

# **Latin American Refugees and Immigrants in New Zealand: The Impact of Migration Status on Quality of Life**

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**By**

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## Conference Papers

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The results of this study have been presented at the international conferences described below.

López, A. (2021, September). *The quality of life found among Latin Americans in New Zealand*. Paper presented at the 11th Interdisciplinary Conference on Aging & Social Change, University of British Columbia, Vancouver, Canada.

López, A. (2021, September). *Challenges Latin Americans in New Zealand face to enjoy quality of life*. Paper presented at the Academia Journals International Research Congress, Mexico City, Mexico.

López, A. (2021, September). *The quality of life of Latin American immigrants and refugees in New Zealand: Their definition of quality of life*. Paper presented at the 11th International Conference on Health, Wellness & Society, Sorbonne Université, Paris, France.

López, A. (2021, September). *Language barriers and job discrimination experienced by Latin Americans in New Zealand*. Paper presented at the I Congress on Globalization, Culture and Society, INCCA University of Colombia, Bogotá, Colombia.

López, A. (2021, June). *Latin American refugees and immigrants in New Zealand: The impact of immigration status on quality of life*. Paper presented at the 21st International Conference on Diversity In Organizations, Communities & Nations, University of Curaçao, Willemstad, Curaçao.

## **Attestation of Authorship**

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I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Alfredo Lopez

21/10/2021

# Abstract

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This study explores the definitions and perceptions that Latin American refugees and immigrants have about their quality of life in New Zealand. In addition, this research explores how the immigration status of Latin Americans impacts their quality of life in New Zealand and what factors affect their well-being. Likewise, the study investigates the perceptions that New Zealanders have about refugees and immigrants. Although there has been some research on Latin American immigrants and refugees in New Zealand, no research has been published about the quality of life of these groups in New Zealand.

This research uses a mixed-method approach with both, qualitative and quantitative research methods. Although a quantitative method using an online survey was employed, the core of the study remained qualitative, with the adoption of ethnography and autoethnography as research methodologies. The study includes three data collection methods, semi-structured interviews, digital ethnography (which includes observation of the participants through Facebook), and an anonymous online survey. The participants recruited for the interviews were nine refugees and 11 immigrants from Argentina, Chile, Colombia, El Salvador, Nicaragua, Peru, Uruguay and Venezuela. The online survey included 100 New Zealanders.

The qualitative data revealed that Latin American immigrants and refugees in New Zealand define the quality of life as living in peace, happiness, being surrounded by their families and friends, and having sufficient financial resources to have a dignified, comfortable and pleasant life. The findings of this study show seven main factors that impact the quality of life of immigrants and refugees in New Zealand. These factors are 1) discrimination, 2) language barriers, 3) unemployment, 4) low income, 5) mental

health problems, 6) isolation and lack of friends, and 7) family problems. Although these factors negatively impact the quality of life for immigrants and refugees, participants in this study state that these factors have not prevented them from having a satisfactory quality of life in New Zealand. In fact, despite facing these obstacles, participants report feeling satisfied with their quality of life in New Zealand. The data from the survey, conducted with 100 New Zealanders, shows that 55% of New Zealanders gave a neutral response to the question “what is your perception about migrants?”. In contrast, 47% of the respondents provided a negative response to the question “what is your perception of refugees?”.

This study contributes new knowledge on the concept of quality of life for refugees and immigrants in New Zealand. This study also presents valuable recommendations that could be implemented when conducting further studies with immigrants and refugees in New Zealand and worldwide.

**Keywords:** *Immigrants, Refugees, Latin Americans, Quality of Life, Integration.*

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# CHAPTER ONE: OVERVIEW

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## 1.1 Introduction

This research explores the quality of life of Latin American immigrants and refugees in New Zealand; how they perceive their quality of life in relation to their migration status; and how their perception impacts their well-being in New Zealand. In addition, the research investigates the Latin American refugees' and migrants' perceptions of their status within a wider New Zealand society. Correspondingly, quality of life is the theoretical framework used in this study. Quality of life is defined as an objective, subjective and existential multidimensional concept that involves various aspects and conditions of life, including psychological state, physical health, wealth, education, family, employment, housing, social relationships and self-sufficiency among others (Bayram, Thorburn, & Bilgel, 2011; Bowling, 2007; Ferriss, 2004; Walker, 2005; Zhang, 2014).

The influx of Latin America immigrants has been largely influenced by political, military, social and economic conflicts affecting Latin American countries<sup>1</sup> (Mainwaring & Pérez-Liñán, 2013). As a result of the conflicts in Latin America, more than 64 million Latin American people have fled and sought international protection as refugees or immigrants in many countries, (López, 2018; Sanchez, 2016; Wilson, 2015). New Zealand has received Latin American refugees and migrants since the 1970s, while other developed countries like the United States, Canada and Sweden started receiving migrants from Latin American in 1960s and 1970s (Espinoza, 2018a, 2018b; Martinez, 2014). Chileans were the first refugees from Latin America who arrived in New Zealand

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<sup>1</sup> These conflicts are described in more detail in Chapter Two.

in the 1970s and 1980s. Later, refugees arrived from Nicaragua, El Salvador, and Peru. Finally, Colombian refugees started to arrive in New Zealand in 2007 (López, 2018).

By 2018 the population of Latin American in New Zealand was 17,607 people, (including around 2,500 Latin American refugees), most of them settled in Auckland (Stats NZ, 2018).

**Table 1: Latin American population in New Zealand (Stats NZ, 2018).**

Country	Population
Argentina	2,211
Bolivia	144
Brazil	7,023
Chile	3,072
Colombia	1,695
Ecuador	123
Mexico	1,557
Peru	684
Puerto Rico	135
Uruguay	354
Venezuela	159
Others	450

Before describing the purpose and significance of this research, I will first talk about my positionality. I will also answer the question: Who am I? I will also explain my motivation to conduct this research.

## 1.2 My Position in this Research

As this is also an autoethnographic investigation, I have a dual positionality within the study. My role in the study is that of a researcher and a participant, as is typical of autoethnographic studies<sup>2</sup> (Blanco, 2012; Denshire, 2013; Douglas & Carless, 2013; Ellis, Adams & Bochner, 2010; Méndez, 2013; Revell, 2012; Wall, 2006). Therefore, in different parts of this thesis, I present autoethnographic inserts of reflections on my

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<sup>2</sup> Chapter Four provides a detailed explanation on the application of autoethnography to the study.

own life experiences which are presented in a less conventionally academic and more reminiscent way. In this thesis, my reflective comments are identifiable by the Cambria font, which is double spaced, and by the phrase “[researcher’s reflection]”. The long quotes from the participants appear in italics and are single spaced. The subsection presented below is written in my reflective voice as an example (Blanco, 2012; Denshire, 2013; Douglas & Carless, 2013; Ellis et al., 2010; Méndez, 2013; Revell, 2012; Wall, 2006).

### **1.2.1 Who am I?**

My name is Alfredo López. I am from Colombia and I am a New Zealand citizen. I come from a large family; I have four brothers and eight sisters and many uncles, aunts, nephews and nieces. My parents are 71 years of age. I arrived in New Zealand in September 2008 as a resettled former refugee. I came from Ecuador where I lived as a refugee for 14 months. In Colombia I worked as a computer technician, but I was also the leader of a Christian church. During my work as a leader of the religious community, I helped many people learn how to read and write in Spanish and to improve their lifestyle. I define myself as a responsible, honest person, with a lot of discipline and keenness to learn. I have always stood out for fulfilling my promises and being a person worthy of trust. I love the social sciences and above all helping others. I had to flee from Colombia because I was threatened with death for helping the most vulnerable people.

When I arrived in New Zealand<sup>3</sup>, I did not know how to speak English. For that reason, I studied English for seven semesters, mostly at ATC Vision College and Wintec Institute of Technology. Subsequently, I studied computer science for seven semesters in Wintec, New Zealand School of Education, and Unitec. In 2018, I

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<sup>3</sup> Chapter Five provides more details about my life in Colombia. It also explains why I fled to Ecuador and how I arrived in New Zealand as a resettled refugee.

completed my Master's in International Communication at Unitec. Two years later, in 2020, I completed my second Master's in International Development at Massey University. Through the edX digital platform, I have studied various online courses offered by several universities, such as the University of Queensland, Australia; Wellesley College of Massachusetts; University of California, Berkeley; University of Michigan; Université Catholique de Louvain, Belgium; and Charles Sturt University, Australia. Some of these online courses were: Anthropology of Current World Issues; Global Sociology; Global Social Change; Human Rights: The Rights of Refugees; Solving Public Policy Problems; Social Work Practice: Advocating Social Justice and Change; International Human Rights; Cyber Security Management; and others.

In short, I could say that I am a man who likes to learn new things every day. As a child, I felt passionate about the social sciences, and this was the subject which I was better at in school. I am a cheerful person who likes to listen to music and dance. I am also a religious person who strongly believes in God and the Bible.

### **1.2.2 Motivation to conduct this research**

During my master's degree, I carried out research entitled "Colombian refugees in New Zealand and their resettlement stories" (López, 2018). My motivation in undertaking that research project was to explore the resettlement stories of my compatriots who were refugees like me in Ecuador. The findings of that research helped me to realize that not only I have been a victim of discrimination in New Zealand, but many former refugees have also experienced discrimination in the country, especially labour discrimination. Thus, in view of the findings of the research that revealed that most of the participants in that study have experienced labour, social and racial discrimination, I was motivated to explore further the impact of discrimination on the

quality of life of Latin American immigrants and refugees in New Zealand. The purpose of conducting this study was to investigate in depth how the immigration status of Latin American refugees and immigrants impacts their quality of life in New Zealand. The discrimination faced by Latin-American people may be related to their migration status. In other words, the use of migratory terms such as “refugee” and “immigrant” may promote discrimination against them (López, 2018; Tuwe, 2018). For this reason, many people are discriminated against because they are identified as refugees and immigrants. As a result, their quality of life is impacted by their migration status, not only in New Zealand but worldwide as well. In addition, I believe that some people in New Zealand see immigrants as a labour threat, and refugees as an economic burden to the country.

### **1.3 Purpose and Significance of the Research**

The purpose of this research was to explore how Latin American immigrants and refugees perceive their quality of life in relation to their immigration status and how their perception impacts their well-being in New Zealand. In addition, this research also aimed to investigate the perceptions of Latin American refugees and migrants on their ‘status’ within wider New Zealand society. This study sought to make an original contribution to knowledge on the concept of quality of life for refugees and migrants. There is very little research on how migration status impacts the quality of life of Latin American immigrants and refugees in New Zealand. It was hoped that this research would develop a better understanding of the quality of life of Latin American refugees, and the factors influencing it. This study was intended to capture the social, cultural and political complexity of immigrants and refugees and how these complexities explain their quality of life and well-being.

In addition, some benefits or contributions were derived from this research by the participants, the researcher, and the wider community. Those benefits are described below:

#### **The benefits for the participants**

- 1) In this research, the participants had the opportunity to express freely their opinions and feelings about their quality of life in New Zealand.
- 2) The participants' thoughts and life experiences were heard, recorded and are written up in the findings of this study, which may contribute to the creation of public policies that improve their quality of life.
- 3) The participants had the opportunity to contribute to the advancement of studies on the quality of life of migrants and refugees in New Zealand.

#### **The benefits for the researcher**

- 1) The researcher had the privilege of conducting the present research, which is the first study on the quality of life of Latin American refugees and immigrants in New Zealand.
- 2) The researcher increased his knowledge and understanding of the quality of life of Latin Americans in New Zealand.
- 3) The findings of this study may be published in an academic journal, which may contribute to the professional development of the researcher.
- 4) This investigation could open the door for the researcher to carry out future research with Latin American refugees and migrants.

#### **The potential benefits for the wider community**

- 1) This study may promote the improvement of quality of life for refugees and migrants in New Zealand.

- 2) This study may promote the development of research with Latin American migrants and refugees in New Zealand. This would allow NGOs working with migrants and refugees to better understand their needs in the community.
- 3) This study provides a source of information that may support organizations willing to contribute to refugees' integration into the country. This would help NGOs to improve their services to refugees.
- 4) This study makes a contribution to knowledge. This research has produced new knowledge that will benefit academia and researchers working on similar topics or generally within the immigrant and refugee research area.
- 5) The findings of this research project may be presented and published in an academic journal. Potential journals include the *Journal of Immigrant and Refugee Studies* and the *Journal of Identity and Migration Studies*.

## **1.4 Research Question**

How do Latin American migrants and refugees define quality of life?

### **1.4.1 Sub-questions**

- 1) How do Latin American refugees and immigrants perceive their quality of life in New Zealand?
- 2) What factors influence the quality of life for Latin American people from refugee and migrant backgrounds?
- 3) How do Latin American migrants and refugees perceive how New Zealanders view their migration status?
- 4) What perceptions do New Zealanders hold of refugees and migrants?

## 1.5 Definition of Concepts

This thesis uses the following terms: quality of life, Latin American (Latino), migrant, refugee, integration, First World (Global North), Third World (Global South) and development. These terms are defined below.

### 1.5.1 Quality of life

According to the World Health Organization Quality of Life Group (WHOQOL, 1997), quality of life is:

an individual's perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns. It is a broad ranging concept affected in a complex way by the person's physical health, psychological state, level of independence, social relationships, personal beliefs and their relationship to salient features of their environment. (p.1)

Thus, quality of life is related to the physical, mental, spiritual and socio-economic well-being of people (Bayram et al., 2011; Bowling, 2007; Ferriss, 2004; Walker, 2005; WHOQOL, 1997; Zhang, 2014). Nevertheless, this concept is complex and covers many underlying factors. For instance, something that might be considered a good quality of life by a person in a developed country might not be accepted as such by another person in a developing nation (Diana, 2014; El Heraldo, 2017; Montas, 2015; Morris, 2016; Rodriguez, 2017; Zafra, 2015). This study focuses on investigating participants' perceptions of their quality of life in New Zealand using subjective indicators such as interviews and digital observation through Facebook. So, quality of life is the theoretical framework of this study, and this concept is fully explained in Chapter Three.

## **1.5.2 Latin American (Latino)**

The Latin American or Latino terms refer to the people from Latin America. Latin America is an ethnic and geographical term that began to be used in the 19th century to identify the countries of the Americas that speak the languages derived from Latin, such as Spanish, Portuguese and French (Bohoslavsky, 2009). However, people in most Latin American countries speak Spanish, and these countries are also known as Hispanic America (Cortez-González, 2012a). Therefore, people in Latin America who speak Spanish are also called Hispanics (Cortez-González, 2012a). Thus, a person from Peru, for example, could be called Peruvian, Hispanic, Latino, Latin American, South American and American (Cortez-González, 2012b). Every person born on the American continent is an American, so a person born in Peru can be referred American is just like a person born in the United States (Cortez-González, 2012b). The term “Latino” has come to be used as an abbreviated way of referring to people from Latin America. Latin America includes the following countries: Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, Dominican Republic, Ecuador, El Salvador, Guatemala, Haiti, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, Puerto Rico, Uruguay and Venezuela.

Latinx is another used term but little known. The term Latinx is used mostly in the United States to refer to people of Latin American origin or descendants without being defined by their gender. The expression has been used by journalists, politicians, corporations and universities (Kaur, 2020). In this investigation, the terms Latino and Latin American are used interchangeably to refer to the people from Latin America and their descendants who speak Spanish, or Portuguese in the case of Brazilians.

## **1.5.3 Refugee**

According to article I of the 1951 Convention on the Status of Refugees and its 1967 Protocol, a refugee is:

A person owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it. (United Nations General Assembly, 1951, p. 14)

Furthermore, the 1969 Organisation of African Unity (OAU) Convention defines the term refugee in Article I (2) as follows:

The term "refugee" shall also apply to every person who, owing to external aggression, occupation, foreign domination or events seriously disturbing public order in either part or the whole of his [or her] country of origin or nationality, is compelled to leave his [or her] place of habitual residence in order to seek refuge in another place outside his [or her] country of origin or nationality. (OAU, 1969, p. 6)

Likewise, the definition in article III (3) of the 1984 Cartagena Declaration on Refugees states that:

[...] the refugee definition or concept of a refugee to be recommended for use in the region is one which, in addition to containing the elements of the 1951 Convention and the 1967 Protocol, includes among refugees, persons who have fled their country because their lives, safety or freedom have been threatened by generalized violence, foreign aggression. (p. 6)

According to United Nations High Commissioner for Refugees (UNHCR, 2016), refugees and immigrants are different because they have different migrant status. Asylum seekers and immigrants are not refugees (UNHCR, 2016), as immigrants are often able to select the country of their destination. For this reason, immigrants can prepare themselves emotionally for the trip and for the future living conditions they will experience in the foreign country they have chosen (UNHCR, 2016). In contrast, refugees may have escaped from their countries of origin to save their lives. Further, refugees do not get to choose the country they want to live in as refugees after seeking international protection (UNHCR, 2016).

Although in this study I employ the term refugees to refer to Latin American people from refugee backgrounds, they are no longer refugees because when a refugee obtains permanent residence in a country, their refugee status ends (Weibe, 2013). However, in my previous research (López, 2018) on Colombian refugees in New Zealand, one of my findings was that:

Normally, these people are called former refugees by those who have more knowledge about the refugees' topic. But, the majority of people in the community continue to call them refugees, due to either ignorance or discrimination. From my point of view, a refugee is a person who has to flee from his/her country because of a well-founded fear of losing his or her life. Although a refugee is granted foreign residence or citizenship, this fact does not put a real end to the refugee status of the person. It could be argued that the refugee status of an adult ends completely only when he or she returns to live permanently in his/her country of origin. Otherwise, he/she will always be considered a refugee in a foreign land. (p. 6)

It could be said that in New Zealand there are two types of refugees: Quota Branch refugees and asylum seekers (Immigration New Zealand, 2020a, 2020b). Immigration New Zealand has a branch based in Māngere East, Auckland, responsible for the Refugee Quota Programme (Immigration New Zealand, 2020a). This programme involves permanently resettling refugees from other countries in New Zealand who must be referred by the UNHCR (Immigration NZ, 2020a). "In 1987, the New Zealand government established a formal annual quota for the resettlement of refugees" (De Lapaille, 2012, p. 6). Initially, this refugee quota was to resettle 750 refugees in New Zealand per year (De Lapaille, 2012). Later, in 2018, this quota was extended to 1,000 refugees per year (Kiry, 2016). Once these refugees arrive in New Zealand, they spend their first six weeks at the Mangere Refugee Resettlement Centre, where they are given a course in preparation for their resettlement in the community (Immigration NZ, 2020a). This course includes basic English classes and aspects of how New Zealand society works. They also receive basic support on health, housing, and information

necessary for their integration into the community (Immigration NZ, 2020a). After completing the six weeks of preparation, the refugees are resettled in communities in the Auckland region, the Wellington region, Christchurch, Dunedin, Waikato, Manawatū, Nelson, and Invercargill (Immigration NZ, 2020a). They receive support such as social housing and social welfare from the government. All refugees arrive in New Zealand with a permanent resident visa and after five years they can apply for citizenship (López, 2018). On the other hand, asylum seekers are immigrants who apply for refugee status after arriving in New Zealand (Immigration NZ, 2020b). They must be able to prove that they deserve to be recognized as refugees. If an asylum seeker is recognized as a refugee by the New Zealand Government, this person will receive a permanent residence visa (Immigration NZ, 2020b). If the application of an asylum seeker is ultimately not approved, this person could be deported from the country (Immigration NZ, 2020b).

#### **1.5.4 Migrant**

According to the International Organization for Migration (2017),

a migrant is any person who is moving or has moved across an international border or within a State away from his/her habitual place of residence, regardless of (1) the person's legal status; (2) whether the movement is voluntary or involuntary; (3) what the causes of the movement are; or (4) what the length of the stay is. (p. 1)

In addition, the term migrant refers to any person who moves from their own land to another. In this way, there are local migrants and international migrants (Ruz, 2015). Local migrants are people who move from one place to another within their country of origin, but when these people cross borders to live in a foreign country they are called international migrants (Ruz, 2015).

There are two words that are similar to the term 'migrant' that create confusion among some people. Those terms are emigrant and immigrant. Although the terms

migrant, immigrant and emigrant are all associated with the movement of people from one place to another, these expressions do not mean the same thing but are sometimes interchangeable. The term migrant covers both emigrants and immigrants (Ruz, 2015). To emigrate means *to leave; depart from*. Therefore, the emigrant is the one who leaves the country from which he/she originates to settle in a new one abroad. By contrast, to immigrate means *to come; arrive from* a foreign country (Ruz, 2015). Thus, an immigrant is a person who arrives in a country other than the one from which he or she originates with the purpose of establishing himself/herself in it (Ruz, 2015). Finally, as explained above, a migrant is a person who moves from one place to another, either within their own country or into another country (Ruz, 2015). While these three terms have certain similarities, technically they are different. However, in this study, the terms migrant and immigrant are used interchangeably (English, 2016).

Similarly, the term 'exiled' refers to a person who, due to political persecution, is living in a foreign country. Exiles are usually banished for political reasons and told to leave his/her country of origin (Lezaola, 2015). In this sense, it can be said that an exile is also a refugee who flees from his/her country in search of international protection. Moreover, some exiles are also stateless<sup>4</sup> ("Quiénes son Los Apátridas," 2014).

In this thesis, I use the terms "*immigrants and refugees*" to refer to Latin Americans who initially entered in New Zealand as immigrants or former refugees, as is the case of the Quota Branch refugees. Likewise, the term "migration status" used in the

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<sup>4</sup> "The international legal definition of a stateless person is "a person who is not considered as a national by any State under the operation of its law'. In simple terms, this means that a stateless person does not have a nationality of any country. Some people are born stateless, but others become stateless. Statelessness can occur for several reasons, including discrimination against particular ethnic or religious groups, or on the basis of gender; the emergence of new States and transfers of territory between existing States; and gaps in nationality laws. Whatever the cause, statelessness has serious consequences for people in almost every country and in all regions of the world" (UNHCR, 2019, pp. 5-6).

title of this study refers to the type of admission or migratory category granted to a person when he/she entered New Zealand. For example, some Latin Americans entered in New Zealand under the migration status of refugees, while others entered under the migration status of immigrants, and for these different situations there are different types of visas. Even though the participants in this study are permanent residents and New Zealand citizens, and are technically no longer immigrants and refugees, they still consider themselves to be immigrants and refugees or are seen as immigrants and refugees by the community, which may have an impact on their quality of life in New Zealand (Butcher, Spoonley, & Trlin, 2006). Refugees and immigrants generally face challenges that can negatively affect their quality of life, including discrimination, language barriers, unemployment, mental health issues, isolation and family problems (Butcher, Spoonley, & Trlin, 2006). This study recruited only first-generation immigrants and refugees who arrived in New Zealand after they turned 18 or 20 and had previously lived for many years in Latin America. Thus, they are able to compare their quality of life in their countries of origin with their quality of life in New Zealand.

### **1.5.5 Integration**

Integration is a dynamic process that requires the cooperation between the immigrants and the host community (Strang & Ager, 2010). For example, it entails the host community's willingness to accept immigrants and refugees as new members of their community and their hospitality toward them (Strang & Ager, 2010). To assist with their integration into a new country, immigrants and refugees should strive to learn the language of the country and accept the local culture (Strang & Ager, 2010). Appreciation and love for the new country are also important aspects in their integration (López, 2018). It could be said that integration occurs when immigrants and refugees manage to rebuild their lives in the host country and even feel that the new country is

their home and that they are part of the country now (Strang & Ager, 2010). When the foreigner feels comfortable in the host country, it helps to improve their quality of life (Strang & Ager, 2010).

As previously explained, New Zealand has a six-week programme to help refugees to resettle and integrate into the community (New Zealand Red Cross, n.d.). In addition, once they are resettled in the community, the Red Cross provides personal assistance to refugees for six months or more for their successful integration into the country (New Zealand Red Cross, n.d.). New Zealand also has several NGOs that help immigrants to better integrate into the country, such as Belong Aotearoa, Chinese New Settlers Services Trust, ActivAsian (Harbour Sport), Aotearoa Latin American Community Inc, New Zealand Ethnic Social Services Trust and others.

### **1.5.6 First World and Third World**

The term Third World was coined by Alfred Sauvy (1952), a French economist, who used the expression to refer to countries that did not belong to either of the two blocs that were facing each other in the Cold War. For example, the Western bloc called the First World by Sauvy (1952), comprised the United States and its allies in Western Europe, Canada, Japan, Australia, New Zealand and South Korea. The Second World was the communist bloc comprising the Soviet Union, Eastern Europe and China (Sauvy, 1952). Although today, the Second World concept has disappeared, the terms First and Third World (also more recently referred to as the Global North and the Global South, respectively) continue to be widely used; the First World describes the wealthy countries and the Third World refers to poor and developing countries in Asia, Africa and Latin America (Peet & Hartwick, 2015; White, 2014).

### **1.5.7 Developed and developing countries**

Like the concept of quality of life, the concept of development is very complex and there is no single term to define it (Peet & Hartwick, 2015). Peet and Hartwick (2015) argue that “development can be seen from a number of perspectives that have come to be identified as academic disciplines” (p. 5). For some, development has to do with the economic growth of a nation, while for others development has to do with human dignity and respect for human rights (Peet & Hartwick, 2015). The opinion of the United Nations Development Programme (UNDP) and its Human Development Index is that Latin America is not a developed region (UNDP, 2018). According to the Human Development Index for 2018, Norway occupied the first rank as the most developed country in the world based on the indicators of life expectancy at birth, expected years of schooling, mean years of schooling and the gross national income per capita, and therefore offered the best quality of life in 2018 (UNDP, 2018). The 186<sup>th</sup> last ranked country was Nigeria, while New Zealand was ranked 16<sup>th</sup> (UNDP, 2018). Latin American countries were ranked from 44 to 133 (UNDP, 2018).

The United Nations Economic Commission for Latin America and the Caribbean (ECLAC, 2018) affirms that the countries of Latin America and the Caribbean are poor and developing countries. The World Bank Group (2019) stated that, “unfortunately, growth prospects for 2019 (0.9%) show no real improvement over 2018, as a result of weak or negative growth in the three largest economies in the region, Brazil, Mexico, and Argentina” (p. 1). The International Monetary Fund (IMF, 2018, p. 1), agreed that the economic recovery in Latin America and the Caribbean had lost momentum and stagnated due to worsening trade tensions, more restrictive financial conditions and volatility in the markets for raw materials. It is evident that political and economic organizations worldwide consider Latin America to be a poor and developing region

(ECLAC, 2018; IMF, 2018; World Bank Group, 2019), while countries such as the United States, Canada, Japan, Australia, New Zealand, South Korea and Western European countries are considered to be developed nations (UNDP, 2018).

## 1.6 Thesis outline

This thesis consists of ten chapters; a brief overview of each chapter is given below.

**Chapter One**, the present chapter, is the introduction to this thesis. This chapter introduces the research topic, my motivation to conduct this study, the purpose and the significance of the research, and outlines the research questions. This chapter also provides the operational definitions used in this research.

**Chapter Two** provides some background information by explaining the reasons that Latin American immigrants and refugees are forced to leave their countries. This chapter shows that dictatorships, civil wars, political corruption, social inequality, and poverty have been the main reasons for the emigration of Latin Americans.

**Chapter Three** presents an extensive review of the theoretical concept of quality of life in light of the existing literature. This chapter also describes quality of life as seen from Latin American migrants' perceptions and the factors impacting the quality of life for migrants and refugees not only in New Zealand but worldwide. Finally, this chapter explains the complexity of migrant and refugee status from the political, cultural, social and economic perspectives associated with their quality of life.

**Chapter Four** describes the research design and the methodology implemented in this study. The selected methodological approaches are ethnography and autoethnography. This chapter also describes the data collection methods used, namely semi-structured interviews, digital observation through Facebook, and an anonymous

online survey, as well as thematic analysis procedures, sampling, recruitment, trustworthiness and credibility, and ethical considerations.

**Chapter Five** is the first of the four chapters that describe my research findings. This chapter focuses on the general definition given by the participants for the concept of quality of life. The chapter also describes the quality of life of the participants in their countries of origin. In addition, it shows that most participants were not happy with their economic situation and therefore decided to leave their countries of origin to find a better quality of life in New Zealand.

**Chapter Six** is the second finding chapter, and describes the participants' perceptions of their quality of life in New Zealand. It also describes how the participants compare their quality of life in Latin America with their current quality of life in New Zealand. The chapter also looks at the factors that have contributed to improving the quality of life of the participants in New Zealand.

**Chapter Seven** presents the factors that impact the quality of life of Latin American refugees and immigrants in New Zealand, such as discrimination, language barriers, unemployment and low income, mental health problems, isolation, and family problems. **Chapter Eight** is the last finding chapter, and describes New Zealanders' perceptions of immigrants and refugees. **Chapter Nine** analyses and discusses the findings of the study in the context of the relevant theoretical literature. Finally, **Chapter Ten** is the concluding chapter of this thesis. This chapter responds to the research questions, and includes study limitations and recommendations for future research.

## **CHAPTER TWO: BACKGROUND CONTEXT**

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### **2.1 Introduction**

Although there is a large amount of documented information on the dictatorships and problems experienced by Latin American countries, this chapter does not intend to cover all the details about those dictatorships that have affected Latin America through time. Rather, the purpose of this chapter is to provide a very brief overview of the conflicts that have influenced the migration of millions of Latin Americans. Also, it shows that dictatorships, internal wars and economic problems are the main factors that have prompted the migration of Latin American people to First World countries in search of a better quality of life.

### **2.2 The Factors that Influence Latin American Immigrants and Refugees to Leave Their Countries**

According to ECLAC (2016), the Latin American population reached more than 625 million in 2016 and it is estimated that by the year 2050, the number of Latin American people globally will reach a figure of 768 million (Kolari, 2019). The United Nations Department of Economic and Social Affairs Population Division (2017) estimated that more than 64 million Latin Americans are living outside the region. The largest population of Latin Americans living abroad is in the United States, with a population of more than 56 million in 2016 (“Las Verdaderas Cifras de Los Hispanos,” 2016). (BBC News, 2016). In Canada, there were more than 300,000 Latin Americans by 2015 (Ramírez, 2015). According to ECLAC (2016), the main reasons for Latin Americans leaving their countries of origin are: 1) dictatorships in Latin America, 2) internal wars, and 3) economic problems. These three factors have made many Latinos move to the First World in search of a better quality of life, and they are further explained below.

## 2.3 Dictatorships in Latin America

In the 20th century, 18 Latin American countries have been governed at some point by civil-military dictatorships (Mainwaring & Pérez-Liñán, 2013). Those countries are Argentina, Bolivia, Brazil, Chile, Colombia, Cuba, Dominican Republic, Ecuador, El Salvador, Guatemala, Haiti, Honduras, Nicaragua, Panamá, Paraguay, Peru, Uruguay and Venezuela (Mainwaring & Pérez-Liñán, 2013). Terminiello (2014) argues that, as a result of those regimes in Latin America, “thousands of Latin American people are forced to flee to other countries of the region and other parts of the world” (p. 90). Terminiello (2014) adds that “forced displacement was not merely a consequence of the repressive actions of military governments; displacement in some cases became a component of the strategies of repression implemented by the dictatorships” (p. 90). Likewise, Sanchez (2016) states that social inequalities, discrimination, corruption, the uprising of armed groups and poverty have contributed to the forced displacement and migration of Latin American people (p. 60).

According to Jenkinson (2014), the Central Intelligence Agency (CIA), and the government of the United States were responsible for promoting and overseeing the dictatorships imposed in Latin America during the 1970s and early 1980s. The reason for promoting such civil-military dictatorships was to eliminate any Marxist subversion in Latin America that could affect the interests of the United States during the Cold War (Jenkinson, 2014). In order to achieve this goal, a dictatorship plan for Latin America known as “Operation Condor” was created (Romero, 2019). The Operation Condor was a system of cooperation between the far-right governments of Argentina, Chile, Paraguay and Uruguay, supported by the United States, to persecute left-wing political opposition. Operation Condor began on November 28, 1975, in Santiago, Chile, where representatives of the regimes of Argentina, Bolivia, Uruguay and Paraguay were

summoned by the Chilean dictatorship to create an agreement that would allow them to cooperate in persecuting and assassinating members of the left-wing political opposition in Latin America (Romero, 2019). Operation Condor lasted until 1980 (Romero, 2019).

During the last century, Argentina had five dictatorships, the first was called “the dictatorship of José F. Uriburu”, which was imposed from 1930 to 1932 (Argentina Exepción, 2008; Jenkinson, 2014). A second dictatorship was known as “the Revolution of 43” (1943-1946). The third dictatorship imposed between 1955 and 1958, was the “Liberating Revolution” (Argentina Exepción, 2008). The fourth dictatorship, the “Argentine Revolution”, was in power from 1966 to 1973 (Argentina Exepción, 2008). Finally, the civil-military dictatorship of the self-styled National Reorganization Process was imposed by a military junta that ruled Argentina from March 24, 1976, until December 10, 1983 (Argentina Exepción, 2008; Jenkinson, 2014). This last dictatorship caused the migration of thousands of Argentinians and the disappearance of another 30,000 (Jenkinson, 2014). Due to the aforementioned political problems and the subsequent economic crisis in Argentina, more than 1.35 million of over 45 million Argentinians are currently living abroad (Melamed, 2008).

In the same way, Chile had the most violent and popular dictatorship ruling in Latin America (Sanchez, 2016), from September 11, 1973, to March 11, 1990 (“Chile: 29 Años del No,” 2017). On September 11, 1973, the forces of General Augusto Pinochet attacked the presidential palace of La Moneda in Santiago and, in a coup, defeated President Salvador Allende, who died that same day (“Chile: 29 Años del No,” 2017). The United States Government is said to have organized the coup and to have had active participation in it (“Chile: 29 Años del No,” 2017; Jenkinson, 2014; Sanchez 2016). This dictatorship resulted in the death of more than 1,000 people, another 38,000 Chileans

were cruelly tortured and more than 200,000 had to flee the country to save their lives (Comisión Nacional sobre Prisión Política y Tortura, 2004; Sanchez, 2016; UNHCR, 1996a; United States Institute of Peace, 1993). During 1974, more than 2,600 Chilean refugees were resettled in 40 countries (Cutts, 2000; Sanchez, 2016). New Zealand was one of those countries where Chilean refugees were resettled. According to Beaglehole (2005), “New Zealand accepted 354 of the thousands of Chileans who fled their country after the army’s overthrow of the Allende government in 1973” (p. 1).

Cuba is the Latin American country that has faced the longest period of dictatorship in the region. In 1952, Colonel Fulgencio Batista took political power in Cuba by a coup and thus began a dictatorial regime that lasted seven years (Rumbaut & Rumbaut, 2009). Subsequently, this regime was defeated by Fidel Castro in 1959 and marked the beginning of a new dictatorship in Cuba (Rumbaut & Rumbaut, 2009). It is estimated that during Fidel’s Castro regime, 3,116 people were shot and another 1,166 were extrajudicially executed (“Fidel Castro: Las Muertes,” 2016; Martinez, 2014). Thousands of other people were imprisoned and tortured (Martinez, 2014). In total, the number of murders committed by Castro’s dictatorship was more than 7,000 (Martinez, 2014). More than 20,000 Cubans lost their lives at sea trying to flee from Cuba (Martinez, 2014). However, others claim that the number of Cubans who died at sea could be 150,000 (El Veraz, n.d.). Due to all the atrocities and repression committed by the Castro regime, more than three million Cubans are exiled in several countries of the world; this represents 27% of a population of more than 11 million (Cruz, 2009; Gámez Torres, 2016).

Similarly, Venezuela is currently facing the dictatorship of President Nicolás Maduro, who was elected in April 2013 (“Los Líderes Que Ya,” 2017; “Venezuela’s Leader Nicolas Maduro,” 2015). The United Nations Office of the High Commissioner for Human

Rights (OHCHR) states that in a period of less than two years (July 2015–March 2017), as many as 357 Venezuelans were extrajudicially killed by the Maduro regime (OHCHR, 2017). More than 600 civilians were brought before the military courts accused of publicly protesting against the government (OHCHR, 2017). Other protestors were also tortured and murdered (OHCHR, 2017). The regime is accused of serious violations of human rights (OHCHR, 2017). During the Maduro regime, Venezuela plunged into extreme poverty to the point that thousands of Venezuelans suffer from malnutrition and had to look for waste in garbage dumps to eat (OHCHR, 2017).

The situation led to the exodus of five million Venezuelans by 2020 from a population of around 29 million (UNHCR, 2020). The Colombian Government has received around two million Venezuelans in Colombia (UNHCR, 2020). Other similar dictatorships imposed (during the 1970s and early 1980s) in Bolivia, Guatemala, Honduras, Nicaragua, Panamá, Paraguay and Uruguay also created forced displacement and the migration of thousands of Latin Americans (Mainwaring & Pérez-Liñán, 2013). Subsequent socio-economic conflicts, recession, political turmoil and corruption created internal wars that led to the migration of Latin American people.

## **2.4 Internal Wars and Economic Problems**

Numerous studies have been published on the internal war that Colombia has experienced for more than 60 years involving Marxist guerrilla groups, paramilitary forces, and the National Colombian Army (Bermudez, 2013; Carreño, 2012; Gárate, 2014; Giraldo Forero, 2005; Gottwald, 2004; Gottwald & Rodríguez, 2016; Guglielmelli, 2011; Jaramillo, 2008; López, 2018; López-López, Pineda, Murcia, Perilla, & Mullet, 2013; Schussler, 2009; Shedlin et al., 2016). The Colombian armed conflict began in the 1940s when the two political parties of that time the Conservative and the Liberal confronted

each other to obtain the political power in the country (Cosoy, 2016; López, 2018). Later, in 1948, the assassination in Bogotá of the presidential candidate of the Liberal Party, Jorge Eliécer Gaitán (Cosoy, 2016), resulted in a great wave of violence in Colombia that lasted for more than a decade (until the end of the 1950s) (Cosoy, 2016; López, 2018). During that time, social inequality abounded in Colombia, wealthy people controlled political power, and corruption in the state was very evident (Cosoy, 2016). The working-class had no social opportunities such as education, health, housing or a well-paid job (Cosoy, 2016). These social injustices and labour exploitation created the conditions for the emergence of Marxist guerrilla groups, which fought against the government to defend the rights of vulnerable and marginalized people (Cosoy, 2016; López, 2018).

At the beginning of the 1960s, the first Colombian guerrilla group emerged, known as “Fuerzas Armadas Revolucionarias de Colombia” (FARC, the Revolutionary Armed Forces of Colombia) (Cosoy, 2016), followed by other guerrilla groups, the “Ejército de Liberación Nacional” (ELN, the National Liberation Army), the “Ejército Popular de Liberación” (EPL, the Popular Liberation Army) and the “Movimiento 19 de Abril” (M19, the 19<sup>th</sup> April Movement). These Marxist guerrilla groups claimed to fight against the government to defend the interests of the poor and powerless in the country (Jaramillo, Villa, & Sánchez, 2004). In the 1970s, groups of drug traffickers emerged with the aim of getting wealthy quickly through the traffic of cannabis and later cocaine (Korovkin, 2008). Finally, in the 1980s, paramilitary groups financed by wealthy people from the country were formed to fight against the guerrilla groups (Weiss, 2011). All these armed groups have sown violence and fear in Colombia for more than 60 years (Bermudez, 2013; Castillo, 2005; Gárate, 2014; Gottwald, 2004; Orjuela, 2012).

There were millions of victims of the Colombian armed conflict (Reyes, 2013). According to Paz in Motion (2016), due to the Colombian war, more than six million

people (out of a population of 50 million) have been displaced from their lands (Alto Comisionado de las Naciones Unidas para los Refugiados (ACNUR), 2015; Reyes, 2013). Moreover, between 1958 and 2012, the number of people killed in Colombia's war was 218,094 (Reyes, 2013), with 177,307 civilians and 40,787 combatants murdered (Reyes, 2013). Those responsible for these deaths were: paramilitary groups 38.4%; unidentified armed groups 27.7%; guerrilla groups 16.8%; Colombian Army 10.1% and other groups 7% (Reyes, 2013). In the war, there were also 1,754 victims of sexual violence between 1985 and 2012 (Reyes, 2013). Further, between 1970 and 2010, a total of 27,023 Colombians were kidnapped and another 25,007 Colombians went missing between 1985 and 2012 (Reyes, 2013).

According to the UNHCR, more than 400,000 Colombians are currently living around the world as refugees (ACNUR, 2015; López, 2018). The estimates of the Ministry of Foreign Affairs of Colombia (2018, 2020) are that 4.7 million Colombians are living in foreign countries in 2019, including more than 1,700 Colombians living in New Zealand (Stats NZ, 2018).

Like Colombia, Peru is another Latin American country that experienced an internal war from the 1980s to the 2000s. It began with the internal war between the Communist Party of Peru, known as the "Sendero Luminoso" (PCP-SL, the Shining Path), and the national army, in a struggle to take political power in the country (De Los Ríos & Rueda, 2005; Macedo, Iñape & Manguinuri, 2011). Sendero Luminoso is a Marxist, Leninist and Maoist ideological group that sought to establish a communist government in Peru through armed uprising (De Los Ríos & Rueda, 2005; Macedo et al., 2011). Nevertheless, this group has lost much of its power following the capture of its leader Abimael Guzmán in 1992 (De Los Ríos & Rueda, 2005; Macedo et al., 2011). This armed conflict in Peru generated thousands of victims, approximately 69,280 Peruvians lost

their lives, of which 31,331 deaths are attributed to the terrorist group Sendero Luminoso (La Comisión de la Verdad y Reconciliación, 2002). Hundreds of Peruvians were displaced from their lands, and thousands more had to apply for refugee status in neighbouring countries. It is estimated that, in 2019, more than 3,560,663 Peruvians lived abroad (Sanchez, 2020). The Aotearoa Latin American Community (ALAC, n.d.) noted that they started supporting Peruvian refugees settling in New Zealand in 1997.

El Salvador experienced the ravages of an internal civil war between 1980 and 1992 (Historia Salvadoreña, 2013; Sanchez, 2016; Smith, 2001) when the insurgent forces of the “Farabundo Martí para la Liberación Nacional” (FMLN) confronted the Salvadoran national army (Historia Salvadoreña, 2013; Sanchez, 2016; Smith, 2001). Some researchers affirm that the civil war in El Salvador was one of the conflicts derived from the ideological, political and military confrontation between the United States and the former Union of Soviet Socialist Republics (USSR) during the period of the Cold War (Historia Salvadoreña, 2013; Sanchez, 2016; Smith, 2001). It is not surprising that, on the one hand, the United States Government supported the armed forces of the government of El Salvador while, on the other, the Union of Soviet Socialist Republics did the same in support of the guerrilla forces of the country (Historia Salvadoreña, 2013; Sanchez, 2016; Smith, 2001). According to *La Vanguardia* (“La guerra civil salvadoreña,” 2015) and *Historia Salvadoreña* (2013), the civil war in El Salvador caused the death of 75,000 Salvadorans. More than 34,000 civilians were killed by government forces or by death squads linked to the National Army of El Salvador. By 2015, the number of Salvadoran emigrants around the world was 1,436,158, out of a population of 6,400,000 (Expansión, n.d.).

## 2.5 Conclusion

This chapter has explained the reasons for the emigration of millions of Latin Americans to other countries. Dictatorships, civil wars, political corruption, social inequality and poverty have been the driving forces for the emigration of Latinos; some have left their countries as refugees, while most have emigrated as economic emigrants seeking a better quality of life in a foreign country.

From 1930 to the present, 18 Latin American countries have faced dictatorships at some point in time. During this period, Argentina had five dictatorships between 1930 and 1983. The first dictatorship was imposed from 1943–1946. The second dictatorship was established between 1955 and 1958. The third was between 1966 and 1973. The fourth dictatorship, was in power from 1966 to 1973, and the fifth spanned the period 1976–1983. Chile faced the dictatorship of General Augusto Pinochet from September 11, 1973, to March 11, 1990. These dictatorships were said to have been promoted and supported by the government of the United States to combat communist influences in Latin America, on the basis that these influences threatened their interests. Cuba still has a communist government, which came to power in 1959, and Venezuela has been under the government of Nicolás Maduro since 2013.

Other Latin American countries have faced internal wars between guerrilla groups and government armed forces. The longest internal war in Latin America took place in Colombia where, for more than 60 years, fighting between guerrilla forces and the national army has caused the displacement of more than six million Colombians; another 218,094 lost their lives and more than 400,000 fled the country to save their lives. Similarly, from 1980 to 2000, Peru faced a civil war between guerrilla forces and the national army. As a result, more than 69,280 Peruvians lost their lives in this armed conflict. El Salvador faced a similar war between 1980 and 1992. In this civil war, 75,000

Salvadorans lost their lives. In conclusion, the social, political and economic problems in Latin America have resulted in the emigration of more than 64 million Latin Americans who have left their countries in search of a better quality of life abroad.

## CHAPTER THREE: LITERATURE REVIEW

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### 3.1 Introduction

This chapter discusses research on the settlement experiences of refugees and immigrants conducted in New Zealand and other countries (Butcher et al., 2006; De Lapailone, 2012; Fletcher, 1999; Gordon, 2012; Hayward, 2011; Immigration New Zealand, 2016; Joudi, 2002; Liev, 2008; Ministry of Health, 2012; Mohamed, 2011). There is a significant gap in the research related to Latin American migrants and refugees in New Zealand and their perception of quality of life. Although some postgraduate studies have been conducted, those studies are based on the stories and experiences of Latin American immigrants and refugees as two different groups (Beaglehole, 2013; Dürr, 2011; Hoffmann, 2016; Lee, 2013; López, 2018; Pérez, 2012; Perumal, 2011; Sanchez, 2016; Smythe-Contreras, 2015). The first research with Latin Americans in New Zealand was conducted by Barnard (1996) on “Chilean refugee women’s experiences in reconstructing their lives around a future in New Zealand” (p. 8). The most recent study was conducted by Nodesto (2019) who explored the motivations of Argentinean women to embark on a self-initiated expatriation to New Zealand. A table with more in-depth, comprehensive and detailed summaries of the 18 studies conducted on Latin American people in New Zealand is presented at the end of this chapter.

