

A practice that have been carried by the interviewees is the *language practice*. This became interesting, as there was a difference, whether the interviewees was *staying* in Denmark or *visiting*. The interesting set of actions in this relation was that the interviewees *staying* in Denmark created a crossing of practices of *staying in Denmark* and *speaking Danish*. This crossing was not seen with the interviewee who was only visiting. Both the staying and the visiting carried the practice of speaking English.

I found a pattern in the portrayals of an *engineering practice*. Several interviewees are performing actions within the practice of engineering. The practice happens in the physical surroundings of both India and Denmark. Schooling was a part of the practice, but an interesting portrayal from the interviewees, was that IT is a big part of the practice bundle, and that the *knowledge* in the engineering practice was developed more in relations to the IT related actions, than in the actions for chemistry engineering. This was the explanation for the high representation of IT-engineers.

Another pattern in the portrayals that I found through the analysis is the friendship practice. The interesting subject of this practice category was that the friendship practice was dependent of the crossing of practices *not* related to the colleagues, and the work practice that the colleagues share. In the friendship practice, the interviewees portrayed a difference in the structure of an Indian friendship practice and a Danish friendship practice. In Denmark, this crossing is not performed as much as in India.

A practice, which was portrayed undependable of my questions, was the equality practice. Several interviewees mentioned the difference of hierarchy as a big difference between the practices; *Indians working in Denmark* and *Indians working in India*. Where the Danish hierarchy, both in organizations and in

society was portrayed as *flat*, the opposite was the case in the India. I hereby analyzed that this was a difference of *structure* between the two practices. The understanding attached to Indians working in Denmark, are thus linked to this structure. The understanding has been portrayed as being able to question your boss. This practice was also portrayed and thereby confirmed by a Danish business developer from Danske Bank.

6.1.1 Part conclusion

The practice constructed by the interviewees of *Indians working in Denmark* is portrayed as a practice of speaking Danish or English, but this is depending of if the agent is *staying* or *visiting*. Engineering has been portrayed as a big part of the work practice, but there is a certain set of actions, which is linked to information technology where the knowledge are highly developed, and forms a big part of the engineering practice. Some interviewees portrayed that they did perform actions linked to the friendship practice often with colleagues, whereas one interviewee did. The practice was dependent of a crossing point of work practice and a private practice, such as *family practice*. Equality is the last subject that was analyzed from what the interviewees portrayed. A pattern in the interviews showed that there are being performed actions linked to understandings of a *flat* hierarchy, but the practice is according to the Danish business developer dependent of how long time the agent have been performing the practice of being an 'Indian working in Denmark'.

6.2 SECOND PART OF THE QUESTION OF RESEARCH

In the following sub section, I will conclude upon the second part of the research question. This second part stands as follows:

How can diversity management contribute to a process of change?

Through the second part of the analysis, diversity management was used to analyze whether organizations had performed quality decision in spite of diversity or if there were suggestions found though this thesis, which could be taken into use.

Diversity was found in the language practice. The diversity was found as similarities in speaking English but difference in whether the agents were speaking Danish. The finding through the analysis was that organization might have performed a quality decision, when inviting or hiring people from India, and accepting the similarities and differences, which came with the differences of language practice.

In the engineering practice, a suggestion from the basis of this thesis would be to take advantage of the *difference* of the engineering practice, and thus making Indians working as engineers in Denmark perform

different actions than only engineering and thus create a process towards a quality decision in spite of similarities.

A quality decision to make in relation to the friendship practice could be to engage Danish colleagues in a friendship practice with the Indians, in spite of differences and similarities. This could help Indians working in Denmark to make quality decisions when deciding whether to change job or citizenship.

Diversity was seen when analyzing the equality practice. There were similarity in the sense that a more hierarchic practice is performed in India, and thus agents coming to Denmark were all used to a different equality practice. However, difference appears depending on how long the agents have performed the practice of working in Denmark. The conclusion to this is that a quality decision have been made, when inviting Indians to Denmark, as it is a wish for some companies that the Indians perform the equality practice similar to the way that Indians who have worked in Denmark perform it. Yet another quality decision may be to create courses for the Indian employees in the beginning of the stay in Denmark, to introduce the Danish equality structure.

6.2.1 Part conclusion

Diversity management have showed to be able to contribute to a process of change, which mainly is beneficial for the organizations' mission, vision and strategy. Although it requires that all agents relevant to the organization is participating in a process towards becoming diversity capable. The conclusion upon this process is that Indians are being invited to Denmark or hired by companies in Denmark in spite of similarities and difference, for the sake of the organizations. This choice is made in spite of possible tensions that come with having people who perform different practices. Quality decisions that are suggested are related to the friendship vs. colleague practice and the equality practice. These quality decisions might help the organizations' mission, vision and strategy.

6.2.2 Final conclusion

The practices, which were portrayed by the interviewees, are:

A language practices, which was diverse in the sense that actions depended on whether the agent was staying or visiting.

An engineering practice, which was diverse in the sense that the actions depended on which kind of if the agent is an IT-engineer or another kind of engineer.

A practice I called friendships vs. colleagues, where the agent's routinized understandings of the differences or similarities between a colleague practice, and a friendship practice were different from what is practiced in the physical surroundings of Denmark.

An equality practice, which was diverse in the sense that the actions depended on how long the actions related to a flat hierarchy had been performed.

Diversity management could provide organizations with the philosophy of having a mission, vision and strategy, and then make quality decisions, from a place that is as diversity capable as possible. Thus the diversity in the above-mentioned practices can be handled in a profitable way, dependent on the mission, vision and strategy. Though Thomas' (Thomas, 2005) take on Strategic Diversity Management lacks an academic description of how the craft is taught. Situated learning proved terms to use in this relation.

My final words will be these. Every year more Indians are coming to Denmark on working visas. The practice of *Indians working in Denmark* will be produced and reproduced and thus diversity will appear as similarities and differences within the practice and in relation to other practices. Diversity management is a tool to handle the tension that diversity can bring.

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8 ARTICLE