This literature review analyses the theoretical concept of quality of life in the existing literature on this topic. It describes quality of life as seen in Latin American migrants’ perceptions and examines the factors impacting the quality of life for migrants and refugees, not only in New Zealand but worldwide. The chapter concludes with a chapter summary.

### 3.2 Theoretical Review of the Concept of Quality of Life

The literature shows that there is no consensus on the concept of quality of life (Urzúa & Caqueo-Urizar, 2012). The term 'quality of life' was initially introduced in the United States during the 1950s by economic researchers examining the links between people's living conditions and the quality of life following the World War II (Campbell, 1981; Meeberg, 1993; Urzúa & Caqueo-Urizar, 2012). From the 1960s, studies on quality of life were carried out by scholars in the fields of sociology, economics and psychology (Campbell, Converse & Rodgers, 1976; Haas, 1999). In 1962, Abraham Maslow, an American psychologist, presented his interpretation of the quality of life by introducing eight constructs called the "hierarchy of needs". According to Maslow (1962), a good life is achieved by fulfilling the eight needs that make up the quality of life, commonly termed 'Maslow's hierarchy of needs': 1) physiological needs, 2) the need for safety and peace of mind, 3) the need for self-belongingness and love, 4) the need for self-esteem, 5) cognitive needs to know and understand, 6) aesthetic needs, 7) the need for self-actualization, and 8) the need for transcendence in the world. Maslow argues that these eight needs should be attained in order to achieve a fulfilled life (Maslow, 1962, 1970a, 1970b, 1987; Ventegodt, Merrick & Andersen, 2003c).

Critiques of Maslow's theory (1962) argue that it is its heavily focused on the satisfaction of mental and emotional needs and ignores individuals' physical and economic needs (Ventegodt et al., 2003c). Most of Maslow's followers are psychologists who try to explain the concept of quality of life from Maslow's perspective (Campbell et al., 1976; Haas, 1999). Maslow's theory of needs has been largely adopted by researchers studying quality of life as a subjective concept (Campbell et al., 1976; Haas, 1999; Ventegodt et al., 2003c), and by scholars in the field of developmental psychology. Recent studies (Hu & Das, 2019; Nag & Jain, 2019;

Petroczy, 2019) argue for a quality of life that is both objective and subjective as well as multidimensional. The concept of quality of life involves various approaches and conditions of life including psychological state, physical health, wealth, education, family, employment, housing, social relationships, and self-sufficiency, among others.

According to the World Health Organization (1997), quality of life is:

an individual's perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns. It is a broad-ranging concept affected in a complex way by the person's physical health, psychological state, level of independence, social relationships, personal beliefs and their relationship to salient features of their environment. (p. 1)

Additionally, Ventegodt, Merrick and Andersen (2003a) affirm that quality of life is also composed of a third approach, the existential approach. The subjective, objective and existential approaches to quality of life are examined below.

### **3.2.1 The subjective approach**

The subjective approach to quality of life considers aspects based on personal and subjective feelings, tastes and preferences, and on personal perceptions or opinions without tangible reasons (Ortiz, 2013). For instance, Zhang (2014) suggests that the subjective approach to quality of life "focuses on an individuals' personal experiences and perceptions of their own life. The rationale behind this approach is that quality of life can be defined by people's conscious experiences – in terms of feelings or cognitive satisfactions" (p. 31). Likewise, Marans and Stimson (2011) state that studying quality of life using a subjective approach is based on the collection of first-hand or primary data to define the concept of quality of life.

Campbell (1972) affirms that, "the quality of life must be in the eye of the beholder" (p. 442). It can be noted that Campbell, as a social psychologist and a pioneer researcher in studies of the social indicators of well-being and quality of life, also sees

quality of life as subjective. According to Campbell (1972), each person has the authority or knowledge to define their quality of life. That person is the one who knows their daily life and living situation best. Therefore, an individual is believed to be in the best position to define their quality of life or what kind of life they are living. Likewise, Veenhoven (2008) argues that people are able to feel whether or not they enjoy quality of life. According to Veenhoven (2008), a person could feel that they have quality of life and whether they are satisfied or not satisfied with the emotional and affective part of life. The arguments presented by Veenhoven (2008) suggest that if a person feels sad because the affective part of their life has not been satisfied, then this person could think that they do not enjoy quality of life. Also, Veenhoven (2008) suggests that this subjective approach to quality of life is dominated by feeling, emotions and affective elements.

These presentations of the work of Maslow (1962), Campbell (1972), and Veenhoven (2008) suggest that quality of life is a subjective concept based on individual perceptions and personal opinions. Diener and Diener (1995) and Zoomers (2008) say that people in the First World believe they enjoy a better quality of life than people in the Third World. Studies carried out by the World Bank Group, the International Monetary Fund and the UNDP, using its Human Development Index, also suggest this (International Monetary Fund, 2000; UNDP, 2018; World Bank Group, 2017). These organizations claim that the economic development of wealthy countries improves their citizens' quality of life in terms of employment, health, housing and education (International Monetary Fund, 2000; UNDP, 2018; World Bank Group, 2017). However, anecdotal stories published in the media (especially in newspapers) indicate that people who were born and raised in developed countries reported feeling much happier living

in the Third World (Diana, 2014; El Herald, 2017; Montas, 2015; Morris, 2016; Rodriguez, 2017; Zafra, 2015).

Diana (2014) reported that many Japanese youths felt happier living in Colombia rather than in their country of origin because, in Colombia, people can enjoy the hospitality and human warmth of Colombians, as well as their culture, gastronomy, music and dance. The same is reported for citizens of the United States and Canada who, upon arriving in Colombia, had felt happier about the socio-cultural riches of the country and decided to move there (Diana, 2014; El Herald, 2017; Montas, 2015; Morris, 2016; Rodriguez, 2017; Zafra, 2015). According to Morris (2016), Rodriguez (2017) and Diana (2014), although various developing countries like Colombia and Mexico lack the socio-economic comforts of the First World, they have a cultural, social, gastronomic and hospitable richness that First World's tourists enjoy and which influences them to remain in these developing countries (Diana, 2014; El Herald, 2017; Montas, 2015; Morris, 2016; Rodriguez, 2017; Zafra, 2015).

However, in the Third World, there are many people who lack socio-economic comforts that exist in the First World (Diana, 2014; El Herald, 2017; Montas, 2015; Morris, 2016; Rodriguez, 2017; Zafra, 2015). As a result, these people migrate to developed countries in search of a better quality of life (Amnesty International, 2015; Cruz, 2009). Delgado (2008) says that these migrants leave their countries of origin in search of a better future. For many immigrants, a better quality of life is to be found in the First World, while others affirm they have found a happier quality of life in the Third World (Diana, 2014; International Monetary Fund, 2000; Morris, 2016; Rodriguez, 2017; UNDP, 2018; World Bank Group, 2017). These differences of opinion show that quality of life is a complex concept. Nevertheless, psychology and sociology researchers, among others, continue to support the theory that quality of life is more subjective than

objective and affirm that this concept is based on people's feelings (Urzúa & Caqueo-Urizar, 2012).

Urzúa and Caqueo-Urizar (2012) use subjective factors to explain the concept of quality of life such as 1) satisfaction with life, 2) subjective well-being, 3) self-report in health, 4) mental health status and 5) happiness. Researchers have different opinions about happiness as a factor in quality of life. For example, every March 20, the United Nations celebrates the International Day of Happiness (Helliwell, Layard, & Sachs, 2019). The World Happiness Report for 2019 evaluated the situation of 156 countries based on factors such as gross domestic product per capita, social support and healthy life expectancy at birth. It was also based on the freedom to make life decisions, generosity and perceptions of corruption (Helliwell et al., 2019). Based on these criteria, Finland was selected as the happiest country in the world in 2019, followed by nine other developed countries: Denmark, Norway, Iceland, Netherlands, Switzerland, Sweden, New Zealand, Canada and Australia (Helliwell et al., 2019).

However, the above does not mean that all people living in developed countries are happy. The World Happiness Report does not discuss the fact that many people living in developed countries suffer from chronic depression and other mental health problems (World Health Organization, 2017). Thus, the simple fact of living in one of the aforementioned countries, and having a high life expectancy, education, social support and low level of corruption, does not automatically make these citizens happy people (Parra, 2012). A study carried out by the World Health Organization (2017) revealed that sadness and depression continue to spread widely among young people in the wealthiest countries in the world. Parra (2012) argues that people living in developed countries are more likely to suffer from depression and mental health problems than people living in developing countries. Parra (2012) suggests that the tendency toward

depression in developed countries could be that, in these countries, there is greater economic inequality in the population which leads to higher rates of stress.

Several studies agree that happiness and quality of life are related; some researchers say that both concepts are merely subjective and are defined differently by each individual (Calman, 1987; Campbell, 1972; Ferrans, 1990a, 1990b; Hornquist, 1982). Ventegodt, et al. (2003a) affirm that “whether an individual is content with life and happy are aspects that reflect the subjective quality of life” (p. 1031). Likewise, Simpson (1975) comments that “when a man says he is happy, he means that he has a happy life, a life in which all his objectives form a harmonious and satisfactory whole” (p. 176). In other words, Simpson (1975) suggests that quality of life means a happy life. The theories about quality of life and happiness suggest that people who are not happy may not enjoy quality of life.

This subsection of the review has described the subjective approach to the concept of quality of life used by some researchers. However, it is noted that the concept of quality of life is complex and multidimensional (Cummins, 2004; Haas, 1999). Health and social science researchers tend to relate quality of life to the subjective approach, as analysed in this subsection. Economic researchers use an objective approach to the quality of life. This approach is discussed below.

### **3.2.2 The objective approach**

The indicators of objective quality of life “involve tangible objects such as finances, employment, place of residence (home ownership), education levels and one’s social or physical environment” (Georgiou & Hancock, 2009, p. 5). Marans and Stimson (2011) argue that those supporting an understanding of quality of life from an objective approach employ secondary data to compile statistics in order to measure and define quality of life. This suggests that the objective approach refers to elements based on

facts that cannot be easily denied. In his research on quality of life, Zhang (2014) states that, in the 1960s, studies began on the objective approach to quality of life. Marans and Stimson (2011) affirm that in the 1960s, the American social scientist Bertram Myron Gross promoted the use of the objective approach to define the concept of quality of life (General Statistical Office, 1970; Gross, 1966, 1967; Sheldon & Moore, 1968) which became popular throughout the 1970s (Marans & Stimson, 2011).

In the 1970s, Smith (1973) argued that the objective approach to quality of life is related to social well-being. He stated that “the concept of social well-being ought eventually to relate to human happiness, or the capacity for individuals to realize their perception of the good life, for this, is the ultimate criterion for determining whether a society is well or sick” (p. 67). According to Smith, the objective approach to well-being or quality of life includes seven main indicators and 17 subcategories, as follows:

- 1) Income, wealth, and employment, which includes three subcategories: *(a) income and wealth, (b) employment status, (c) income supplements.*
- 2) The living environment: *(a) housing, (b) the neighbourhood.*
- 3) Health: *(a) physical health, (b) mental health.*
- 4) Education: *(a) achievement, (b) duration and quality.*
- 5) Social order and disorganization: *(a) personal pathologies, (b) family breakdown.*
- 6) Social belonging, alienation and participation: *(a) democratic participation, (b) criminal justice, (c) segregation.*
- 7) Recreation and leisure: *(a) recreation facilities, (b) culture and the arts, (c) leisure available.* (Smith, 1973, p. 70).

The approach presented by Smith (1973) suggests that well-being and quality of life are achieved by satisfying the socio-economic needs of people in the community. Later studies agree with Smith’s point of view. For example, Delhey, Böhnke, Habich,

and Zapf (2002) comment that “satisfying these basic needs determines people’s well-being” (p. 168). Zhang (2014) states that the objective approach to quality of life is measured by socio-economic indicators such as employment, income, housing, education, social support, health and social integration. Similar views are presented by Diener and Diener (1995), who argue that people who live in the wealthier countries tend to have a better quality of life than people living in developing countries. Some of the indicators used by these researchers to reach this conclusion were income equality and the suicide rate. Nevertheless, as previously discussed, living in a developed country does not mean that all its citizens are happy and have quality of life. For example, although Japan is one of the most developed, modern and wealthy countries in the world, there has been a high suicide rate for decades<sup>5</sup> (Wakatsuki & Griffiths, 2018). Specifically, unemployment and depression have become key factors for suicide in Japan.

Quality of life should not be measured simply by using objective and economic measures (Wakatsuki & Griffiths, 2018). Nonetheless, the objective measures of quality of life continues to have widespread acceptance in countries of the First World and this approach influences developing countries (International Monetary Fund, 2000; UNDP, 2018; World Bank Group, 2017). It is promoted by many First World political organizations which support capitalism and neoliberalism as a basis for the economic development that, they claim, generates a better quality of life for citizens (Escobar, 1997; Lucitania, 2013; Peet & Hartwick, 2015). One of these political organizations is the UN; this global organization promotes the idea that the Human Development Index and its components are the basis for determining the level of quality of life of a country

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<sup>5</sup> According to Wakatsuki and Griffiths (2018), the total number of suicides in Japan fell to 21,321 in 2017 from a maximum of 34,427 in 2003.

(UNDP, 2018). Among its indicators are life expectancy at birth, expected years of schooling, mean years of schooling and the gross national income (GNI) per capita (UNDP, 2018). However, Zoomers (2008) shows that Indigenous<sup>6</sup> peoples living in non-Western countries believe that they have a better quality of life than First World people.

### **3.2.3 A third approach: The existential approach**

The subjective and objective approaches used to define the concept of quality of life have failed to produce a single definition that can be universally accepted by the global scientific community (Urzúa & Caqueo-Urizar, 2012). Although the use of the term quality of life has been growing rapidly in society, there are still problems in the definition of the concept and the dimensions that comprise it, in its measurement, and in determining the factors that can influence it (Urzúa & Caqueo-Urizar, 2012). It could be argued that some additional elements are needed to produce a definition of the concept of quality of life acceptable to the global scientific community. To emphasize this point, the suicide rate in Japan and other developed countries suggests that quality of life goes beyond what researchers have relied upon over the past six decades (Wakatsuki & Griffiths, 2018; Yamauchi, 2012). It seems that the objective and subjective approaches that seek to explain this complex concept have not been sufficient to define it.

Ventegodt et al. (2003a) introduced the concept of “the existential quality of life”. They affirm:

The existential quality of life means how good one’s life is at a deeper level. It is assumed that the individual has a deeper nature that deserves to be respected and that the individual can live in harmony with. We might think that a number of needs in our biological nature have to be fulfilled, that these factors — such as conditions of growth

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<sup>6</sup> In Latin America, there are several factors that impact quality of life for the indigenous ethnic groups. However, indigenous identity and knowledge are not the focus of this research and these issues are not addressed in this study.

— must be optimized, or that we must all live life in accordance with certain spiritual and religious ideals laid down by the nature of our being. (p. 1031)

Ventegodt et al. (2003a) believe that the existential approach together with the subjective and objective approaches are part of the concept of quality of life. Accordingly, “these three overall aspects of the quality of life are loosely grouped with notions relevant to the quality of life, which tend to overlap, [and] they can be placed in a spectrum ranging from the subjective to the objective” (p. 1031). Moreover, they suggest that the existential approach makes it possible to unite the three approaches into a single concept called “*the integrative quality-of-life*”. Ventegodt et al. (2003a) argue that the existential approach represents the depths of our humanity, our wisdom and the depth of our being.

The concept of existential quality of life presented in the previous quotation by Ventegodt et al. (2003a) suggests that, in order to have quality of life, it is important that all human beings live according to certain spiritual and religious principles established by the nature of our deepest being. Research suggests that spiritual and religious values could help us to enjoy a true quality of life. These arguments coincide with the study carried out by Chan (2018) on the effect of religious beliefs on existential well-being and quality of life for Chinese in Hong Kong. Chan (2018) concludes: “when taking the extent of religious commitment and sense of belonging into consideration, religious believers had higher scores in quality of life and spiritual well-being scale than non-believers (highest in Christians, followed by Chinese religious group)” (p. 273). Chan (2018) also adds: “The data indicated positive influences of religious beliefs on quality of life and spiritual well-being” (p. 272). Likewise, Gallien, Bian, Kim and Anye (2014) affirm that spiritual and religious values may promote existential well-being and quality of life.

Studies carried out by Ventegodt et al. (2003a), Chan (2018) and Gallien et al. (2014) have expanded the conception of quality of life to include spiritual and religious factors. However, it could be argued that the new contributions made by them do not really differ much from those originally presented by Maslow (1962). Maslow's hierarchy of needs already included ethical, moral and spiritual elements that contribute to the quality of life (Maslow, 1943, 1954). At that time, his hierarchy of needs comprised five needs: 1) physiological needs, 2) safety needs and need for peace of mind, 3) the need for self-belongingness and love, 4) self-esteem needs, and 5) cognitive needs to know and understand. Later, during the 1960s and 1970s, updates were made by Maslow to include three more needs: 6) aesthetic needs, 7) self-actualization needs, and 8) need for transcendence in the world (Maslow, 1962, 1970a, 1970b, 1987).

An analysis of the eight needs of Abraham Maslow, presented below, shows that the subjective, objective and existential approaches used to define the concept of quality of life are all found within the eight needs of Maslow.

### **1) *The physiological needs***

Maslow argues that meeting physiological needs is the first step in having a good life (quality of life). Some examples of physiological needs are eating, drinking, breathing, urinating, defecating, physical and mental rest, sexual intercourse, etc. According to Maslow (1954), these physiological needs are associated with the survival of the organism, within which is the concept of homeostasis, which refers to "the automatic efforts of the body to maintain a normal and constant state of blood supply" (p. 85). Although Maslow does not specifically mention the term "*objective quality of life*", it is clear that the physiological needs described by Maslow fit very well within the objective approach of quality of life previously explained (Maslow, 1962, 1970a, 1970b, 1987). However, Maslow does not clarify to what extent it is necessary to satisfy physical

needs to enjoy an objective quality of life. For example, if a person decides to practise celibacy, constant fasting and a life of sacrifices and material deprivation (for religious or ideological reasons), does it mean that that person does not have a satisfactory quality of life? This is a question that Maslow's theories do not answer.

### ***2) Safety needs and need for peace of mind***

Among Maslow's needs are the need to feel safe, the need for protection, for financial stability, and for peace, and the need to feel free from fear. All this, according to Maslow, contributes to peace of mind and quality of life. However, although Maslow does not specify it, we could argue that the security he refers to encompasses physical, mental and financial security. Therefore, we could conclude that this Maslow theory fits very well with the subjective and objective approaches of quality of life already explained (Maslow, 1954, 1962, 1970a, 1970b, 1987).

### ***3) The need for self-belongingness and love***

The need for belonging and love described by Maslow are considered to be social and cultural needs. They include the desire for affiliation, belonging, and companionship, such as having friends, partners, children, good family relationships, and cultural identity (Maslow, 1954, 1962, 1970a, 1970b, 1987). It can be noted, then, that this aspect of Maslow's theory fits very well with the description of the subjective approach to quality of life. However, could we say that a hermit and ascetic who by choice prefers to lead a life of solitude and social isolation does not have a good quality of life? Maslow's theory does not answer this question.

### ***4) The self-esteem needs***

The need for self-esteem presented by Maslow is associated with the psychological makeup of human beings (Maslow, 1954, 1962, 1970a, 1970b, 1987). For this reason, Maslow places these needs in two categories: 1) self-love, such as self-

respect, self-esteem and self-evaluation; and 2) the love of others for us, such as the respect of others for us, our reputation, social status, job success, fame and prestige. However, it could be said that this aspect of Maslow's theory does not take into account the fact that there are people who perhaps do not have a good reputation for fitting into some cultures, yet are happy and ignore other's opinions about their reputation (Hall, 1993; Iyall Smith & Leavy, 2008).

### **5) Cognitive needs to know and understand**

Maslow (1954, 1962, 1970a, 1970b, 1987) suggests that these needs refer to the desire to learn that we human beings have. Knowing and understanding are basic human needs shown in, for example, solving mysteries, learn new things, or being curious. According to Maslow, this need is essential for the enjoyment of a good life (quality of life). Nevertheless, it should be noted that not all people in the world like studying and learning; some people even hate studying and learning, which does not necessarily mean that these people lack a satisfactory quality of life (Hall, 1993).

### **6) Aesthetic needs**

These aesthetic needs mentioned by Maslow (1954, 1962, 1970a, 1970b, 1987) are related to the desire for beauty and order. In addition, these aesthetic needs include the need to feel physically attractive, clean, and pleasing to the eyes of others. This is why, according to Maslow (1954, 1962, 1970a, 1970b, 1987), some groups of people in different cultures seem to be motivated by beauty needs and rewarding aesthetic experiences. However, it should be noted that, apparently, Maslow does not consider physical beauty to be a subjective concept that can differ from one culture to another (Hall, 1993; Iyall Smith & Leavy, 2008). Nonetheless, what is regarded as beautiful in one culture may not be seen in the same way in another culture. In addition, there is no way to know whether Maslow wrote his theories thinking about western people only, and

did not take into account the different ethnic groups and Indigenous groups that inhabit the Third World (Hall, 1993; Iyall Smith & Leavy, 2008).

### **7) *Self-actualization needs***

In short, the self-actualization needs expressed by Maslow describe the desire of human beings to grow and develop their abilities to the maximum (Maslow, 1954, 1962, 1970a, 1970b, 1987). Also, they are concerned with reaching goals and feeling happy and fulfilled in life as a result of one's achievements which, according to Maslow, contribute to the quality of life (an existential quality of life according to Ventegodt et al., 2003c).

### **8) *Need for transcendence in the world***

This aspect of Maslow's theory concerns the spiritual needs of the human being. Transcendence includes promoting ethical, moral and spiritual values, and these spiritual needs differ from the other physical and mental needs previously described by Maslow (Maslow, 1954, 1962, 1970a, 1970b, 1987). In addition, Maslow suggests that, by satisfying this eighth need, the person feels satisfaction in finding the true purpose of life, giving the person a true quality of life.

In summary, the subjective, objective and existential approaches used to define the concept of quality of life, can be found within Maslow's eight needs. Therefore, although Maslow did not specifically mention an existential approach, as Ventegodt et al. (2003a) do, the seventh and eighth needs of Maslow's theory fits very well with the existential approach. In fact, the following quote from Ventegodt et al. (2003c), suggests that they concur with this point:

Maslow described the ideal life as a long journey through the eight needs, which takes its departure from the concrete and down to earth to the abstract and divine — transcendent in his own word. In order to fulfil them one by one, we must develop our beings to be more spontaneous, independent, active, and responsible. Seen in the

light of the life mission theory, which claims that every man has a huge and fundamental talent that can be realized both in private and professional life, is it possible that Maslow's theory can be given a new and simple interpretation. (p. 1051)

It can therefore be appreciated that there is an accord between the theories and ideas presented by Maslow (Maslow, 1954, 1962, 1970a, 1970b, 1987), Ventegodt et al. (2003a; 2003c), Chan (2018) and Gallien et al. (2014), in the sense that the spiritual part and the religious beliefs of a person could be part of the existential approach that makes up the third approach of quality of life, and which serves as a basis for uniting the other two approaches in a single term called "*integrative quality of life*" (Ventegodt et al., 2003).

This part of the review has analysed the theoretical concept of quality of life in light of the existing literature on this topic and with an emphasis on Maslow's hierarchy of needs. According to the literature, there are three approaches to quality of life, and these have been described in this review: the subjective approach, the objective approach and the existential approach. Consequently, there are still many opinions about the meaning of quality of life. The table below present some of these definitions.

**Table 2: Main definitions of the concept 'Quality of Life'**

#	Author	Author's definition
1	Maslow (1962)	A good life and an ideal life
2	Shaw (1977)	Economic well-being
3	Hornquist (1982)	Satisfaction of needs
4	Calman (1987)	Satisfaction, joy, fulfilment
5	Ferrans (1990b)	Personal well-being
6	World Health Organization (1997)	An individual's perception of their position in life. Personal beliefs
7	Martin and Stockler (1998)	The size of the gap between individual expectations and reality, the shorter the

		interval the better the quality of life
8	Lawton (1999)	Multidimensional personal satisfaction
9	Haas (1999)	Multidimensional evaluation of individual life circumstances
10	International Monetary Fund (2000)	Social and economic development in life
11	Ventegodt, Merrick and Andersen (2003a; 2003c)	Existential quality of life. Existential satisfaction produced by economic resources and spiritual and religious factors
12	Urzúa and Caqueo-Urizar (2012)	Living conditions, contentment with life or life experience
13	Graham (2015)	Standard of living
14	World Bank Group (2017)	Satisfactory Life
15	Chan (2018)	Existential well-being produced by the effect of religious beliefs
16	Böhnke and Skevington (2018)	Subjective well-being
17	Pereira, Lynch, Hall-Faul and Pedras (2019)	Sexual satisfaction
18	Hu and Das (2019)	Economic and psychological well-being
19	Nag and Jain (2019)	Health, well-being and positive experiences in life
20	Petroczy (2019)	Economic and social development

### 3.3 The Quality of Life of Latinos in Latin America

In Chapter One, it was explained that Latin America is considered a poor and developing region. However, not everyone thinks that Latin America is completely poor and that it is necessary to emigrate to the First World in order to enjoy quality of life (Zoomers, 2008). The concepts of *quality of life*, *development* and *poverty* are multidimensional concepts that are based on personal perception and interpretation, and are influenced by multitudes of social, cultural, political, religious and spiritual factors, as earlier discussed. Thus, quality of life has been interpreted in many ways

(Akindola, 2009; Osmani, 2003) by many scholars and global institutions. The meaning of poverty also differs between individuals (Asselin, 2009). Zoomers (2008) illustrates this point very well in a study which was carried out along the Inca Route in the Andes between Peru and Bolivia (Zoomers, 2008). "This route has become very popular for western tourists who usually visit the ruins of the Inca city of Machu Picchu and Titicaca Lake" (Zoomers, 2008, p. 978). When visiting the region, foreign backpackers often express feeling sorry for the Indigenous people of the area because they live in poor houses without the comforts of the First World such as electricity, mobile telephones, the internet, satellite television and many other luxuries. At the same time, local Indigenous people also feel very sorry for foreign backpackers because they see them as very poor people who lack family, children and even animals. For the Andean Indigenous people, backpackers are lonely and very poor people (Zoomers, 2008).

Zoomers (2008), then, shows that the concept of poverty for the Andean people is very different from the concept as it is understood by Western foreigners who visit the Andean region. Indeed, for many Indigenous people in the region, it is an insult to be considered poor, as the following words of a participant in the research by Zoomers (2008) indicate:

My father used to say to me: How can they consider us (pueblo) poor, since we are the ones who supply food to the neighbouring districts and even to the capital of the province? We have sufficient food, livestock and even money ...we produce the best potatoes, the best maize, and the best livestock. (p. 978)

Zoomers (2008) suggests that although the Indigenous people of the Andes lack the material comforts of modernism, they have quality of life. In fact, the perception that these Indigenous people have about their quality of life is positive. Additionally, they consider that the Western tourists who do not have quality of life, are poor and worthy of pity. The concept of poverty of the Indigenous people of the Andes may not sit

comfortably with economists and many international organizations (General Statistical Office, 1970; Gross, 1966, 1967; International Monetary Fund, 2000; Sheldon & Moore, 1968; Smith, 1973; UNDP, 2018; World Bank Group, 2017). Consequently, the words of Escobar (1997) may well be true when he argues that the socio-economic development discourses promoted by the First World are only a pretext for dominating, controlling and exploiting the Third World. Thus, “it comes as no surprise that development became a force so destructive to the Third World cultures, ironically in the name of people’s interests” (Escobar, 1997, p. 91). Escobar (1997) adds:

Development grew to be so important for the Third World countries that it became acceptable for their rulers to subject their populations to an infinite variety of interventions, to more encompassing forms of power and system of control; so important that First and Third World elites accepted the rise of massive impoverishment, of selling Third World resources to the most convenient bidder. (p. 92)

Research conducted in 70 cities in Latin America and the Caribbean from 2011 to 2014 showed that Latin Americans have a moderate level of satisfaction with their quality of life (Juan et al., 2016). In this research, 85 million Latinos responded to the survey, which was designed to describe the satisfaction level of Latinos in terms of 17 different aspects related to the quality of life in Latin American cities: 1) drainage, 2) energy, 3) education, 4) sanitation, 5) housing, 6) water, 7) inequality, 8) air quality, 9) health, 10) transportation, 11) solid waste, 12) noise, 13) public space, 14) climate change, 15) employment, 16) security, and 17) connectivity (Juan, et al., 2016). The joint analysis of the 17 aspects of urban life already mentioned showed the index of satisfaction to be 6.1 points out of a maximum value of 10 points. In other words, 85 million Latinos in Latin America consider that the level of satisfaction with their quality of life is 61%. Therefore, the study concludes that the perception of Latinos about their

quality of life in the cities of Latin America is of a moderate level of satisfaction (Juan, et al., 2016).

It is worth mentioning that the study carried out by Juan et al. (2016) is based more on the objective focus of quality of life and not on the subjective and existential approaches. Juan et al. (2016) also do not describe the definition that Latinos give to the concept of quality of life. In contrast, Portella (2018) focused in the subjective approach which says that, in spite of the socio-economic problems facing Latin America, Latinos are happy, extroverted, friendly and sociable, and have strong family ties. According to Portella (2018), these aspects contribute to the enjoyment of high levels of satisfaction and quality of life. In the same way, Arias (2014) argues that Colombians, Mexicans, Argentines and Brazilians are among the most satisfied people in the world despite the economic and social problems they face. Arias (2014) also states that many people in Latin America consider themselves happy. For example, Arias (2014) states that 86% of Colombians feel happy, followed by 78% of Argentines, 75% of Mexicans, and 71% of Brazilians.

The literature examined in this subsection suggests that Latin Americans have moderate quality of life in their countries of origin (Arias, 2014; ECLAC, 2018; Escobar, 1997; IMF, 2018; Juan et al., 2016; Portella, 2018; World Bank Group, 2019; Zoomers, 2008). But, as previously mentioned, this quality of life is subjective, objective and existential (Ventegodt et al., 2003a). Thus, the fact that many Latinos emigrate to the First World (for reasons explained in detail in Chapter Two) does not necessarily mean that they do so because there is no quality of life in Latin America (Juan et al., 2016; Zoomers, 2008). In fact, many citizens of developed countries migrate to other countries (wealthy or poor countries) looking for another lifestyle (Morris, 2016; Zafra, 2015).

### 3.4 Latin American Migrants and Refugees in the First World

Studies on the quality of life of Latin American refugees and migrants in New Zealand have not yet been carried out. The current literature does not answer questions such as: What is the quality of life found among Latin American migrants and refugees in New Zealand? How do Latin American migrants perceive their quality of life in New Zealand? And how does their migration status impact their quality of life in New Zealand? However, existing literature from governments, NGOs, media and researcher on the living conditions of Latin American migrants in several countries (including New Zealand) provide valuable information for exploring the quality of life of Latin American migrants in New Zealand and other countries.

Dürr (2011) conducted an ethnographic study in Auckland with Latin American migrants. The purpose of the study was to investigate their experiences in relation to their sense of identity and belonging in New Zealand. This study recruited individuals and families from Argentina, Bolivia, Chile, Colombia, El Salvador, Puerto Rico and Uruguay. The research suggests that the perceptions that Latin Americans have about their living conditions in Auckland are good because they are satisfied with their living conditions in Auckland. Nevertheless, participants said that living conditions could be better especially in the labour market. According to some participants, New Zealanders or Kiwis<sup>7</sup> are highly privileged over foreigners and this form of discrimination affects the working conditions of Latinos in New Zealand and therefore their living conditions (Dürr, 2011). Additionally, the study showed that the presence of the Latin American

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<sup>7</sup> The term “Kiwi” is broad and can have many interpretations. Generally, in society, the term “Kiwi” refers to people born in New Zealand, but also to those who have adopted the citizenship of this country. In this thesis, the term “Kiwi” is used to refer to white people born in New Zealand who are descended from Europeans and referred to as Pākehā by Māori (on page 194 the term Pākehā is defined).

community in Auckland is growing, and we see restaurants and bars in the city where Latin music is heard and salsa is danced (Dürr, 2011). Dürr showed that these socio-cultural manifestations of the growing Latino community in Auckland have contributed to many Latin Americans not losing their sense of identity and belonging. The study suggested that these factors may have contributed to Latinos having a favourable perception of their living conditions in Auckland (Dürr, 2011).

The perception is that Latin Americans living in Miami, Florida, the capital city for middle class Latin Americans (Fajardo (2017) also enjoy a good living condition; they enjoy the sun, beach, parties and shopping. However, Fajardo (2017) says that this is not the case for the entire population of Latin Americans, and there are those who must work hard to enjoy a good standard of living. Undocumented Latino migrants are the people who have difficulties in enjoying a good standard of living in Miami (Fajardo, 2017). An investigation carried out in South Florida on the living conditions of the Colombian diaspora in that region also concluded that Colombians had a very positive perceptions about their living conditions in Florida (Collier et al., 2003). The study states that the positive perceptions that the Colombian diaspora have about their quality of life in Florida could be due to the comforts that they can enjoy in that region (Collier et al., 2003). The comforts to which Collier et al. (2003) refer are mainly socio-cultural, such as finding and buying products that are common in their countries of origin in the Florida area. These imported products are available in supermarkets, at an affordable price. There are also various Colombian restaurants and bars where Latin American music is played, listened to and danced to (Collier et al., 2003). Moreover, there are numerous television channels from Colombia and other Latin American countries. It is also common to find newspapers in Spanish. In addition, the great presence of the Spanish language in the region makes Colombians and other Latin Americans feel at home

(Hernández-Nieto & Gutiérrez, 2017). According to BBC News (“Latinos en Estados Unidos,” 2019), at the beginning of 2019, the metropolitan area of Miami had a population of 2,751,769 inhabitants of whom 68.6% (1,887,266 people) were Latin American and Spanish speaking (“Latinos en Estados Unidos,” 2019; Pentón, 2018). According to the study conducted by Collier et al. (2003), this makes Latin Americans in Florida hold positive perceptions of their quality of life.

Likewise, a quantitative study conducted in Los Angeles, California, on the quality of life of Latin American migrants in that city, suggested that Latin Americans have a positive perception of their quality of life in Los Angeles, especially in relation to housing (Renteria & Kirkland, 2016). The study showed that Latin Americans have basic household services and belongings and there were no high levels of overcrowding (Renteria & Kirkland, 2016). For the 138 participants in this study, Los Angeles offered favourable living conditions in which to develop socio-cultural aspects of life such as the practice of religion and personal beliefs, access to information and media, and recreation and leisure. In addition, Renteria and Kirkland (2016) argued that the immigration status of these people did not negatively impact their quality of life.

Similar to the study conducted by Renteria and Kirkland (2016), research on Prince Edward Island, Canada, with different groups of migrants, including some Latinos, showed that the perception that these people have about their quality of life in Canada is satisfactory (Randall et al., 2014). However, Rosati (2018) and Martinez (2016) state that Latin Americans typically emigrate with the expectation of improving their quality of life in developed countries.

On the other hand, socio-economic deprivation is another issue faced by Latin Americans in New Zealand and the United States. For instance, Perumal (2011) found that Latin American people in New Zealand had a greater degree of deprivation

compared with Europeans. Also, there is a lower percentage (28%) of Latinos owning their homes compared with Europeans (56%). Further, 7% of Latinos in the country have no access to a car compared with 4% of Europeans. Comparatively, in the year 2000, the percentage of people in poverty in the Latino population in the United States was 27% compared to North Americans (Marotta & Garcia, 2003). Likewise, Jung-Kim and Torres-Gil (2011) affirm that, compared to other subgroups, the Latin American population in the United States has the highest rates of poverty in the country. More recently, Ramírez (2020) has pointed out that the levels of poverty among Latin Americans and Black people in the United States are higher than other ethnic groups. Furthermore, according to Ramírez (2020), the COVID-19 pandemic in the United States would have plunged 8 million people into poverty, and “the increases in poverty rates have been especially acute for blacks and Latinos, as well as for children” (p. 5). In addition, Ng et al. (2007) state that majority of Colombia immigrants who participated in their research did not have a vehicle due to their socio-economic status and thus their form of transportation was walking. In the same way, Latin American refugees face similar situations that affect their quality of life in developed nations, as explained below.

Recent studies show that Colombian refugees are the largest group of refugees from Latin America living in New Zealand, at more than 1,000 refugees (Immigration New Zealand, 2019; López, 2018; Sanchez, 2016). However, there are also refugees from Chile, Peru and El Salvador (Sanchez, 2016; Wilson, 2015). The investigations carried out by López (2018) and Sanchez (2016) conclude that the former Latin American refugees in New Zealand are integrated into the country and that many of them identify themselves as Kiwis and Latin Americans. Moreover, the aforementioned studies reveal that the socio-economic situation that these people have in New Zealand is better than

the socio-economic situation that many of them had in their countries of origin (López, 2018; Sanchez, 2016).

The quality of life of Latin American refugees in New Zealand can be compared to the quality of life of Latino refugees in other developed countries. For example, Arsenault (2010), Osorio and Orjuela (2009) suggest that the quality of life of Colombian refugees in Québec, Canada, is better than the quality of life of Colombian refugees in developing countries. For instance, in 2005, 35,768 Colombians were welcomed as refugees in Canada and all of them received satisfactory support from the government to rebuild their lives in this industrialized country (Arsenault, 2010). The social aid that Colombian refugees have received from the government and non-government agencies in Canada has allowed them to send money regularly to their families in Colombia (Osorio & Orjuela, 2009). Thus, various studies suggest that the living conditions of these Latino refugees are better than that experienced by other Latino refugees in developing countries (Arsenault, 2010; Gárate, 2014; Osorio & Orjuela, 2009).

Sweden is another developed country where there are former Latin American refugees. Leal (2017) says that Chileans are the largest group of refugees in the entire history of Sweden. For example, more than 5,000 Chileans went into exile in Sweden in September 1973 after the coup d'état in Chile, promoted by Augusto Pinochet, which overthrew the constitutional government of Salvador Allende, as explained in Chapter Two (Comisión Nacional sobre Prisión Política y Tortura, 2004; Espinoza, 2018a, 2018b; Sanchez, 2016; UNHCR, 1996b; United States Institute of Peace, 1993). As a result, by 1988 about 10,000 Chileans lived as refugees in Sweden (Leal, 2017). Currently, the Chilean community in Sweden has increased to almost 60,000 people (Espinoza, 2018a, 2018b). Upon their arrival in Sweden, these Chilean refugees received much socio-economic aid to rebuild their lives in the country (Espinoza, 2018a, 2018b; Leal, 2017).

Chilean refugees in Sweden say they were taught Swedish and English; also, there were rapid professional preparation programmes for those of working age, quick access to housing; and social assistance and subsidies for housing, and even for the purchase of furniture, household items or clothes. However, many of these former Chilean refugees in Sweden say that the conditions of the country have changed a lot and that their quality of life is not the same as it was before (Espinoza, 2018a, 2018b). Now, unemployment, discrimination, xenophobia and delinquency abound in the country. These problems have affected their quality of life in Sweden. But even so, these people say they are satisfied with their quality of life, especially because they are a large community in the country and that makes them feel closer to their country of origin (Espinoza, 2018a, 2018b; Leal, 2017).

On the other hand, research conducted by Bermudez (2013) in the United Kingdom between 2003 and 2007 about the experiences of Colombian refugees and immigrants living in London concluded that their socio-economic situation is not the best. Moreover, integration for Colombian immigrants and refugees in London has not been easy (Bermudez, 2013). For instance, many Colombians in the United Kingdom have struggled learning the English language; this, in turn, prevents them from having socio-economic integration (Bermudez, 2013). Although the integration of Colombian refugees and immigrants in the United Kingdom has not been easy, their quality of life is much better than the experienced by refugees in developing countries where refugees have to face food insecurity issues (Bermudez, 2013; Shedlin et al., 2016).

The literature that has been examined here shows that the quality of life of Latin American immigrants and refugees in developed countries such as Canada, New Zealand, Sweden, the United Kingdom and the United States is better than the quality of life of Latinos in their own countries (Arsenault, 2010; Dürr, 2011; Bermudez, 2013;

Espinoza, 2018a, 2018b; Leal, 2017; López, 2018; Osorio & Orjuela, 2009; Sanchez, 2016). Nevertheless, in all these countries, Latin America immigrants and refugees have to face different challenges such as discrimination, language barriers, unemployment and other issues that impact their quality of life.

### **3.5 Factors Impacting the Quality of Life for Migrants and Refugees**

Numerous studies have been carried out regarding the challenges that refugees and immigrants face in their integration process in New Zealand (Butcher et al., 2006; Gee, 2017; Liev, 2008; Mohamed, 2011; Nash, Wong & Trlin, 2004). According to these studies, there are several factors affecting the quality of life of refugees and migrants. The six most frequently mentioned challenges are: 1) experiences of discrimination, 2) language barriers, 3) struggling with low income and unemployment, 4) mental health issues, 5) lack of social network, and 6) family-related issues (Chile, 2007; Department of Labour, 2004; Earley, 2019; Ministry of Social Development, 2008; Neilson, 2019; Treen, 2013). These six factors are analysed below.

#### **3.5.1 Discrimination**

Discrimination is defined as the unequal and exclusive treatment of groups and individuals because of their belonging to a different race and culture, and it is often a pivotal element that can be manifested in many phases and domains of the lives of immigrants and refugees and their integration into their new country (Butcher et al., 2006; Zhang, 2014). Since the 1930s, migrants and refugees in New Zealand have been confronting discrimination. Beaglehole (1988) argues that before and during World War II, New Zealand did not want to grant refuge to some 50,000 Jews who requested it. According to Beaglehole (1988), this was largely due to the discrimination of White New

Zealanders towards the Jewish people. However, moved perhaps by international pressure, New Zealand finally granted refuge to 1,100 Jews (Beaglehole, 1988). Likewise, Treen (2013) suggests that countries like New Zealand, Australia, the United States and the United Kingdom, are partly to blame for the mass murder of thousands of Jews in Europe due to not granting enough of them refuge in their countries. Treen (2013) argues that the refusal to accept Jews into the aforementioned countries was partly due to racial discrimination.

The 1,100 Jews accepted as refugees in New Zealand faced severe discrimination (Beaglehole, 1988; Treen, 2013). Beaglehole (1988) suggests that Jews were seen as talented entrepreneurs, highly trained and successful, and many New Zealanders discriminated against them due to feelings of envy. In general, New Zealand businessmen saw the Jewish people as a powerful commercial threat that would be difficult to overcome. Further, racial difference was also a reason to discriminate against Jews. Treen (2013) notes that “the head of the selection team explained in 1951 that they had rejected those whose colouring would create too great a contrast with white New Zealanders” (p. 12). The words of the head of the selection team at that time (1951) reflected an anti-Semitic attitude. Despite this, since World War II and up to the time of writing, New Zealand has received more than 35,000 refugees from more than 50 countries around the world, including Latin American countries such as Colombia, Chile, El Salvador, and Peru (Immigration New Zealand, 2019). However, Butcher et al. (2006) argue that discrimination and social exclusion continue to be a problem faced by refugees and migrants in New Zealand (López, 2018). According to Dürr (2011), some people in this country do not show true consideration and respect for refugees and migrants.

A study conducted by Tuwe (2018) shows that migrants and refugees are discriminated against in New Zealand based on their name, race and gender, or due to a foreign accent or sexual orientation. An investigation carried out by the Department of Labour (2004) showed that refugees in New Zealand faced discrimination in relation to employment, recreation, housing and even the upbringing of children (López, 2018). This situation suggests that although New Zealand has accepted more than 35,000 refugees from 1940s up to now (Immigration New Zealand, 2019), many people in the country face discrimination for being migrants and refugees (Dürr, 2011). Research conducted by Butcher et al. (2006), concluded that discrimination against refugees and migrants in New Zealand is a reality. The study found that many refugees and migrants are often marginalized due to discrimination and social exclusion. In addition, Butcher et al. (2006) showed that the main forms of discrimination experienced by the participants in their research were related to labour, education, housing, access to goods and services, and discrimination in the neighbourhood.

Likewise, recently Refugees as Survivors New Zealand (RASNZ, 2020) carried out a survey in April 2020 with 1,005 people on New Zealanders' perceptions of refugees. According to the results, 21% of respondents do not agree that New Zealand should continue to bring more refugees to the country, while 20% said they were not sure. The reasons given by New Zealanders for not accepting more refugees in New Zealand are: "We already have a housing shortage (36%), we need to look after our own people first (25%), We already have an unemployment problem (13%), Refugees do not integrate (9%), Refugees are a financial burden (7%), and New Zealand is already over-populated (7%)" (RASNZ, 2020). The survey results suggest that some people in New Zealand do not have a favourable perception of refugees.

Revell's (2012) research on racism in New Zealand revealed that she had been discriminated against in New Zealand because she did not look like a White person of European descent. It is interesting that, although both she and her parents were born in New Zealand, they were discriminated against because of the colour of their skin. Equally, Latin American migrants experience discrimination in New Zealand. Hoffmann (2016) says that Latin American women in New Zealand are stereotyped as ready and willing to engage in sexual relationships with men. Hoffmann (2016) also suggests that some New Zealanders believe that people from the Third World, such as Latin Americans, are not as well educated as First World people. In this sense, Latin Americans could be considered to be a lower race by some New Zealanders (Hoffmann, 2016).

Earley (2019) and Neilson (2019) describe a cruel act of discrimination that took place in a shopping mall in Auckland towards two Colombian migrant women. One of them alleged being beaten by a man at an Auckland shopping mall. According to Earley (2019) and Neilson (2019), this was an act of racism, as the young migrants were speaking in Spanish and this caused the women to be attacked. Another act of discrimination and xenophobia that attracted the eyes of the world towards New Zealand was what happened in Christchurch on March 15, 2019, where a gunman with a White supremacist ideology went on a shooting rampage in two mosques in Christchurch (Fox, 2019; "Live: Christchurch Terror Attack Day 2," 2019; Naaman & Jacobs, 2019; Pratt, 2019; Verghis, 2019). As a result of this terrorist act, 50 people lost their lives and another 50 were seriously injured (Berlinger & Whiteman, 2019; "Christchurch Mosque Shootings," 2019; Fox, 2019; "Live: Christchurch Terror Attack Day 2," 2019; Naaman & Jacobs, 2019; Pratt, 2019; Verghis, 2019).

Discrimination exists at levels of New Zealand society. According to Casinader (2019), New Zealand's refugee policy discriminates against those refugees from Africa

and the Middle East. Likewise, Stephens (2019) states that, in 2011, the policy was set such that “all refugees from Asia-Pacific and Latin America will be eligible, but African and Middle Eastern refugees must have family-links to New Zealand to be welcomed” (p. 10). In other words, if a refugee from Africa or the Middle East has no relatives in New Zealand, he/she is not allowed to enter New Zealand (Casinader, 2019; Stephens, 2019). This suggests that these people are being discriminated against since the policy only applies to them and not to the other refugee groups. It is possible, then, that these refugees are being discriminated against just as the Jewish refugees were discriminated against in their time, during the era of the Nazi regime, as previously explained (Beaglehole, 1988). According to the New Zealand Government, the reason for adopting the policy in question is because of “broad security concerns” (Casinader, 2019), which could convey the idea that refugees from Africa or the Middle East could cause security problems in New Zealand (Casinader, 2019; Stephens, 2019). However, many people in New Zealand think that this is an act of discrimination against these people (Casinader, 2019; Stephens, 2019).

It is evident then that discrimination is a reality in all spheres of New Zealand society and its institutions (Casinader, 2019; Stephens, 2019). However, the discrimination faced by refugees and migrants in New Zealand could be compared to the discrimination experienced by migrants in other countries. For instance, Menéndez and Novak (2010) found that many Latin American migrants face discrimination, prejudice and social exclusion in Indianapolis, the capital city of Indiana in the United States. The investigation describes specific cases of discrimination experienced by Latin American immigrants in the workplace, in housing, in stores, in restaurants and by various service providers (Menéndez & Novak, 2010). The study suggests that the discrimination against Latin American migrants is due to the fear and concern of

Indianapolis natives about losing their cultural identity among the growing Latin American community in the city. For example, according to the United States Census Bureau (2018), by 2018 the city of Indianapolis had an estimated population of 867,125 people, of whom more than 260,000 were Latin Americans (United States Census Bureau, 2018). In other words, 30% of the population of Indianapolis is comprised of the Latino community, which is creating many businesses in the city where Spanish is spoken and Latin culture is the norm (Menéndez & Novak, 2010). For that reason, the Indianapolis natives are very concerned that, over time, the Latino community will cause them to lose their cultural identity. As a result, Latinos are discriminated against in that city (Menéndez & Novak, 2010). Once again, it is worth noting that although this research describes the discrimination facing Latin American migrants in Indianapolis, it does not describe how these factors impact the quality of life of these people.

Likewise, Basabe and Bobowik (2013), in their research on Latin American and African migrants in Spain, found that both groups of migrants are highly discriminated against in that country. But according to the study, African migrants experience much more discrimination than Latin Americans (Basabe & Bobowik, 2013). The research suggests the reason is that Latino migrants speak Spanish, while African migrants do not, and this contributes to the fact that discrimination against these people is worse. However, Latino migrants are faced with discrimination in their daily lives at work, in housing and in the community in general. Furthermore, Basabe and Bobowik (2013) argue that studies have shown that the ethnic or racial discrimination experienced by migrants has serious consequences for the well-being and mental health of these people (Finch, Kolody, & Vega, 2000), as well as their personal and collective self-esteem (Branscombe, Schmitt & Harvey, 1999; Mesch & Turjeman, 2008; Nakhid & Farrugia,

2021). In this way, Basabe and Bobowik (2013) highlight how discrimination affects the quality of life of Latin American and African migrants in Spain.

Canada is another country where migrants are faced with discrimination and xenophobia. According to MX-News (“Racista Ataca a Batazos a Familia Latina,” 2017), a Latin American family was attacked by a racist man armed with a baseball bat, apparently, because the Latino family was speaking Spanish. Similarly, as reported by the Russian news network RT (“Racismo en Canadá,” 2017), a Canadian woman who went to a hospital in Mississauga, Ontario, Canada for her son to be seen by a pediatrician, reacted with racist comments because the doctor was talking with a foreign accent. According to RT (“Racismo en Canadá,” 2017), about half of the 700,000 residents of Mississauga, the town where the incident occurred, belong to ethnic minorities. “Can I see a white doctor who does not have brown teeth?” yelled the mother to the outrage of the staff and visitors.

Likewise, Tiny (2016) shows that a Latino family was discriminated against by two Canadian women who shouted at them to return to their country. According to Tiny (2016), the women threw objects against the car in which the Latino family was travelling and later began to persecute this family in their car, harassing them and shouting racist and xenophobic words. This shows that racial discrimination and xenophobia are part of living in Canada. For example, Godley (2018) states:

Almost twenty-three per cent of Canadians report experiencing everyday discrimination. The most common types reported are gender, age, and race, followed by discrimination based on physical characteristics such as weight. Sex, age, marital status, race, place of birth, and body mass index all contribute to individuals’ reported experiences of discrimination. Gay men report particularly high levels of discrimination based on sexual orientation; Blacks, Asians, and Aboriginals report particularly high levels of racial discrimination; and Arabs, South and West Asians, and Aboriginals report particularly high levels of religious discrimination. There is strong evidence of the persistence of everyday discrimination in Canada, across multiple

social groups, despite legal protections for marginalized groups. Suggestions are made for addressing the roots of discrimination at both the individual and the collective levels. (p. 111)

Research by Bastos, Harnois and Paradies (2018) and Nakhid and Farrugia (2021) conclude that the racism and discrimination faced by many people in Australia affect their mental health and are barriers to their being able to access social and health services and medical treatment. Similarly, in the United Kingdom, discrimination against migrants is increasing. According to Flemmen and Savage (2017), discrimination, racism and xenophobia are found at all levels of the society of the United Kingdom. Overall, the literature examined on this topic suggests that discrimination is a factor that impacts the quality of life of immigrants and refugees.

### **3.5.2 Language barriers**

The language barrier is another factor that has been shown to impact the quality of life of refugees and migrants. For some migrants it is easy to overcome this barrier, as people generally know the language of the foreign country in advance (Hoffmann, 2016). For example, immigrants who arrive in New Zealand with a work visa are expected to speak English fluently, as it is a requirement for migrants entering this country on a work visa (Hoffmann, 2016). Thus, integration would be easier for them in this country. The UNHCR (2016) noted that immigrants are people who move to another country by choice and therefore they can learn the language of the host country before their arrival (Dürr, 2011; Smythe-Contreras, 2015). However, although many Latino immigrants are qualified and have good English language skills, some of them claim to have had difficulties with the language once they arrived in New Zealand. For example, Smythe-Contreras (2015) argued that, for some Latino immigrants who knew English before coming to New Zealand, it was very difficult for them to understand the Kiwi accent upon arrival. Similarly, Pérez (2012) stated that language barriers were an

obstacle for Latin American people in New Zealand, especially when seeing a doctor. Dürr (2011), although not specifically mentioning language as a barrier, said that cultural differences between Latin American people and New Zealanders have contributed to the former not feeling part of New Zealand society.

In her research with Latin American migrant women in New Zealand, Hoffmann (2016) found that having English as a second language was a barrier to adaptation and integration within the country, and to establishing friendships. Many of the participants in the study preferred to surround themselves with friends with similar cultural and language backgrounds. Something similar happens to some of the family members of a work visa holder, particularly those who do not know how to speak English. Women whose husbands come to New Zealand on work visas are more likely to stay at home alone every day and this creates loneliness and social isolation (Smythe-Contreras, 2015). As a result, these women spend a lot of their time watching television, surfing the internet or calling friends and relatives in their countries of origin in order to overcome loneliness (Smythe-Contreras, 2015).

Other studies reveal that lack of English is a serious barrier faced by refugees in New Zealand (Bermudez, 2013; Change Makers Refugee Forum, 2012; Department of Internal Affairs, 2013; Gee, 2017; Ho, Au, Bedford & Cooper, 2003; López, 2018; Ministry of Business, Innovation and Employment [MBIE], 2012; Sanchez, 2016; Yor, 2016). According to López (2018), Sanchez (2016) and Yor (2016), even after five years of living here, some New Zealand refugees still need the support of an English interpreter. These refugees attend WINZ<sup>8</sup> appointments accompanied by a relative or friend who can speak

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<sup>8</sup> Work and Income New Zealand (WINZ) is an agency of the New Zealand government associated with the Ministry of Social Development which provides social welfare to New Zealanders and permanent residents in the country.

on their behalf; they are not able to understand important documents such as government correspondence, and thus needing interpreting support in these situations. Generally, the refugees who have experienced difficulties understanding English are adults and elderly people. This suggests that the lack of English is a factual barrier affecting the integration of many refugees in New Zealand, and also impacting their quality of life.

According to MBIE (2012) “not being able to speak the host language is not only a barrier to economic integration but also to social interaction and full participation in New Zealand society” (p. 7). Similarly, Nash et al. (2004) state that language barriers and cultural differences are significant issues affecting the integration for Chinese migrants and refugees into New Zealand society. For this reason, many Chinese migrants in New Zealand prefer to watch only TV programmes in their mother tongue, and also read books and newspapers in their language in order to not feel alone and isolated (López, 2018; Nash et al., 2004). In addition, many Chinese migrants prefer to socialize only among themselves, which negatively affects the learning of English (Nash et al., 2004). Moreover, Ho et al. (2003) state that the lack of English of many Chinese and other Asian migrants in New Zealand has contributed to their lack of knowledge about how health services work in New Zealand, and how to access these services. So, this issue may affect the health of these people and their quality of life in New Zealand.

The factor of the language barrier is not exclusive to migrants and refugees in New Zealand. Other research shows that it is an issue experienced by migrants in other countries such as the United States, Canada, the United Kingdom and Australia, among others (Allan & Westwood, 2014; de Moissac & Bowen, 2017; Pearson, Zhao, & Ford, 2011; Watkins, Raze, & Richters, 2012). For instance, an investigation conducted by Pearson et al. (2011) with an elderly Hispanic population in the United States showed

that the lack of English and the preference for the Spanish language is a barrier to this community receiving influenza vaccines. The reason is the lack of English discourages many Latinos from seeing the doctor and getting vaccinated. In like manner, in their research, de Moissac and Bowen (2017) affirm that language barriers represent an obstacle to accessing medical care, affect the quality of life and safety of some migrant communities in Canada. In the same way, Allan and Westwood (2014) show that it is difficult for nurses with a lack of fluent English to register to practice their profession in the United Kingdom. Similarly, Watkins et al. (2012) state that, due to a lack of English, refugees and immigrants find integration in Australia challenging.

The literature examined above suggests that most refugees arriving in New Zealand do not have knowledge of the English language. Therefore, the lack of English is a real barrier that impacts the integration of these people in the country (López, 2018). Sanchez (2016) concludes that the lack of English makes it a real challenge for the Latin American refugees to integrate into New Zealand society. The Ministry of Social Development (2008) and the Department of Labour (2004) agree that lack of English is one of the biggest barriers faced by new refugees resettled in New Zealand. Likewise, some migrants also find that as speakers of English as second language, language is also a barrier for them, not only in New Zealand but in other countries as well (Allan & Westwood, 2014; de Moissac & Bowen, 2017; Hoffmann, 2016; Pérez, 2012; Pearson et al., 2011; Smythe-Contreras, 2015; Watkins et al., 2012).

### **3.5.3 Low income and unemployment**

Low income and unemployment impact the quality of life for many refugees and migrants, not only in New Zealand but worldwide (Crea, Loughry, O'Halloran, & Flannery, 2016; Department of Labour, 2004; Feeney, 2000; Frost, 2015; López, 2018; Lyon, Sepulveda & Syrett, 2007; Ministry of Social Development, 2008; Pahud, 2008;

Perumal, 2011; Phillimore & Goodson, 2006; Sanchez, 2016; Smythe-Contreras, 2015; Tomlinson & Egan, 2002; Tuwe, 2018; Yor, 2016). In 2013, Latin American people in New Zealand had a median age of 30 years and a median income of \$26,100 annually (Stats NZ, 2018; Smythe-Contreras, 2015). According to Smythe-Contreras (2015), the Latin American population in New Zealand “is generally young, well-educated but underpaid, with the median receiving less than the average New Zealand income, many professional Hispanics such as lawyers, psychologists, and social workers are finding their degrees are not recognized” (p. 11). As a result, these people from Latin America must achieve higher education in New Zealand and gain work experience in New Zealand in order to find a job related to their professions, otherwise, they have to work in alternative employment (Smythe-Contreras, 2015). According to Perumal (2011), many Latin American migrants do not have jobs in New Zealand, while others who are working receive a low salary. Perumal (2011) adds:

Latin Americans had the lowest proportion of people with no qualifications (6%) and the largest proportion of people with post-school qualifications (50%) compared with all other ethnicities. Despite this, they had a higher unemployment rate than Europeans (...). They also had a lower mean income than Europeans (similar to African people). Most Latin Americans (30%) had an annual personal income of <\$20,000. (p. 109)

Although people from Latin America face unemployment and low incomes in New Zealand, Latin American refugees are in a worse situation. For instance, López (2018) argues that while many immigrants enter New Zealand with an offer of employment, many refugees remain unemployed for years. Likewise, Frost (2015) states that “refugees in New Zealand are desperate to work but struggle to find opportunities” (p. 15). According to Frost (2015), when some refugees arrive in New Zealand, they say, “‘Oh New Zealand, it’s just like heaven’. But once they are settled in the community, they think, ‘Oh, New Zealand’s like hell’” (p. 16). Notably, once settled in the community,

the refugees discover that finding a suitable job in New Zealand is not easy, which makes them feel disappointed (Frost, 2015). Several investigations reveal that to be able to work in New Zealand, a person is required to speak fluent English, have work experience in this country and, in many cases, have New Zealand qualifications or qualifications considered valid in New Zealand (Change Makers Refugee Forum, 2012; Chile, 2007; Department of Labour, 2004; Frost, 2015; López, 2018; Ministry of Social Development, 2008; Sanchez, 2016; Tuwe, 2018).

It is understandable that employers in New Zealand require good communication skills from their employees (Department of Labour, 2004, 2006; Ministry of Social Development, 2008; Sanchez, 2016; Tuwe, 2018). However, it is possible that this requirement is extreme when it is expecting future employees to speak English with a New Zealand accent in order to be hired (Ministry of Social Development, 2008; Tuwe, 2018). Tuwe (2018) affirms that accent-based employment discrimination is an enormous issue in New Zealand which impacts most immigrants and refugees. Tuwe (2018) also says that “name-based discrimination plays a key role in the exclusion of Africans in the New Zealand job market” (p. 144). In other words, according to Tuwe (2018), many Africans are not hired in New Zealand because they do not have English names. The Ministry of Social Development (2008) also noted that: “a non-New Zealand accent can also be a barrier to obtaining employment” (p. 64). Further, the Ministry of Social Development (2008) added:

New Zealand studies have shown that employment agencies and migrants themselves report that migrants experience discrimination both in the process of looking for employment and in the workplace (DIA 1996, Basnayake, 1999; Butcher et al 2006; Chang et al 2006; Diego & Podsiadlowski 2006; Podsiadlowski, 2006). The Equal Employment Opportunities Trust (2000: 11) found that human resource practitioners and recruitment consultants believed that people with a non-New Zealand accent and who were from a different culture were among those most likely to face discrimination.

Basnayake's survey (1999: 24) of Sri Lankan migrants' experiences looking for work found that just under half reported being discriminated against while job hunting. Several respondents cited ethnicity, skin colour, accent and foreign name as the nature of the discrimination both during their job search and while in employment (Basnayake, 1999: 23, 24). (pp. 63-64)

New Zealand is not the only country where refugees and migrants face unemployment and low incomes. For instance, according to Menéndez and Novak (2010), "the majority of immigrants from Latin America work in low-paying jobs in Indianapolis" (p. 9). Nevertheless, this is not the case for all Latin American migrants living in Indianapolis, Menéndez and Novak (2010) show that some of these migrants have salaries "slightly higher compared to the US average" (p. 9). Thus, the aforementioned study suggests that although the majority of Latin American migrants do not have a high salary, they have a good quality of life in Indianapolis. Similarly, research conducted by Basabe and Bobowik (2013), González and Ubillos (2011), and Zlobina, Basabe, Páez and Furnham (2006) shows that many migrants from Latin America work in low-paid jobs in Spain. The research discussed above affirms that, due to discrimination, these people face unemployment, or must accept a job with a low salary. Referring to employment and quality of life for migrants in Canada, Williams et al. (2015) observe that:

In general, the research indicates that immigrants in first-tier cities, where the majority of immigrants live, experience lower quality of life than their Canadian-born counterparts, a finding that is echoed in our study. For example, immigrants have disproportionately high representation in lower income groups, with 22 per cent of the overall immigrant population living in poverty in 2005, compared to 14 per cent of the Canadian-born population. (p. 500)

In light of the literature examined in this subsection, it could be said that unemployment and low income are factors that impact the quality of life of migrants and refugees in many countries, including New Zealand.

### 3.5.4 Mental health issues

Numerous studies have been conducted in New Zealand and worldwide on the mental health issues that refugees and immigrants face in their adaptation process in the new country (Darychuk & Jackson, 2015; Kalmanowitz & Ho, 2016; Kent, Davis, & Reich, 2014; Lenette et al., 2012; Lim & Han, 2016; Nam, Kim, DeVlyder, & Song, 2016; Palacio, Abello, Madariaga, & Sabatier, 1999; Puvimanasinghe, Denson, Augoustinos, & Somasundaram, 2015; Sherwood & Liebling-Kalifani, 2012; Sleijpen, Heide, Mooren, Boeije, & Kleber, 2013; Slobodin & de Jong, 2015; Swaroop & Deloach 2015; Tippens, 2016). For example, according to Smythe-Contreras (2015), in New Zealand “Latin American immigrants are significantly more vulnerable to developing anxiety and depression compared to those from the host country, with higher statistics of depression among Latin American female immigrants” (p. 86). In her research, Smythe-Contreras (2015) focuses on the levels of depression experienced by Chilean migrants in New Zealand. According to the study, the factors that contribute to the depression among these Chilean migrants are the cultural and social differences, but also the feeling of nostalgia. This feeling of nostalgia is in harmony with what Diaz-Cuellar, Ringe, and Schoeller-Diaz (2009) describe as the Ulysses syndrome:

The lives and livelihoods of migrants are often threatened by various health problems that arise from events and conditions in the place of origin, as well as the migratory and adaptation processes. When confronted with extreme levels of stress in the receiving country, the migrants present chronic and multiple symptoms, which have been documented as the “Ulysses Syndrome”. (p. 1)

Thus, nostalgia is one of the symptoms associated with the Ulysses syndrome that migrants generally experience when they are living abroad (Diaz-Cuellar et al., 2009). This could explain the fact that the participants in the research conducted by Smythe-

Contreras (2015), felt depressed to the point of crying, just as is characteristic of the Ulysses syndrome.

Perumal (2011) found that “Latin American people appeared to have the highest rate of use of mental health and addiction services in Auckland compared with all other ethnicities” (p. 109). So, although many migrants suffer from mental health issues in the host country, it seems that it is refugees who experience a higher level of mental health problems (Puertas, Ríos, & del Valle, 2006), which may be due to traumatic experiences in their countries of origin before escaping from those countries in search of international protection as refugees (Kalmanowitz & Ho, 2016; Kent et al., 2014; Lenette et al., 2012; Lim & Han, 2016; López, 2018; Nam et al., 2016; Palacio et al., 1999; Sherwood & Liebling-Kalifani, 2012; Sleijpen et al., 2013; Slobodin & de Jong, 2015; Swaroop & DeLoach, 2015). Traumatic events experienced by refugees may have created psychological traumas in them (Puertas et al., 2006). According to Shapiro (2014), “the word trauma comes from Greek and means ‘wound’. Trauma is a ‘psychological injury’ which can be caused by different situations” (p. 3). Similarly, McCann and Pearlman (1990) argue that:

We define psychological trauma as follow: An experience is traumatic if it 1) is sudden, unexpected, or non-normative, 2) exceeds the individual’s perceived ability to meet its demand, and 3) disrupts the individual’s frame of reference and other central psychological needs and related schemas. (p. 10)

Moreover, post-traumatic stress disorder (PTSD) is another problem that refugees have to deal with. The National Institute of Mental Health (2016) defines PTSD as “a disorder that develops in some people who have experienced a shocking, scary, or dangerous event” (para. 1). The most common symptoms of PTSD are flashbacks or reliving the trauma over and over, bad dreams, frightening thoughts, sweating or racing heart (National Institute of Mental Health, 2016).

Liev (2008) shows that refugees from Cambodia had to face mental health problems when they were resettled in New Zealand. Among these mental health problems are depression, anxiety and post-traumatic stress disorder. Many refugees have been able to overcome these mental health barriers and thus managed to integrate into the community in New Zealand. Mohamed (2011) also notes similar mental health problems have been faced by Somali refugees. In the same way, Ho et al. (2003) state that the Indo-Chinese refugees were subjected to torture and degrading treatment that created serious mental health issues and traumas in them, but once in New Zealand they were offered medical help to overcome these traumas and were able to integrate into the community. Although the three studies discussed in this paragraph do not describe how these mental health problems impact the quality of life of the people concerned, it is possible to conclude that mental health issues are a factor that impacts the quality of life of refugees and migrants in New Zealand.

### **3.5.5 Lack of social network**

The lack of a social network and friends is another factor that may impact the quality of life for Latin American migrants and refugees in New Zealand (Dürr, 2011; Hoffmann, 2016; López, 2018; Smythe-Contreras, 2015). Smythe-Contreras (2015) found that Latino migrants arriving in New Zealand feel lonely due to the lack of friends in the country, and difficulties in making Kiwi friends quickly. According to Smythe-Contreras (2015), this issue often caused them to feel depressed and anxious within a few weeks of arrival in New Zealand. Likewise, Hoffmann (2016) says that, after arriving in New Zealand, many Latin American migrants begin to miss the friends they left in their countries of origin. Nevertheless, although Smythe-Contreras (2015) and Hoffmann (2016) mention the problem of loneliness and lack of friends as a challenge faced by Latinos in New Zealand, these studies do not specifically describe how the socio-cultural

differences between Latin America and New Zealand may (sometimes, but not always) impede the building of true ties of friendship among Latinos and Kiwis. These studies also do not describe how the problem of lack of friends in New Zealand affects the quality of life of these migrants and refugees from Latin America.

The research conducted by Dürr (2011), showed that generally, due to cultural differences, Latin American immigrants in New Zealand prefer to have friends from their own country because they feel more comfortable among them since they share the same culture, language and traditions. For example, Dürr (2011) described the feelings of a participant in her study as follows: “Elena perceives ‘Kiwis’ as less honest with each other than she would expect. They follow a concept of ‘politeness’ as she puts it, which she classifies as hypocritical” (p. 510). In the same way, Sanchez (2016) found that the majority of Latin American refugees who participated in her research “agreed that even when New Zealanders were friendly it had been very difficult to make new friends or establish long-term social connections. Some participants thought that society was too closed towards newcomers, which translated into isolation and loneliness” (p. 119). Although the literature suggests that many Latinos in New Zealand to prefer to have friends from their own countries, there are exceptions. For instance, López (2018) found that some Colombian refugees in New Zealand chose not to have close friendships with other Colombian refugees due to fears of social gossiping and breaches of confidentiality. As a result, some Colombian refugees also feel isolated in New Zealand (López, 2018).

The lack of friends among the new Latin American migrants and refugees in New Zealand is not an issue that is unique to this country. In the United States, for example, many Latino migrants also experience a lack of friends and therefore they are isolated (Meléndez-Vela, 2014). For some Latin American migrants in that country, loneliness

affects them so much that they get to the point of wanting to return to their countries of origin (Meléndez-Vela, 2014). In fact, there are those who return to Latin America because they simply cannot stand being isolated in the community (Meléndez-Vela, 2014). Nevertheless, many of these Latino migrants return to the United States later, in search of a better quality of life. But once in the United States, these Latino migrants continue to experience loneliness and this affects their quality of life (Meléndez-Vela, 2014). For instance, a study conducted by Muñoz-Laboy, Hirsch and Quispe-Lazaro (2009) showed that loneliness among Mexican men in the United States contributes to them being vulnerable to HIV, and they argue “Male Mexican migrant workers in the United States are at high risk of contracting HIV compared with their counterparts who remain in Mexico” (p. 802). The study shows that loneliness leads many of these Mexican men to visit bars and clubs where they can find escort ladies to alleviate their loneliness, and this added to other factors such as the improper use of condoms and a lack of awareness about HIV/AIDS which makes them vulnerable to this disease (Muñoz-Laboy et al., 2009). It is evident, then, that loneliness may impact the quality of life of migrants and refugees not only in New Zealand but worldwide as well (Dürr, 2011; Hoffmann, 2016; López, 2018; Meléndez-Vela, 2014; Muñoz-Laboy et al., 2009; Sanchez, 2016; Smythe-Contreras, 2015).

### **3.5.6 Family-related issues**

Chile (2007) states that family-related issues are one of the main challenges that immigrants and refugees experience in New Zealand. The problems related to the family can be several and of different magnitudes. This problem is described by Sanchez (2016), who suggests that socio-cultural differences between Latin America and New Zealand have been the reason for the separation and divorce of many Latino refugee couples in New Zealand. For example, according to Sanchez (2016), Latinos come from a culture

where men are the ones who work to maintain and care for their families economically, while women stay at home taking care of their children and home. On the other hand, after arriving in New Zealand, different circumstances force Latin American women to work; consequently, women enjoy a freedom and socio-economic independence that they did not have in Latin America. This independence experienced by wives, and the fact that they spent a lot of time away from home, contributed to separation and divorce affecting many families of Latinos in New Zealand (Sanchez, 2016).

In the same way, López (2018) found that low income and social welfare among Colombian refugees promotes family separation, because a single person usually receives a higher social welfare payment from the government than a married couple (López, 2018). As a result, some of them had to separate in order to get higher social welfare payments and improve their living conditions (López, 2018). The literature previously examined suggests that refugees and immigrants have to face many challenges that impact their quality of life when they arrive in New Zealand (López, 2018). Thus, migration has contributed to the fragmentation of many families (Jordan, 2019). Sometimes, one of the spouses has to stay in the country of origin while his or her partner travels abroad. This problem may cause family breakdown and may lead to children being raised by a single parent or grandparents (Jordan, 2019). In some cases, family reunification can take years and this has contributed to some marriages ending in divorce (Jordan, 2019).

As described in this section overall, the most common factors affecting the quality of life for migrants and refugees are discrimination, language barriers, unemployment and low income, mental health issues, lack of friends or isolation, and family issues.

### 3.6 Conclusion

In conclusion, this literature review analysed the theoretical concept of quality of life considering the existing literature on this topic. It can be seen that quality of life is related to the physical, mental, spiritual and socio-economic well-being of people (Bayram et al., 2011; Bowling, 2007; Ferris, 2004; Walker, 2005; World Health Organization Quality of Life Group, 1997; Zhang, 2014). The concept is complex and covers many factors. For instance, what might be considered as a good quality of life by a person in a developed country might not be accepted as such by another person in a developing nation (Diana, 2014; El Heraldo, 2017; Montas, 2015; Morris, 2016; Rodriguez, 2017; Zafra, 2015). In other words, a person who lives in a developing country and lacks the socio-economic comforts offered by the developed countries may feel happier than a person living in an industrialized country (Diana, 2014; El Heraldo, 2017; Montas, 2015; Morris, 2016; Rodriguez, 2017; Zafra, 2015). Many people relate quality of life to material possessions, while others relate it to spiritual factors and personal satisfaction (El Heraldo, 2017; Morris, 2016; Zafra, 2015). While some quality of life researchers relate the concept mainly to physical and mental health (Bayram et al., 2011; Bowling, 2007; Ferris, 2004; Walker, 2005), others relate it to the socio-economic comforts that a country offers to its citizens (International Monetary Fund, 2000; World Bank Group, 2017). All of the above show that quality of life is an objective, subjective, existential and multidimensional concept.

The review also described the quality of life of Latin Americans in Latin America and in the First World, and the factors impacting the quality of life for Latino migrant and refugees not only in New Zealand but also in other countries. Thus, quality of life is the theoretical framework of this study (Bayram et al., 2011; Bowling, 2007; Ferris, 2004; Walker, 2005; Zhang, 2014), as the study is aimed at exploring how migration status may

affect the quality of life of Latin American residents in New Zealand. As the literature review has identified a significant gap in the research about Latin American migrants and refugees in New Zealand, and their perception of quality of life, it has highlighted the opportunity to conduct the present research on this topic.

**Table 3: List of studies on Latin Americans in New Zealand to the end of 2019**

#	Research topic	Author	Year	Type of research
1	An exploration of the international career experiences of self-initiated expatriate Argentinean women in NZ	Luciana Ornela Nodasco	2019	Master's thesis in business. "This dissertation provides a unique contribution to the literature by exploring the motivations of Argentinean women to embark on a self-initiated expatriation to NZ, as well as their career experiences and development in the country. The career stories of five Argentinean self-initiated expatriate women were analysed through narrative inquiry, which is described by Polkinghorne (1995) as a methodology that explores human experiences through storytelling" (Nodasco, 2019, p. i).
2	Colombian refugees in New Zealand and their resettlement stories	Alfredo López	2018	Master's thesis. This research explores the stories of resettlement of Colombia refugees in New Zealand and the challenges that put at risk the successful integration of these people in New Zealand.
3	Spanish in the Antipodes: Diversity and hybridity of Latino/a Spanish speakers in Australia and Aotearoa-New Zealand	Criss Jones Diaz and Ute Walker	2018	Published book about research into the diary use of Spanish language in Australia and New Zealand among members of the Latin American community.
4	Wanting to give: Conceptualising relationships between Colombian former refugees and volunteers in New Zealand	Andrea Merino Ortiz	2018	"This Master's thesis analyses the relationships between Colombian former refugees and volunteers in Auckland, Hamilton and Wellington, New Zealand. Drawing on theories of social exchange, I argue that their interactions were often framed around synergetic, and sometimes contending, notions of gifting, reciprocity and obligation. Encounters between volunteers and Colombians entail ongoing negotiation between people who hold different cultural

				understandings of exchange. While Colombians construe their relationships with volunteers in terms of patron-client ties, volunteers' understandings of generosity – as an expression of Christian principles and other humanitarian moral discourses, including civic duty and ethical altruism – strongly influence the kinds of relationships they establish" (Ortiz, 2018, p. i).
5	Gender, migration and communication networks: Mapping the communicative ecology of Latin American migrant women in New Zealand /Aotearoa	Luciana Hoffmann	2016	Master's thesis in communication studies. "This study focuses on the narratives of Latin American migrant women in New Zealand and the role communication networks play in their migration experiences. Communication networks in this case include the formal channels they use (women's associations, organisations and professionals whose roles include migrant support; culture and language maintenance groups, child care and education organisations and playgroups, and business associations); and the informal and personal connections they have (family, friends and community). These networks can be both online (websites and social media) and offline (face-to-face meetings and events) and supported by more traditional media such ethnic media" (Hoffmann, 2016, p. i).
6	Latin American refugees in Aotearoa New Zealand: A chronology of forced migration and analysis of resettlement experiences	Vanessa Carolina Sanchez	2016	Master's thesis in conflict resolution. "This research seeks to contribute to the study of forced migration and resettlement programmes through the analysis of experiences of Latin American people who were granted refugee status in New Zealand from 1973 until the present. This study aims to analyse the reasons that forced people from Latin America to flee their countries and become refugees in New Zealand and how such 'push' factors have varied over time. In particular, I will consider differences in their country of origin, socio-economic backgrounds, and access to education by exploring the political context of specific Latin American countries during their most significant periods of migration and displacement" (Sanchez, 2016, p. i).
7	Narratives of the self: The impact of migration on the health of Latinos living in Wellington, New Zealand	Nancy Liliana Ivanova Flores-Herrera	2015	Master's thesis in psychology. "This research examines how Latinos living in Wellington have made sense of their experiences and negotiated their identity positions during their acculturation process to New Zealand society. It also examines the impact of acculturation on these Latinos, found in their narratives and dialogical positioning. Utilising the qualitative

				research methods of a dialogical self-theory framework to inform a narrative inquiry analysis of recorded interviews, I explore the experiences of migration, social connectedness and health had by ten Latinos living in Wellington New Zealand” (Flores-Herrera, 2015, p. i).
8	Family language policies of refugees: Ethiopians and Colombians in New Zealand	Melanie Sandra Revis	2015	PhD thesis. This research shows how “the Colombian community has had a relatively shorter stay in Wellington (in comparison with the Ethiopian community), with the first members arriving as recently as 2008. Colombian mothers want to transmit Spanish and many seem confident that their children will maintain the language. In particular, they consider the Colombian variety of Spanish to be a source of pride and a core value” (Revis, 2015, p. i).
9	“Maybe because we are too Chilean”: Stories of migration from Hispanic women living in New Zealand	Katherinne Christin Smythe-Contreras	2015	Master’s thesis in psychology. “This study examines the experiences of Hispanic immigrant women living in New Zealand, specifically looking at identity and meaning making. Seven interviews were conducted, transcribed, and analyzed using narrative analysis” (Smythe-Contreras, 2015, p. iii).
10	Spanish language maintenance and shift among Chilean community in Auckland	Sarah Elsie Lee	2013	Master’s thesis in applied language studies. “This study addresses the situation of one migrant group by investigating Spanish language maintenance and shift among the Auckland Chilean community, the most established of the Latin American communities in New Zealand. It investigates the attitude of the community to language maintenance and shift, the importance of language to its cultural identity and if and how the language is being maintained” (Lee, 2013, p. ix).
11	Health in New Zealand health services: A Latin American perspective	Álvaro R. Pérez	2012	Master’s thesis in public health. This research explores the perceptions of Latin Americans living in the Auckland region in regard to health and the health systems of their countries of origin and New Zealand.
12	Latin Down Under: Latin American migrant musicians in Australia and New Zealand	Dan Bendrups	2011	Journal article. “This article presents an overview of Latin American music in Australasia, drawing on ethnographic research, with the aim of providing a historical framework for the understanding of this music in the Australasian context. It begins with an explanation of the early 20th-century conceptualisation of ‘Latin’ in Australasia, and an investigation into how this abstract cultural construction affected performance opportunities for Latino/a migrants who began

				to arrive in masse from the 1970s onwards” (Bendrup, 2011, p. 1).
13	New to New Zealand: Ethnic communities in Aotearoa: A handbook	Jenny Magee	2011	A published book that reviews Latin American culture in New Zealand, especially the Colombian community. The book also presents a general summary of many other NZ cultural groups.
14	To belong in Aotearoa New Zealand: Latin American migrant experiences in multicultural Auckland	Eveline Dürr	2011	Journal article. This study explores the perceptions of Latin Americans about their sense of belonging to New Zealand. “This study is situated in the context of transnational migration research which stresses the potential for migrants to use transnational linkages to negotiate ‘belonging’ in the receiving society” (Dürr, 2011, p. 1).
15	The role of community in preserving Spanish in New Zealand: A Latin American parent perspective	Ute Walker	2011	Published book chapter about research into the diary use of Spanish language in NZ among members of the Latin American community.
16	Health needs assessment of Middle Eastern, Latin American and African people living in the Auckland region	Lavinia Perumal	2011	Research report about the health status and socio-economic situation of Middle Eastern, Latin American and African people living in the Auckland region.
17	Longing & belonging: Asian, Middle Eastern, Latin American and African peoples in New Zealand	Edwina Pio	2010	Published book about the lived experience of Latin American and other migrant groups in New Zealand.
18	To make a house of a tree: Community and identity among New Zealand Chilenas	Lucy Frances Barnard	1996	Master’s thesis in anthropology. “The research investigates Chilean refugee women’s experiences in reconstructing their lives around a future in New Zealand, comparing participants’ perceptions with current theories on ethnicity, community, and the effects of exile” (Barnard, 1996, p. 8).

# CHAPTER FOUR: RESEARCH DESIGN AND METHODS

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## 4.1 Introduction

This chapter outlines the design and methods used in this research. Qualitative research is widely used in social sciences, and focuses on the appreciation and interpretation of the subject under investigation (Adams, Khan & Raeside, 2014; Christensen, Johnson, & Turner, 2015; Kothary, 2004). Qualitative studies seek to interpret and understand social phenomena in an effort to see the world through the lenses of their participants (Christensen et al., 2015; Nakhid-Chatoor et al., 2018). However, quantitative research methods are also used in the social sciences to give a broader understanding of the topic under investigation (King, 2013). Consequently, some social research includes both qualitative and quantitative methods or ‘mixed methods’ (King, 2013).

In this research, I selected a mixed methods approach with both qualitative and quantitative research methods that fit well with the main purpose of this research, which is to explore the definitions and perceptions of Latin American refugees and immigrants in regard to their quality of life in New Zealand. In this study, I also seek to investigate New Zealanders’ perceptions of refugees and migrants; therefore, I developed and implemented an anonymous online survey and a quantitative method of analysis. This chapter therefore describes and justifies the various data collection methods used, including semi-structured interviews, digital ethnography<sup>9</sup>, and the anonymous online survey. The sampling, recruitment process and data analysis

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<sup>9</sup> This digital ethnography includes digital observation through Facebook and document analysis of material posted on Facebook by the participants.

procedures are also covered in this chapter, as well as the ethics considerations essential to carrying out this research project.

## **4.2 Methodology**

### **4.2.1 Ethnography and digital ethnography**

Although a quantitative method using an online survey was employed, the core of the study remained qualitative, adopting ethnography and autoethnography as research methodologies.<sup>10</sup> According to Reeves, Kuper and Hodges (2008) and Holdsworth (2019), ethnographic studies date back to the 1900s. In that time, ethnographic methodology was mainly used in social research. However, Recasens-Salvo (2018) argues that it is not known with certainty when ethnography began to be used. Recasens-Salvo (2018) says that ethnographic studies could go back to the remote past. Although there is no consensus on the origin of ethnography, scholars agree on the definition of the concept. For instance, the literature says that ethnography is the study of people or cultural groups in which the researcher uses observation and interviews to analyse the social behaviour of the participants, their beliefs and the way they live in the community (Hammersley & Atkinson, 2019; O’Leary, 2014; Revell, 2012; Singer, 2009). According to O’Leary (2014), ethnography is “the study of cultural groups in a bid to understand, describe and interpret a way of life from the point of view of its participants” (p. 133). In like manner, Revell (2012) affirms that “ethnography is a qualitative approach in which the researcher describes and interprets the shared and learned patterns of values, behaviours, beliefs, and language of a culture-sharing group” (p. 65). Singer (2009) agrees that ethnography is related to the study of people, their

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<sup>10</sup> Please refer to the end of this chapter for a diagram that describes the mixed methodology used in this study.

beliefs, behaviour and culture, and their way of seeing the world. In addition, Reeves et al. (2008) argue that “ethnography is the study of social interactions, behaviours, and perceptions that occur within groups, teams, organisations, and communities” (p. 512).

Ethnography is a qualitative research approach that seeks to understand the perceptions and interpretations of a group on the subject under investigation (Hammersley & Atkinson, 2019; O’Leary, 2014; Revell, 2012; Singer, 2009). In this way, when seeking to know the personal point of view of the participants in regard to their way of seeing and understanding the world, ethnography is a suitable methodological approach to employ (Elmir, Schmied, Wilkes, & Wilkes, 2010; Mohedas, Daly, & Sienko, 2014; Moss, Boon, Ballantyne, & Kachan, 2006; Raaflaub & Talbert, 2010). In this study, ethnography was an appropriate method as the study sought to capture Latin Americans’ perceptions and interpretations of their quality of life in New Zealand.

Over time, ethnography has evolved, adopting different forms and variants (Hammersley & Atkinson, 2019; Noblit, 2019; Singer, 2009), such as classical (original or traditional) ethnography, autoethnography, digital ethnography, etc. (Beneito-Montagut, Begueria, & Cassián, 2017; Ellis et al., 2010; Fernández, Ortiz, Santillán, & Vilorio, 2015; O’Leary, 2014; Singer, 2009). My research included two mixed forms of ethnography, autoethnography and digital ethnography. Next, I discuss the use of autoethnography and digital ethnography in this study.

According to Hammersley and Atkinson (2019), ethnographic studies generally involve three main data collection methods: participant observation, interviews and document analysis. “What we mean by documents is materials, usually paper-based or electronic” (Hammersley & Atkinson, 2019, p. 125). Mohedas et al. (2014) confirm the use of interviews, observations, informal conversations and surveys in an ethnography study.

My study focuses on exploring the lives of Latin American people in New Zealand. This study seeks to analyse the views of Latin Americans with respect to their quality of life. Here I believe that the 'views' of the 'quality of life' of Latin American migrants and refugees in New Zealand are influenced by their immigration status. Like several other ethnographic studies (Al-Saggaf, 2011; Baker, 2013; du Plessis & Smit, 2014; Edirisingha, Abarashi, Ferguson, & Aitken, 2017; Piacenti, Rivas, & Garrett, 2014), this research used interviews and digital observation through Facebook as digital ethnography. The use of Facebook, in ethnographic and autoethnography studies, has been well documented elsewhere (Capobianco, 2015; Etengoff & Daiute, 2014; Frömming, Köhn, Fox, & Terry, 2017; Hallett & Barber, 2014; Nuermairaiti, 2014).

Baker (2013) argues that Facebook is a valuable tool for conducting ethnographic studies because participants can be observed virtually by the researcher. Edirisingha et al. (2017) agree with Baker (2013) in stating that Facebook is a significant platform for ethnographic research that helps researchers to conduct virtual research. Social networks, especially Facebook, are being widely used as part of a new research methodology called 'digital ethnography' (Beneito-Montagut et al., 2017; Capobianco, 2015; Fernández et al., 2015; Frömming et al., 2017; Hallett & Barber, 2014). Thus, this method of using Facebook to observe the lives of participants provided me with valuable information about participants without having to be present in their communities, especially during the COVID-19 quarantine period.

#### **4.2.2 Autoethnography**

I also used autoethnography as a second methodological approach (Denshire, 2013; Douglas & Carless, 2013; Méndez, 2013). According to Ellis et al. (2010), "autoethnography is an approach to research and writing that seeks to describe and systematically analyse (graphy), personal experience (auto) in order to understand

cultural experience (ethno)” (p. 1). Wall (2006) explains that “autoethnography is an emerging qualitative research method that allows the author to write in a highly personalised style, drawing on his or her experience to extend understanding about a societal phenomenon” (p. 1). Thus, autoethnography is characterized by including the researcher’s personal experience within the research and the researcher is also counted among the study participants (Revell, 2012; Wall, 2006;). In this study, as explained in Chapter One, I used autoethnography. The reason for this choice is that the autoethnographical methodology permitted me to recount my own life experiences in New Zealand and to compare these with the participants’ points of view. This method was useful for me to discover patterns in the findings and, subsequently, to be able to answer the research questions. Autoethnography enabled my participation in the study as one more participant and as a researcher as well. The reasons for sharing my experience as participant are explained in Section 1.2.2, “Motivation to conduct this research,” in Chapter One.

The term ‘autoethnography’ had its origin in 1975 when the American anthropologist Karl G. Heider published his ethnographic work carried out in the native community of the Dani people in the province of Papua in Western New Guinea (Chang 2008; Heider, 1975; Muñoz, 2016). Part of the research conducted by Heider (1975) was published with the title “What do people do? Dani – Autoethnography”. Later, the use of the term autoethnography was introduced into the disciplines of the social sciences (Muñoz, 2016). Currently, autoethnography has wide acceptance among scholars (Blanco, 2012; Denshire, 2013; Douglas & Carless, 2013; Ellis et al., 2010; Méndez, 2013; Wall, 2006).

Ellis and Bochner (2000, pp. 733-768) and Chang (2008, p. 47) set out a wide array of labels that are used to indicate an orientation to autoethnography. The list includes:

1. Autobiographical ethnography
2. Auto-observation
3. Personal essays
4. Personal ethnography
5. Personal experience narrative
6. Personal narratives
7. Personal writing
8. Reflexive ethnography
9. Self-stories

Clearly, Ellis and Bochner (2000) and Chang (2008) show that autoethnography is strongly linked to the personal reflection of the researcher, giving much emphasis to the self. Crawford (1996) also defines autoethnography as personal ethnography. Denzin (2006) defines it as self-stories. Autoethnography is a mixture of autobiography and ethnography (Blanco, 2012); however, not every autobiographical publication is catalogued as autoethnographic (Blanco, 2012). For an autobiographical publication to be considered autoethnographic, it must be based on research and focused on a theoretical framework (Blanco, 2012).

According to Muñoz (2016), the implementation of autoethnographic studies is becoming very popular in the disciplines of social anthropology, sociology, social work and others. Muñoz (2016) argues that, for some critics, autoethnography is a methodology that contributes to the conduct of essentially emotional and subjective investigations. However, Muñoz (2016) says that other authors highlight the value of autoethnography as a creative and inspiring method. Custer (2014) is one of the advocates and promoters of autoethnography; she states that autoethnography is a transformative research method that includes seven positive features, as it 1) changes time, 2) requires vulnerability, 3) fosters empathy, 4) embodies creativity and

innovation, 5) eliminates boundaries, 6) honours subjectivity, and 7) provides therapeutic benefits. Although feature two ('requires vulnerability') seems to be negative, Custer (2014), explains it from a healing perspective:

Writing autoethnography is a test of one's ability to be vulnerable to his or her self. It cuts and it rips at our spiritual and psychological bodies, and can even cause the manifestation of injury in our physical bodies. Old wounds are reopened and exposed to the world. The exposition is at first cold, calloused, and terrifying, but by keeping our eyes open, the courage of being naked and vulnerable begins to heal our gashes. We become the embodiment of courage through writing. (p. 4)

Custer (2014) believes that an autoethnographer is vulnerable to her/himself in the sense that when writing about her/his own experience, the writer may bring back memories of traumatic, painful and sad events from the past that may cause emotional discomfort, trauma or wounds. However, not all autoethnographers base their research on negative and traumatic experiences. For example, in the case of this study, the researcher does not focus on his traumatic experiences.

#### **4.2.3 How is autobiography used or presented in this study?**

In Chapter One, I described how, in this research, I have the roles of researcher and participant, as is usually done in autoethnographic studies (Blanco, 2012; Denshire, 2013; Douglas & Carless, 2013; Ellis et al., 2010; Méndez, 2013; Revell, 2012; Wall, 2006). Thus, in this study, autoethnography is present in the findings chapters. In those chapters, I reflectively present my personal experiences or autoethnographic insertions. These autoethnographic reflections show that the researcher's experiences are similar to those of the participants, and that all of us have had to face the challenges of living as Latin American refugees and immigrants in New Zealand.

## 4.3 Methods of Data Collection

According to Mills and Gay (2016), the most common methods of data collection used in most research are interviews, focus groups, surveys, observation, experiments, document analysis, etc. In this research, I employed three data collection methods: semi-structured interviews, digital observation (including document analysis of material posted by the participants on their own Facebook pages) through Facebook, and an anonymous online survey. These methods are described in detail below.

### 4.3.1 Semi-structured interviews

In social research, an interview is “a method of data collection that involves researchers seeking open-ended answers related to a number of questions, topic areas, or themes” (O’Leary, 2014, p. 217). Generally, two types of interviews are used in research, structured and semi-structured interviews (Stuckey, 2013). In structured interviews, the interviewee must answer a particular set of predetermined questions (Firmin, 2012). So, in this type of interview, there is no place to ask additional spontaneous questions that could arise if it is necessary to make some clarifications (Firmin, 2012). Thus, these are considered as closed-ended response interviews, without options to provide more details (Firmin, 2012).

On the other hand, semi-structured interviews are more informal and allow colloquial and spontaneous conversation between the interviewer and the interviewee (Ayres, 2012; Galletta, 2013). In this type of interview, open questions allow the interviewee to express themselves with total freedom and answer additional questions that emerge as a result of the conversation (Galletta, 2013). In this way, the interviewer can gather much more information from the interviewees using these types of interviews (Ayres, 2012). Semi-structured interviews allow the researcher to have a broader view of the participants’ point of view and of the matter under investigation

(Ayres, 2012; Galletta, 2013). Furthermore, semi-structured interviews are a method generally used in ethnographic studies like this (Hammersley & Atkinson, 2019; O'Leary, 2014).

In this study, I conducted a total of 20 semi-structured interviews, nine with former Latin American refugees and 11 with Latin American migrants. All participants are New Zealand residents and citizens (information on the process of recruiting participants is explained in section 4.4). For conducting the interviews, I designed a questionnaire with 18 essential questions.<sup>11</sup> Before the interviews, I provided every participant with a copy of the questionnaire with enough time in advance, so that they could recall and organise their memories. Also, I provided participants with the information sheets and consent forms;<sup>12</sup> all these information sheets were provided in Spanish. Additionally, I took the time to talk to the participants and explain the purpose of the study to them in more detail, and answer any questions they had.

Further, during that conversation, the participants and I set a date and time to conduct the interviews. Due to the restrictions imposed by COVID-19, the interviews were carried out through WhatsApp, Facebook Messenger and phone calls (video calls were not used). Before starting the interviews, the participants sent me the signed consent sheets by email, before proceeding with the interview.

On the agreed date, I telephoned the interviewee. Once the participant answered the call, I greeted him/her and we had a short conversation. Afterwards, I then asked the participant if he/she felt ready for the interview and if he/she had some questions or queries for clarification. Eighteen of the participants said they had no questions about it; the other two did ask me questions about the purpose of the

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<sup>11</sup> Refer to Appendix C to see the questionnaire employed in the interviews.

<sup>12</sup> Refer to Appendix A and Appendix B to see the information sheets and consent forms.

research. Before proceeding with the interview questionnaire, the participants gave me extra information about themselves, such as the pseudonym they would like to use in the study, educational level and current city of residence. Other data, such as country of origin, age, the number of years lived in Latin America, and the number of years lived in NZ, were gathered from answers to questions asked previously in the participant selection process.

I recorded the interviews using a digital audio recorder with the permission of the participants. I did not use my mobile phone to record any type of information provided by the participants. While the interviews were taking place, I paid close attention to the responses of the participants and their tone of voice. Also, I took notes. Further, I asked many additional questions that came up during the interviews so that I could have a better understanding of the participants' points of view. The interviews took approximately 40 to 60 minutes and were conducted in Spanish, the mother tongue of the participants. At the completion of the interviews, I proceeded to thank the participants for their kind participation. I also told them that as a token of appreciation for their time, I would give them a gift card for \$40, which would be sent to their home. They provided me with their address, and I later sent the cards to their homes by courier with a tracking number. All interviews were conducted in May 2020.

After having conducted the 20 interviews, I transcribed and translated the interviews into English. All this work of transcribing and translating took me two months. According to Hammersley (2010), some of the questions that the researcher must answer when making the transcripts are: 1) How much information of the interview to transcribe? 2) Should transcripts include elements of the interviews that are not words? 3) Should transcripts include silences and pauses? 4) Should information that is not relevant to the investigation be transcribed? Peräkylä (1997) suggests that it is not

always necessary to transcribe 100% of what is recorded on audio or video. One must therefore consider “whether to transcribe any particular audio- or video-recording, and if so, how much of it to transcribe. Even conversation analysts do not always transcribe all of the recordings they make” (Peräkylä, 1997, p. 206).

Miller (2012) agrees with the ideas presented by Peräkylä (1997) and Hammersley (2010), and suggests the use of intelligent verbatim transcription, which “can be defined as the process of converting any type of recorded speech into text format and cutting out any redundant phrases and words” (Miller, 2012, para. 1). Salonga (2019) states that “Intelligent verbatim transcription omits all ‘ums’, ‘oms’, laughter and pauses throughout the conversation. The transcriber performs some light editing to correct sentences and grammar and irrelevant words or sentences are eliminated” (para. 14). Thus, I transcribed the 20 interviews using intelligent verbatim transcription. In my transcripts, I did not include words, phrases, sentences and information not relevant to the investigation. I omitted all participants’ digressions – deviations from the central topic that was being discussed to talk about superfluous and irrelevant things. I observed that all the participants had moments of digression where they deviated from the central theme and spoke about unrelated things that I had not asked them about. Some participants even used obscene words, slang and words that are too colloquial to be found in a dictionary of the Spanish language. For these reasons, I decided to omit all forms of digression from the transcripts using intelligent verbatim transcription. After transcribing the interviews, I sent copies to the participants to check that they agreed with the transcripts. Participants were comfortable with their transcripts.

After getting the transcripts ready, I proceeded to translate them into English. This took me about four weeks. For ethical reasons, the translations were made by me

and not by third parties. Once translated, I read each translation several times to ensure its accuracy. During this process, I found some errors and therefore, it was necessary to edit and correct the translations. Once I had the translations ready, I used this data for the research. However, it is well known that for an ethnographic study like this, a single one-hour interview is not enough to gain meaningful insights into the lived experiences of the participants (Hammersley & Atkinson, 2019). For this reason, I used a second data collection method as described below.

### **4.3.2 Digital ethnography: Digital observation through Facebook**

Digital observation through Facebook was my second data collection method for this research. This digital observation included the analysis of the participants' publications posted on Facebook. According to O'Leary (2014),

sometimes a good way to understand the reality of the researched is to examine the texts that they themselves produce. Depending on the nature of the cultural group being explored, this might involve analysis of local newspapers, television and/or radio broadcast. Or it may involve analysis of local art, the poetry and essays of schoolchildren, journals and diaries, and/or doctrine and dogma. (p. 136)

O'Leary (2014) suggests that document collection and analysis (including material posted on Facebook) can be a useful method in an ethnographic study. Piacenti et al. (2014) argue that the documents produced by the participants are a valuable means for conducting ethnographic research about migration and social identity. These authors refer to the collection of digital data posted by participants on Facebook. Equally, Baker (2013) shows there are three features of Facebook use that can be employed in ethnographic studies:

- 1) As a communicative medium (used to communicate with the participants across time and distance.
- 2) As data (including the participants' status updates, message contact, photos).
- 3) As context

(a shared, observable space that fed into and framed data collection).  
(p. 135)

As previously described, the use of Facebook is currently used by many scholars when conducting ethnographic and autoethnography studies (Beneito-Montagut et al., 2017; du Plessis & Smit, 2014; Fernández et al., 2015; Piacenti et al., 2014). Like those studies, I employed this method of Facebook observation as well, in order to gain a fuller understanding of the quality of life of the participants in New Zealand. This Facebook observation method includes the analysis of digital documents and writings made by participants, about their activities and quality of life in New Zealand, and posted in this digital platform (Hammersley & Atkinson, 2019). Nevertheless, due to ethical considerations, I only analysed the information that the participants shared with me and the public and which they gave me permission to analyse.<sup>13</sup> I did not use or publish photos of these people or anything that could identify them.

For 16 weeks (May to September 2020), I observed the posts of the participants on Facebook, with their permission (Beneito-Montagut et al., 2017; Capobianco, 2015; Fernández et al., 2015; Frömring et al., 2017; Hallett & Barber, 2014). This observation period lasted more than 220 hours, for an average of 11 hours per participant. Before starting this method of digital ethnography, they accepted my 'friend request' on Facebook. My observation on Facebook was based on analysing all the publications of the participants on this digital platform, to understand how they perceive their quality of life in New Zealand. I took careful notes on the participants' posts and on their profiles. I took notes on how many photos the participants have posted and what these photos show. I did the same with their videos and with the feelings expressed in their

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<sup>13</sup> The participants did not give me permission to share their Facebook postings. Permission was granted for analysis purposes only.

comments. Additionally, I considered the number of friends they had on Facebook and the nationalities of those friends. In other words, I made a record of what the 'digital life' of these people is like on Facebook. It should be noted that during the observation period, I did not engage with the participants on Facebook. That is, I did not respond to their posts, nor did I ask them questions. I just observed them without interfering with their routine activities on Facebook, in order not to influence them and their publications in any way.

Once the observation period had passed, I proceeded to analyse the selected notes using documents analysis.<sup>14</sup> According to Bowen (2009), documents analysis is used in the analysis of digital or printed documents, which is what I did with the Facebook analysis. More details about analysis and the procedures used in this study are described in section 4.5 and 4.6 of this chapter. The third data collection method used in this study was an anonymous online survey, which is described below.

### **4.3.3 Quantitative data collection method: Anonymous online survey**

According to Lochmiller and Lester (2017), surveys are a data collection method normally used in quantitative research. However, Adams et al. (2014) suggest that sometimes, surveys can be used to support qualitative research. Therefore, although this is a qualitative study, I used an online survey to support this research, the survey was very helpful in learning about the perceptions of New Zealanders about refugees and immigrants and, thus, in being able to answer the fifth research question presented in Chapter One. The reason for using an anonymous online survey was so that the participants could express their answers freely and frankly, without being identified,

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<sup>14</sup> The method and procedures used to perform my documents analysis were very similar to the thematic analysis described in sections 4.5 and 4.6.

singled out or criticized for giving a negative answer. My experience has taught me that, in a face-to-face survey, the interviewee, knowing that the interviewer is a refugee or immigrant, tends to say positive things about refugees and immigrants, perhaps so as not to make the interviewer feel bad or because respondents feel intimidated. Conducting the survey in this anonymous way meant that the results were less likely to be biased. The survey had nine questions and took between five and ten minutes to complete.<sup>15</sup> This survey was created on Google Forms.<sup>16</sup> This Google tool allowed me to conduct this survey online, and when someone responded to the survey, I received an email notification and could see the responses. The anonymous online survey was conducted in English, and was conducted with 100 New Zealanders (the criteria for selection and participation in the online survey are explained in section 4.4, “Sampling and Recruitment”). The survey was open during May and June 2020, and I concluded the survey when it reached 100 participants. The quantitative method used in the analysis of this online survey is described in section 4.6.7.

## **4.4 Sampling and Recruitment**

Sampling is the deliberate selection of the most appropriate participants to be included in the study, according to the way that the theoretical needs of the study may be met by the characteristics of the participants” (Morse, 2011, p. 2). In other words, as Collis and Hussey (2009) explain, a sample is the population of participants that take part in a study. Morse (2011) argues that, in qualitative studies, it is not necessary to make a random selection of participants. Equally, Guest, Bunce and Johnson (2006) and Patton (2002) suggest that, in qualitative research, participants are selected individually

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<sup>15</sup> Refer to Appendix G to see the questions for the online survey.

<sup>16</sup> To maintain the security and privacy of respondents, this Survey conducted on Google Forms did not collect or store any personal data from respondents.

according to the research criteria instead of randomly. Two of the non-random sampling methods used in qualitative research are snowball sampling and volunteer sampling (O'Leary, 2014). Snowball sampling “involves building a sample through referrals. Once an initial respondent is identified, you ask him or her to identify others who meet the study criteria. Each of those individuals is then asked for further recommendations” (O'Leary, 2014, p. 190). As for voluntary sampling, it means that the researcher asks for volunteers to participate in the research. With this approach, the researcher can directly invite people who meet the research criteria to take part in the study (O'Leary, 2014). Also, the researcher can place advertisements through the media to recruit participants (O'Leary, 2014).

I used the two sampling methods already specified. With the purpose of promoting voluntary participation, I created advertisements that were distributed within the Latin American community in New Zealand.<sup>17</sup> I circulated these advertisements on Facebook, especially on the Facebook pages of Latino communities in New Zealand. For this research, I aimed to recruit up to 20 participants comprising up to 10 Latin American immigrants and up to 10 former Latin American refugees. The reason for not recruiting more than 20 participants is that this would generate a massive amount of information that might be impossible to include in the findings of this project. In addition, my sample is similar in size to other doctoral studies conducted in New Zealand with immigrants and refugees; these studies were conducted by Kim (2014) and Pahud (2008) who used a sample size of 24 and 26 participants, respectively. So, twenty participants is an adequate number of participants for a qualitative study of this magnitude. Guest et al. (2006) and O'Leary (2014) state that there is no general nor strict

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<sup>17</sup> Refer to Appendix D to see the advertisements used in this study.

rule to define the size of the sampling and each researcher has the freedom to determine the size of their sample. Thus, the sample size can be determined by the researcher taking into account several factors such as the viability of the project, resources, project approach, methodology, data collection methods, analysis methods, timeline and location. For this reason, there are different opinions about the appropriate sample size in qualitative studies. For instance, Dukes (1984) suggests having between 3 and 10 participants, while Morse (1994) recommends the participation of at least six participants and Creswell (1998) argues that a qualitative study must have from 5 to 25 participants.

After posting the advertisements on Facebook, I started receiving text messages from people who wanted to participate in the study. Every time I received a text message from a volunteer, I contacted that person to discuss the criteria for participating in the study, to be able to find out if that person was suitable to participate. Each participant was selected using the following eight inclusion criteria:

1. Being a former Latin American refugee.
2. Being a former Latin American migrant.
3. Being a New Zealand resident or citizen.
4. Has lived in New Zealand for at least three years.
5. More than 21 years old.
6. Speaks fluent Spanish or English.
7. Has lived in Latin America.
8. First-generation immigrant.

Using first-generation Latin American refugees and immigrants was very useful to be able to know about the quality of life of the participants in their countries of origin and compare that with their current quality of life in New Zealand. In this way, there would be a better understanding of the definition and the participants' perceptions of their

quality of life. Therefore, these participation criteria fulfilled the purpose of the research very well. After verifying that the person met the requirements to participate in the study, I proceeded to provide her/him with the study information (and related documents as previously described). Also, we chose the day and time for conducting the online interview. Of the 20 participants in this study, 15 were recruited through Facebook, and the other five were referred by other participants, as is usually done in the snowball sampling method.

**Table 4: Participants recruited for the study**

#	Pseudonym	Gender	Age	Country	Migration Status on arrival	Qualifications	Years in NZ
1	Ramiro	Male	56	Colombia	Refugee	Primary school	8
2	Raúl	Male	65	Colombia	Refugee	Primary school	10
3	María	Female	34	Argentina	Immigrant	Postgraduate Diploma	7
4	Eva	Female	37	Argentina	Immigrant	Bachelor's degree	7
5	Richard	Male	36	Argentina	Immigrant	Bachelor's degree	7
6	Juan	Male	62	Nicaragua	Immigrant	High school	30
7	Nina	Female	40	Argentina	Immigrant	Bachelor's degree	7
8	Fredy	Male	62	Peru	Refugee	High school	25
9	Rosendo	Male	52	Uruguay	Immigrant	High school	19
10	Claudia	Female	28	Colombia	Refugee	Bachelor's degree	10
11	Romina	Female	42	Chile	Immigrant	Bachelor's degree	16
12	Jesús	Male	52	Venezuela	Immigrant	PhD	12
13	Berta	Female	48	Colombia	Refugee	Bachelor's degree	12
14	Olga	Female	60	Venezuela	Immigrant	Bachelor's degree	14
15	Rémy	Male	40	Venezuela	Immigrant	PhD	12
16	Carlos	Male	52	Colombia	Refugee	High school	12
17	Porfilio	Male	64	El Salvador	Refugee	Primary school	31

18	Sandro	Male	59	Chile	Refugee	High school	47
19	Tomás	Male	31	Colombia	Refugee	High school	8
20	Sofía	Female	50	Venezuela	Immigrant	Bachelor's degree	13

**Table 5: Additional information about participants.**

Description		Total
Participants per country	Argentina	4
	Chile	2
	Colombia	6
	El Salvador	1
	Nicaragua	1
	Peru	1
	Uruguay	1
	Venezuela	4
Total number of countries		8
Total number of participants		20
Women in the study		8
Men in the study		12
Refugees		9
Immigrants		11
Participants' average age		48.5
Average years in NZ		15.3
Cities of residence in NZ		6
Auckland		5
Hamilton		6
Napier		1
Rotorua		1
Palmerston North		1
Wellington		6

In a similar way, I promoted the participation of New Zealanders in the anonymous online survey with the help of social media. I also used advertisements<sup>18</sup> that I circulated on Facebook. Moreover, I distributed about 300 of these printed leaflets in the Auckland central business district to passers-by. Additionally, I sent the survey link via email to three New Zealanders I know who met the criteria to participate in the survey. I also asked these people to share the link with others. As previously described,

<sup>18</sup> Refer to Appendix E and F to see the online survey advertisement used in this study.

my goal was to conduct this online survey with 100 New Zealanders. People participating in the online survey were expected to meet the following criteria:

1. Born in New Zealand or have lived here for at least 15 years.
2. Fluent in English.
3. More than 20 years old.

The first question of the survey was a filter question. This meant that I only accepted those who have lived in New Zealand for at least 15 years. Some people who did not meet this requirement participated, but I removed their data and only accepted the first 100 participants who met the three requirements listed above. The reason for these participation criteria was to find out about the opinions of people who know the New Zealand socio-cultural system very well.

### **[Researcher's reflection]**

[I think that the restrictions and quarantine imposed by COVID-19 turned out to be advantageous for my data collection. Before quarantine, my goal was to interview 20 participants personally, so I would have to travel to different cities in New Zealand. So, I planned to do one or two interviews a week. In total, I had expected to complete all the interviews within three to four months. However, due to the pandemic, the AUT Ethics Committee approved the conduct of interviews via telephone and online. In this way, I was able to conduct 20 interviews in four weeks. The participants had been at home and ready to chat with someone. I remember, for example, that to find participants, I published the advertisement on a page of the Argentine community on Facebook. About 15 minutes later, several Argentines began to contact me expressing their desire to be interviewed. One of them said

that he felt bored locked in his house and that may be talking to me in the interview would be very helpful.

The same pattern appeared when I published the advertisement within other Latin American communities on Facebook. Also, I think that, due to the pandemic, many New Zealanders were at home and were willing to answer the survey online. Therefore, it was possible to conclude the survey two months after it had been opened to the public.

Carrying out data collection virtually saves the researcher time and resources. As a result, I plan to continue conducting future research in this way. This method is very comfortable for both the researcher and the participants. For example, some participants had the interview sitting or lying down in the comfort of their beds. However, in other types of investigations, it might be better to perform face-to-face interviews.

I did not encounter great challenges or issues in carrying out my data collection. However, it should be noted that observation through Facebook can consume a lot of time and effort to understand the behaviour pattern of those being observed. The observation through Facebook provides a lot of information about the participants. There is a lot that can be learned from a person by observing her/him through this digital platform. Overall, Facebook is a valuable tool for conducting various types of research such as social, economic, and political studies.

Although COVID-19 has affected the quality of life of all people in the world, this was not the case for the participants when I started my data collection in May 2020. At the commencement of the interviews, participant's quality

of life had not been impacted by the pandemic. Thus, the topic of COVID-19 was not relevant to in the study.

## 4.5 Data Analysis

I used thematic analysis (Braun & Clarke, 2006; Calliou, 2004; Fernandez, 2016; O'Leary, 2014) to analyse qualitative data. According to Braun and Clarke (2006) "thematic analysis is a method for identifying, analysing, and reporting patterns (themes) within data" (p. 6). In order to perform a thematic analysis, Braun and Clarke (2006, pp. 16-23) suggest six phases of analysis:

**Phase 1:** familiarizing oneself with the data. This phase includes: collecting data, transcribing data and reading the transcripts several times.

**Phase 2:** generating initial codes.

**Phase 3:** searching for themes.

**Phase 4:** reviewing themes.

**Phase 5:** defining and naming themes.

**Phase 6:** producing the report.

I followed the procedures described below to analyse the qualitative data produced by this study.

## 4.6 Thematic Analysis Procedures

Thematic analysis is characterised by the search for categories or themes that arise from the data collected during the analysis process. This form of analysis requires time and effort, as the researcher must carefully read the data collected several times in search of patterns or categories that can be used as central themes for research. Unlike quantitative analyses, which is objective, thematic analysis is subjective. This qualitative analysis is exploratory and seeks to gain a deeper understanding of why a

certain social phenomenon occurs. In this way, as O’Leary (2014) states, “qualitative data analysis involves the use of inductive (discovering) and/or deductive (uncovering) reasoning to generate and interpret relevant themes in order to achieve meaningful understanding” (p. 195). Below, I describe briefly the procedures that I followed in the analysis process.

#### **4.6.1 Phase 1: Familiarization with the data**

Braun and Clarke (2006) say that the process of becoming familiar with the data produced by an investigation begins from the moment of the collection of the data. Hence, it is much more advantageous for the researcher to be the one who collects the data, instead of someone else collecting the data and passing it on to the researcher for further analysis. Collecting the data personally allows the researcher to become more familiar with the information, as the researcher starts a process of deep immersion in the data collected. However, to achieve a thorough immersion in the data collected, the researcher should, first of all, listen carefully to the recordings of the interviews, and then must transcribe these interviews (Braun & Clarke, 2006). Subsequently, the researcher must read these transcripts repeatedly, and very carefully, actively looking for meanings and patterns in these data. In this way, the researcher may, according to Braun and Clarke (2006), become completely familiar with the data produced in the investigation.

In this study, I followed the advice given by Braun and Clarke (2006). For instance, I did the interviews, the transcriptions and the translations. All this allowed me to be entirely familiar with the data collected. In fact, each time I conducted an interview, I proceeded to listen to the recording of that interview to become more familiar with the information it provided. Subsequently, I listened to the recording of each interview for a second time. After this, I made the transcripts of the interviews and proceeded to read

these several times. Finally, after listening to the interviews several times, transcribing, reading, editing, and translating them, I became completely familiar with all the information collected.

#### **4.6.2 Phase 2: Generating initial codes**

Once the researcher has become fully familiar with the data collected, the process of creating initial codes from the data begins (Braun & Clarke, 2006). Coding is the method of grouping into categories all kinds of similar data collected in a study and transcribed by the researcher. In other words, codes are concepts, ideas or themes of interest to the investigator (Fernández, 2006; López, 2018, p. 61). During the reading of the transcripts, the researcher can take marginal notes on any information of interest, and can also highlight keywords, phrases and patterns that emerge from the data (Braun & Clarke, 2006; Calliou, 2004; Fernández, 2016; O'Leary, 2014). In this way, the researcher can use some phrases and keywords to convert them into labels or codes that will serve to identify the points of greatest interest according to his/her criteria (Braun & Clarke, 2006; Calliou, 2004; Fernández, 2016; O'Leary, 2014). Subsequently, depending on the number of codes created by the researcher, several codes can be combined into themes as explained below.

In this study, after reading the transcripts several times and making marginal notes, I began to highlight keywords and phrases. Later, I narrowed down, selected and grouped some of those key phrases into codes. The meticulous thematic analysis of the transcripts led me to create 30 codes, which were ideas and phrases that stood out in the transcripts and that were very useful later for creating the themes.

#### **4.6.3 Phase 3: Searching for themes**

Braun and Clarke (2006) say that the search for themes is the third phase of the analysis that begins after coding the data. For this phase, it is important to classify and

convert the codes into main themes and sub-themes. This involves analysing deeply how different codes can be combined to form a general theme. At this stage of the analysis Braun and Clarke (2006) recommend using visual representations to order the different codes in themes. In this way, main themes are created which serve to simplify and condense the data for a better interpretative analysis. "At this stage, you may also have a set of codes that do not seem to belong anywhere, and it is perfectly acceptable to create a theme called miscellaneous to house the codes possibly temporarily that do not seem to fit into your main themes" (Braun & Clarke, 2006, p. 20). The above outline of the process suggests that converting the collected data into codes and subsequently joining them into themes is very time consuming and requires a lot of concentration and meditation on the part of the researcher (Braun & Clarke, 2006; Calliou, 2004; Fernández, 2016; O'Leary, 2014). Nonetheless, as it is a subjective and interpretative analysis, the names of the topics are based on the criteria of each researcher (Braun & Clarke, 2006; Calliou, 2004; Fernández, 2016; O'Leary, 2014). In my case, my thematic analysis initially led me to create seven themes and 20 sub-themes.

#### **4.6.4 Phase 4: Reviewing themes**

According to Braun and Clarke (2006), the fourth phase of the thematic analysis process begins once the themes have been created. In this phase, what is sought is to review the themes that were created in phase three to ensure that these are adequate and really fit within the central framework of the investigation. For example, during the process of reviewing themes, Braun and Clarke (2006) argue, the researcher may discover that some themes created in phase three, are not really central themes and that perhaps these themes lack sufficient information to be supported. This suggests that, in the phase three, what the researcher does is to create 'candidate themes' that are subsequently reviewed in the fourth phase. Therefore, in the fourth phase, if the

researcher discovers that his/her candidate themes seem to lack solid support and consistent pattern, he/she will move on to the second level of this thematic analysis phase. In my case, I found it necessary to reduce the number of initial themes from seven to four, and the sub-themes from 20 to 15.

#### **4.6.5 Phase 5: Defining and naming themes**

In the fifth phase of the thematic analysis recommended by Braun and Clarke (2006), the researcher redefines, refines and renames the themes. In this phase, the researcher is expected to be satisfied with the selected themes and should proceed to immerse himself/herself in the deep analysis of each of the themes and their respective sub-themes. To conclude this phase, Braun and Clarke (2006) state:

It is important that by the end of this phase you can clearly define what your themes are, and what they are not. One test for this is to see whether you can describe the scope and content of each theme in a couple of sentences. If you cannot do this, further refinement of that theme may be needed. Although you will have already given your themes working titles, this is also the point to start thinking about the names that you will give them in the final analysis. Names need to be concise, punchy, and immediately give the reader a sense of what the theme is about. (p. 22)

I followed this advice from Braun and Clarke (2006) about redefining the themes.

The selected themes and their sub-themes which emerged from the process are as follows:

The first theme is called "*participants' definition of quality of life*"; there are three sub-themes: 1) defining quality of life, 2) the participants and their quality of life in Latin America, and 3) reasons to immigrate to New Zealand.

The second theme is "*participants' perception of quality of life*"; there are four sub-themes: 1) the participants' perception of their quality of life in New Zealand, 2) quality of life comparison, 3) improving the quality of life, and 4) better to be born as a Kiwi?

The third theme is *“factors impacting the quality of life of Latinos in New Zealand”*; the six sub-themes are: 1) discrimination, 2) language barriers, 3) unemployment and low income, 4) mental health issues, 5) lack of social network, and 6) family issues.

The fourth theme is *“New Zealanders’ perceptions of migrants and refugees”*; the two sub-themes are 1) the participants’ perception of how New Zealanders view their immigration status, and 2) New Zealanders’ opinions of migrants and refugees.

These themes and its sub-themes are presented in the four results chapters which follow. It should be noted that the analysis of the Facebook documents was also necessary to create the themes and their sub-themes.

#### **4.6.6 Phase 6: Producing the report**

The last part of the thematic analysis described by Braun and Clarke (2006) is the final analysis and the writing of the report. This report, according to Braun and Clarke (2006), is characterized by telling the story of how the research was carried out, the methodology used and the analysis process. The report must convince the reader of the merit and validity of the analysis implemented in the study (Braun & Clarke, 2006). The main objective of the report is to contribute to answering the research questions in an analytical, solid and convincing way (Braun & Clarke, 2006; Calliou, 2004; Fernández, 2016; O’Leary, 2014). Following the advice described by Braun and Clarke (2006), once I finished the analysis of my data, I proceeded to write up the results presented in this thesis.

#### **4.6.7 Quantitative data analysis**

As described above, the online survey was created on Google Forms. This Google tool allowed me to conduct this survey and perform a quantitative analysis of all the responses given by the participants. For example, each time someone responded to the

survey, Google Forms automatically performed a statistical (quantitative) analysis and presented the results in graphs. Besides, this Google tool presents the results in a spreadsheet to ease understanding of the survey data. Therefore, given the advantages of Google Forms, I used this digital platform to carry out the survey and for its quantitative analysis as well. As explained above, the quantitative data produced by the survey was used to answer the fifth research question. These data are presented in Chapter Eight. The qualitative data produced by the interviews and observation through Facebook was used to answer the first four questions of the research and the data from that part of the study is presented in Chapters Five, Six and Seven.

## **4.7 Trustworthiness and Credibility**

In order to achieve trustworthiness in research, it is important to ensure credibility (Diane, 2014; Lincoln & Guba, 1985; Shenton, 2004; Trochim, 2006). In the development of trustworthiness in qualitative studies, Lincoln and Guba (1985), described four criteria: 1) *credibility*, 2) *dependability*, 3) *confirmability* and 4) *transferability*. Later, Guba and Lincoln (1994), added a fifth criterion, *authenticity* (Diane, 2014). *Credibility* in a qualitative study mainly means that the data collected and the findings derived from the data are real, true, reliable and trustworthy. Therefore, if the participants are convinced of the veracity of the research findings, the study is credible and reliable. To achieve this, it is essential that the researcher verifies the results of the study with the participants. *Dependability* means that the research could be repeated by other researchers and the results would be very similar (Diane, 2014). As a result, if a research audit is carried out, this should establish that the study findings are truthful and credible (Diane, 2014). *Confirmability* means that the study data comes from the participants and that these data reflect the point of view of these people

instead of the opinion of the researcher. To achieve this, “the researcher must provide rich quotes from the participants that depict each emerging theme” (Diane, 2014, p. 89). *Transferability* means that the findings of a qualitative study can be easily applied in other contexts or are applicable to other settings or groups (Diane, 2014). Diane (2014) defines the meaning of *authenticity* as referring to “the ability and extent to which the researcher expresses the feelings and emotions of the participant’s experiences in a faithful manner. By reporting in this descriptive approach, readers grasp the essence of the experience through the participant quotes” (p. 89).

Shenton (2004, pp. 64-69), presents 14 features that ensure trustworthiness and credibility in qualitative research findings: 1) the adoption of well-established research methods, 2) the development of an early familiarity with the culture of participating organizations, 3) random sampling, 4) triangulation, 5) tactics to help ensure honesty from informants when contributing data, 6) iterative questioning, 7) negative case analysis, 8) frequent debriefing sessions, 9) peer scrutiny of the research project, 10) the researcher’s reflective commentary, 11) background, qualifications and experience of the investigator, 12) member checks, 13) thick description of the phenomenon under scrutiny, and 14) examination of previous research findings.

Shenton (2004) argues that to ensure research credibility in a qualitative study, it is not necessary to implement all 14 features already described; however, any qualitative research should include one or more of the 14 provisions presented, otherwise the credibility of the study could be questioned. Thus, in this study, I followed seven of the points mentioned by Shenton (2004) to ensure the credibility of this study: 1) adoption of appropriate, well-recognized research methods, 2) triangulation, 3) tactics to help ensure honesty from informants when contributing data, 4) peer scrutiny of the research project, 5) background, qualifications and experience of the investigator,

6) thick description of the phenomenon under scrutiny, and 7) examination of previous research findings. These points are briefly described below.

#### **4.7.1 Implementation of appropriate, well-recognized research methods**

Shenton (2004) says that the adoption of well-established research methods means that the researcher designs the research according to the research methods used successfully by other researchers in similar studies. In other words, Shenton (2004, p. 64) recommends imitating the successful methods used by other researchers such as data gathering and the methods of data analysis. Therefore, following the advice of Shenton (2004), in the design of this research, I adopted a well-established research method such as semi-structured interviews, digital document analysis, an online survey, non-random sampling, thematic analysis and quantitative analysis; these research methods have been successfully employed by other researchers as explained throughout this chapter.

#### **4.7.2 Triangulation**

According to Shenton (2004) “triangulation may involve the use of different methods, especially observation, focus groups and individual interviews, which form the major data collection strategies for much qualitative research” (p. 65). Similarly, Fusch, Fusch and Ness (2018, p. 20), affirm that triangulation includes the use of multiple data collection methods, which contributes to the credibility of the research (Fusch et al., 2018). For this reason, to enhance the credibility of this study, I used different data collection methods as previously described. In this way, I obtained sufficient information from the participants to be able to reliably answer the research questions.

### **4.7.3 Tactics to help ensure honesty from informants when contributing data**

According to Shenton (2004), the researcher should use tactics or methods to ensure honesty from informants when contributing data. The fact that the participants may not be frank and honest in their responses could affect the credibility of the investigation. Hence, one of the methods suggested by Shenton (2004) to overcome this challenge is to promote voluntary participation in research. This means that investigators shall under no circumstances pressure or coerce a person to participate in the investigation, nor persuade or induce any potential participant to take part in the research. Nonetheless, the above does not mean that the researcher cannot directly invite a person to participate, but this invitation must be made only once, letting the invited person take the allotted time to make a decision about whether to participate or not. The researcher should not harass anyone by making several invitations to participate to potential participants.

Another of the methods suggested by Shenton (2004) is to give the opportunity to potential participants to choose not to participate in the research. In this way, as previously explained, voluntary participation is promoted. Another tactic recommended by Shenton (2004) is to allow people who have agreed to participate in the research to withdraw from it if they wish. In other words, a person is not obliged to remain in the investigation if, after having agreed to participate, he/she wishes to withdraw from the study (Shenton, 2004). However, the person has a limited time to withdraw from the investigation. For instance, once the research findings have been produced, the data provided by a participant wishing to withdraw cannot be withdrawn (Shenton, 2004). Additionally, Shenton (2004) suggests that, in the interviews with the participants, the researcher should not ask questions that embarrass the participants in some way, nor

should the researcher insist that the participants answer questions that they do not want to answer – the participants are not required to answer all questions posed by the researcher. The result of following these suggestions of Shenton (2004) is that the participants should feel comfortable and free to express their thoughts frankly and honestly, which ultimately contributes to the credibility of the research.

To ensure the credibility of this research, I implemented the tactics described by Shenton (2004). For example, I promoted the voluntary participation of this research. To achieve this goal, I designed advertisements to recruit participants, as previously explained. Also, I informed the participants that they had the right to withdraw from the research if they wish, but they had to do so before the study findings were produced. Also, I passed on the interview questions to them so that they could decide if they did not agree to answering any particular question. During the interviews, I let the person express himself or herself freely and honestly. Once I transcribed and edited the interviews, I provided copies of these to the participants for review and comments. In this way, they had the opportunity to cut or add information. However, the participants were happy with the transcripts. In general, the steps already described contribute to the credibility of this research (Shenton, 2004).

#### **4.7.4 Peer scrutiny of the research project**

Shenton (2004) states that, during the project, the researcher must be willing to receive feedback from colleagues, peers and academics. This feedback can help the researcher to broaden his/her vision of the research. As a result, “the researcher may refine his or her methods, develop a greater explanation of the research design and strengthen his or her arguments in the light of the comments made” (Shenton, 2004, p. 67). During the duration of this study, I received a lot of feedback from my three supervisors, members of the faculty and two academic reviewers. For example, before

being admitted in the PhD programme, I received a lot of feedback from my supervisors and members of the Faculty of Culture and Society to improve my first proposal (Form PGR2, admission to a doctoral programme). Later, in my final proposal (Form PGR9, confirmation of candidature research proposal), I received much more feedback. Finally, my proposal was approved by the faculty and the Postgraduate Board. However, after this, I continued to receive much other feedback from my supervisors to improve the quality of this thesis. Everything mentioned here fits very well with the approach described by Shenton (2004), and contributes to the credibility of the present study.

#### **4.7.5 Background, qualifications and experience of the investigator**

According to Shenton (2004), the credibility of the researcher is very important in qualitative research. For that reason, the researcher should show his/her suitability to conduct the investigation (Shenton, 2004). For instance, the investigator should mention his/her background, qualifications and experience. In my case, my background, qualifications and experience are mentioned in Chapter One of this thesis. However, I want to point out that this is the third research project that I have conducted with immigrants and refugees. The first one was with Colombian refugees in New Zealand for my master's thesis in international communication. The second study was about the living conditions of Venezuelan refugees and immigrants in Colombia; this was a research report for my master's degree in international development. This shows my suitability for conducting the present research (Shenton, 2004).

#### **4.7.6 Thick description of the phenomenon under scrutiny**

Shenton (2004) argues that the thick description of the phenomenon under scrutiny must be presented in a clear manner. In this way, "detailed description in this area can be an important provision for promoting credibility as it helps to convey the

actual situations that have been investigated and, to an extent, the contexts that surround them” (Shenton, 2004, p. 69). In this study, the thick description of the phenomenon under scrutiny has been highlighted and explained extensively throughout this thesis. Therefore, it should be clear to the reader of this thesis that this is a study on the quality of life of Latinos in New Zealand.

#### **4.7.7 Examination of previous research findings**

Shenton (2004) states that it is important to examine “previous research findings to assess the degree to which the project’s results are congruent with those of past studies” (p. 69). The findings of this research are congruent with other studies (presented in the literature review) carried out with immigrants and refugees not only in New Zealand but worldwide as well. So, as previously described, in this study, I implemented seven of the points mentioned by Shenton (2004) to ensure the credibility of this study.

### **4.8 Ethical Considerations**

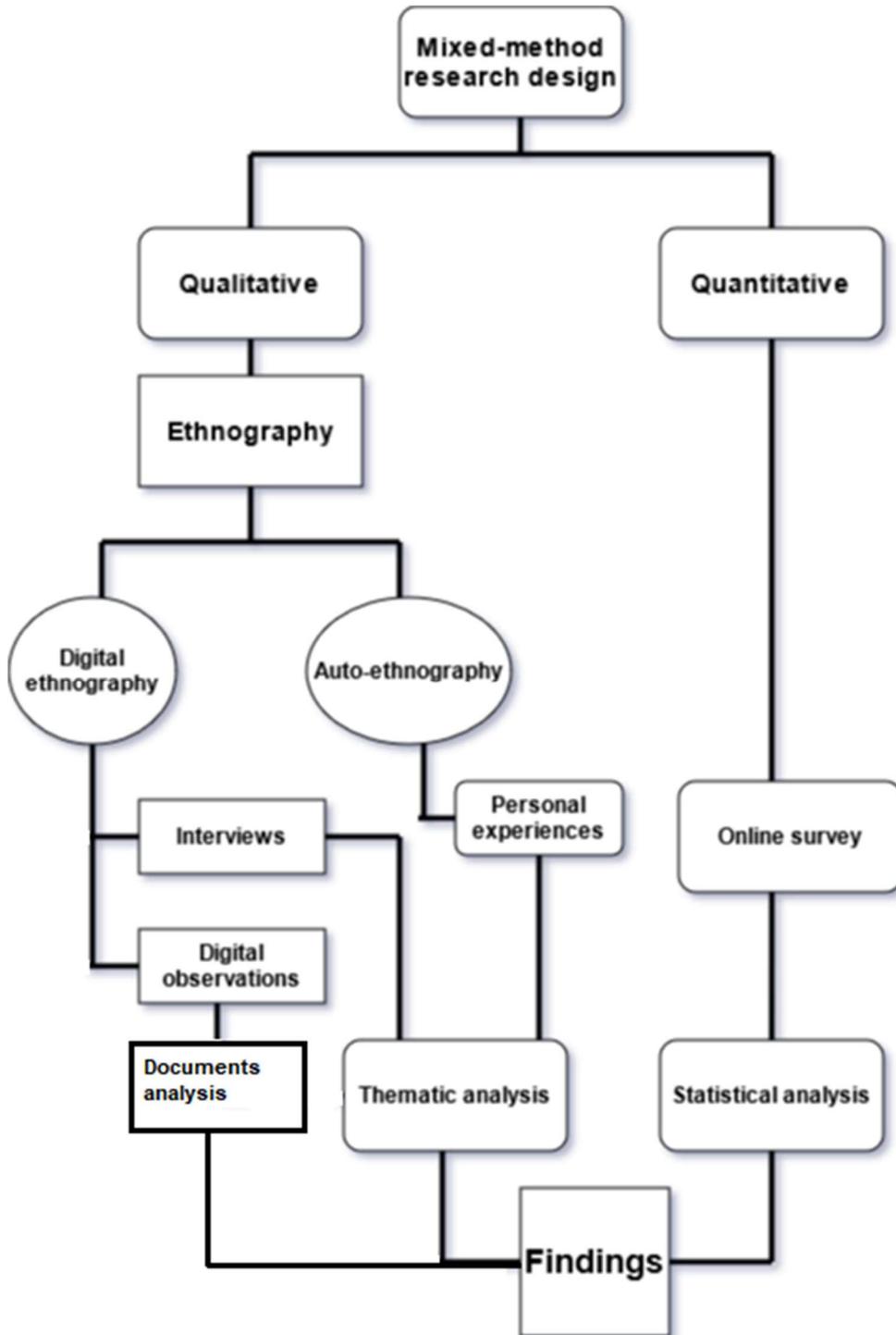
In order to carry out this research project, it was necessary to obtain ethics approval from the Auckland University of Technology Ethics Committee (AUTEK). The ethics application was approved on 26th February 2020, for three years until 26th February 2023. Therefore, when collecting the data for this study, the established ethical principles were applied. For example, all recorded and written material from the interviews were confidential. The participants chose their own pseudonyms, which are used in this study to protect their identity. Ogden (2008) affirms that a “pseudonym is a fictional name assigned to give anonymity to a person, group, or place” (p. 692). Furthermore, for ethical reasons, the professions of the participants are not disclosed; in this way, they are prevented from being identified. Moreover, recorded and written

material are kept in a secure location on AUT premises to which only myself and research supervisors have access. All materials will be professionally destroyed six years after the study's completion. Every attempt has been made to avoid the identification of any person or place in reports prepared from this study.

## **4.9 Conclusion**

In summary, this chapter described the design used in this study. The selected methodological approaches are ethnography and autoethnography. I selected these two approaches because they fit well with the purpose of this research, which focuses mainly on the perceptions of the participants rather than the objective measures of quality of life. For instance, ethnography is the study of people or cultural groups, where the researcher uses observation and interviews to analyse the social behaviour of the participants, their beliefs, the way they live in the community, and their interpretation of the world. Likewise, autoethnography is a qualitative research methodology, characterized by including the researcher's personal experience within the research, such that the researcher is also counted among the study participants. This chapter also described the data collection methods used: semi-structured interviews, document analysis posted on Facebook, and an anonymous online survey, as well as thematic analysis procedures, sampling, recruitment, trustworthiness and credibility, and ethical considerations.

Figure 1: The mixed methodology used in this study



# CHAPTER FIVE: PARTICIPANTS' DEFINITION OF QUALITY OF LIFE

## 5.1 Introduction

This is the first of the four chapters that describe my research findings. As was previously described in Chapter Four, the titles of these finding chapters are the themes that emerged from my data analysis. Thus, this chapter discusses theme one, which is *participants' definition of quality of life*. Also, the sub-themes presented here are 1) defining quality of life, 2) the participants and their quality of life in Latin America, and 3) reasons to immigrate to New Zealand. This first theme is focused on the main research question and presents information from the interviews and my observations through Facebook; all this allow me to describe the participants' point of view on their general definition of quality of life. Moreover, the chapter describes the quality of life of the participants in their countries of origin. For example, in Latin America, the participants were surrounded by their family and friends; these aspects contributed to their quality of life. However, most of them were not happy with their economic situation and therefore decided to leave their countries of origin to find a better quality of life in New Zealand. In the case of the refugees, they had to flee from their countries of origin and seek refuge in neighbouring countries; later they agreed to come to New Zealand in the hope of enjoying a better quality of life. Nevertheless, once in New Zealand, the participants had to face some challenges to achieve integration into the country and obtain a better quality of life.

In these four findings chapters, I present direct quotations from participants with a brief explanation and a preliminary analysis.

## 5.2 Sub-theme 1a: Defining Quality of Life

In the literature review in Chapter Three, various definitions of the quality of life concept were presented. For instance, some of the definitions given by academics focus on economic and psychological well-being (Hu & Das, 2019), on health, well-being and positive experiences in life (Nag & Jain, 2019), or on living conditions, contentment with life or life experience (Urzúa & Caqueo-Urizar, 2012). Thus, it is interesting to find out whether the opinions of the participants about quality of life concur with the definitions given by the literature. In order to find out about the definition that each participant gave to this term, it was necessary to ask the following question: How would you define quality of life? In this way, the participants were able to respond directly on the subject of what quality of life means for them.

In the participants' mother tongue (Spanish), quality of life is called "calidad de vida". As previously explained, the definition of the concept of quality of life, or calidad de vida, is very complex and varies from person to person. Quality of life is a very difficult concept to define in a few words. However, generally, people tend to describe the quality of life as the perfect life, a life where we can have everything and lack absolutely nothing – perhaps a utopia. So, direct quotations from participants are presented below on their definition of quality of life. The first quotation<sup>19</sup> is from Ramiro, who arrived in New Zealand eight years ago as a Colombian refugee:

*From my point of view, quality of life [calidad de vida] means to have a good status, enjoy full peace, feeling satisfied with a decent labour salary, in other words, quality of life means all I have encountered here [in New Zealand]. Also, to have access to a good education system for family and children. Quality of life means to have a good life that includes all the positive aspects that a human being could have. The emotional aspect, here [in New Zealand] you can enjoy full peace. As*

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<sup>19</sup> As described in Chapter Four, the participants chose their own pseudonyms which are used in this study to protect their identity. Thus, the names attached to the quotations are not their real names.

*for the economic, have a well-paid job and an optimal life in general.*  
(Ramiro)

From Ramiro's quotation, we could highlight the phrase "enjoy full peace". In Spanish, the word "paz" (peace) means tranquillity, quiet, to live without fear and without disturbing worries. It also means feeling free from war and violence. For this reason, Ramiro's expression "completa paz" (full peace) means having mental, spiritual, social and cultural peace. In other words, for Ramiro, quality of life means enjoying peace in all aspects of life, which could seem more like a utopia than something real. However, it is understandable for this Colombian refugee that "*enjoying full peace*" is perhaps the most important factor that contributes to quality of life. It is understandable that a Colombian like Ramiro, who had to flee his country to save his life (and that of his family), wants to live in complete peace. Therefore, after having lived in a country at war and arriving in New Zealand, Ramiro says that for him, quality of life is the peaceful life he enjoys in New Zealand. Likewise, the definition of quality of life given by Sandro (a Chilean refugee who came to New Zealand 47 years ago) is very similar to that described by Ramiro; Sandro says:

*I would define quality of life [calidad de vida] as social and economic stability, and respect for human rights. Quality of life means being able to live in peace, regardless of your religion, political party and sexual orientation. All of these are the things that I enjoy in New Zealand after escaping from a tyrant and oppressive government in Chile.* (Sandro)

As Sandro's quotation shows, he had to flee his country with his family to save their lives. For this reason, although Sandro says that quality of life means having economic stability, he also highlights the importance of "*living in peace*" (paz). In this aspect, Sandro's definition is very similar to Ramiro's description; this is perhaps because both were victims of violence in their countries of origin and it is understandable that, for them, living in peace is probably the most important thing.

A similar definition of quality of life was given by Tomás, (another Colombian refugee who came to New Zealand eight years ago):

*To me, quality of life [calidad de vida] means living without violence and in peace (...). Have financial stability, but the subjective aspect of quality of life is more important than the objective aspects. The quality of life depends on the perspective of each person. (Tomás)*

In this third quotation, the pattern of relating the word “*peace*” (paz) with quality of life is repeated. This pattern could suggest that, for Latin American refugees, being able to live in peace is the most important factor in enjoying quality of life. However, some Latin American immigrants also point to living in peace as the most important factor in enjoying quality of life. One of these immigrants is Olga, a 60-year-old Venezuelan immigrant who arrived in New Zealand in the company of her family 14 years ago; her definition of quality of life is the following:

*I think that quality of life means having freedom and peace. To be able to walk without fear. Being able to know that one is safe. Feel happy and not be afraid of being a victim of violence. I think that quality of life is more subjective than objective (...). It does not only have financial resources; it is able to enjoy what one likes. To be able to walk without fear of a thief assaulting me, to be able to see my children safe from danger, that they can go to a party without the risk of being victims of criminals. (Olga)*

Although Olga accepts that financial resources are essential to enjoy quality of life, her quotation suggests that for her the most important thing is to be able to live in peace (paz), free of violence and without fear of being victims of criminals. In fact, in Venezuela, Olga lived in constant fear that one day somebody would kidnap her or her relatives. For this reason, she and her family decided to come to New Zealand to seek the peace that they did not have in Venezuela. It should be noted that, in Venezuela, Olga was a wealthy person who lacked nothing; she had everything she wanted. Still, due to her financial position, she became a target for criminals and kidnapers. This information may help us understand why, for Olga, the meaning of quality of life is more

related to living in peace and without fear; according to her, this is much more important than financial resources.

**[Researcher's reflection]**

[In my case, I agree with the quotations given by Ramiro, Sandro, Tomás and Olga. I think that economic resources are essential to be able to enjoy quality of life [calidad de vida]. For example, I do not believe that a hungry person with nothing to eat has quality of life; the same could be said of a person who lives on the streets and lacks even drinking water. I also think of the millions of refugees who live in refugee camps scattered throughout the world; these people live in extreme poverty and lack the essential things needed to live. For this reason, economic resources can help us to have a decent life. Financial resources allow us to buy food to feed ourselves and live. Eating well is not a luxury; it is a necessity of life of every human being. However, due to the poverty that many people in the world face, eating well has become a luxury they cannot afford. That is why I believe that although financial resources are necessary for the quality of life, they are not the most important.

Like Olga, I believe that living in paz (peace) and without fear is what truly gives us quality of life. It is useless to have a lot of food to eat if you live in constant fear. For example, in my country, I was kidnapped, tortured, threatened with death and persecuted by an armed group. As a result, in Colombia, I lived in constant fear of being killed. Every time I was walking down the street, and someone approached me; I thought that person was going to pull out a gun to shoot me. When you live in constant fear, your

favourite food does not taste like anything, you do not feel pleasure eating it, and you often suffer from diarrhoea. However, once in New Zealand, you discover that the police do not carry firearms and that if someone approaches you on the street, it is not to draw a pistol to shoot you in the head. That is why I am convinced that living in paz or peace, tranquillity and without fear is the most important factor that contributes to the quality of life.]

For Ramiro, Sandro, Tomás and Olga, peace is the most important thing in quality of life. However, for other participants, economic factors are the most important in the enjoyment of quality of life. For example, Rémy (a Venezuelan immigrant who came to New Zealand 12 years ago to study for a PhD) says:

*(...) I think that quality of life [calidad de vida] is 100% objective concept, this is so because indicators are always being sought to measure quality of life. (...) Quality of life are the benefits that society offers us. For example, quality of life is the comfort with which one lives. It is the quality and benefits with which one lives. I think that the concept of quality of life is 100% objective. (Rémy)*

Likewise, Rosendo, a Uruguayan immigrant who came to New Zealand 19 years ago, says:

*Quality of life [calidad de vida] is what a human being can have at their fingertips—having a house, a car, money and a well-paying job. Being happy is the most significant indicator of quality of life. For me, happiness is the product of being able to have these material things already mentioned, a house, a car and a job. It also has health. (Rosendo)*

For Fredy, a Peruvian refugee who arrived in New Zealand 25 years ago, the concept of quality of life encompasses subjective and objective aspects:

*I would say that quality of life [calidad de vida] has to do with a person having all their physical, economic and social needs covered. That is to say, a person who has a house, a car, food to eat, a well-paid job and health, has quality of life. From my perspective, quality of life is both a subjective and an objective concept (...). In my opinion, the indicators*

*are having a house, a car, a well-paid job and having good health and satisfaction with life itself. A person who has nothing to eat does not have quality of life. For example, in my country Peru I could see many poor people who had no money to eat, and for me, that is not having a quality of life. So, quality of life for me is both a subjective and objective concept. Something objective or material such as food is necessary to live, now when a person has food to eat, he feels happy, and that subjective happiness is the result of satisfying an objective need. So, for me, quality of life involves both the subjective and objective aspects; it takes both to be able to have a real quality of life.*  
(Fredy)

For Rémy, Rosendo and Fredy, the concept of quality of life is more focused on the objective approach than subjective. In fact, for Rémy, quality of life is an entirely objective concept, while for Rosendo and Fredy, this concept encompasses both objective and subjective factors. In addition, both Rosendo and Fredy suggest that having economic resources brings quality of life and this, in turn, produces happiness. In other words, for them, economic resources, quality of life and happiness are related to each other. It is interesting to note that, in his Facebook account, Rosendo has more than 660 photos. In most of these photos, Rosendo is seen enjoying the landscapes of New Zealand. The photos show his passion for fishing. Rosendo also posted photos of his travelling by plane, fishing in a boat, hunting with a rifle, drinking liquor with some acquaintances and enjoying travelling on a big motorcycle. Some photos of his son and relatives from his country are also highlighted. As for Fredy, his Facebook account shows that he is a very reserved man when it comes to sharing information with others; he has only shared 14 photos on Facebook. In these photos, Fredy shows the beautiful landscapes of New Zealand, giving a hint of the beauty of living in New Zealand. In his photographs, Fredy praises the beauty of New Zealand. There are no photos of his family, friends or himself; perhaps Fredy keeps his family private.

The analysis of the digital documents posted on Facebook was very useful to complement the information collected in the interviews. For example, although in his

definition of the concept of quality of life, Ramiro did not refer to having a house, a car and material possessions as part of enjoying quality of life, his Facebook account shows that these material things are necessary to have quality of life. Ramiro has more than 120 photos on Facebook; in these photos, he can be seen showing the landscapes of New Zealand, perhaps indicating that enjoying these landscapes gives him quality of life. Likewise, Ramiro has five photos in which he is portrayed with his car. With these photos, perhaps Ramiro wants to show that having a car contributes to his quality of life. In the same way, Ramiro shows photos of his house from the inside and outside; in these photos, it is evident that the house is beautiful and that he feels happy to be able to live in this house.

Nina's Facebook analysis is also very interesting. Nina is an immigrant woman from Argentina who came to New Zealand seven years ago. In her Facebook account, Nina has more than 1,300 photos. In most of her photos, she is seen travelling through some 20 countries in North Africa, the Middle East, Europe and America. Her photos reflect her love of travel, adventure and a lifestyle. In most of her photos, she is seen alone, highlighting her person. Also, she appears in some photos in the company of few friends and her boyfriend. It should be noted that Nina's Facebook suggests that travelling, having material things and living freely are factors that contribute to her quality of life.

In her interview, Nina defines her quality of life as follows:

*Quality of life [calidad de vida] is a very good thing. Quality of life is a set of things, having a good house to live in, a comfortable house, having a car that transports me to different places and being able to go for a ride in it. It also means having savings and being able to use those savings to travel and give me some pleasures. Going out to the movies and eating at a restaurant. It also has to do with feeling calm and safe, that I am not afraid to go outside. Feel free, be surrounded by nature, have friends, have access to health, education, a good job. Have savings capacity. Here in New Zealand, I have the ability to save, and I can access all these things that I have already described. I think that the quality of life indicators are objective and subjective. (Nina)*

On the other hand, it should be noted that the definition of the concept of quality of life given by Richard, a 36-year-old Argentine immigrant who arrived in New Zealand seven years ago, was the most extended definition given by the participants. He defines quality of life as follows:

*My definition of quality of life [calidad de vida] came from elementary school and was related to the theories I read in geography and social science books. For example, this concept is closely related to the gross domestic product per capita. That this greatly influences the quality of life due to access to goods and services or objects of comfort. Certain elements of comfort. That was the definition that was in my head while living in Argentina. I think that the most widely used definition in the world, which has the most significant consensus strength, is that of having a good economic situation. In my opinion, quality of life means accessing the necessary things in life that finally bring you peace, tranquillity and happiness. On the other hand, when one arrives in New Zealand, the definition of quality of life is a little different.*

*Here, quality of life means being able to climb to the highest financial rung or as far as it can go. You start buying a car, and you keep going up economically; for example, in Argentina, I never had a car. Still, here in New Zealand, I have had several vehicles, and currently, I have my car. Therefore, here in New Zealand, it is easier to access material possessions, buy a car, pay the rent, buy food, buy a video game console, a computer. Whatever you want, here in New Zealand the power purchasing is relatively high, and this could be interpreted as quality of life. In Argentina, having access to all these comfort elements is much more difficult due to the country's economic situation. When you are in Argentina, you think that the quality of life is related to the economic situation of the country, but when you arrive in New Zealand, it is as if the quality of life begins to be relativized and I would say that the cultural features of each one begin to have much more value, and the subjective part of one, having the economic part almost satisfied, one stops feeling afraid and feels more calm and peaceful. To me, quality of life also means feeling loved, that a loved one embraces you and says: "I missed you, I love you, I really miss you", these simple but valuable things contribute to a person's quality of life. Furthermore, I believe that the quality of life should be made up of material resources so that they contribute to emotional resources. To be able to afford a car, a house and have certain necessary comforts and more than necessary. Work the essential hours, and have a decent salary, to have spare time, be able to enjoy the sun and to live a good life. Also having good mental health. (Richard)*

The long quotation given by Richard shows us a broad concept about his definition of quality of life. In his definition, he encompasses both subjective and objective aspects. We could also highlight the use of the words peace, tranquillity, *happiness* (felicidad in Spanish) and *love* given by him. Richard seems to be very clear about what quality of life means. Similarly, Romina, a 42-year-old Chilean immigrant who arrived in New Zealand 16 years ago, thinks that quality of life is linked to “felicidad” (happiness), satisfaction, having what is necessary and being surrounded by our loved ones. She says:

*I think that quality of life [calidad de vida] means having a good life and being happy. To have a good living, the basic needs have to be satisfactorily covered and much more. In other words, quality of life means having the resources to eat very well. Be healthy, have fun, be with the family, be with loved ones. I think that objective and subjective indicators of quality of life are necessary to enjoy a real quality of life.*  
(Romina)

The quotations previously presented could be summarized in the quotation presented by Berta, a 48-year-old Colombian refugee who arrived in New Zealand 12 years ago:

*I would say that quality of life [calidad de vida] is a mixture of different factors such as 1) economic, 2) the environment that surrounds us, and 3) the social system. This means having enough to live with dignity. Quality of life is a mixture of the objective and subjective aspects. Economic, social and emotional.* (Berta)

The 11 quotations presented in this section come from five Latin American refugees and six immigrants, and they showed that, for them, the concept of quality of life encompasses aspects of the subjective and objective approach. For these participants, the definition of quality of life is extensive and varied. For some of them, living in peace and tranquillity is the most important factor in having quality of life. While for others, quality of life is a purely objective concept that depends on the possession of economic resources which, according to them, can produce felicidad (happiness). Latino

refugees are those who are most inclined to the definition of peace, tranquillity and a life free of fear and violence. At the same time, most Latino immigrants feel more comfortable using the definition of the objective approach. All these definitions given by the participants are aligned with the definitions given by Maslow (1962) described in Chapter Three and which are discussed in detail in Chapter Nine. It should be noted that there are no 'wrong' answers in the definitions given by the participants about quality of life. On the contrary, all the answers provided by them are beneficial to answering the research questions. Therefore, we could say that, for the participants, quality of life means to fully enjoy the objective and subjective aspects defined by them in this section.

### **5.3 Sub-theme 1b: The Participants and their Quality of Life in Latin America**

In this section, I present and discuss the living conditions of the participants in their countries of origin. For example, most Latin American refugees claim that their quality of life in Latin America was not as expected. On the other hand, some of the Latino immigrants claim to have had an excellent quality of life in Latin America. One of these immigrants is Romina, who says the following about her quality of life in Chile:

*Before coming to NZ, my quality of life in Chile was super good, I come from an economically wealthy family, so I have never lacked for anything. In Chile I always had everything I wanted. I had a luxurious house. I had a good education. I had many opportunities. At 17 years old, I started to travel and get to know other countries. I have never lacked anything related to the material. On the other hand, in the subjective aspect, I have always been surrounded by my family and friends. Therefore, I can say that in Chile, I had a super quality of life. I think that a person in Latin American can enjoy a quality of life; it is not always necessary to have to live in the First World to enjoy a quality of life. Even, many people with limited economic resources in Latin America can also enjoy a quality of life, many of these people enjoy many beautiful things that New Zealand and other developed countries do not have. For example, in Latin America families are more united, and family members take care of each other, our family ties are*

*stronger and more lasting, we are more united than families in developed countries. (Romina)*

In addition, Romina adds:

*In New Zealand people have a material and economic quality of life, but they do not have an excellent emotional quality of life. For instance, in New Zealand people are alone, and for me, loneliness is not quality of life. While Latino families who are united have a better subjective quality of life than the subjective quality of life that New Zealanders have. I have been to many countries, and I can say that New Zealand's economic, material and objective quality of life is very good. This is because the government helps the citizens a lot. On the other hand, New Zealand's subjective and emotional quality of life is not very good. In Latin America, people are much happier and happier. Also, people in Latin America are full of friends, and life is more fun. (Romina)*

Romina gives an extensive description of her quality of life in Chile. She says that all her material and emotional needs were fully covered, she did not lack anything, and this gave her quality of life. It can be noted, then, that in the description of her quality of life in Chile, she mentions aspects of the subjective and objective approaches to quality of life. For all this, Romina was pleased and satisfied with the quality of life she had in her country; she adds: *"I was very happy [feliz] with my quality of life in Chile. So, on a satisfaction scale of 1 to 10, I give it a score of 10 out of 10"*. The reasons for Romina leaving Chile will be discussed in the next section.

Sofía is another participant who claims to have had an excellent quality of life in her home country. Sofía is a 50-year-old Venezuelan immigrant who arrived in New Zealand with her husband and daughters 13 years ago. About her quality of life in Venezuela, Sofía tells us:

*In Venezuela, I had a good quality of life; I had access to comfort, financial resources, food and health services. However, it was not protected against danger and crime in Venezuela. In my country, I always lived in uncertainty and in fear of being mugged and kidnapped at any moment. Due to the unsafety and violence in my country, I was not happy with my quality of life in Venezuela. I had many material possessions, but insecurity made me feel that I lacked the quality of*

*life. I would say that my quality of life in Venezuela was a five on a scale of 1 to 10. (Sofía)*

Sofía's story is very similar to Olga's story (presented in the previous section); these stories show that having economic wealth does not always guarantee a quality of life. In the case of Sofía, she affirms that the enjoyment of her financial resources did not bring peace to her but, on the contrary, she did not feel safe and lived in constant fear.

On the other hand, not all Latin American immigrants were wealthy in their countries of origin. This is the case of María, a 34-year-old Argentine who arrived in New Zealand seven years ago. María affirms that she had an average quality of life in Argentina:

*I would say that my quality of life in Argentina was acceptable or average, it was not very good. In my country, it was difficult for me to get a job. But even so, I did not face any financial difficulties. Therefore, my quality of life in my country was not bad, but it was not the best either. I think it was an acceptable quality of life. However, I must confess that, because I lacked a well-paying job, I was unable to enjoy certain economic and emotional comforts that I wished to have. And for this reason, sometimes I used to feel sad about the lack of job opportunities in my country. (María)*

María shows that low income impacted her quality of life in Argentina. She had a poorly paid job but, even so, María says that she did not face any financial difficulties and that her quality of life was acceptable. Apparently, for María, having a low-paid job is better than none. Similarly, Eva (another 37-year-old Argentine immigrant who arrived in New Zealand seven years ago) also had to face low income in Argentina and, in order to cover her financial expenses, she had three jobs and worked seven days a week. She tells us her story:

*My quality of life in Argentina was average. Sometimes good and sometimes not so good. Measuring my quality of life in Argentina on a scale of 1 to 10, I would give it a 6, and not a 10 because the work part in Argentina is very complicated and this affects your quality of life. For example, there I used to work a lot and did not have leisure time to rest and share with my family. I had to work too hard to access the basics,*

*and I had no time for anything else. In addition to this, the money I earned was not enough to cover all my expenses. Therefore, I had to get three jobs that would allow me to cover my needs, but even so, the money was not enough to cover all my expenses. I used to work from very early in the morning until very late at night, every day of the week, from Monday to Sunday (...). I was not happy with my quality of life in Argentina. Life in my country was tough. (Eva)*

It is understandable why Eva says she had not been happy with her quality of life in Argentina. For instance, human beings need to keep working to live instead of living to work. That is, to have a quality of life it is necessary to have a well-paid job and have free time to carry out other activities, and this means working to support ourselves and live. On the other hand, when a person does not have free time and spends all her/his time working from early in the morning until late at night, this person lives to work. This is the case of Eva; in Argentina, she lived to work and, even so, her salary was not enough to cover her expenses. We could say that Eva's situation in Argentina was too fatiguing. Working too hard for long hours for a miserable wage seems to be a form of labour exploitation. Likewise, Nina's quality of life in Argentina was very similar to Eva's. Nina tells us:

*My quality of life in Argentina was very stressful; I had to work a lot from very early morning until late at night. I had to do several jobs to cover all my expenses. My quality of work life was not good. I did not have enough free time to share with my family and friends. I used to work long hours and could not save money; I worked to survive. I had no money saved to buy a house or to travel overseas; I only had money to purchase fundamental things. In addition to all this, I lived in great fear due to the insecurity that exists in Argentina. I was afraid that someone would assault me. I also lived very stressed by the traffic and noise of the city. Sometimes I was stuck for several hours in a traffic jam. All this made that my quality of life in Argentina was not the best. On a scale of 1 to 10, my quality of life in Argentina was 5. And in Canada, it was 7 out of 10. (...). I was not happy with my quality of life in Argentina. (Nina)*

Once again, the pattern of the phrase "I was not happy with my quality of life" is repeated. In their quotations already presented, these participants clearly show why

they were not happy with their quality of life in their countries of origin. Many people in Latin America need to work very long hours to survive. Perhaps this is due to the lack of employment opportunities, lack of qualifications, too much competition, not knowing the right people and so on. However, the situation of many people in Latin America is the same or worse than Eva's and Nina's. For example, Raúl (a 65-year-old Colombian refugee who arrived in New Zealand 10 years ago) tells us that his quality of life in Colombia was bad:

*[My quality of life in Colombia was] bad, bad, bad. Because I worked in different farms as a labourer and in one of these farms where I worked for an armed group, they took my son, and I never heard from him again. And my quality of life in Colombia was always bad, bad. Then, due to the Colombian armed conflict, I had to flee to Ecuador as a refugee, and later I was resettled in New Zealand. In Colombia I lacked the essential things to live, that is why I say that my quality of life was very poor, and besides crime and violence in the country significantly affect one's quality of life. (...). I experienced hunger, I faced economic issues in Colombia, so I was not happy with my quality of life in that country. (Raúl)*

Like Raúl, Claudia is a 28-year-old Colombian refugee who arrived in New Zealand 10 years ago with her mother and siblings. She recalled her life in Colombia was sad:

*I in Colombia never had quality of life. I was a girl when I lived in Colombia. I remember that my family was very poor, and we faced many financial difficulties. My family and I worked for rent, and many times we did not have money to pay the rent and to eat. In Colombia, I never had the opportunity to study and own something. In Colombia, I never had comforts. I suffered greatly in my childhood in Colombia. Later my family and I went to Ecuador as refuge seekers. In Ecuador, my quality of life was not good, but even so, my quality of life in Ecuador was much better than my quality of life in Colombia. In Ecuador, my mother and I used to work selling sweets on the buses and this way we could get money to support ourselves. The money we earned was very little, and therefore we were very poor. (...) I was not happy with my quality of life in Colombia. (Claudia)*

Again, the pattern of the phrase "I was not happy with my quality of life" appears in the quotation given by Claudia. In contrast, some refugees were very happy with their quality of life in Latin America. One of these refugees who had a good quality of life is

Porfilio, a 64-year-old refugee from El Salvador who arrived in New Zealand 31 years ago. Talking about his quality of life in El Salvador, he says:

*Before the civil war started in El Salvador, I was very happy with my quality of life in my country. I lacked nothing and had everything I needed to live satisfactorily. I had my farm. I had horses, cows, pigs, chickens and other animals. We also cultivated the soil and had plenty of food. However, in those days on my farm, I had no electricity, no radio, no refrigerator, no television, much less internet. Neither did it have a washing machine, a telephone, a car, and many modern conveniences. But even so, I was a peasant who was immensely happy with my quality of life. I did not need to go to the supermarket. In fact, I did not know a supermarket in my country; all the food that I consumed was produced on my farm. That was a wonderful and independent life. It is true that the internet is vital to be able to communicate with a family member who is in another country. The comforts of the modern world are useful ... I am not saying they are not, but I think that these things are not 100% necessary to have quality of life. For example, I had an excellent quality of life in my country without the need for modern comforts. (Porfilio)*

### **[Researcher's reflection]**

[Porfilio's words are fascinating to me. Although Porfilio is a man who did not finish elementary school, his comments convey a profound lesson to me and make me reflect carefully on the comforts of the modern world. That is why I ask myself: How many of the modern amenities are really necessary to have a quality of life? Could one have quality of life without these modern comforts? My mind leads me to remember that occasion when I arrived at a friend's house and found the mother of my friend crying disconsolately. In her lament, she said: "Now I do not know what to do without him ... I will not be able to live without him ... I miss him a lot!" Before this, I asked the lady who was the person she had lost. She, in the middle of her crying, let out a slight smile on her lips and looking down at the ground replied: "My television got damaged,

and it cannot be fixed. I do not have money to buy a new one. I do not know what I am going to do now. My life is not life if I do not have a television”.

I have also seen people get depressed because their computer or mobile phone was damaged. Therefore, I ask myself again; could it be that human beings are not capable of living without these electronic devices? Could it be that the people of the past who did not have these electronic devices lacked quality of life? And if this is so, how then is it explained that Porfilio says that he was immensely happy on his farm, where he did not even have electricity? Is it that the concept of quality of life is entirely a subjective concept? Or is it that the commercial world makes us believe with its advertisements that to have quality of life we must buy the latest in technology? Porfilio’s story could teach us that the quality of life does not depend on modern comforts, but rather on necessary things like food to eat, clothes to cover us and a roof to protect us. This reminds me of the biblical text that says “But if we have food and clothing, we will be content with that” (1 Tim. 6:8 New International Version). Perhaps to have quality of life and be happy, it is not necessary to possess many material things and comforts. However, a materialistic person will never be satisfied even if he possesses all the wealth in the world. As Mahatma Gandhi said: “The Earth has enough resources to meet people’s needs but will never have enough to satisfy people’s greed” (Singh, 2009, p. 40).]

Like Porfilio, Carlos, a 52-year-old Colombian refugee who arrived in New Zealand 12 years ago, states that he was happy with his quality of life in Colombia:

*I think that my quality of life in Colombia was excellent. I was happy with my quality of life. Unfortunately, my family and I had to abandon our belongings and flee to Ecuador to get to safety. But if it weren't for the violence that was unleashed in the region where my family and I lived, surely my family and I would still be living happily and satisfied on our farm in Colombia. I would say that my quality of life in Colombia on a scale of 1 to 10 was 8. I was not rich, but I had my farm, my animals, I had a good crop, and I also had my savings. Also, I was very happy with my quality of life in Colombia. (Carlos)*

The stories of Porfilio and Carlos are quite similar. They both had a farm in their respective countries and were happy to live in their homes. However, due to armed conflict in their countries of origin, they had to flee their homes and seek refuge in neighbouring countries. In Porfilio's case, before leaving his country, his quality of life was negatively impacted by the armed conflict in El Salvador, he tells us:

*My life in my country was tough because there we had an armed conflict between the guerrilla groups and the armed forces of the state. So, in El Salvador, the government persecuted human rights defenders, and for this reason, I was persecuted by the government. Fortunately, they never managed to find me. However, those were very difficult and sad times for me; I had to face hunger, fear and uncertainty. I slept in the mountains and was a combatant against the forces of the state. I had to take sides in this conflict because the armed forces of the state came to a village, and indiscriminately killed the civilian population. This was a civil war that I experienced in my country. (Porfilio)*

The quotations from the participants presented in this section show us that their quality of life in Latin America was diverse. Some of them enjoyed a good quality of life in their countries of origin – this quality of life was full of economic resources, and they did not lack any necessities. This was the case, for example, for Romina and Sofía. For other Latin American immigrants, the quality of life was not the best, since they had to work seven days a week to obtain a low salary that was not enough to cover their expenses. Although this situation is challenging to cope with, for some refugees, the situation was

worse, as they had to face hunger and violence. All these differences in the quality of life experienced by the participants in their countries of origin allow us to have a broader vision of the definitions that they offer for this concept. For instance, in the previous section, most of the participants highlighted the word paz or “peace”, while in this section, the term feliz or “happy” stands out emphatically. The above suggests that the quality of life, seen through the eyes of the participants, is a subjective (emotional and sensitive) experience that occurs as a result of the enjoyment of objective aspects, such as a well-paid job that allows us to have a satisfactory life and cover all our basic needs. The experience of the participants in Latin America shows that not having all the basic needs covered to one’s satisfaction produces unhappiness in life. It is for this reason that many of them said they were not happy with their quality of life in Latin America. Because of the above, of not being satisfied with their quality of life in their countries of origin, the participants saw the need to leave Latin America in search of a better quality of life in New Zealand. This is explored in the next section.

## **5.4 Sub-theme 1c: Reasons to Immigrate to New Zealand**

This section presents the different reasons that the participants had for leaving their countries of origin in Latin America and going to live permanently in New Zealand. It also explains how the participants felt when they left their countries, and what were the first challenges they faced when they arrived in New Zealand. The reasons that the participants had for coming to live in New Zealand vary, but these reasons can be summarized under four headings: 1) The adventure of getting to know New Zealand and its culture, 2) coming to study, 3) coming in search of a better quality of life, and 4) being invited by the New Zealand Government as a refugee.

Among the Latin American immigrants who came to New Zealand for experiencing other countries and cultures, we find Nina and Romina. That is to say that, unlike other participants, these two women did not come to New Zealand to seek a better quality of life; their intention was not to stay and live in this country. These two women were asked: what prompted you to immigrate to New Zealand? They replied:

*I did not leave my country because I was tired of it. I left my country because I wanted to know other cultures and other countries and that's how I was in various countries until I finally settled in New Zealand. My original dream was to live in London because I have a European passport and I am an English teacher, but over time I realized that London was not a suitable place for me. Later I came to New Zealand by accident, just to get to know the country and ended up staying in this beautiful country. (...) The truth is that I did not leave my country in search of a better quality of life; I left because I was motivated by the adventure of meeting other countries and cultures. (Nina)*

*I always liked to travel and see the world. That is why I came to New Zealand, and later met my New Zealander husband, and that is how I stayed to live in this country. (...) I really did not expect to enjoy real quality of life in New Zealand, I already had quality of life in Chile, and I did not come to New Zealand to seek quality of life. I came to New Zealand because I wanted to know this country and here, I fell in love with my husband and ended up staying here. (Romina)*

Nina and Romina, they leave no room for doubt; they came to New Zealand as tourists. Therefore, they never imagined that they would end up living in New Zealand. In Nina's case, she fell in love with New Zealand and decided to stay to live in this country because, according to her, New Zealand is a beautiful country where one can live in peace and tranquillity. In Romina's case, she states that she knew many countries and that she wanted to know New Zealand. That is why she came to New Zealand, and once in this country, she fell in love with a New Zealander whom she married and with whom she currently has two children. These two Latin American women are clear in saying that they did not come to New Zealand seeking a better quality of life.

On the other hand, among the participants, we found two Latin Americans who came to New Zealand with a scholarship to study for a doctorate. One of these Latinos is Rémy, he explains: *“I came to New Zealand to study for a PhD and ended up staying to live in this country”*. The other Latino who came to study in New Zealand is Jesús, a 52-year-old Venezuelan who came to this country 12 years ago. He says:

*I came to New Zealand because I got a scholarship to study a PhD. I never thought of staying to live in New Zealand, I simply came to study my doctorate, but then I decided to stay to live in this country motivated by the quality of life that exists in New Zealand. (Jesús)*

The stories of Rémy and Jesús have several aspects in common. For example, both are Venezuelans, both came to study a doctorate in New Zealand with a scholarship, and both ended up staying to live in New Zealand because they liked the quality of life in this country.

Among those who came to New Zealand in search of a better quality of life, we find Juan, a 62-year-old Nicaraguan who arrived in New Zealand 30 years ago. Before coming to New Zealand, Juan went to Costa Rica in search of a better quality of life, but in Costa Rica, he did not find a quality of life. That was why he decided to come to New Zealand, he explains:

*At a certain point in Nicaragua, my economic situation was not the best, and for this reason, I found myself in need of seeking a better quality of life abroad. First, I moved to Costa Rica, and later I came to New Zealand. I did not go to the United States because that is a country that does not like Latinos, they see Latinos as inferior people, so I preferred to go to Costa Rica and then to New Zealand. (...) I came to New Zealand intending to enjoy a better quality of life because my quality of life in both Nicaragua and Costa Rica was not the best. I came to New Zealand thanks to a New Zealand friend I met in Costa Rica in 1991, she invited me to New Zealand, and this is how I came to NZ in 1992. (Juan)*

Juan is clear in saying that, in Nicaragua, his economic situation was not the best. For this reason, he had to emigrate from his country seeking better quality of life abroad.

Like Juan, other participants in this study felt dissatisfied with their quality of life in their countries. They, therefore, decided to come to New Zealand in search of a better quality of life. Among these participants, we find Eva, who says:

*My desire of improving my quality of life prompted me to come to New Zealand, my hope of finding a job that would allow me to have a decent life instead of having three low-paying jobs like the ones I had in my country. Also, I came to New Zealand because I already had some relatives here, and it was easier for me to come to this country than going to the United States or another country. (...) Yes, I expected being able to enjoy a better quality of life in New Zealand. But I was not sure if I could achieve it or not (...). (Eva)*

It is clear that both Juan and Eva emigrated to New Zealand in search of a better economic situation that would allow them to improve their financial quality of life. However, some participants came to New Zealand seeking a quality of life different than the economic one. In her quotation below, Olga tells of the quality of life she came to New Zealand to find:

*In Venezuela, I used to have many assets; my family and I had several companies. We were a prosperous and financially solvent family. We were very profitable. But we lived in fear of being the victim of robberies and kidnappings. I was terrified of going out on the street and being kidnapped. I was also afraid that my children would be kidnapped. Due to the danger violence that exists in Venezuela, and the threats of being kidnapped, I felt the need to leave. In Venezuela, I learned that my children were going to be kidnapped by a criminal gang. This caused my family and me to leave Venezuela. This is how we came to New Zealand in search of the peace and tranquillity that we did not have in Venezuela. That is why living in peace and without fear is what true quality of life means to me. (...) I hoped that in New Zealand, we could enjoy the peace and calm that we did not have in Venezuela. (Olga)*

Olga shows that she did not come to New Zealand to improve her financial situation. She came to seek the peace and quiet that she did not have in her country. That is why the quality of life that she came to find in New Zealand is different from the quality of life that Juan and Eva came to seek. The above quotations illustrate the different reasons for coming to New Zealand that were given by the participants.

By contrast, nine participants arrived in New Zealand as refugees invited by the government. It is evident that these participants did not come to New Zealand with a tourist visa or study visa; these people entered the country with a permanent residence visa. Therefore, the following question arises: Did these refugees come to New Zealand in search of a better quality of life? It may not be easy to answer this question, as refugees do not choose the country of resettlement. Refugees arriving in New Zealand are referred by UNHCR and invited by the government of New Zealand. Hence, before starting the resettlement process, UNHCR asks the refugees if they would like to be resettled in New Zealand, then the refugees have the option of deciding whether to come or not to New Zealand.

### **[Researcher's reflection]**

[I think that perhaps my own experience as a Colombian refugee can help us answer the question: do refugees come to New Zealand to seek a better quality of life? I remember that I lived for 14 months in Ecuador as a refugee. In that country, I faced severe discrimination. For example, many Ecuadorians did not want to rent me a room to live in, and they did not want to hire me to work. When I asked them why, they told me: "We do not rent rooms to Colombians," or "We do not hire Colombians". In many restaurants in Quito, I could see classified job advertisements in the windows, but these classifieds said: "Kitchen hand is requested. Not Colombians please".

Due to the discrimination that I faced in Ecuador, my quality of life in that country was terrible. Therefore, I was very desperate, and disappointed with life in Ecuador. In those days, returning to

Colombia was not an option. That is why, when UNHCR asked me if I was willing to be resettled in New Zealand, I accepted and did not think twice. In my case, I only had two options: agree to come to New Zealand or stay in Ecuador to continue to endure discrimination and mistreatment by Ecuadorians.

So now the question arises again: Did I come to New Zealand in search of a better quality of life? I could say that technically I did not “come” to New Zealand, they brought me to New Zealand. The government of New Zealand brought me to this country with my consent. I agreed to come to New Zealand to escape from the discrimination of Ecuador and, of course, to live in peace and tranquillity. In other words, “I agreed to come to New Zealand” to improve on the quality of life I had in Ecuador. I did not come to seek this quality of life in New Zealand; this was something that appeared to me along the way. It is like when someone finds a hidden treasure he was not looking for, he just found it by chance.]

Tomás is one of the Latino refugees who agreed to come to New Zealand; he says: “As a Colombian refugee in Ecuador, I was referred by UNHCR to be resettled in New Zealand. And this is how I came to New Zealand”. Likewise, Sandro explains how it was possible to have come to New Zealand:

*[In Chile] my father was a community leader, and for this reason, he became a military target by the government of dictator Augusto Pinochet. My father was threatened with death and, to prevent his assassination, the government of Chile asked my father to leave the country. I remember that some armed soldiers came to my house and said to my father: “either you are leaving Chile, or we will kill you.” For this reason, that same day, my family and I became refugees in Peru. My family and I lived for eight months as refugees in Peru. In that country, my family and I lacked many basic things, but we had the*

*peace of mind that no one there was going to kill us. Subsequently, New Zealand offered us the possibility of resettling in its territory. And this is how my family and I came to live in New Zealand as resettled Chilean refugees. (Sandro)*

We could say that the Latino refugees agreed to come to New Zealand to improve on their quality of life because, in the country of asylum, their quality of life was not the best. Ramiro's quotation presented below emphasises this point:

*In Ecuador, I lived as a refugee, and life in that country was very difficult. For example, people did not want to rent me a room to live with my family. Also, because I am Colombian, I was not hired to work. I experienced a lot of discrimination there. At work, I applied to be hired, and the employers told me: "We don't hire Colombians here." I had the option of returning to Colombia, where I had my farm, but my economic situation and that of the country was not the best. Furthermore, my life and that of my family was in danger if I returned to Colombia. So, when the option to come to New Zealand came up, I accepted. (Ramiro)*

On the other hand, when the participants left their countries in search of a better quality of life in New Zealand, they had mixed feelings. On the one hand, they were happy to be able to travel to New Zealand and perhaps improve their quality of life, but on the other hand, they felt sad to leave their family and friends. Also, some felt uncertain because they did not know how they would fare in the new country. We can note the feelings expressed by the participants in the following quotations:

*I had mixed feelings; on the one hand, I was happy to be able to leave my country because that was what I wanted. But, on the other hand, I felt sad to leave my country, family and friends. For example, I remember that on the day of my departure, I cried a lot at the airport (...). I hoped to enjoy a better quality of life in New Zealand. Also, I knew that my quality of life in New Zealand would be much better than my quality of life in Argentina. (María)*

*It was not easy to leave my country. I felt I was leaving my homeland, my blood. I felt very sad because I did not know when I would see my friends, family and homeland again. So, I felt very sad. I was also feeling uncertain, not knowing what to expect abroad. I had mixed feelings; I was neither calm nor satisfied with the idea of leaving my country. (Fredy)*

*I felt very sad to leave my country and go to live in a country where your mother tongue is not spoken, but I wanted to change my life, and I was willing to make this change to leave my country to live in New Zealand. (Rosendo)*

*I felt very confused when I had to leave my country. I also felt sadness. At the same time, I had a feeling of adventure, knowing that my parents and I were on our way to another country. Later, when they told us we were going to New Zealand, I was very happy. I did not know where New Zealand was, but I was glad to go and live in a country where there was peace. (Sandro)*

For the participants, it was fascinating to come to New Zealand and get to know the country. However, some of them were aware that there would be challenges they would have to face once they arrived in New Zealand and, in Chapter Seven, the challenges that the participants have faced in New Zealand are fully explained. The quotation presented in this section shows that the reasons that the participants had for moving to New Zealand are various, such as the adventure of getting to know the country and its culture, coming to study, coming in search of a better quality of life and being invited by the New Zealand Government as a refugee.

## **5.5 Conclusion**

To sum up, this chapter presented the definitions of the concept of quality of life given by the participants. The concept they presented was varied. For some of them, quality of life is an objective concept that is related to the enjoyment of material and economic possessions such as a house, a car, education and savings. For other participants, quality of life is a subjective concept, which has to do with feeling happy, satisfied, safe and at peace. It also means enjoying the company of family and friends. Additionally, some participants think that quality of life is a combination of objective and subjective aspects. For instance, Latin American refugees are those who are most inclined to the subjective definition of quality of life – they say that quality of life means

living in peace, tranquillity and having a life free of fear and violence. At the same time, most Latino immigrants feel more comfortable using the definition of the objective approach, saying that material resources are required to have a better quality of life.

This chapter also briefly described the quality of life of the participants in Latin America. Some participants described their quality of life in their countries of origin as excellent; they claim not to have lacked anything material in their home countries. Nonetheless, some of those who affirmed this said they did not feel safe and at peace in their countries. On the other hand, most of the participants were not satisfied with their quality of life in Latin America. As a result, they decided to emigrate to New Zealand in search of a better quality of life. Although they had to face some challenges that negatively affected their quality of life once they arrived in New Zealand, in time their quality of life in New Zealand improved satisfactorily. They describe this in the next chapter which looks at their perceptions of their quality of life in New Zealand.

# CHAPTER SIX: PARTICIPANTS' PERCEPTION OF QUALITY OF LIFE

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## 6.1 Introduction

This chapter discusses theme two, which is called *participants' perception of quality of life*. Also, the sub-themes presented here are 1) the participants' perception of their quality of life in New Zealand, 2) quality of life comparison, 3) improving the quality of life, and 4) better to be born as a Kiwi? This second theme is focused on the research sub-question one and presents information from the interviews and my observations through Facebook. In other words, this second findings chapter is based on the *perception* given by the participants about their quality of life in New Zealand. Chapters Five and Six seem similar but they are not the same. While the previous chapter is based mainly on the participants "*definitions*" of quality of life, this chapter focuses on the "*perceptions*" of the participants on their quality of life in both their countries of origin and New Zealand. This chapter also describes how the participants compare their quality of life in Latin America with their current quality of life in New Zealand. This chapter also explores the factors that have contributed to improving the quality of life of the participants in New Zealand. Finally, the chapter presents the opinions of the participants about whether it would have been better to have been born in New Zealand as a Kiwi, in order to have a better quality of life.

## 6.2 Sub-theme 2a: The Participants' Perceptions of their Quality of Life in New Zealand

As explained in Chapter Three, the term quality of life is a subjective, objective and existential concept (Ventegodt et al., 2003a, 2003b, 2003c). Therefore, what could mean quality of life for one person might not do so for others, who might have a

different view. In other words, each person has her/his own opinion and understanding about the meaning of quality of life. The participants in the interviews were asked: “If we measured your quality of life in New Zealand on a scale of 1 to 10, what score would you give it?” In Juan’s perception of his quality of life in New Zealand is captured in the following statement. He states:

*Initially, upon my arrival in New Zealand, I was frustrated that I had no job and did not speak the language of the country and had no friends. But over time, I started working in the fields, that was my first job in New Zealand, I also learned to communicate in English, and I have some friends. So, I can say that my quality of life in New Zealand is good. If I could measure my quality of life in New Zealand on a scale of 1 to 10, I would give it 9. I would give it 9 because the social system in New Zealand is very good, there are peace and tranquillity here, there is no insecurity as there is in Latin America. However, here in New Zealand, there is no such happiness, and human warmth that exists in Latin America and that is why I do not give a 10 out of 10 to my quality of life in New Zealand. (Juan)*

Juan’s words show us that he perceives his quality of life in New Zealand as “good”. Besides, he claims that his quality of life in New Zealand is 90% satisfactory. There are five reasons given by Juan to say that his quality of life in New Zealand is good. These five reasons are 1) having a job, 2) having learned to communicate in English, 3) having some friends, 4) enjoying the New Zealand social system, and 5) living in peace and tranquillity in New Zealand. It should be remembered that when this Latin American immigrant arrived in New Zealand, he did not understand English. Therefore, for Juan, getting to have a good quality of life in New Zealand was not something automatic and fast. This was a process that took time. He says that, at first, he had to face unemployment, lack of English and lack of friends, and these issues impacted his life negatively. Thus, we could say that in the beginning, Juan had a low quality of life in New Zealand. However, although Juan claims to have a good quality of life in New Zealand,

he says that this quality of life is not 100% because in New Zealand there is no happiness and human warmth like in Latin America.

On his Facebook account, Juan has about 240 photos. In these photos, he appears with his wife and children. Juan also shows pictures of his material possessions, such as his car (three photos), a large television (6 images), and the house where he lives. He also shows many pictures of New Zealand landscapes. Photos of animals such as birds, geese, and ducks. Also, it shows many photos in company of Latino friends celebrating together. Most of his posts are first-hand, and he hardly ever shares third-party posts. Most of his posts have to do with his married life. Many posts reveal his love for his wife and children. His publications are mostly in Spanish. Juan's Facebook suggests that he enjoys life in New Zealand. For him, nature, family and material possessions provide quality of life. Having all these things makes him feel happy and therefore gives Juan quality of life in New Zealand.

Sofía is another Latin American immigrant who also provided indication to her perception of her quality of life in New Zealand:

*On a scale of 1 to 10 my quality of life in New Zealand is 8. My quality of life in New Zealand is super good. For my quality of life in New Zealand to be 10 out of 10, I would have to have all my family and friends who are in Venezuela here. That would be having a perfect life.*  
(Sofía)

According to Sofía, her quality of life in New Zealand is "super good", with 80% satisfaction. However, according to Sofía, her quality of life in New Zealand would be perfect if she could bring all her family and friends from Venezuela to New Zealand. Sofía has 74 photos on her Facebook account. In most of these photos, she is seen surrounded by her husband and daughters. The family tends to be united and to share. The photos suggest that, for this participant, sharing with the family is the most important thing in her life. Landscapes were also highlighted in her pictures with her family in New Zealand.

Other photos show her supporting Venezuelans in marches in New Zealand against the Nicolás Maduro regime. Her posts are mostly first-hand but she also shares some third-party posts. There are posts and comments in English and Spanish, but mainly in Spanish. Publications on the liberation of Venezuela are highlighted. Sofía's Facebook account suggests that, for her, being surrounded by her family and Latin American friends is a way to enjoy quality of life.

Jesús' perception of his quality of life in New Zealand is very similar to Sofía's. Jesús says:

*I think I have a good objective quality of life in New Zealand, but I also believe that I had a better subjective quality of life in Venezuela. On a scale of 1 to 10 about my quality of life in New Zealand, I would give it a score of 8. (Jesús)*

Jesús says that he has a "good objective" quality of life in New Zealand. In the interview, he said what he meant was that in New Zealand, he has sufficient financial resources and purchasing power. But according to him, in Venezuela, he had a better subjective quality of life. When saying "subjective quality of life", Jesús refers to the emotional satisfaction he felt in Venezuela when surrounded by his family and friends. Therefore, in New Zealand, not being surrounded by his loved ones, he feels that his subjective (emotional) quality of life is not good. We could say, then, that in the case of Sofía and Jesús, their quality of life in New Zealand would be much better if they had all their loved ones in New Zealand.

Like Jesús, Berta is another participant who claims to be dissatisfied with her subjective quality of life in New Zealand. She says:

*My quality of life in New Zealand is good. I have enough money to cover my necessary expenses. I also have safety and peace. I feel safe in this country. On the other hand, on the social and cultural side, I do not feel good in New Zealand because I do not have a network of friends here to socialize with, I would say that on a scale of 1 to 10 my quality of life in New Zealand is 7.5. This in terms of my quality of life in general. But*

*as for my objective quality of life, only objective, I would give it a 10 out of 10. In the economic, material and environmental part, I am fine. On the other hand, in the subjective aspect, I would give it a 5 out of 10.*  
(Berta)

In the case of this Colombian refugee (Berta), the pattern of the expression “good quality of life” is repeated once again. This expression is used by the participants to refer mainly to their objective quality of life (financial and economic). On the other hand, although Berta claims to be satisfied with her objective quality of life in New Zealand, she claims to be unhappy with her subjective quality of life. In other words, in New Zealand, Berta does not have friends like in Colombia. In Colombia, Berta had many friends with whom she used to socialize and share special moments but, in New Zealand, she lacks friends, and that is why she feels that her quality of social and cultural life (subjective quality of life) is not good as it was in Colombia.

Fredy is another Latin American refugee who let us know his perception of his quality of life in New Zealand:

*I perceive my quality of life in New Zealand as very good. Here in New Zealand, I feel at peace. This is a country where peace reigns. This is a country where the neighbour does not interfere in the life of the other neighbours as it happens in Peru, in my country, people are very gossipy, people criticize you a lot. Here people do not interfere in anyone's life; everyone can make a living in peace. Also, here I own a car, in Peru, I used to have a car, but it was very difficult to afford it, whereas here it is much easier to buy a car. Additionally, here in New Zealand, I have a job that allows me to support myself satisfactorily. I do not earn much money, but my job has provided me with a good living. I live satisfied in this country. Therefore, if I could measure my quality of life in New Zealand on a scale of 1 to 10, I would give it a score of 9 out of 10. I do not give it 10 out of 10 because nothing is perfect, and if I would say that my quality of life in New Zealand is 10 out of 10, I would be saying that New Zealand is a paradise and paradise does not exist in this world. New Zealand seems to be paradise, but it is not, listen carefully! New Zealand appears to be paradise, but it is not! Here in New Zealand, some bad people commit crimes also, look for example, at what happened on the South Island when that gunman murdered more than 50 people in a mosque. So, this country is very beautiful, but it is not a paradise. Still, my quality of life in this country is better than my quality of life in Peru. (Fredy)*

This Peruvian refugee (Fredy) clearly shows that his quality of life in New Zealand is “very good”. Once again, the pattern of the word “good” is reiterated to refer to the quality of life of the participants in New Zealand. In his perception of his quality of life in New Zealand, Fredy includes both objective and subjective factors. For example, he says that having a job, a car and living in peace in a beautiful country like New Zealand are factors that have brought him quality of life in this country. On the other hand, Fredy seems to be very reserved when it comes to sharing information with others through Facebook; he only shares 14 photos on his Facebook account. In these photos, Fredy shows the beautiful landscapes of New Zealand and hints that living in New Zealand is very beautiful. In his photographs, Fredy praises the beauty of New Zealand. There are no photos of his family, friends or himself, only pictures of New Zealand landscapes, which may suggest that, for him, living in a green country like New Zealand is a factor that contributes to his quality of life; perhaps that is why he refers to New Zealand as similar to a paradise.

In the same way, Tomás says he has a good quality of life in New Zealand:

*I feel that I have a good quality of life in New Zealand. But this has not been automatic; I had to take some steps to have quality of life in New Zealand. First, I had to study English because learning English opens the doors for one to get a job, and with a job, one could have a better quality of life. Well, that is what I did, after studying English at Wintec, I got a job that allowed me to improve my quality of life, later I got a better job in which I have been working for two years. For all this, I would say that my quality of life in New Zealand is stable. Of course, I must confess that I got a job quickly because I felt very stressed and pressured by WINZ, I constantly received letters from WINZ threatening to suspend the benefit, if I did not get a job soon. WINZ knew that I had finished my English course and now had to get to work, so because of so many intimidating letters from WINZ, I was pressured to accept the first job that appeared to me. I got this job with the help of the Red Cross. (Tomás)*

According to Tomás, having a job has given him quality of life in New Zealand. However, this was not automatic. Tomás first had to study English and later got a job that allowed him to improve his quality of life. The above suggests that the simple fact of living in New Zealand is not a guarantee of quality of life. To have a better quality of life in New Zealand, it is necessary to learn English and get a job. This is precisely what both Tomás and Juan (mentioned at the beginning of this chapter) did. It is evident that in the interview, Tomás made it clear that his perception of his quality of life in New Zealand is good. Also, Tomás' Facebook account agrees with this view. For example, on Facebook, Tomás has 271 photos. In these photos, Tomás shows us his family, friends, New Zealand landscapes, celebrations and material possessions.

The analysis of Tomás' Facebook publications suggests that, for him, material possessions such as a house, car and branded clothing are things that provide quality of life. Also, preparing many typical meals and sharing these meals with friends and family give Tomás quality of life. Among his posts on Facebook, a picture of his New Zealand driver's license stands out. Perhaps this license makes him feel proud of his achievements with having a car and a New Zealand driving licence. Furthermore, on Facebook, Tomás shares 10 photos of his car and many other pictures of branded clothing. In addition, my observation of Tomás through Facebook also showed that he has many posts on his account. Most of their posts are from third parties. Sharing with others stands out a lot, he publishes on the wall of others, and others publish on his wall. Publications that seek to help the community, especially newcomers in New Zealand, are featured extensively. His publications are mostly in Spanish. Tomás appears to be trying to help other refugees to improve their quality of life.

If Tomás' quality of life in New Zealand appears to be fair, Sandro's quality of life seems to be much better. Sandro perceives his quality of life in New Zealand as follows:

*In New Zealand, I have my own company, two restaurants. I have had 15 restaurants in total. I also have a musical group with which I have travelled to many countries. I live very well in New Zealand; I have a good quality of life. I would say that my quality of life in New Zealand is very good, right to the point that I have been able to help many people in this country financially. (Sandro)*

This Chilean refugee claims to enjoy an excellent quality of life in New Zealand. He also maintains that he often helps others improve their quality of life. For example, during the interview, Sandro stated that during the COVID-19 quarantine, he used to go from house to house to distribute food and clothing to the neediest in the community. Sandro did this humanitarian act with his financial resources. Moreover, he claims to have had several companies in New Zealand in which he employed many people. Sandro's quality of life in New Zealand is very positive. However, like Juan and Tomás, this was not automatic and it did not happen quickly. It took Sandro a long time to achieve a satisfactory quality of life in New Zealand. At first, Sandro's quality of life in New Zealand was not the best. He says:

*My refugee immigration status has brought me good things and bad things. Among the good stuff is being able to enjoy the peace and quiet that I enjoy in New Zealand. I have also enjoyed economic prosperity. But on the other hand, the negative things it has brought is the fact that I could see with great sadness the separation of my parents due to the culture shock of New Zealand. The sadness I felt about my parents' separation led me to drop out of school and become a rebellious boy. I remember that I started doing a lot of bad things that I should not have done. For example, I started using drugs and committing crimes that led me to be in constant trouble with the police. Other young Chileans like me also made the same mistake, and I think this was partly because our families had become fragmented. If we had been in Chile, we might never have made these mistakes that we made here in New Zealand. Later I went to Australia, and in Australia, I continued to commit crimes and was imprisoned for a year. After a year in jail in Australia, I was deported in New Zealand. At that moment, I began to change my life. For example, in prison, I learned how to work with leather, and once in New Zealand, I created a business making leather products. My business became exceedingly prosperous, and I had 13 employees. (Sandro)*

On the other hand, my observation of Sandro through Facebook shows us that he shares 927 photos on Facebook. Sandro's pictures are varied and show many aspects of his life. The highlights in Sandro's photos are the traditional and socio-cultural celebrations of Chilean people. Celebrations, parties, friends' gatherings and more are highlighted. They also highlight the pictures of Sandro singing and walking through various countries. It seems that being surrounded by friends and family is something that contributes to Sandro's quality of life. His posts are mostly first-hand. These posts highlight the happiness that Sandro finds being surrounded by many friends and family. He is a person given to parties and celebrations. His publications are mostly in Spanish. He also has four music videos; however, on YouTube, Sandro has other videos where he appears singing.

Like Sandro, Nina's quality of life upon arrival in New Zealand was not the best. She arrived in New Zealand with only NZ \$500 and therefore she had to work in a hostel in exchange for food and lodging; she also had to share a room with several backpackers. However, Nina currently perceives her quality of life in New Zealand as excellent. She states:

*My quality of life in New Zealand is excellent, my partner and I bought a house; I have a very significant ability to save. Every day I get up, and I thank God for allowing me to live in this country where I have been able to achieve a good quality of life. Measuring my quality of life on a scale of 1 to 10, I give it a 10 out of 10. My quality of life here is excellent; I have everything I want. However, I am not a materialist, so I do not aspire to have a zero-kilometre car, but I have economic facilities, and this makes me feel that I have a full quality of life. Here I bought a house, something that I could not buy in Argentina. (Nina)*

Raúl's perception of his quality of life in New Zealand is as follows:

*My quality of life in New Zealand from 1 to 100 is 100%. Because here in this country I have everything. I have everything. Here in this country, I have everything; I do not need my country, I do not need anything. I am not leaving here; I will stay here until I die. I am very satisfied with my quality of life in New Zealand. I do not change this for anything.*

*Many people come here who come to this country, but later they return to Colombia because they do not like this country. But I am very happy in this country. (Raúl)*

Although this section presents quotations from only five refugees and four Latin American immigrants, all the participants in this study perceived their quality of life in New Zealand as “good”, “very good” and “excellent”. Nina is the only participant who uses the expression “excellent” to refer to her quality of life. Nevertheless, Raúl says that his quality of life in New Zealand is 100% good. All this suggests that all participants are satisfied with their quality of life in New Zealand. For some of them their quality of life in New Zealand was not the best at first but, thanks to their perseverance and effort, they were able to get ahead and improve their quality of life.

### **6.3 Sub-theme 2b: Quality of Life Comparison**

This section describes the comparisons that participants make about their quality of life in their countries of origin and their quality of life in New Zealand. The fact that the participants have lived in two or more countries allows them to compare their quality of life in the countries in which they have lived. These comparisons are based on the *perception* of the participants. The first to make his comparison is Ramiro, he says:

*My quality of life in New Zealand is 10 out of 10. But my quality of life in Colombia and Ecuador was 5 out of 10. In Colombia, I had a farm, but I had no government help to plant. My quality of life in New Zealand is the best that I have found in my life trajectory. Compared to the two previous countries in which I have lived, it exceeds it. My quality of life in New Zealand is optimal in all aspects of life. Even the weather is different and good for me. There is plenty of food here; the money is enough to cover basic expenses. My quality of life here is incomparable. (Ramiro)*

Ramiro leaves no room for doubt: the comparison of his quality of life in Colombia, Ecuador and New Zealand leads him to state that his quality of life in New Zealand has been the best. The reason given by Ramiro for affirming that, in New Zealand, he has

the best quality of life is that, in this country, he has everything necessary to lead a decent life. In Colombia and Ecuador, he lacked many essential things for living with dignity. Ramiro claims to have a satisfactory quality of life; he was asked how his refugee immigration status has impacted his quality of life in New Zealand and he replied: *“My immigration status in New Zealand has affected my quality of life in a good way. Because here I have had many good things that I did not have and would not have in Latin America”*. According to Ramiro, his quality of life has not been negatively impacted by his immigration status. On the contrary, it could be said that his migratory refugee status has contributed to having a satisfactory quality of life which he did not have in Colombia and Ecuador.

Likewise, Nina compares her quality of life in New Zealand with her quality of life in Argentina and Canada. She states:

*I always compare my quality of life in New Zealand with the quality of life that I used to have in my country of origin, and I reckon that my quality of life in New Zealand is better. In fact, I lived for two years in Canada, and I think that the quality of life in New Zealand is much better than the quality of life in Canada. My personal experience in Canada was not as good as my experience here in New Zealand. In Canada, I lived in downtown Toronto, and life there is very stressful, while here in New Zealand life is calmer. Furthermore, in Canada, I hardly enjoyed free time because I had to work a lot, and that affected my quality of life. On the other hand, in New Zealand, I have free time for myself and to share with my friends, and this makes me feel that my quality of life in New Zealand is much better. My quality of life in Canada was better than what I had in Argentina, and my quality of life in New Zealand is better than the quality of life that I had in Canada.*  
(Nina)

For Nina, her quality of life in Canada was better than her quality of life in Argentina. Currently, her quality of life in New Zealand is better than her quality of life in Canada. These comparisons made by Nina show her complete satisfaction with her quality of life in New Zealand. Furthermore, Nina’s immigration status has not negatively impacted her quality of life in New Zealand. She affirms this in the following quotation:

*My immigration status has positively affected my quality of life in New Zealand. Thanks to New Zealand, today I enjoy a quality of life in this beautiful country. I am very satisfied with my quality of life in this country. However, I know that there are people who, as immigrants, face many difficulties abroad and do not enjoy quality of life abroad.*  
(Nina)

Nina is aware that many immigrants abroad face many difficulties that negatively affect their quality of life. However, this appears not to be the case for Nina and all the participants in this study who claim to have a good quality of life in New Zealand. For example, Claudia is another participant who compares her quality of life in New Zealand favourably with life in Latin America. She says:

*I had no quality of life in Colombia and Ecuador. Whereas now in NZ I have everything I need and I feel happy. I have a place to live, a car, I have a good job, and I earn enough to cover my expenses, and I have money left to save. (...) I live in peace in New Zealand.* (Claudia)

Like Ramiro and Nina, Claudia states that she did not have quality of life in Colombia and Ecuador, but that currently in New Zealand, she enjoys a true quality of life. This favourable comparison by Claudia of her current quality of life with that she experienced in the past allows us to see that her refugee immigration status has not negatively impacted her quality of life in New Zealand. In fact, regarding this matter, Claudia says:

*The immigration status of a person affects him according to the attitude of the person himself. For example, if a person is a warrior and a fighter, his immigration status will positively impact his quality of life. But if the person does not do his part and make little or no effort to overcome himself, then his immigration status could negatively affect this person.* (Claudia)

During the interview with Claudia, she made it very clear that she is a warrior and enterprising woman, who has worked hard to keep going and improve herself every day. For this reason, it is not strange that she affirms that the quality of life of an immigrant also depends on the effort that this person makes to improve his quality of life. In her

case, it is shown that her immigration status has not negatively impacted her quality of life in New Zealand.

On the other hand, Rosendo's comparison of his quality of life in Uruguay and New Zealand seems to be interesting. He says:

*In Uruguay, I made more money than I earn today in New Zealand. But here in New Zealand, I have peace of mind, and this gives me a better quality of life. Here I have no worries like the ones I used to have in my country. The quality of life that I have in New Zealand is very good. I have a good job here with a good salary. I have my car and a house. To achieve these things, I had to start from the bottom, but today I have a good quality of life in this country. I am not complaining about my quality of life in New Zealand. (Rosendo)*

Apparently, making a lot of money is not the most important thing for Rosendo. According to him, in Uruguay, he earned much more money than he currently earns in New Zealand. However, his comparison in terms of his quality of life leads him to realize that in New Zealand, he lives in peace, and this makes his quality of life in this country much better than his quality of life in Uruguay. Furthermore, like other participants, Rosendo had to work hard to achieve the quality of life that he has today. Additionally, Rosendo's immigration status has not impeded him in enjoying quality of life in New Zealand. He affirms: *"My immigration status has not negatively affected my quality of life because here, I have a good job and I have all the necessary things to live. And my quality of life in New Zealand is good"*.

Unlike the comparisons of participants presented previously in this section, Romina unfavourably compares her quality of life in New Zealand with the quality of life she had in Chile. She states:

*My quality of life in New Zealand is lower than my quality of life in Chile. Although in New Zealand, I have quality of life, my quality of life in Chile was better. On a scale of 1 to 10, my quality of life in Chile was 10 out of 10. While in New Zealand it is 8 out of 10. The difference is because, in Chile, I was with all my family and friends. I also enjoyed my culture. (Romina)*

Although Romina recognizes that in New Zealand, she has a quality of life, she affirms that her quality of life in Chile was better. The reason for alleging this is that in Chile she was accompanied by her family, friends and her culture. While in New Zealand, she only has her husband and two children; also, the culture of New Zealand is different from hers. Now, regarding the impact of Romina's immigration status on her quality of life in New Zealand, she states:

*I believe that my immigration status has impacted my quality of life positively and negatively [in New Zealand]. The negative way is that people from here are always reminding me that I am not from here, that I am from abroad, that I am just another immigrant. And I like to feel welcome, so these comments affect me negatively and make me feel that I am not entirely welcome in this country. (Romina)*

For Romina, the fact that in New Zealand some people remind her that she is a foreigner makes her feel unwelcome. However, the fact that a New Zealander asks a foreigner where he/she is from does not necessarily mean that this immigrant is not welcome in New Zealand.

María is another participant to make the comparison of her quality of life in New Zealand with the quality of life that she had in Argentina. She states:

*My standard of living in Argentina was not the best. Emotionally I was not happy in Argentina, whereas here in New Zealand, my mood is much better. In Argentina, I used to feel very sad, but in New Zealand, I feel very happy. In Argentina, I suffered from depression and anxiety (...). I perceive my quality of life in New Zealand as a good quality of life. Because I have all the comforts, in fact, I think I have more than I need. And I talk not only of the economic aspects but also of the emotional aspect. For example, I have a partner who supports me and encourages me to reach my goals in life. This contributes positively to my mood. For all this, I feel that my quality of life in New Zealand is better than my quality of life in Argentina. (María)*

María favourably compares her quality of life in New Zealand. She claims to be very happy with her quality of life in New Zealand. This suggests that María's immigration

status has not negatively affected her quality of life in New Zealand. Although it might do so for others, she makes this point clear when she says:

*I believe that the immigration status of a person affects the quality of life of a person. This is due to the discrimination suffered by many immigrants for being in a country that is not their own. In fact, one comes to feel that that country is not your place in the world. But this is not my case. (María)*

Eva is another participant who compares her quality of life in New Zealand favourably with her past experience. She claims:

*How would I compare my quality of life in New Zealand to the quality of life I had in my country of origin? They have no comparison. They are two completely different worlds. In Argentina, I did not have the opportunity to develop professionally, while here in New Zealand there are more opportunities to grow professionally, jobs are better paid, I have free time to spend with my family, and my financial situation here is better than the one I used to have in Argentina. I also have access to health services and everything I need. However, I miss my family whom I left in Argentina, also my country and my friends. But, even so, I feel that my quality of life in New Zealand is better than my quality of life in Argentina. (Eva)*

Like the other participants, Eva claims to have a good quality of life in New Zealand. She adds:

*My immigration status has affected my quality of life positively and negatively. For example, my quality of life in New Zealand is better than the quality of life I had in Argentina, but even so, my quality of life in New Zealand is inferior than the quality of life of a New Zealander. (Eva)*

The quotations from the seven participants presented in this section suggest that the comparison that the participants make of their quality of life in New Zealand with the quality of life they had in their home countries is favourable. In other words, when comparing their quality of life in Latin America with their quality of life in New Zealand, the participants found that, in New Zealand, they are much better off. They feel that New Zealand has given them everything they need to enjoy quality of life. Furthermore, according to the participants, their immigration status has not negatively impacted their

quality of life in New Zealand. This is a fact that makes them feel very happy because while in many countries the immigration status of many immigrants negatively impacts their quality of life, the immigration status of the participants has positively impacted their quality of life in New Zealand. That is, thanks to the fact that they came to New Zealand as refugees and immigrants, today they enjoy a quality of life in this country that they call “a beautiful country.” But if, on the contrary, they had remained in their countries of origin, perhaps their current quality of life in those countries would not be as good as it is today in New Zealand.

## **6.4 Sub-theme 2c: Improving the Quality of Life**

This section describes the perceptions of the participants on the aspects that, according to them, have contributed to improving their quality of life in New Zealand. It also presents the opinions of the participants on whether they believe that their quality of life in New Zealand could improve much more, and how they perceive their future in this country.

Concerning these issues, Richard says: *“In New Zealand, I have a car, I have access to a phone that allows me to apply for jobs and so on, I have a job, I have free time”*. For Richard, having a job, a car and free time has contributed to improving his quality of life in New Zealand. Although Richard had a job in Argentina, he was not happy with that job because he had to work 12 to 14 hours a day for a miserable salary that was not enough to cover all his expenses. Therefore, Richard did not have enough money to buy a car, and he also lacked free time to spend with his family and friends. For this reason, the fact that in New Zealand he has a well-paid job, a car and free time, has contributed to improving his quality of life. Although Richard believes that his quality

of life in New Zealand has improved, he claims that it could be further enhanced. He says:

*I believe that my quality of life in New Zealand could improve 100%. I think Netflix should do a television series where the protagonist was a Latino like us and that he is not a drug trafficker or a servant of a millionaire's house. If that happened, perhaps it would allow people to see us Latinos as better people and would end both prejudice and stereotypes of us. (Richard)*

According to Richard, many Netflix series portray Latinos as drug traffickers and servants, as people with low education. According to Richard, this creates a stereotype that contributes to the discrimination of the Latino people. For Richard, being free from prejudice and stereotypes are aspects that for him could contribute to improving his quality of life in New Zealand. Despite everything, Richard thinks he has a promising future in New Zealand:

*My goal is to be able to save some money and improve my financial situation in New Zealand. Also, to be able to belong to the New Zealand production system more satisfactorily. And I think that in the next five years I will be here and I hope I can reach my goal. (Richard)*

Olga is another participant who perceives that her quality of life in New Zealand has improved a lot. According to Olga, her economic situation in Venezuela was better than in New Zealand. However, in New Zealand, she lives in complete peace and tranquillity; she also feels safe and free from fear. For this reason, Olga affirms that her quality of life in New Zealand is much better and that every day her quality of life in this country is improving significantly and could improve much more. She says:

*Every day can be better, that is why I believe that living in New Zealand has contributed not only to improve my quality of life today but can also contribute to improving my quality of life in the future. For example, I think that living in New Zealand allows me to continue travelling to various countries. Also, being able to see the progress of my children, this country can contribute to making my quality of life better every day. (Olga)*

Olga shows she is optimistic and positive about her future in this country; she adds: *“Here I live, and here I stay ... no one can take me out of this country any more”*. Once Olga experienced having a true quality of life, she decided never to leave the country (New Zealand) that gave her that kind of life.

Rémy has also seen the improvement of his quality of life in New Zealand. At the beginning, when this Venezuelan arrived in the country, his doctoral scholarship was not enough to cover all his expenses. But after finishing his PhD and getting a good job, Rémy sees that his quality of life in New Zealand has improved a lot. He explains:

*My job has helped improve my quality of life. When I was studying my PhD, I did not have many financial resources to cover my expenses, but now that I have a good job, my quality of life in New Zealand has improved a lot. I have a good job, and I live calm, and in peace, these things have given me a quality of life. (Rémy)*

Furthermore, Rémy thinks that his quality of life in New Zealand could be better:

*I think my quality of life in New Zealand could improve. But this is closely related to the policies of the country. That is, if the country has money, we can all have quality of life. Still, if, on the contrary, the country falls into economic recession and poverty, the quality of life of all is negatively affected. (Rémy)*

Now, Rémy says what his perception about his future in New Zealand is:

*I am very happy to live in New Zealand. New Zealand is my home, and I think I will have a promising future in this country. However, for work - related reasons in my area, I would like in the future to move to live in the United States, England or Canada. But after living for a while in one of those countries already mentioned, I would like to return to New Zealand, my home. New Zealand is a country to live as a family; there is a lot of peace and calm in this country. (Rémy)*

It should be remembered that the definition given by Rémy in the previous chapter on quality of life is that this is 100% an objective concept. In other words, for this participant, the quality of life is only linked to financial and economic resources. However, in his quotations, Rémy says that peace and calm (in addition to his well-paying job) in New Zealand have given him quality of life. Therefore, although Rémy says

that quality of life is a purely objective concept, he accepts that in his case, subjective factors such as peace and calm have contributed to his quality of life.

Likewise, Carlos states that he and his family have a good quality of life in New Zealand: *“Here we are poor people, but we have everything we need to live. The government helps us every week with the benefit, and this makes us feel very happy”*. According to Carlos, the money that he receives from the government each week is not much, but he says: *“as the saying goes: ‘do not look a gift horse in the mouth’. All that is given away is welcome”*. Carlos says that if he could measure his quality of life in New Zealand on a scale of 1 to 10, he would give it a 9. *“I do not give it a 10 out of 10 because my wife and I do not have a job”*. According to Carlos, the day that both his wife and he get a stable job and become self-sufficient and do not depend on the government, that day their quality of life in New Zealand will be 10 out of 10. But also, he desires to have his own house. Carlos adds:

*Here in New Zealand, my family and I are very calm, we feel safe, and we are not afraid of being mugged on the street. In Colombia, we lived in constant fear of being kidnapped or assassinated, that was not life. But here in New Zealand, we are at peace; this country is very beautiful. Also, the New Zealand Government has been very generous to us, and every week they put money in the bank for our maintenance, look at what a wonderful thing, that is something that does not happen in our beloved country of Colombia. I am very grateful to God and New Zealand for allowing me to live in this wonderful country. Some people complain a lot about this country, but I do not have any negative thing to say about this country. Although this is not my country, this country is supporting me financially; it also supports my wife and my children, so I cannot be ungrateful to this beautiful country. But my quality of life in New Zealand will be better when my wife and I are self-sufficient, have our jobs, and have a house of our own. (Carlos)*

Evidently Carlos expresses deep appreciation and gratitude for New Zealand. It is surprising to him that the government of New Zealand gives him money every week to support his family. This is simply something that does not happen in Colombia. In

Colombia, for example, if a person does not have money to eat, that is the person's problem and not the government's. The government is not responsible for helping the person. For that reason, Colombians are used to earning their daily living by themselves and independently. Consequently, once he came to New Zealand, Carlos was surprised that every week the government gives him money for his maintenance and that of his family. On the one hand, for Carlos, this is a help that has contributed to his quality of life but, on the other hand, Carlos feels frustrated that he cannot provide for his family and be self-sufficient just like in Colombia. So, he affirms that his quality of life in New Zealand could be improved only when he and his wife find a job that allows them to be self-sufficient without having to depend on the little money that the government gives them each week. Also, Carlos talks about being able to have his own house. Carlos emphasizes these points when he affirms about his future: *"I do not know what my future will be like in New Zealand. But I would like that in the future both my wife and I get a good job that allows us to be sufficient and not depend on the social aid of the government of New Zealand"*.

Porfilio also states that his quality of life in New Zealand has improved; he describes the factors that have contributed to improving his quality of life:

*The peace and calm of New Zealand, also having my food and my house. Receiving government help has also helped improve my quality of life in New Zealand. Here in New Zealand, I have the peace and quiet that I did not have during El Salvador's civil war. I also have my house, my food and enough of what I need to live. [However], my quality of life in New Zealand could be better if I had my own company. In this way, I would have better financial resources, and I would feel better.*  
(Porfilio)

Porfilio, like Carlos, highlights the help of the government of New Zealand in improving their quality of life. However, in this case, the desire to be self-sufficient and not depend on the government's social welfare also stands out. Therefore, Porfilio says that if he

had his own company, his quality of life would improve. Nonetheless, speaking about his future in New Zealand he says: “*I see my future as very good in New Zealand*”.

In summary, this section has shown that the quality of life of the participants in New Zealand has improved. They affirm that their quality of life in this country is better now than when they arrived. The factors that have contributed to improving their quality of life in New Zealand are economic and financial aspects and the ability to live in peace and safety in this country. In the case of Latin American immigrants, their economic self-sufficiency can be noted, and has contributed to improving their quality of life (Hoffmann, 2016; Sanchez 2016). In contrast, refugees tend to remain on the social welfare provided by the government for years (Ministry of Social Development, 2008). Even so, all the participants agree that their quality of life has been improved and they affirm that they have a promising future in New Zealand.

## **6.5 Sub-theme 2d: Better to be Born as a Kiwi?**

This section presents the participants’ response to the question: Do you think your quality of life in New Zealand would be better if you had been born here? This section allows us to see the perceptions of the participants on this topic. Juan answers that question in the following way:

*At 100%, yes, I think my quality of life in New Zealand would be 100% better if I had been born here. If I had been born here, I would speak perfect English, and perhaps I would be a professional because this country offers the ease of being able to study and improve academically. If I had been born here, I might have been a doctor, engineer, or dentist. But because I was born in Nicaragua, I could not study beyond high school. I do not believe that my immigration status has negatively affected my quality of life in New Zealand. The benefits I have received from being in New Zealand are more significant than the disadvantages. However, if I had been born here, my quality of life in New Zealand would have been much better. My quality of life in New Zealand as a Latino immigrant is good, but it would be much better if I had been born here. (Juan)*

Although Juan claims to have quality of life in New Zealand, he believes that his quality of life in this country would be much better if he had been born here. The reasons he presents is that if he had been born in New Zealand, his English would be “perfect”, he would also have studied to the point of becoming a doctor, engineer or dentist. With one of these professions, he would have a much better salary than the currently he has as an unskilled worker.

Like Juan, Ramiro also believes that his quality of life in New Zealand would be better if he had been born in this country. Ramiro says:

*Of course, it does! Excuse me for exceeding the trust, but I think that question should not be asked! (laughs) If I had been born here, I would surely be a scientist who was working hard to find a vaccine against COVID-19. But, since I was born in Colombia, I hardly finished my primary studies. I was an excellent student and was congratulated by my teachers, but because I lived in an isolated area and lacked the financial resources, I couldn't continue studying. (Ramiro)*

It seems that what Ramiro regrets the most about not having been born in New Zealand, is the possibility of having studied and becoming a scientist. He says that, in Colombia, he could study only at primary school level. For this reason, Ramiro would have liked to have been born in New Zealand to take advantage of the opportunities that exist to study in New Zealand. The above suggests that, for Ramiro, a professional title would be something that would contribute to improving his quality of life.

Fredy is another participant who states that if he had been born in New Zealand, he could have studied to become a doctor and thus improve his quality of life. He says:

*I believe that my quality of life in New Zealand would be much better if I had been born here. My English would be perfect; I would have a better job and earn much more money. If I had been born here, maybe I would be a doctor, a psychiatrist or a dentist, I would make a lot of money, and my quality of life in New Zealand would be much better than it is now. If I had been born here, I would be much better now. (Fredy)*

The pattern of having wanted to study to become a doctor and earn money is repeated once again in Carlos's case. He says:

*Of course, my quality of life in New Zealand would be better if I was born here. If I had been born here, I would be a scientist, an agronomist or a veterinarian and I would speak perfect English. I would have a good job and a house of my own. (Carlos)*

The reason why some participants would have wanted to study to become doctors is because in Latin America, many jobs are poorly paid. For this reason, some people in Latin America dream of becoming doctors to earn a good salary, since university graduates tend to obtain better-paid skilled jobs. Rémy makes this clear in this quotation. He says:

*You ask me if my quality of life in New Zealand would be better if I had been born here ... I do not know ... that is a very difficult question. But, if I had been born here, indeed my parents had a family estate from which I would surely be obtaining some benefits. Also, I would have grown up with all the privileges that people born in New Zealand have. On the other hand, I would not have had the privilege of having to know Venezuela, and maybe today, I would not be a PhD. In Venezuela, one has to study hard to get a good job and be able to enjoy quality of life; In Venezuela, you get things with hard work and sacrifice. It is for this reason that I studied two master's degrees and a doctorate, but if I had been born in New Zealand, maybe I would not have tried so hard, and perhaps today I would not have academic studies, because here people get a lot of material things without having a university degree. Here people are not very motivated to study at university, simply in New Zealand, it is not necessary to go to university to get material goods and have a good quality of life. In fact, in New Zealand, a bachelor's degree lasts three years, while in Latin America, the same bachelor's degree lasts five years. In Latin America, you have to try harder to have a quality of life, while in New Zealand it is easier to have quality of life. (Rémy)*

It is interesting that while the four participants mentioned above (Juan, Ramiro, Fredy and Carlos) think that a university degree could contribute to their quality of life in New Zealand, Rémy believes the opposite. The four participants already mentioned did not have the opportunity to study at the university. So, perhaps, for them, having a

university degree seems something great that would contribute to their quality of life. On the other hand, Rémy, who has four university degrees, considers that in New Zealand (and in all developed countries) it is not necessary to study at the university to enjoy a quality of life. Rémy believes that, in his case, there would be advantages and disadvantages of being born in New Zealand; the advantages and disadvantages given by him can be seen in the quotation from him presented above.

The same pattern already mentioned is repeated once more time in the case of Porfilio: *“I believe that my quality of life would be better if I had been born here because I would have studied and today, I would speak fluent English. Today I would be an engineer”*. In El Salvador, Porfilio was only able to finish elementary school. Perhaps that is why he affirms that if he had been born in New Zealand, he would have studied to become an engineer and thus have a better quality of life. Three other participants who believe their quality of life would be better if they had been born in New Zealand are Eva, Berta and María. They say:

*Yes, I believe that my quality of life would be much better if I had been born here because that way, I would have many more opportunities. The simple fact of not having an English name already impacts my quality of life. Also, my accent would be Kiwi, and I would not have faced the problems I have had with my Latin accent. Also, I could have assimilated New Zealand culture 100%. (Eva)*

*I think that my quality of life would be better if I had been born here because this would be my culture and my roots, I would have more friends, I would speak better English and I would have many more things. I would have a better job and a better quality of life. (Berta)*

*Yes, I think my quality of life would be better if I had been born in New Zealand because the culture of New Zealand would be mine, and this would make me feel much better in this country. Although I feel good in New Zealand, I think maybe I would feel much better if I had been born here. (María)*

Of the 20 participants in this study, 13 of them think that their current quality of life would be better if they were born in New Zealand. On the other hand, seven

participants do not agree that being born in New Zealand would have given them a better quality of life. Among these participants are Claudia, Sofía and Tomás. They affirm:

*I would not have liked to have been born here because if I had been born here, I would not have learned what it is to suffer and face financial hardship. Having learned to suffer in Latin America has helped me to appreciate those simple things more. It has also helped me to be a warrior and a fighter to achieve difficult things. But if I had been born here, I would be used to achieving easy things, and I did not have a fighting spirit. People here are very privileged and still complain about their fate in life. I have seen many Kiwis complain about New Zealand and I say why are they complaining? They do not know the true suffering and struggles that one experiences in Latin America to get just a little of the comforts that they have here without making a great effort. Kiwis are born with privileges, and yet they complain. The government here provides many benefits to the people of New Zealand, but they still complain. (Claudia)*

*I do not think that my quality of life in New Zealand would be better if I had been born here because if I had been born here, I would not have known the Venezuelan culture. Latin culture is very rich. For example, in Venezuela, there are many typical dishes, while New Zealand does not have typical food. (Sofía)*

*I do not think my quality of life in New Zealand would be better if I had been born here. I say this because this is a very closed society, and despite having many economic resources, people in this country are not happy. This is a country of depressed people; people who spend their time taking antidepressants and those who do not take antidepressants take alcohol and drugs to beat depression. In fact, many people here commit suicide every year. I would not have liked to be born here. Also, this is a culture where people are selfish; people do not share with others. For example, if two friends go to eat at a restaurant, each of them pays for their food. While in Colombia, one pays the food to the friend or the friend pays the food to us. We are taught to share. I am 100% Latino, and I thank God for allowing me to be born in Colombia. If I had been born in New Zealand, I would have missed knowing the beauty of Colombian and Latin culture. The Latino community is taught to be hospitable, and people are always willing to share even if they do not have enough for themselves, that is how we are. We give to others even when we do not have enough for ourselves. (Tomás)*

In summary, this section has shown that most of the participants agree that being born in New Zealand would have given them a better quality of life. However, seven participants think differently, and they are happy to have been born in their countries of origin.

## **6.6 Conclusion**

In conclusion, the findings presented in this chapter show that the participants in this study perceived their quality of life in New Zealand positively. They use the words “*good*”, “*very good*” and “*excellent*” to describe their quality of life in New Zealand. As a result, the participants are satisfied with their quality of life in New Zealand, and the perceptions that refugees and immigrants have about their quality of life in New Zealand coincide with each other. Nevertheless, in the beginning, some participants did not have an excellent quality of life in their first months after arriving in New Zealand but, in time, and thanks to their perseverance and effort, they were able to get ahead and improve their quality of life in New Zealand. The findings of this chapter also show that the comparison that the participants make of their quality of life in New Zealand with the quality of life they had in their home countries is favourable. For instance, most participants agree that their quality of life in New Zealand is much better than their quality of life in their home countries.

Moreover, the participants affirm that their immigration status has not negatively impacted their quality of life in New Zealand; on the contrary, thanks to their immigration status, they have quality of life. Consequently, they feel pleased about living in New Zealand. Furthermore, according to the participants, their quality of life in New Zealand has improved satisfactorily, thanks to their economic and financial resources and the ability to live in peace and safety in New Zealand. The findings presented in this

chapter also showed that some former refugees are still dependent on social welfare, while former immigrants are financially self-sufficient. Finally, the chapter concludes by indicating that most of the participants agree that they could have had a better quality of life if they were born in New Zealand.

# CHAPTER SEVEN: FACTORS IMPACTING THE QUALITY OF LIFE OF LATINOS IN NEW ZEALAND

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## 7.1 Introduction

This chapter discusses theme, three which is called *factors impacting the quality of life of Latinos in New Zealand*. Also, the sub-themes presented here are 1) discrimination, 2) language barriers, 3) unemployment and low income, 4) mental health issues, 5) lack of social network, and 6) family issues. This third theme is focused on research sub-question two and presents information from the interviews and my observations through Facebook. This third findings chapter describes the factors that impact the quality of life of Latin American refugees and immigrants in New Zealand. According to the findings of this study, the main factors or challenges that Latin Americans have faced in their settlement and integration in New Zealand are those presented in the sub-themes already described. These factors are described in depth below.

## 7.2 Sub-theme 3a: Discrimination

As mentioned earlier, refugees and immigrants tend to face discrimination for being foreigners (Beaglehole, 1988; Butcher et al., 2006; Zhang, 2014). Discrimination against refugees and immigrants is a problem that occurs worldwide (Menéndez & Novak, 2010). Therefore, it is not surprising that the participants in this study claim to have experienced discrimination in New Zealand. On this topic, Jesús affirms that discrimination in New Zealand is not as pronounced as perhaps it is in other countries but he recognises that, in New Zealand, there is discrimination. He says:

*In New Zealand, there is subtle discrimination. Discrimination in New Zealand is subtle, and it is there. Especially if you are Black and you do*

*not speak English well. Many times, I have faced discriminatory attitudes and phrases. I believe that all immigrants face discrimination in one way or another. (Jesús)*

Olga agrees with Jesús in saying that in New Zealand there is “*subtle discrimination*”.

The following quote from her shows this:

*In my opinion, some foreign people are very subtly discriminated against in New Zealand. For example, I have been the victim of very subtle discrimination in the workplace. For instance, I have noticed that some Kiwis receive more benefits on the job than an immigrant. Even though they both have New Zealand citizenship. (Olga)*

Olga adds:

*At New Zealand, I have faced job discrimination for being an immigrant and not speaking perfect English. But I think that the refugees bear the worst of it because in my case I prepared myself to come to this country. I also came with a profession and financial resources. In contrast, the vast majority of refugees arrive without a profession without prior preparation and financial resources. These factors make the adaptation of these people longer. The refugees indeed receive government aid to integrate into the country. But I think that for an immigrant it is easier, at least that is what I think. (Olga)*

### **[Researcher’s reflection]**

[I think that Olga’s words are very accurate. For example, I arrived in New Zealand without being prepared. When I came to this country, I did not know English, I did not have either financial resources or a university degree, I had only a diploma as a computer technician. Undoubtedly these issues make integrating as a refugee in New Zealand much more difficult. I imagine that if I had entered New Zealand knowing English, my quality of life here would be much better.

On the other hand, I have seen how many Latin American immigrants integrate more quickly in the country. Refugees take longer to integrate, while immigrants take less time. The reason is

that, as Olga says, immigrants arrive prepared in New Zealand and we refugees do not. An apparent advantage that Olga points out is that refugees receive social assistance and support from the government, while immigrants do not receive such assistance. However, I think that the best help that the government can give a refugee is helping him/her find a job. In this way, the refugee might be self-sufficient. In section 7.4, I present another more detailed reflection on this matter].

Likewise, Raúl says that, in New Zealand, he has faced discrimination:

*(...). Some people have discriminated against me and shouted at me to go to my country. But I do not pay attention to those things, because the good things in this country outweigh the negative things. (...) There is a lot of discrimination here in New Zealand, and this affects the quality of life of refugees in this country. Racism towards Blacks is something that happens here. Also, there are people here who discriminate against you for being a refugee. I have also seen that many Africans are discriminated against because they are Black, and according to many people, they smell bad. (...). People here have discriminated against me for being a refugee, but I do not pay attention to these people. (Raúl)*

Although Raúl claims to have been discriminated against for being a refugee, he does not allow these acts of discrimination to affect his emotional state; according to Raúl, the positive things about New Zealand outweigh these acts of discrimination.

### **[Researcher's reflection]**

[I think that Raúl is a very positive man, and he is not intimidated by discriminatory acts. I believe that for Raúl, being discriminated against for being a refugee or for being Colombian is comparatively not so severe. I say this because we Colombians experience constant discrimination for one thing or another. These discriminatory acts end up making us stronger to the point that we

do not pay much attention to these acts of discrimination. However, this does not mean that discrimination is accepted as normal and correct for us.

On the contrary, I think that discrimination is a cruel and evil act that divides human society. But, as I already said, we Colombians have put on armour against discrimination. In fact, in Colombia, many Colombians discriminate among themselves simply because they are of different skin colour, from other cities, from different economic levels, from various political parties, from different religions and different ideologies. It is for this reason that for the last 60 years Colombians have been murdering each other in a senseless war.

Furthermore, many Colombian immigrants in New Zealand do not like Colombian refugees. The reason is that in Colombia, Colombian society is divided into six socio-economic levels. Level one and two are called "low and middle strata". Level three and four are called the "medium-low and middle strata." Finally, there are level five and six, which are classified as "medium-high and high" strata. Generally, Colombian immigrants come from the medium, medium-high, and high levels (strata 4, 5 and 6) while, in most cases, Colombian refugees come from the lower classes (strata 1, 2 and 3). Therefore, most Colombian immigrants prefer not to socialise with Colombian refugees because refugees are poor and low-income people. With this marked discrimination that exists in Colombia, one comes to think that it is understandable being

discriminated against in New Zealand; if Colombians discriminate against me, even in my own country, Colombia, then it is not strange to be discriminated against abroad. Furthermore, in New Zealand, I have been discriminated against by other Colombian refugees simply because I am from the Colombian Caribbean<sup>20</sup> and for my brown skin colour.]

Berta also says that she has faced discrimination in New Zealand for being a refugee. Berta Says:

*Due to discrimination, I have not been able to adapt to this country fully. The most significant form of discrimination that I have faced in New Zealand is job discrimination. Kiwis think that if you do not speak perfect English, then you are not qualified to do skilled jobs. I have faced discrimination for being a refugee; many times, this discrimination has also come from other Latino immigrants. Many Latino immigrants are jealous and envious of refugees because we (refugees) have many social benefits that immigrants do not have, especially support when we just arrived in the country. Other times I have been discriminated against by the Kiwis. On the other hand, Kiwis have often made me feel that if one does not speak perfect English, it is because one is ignorant and stupid. Many times, here in New Zealand, they did not give me a job because I do not speak English with a Kiwi accent. Discrimination in this country is subtle, but sometimes it becomes evident; for example, I remember that on a particular occasion I was travelling on a bus in Auckland, and a male passenger had an altercation with a woman, this man was furious and began to shout offensive words at the woman, he also said to all foreigners in the bus that we should go to our countries because New Zealand was only for the Kiwis. (Berta)*

Tomás is another participant who has faced discrimination for being a Latin American. He says:

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<sup>20</sup> In Colombia, many people from the interior of the country discriminate against the people from the Colombian Caribbean region, usually called “Costeños” (people who live near the coast of the Caribbean Sea). The reason for this discrimination is because the people of the coast are stereotyped as uneducated, foul-mouthed, black, boisterous, lazy, reckless, etc. However, it should be noted that the people from Colombia who are most prominent abroad are Costeños, and especially from my hometown, Barranquilla. This is the case of Sofia Vergara, who in 2020 was the highest-paid television actress in the United States. The same can be said for the singer Shakira, Miss Universe 2014 Paulina Vega, and others.

*I believe that here in New Zealand one cannot speak Spanish on the bus or the street in front of some Kiwis. Many people discriminate against you if you speak Spanish. In fact, some people have cursed me in English because they have heard me speak in Spanish. In addition, when many people find out that I am Colombian they associate me with the late drug trafficker Pablo Escobar Gaviria, they also brand me as a person who likes cocaine or marijuana just for being Colombian. Many tell me: "If you are Colombian then you like cocaine and marijuana". (Tomás)*

The words of Tomás ratify the stereotype that many New Zealanders have about Colombians; generally, people associate Colombia with drugs. Sofía also claims to have experienced discrimination in New Zealand. She says:

*Job discrimination is a challenge that many people like me have had to face in New Zealand. Many times, your academic degrees obtained in Latin America are worth nothing here in New Zealand, and I think that this is a form of discrimination. I have also faced racial discrimination and xenophobia. Within weeks of arriving in New Zealand, I was faced with racial discrimination and xenophobia from a Kiwi lawyer who told me that we, the Latino immigrants, came to New Zealand to steal New Zealanders' jobs. This man said to me that immigrants were displacing many Kiwis and that we were a job threat to local people. (Sofía)*

According to Sofía, she has faced job discrimination. Moreover, she suggests that some people in New Zealand see immigrants as a job threat, who come to New Zealand to steal New Zealanders' jobs. Likewise, Rosendo claims to have experienced discrimination in the workplace and on the street, says:

*In New Zealand, discrimination exists, especially job discrimination against immigrants. I have felt discriminated against in the workplace in this country. Also, I have felt discriminated against on the street when people laugh at me when I do not speak fluent English.*

In the same way, Richard says he experiences discrimination in the workplace:

*In the supermarket where I work, I have felt discriminated against by some customers who speak to me with colloquial idioms, so I do not understand them. When they see my Latin American name on my badge, they leave and do not want to talk to me, and some even refuse to be attended by me. In English culture, the Latin American people are considered corrupt, cheat, drug trafficker and others. I think that the Netflix television series has contributed to spreading this stereotype*

*towards Latinos. Therefore, I believe that discrimination against Latinos is not malicious; it is merely a stereotype that has been created towards us. (Richard)*

On the other hand, although María states that she has not directly faced discrimination in New Zealand, she gives details of some forms of discrimination that she has seen occur in New Zealand, María says:

*I believe that discrimination is a factor that can affect the quality of life of immigrants in New Zealand. I have not faced discrimination here, but I am aware of the experiences of some immigrants who have been discriminated against in New Zealand.*

*For me, the fact that to fill out certain forms in New Zealand, you are asked to write down what race or ethnic group you belong to is an indirect form of discrimination. Many times, in the form, the Latin American race does not appear. So, it is necessary to write that one is Latino in the section of "other ethnic groups". And there write that one is Latino. I do not see the need for them to ask what race or ethnic group you belong to, because we are all the same. So, the fact that these forms ask about your race or ethnicity is an indirect form of discrimination that I do not like about New Zealand.*

*On the other hand, I know that it is unlikely that a company call you for a job interview if your name is Latino. For this reason, sometimes, I have had to identify myself with my husband's English surname to be called for a job interview, and this has worked for me. Actually, I would not say I like to identify with my husband's last name because I feel that it is not me. I like more to identify with my Latino names. But when it comes to working, it is better to identify with my married name so that I can be called for a job interview. Otherwise, the chance to be contacted for a job is pretty remote with my Latino last name. For instance, an Indian girl asked for advice from my husband to improve her CV. Given this, my husband advised the woman to change her name to an English name; in this way, she would be called for a job interview. Also, I have worked here at New Zealand in human resources, so I have also been on the side of the interviewer and employer, and I have seen that many immigrants are not hired because they are from the Third World; it is because there is always the belief that people in the First World are better prepared than people in the Third World, this is a concept that is used even in Latin American countries, where for a high-level job it is preferred to hire a First-World employee than a local person. These are concepts that are only in our head; they are old and obsolete concepts that have no logic, where people of the First World of the Aryan race are considered as the best to be hired for a job. (María)*

Romina also affirms that she has been discriminated against in New Zealand. She says:

*I have experienced discrimination in New Zealand, but this discrimination has been little compared to the discrimination that some Asian friends of mine have experienced here. I think Asian people are more discriminated against than the Latinos. They have been attacked and insulted on the streets, and this affects their quality of life because it makes them feel unsafe in the place where they are.*  
(Romina)

According to Romina, not only Latin Americans are discriminated against in New Zealand, but Asians also face this problem. Be that as it may, the reality is that regardless of nationality, immigrants, and refugees face discrimination in whatever country they are living.

The quotations from the participants presented in this section show that discrimination is a real problem faced by refugees and immigrants in New Zealand. This discrimination can be racial, social and in the workplace. Indeed, some Colombian refugee participants reported being discriminated against for the simple fact of being Colombian. This may be because as they are Colombians, they are stereotyped as drug addicts. But also, they are discriminated against by some Colombian immigrants and some New Zealanders. It should be noted that the discrimination faced by refugees and immigrants in New Zealand, especially employment discrimination impacts the quality of life of these people. Due to labour discrimination in employment, some participants found it challenging to find employment in New Zealand, as is explained in section 7.4.

### **7.3 Sub-theme 3b: Language Barriers**

One of the biggest problems for both refugees and migrants to integrate in a new country is the language barrier, as one first needs to find a job to survive (Change Makers Refugee Forum, 2012; MBIE, 2012; Sanchez, 2016). New Zealand has many programmes

to help in this field. For instance, AUT and other organizations offer English classes to support them (Sanchez, 2016). Nevertheless, in most cases, refugees are the ones who face this challenge because refugees generally enter New Zealand without knowing English (Gee, 2017; Ho et al., 2003; Nash et al., 2004). By contrast, immigrants usually learn English in their countries of origin (Pérez, 2012; Smythe-Contreras, 2015). Therefore, upon arrival in New Zealand, immigrants can communicate in English. However, for many of them at first, the New Zealand accent may seem difficult to understand (Pérez, 2012; Smythe-Contreras, 2015).

Romina is one of the Latin American immigrants who learned English in Chile. Before coming to New Zealand, Romina spent a long time as a tourist in England and the United States. In those countries, Romina was able to communicate in English without any problem. By speaking English in those countries, she understood people, and people understood her. However, once in New Zealand, Romina discovered that New Zealand English was different and difficult to understand. She says: *“At first it was difficult to get people to understand me with my Latin accent. I thought that I spoke English well until I came to New Zealand and it was like starting again in learning English”*. In those days when she had recently arrived, Romina felt frustrated that she did not understand New Zealanders very well when they spoke. Furthermore, with her Chilean accent she was not understood either, which was a shock for her.

Rémy is another Latin American immigrant who learned English as a child. In Venezuela, he studied at a bilingual school where he learned the English language. Later, Rémy travelled to other countries as a tourist, and in those countries he was able to communicate correctly in English. Nevertheless, when Rémy arrived in New Zealand, he had a similar experience to Romina. Rémy says:

*The language barrier was not a challenge for me because, since I was a child, I learned to speak English. In Venezuela, my grandfather sent me to an English school; there, I learned to speak English. However, I must confess that when I arrived in New Zealand, I did not understand the Kiwi accent very much. My English was American, and it was not easy to understand the pronunciation of people in New Zealand. But after a short time, I got over this obstacle. (Rémy)*

It seems interesting that since childhood, Rémy watched movies and listened to music in English. Rémy understood the English films he watched and the songs he listened too as well. But in his first months in New Zealand, he did not understand the New Zealand accent. Without a doubt, this language barrier was a challenge for both Romina and Rémy. However, for other Latin American immigrants, the situation was worse, as they entered New Zealand without knowing English. This was the case for Rosendo, Juan and Olga. They say:

*Not speaking English was the biggest challenge I faced when I arrived in New Zealand. It was very difficult to communicate with the people of this country. The lack of English was a real challenge; I had many problems to communicate with the people of this country. (Rosendo)*

*In my case, when I arrived in New Zealand, I did not know any English. This was very hard for me because I could not communicate with people. This made me feel lonely. Over time, I was able to learn to communicate in English. But I still have a long way to go to speak fluent English. (Juan)*

*When I arrived in New Zealand, I did not know any English and this caused me to lose my job. At least that is what I think because, even though I was fired from my job, they never told me why. I guess it was because at that time I did not speak English well. (Olga)*

It is noteworthy that Olga has many years of experience in her professional area (as is explained in Chapter Four, for ethical reasons, the professions of the participants are not disclosed, which prevents them from being identified). So, when she arrived in New Zealand, Olga was hired by a significant company. But Olga admits that, in the workplace, she did not understand her boss or her co-workers. Thus, when she was fired from her job, Olga assumed it was because of her lack of English. In Richard's case, he

says that English is not a barrier for him but acknowledges that sometimes he does not understand some idioms. Moreover, according to Richard, his Argentine accent is not accepted by some people in New Zealand. He says:

*I have no problems with English; I am fluent in the language. However, sometimes some people speak to me with colloquial idioms, and I cannot understand them. I have a strong Latin accent, and in the world of work the accent is a multiplier because when you do things wrong, the accent makes them 10 times worse, and when you do something well, the accent makes them 10 times better. I mean, some people in New Zealand like my accent maybe because to them it sounds exotic, while to others my accent is a bit off-putting. I do not have problems related to language. I have issues related to pronunciation and stereotypes of this nature. I'm not going to change my Argentine accent because this is part of my identity, so if you want to continue discriminating against me because of my accent, go ahead, keep discriminating against me because I am not going to change my accent. I would be ashamed of myself if I changed my accent; if this happened, I could not bear to look at myself in the mirror anymore.*  
(Richard)

On the other hand, the lack of English has been more common in the case of refugees. For example, Ramiro still does not understand when people speak to him in English: *"For me, the biggest challenge is the language; it is very difficult for me to understand the people who speak to me in English"*. Likewise, Raúl says that, for him, the lack of English has been a barrier to being able to communicate with people in New Zealand. He also states that knowing how to speak English is absolutely necessary to get a job: *"One is nothing without the English language. We need to speak English even to get an unskilled job"*.

Freddy is another refugee who says that when he arrived in New Zealand, his lack of English affected him a lot, to the point of coming to consider himself as a baby or a disabled person. Freddy says:

*I did not know English, and this was not easy for me to communicate with others. This made me feel like a child or a baby who needed the support of others. I also felt like a disabled person because I couldn't communicate with people. However, this is no longer a problem for me.*

*Now I can communicate in English with anyone. The language barrier is a barrier that affects one's quality of life as a refugee. When I came to this country, I had to face this problem and, this made me feel frustrated and sad for not being able to communicate with other people. (Fredy)*

In the same way, Claudia, Carlos and Porfirio had to face the lack of English when they arrived in New Zealand. They affirm:

*When I started studying at school, I didn't understand anything. At that time, I did not know English, and everything seemed very difficult, it was traumatic for me. I also had no friends at school because I did not know how to communicate with them; it was tough to integrate with my classmates; I felt out of place. (Claudia)*

*The lack of English was the first challenge I faced when I arrived in this country. Even the lack of English remains a challenge for both my wife and me. As for my children, they already know the language and often serve as interpreters for us. (Carlos)*

*I had to struggle a lot with my lack of English. Fortunately, I was able to get some Latin friends who helped me by acting as an interpreter. (Porfilio)*

The quotations from the participants presented here show that the language barrier is a factor that impacts the quality of life of refugees and immigrants. Although most participants reported having language difficulties upon arrival in New Zealand, it is the refugees who seems to have experienced the language barrier to the most significant degree.

## **7.4 Sub-theme 3c: Unemployment and Low Income**

Unemployment and low income are other factors identified in the literature review which impact the quality of life of refugees and immigrants (Perumal, 2011; Phillimore & Goodson, 2006; Smythe-Contreras, 2015). Although unemployment and low income is a factor that affects immigrants and refugees, the findings of this study suggest that it is refugees who mostly face this problem. For instance, Porfilio is one of those refugees who has faced unemployment in New Zealand. He says:

*Due to my lack of English, I had to face unemployment. Even worse, I had to live for a long time with the benefit. In addition, for not speaking English, many times WINZ cut my benefit because WINZ sent me letters and I did not understand what those letters said. I know that I could request the help of an interpreter, but I was very ashamed that others had to speak for me. All this situation made me think that I would have no future in New Zealand, and I thought about returning to Mexico. However, later with the help of a friend, I got a job in cleaning, but I had to quit that job because the work was too hard and the salary was too low. I think that because of my lack of English, I was exploited in that job. (Porfilio)*

Porfilio's early years in New Zealand were not easy, not only because he had to face unemployment, but also because he did not receive social assistance from the government. However, when Porfilio got his first job in New Zealand, he had to quit because he was exploited.

Ramiro is another refugee who has faced unemployment and low income. However, in his quotation presented below, he states that it is not only refugees who face this problem but some immigrants as well. Ramiro says:

*Many refugees I know are unemployed, and others spend money on bad things and therefore face financial problems. I know of many immigrants who are not doing well economically, especially immigrants who do not have residence; life in New Zealand is not easy for them. Their quality of life is not good. (Ramiro)*

In the interview with Ramiro, he said that he was unemployed, but that occasionally, he performs cleaning jobs where earns the minimum rate, that is, NZ\$ 18.90 per hour. Ramiro says that the salary is low, but compared to the wages in Colombia, the pay in New Zealand is better.

Likewise, in the interview with Fredy, he stated that he was working and was satisfied with his job. Nonetheless, Fredy alleges that wages in New Zealand are too low, and a person's salary is spent to pay the rent only. Further, according to Fredy, in New Zealand, unemployment is a big issue for refugees. Fredy says:

*Many refugees that I know are unemployed, and many of them have been unemployed for many years. For this reason, they have to depend on the benefit that the government provides, which is not enough, and this is reflected in their quality of life”.*

Carlos is another refugee who, due to being unemployed, has had to continue depending on the social welfare provided by the government. Carlos says:

*Due to my lack of English, I have not been able to get a job, and this has contributed to my family and I being dependent on government benefits. This benefit is not enough to cover all expenses, but still, I am grateful to be able to receive this money given away every week. (Carlos)*

Carlos is very grateful to the New Zealand Government that every week give him money to survive in this country. However, Carlos says that the social assistance he receives is not enough to cover all his needs.

#### **[Researcher’s reflection]**

[I understand very well what Fredy and Carlos say. I know many refugees who have been in New Zealand for more than seven years and have not yet found their first job in this country. In my case, it took me about 10 years to be able to have a permanent job in New Zealand. I think the New Zealand Government is not doing its best to help refugees integrate into working life. New Zealand does not have a serious programme to help newly arrived refugees to integrate into working life as quickly as possible. That is why refugees remain unemployed for many years and have to depend on social welfare. It is better if the refugees are “taught to fish and not given the fish”.

It could be said that the government of New Zealand brings refugees to this country by the hand. But once in this country, the refugees are released to their fate. The government should take the

refugee by the hand and lead him/her into working life. For instance, in countries like the US, Canada, Sweden and others, refugees receive help from the government to quickly integrate into working life. But this is not something that happens in New Zealand.

Frequently, many NGOs that work with refugees speak up and ask that the number of refugees who should come to New Zealand be increased. I totally agree that New Zealand continues to bring more refugees to the country. I would very much like New Zealand to increase its annual quota of refugees to 3,000.<sup>21</sup> Also, I would very much like the government and NGOs to have a practical programme to integrate all these refugees into working life as soon as possible after they arrive in the country. In this way, the refugees could become self-sufficient, contribute to the country, feel happier and not be seen as lazy people and as an economic burden on the country. However, neither the government nor NGOs working with refugees in New Zealand give practical help to end unemployment among refugees.]

Berta is another refugee who had to wait more than eight years to get a job in New Zealand. But even so, that job was not the best. Berta says:

*Here in New Zealand after I graduated from university, I started working in a clerical job; it was a qualified job; it was a job related to what I had studied at the university. However, despite working in a skilled job, my salary was less than the minimum rate, and I also received terrible treatment from my employer. Due to my financial need, I found myself in need to work there. But I did not feel comfortable seeing that I was being exploited at work. The funny thing about all this is that WINZ knew about all this and did not do much to*

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<sup>21</sup> From July 2020, New Zealand's annual Refugee Quota increased from 1,000 to 1,500 places.

*help me. In Australia, the United States and Canada, refugees find employment quickly, but in New Zealand refugees remain unemployed for years because the government does not have a programme to help refugees to integrate into working life quickly. Here the government does not take seriously its duty to help refugees to get jobs. In this sense the New Zealand Government is not being an excellent host to refugees, they bring us here, they dump us here, and they do not help us get a job. I know many refugees who, like me, came here with a great desire to work and yet we spent many years unemployed. This is not the fault of the refugees; this is the fault of the government because they do not have a serious and practical programme to help refugees to integrate into working life quickly. (Berta)*

### **[Researcher's reflection]**

[Berta's story is very similar to mine and that of many other refugees I know. Well, it could be said that New Zealand is prepared to bring refugees to live here on the social welfare for many years, but this country is not prepared to integrate refugees into working life as soon as possible after they arrive in the country. The funny thing is that the New Zealand Government brings refugees here, and later begins to pressure the refugees with intimidating letters to get a job, but the government does little or nothing to help these people integrate into working life.

I believe that the government brings the refugees here in good faith; surely the government believes that bringing refugees and throwing them here to live with social welfare is an excellent help for the refugees. However, it would be much better if, before bringing a refugee to New Zealand, this person knew the reality of living in New Zealand as a refugee. That is, before agreeing to come to New Zealand, the refugee must be told that if he/she accepts the invitation to come to New Zealand, he/she could remain unemployed in this country for many years. With this information,

the refugee could decide whether to agree to be brought to New Zealand or not. Unfortunately, refugees are not told the whole truth before coming to this country. That is why many refugees feel cheated and say they would rather have been resettled in the US, Canada, Australia or Sweden, where employment prospects are better than in New Zealand.

Still, refugees appreciate the welfare assistance provided by the government. Nevertheless, this help is not enough for some refugees that I know. For example, in April 2020, the minimum weekly salary for an employee in New Zealand after tax was NZ \$642. At the same time, a single person in New Zealand without children and over 25 years old received as social welfare the sum of NZ \$250 per week after tax. A married couple received NZ \$401. Curiously, sometimes the minimum wage of NZ \$642 is not enough to cover all the needs of a single person, much less a family. Even so, the refugees who continue to live on social assistance and those who participated in this study said they were satisfied with their quality of life in New Zealand.

For all this, it is understandable that Berta continued working in a job where she earned less than the minimum rate because, even so, this salary was higher than social welfare. For this reason, Berta would rather be exploited at work and be mistreated by her boss than depend on social welfare.

On the other hand, Berta affirms that many times she was called for job interviews in government entities, but they never gave her a

job. On some occasions, they called her on the phone and told her that she had occupied the second place among the candidates to be hired, but that someone better than her had been selected. On one occasion, the Ministry of Primary Industries called Berta and was told that she had been selected for the position. That day, they said to her that, in two days, they would call her again to sign her contract. However, Berta was never contacted by the Ministry of Primary Industries. She tried to contact them to ask for an explanation, but they never gave her an answer, and the matter was simply forgotten. Berta told WINZ about the issue, but they did not do anything. Faced with this situation, Berta believes that they stole her job.

I think that to get a job in the government or with a private company, you have to be friends with employers or a worker there. Besides, Berta believes that all the government job offers posted on its web sites are a fraud. According to Berta, they post the announcements that they need employees, but the truth is that they already have selected the chosen ones even before carrying out the selection process. The fact that Berta thinks that does not mean that she is right. Indeed, the hiring processes are not made public. For that reason, everything one says about it could just be speculation.]

Immigrants have also had to deal with problems related to underemployment, and low income in New Zealand. This is the case for Juan, Richard, Romina and Rémy, whose quotations presented below illustrate this issue:

*Sometimes I have been unemployed for several months in New Zealand. I have also done poorly paid jobs, mostly working in cleaning*

*for a very low salary, for doing such hard and strenuous work, it is not worth it. In my current job, I work more hours than my Kiwi fellows and earn less money than they do. I see this as something unfair if we take into account that we both do precisely the same job, but perhaps I am paid less money for being considered a foreigner. But, besides, this has made my co-workers feel threatened that one day they may lose their jobs because the employer hires people who are in dispute to work for a low salary like mine. Today [May 2020] when the minimum wage is \$ 18.90, I earn \$21 an hour and my colleagues earn \$28 an hour. We both do the same type of employment, so I should earn the same as them, but this is not the case, and this is because I am a foreigner. (Juan)*

*Here in New Zealand, to apply for a qualified job, the university degrees acquired in Argentina must be approved and I have not yet done this, I would have to if I want to get a qualified job. As a result, I have had to do unskilled and low-paying jobs. I am a low or low-level employee. I am like just one more piece in the industry. I would like to have a position where I can make decisions. (Richard)*

*In New Zealand, it took me a long time to find a job that would give me personal satisfaction, which was not a job that only allowed me to earn money, but a job that allowed me to develop my full professional potential and allowed me to demonstrate all my abilities. (Romina)*

*The cost of living in New Zealand is very high, and this undoubtedly affects the quality of life of many refugees and immigrants who have low income, or what is worse, are unemployed. I faced this problem when I was studying my PhD; my income was too little to cover the high costs of living in New Zealand. After finishing my doctorate, I was unemployed for seven months. I was very desperate due to my financial problems. But afterwards, I was able to start getting some related jobs in my area. I cannot explain myself, as I had two master's degrees and a doctorate, it was not easy for me to get a job in New Zealand. I think maybe having a lot of academic preparation made some employers see me as overqualified. I also believe that because I was a foreigner, I was not hired; this is a form of discrimination, but the truth is I am not totally sure why I had to wait more than seven months to get a job in New Zealand. (Rémy)*

It can be seen, then, that Latin American refugees and immigrants have faced unemployment and low incomes in New Zealand. This does not seem to be an exclusive problem of refugees, as it is also a factor that impacts the quality of life of some immigrants. However, in the case of immigrants, as they come to New Zealand better prepared, it is easier for them to get a job more quickly. Immigrants often enter New

Zealand on a work visa, while many refugees remain unemployed for many years. Whether due to their lack of fluent English or lack of academic preparation and work experience in New Zealand, refugees are the ones who mainly face the problems discussed in this section.

## 7.5 Sub-theme 3d: Mental Health Issues

Mental health issues are other factors faced by refugees and immigrants in New Zealand and can negatively affect their quality of life (Pérez, 2012; Perumal, 2011; Smythe-Contreras, 2015). Mental health problems include nostalgia, sadness, anxiety, post-traumatic stress disorder, mild depression, and chronic depression<sup>22</sup> (Pérez, 2012; Perumal, 2011; Smythe-Contreras, 2015). Many refugees and immigrants face one or more of these mental health problems. In this study, some participants stated that they, members of their families or some refugee and immigrant friends had experienced some of these problems at some point in their lives in New Zealand.

Eva is one of the participants who states that during her first year of life in New Zealand, she faced nostalgia and depression: Eva says:

*The first year of my arrival in New Zealand, I was faced with nostalgia and depression, but I was finally able to recover from these feelings. However, there were times when I thought about returning to my country, but I thought it was better to stay in New Zealand so that in this way, I could financially help my family in Argentina. (Eva)*

It is understandable that an immigrant in her/his first year abroad misses her/his native country, family and friends, as was the case with Eva. However, if this feeling is not

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<sup>22</sup> For ethical reasons, this research did not explore the traumatic experiences of the participants. To illustrate, in appendix A, "Information sheet for participants", I wrote: "I will not ask for any traumatic experience in the interviews. If you find that upsetting past memories occur as a consequence of participating in the research, you may choose to end the interview at any time. However, this may not be necessary because this investigation will not ask you to talk about past events in your country of origin that bring you bad memories. Rather, this study will focus mainly on your life experiences in New Zealand and just a few questions about your life in your country of origin".

handled correctly, it can turn into nostalgia and, later, depression, just as it happened to Eva. In the same way, although Juan has been living in New Zealand for 30 years he says: *“At times I have felt sad and nostalgic for being away from my home country”*. The same pattern is presented in Nina’s case. She says: *“After two years of being away from Argentina, I faced sadness and nostalgia for being away from Argentina”*. In addition, Rosendo says: *“Many times, I have felt lonely and sad to be away from my family, but even so I am getting ahead”*. Romina also tells us that she has felt this way many times in New Zealand: *“A thousand times I was nostalgic and sad for being away from my family and culture”*. Likewise, Sofía says: *“At first when we arrived in New Zealand, my family and I faced nostalgia, sadness and even depression for being away from our family in Venezuela.”*

The quotations already presented show that Latin American immigrants have faced depression, sadness and nostalgia due to being far from their countries of origin. On the other hand, in his quotation presented below, Jesús claims that he has never been depressed. For Jesús, depression is synonymous with defeat; he believes that a person gets depressed because he does not do enough to fight and move on. However, although Jesús affirms that he has never been depressed, he recognises that he has faced sadness and nostalgia for being far from Venezuela. Jesús says: *“I have never been depressed, but I have felt sadness and nostalgia for being away from my country and my family”*. Unlike Jesús, Olga faced severe depression in New Zealand for being away from her native country:

*When I arrived in NZ, I suffered from depression; for two years, I had to receive therapy from the psychologist. I felt so sad that I did not want to talk to anyone. As you can see, I am a very happy person, and I always laugh and say funny things. But in that time of depression, I just cried and did not want to do anything. Later, I learned to do crafts, and this helped me overcome my depression problems. I had to reinvent*

*myself and create another form of employment since due to my lack of English, I could not do a professional job in my area. (Olga)*

Due to her severe depression, Olga had to receive psychological therapy for two years. Although Olga claims to have overcome her depression problem, she admits that she is still saddened by the fact of not being able to work in her professional area in New Zealand.

On the other hand, while Latin American immigrants in New Zealand have faced sadness, depression and nostalgia, Latin American refugees have also experienced these problems, perhaps to a greater degree. Fredy (a Peruvian refugee) explains why refugees tend to suffer from these mental health problems to a greater degree. Fredy says: *“Refugees generally face emotional problems due to the persecution we suffer in our country of origin. For example, I have had to face sadness and depression”*. Fredy suggests that the armed conflicts experienced in their home countries can create trauma for refugees. This agrees very well with what Porfilio, a refugee from El Salvador, says:

*When I arrived in New Zealand, the lack of English and the socio-cultural differences made me feel very sad and depressed. Also, the memories of the civil war in my country haunted me a lot in those days. And this made my adaptation in New Zealand very difficult. (Porfilio)*

Undoubtedly, the wars that refugees have had to experience create trauma and traumatic stress disorders.

It should be noted that refugees do not like to talk a lot about their mental health problems; asking them to talk about this topic is to bring up painful memories that make them sad. For this reason, in the interviews with the refugees, I preferred not to delve into this topic. However, during the interview with Sandro, while he was telling me about his life in Chile, he began to cry for about a minute. When I started hearing Sandro cry, I told him that we could take a break and continue with the interview at another convenient time. I also told him that we did not need to talk about topics that made him

feel sad. However, Sandro insisted on continuing with the interview and said that he preferred to continue talking about the topic. Sandro is a Chilean refugee who has lived in New Zealand for 47 years and, even so, he has painful memories of what he and his family experienced in Chile. Generally, the refugees in this study very briefly stated that they had experienced mental health problems in New Zealand. Some of them also alluded to other refugees they know who suffer from these mental health problems. This is the case of Claudia, who tells about her refugee mother who has faced these health issues. Claudia says:

*I have seen how my mother has had to face the problems of depression and sadness for being away from Colombia. She has been in medical treatments for depression problems in New Zealand. My mother became seriously depressed and had to be admitted to the clinic for three months. It was not easy for my mother to accept that New Zealand was the new home that we had to adapt to this country and rebuild our lives in this place. All this generated intense stress and depression in her that led her to be admitted to a rehabilitation centre for three months. So, my brothers and I were left in the care of some volunteers. (Claudia)*

In summary, the participants in this study have faced mental health problems, some more than others. Latin American refugees are the ones who appear to experience these problems at a greater degree due to the traumas caused by the armed conflicts in their countries. It could then be said that while immigrants face problems of nostalgia, sadness and depression because they are far from their countries of origin, refugees face these same problems, plus the traumas acquired previously in the civil wars in their countries.

## **7.6 Sub-theme 3e: Lack of Social Network**

As previously described in the literature review, the lack of a social network and friends are other factors that may impact the quality of life for Latin American immigrants and refugees in New Zealand (Dürr, 2011; Hoffmann, 2016; López, 2018;

Smythe-Contreras, 2015). Refugees and immigrants usually lack friends in the host country. Therefore, once in the country of arrival, many immigrants and refugees choose to meet people and make friends in the new country. Nevertheless, this may not be easy when the language and culture of the host country are different from their culture and the foreigner does not speak the local language of the country.

Many of the refugees entering New Zealand do not know how to speak English; for these reasons, some of them prefer not to socialize with others. For example, although Ramiro says he has no problem socializing with other people in New Zealand, he says he knows many isolated refugees. Ramiro says:

*Some refugees do not speak to anyone and isolate themselves from others and do not make friends, which makes them feel sad. For my part, I like to interact with other people and be sociable. But some people shut themselves up and are not sociable; these types of people suffer a lot in this country. (Ramiro)*

Like Ramiro, Raúl says he is not affected by the problem of the lack of friends in New Zealand. Raúl says:

*I think the lack of friends can affect the quality of life of other people, but this problem does not affect me. I like being at home; I hardly ever go out. And I only have a Colombian friend who I sometimes hang out with. I do not need to have many friends, I have many acquaintances that I greet when I meet them on the street, but I only have one friend, and I feel excellent like that. (Raúl)*

Raúl affirms that the problem of lack of friends is not a problem for him. The fact of having “only one friend” in New Zealand shows that Raúl does not socialize with other people, except with his only friend, who is another Colombian refugee. However, Raúl does not feel alone, much less isolated. He likes being alone at home.

Most of the participants find it challenging to socialize with Pākehā.<sup>23</sup> For example, María is one of the participants who find it difficult to befriend Pākehā. She says:

*I do not know how to explain the fact that I cannot socialise with Kiwis, this is not a problem related to the lack of English, because as I said before, I speak English from the age of 4. I think this has to do with socio-cultural aspects. I think it is easier for me to socialise with the Americans than with the Kiwis. For example, the Americans are more passionate and franker than the Kiwis, and maybe that is why I think I understand them better. On the other hand, I have a network of Latino friends here in New Zealand with whom I socialise whenever I have time. (María)*

According to María, it is easier for her to socialise with people from the United States and Latin America than with Pākehā. She claims that this is not due to a lack of English, as English is her second mother tongue. Instead, María identifies this issue as a socio-cultural difference. Eva agrees with what María said:

*It is complicated for me to have Kiwi friends. Kiwis are very distant and cold people. I prefer to share with Latin American friends. I have a good number of Latino friends with whom I share moments of recreation. I think Kiwis are people who prefer to avoid all kinds of confrontation, and this could be interpreted as a lack of openness and sincerity. While Latins are franker, I like to say things head-on and not behind the person's back. I think this socio-cultural difference possibly affects the relationship between Kiwis and Latinos. (Eva)*

Other participants, like Richard, Nina and Fredy, agreed with the views expressed above by María and Eva. The quotations of these three participants are presented below:

*I have not developed a friendship with many Kiwis; I have more Latino friends, especially from Argentina. One in Latin America is more open in expressing emotions, but people of this New Zealand culture are not like that, they are more reserved. Kiwis do not see friends as people with whom they can share their emotions. My wife, who is a Kiwi,*

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<sup>23</sup> According to the Māori Dictionary, Pākehā is a Māori term that refers to the white inhabitants of New Zealand of European descent, originally applied to English-speaking Europeans living in Aotearoa/New Zealand.

*advised me not to express my feelings openly with Kiwis because this is often interpreted as weakness. (Richard)*

*I do not have Kiwi friends. I have colleagues and acquaintances, but I don't have Kiwi friends, and I think this is something of the culture. Our cultures are very different. Kiwis are very reserved, cold and do not reveal their feelings. This is not a language matter because I handle the language very well; this is a culture problem; we are different. So, my friends are Latinos. I have my circle of Latino friends with whom I share free time. I have a network of friends in New Zealand, but this network is made up of only Latinos, especially Argentines. (Nina)*

*In Peru, I used to have many friends, but here in New Zealand, I do not have many friends. I have a few friends from my country here, and I share with them. However, there are times when I have felt lonely in this country. I do not have Kiwi friends, it is tough for me to socialize with them; I have many Kiwi acquaintances, and I talk to them, but I do not have Kiwi friends. Also, here to visit a Kiwi friend you have to set an appointment in advance, while in my country one arrives at a friend's house without an appointment. These cultural differences make me unable to socialize with the Kiwis. I just limit myself to having a brief conversation in the workplace and nothing else. (Fredy)*

It is evident that socio-cultural differences are a barrier for some Latin Americans who prefer not to socialise with Pākehā. The participants state that these cultural differences, with Latinos being frank, open, warm and extroverted and Pākehā being more cautious, reserved and cold, mean they prefer to have Latino friends, especially those from their countries of origin. Most of the participants in this study do not have Pākehā friends. An analysis of the participants' Facebook accounts confirms this. For instance, in their Facebook accounts, most of the participants have Latino friends only. A few participants have Pākehā added to their Facebook friends list. Nevertheless, the fact that most participants affirm that they do not have Pākehā friends suggests that having some Pākehā added to their Facebook friends list does not mean that there is a strong friendship between them. Romina's case could better explain this situation: although Romina claims to have some Pākehā friends, apparently this is not genuine friendship. Romina says:

*Although I have Kiwi friends, I have not been able to have a deep friendship with them, the way I have with Latino friends. I think this is because Kiwis see friends differently than we the Latinos see friends. For example, we the Latinos are people who are willing to give their lives for our friends, and we are willing to spend all day with them. But in New Zealand, my Kiwi friends only invite me to share with them one or two hours only. And the friendship and visits with them must be strictly governed by a protocol. Protocol and formalism that we do not follow in Latin America. So, we are different. For example, in New Zealand if we want to visit a friend, we have to call him on the phone to set an appointment, later this friend gives you an appointment to see him, and he or she tells you what time you should get home and what time you should leave.*

*On the other hand, in Latin America one simply arrives at the friend's house without prior notice and can stay all day at the friend's house without any problem. In Latin America, many times, our Latino friends show up at our home without prior notice and tell us: "I came to stay here at your house for a week." And before this, we say: "OK, no problem, with pleasure." For us in Latin America, this is normal. Unlike this, when I have invited some Kiwi friends to my house for my children's birthday, they come to my house and only for an hour or two, and then they leave. So, I have had to speed up the celebration so that these friends can eat prepared foods. But for me, their attitude is very frustrating.*

*Therefore, I have not been able to have real Kiwi friends. I have many more Latino friends. At first, it was very hard not to be surrounded by my Latino family here in New Zealand. But over time, I was able to overcome this by surrounding myself with Latino friends who, little by little, were filling that void that I felt due to the absence of my Chilean relatives. However, I still miss my friends and family in Chile.*

*Latinos are very emotional and openly express our feelings; we are too frank. But the Kiwis are more reserved and diplomatic, avoiding any confrontation. They are colder, individualistic, and lonely.*

*At work, it happened to me many times that I believed that my co-workers were my friends, but some of them told me that we were just co-workers and not friends. This confused me a lot and made me wonder what it takes to be a true friend to a Kiwi. (Romina)*

In summary, the data collected from the participants through the interviews and Facebook observation indicate that the participants prefer to socialise with Latin American people, especially people from their countries of origin. A few participants claim to have Pākehā friends. Nonetheless, the evidence suggests that there is no real

friendship between them. The participants explain this as socio-cultural differences, and these differences are like a barrier that keeps the two groups separate; the Latinos on one side and the Pākehā on the other side. Pākehā probably prefer to socialise with migrants from the UK and other English-speaking countries because they speak the same language and have similar cultures. There are moments when they (Pākehā and Latinos) cross that barrier and join each other. However, according to the data produced by this study in the interviews and the digital observation, these interactions between Pākehā and Latinos do not turn into solid and lasting friendships. Some participants, especially refugees, find themselves isolated, without friends and alone at home. This phenomenon is not exclusive to refugees – some immigrants also reported feeling alone and having few or no friends in New Zealand.

## 7.7 Sub-theme 3f: Family Issues

Family-related issues are other factors that impact the quality of life for Latin American immigrants and refugees in New Zealand (Chile, 2007; López, 2018; Sanchez, 2016). Among the family issues highlighted by the participants in this study are financial problems, marital infidelity, and separation. For example, Ramiro explains the causes that led a family of Colombian refugees to separate shortly after arriving in New Zealand.

Ramiro says:

*I know a refugee couple who came with us to New Zealand, this couple has two girls, but now they are separated, each one took his own way. I do not know the reason for the split-up of this couple of refugee friends of mine. Maybe it was because he used to throw a lot of parties in the house and got very drunk; this caused him to spend a lot of money to the point that his economic situation was negatively affected. Now he lives with a friend and the wife live alone with their two daughters. Also, I think he fell in love with another woman, and that's why he abandoned his wife. Here I know many (refugees) couples who have come together and separated later, perhaps due to the economic problems caused by the mismanagement of money, for spending more than they have. Because many want to live in*

*appearance and want to give themselves the luxuries that they did not have in Colombia. (Ramiro)*

In his quotation, Ramiro identifies two possible causes that led to the separation of this Colombian refugee family, one is the economic problems caused by the misuse of money and the second may be infidelity on the part of the husband. Likewise, Raúl also explains that financial issues and marital infidelity have contributed to the separation of many Colombian refugee families that he knows. Raúl says:

*Most of the Colombian refugees I know have separated from their partners. These couples have arrived together here, and within a few days of arriving in New Zealand, they separate. The same thing happened to me, I arrived here with my wife, and now I am alone because we separated. I believe that New Zealand's materialism contributes to couples divorcing once they come to this country. But also, I think it is because some men are very womanizing and end up leaving their wives. However, sometimes it is women who leave their husbands to go with another man. The truth is that many who come here with their partner soon separate; that is very strange. And here the government kind of supports that because when a person separates from her partner, the government gives her more money. In other words, a single person in New Zealand often receives more money than a couple, so it seems more favourable to live apart. (Raúl)*

Shortly after arriving in New Zealand, Raúl separated from his wife with whom he came in this country. The reason that Raúl gives is that his wife started working. As a result, WINZ told Raúl's wife that since she was working, Raúl would no longer receive social welfare and that she should bear all of Raúl's expenses. Given this, Raúl's wife did not agree to maintain Raúl and preferred to separate from him. For this reason, Raúl believes that the New Zealand Government indirectly supports the separation of low-income families who depend on social welfare. According to Raúl, many of these couples see that it is more profitable to be separated than together because, as separated people, they receive more money from the government. Perhaps this explains the reason why many refugee couples have separated shortly after arriving in New Zealand.

This phenomenon of the separation of Latin American refugee marriages shortly after arriving in New Zealand does not seem to be a new problem (Sanchez, 2016). For instance, during the 1970s, this same phenomenon occurred among Chilean refugee couples who arrived in New Zealand (Sanchez, 2016). Sandro experienced the separation of his parents with great pain after their first year in New Zealand. As mentioned earlier, Sandro's parents' separation made him feel depressed. As a result, Sandro became a rebel, criminal and drug addict. Not only did Sandro make these mistakes, but the children of other Chilean refugee couples made the same mistakes when their parents also divorced. Sandro explains the reason for the separation of many Chilean refugee families at that time:

*A year after arriving in New Zealand, I noticed that many of the Chilean families that came with us began to divorce. Many of these couples did not last long together; they broke up as soon as they arrived in New Zealand. I think the couples broke up because of culture shock. For example, in Chile, these wives had never worked and were used to being supported by their husbands; they were used to being housewives. But now in New Zealand, these Chilean wives began to work alongside their husbands, and this gave them more freedom and economic independence. Because of this, wives began to feel freer and not dependent on the husband. My parents also separated, and this was very hard for me, I know many, many Chilean families who split due to this culture shock! (Sandro)*

According to Sandro, Chilean wives in New Zealand became liberal and independent from their husbands. For Chilean husbands, this was a behaviour that went against Chilean and Latin American customs, where the wife depends on her husband, is submissive, respectful, and obedient to him. However, the problems between these Chilean families became unmanageable and, according to Sandro, many Chilean couples separated during their first year in New Zealand. There is no doubt that these family problems negatively impacted the quality of life for Sandro and all those who experienced these problems.

On the other hand, the problems of separation are not a problem that is exclusive to refugees; this issue also occurs to married immigrants. María demonstrates it in the following quotation:

*I personally have not experienced family problems with my partner. But I know many Latino immigrants who came here with their respective partners, but after a time they separated. For example, a friend of mine came here with her husband, and after a time in New Zealand, she divorced her husband, and she had to go back to Argentina. I believe that the reason for these people to split up is that they cannot adapt to the new problems that arise as result of migration. (María)*

Likewise, referring to some Latin American immigrants, Fredy says:

*Some of my Latin friends who have come to New Zealand together have separated after a while. I do not know why that is, but I have seen how many Latin American couples get separated and divorced when they get here. I think it may be around here women have many social and economic benefits. For that reason, many Latino women no longer want to hold onto their husbands, and this leads to separation. (Fredy)*

In summary, the findings presented in this section show that family issues are a factor that impacts the quality of life of Latin American immigrants and refugees in New Zealand. Economic problems, marital infidelity, and culture shock are factors that have contributed to the separation of many Latin American refugee and immigrant families. Although this is a problem that has arisen among Latin American immigrants, this phenomenon seems to be more common among refugee couples, who usually are people with low income.

## **7.8 Conclusion**

In conclusion, this chapter described the factors that impact the quality of life of Latin American refugees and immigrants in New Zealand. Discrimination is the main factor faced not only by Latino refugees but also by immigrants, and discrimination in employment stands out as the main form of discrimination faced in New Zealand by the participants. The language barrier is the second factor affecting the quality of life of

refugees and immigrants. This problem is more common among refugees who arrive in New Zealand without knowing English. In the case of immigrants, this problem is less common, but some of them admit to having had problems understanding the Kiwi accent.

Unemployment and low income are other factors that are said to impact the quality of life of immigrants and refugees in New Zealand. Although refugees seem to be the main group affected by these factors, Latino immigrants have also been affected by unemployment and low income. Mental health issues have also impacted the quality of life of the participants. Many of them said they felt sad and nostalgic at some point in their lives in New Zealand because they were far from their countries of origin. Some participants even reported experiencing severe depression, a problem that occurs more commonly among refugees. The lack of friends was another problem presented in this chapter; the participants said they had difficulties in socializing with Pākehā, and that this was due to cultural differences. Therefore, they preferred to socialise with Latin Americans, especially with people from their countries of origin.

Finally, the chapter concluded by describing the family problems that Latino American refugees and immigrants face in New Zealand. These issues are caused by economic factors, marital infidelity, and cultural shock. As a result, many Latin American families have separated shortly after arriving in New Zealand. Although these factors can negatively impact the quality of life of immigrants and refugees, for the participants in this study, these factors have not prevented them from having some quality of life in New Zealand. In fact, despite facing these obstacles, participants report feeling satisfied with their quality of life in New Zealand.

# CHAPTER EIGHT: NEW ZEALANDERS' PERCEPTIONS OF MIGRANTS AND REFUGEES

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## 8.1 Introduction

This chapter discusses theme four, which is called *New Zealanders' perceptions of migrants and refugees*. The sub-themes presented here are 1) The participants' perception of how New Zealanders view their immigration status, and 2) New Zealanders' opinion of migrants and refugees. This fourth theme is focused on the research sub-questions three and four, and presents information from the interviews and the online survey. First, the chapter describes the views of the participants on how New Zealanders view their immigration status. Second, New Zealanders' opinions of migrants and refugees are presented, based on the survey completed by 100 New Zealanders.

## 8.2 Sub-theme 4a: The Participants' Perceptions of How New Zealanders View Their Immigration Status

To find out about the opinions of the participants on how they think New Zealanders view refugees and immigrants, they were asked the question: How do you think New Zealanders perceive refugees and migrants? The responses of eight participants (four immigrants and four refugees) are presented below.

### **Immigrants' perceptions**

*They see us [migrants] as people who are only here to do unskilled work. They see us with a negative connotation as people who have suffered a lot. They also see Third-World people as inferior. (María)*

*Refugees are seen as people who need socio-economic help. On the other hand, the immigrant is seen as people who can contribute to the country. However, this depends on the country where the person comes from; some people who come from the Middle East may not be*

*well-liked due to the warlike discourse of the United States towards these people. (Richard)*

*Many New Zealanders see immigrants as intruders; they believe that we have come to take away their jobs and their wealth to send money to our countries. Others see us as a job threat, as people who come to work for cheaper wages and, in this way, we take away their jobs. As for refugees, many believe that they are an economic burden on the country. I feel that they look at us as inferior people. (Juan)*

*New Zealanders see immigrants from the UK as more important than Latino immigrants. Immigrants from the UK transform into Kiwis within five minutes of being in New Zealand [i.e., are accepted as Kiwis as soon they arrive in NZ]. But immigrants from the Middle East, Africa and Latin America are seen as inferior to those from the United Kingdom, or European countries. On the other hand, Kiwis treat Latinos better than Asians. As for the refugees, New Zealand does not want to bring refugees from the Middle East because they believe that they are coming to bring security problems to the country. Kiwis always see me as an immigrant; many people here tell me that Latin America is not a good place to live, and I am fortunate to be able to live in New Zealand. (Romina)*

### **Refugees' perceptions**

*I think that the Kiwis see us, refugees, as an economic burden for the country. Instead, they see tourists as people who bring benefits to the country's economy. (Berta)*

*I believe that some New Zealanders see us, the refugees, as people worthy of pity. As poor people, as very poor people who need help. And other New Zealanders see us as lazy people who do not want to work and are an economic burden for the country. I want to tell you, I am not lazy, in Colombia, I used to get up at three in the morning to milk my cows and work. What happens is that here in New Zealand, with my lack of English, people do not give me a job. And the same thing happens to many refugees that I know; it is not that we do not want to work, the problem is that they do not allow us to show that we are hardworking people. (Carlos)*

*I believe that many Kiwis see us refugees as invaders. They see us as people supported by the government, as people who live with the taxes they pay. They see us as people who should not be in this country; they see us as an economic burden to New Zealand. On the other hand, I think that some immigrants are envious of the benefits that we refugees receive from the government, benefits that we have even before arriving in this country and that they as immigrants do not have and would like to have. And that is why I think that some immigrants*

*discriminate against refugees. Many immigrants say that we as refugees have many benefits in New Zealand and yet we are still complaining about our quality of life in New Zealand. (Tomás)*

*They consider immigrants to be people who come to work in any job. On the other hand, New Zealanders perceive refugees as lazy people who do not want to work because they have government social assistance. [...]. New Zealanders see refugees as a social burden on the country. (Raúl)*

The quotations presented allow us to see that most of the participants believe that New Zealanders view refugees as an economic burden to the country. Also, they see refugees as lazy people who do not want to work, but instead want to live on social assistance. Furthermore, some participants also feel that some people in New Zealand see refugees as poor, helpless, and worthy of pity. At the same time, other people see refugees from the Middle East as a threat to New Zealand's security. Moreover, some refugee participants feel discriminated against by immigrants; these refugees claim that perhaps the reason for such discrimination is due to envy of the social assistance that refugees receive and that newcomer immigrants to New Zealand do not have.

### **[Researcher's reflection]**

[I cannot assure the reader that some immigrants are envious of the social benefits that refugees have. However, I have seen some Latin American immigrants who have just arrived in New Zealand going through financial difficulties. In those moments, these people have expressed the desire to be able to have the social assistance that refugees have. For example, two months after I arrived in New Zealand, I needed the services of an interpreter. The interpreter was a Colombian like me. As soon as I found out that this person was a Colombian, I asked: "Are you also a refugee?" She replied: "Unfortunately I do not have that great privilege that you have, I am

here trying to extend my work visa to stay and live in this country, I wish I were a refugee". Later, I met Colombian tourists who, wanting to receive the benefits of the refugees, requested asylum in New Zealand. In fact, I know a Colombian family to whom asylum was granted. However, this family does not consider themselves as refugees but as political asylees because, according to them, the term refugee is used to describe people of low socio-economic level. Furthermore, this family of "political asylees" do not associate with Colombian refugees because they consider them to be inferior people.]

On the other hand, according to the participants, New Zealanders think that tourists are people who bring economic benefits to New Zealand. But immigrants who come to work in New Zealand are a job threat to Kiwis. For instance, according to Juan, immigrants are willing to work for less money than Kiwis, and this makes some Kiwis see immigrants as a job threat. Other participants, like Romina, think that the perception that New Zealanders have of immigrants depends on the country where the immigrant comes from.

The evidence suggests that participants believe that New Zealanders do not view their immigration status positively. On the contrary, according to the participants, New Zealanders see refugees and immigrants from developing countries as inferior people, a job threat, intruders and invaders. Moreover, they perceive refugees as lazy people and an economic burden on the country.

In summary, this section has described the participants opinions of how they believe New Zealanders perceive their immigration status. The participants perceive

that New Zealanders view their immigration status negatively. The following section presents the opinions of New Zealanders on this matter.

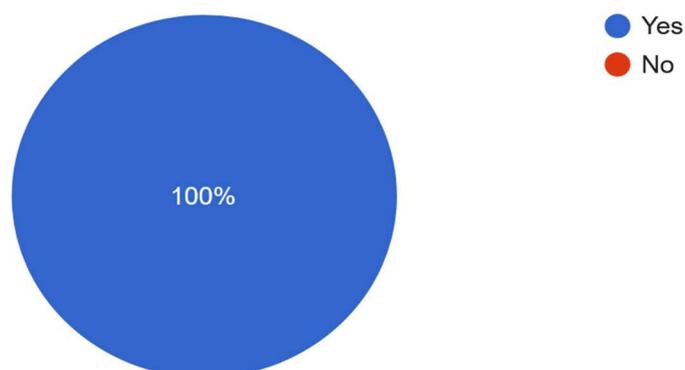
### 8.3 Sub-theme 4b: New Zealanders' Opinions of Migrants and Refugees

This section describes New Zealanders' views of refugees and immigrants. To find out the point of view of New Zealanders, I conducted an online survey consisting of nine questions. One hundred people born in New Zealand or with a minimum of 15 years of residence in this country responded to this survey. As explained in Chapter Four, I stopped the survey when it reached 100 participants and I only accepted those who had lived in New Zealand for at least 15 years. The answers to these questions are presented below.

**Figure 2: Survey question 1**

1. Were you born in New Zealand or have lived here for at least fifteen years?

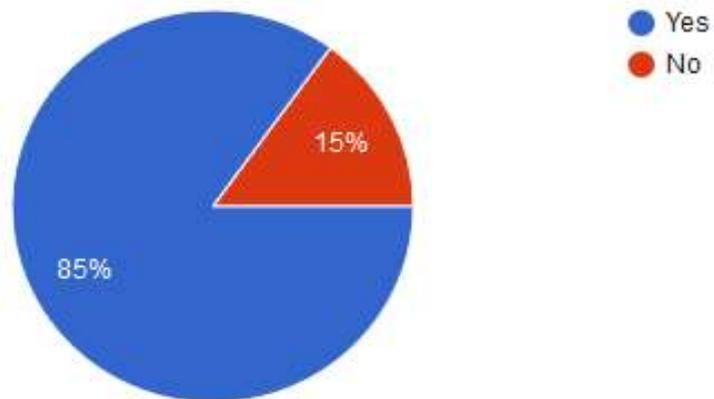
100 responses



**Figure 3: Survey question 2**

2. Do you have acquaintances from refugee backgrounds?

100 responses

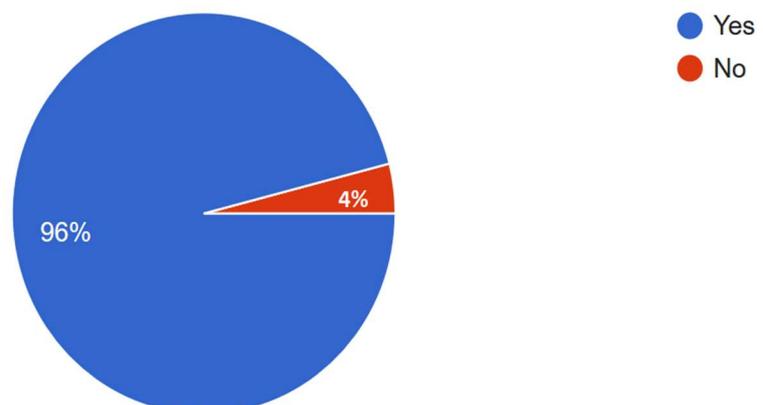


The chart above shows the results of the survey's question that referred to having acquaintances from refugee backgrounds. The blue sector indicates that 85% of the respondents answered "Yes" to this question, which means that a considerable number of the respondents have acquaintances from refugee backgrounds.

**Figure 4: Survey question 3**

3. Do you have acquaintances from migrant backgrounds?

100 responses

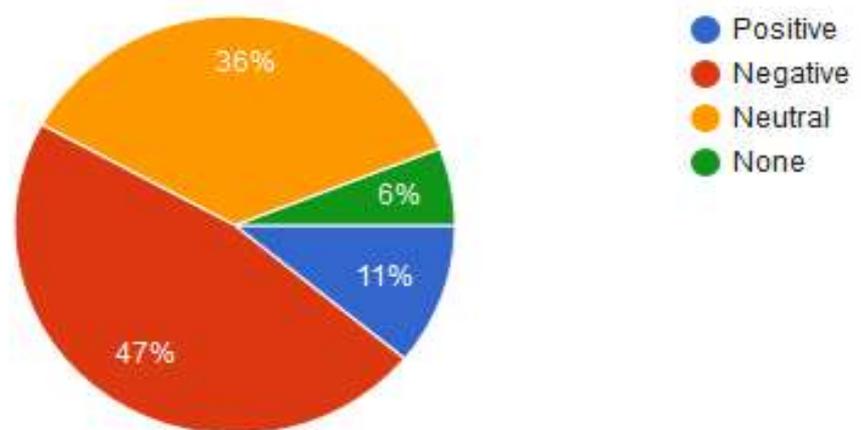


This chart displays the results of the survey's question that refers to having acquaintances from migrant backgrounds or not. The blue sector indicates that 96% of the respondents answered "Yes" to this question, which means that many of them have acquaintances from migrant backgrounds.

**Figure 5: Survey question 4**

#### 4. What is your perception about refugees?

100 responses



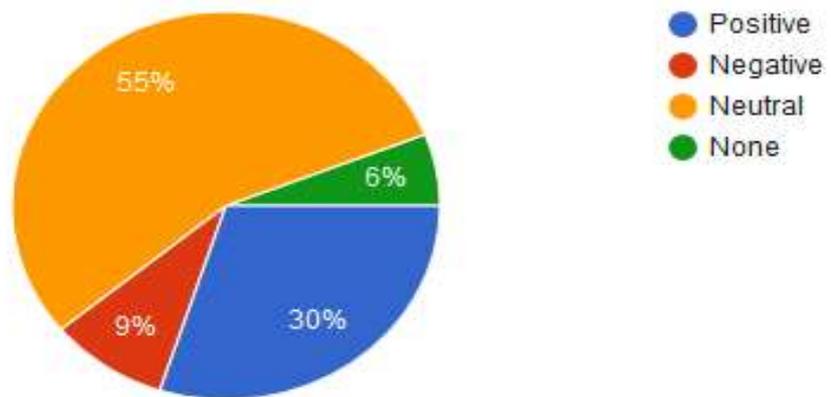
According to the chart it is evident that the majority of the responders did not answer the question positively, since 47% of the participants answered negatively, represented by red colour in the graph, and 36% of the responders remained neutral, represented by orange colour.

The data shows that only 11% of respondents have a positive perception of refugees. Therefore, it can be concluded that great majority (89%) do not have a positive opinion of refugees in New Zealand. This agrees very well with the point of view of the Latin American participants previously presented.

**Figure 6: Survey question 5**

**5. What is your perception about migrants?**

100 responses



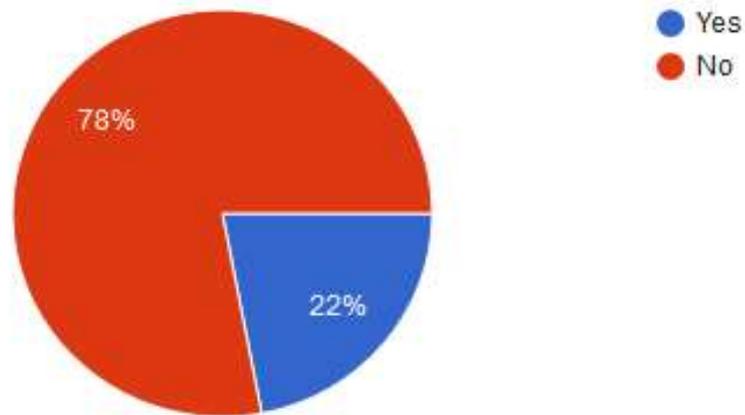
The pie chart shows that most of the respondents provided a neutral answer to the question, at 55%, which is represented on the chart by the orange colour. However, 30% of the respondents answer this question positively, which is represented by blue colour.

In this case, it can be observed that immigrants are viewed negatively by only 9% of participants. Furthermore, the fact that 55% of the survey responders gave a neutral response may suggest that, for the majority of those surveyed, immigrants represent neither a threat nor a benefit to New Zealand. Furthermore, it should be noted that the number holding a positive conception of immigrants is greater than for refugees. For example, immigrants have a favourable image for 30% of participants, while refugees have a favourable image for only 11% of participants.

**Figure 7: Survey question 6**

6. Do you think New Zealand should continue taking refugees?

100 responses

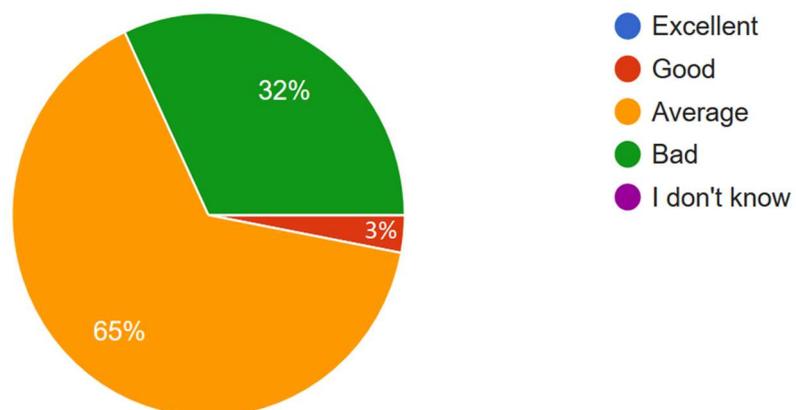


The red portion of the chart represents 78% of the respondents and indicates that the majority of them answer “No” to the question. Thus, it is clear that most of the survey respondents do not want more refugees to be brought to New Zealand.

**Figure 8: Survey question 7**

7. What would you say the quality of life is like for refugees in New Zealand?

100 responses



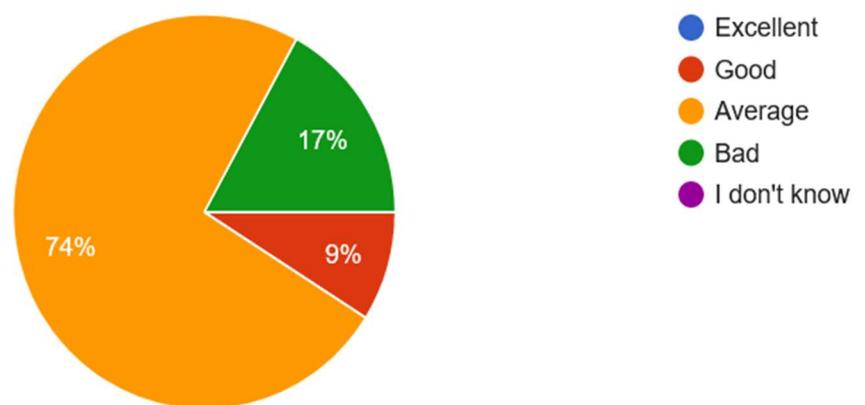
This chart displays the answers to the question on the responders’ views of the quality of life for refugees in New Zealand. The answer ‘average’, represented in orange

on the chart, received 65% of the total responses, which is the most considerable portion of respondents. The second most frequent answer is the choice 'bad', represented in green and is a segment of 32%. The remaining area, displayed in red, represents the 3% of the participants who answered 'good'.

**Figure 9: Survey question 8**

8. What would you say the quality of life is like for migrants in New Zealand?

100 responses



From the chart above, we can observe the results to the question relating to the responders' perceptions of the quality of life of migrants in New Zealand. The 'average' answer, represented in orange, represents the view of 74% of the respondents, which is the largest portion. The second most frequent response is 'bad', with 17%, displayed in green. Then the remaining 9%, shown by the red segment, answered 'good'.

Comparing the pie charts for questions 7 and 8, we can observe that they have a similar pattern related to the proportional order of the segments, as both pie charts had the answers "Average", "Bad" and "Good" as first, second and third choices. See Table 6, below.

**Table 6: Comparison of data in pie charts for questions 7 and 8**

Proportional order in the charts	Answer choice	Question 7 What would you say the quality of life is like for <i>refugees</i> in New Zealand?	Question 8 What would you say the quality of life is like for <i>migrants</i> in New Zealand?	Difference: Q7 greater than Q8 ( <i>refugees</i> )	Difference: Q8 greater than Q7 ( <i>migrants</i> )
1st	Average	65%	74%		9%
2 <sup>nd</sup>	Bad	32%	17%	15%	
3rd	Good	3%	9%		6%
N/A	Excellent	0%	0%		
N/A	I don't know	0%	0%		
	Total	100%	100%		

According to the table above, most of the responders said that the quality of life for refugees and migrants in New Zealand is mainly 'average' (orange colour). The difference of 9% between questions 7 and 8 indicates that more respondents think that life is 'average' for migrants than for refugees. The 'average' response, displayed in orange in both pie graphs, was given by 65% and 74% for questions 7 and 8 respectively. It clearly shows that the orange slice relating to question 8 is greater than the orange slice in question 7 in the pie chart, with a difference of 9%.

In the same table, as shown by the second segment for both charts, the percentage of responders who said that the quality of life for refugees and migrants in New Zealand is 'bad' (green colour) can be seen. The difference of 15% between questions 7 and 8 indicates that more responders think that life is 'bad' for refugees than for migrants. The 'bad' segment, displayed in green in both pie charts, shows 32% and 17% of responses for questions 7 and 8 respectively. In this case, the green slice relating to question 7 is greater than the green slice in question 8 in the pie chart, with a difference of 15%.

In the third segment for both charts, the percentage of responders who said that the quality of life for refugees and migrants in New Zealand is 'good' (red colour) can be

seen. The difference of 6% between responses to questions 7 and 8 means that the more respondents say that life is 'good' for migrants than for refugees. The 'good' segment, displayed in red in both pie charts, had 3% and 9% of responses for questions 7 and 8 respectively. Notably, the red slice relating to question 8 is greater than the red slice relating to question 7 in the pie chart, with a difference of 6%.

### **Survey question 9**

Survey question 9 asked: *What factors do you think might have an influence on the quality of life for refugee and migrants in New Zealand?* 57 people responded to the question. Some of the respondents' responses are presented below, grouped around three themes, which are 1) positive perceptions of New Zealanders about migrants and refugees, 2) negative perceptions of New Zealanders about migrants and refugees, and 3) neutral perceptions of New Zealanders of refugees and migrants.

### **Positive perceptions of New Zealanders about migrants and refugees**

- 1- Migrants contribute to the country.
- 2- I understand that migrants are necessary for the economy of the country.
- 3- Migrants contribute to the economic development of the country.
- 4- Refugees deserve to be helped to integrate and get a job that allows them self-sufficiency; many of them are unemployed and live on the benefit for years.
- 5- New Zealand is a wonderful country, and here refugees and migrants are living in a paradise. Living in NZ contribute that those people have an excellent Quality of life.
- 6- This country does not offer suitable job opportunities to refugees, and therefore many of them must depend economically on government social assistance.
- 7- The government should create sources of employment for newly arrived refugees, so the quality of life for refugees in the country could be better.

- 8- Refugees integrated into the community and immigrants contribute to the growth of the economy.

### **Negative perceptions of New Zealanders about migrants and refugees**

- 1- Refugees are supported by the government with the taxes we pay. Refugees must work to improve their quality of life.
- 2- Refugees face many emotional problems, and this undoubtedly impacts their quality of life. Migrants also suffer from depression and other mental health problems.
- 3- Refugees do not contribute anything to the country and to continue bringing more and more refugees the quality of life of everyone in this country will be affected one day.
- 4- Refugees are a financial burden on New Zealand.
- 5- I know many migrants and refugees and all of them have something in common: They do not speak English well, and this may affect their integration in the country and therefore their quality of life.
- 6- New Zealand should not bring any more refugees; they are an economic burden on the country.
- 7- Many of the refugees I know have been unemployed for many years.

### **Neutral perceptions of New Zealanders of refugees and migrants**

- 1- Not having a permanent residence visa could affect the quality of life of these people (migrants) in New Zealand. That is why many of them must return to their countries of origin.
- 2- I believe that unemployment, discrimination, and traumatic experiences of many refugees prevent them from enjoying a good quality of life in New Zealand.
- 3- There are many factors, but I think that the lack of English is the biggest factor that affects migrants and refugees.
- 4- Unemployment, discrimination, and cultural differences are factors that affect the quality of life of refugees and migrants. However, I think that in New Zealand people enjoy a quality of life.

- 5- Mental health problems and unemployment affect the quality of life of refugees and migrants.
- 6- I think that refugees and migrants face an unknown world when they arrive in another country and that impacts their quality of life. In the new country, they can face discrimination, nostalgia, loneliness, and economic problems.
- 7- Migrants and refugees usually face culture shock when they are living abroad. Subsequently, they face loneliness, and this may impact on their quality of life.
- 8- Many factors impact the quality of life of refugees and immigrants, for example, culture shock, weather, food, low income, not having formal qualifications, etc.
- 9- Migrants and refugees face many challenges that affect their quality of life, not only in NZ but worldwide as well. Some challenges can be discrimination, unemployment, nostalgia and economic issues.
- 10- The lack of fluent English is one of the factors that affect the quality of life of foreigners in New Zealand.
- 11- I am happy to live in this country where we all have quality of life, but refugees for their lack of job opportunities have a lower quality of life.

In summary, the survey results show that New Zealanders' perceptions of immigrants are positive for 30% and negative for 9% of respondents. However, 55% of those surveyed are neutral, which suggests that, for those surveyed, immigrants are neither a job threat nor are they people who bring benefits to the country. On the other hand, refugees have an unfavourable image for 47% and a positive image for only 11% of respondents.

## **8.4 Conclusion**

In conclusion, this chapter described New Zealanders' perceptions of refugees and immigrants. This issue was presented from two different points of view. The first section of this chapter gave participants' perceptions of how New Zealanders view their

refugee and immigrant status. The second part showed New Zealanders' perceptions of refugees and immigrants. The findings presented in this chapter show that participants believe that New Zealanders do not view their immigration status positively. Indeed, according to the participants, New Zealanders see refugees and immigrants from developing countries as inferior people, a job threat, intruders, and invaders. Likewise, the participants believe that New Zealanders perceive refugees as lazy people and an economic burden on the country. In contrast, the participants think that immigrants from developed countries like the UK, and also tourists, are viewed positively in New Zealand.

The survey conducted with 100 New Zealanders shows that 30% of New Zealanders have positive perceptions of immigrants and 9% have negative perceptions. At the same time, 55% of New Zealanders have a neutral opinion about immigrants, which suggests that, for New Zealanders, immigrants are neither a job threat nor are they people who bring benefits to the country. In contrast, 47% of survey respondents had a negative perception and only 11% had a positive image of refugees. In addition, 78% of those surveyed said they did not support New Zealand continuing to bring more refugees to the country.

# CHAPTER NINE: ANALYSIS AND DISCUSSION

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## 9.1 Introduction

This chapter analyses and discusses the findings (presented in the previous four chapters) in relation to the relevant literature described in Chapter Three, which includes an analysis of the eight Maslow's hierarchies of needs. Firstly, I analyse the participants' understanding and definition of the concept of quality of life. Secondly, I provide an analysis of participants' perceptions of their quality of life in New Zealand. Thirdly, I analyse the factors that impact the quality of life for Latin American refugees and immigrants in New Zealand. Finally, this chapter concludes with an analysis of the perceptions that New Zealanders have of refugees and immigrants.

## 9.2 Theme 1: Participants' Definition of Quality of Life

This section is an analysis of the findings of the study on the definitions given by the participants on the quality of life. The findings of this study suggest that the definitions given by the participants about quality of life are consistent with the concepts in the literature presented in Chapter Three. Examples of this are presented below.

In his definition of quality of life, Ramiro describes aspects related to the subjective and objective approach to this concept. For Ramiro, quality of life means being able to have a decent life in general, such as having a well-paid job, access to education, and having all physical and emotional needs covered. Furthermore, Ramiro says that living in peace in New Zealand is what brought him and his family a real quality of life. Ramiro's definition is aligned with the definition given by Hu and Das (2019), who affirm that quality of life means "economic and psychological well-being" (p. 147).

Likewise, Nag and Jain (2019) affirm that quality of life means “health, wellbeing and positive experiences in life” (p. 32).

In Chapter Three, it is explained that although the concept of quality of life is made up of subjective, objective and existential approaches, some researchers adopt only one approach to define this concept. In terms of the participants, for example in the case of Rémy, we see how he is convinced that quality of life is an objective concept only. Rémy does not believe at all that quality of life is a subjective concept; for him, the quality of life is measured by economic and tangible indicators. Therefore, for Rémy, quality of life means having a good economic position, having a house, a car, savings and tangible material things that can bring comfort to a person. Although Rémy’s definition is based only on the objective approach to quality of life, it agrees very well with the concept presented by Shaw (1977), who affirms that quality of life means “economic well-being” (p. 7). Also, it agrees with the definition of Petroczy (2019), who argues that economic resources are the basis for quality of life and social development.

Although the definitions of quality of life given by Ramiro differ somewhat from those of Rémy, both definitions are aligned with definitions given in the literature. In other words, it is natural that each person has their own definition of what quality of life means to them. However, the fact that each person has their own definition of the concept of quality of life leads us to seriously wonder if this is a subjective concept only. For instance, if the definition of quality of life is based on the opinion of each person, then we would be talking about a totally subjective concept, where some people *think* that this is an objective concept, and where others *believe* that it is a subjective concept. Thus, by adopting a definition based on *opinions*, we would be facing a concept of a subjective nature. In this way, some people use economic and tangible indicators to measure the quality of life from their *view*. In contrast, others use *emotions and feelings*

to define the quality of life. So, it could be said that the subjective and objective approaches to quality of life are based on mere personal opinion. For this reason, it is common to find both discrepancies and agreements on the definition of quality of life in the literature.

The definitions given by the participants in this study are varied. However, all the definitions of quality of life given by the participants align with the definition described by Maslow (1962). Although Maslow's studies (1943, 1954, 1962, 1970a, 1970b, 1987) are quite old, these investigations are the ones that best describe the concept of 'quality of life' in a more profound, detailed and complete way. For this reason, Maslow's research continues to be used by many modern researchers (including this study) to explain the concept of quality of life. In fact, the literature suggests that, from Maslow's early publications to the time of writing this thesis, there have been no significant advances in the definition of the concept of quality of life. For instance, as described in Chapter Three, Maslow's (1962) theory on the hierarchy of needs has been largely adopted by many studies on quality of life. These needs are: 1) physiological needs, 2) the need for safety and peace of mind, 3) the need for self-belongingness and love, 4) the need for self-esteem, 5) cognitive needs to know and understand, 6) aesthetic needs, 7) the need for self-actualization, and 8) the need for transcendence in the world.

These eight needs in Maslow's hierarchy are discussed below in relation to the definitions of quality of life given by the participants.

### **1) The physiological needs**

Physiological needs are those that human beings need to have covered in order to survive and achieve balance with their body and bodily functions. Among the physiological needs, we have thirst, hunger, sleep, activity, and sex. The findings of this

study agree very well with the explanation of this need presented by Maslow (1962). For example, most of the participants stated that, to have a quality of life, it is necessary to have all their physiological needs covered to satisfaction. This is the case for Romina, who mentioned that eating very well and having all the physiological needs covered to satisfaction are factors that contribute to the quality of life. Interestingly, Romina highlights the expression *“eat very well”*. In addition, she also highlights the phrase *“having satisfactorily covered basic needs and much more”*. This shows that, for Romina, having quality of life means being able to eat nutritious, healthy, balanced and abundant meals to the point of being more than satisfied.

It is important that Romina makes this clarification because the simple fact of eating three times a day does not mean that we are *“eating very well”*. It also does not mean that we are eating quality food. In Latin America, for example, many people do not *“eat very well”* because they lack the economic resources to buy quality food and eat to satisfaction (Shedlin et al., 2016). As a result, these people become ill with malnutrition and anaemia (Shedlin et al., 2016). Ironically, the doctor scolds these sick people and tells them to *“eat very well”* to have better health. *“Eating very well”* is what these poor people want, but their financial resources do not allow it. For this reason, being able to *“eat very well”* and with satisfaction is a significant point that Romina highlights as a fundamental factor in enjoying quality of life, and it is in harmony with what is described by Maslow (1962).

## **2) The need for safety and for peace of mind**

Maslow (1962) also states that satisfying the needs for safety and peace of mind contribute to having quality of life. This point is also in alignment with my findings. For example, in this study, most of the participants stated that being able to live in peace,

tranquillity and with a feeling of safety are essential factors in their quality of life. In Olga's case, in Venezuela she was a wealthy woman, and she owned several companies. But all her money did not make her feel safe. On the contrary, she thought that due to her wealth, she or a member of her family would be kidnapped at any moment and a large ransom payment demanded. This situation made Olga feel unsafe in her country. For this reason, Olga states that her quality of life in Venezuela did not depend on the wealth she had. For Olga, quality of life is related to the peace and the feeling of safety described by Maslow (1962). For that reason, upon arriving in New Zealand and finding the peace and safety that she did not have in Venezuela, Olga feels that now she does enjoy a real quality of life.

Likewise, refugees like Ramiro, Raúl, Sandro and Porfilio had to flee their countries of origin for fear of losing their lives. The armed conflicts in their countries forced them to leave everything behind and escape to neighbouring countries. The history of these Latin American refugees shows that life itself is worth more than the material possessions that they left in their countries of origin. Better yet, the feeling of living in peace and safety is priceless. Therefore, for these Latin American refugees, living without fear and in peace is the most important thing needed to have quality of life. In fact, according to Raúl, in New Zealand, there is so much peace and tranquillity that the country looks like a cemetery. It is understandable that Raúl, a man who comes from a very noisy country like Colombia, feels that in New Zealand there is not so much noise and that the people of this country seem to be sleeping peacefully like the dead in the cemetery. For this reason, according to Raúl, he will never leave New Zealand. He wants to die in this country that has given him the peace and safety that he did not have in Colombia. In the same way, Porfilio is not afraid of living in New Zealand; he says that he lives alone in a rural area and loves the peace and quiet in which he lives. There is no

doubt that Maslow's words (1962) about the need for safety and for peace of mind fit with my findings very well.

### **3) The need for self-belongingness and love**

The need for self-belongingness and love is the third element in the hierarchy of needs described by Maslow (1962), and this also supports my findings. According to Maslow (1962, 1970a, 1970b, 1987), once the physiological and safety needs are satisfied, the need for love, affection and belonging emerges. The participants also manifest these feelings of love, affection and belonging. For instance, Nina says that quality of life also means having friends and sharing time with them. In the interview with Nina, she also said that her partner gives her happiness and emotional stability. Besides, thanks to the support of her partner (who was not a participant in this study), Nina was able to buy a house in Auckland. For Nina, the quality of life is closely linked to being loved by a partner, having friends and being accepted and loved by others. It should be noted that Nina has more than 158 friends on Facebook. For Nina, having financial resources is not enough for quality of life – it is also vital to feel accepted and loved by others.

Equally, Richard says that feeling loved is a significant factor in enjoying quality of life. Richard also likes to feel missed by the people he loves. According to this participant, words like *"I love you"* and *"I miss you"* are simple words, but they have a great value that contributes to a person's happiness and improves their quality of life. During the interview with Richard, he stated that his Pākehā wife advised him not to openly express his feelings towards the Pākehā people because, for a Pākehā, this could be interpreted as weakness. Richard argues that Pākehā are cold, reserved people who do not openly express their feelings. We do not know if Richard's Pākehā wife regularly

tells him that she “loves and misses” him, but what we do know is that, for Richard, those two words are essential for the enjoyment of quality of life.

Romina is another participant who affirms that belonging to a family and a group of friends is an essential factor in enjoying quality of life. Romina always dreams of being surrounded by family and friends. She never wants to live alone and isolated. Indeed, the analysis of Romina’s Facebook account shows that she has about 500 photos on this digital platform. Romina is hardly ever seen alone in these photos. She appears alone in only 15 photos. Therefore, in most of her photos, she appears celebrating events in the company of many people. She is always seen surrounded by friends, her children, her family and others. Her photos highlight how important socio-cultural and traditional celebrations are to her. Her photos do not highlight material possessions. For her, the most important thing is to be surrounded by many friends. The parties and celebrations are what stand out the most in her photographs.

In summary, we could say that Romina is a Latin American who likes celebrations and being surrounded by many people. At one of these parties, she met her Pākehā husband. The real quality of life for Romina is being surrounded by many friends and enjoying many parties and celebrations together. She has more than 756 friends on Facebook. The evidence suggests that my findings agree very well with Maslow (1962, 1970a, 1970b, 1987), who states that belonging refers to the human being’s need to belong to a social, cultural and family group, and also to the need to express love and be loved.

#### **4) The need for self-esteem**

Maslow (1962, 1970a, 1970b, 1987) also pointed out the need for self-esteem. The need for self-esteem is associated with the psychological constitution of the human

being, and we could say that self-esteem is based on two fundamental parts. First, it is based on self-love and, second, on the respect of others towards us and our reputation. In other words, if we have a good reputation and others respect us, then these two factors contribute to our self-esteem. Something that also contributes to increasing self-esteem is professional and economic development in order to enjoy a better socio-economic status and quality of life (Maslow, 1962, 1970a, 1970b, 1987). As a result of such development, we will raise our self-esteem. The findings of this study support this description by Maslow (1962, 1970a, 1970b, 1987). For instance, some participants stated that, in Latin America, the lack of sufficient financial resources restrained them from having a dignified life and, consequently, it affected their self-esteem. On the other hand, in New Zealand, the participants feel that their self-esteem has improved along with their quality of life. However, some participants stated that racial and employment discrimination in New Zealand has affected their self-esteem.

## **5) Cognitive needs to know and understand**

We could say that learning, knowing, and understanding other countries' cultures is also included in what is described by Maslow (1962) as the fifth level of his hierarchy of needs, which is *cognitive needs to know and understand*. For this reason, in the case of the participants in this study, they state that coming to New Zealand has allowed them to learn, know and understand the Kiwi culture, which is different from the Latin American culture. But that has helped them to have a broader vision of the world. For example, some participants stated that, in order to define the quality of life, it is good to be able to know the quality of life in other countries. They think that the quality of life of a country should be compared with the quality of life of another country, to know which one is better. This pattern of thought applies very well to all participants

since all of them have lived in two or more countries, which means they are in an excellent position to compare the quality of life of the countries in which they have lived. The refugees who participated in this study have lived in at least three countries, and the immigrants have lived in two or more countries. They feel that having learned, known, and understood other cultures has contributed to their current quality of life.

## **6) Aesthetic needs**

According to Maslow (1962), the human being has aesthetic needs, and the satisfaction of these needs contributes to the quality of life. These aesthetic needs are related to the desire for external beauty, order and perfection. In other words, Maslow (1962) suggests that most human beings feel the need to look beautiful, clean and tidy. Perhaps because of that, there are people who spend a lot of money on plastic surgery to look beautiful. Others buy expensive clothes and cosmetics to look stylish. Be that as it may, Maslow (1962) suggests that human beings want to project the best image of themselves, which contributes to their self-esteem and quality of life. This point is also in harmony with my findings. For instance, my analysis of participants' Facebook accounts shows that the participants in this study are concerned about projecting a positive image of themselves. Many participants are seen on Facebook wearing expensive clothes and trying to highlight their physical appearance (outer beauty). We could say that no participant wants to be seen on Facebook as a physically ugly person. On the contrary, all of them try to upload their best photos on Facebook to look beautiful and thus satisfy the aesthetic need described by Maslow (1962).

## **7) The need for self-actualization**

Maslow (1962, 1970a, 1970b, 1987) describes the satisfaction of self-actualization needs in enjoying quality of life. According to Maslow, this seventh stage

reflects the desire of human beings to grow as individuals and develop their full potential. It also means being free and having the ability to achieve the goals they set to enjoy personal satisfaction and quality of life. My findings partially agree with this point described by Maslow. For example, some participants report feeling fulfilled, while others were not wholly so. Nina states that, in New Zealand, she has developed professionally and economically. She feels completely fulfilled and satisfied. Ramiro, Raúl and other participants think the same. On the other hand, Carlos, Juan, Romina and Olga believe that they have not yet been able to develop their full professional potential in New Zealand. In fact, in the case of Carlos, he says he feels frustrated because he has not been able to be self-sufficient in an economic sense and still depends on the government's social assistance to survive. Therefore, in this study, some participants fit very well with what Maslow described while, for others, this point of self-actualization has not yet become evident in them.

## **8) The need for transcendence in the world**

The need for transcendence in the world is the eighth and last level of Maslow's (1962) hierarchy of needs. This need for transcendence in the world was mentioned in Chapter Three. This has to do with promoting ethical, moral and spiritual values. Thus, this includes performing services on behalf of other people, having religious faith, developing spirituality, and living in connection with nature. In other words, transcendence in the world could be interpreted as living life according to certain spiritual and religious ideals established by the nature of our being and in search of the abstract and divine (Ventegodt et al., 2003a, 2003c).

In this study, some participants showed that their points of views are consistent with what is described by Maslow (1962). For instance, during his interview, Ramiro

stated that he is in New Zealand because God brought him to this country for some particular purpose. Ramiro is a very religious person who thinks that quality of life is achieved thanks to God's blessing. According to Ramiro, it is God who provides everything necessary for us to have a quality of life. Likewise, Sandro, María and Tomás stated that helping other people gives them personal satisfaction and that this is something that contributes to their quality of life. Being more specific, Sandro likes to provide economic help to the most vulnerable. He has also been able to employ unemployed people in his company. In María's case, she has also financially helped many people in need. And Tomás usually provides guidance and assistance to refugees who have just arrived in New Zealand. In this sense, my findings agree very well with what Maslow (1962, 1970a, 1970b, 1987) described.

In summary, the definitions given by the participants on the quality of life align with that presented in the literature review in Chapter Three. For instance, Hu and Das (2019) affirm that quality of life means economic and psychological well-being; also, Nag and Jain (2019) state that quality of life implies health, well-being, and positive experiences in life. Furthermore, my findings support Shaw (1977) and Petroczy (2019), who state that quality of life is related to economic well-being. Finally, the eight levels of Maslow's (1962, 1970a, 1970b, 1987) hierarchy of needs are in line with the findings of this study.

### **9.3 Theme 2: Participants' Perceptions of Quality of Life**

This section presents the analysis of the findings on the participants' perceptions of their quality of life in relation to the existing literature. In Chapter Three, it was explained that although there is not much academic literature that specifically addresses the quality of life of Latin American refugees and immigrants in New Zealand, the few

related studies that do exist allow us to compare the perceptions of quality of life of the participants with the perception of other Latin Americans in various countries, including New Zealand.

According to Dürr (2011), the perception that Latin Americans have of their living conditions in Auckland, New Zealand, is positive. Dürr (2011) also shows that Latin American immigrants feel satisfied and content with their lives in Auckland. The findings of this study are similar to those of Dürr (2011). For example, participants reported having a positive perception of their quality of life in New Zealand. The participants in the interviews were asked: "If we measured your quality of life in New Zealand on a scale of 1 to 10, what score would you give it?" Juan is one of the participants who perceives his quality of life in New Zealand as "*good*". According to Juan, his quality of life in New Zealand is 90% positive. Similarly, Sofía says that her quality of life in New Zealand is 80% satisfactory. Furthermore, Sofía perceives her quality of life in New Zealand as "*super good*". It is clear then that for these two Latin American immigrants, their quality of life in New Zealand is positive.

Likewise, Jesús perceives his quality of life in New Zealand positively. He says his quality of life is "*good*" and 80% satisfactory. For his part, Fredy says his quality of life in New Zealand is 90% positive. In fact, Fredy perceives his quality of life as "*very good*". In the same way, Tomás perceives his quality of life as "*good*". This shows that the participants perceive their quality of life in New Zealand favourably. As described in Chapter Six, participants use words such as "*good*", "*very good*", "*super good*" and "*excellent*" to describe their quality of life in New Zealand. No participant stated that their quality of life in New Zealand was not good. The evidence suggests that my findings are consistent with the findings of Dürr (2011).

The positive perception that Latin Americans have about their quality of life in New Zealand is similar to the perception that other Latin Americans have in other developed countries. For example, Collier et al. (2003) argues that Latin American immigrants have a positive perception of their quality of life in Miami, United States. Similarly, Renteria and Kirkland (2016) point out that Latin Americans feel satisfied with their quality of life in Los Angeles. Likewise, Randall et al. (2014) show that Latin American refugees and immigrants in Canada think that they have a good quality of life. However, the literature examined in Chapter Three also shows that Latin American refugees and immigrants face many socio-economic difficulties in these developed countries. But even so, these Latin Americans report being satisfied with their quality of life. Therefore, the findings of this study are consistent with most of the previously reviewed literature.

On the other hand, the research carried out by Juan et al. (2016) concluded that 85 million Latin Americans in Latin America think that their quality of life is 61% satisfactory. In other words, 85 million people in Latin America perceive their quality of life as satisfactorily moderate, not bad, but not good either. It could be said that my findings align with those of Juan et al. (2016). For example, the participants in the interviews were asked: *“If we measured your quality of life in Latin America on a scale of 1 to 10, what score would you give it?”* Ramiro says that his quality of life in Colombia and Ecuador was 50% satisfactory. Although Ramiro had his farm in Colombia, he was not very satisfied with his quality of life, so it only received this score of 50%. Likewise, Raúl was not satisfied with his quality of life in Colombia. Although Raúl does not provide percentages to measure his quality of life in Colombia, he uses the word *“bad”* three times to refer to his quality of life in his native country. In this way, Raúl emphasizes that

his quality of life in Latin America was much lower than that described by Juan et al. (2016).

Nina is another participant who says that her quality of life in Argentina was 50% satisfactory. For his part, Jesús says that his quality of life in Venezuela was 60%. Thus, the findings of this study indicate that the perception that most of the participants have about their quality of life in Latin America is not the best. Indeed, the score that most of them give to their quality of life in their countries of origin ranges between bad and acceptable, but not good or excellent. The reasons provided were that, in their countries of origin, some of them lacked the essential things needed to live with dignity. In Raúl's case, he mentions that, in his country, he often did not have money to buy food, and as a result, he faced hunger.

Other participants in Latin America had to work 14 or more hours a day for a low salary, which was not enough to cover all their expenses. Having to work long hours seven days a week, these people did not have free time to share with their family and friends. Therefore, a person who never has free time to rest and share with her/his loved ones is a person without freedom who only lives to work. For all this, it is understandable that the participants were not satisfied with their economic quality of life in Latin America. Their purchasing power was minimal. Most of them did not have a car, a house of their own, or savings. Faced with such living conditions, it is not surprising that participants wanted to leave their countries of origin to seek a better quality of life in New Zealand. These findings align with Sanchez (2016) and Hoffmann (2016), who describe similar situations in their research on the life of Latin Americans in their countries of origin before coming to New Zealand.

As mentioned previously, violence and insecurity are other problems that the participants say affected their quality of life in Latin America. For this reason, due to the

fear of being mugged, kidnapped or killed, the refugees who participated in this study decided to flee their countries to save their lives. In the case of the Colombian and Peruvian refugees, they fled to Ecuador; refugees from Chile fled to Peru, and those from El Salvador fled to Mexico. All these refugees were subsequently resettled in New Zealand. On the other hand, some Latin American immigrants also fled their countries for fear of being a victim of violence and insecurity in their countries. However, these immigrants did not apply for refugee status, either due to ignorance of this right, or perhaps because they knew that the simple fact of fleeing the crime and violence of a country is not necessarily a reason to be recognized as a refugee. There are other factors that have to be involved in the situation for a person to be recognized as a refugee; these factors were explained in detail in Chapter One.

Once in New Zealand, the participants see that life in this new country is very different from life in Latin America. In New Zealand, participants discover they can walk peacefully through the streets without fear of being mugged, kidnapped or murdered. This makes them perceive their quality of life in New Zealand positively. The peace and safety of living in New Zealand is the factor most valued by the participants. According to them, living in peace and safety is the most important thing in life.

On the other hand, it is well known that illegal immigrants generally face problems such as unemployment, lack of medical assistance and the danger of being imprisoned and deported. These problems negatively affect the quality of life of these illegal immigrants. In contrast, legal immigrants have more opportunities to have a better quality of life. For this reason, in the case of legal immigrants from Latin America living in Los Angeles, California, Renteria and Kirkland (2016) suggest that the immigration status of these Latin Americans has not negatively impacted their quality of life. In other words, a person with the immigration status of 'illegal immigrant' has a high

risk that their status will negatively impact their quality of life. But if the immigrant has a 'legal immigrant' status, this status can positively impact their quality of life, as Renteria and Kirkland (2016) found in their study, and as was revealed in my findings as well. For instance, the participants in this study stated that their immigration status has positively affected their quality of life in New Zealand. According to the participants, living in New Zealand has given them quality of life, and this is thanks to their immigration status as 'legal immigrants' and 'refugees'. That is, thanks to their immigration status, the participants were able to enter New Zealand and, once in this country, they began to rebuild their lives to have a satisfactory quality of life. In other words, legally arriving in New Zealand was the first step that the participants took to achieve a better quality of life. Now that the participants have permanent residency and New Zealand citizenship, they feel that they have achieved their dream of enjoying quality of life. However, as explained below, some of them feel that their quality of life in New Zealand could improve further.

Although the Latin American refugees and immigrants who participated in this study consider that they have quality of life in New Zealand, they feel that their quality of life in this country could be much better. For instance, Richard thinks that because he is a Latin American, he has not been able to get a better paying job in New Zealand. According to Richard, New Zealanders have a better chance of getting a better job than foreigners like him. Nevertheless, this Latin American immigrant is optimistic and thinks that, surely, in the future, he will be able to have the job of his dreams in New Zealand. We can see, then, according to Richard, that improving his financial situation in New Zealand will contribute to achieve a better quality of life. Richard is frustrated to see that in New Zealand he is not practising his profession (for ethical reasons, the professions of the participants are not disclosed to protect their identity). For many immigrants from

Latin America, it is very frustrating to see that their university degrees are not valued in New Zealand, and perhaps this is the reason why Richard has not been able to get a job in his area. Likewise, participants like Olga and Romina have not been able to practice their professions in New Zealand either.

On the other hand, as mentioned previously, Ramiro says that his quality of life in New Zealand is 100% satisfactory. Something that could contribute to improving the quality of life of Ramiro and his family is being able to achieve economic self-sufficiency. But due to his low level of English, Ramiro continues to depend on the government's social welfare. The same could be said of Carlos who, although he claims to have quality of life in New Zealand, affirms that his quality of life would be much better if he and his wife had jobs. Carlos is eager to be able to achieve economic self-sufficiency so as not to depend on the social assistance provided by the government, which on many occasions is not enough to cover all expenses. For many refugees like Carlos and Ramiro, it is very annoying to constantly receive intimidating letters threatening to suspend their social assistance if they do not find a job quickly. However, for these people with limited English and lack of work experience in New Zealand, it is difficult to find employment in this country.

Participants believe that New Zealanders have more opportunities than Latin Americans. For that reason, 13 of the 20 participants are convinced that if they had been born in New Zealand, their current quality of life in this country would be much better. Among the benefits that these Latin Americans say they would have if they were born in New Zealand are: 1) speaking English with a Kiwi accent, 2) having Pākehā friends, 3) feeling the Kiwi culture was their own, 4) having a better job, 5) having a better academic education, and 6) having more financial resources. These benefits described by the participants are, according to them, the benefits that Kiwis have for being born in New

Zealand. For these Latin Americans, speaking English with a Kiwi accent is the most significant benefit they highlight. They believe that, in New Zealand, people who do not speak English with a Kiwi accent are discriminated against in the workplace and are not hired for some high-paying jobs. This point of view of the participants is supported by the research of the Ministry of Social Development (2008) and Butcher et al. (2006), who affirm that refugees and immigrants who do not speak English with a New Zealand accent are not likely to be hired. For this reason, the participants believe that if they were born in New Zealand, they would not have this problem with discrimination in employment and would be hired more easily.

Furthermore, according to the participants, if they were born in New Zealand, most of their friends would be Pākehā; their relatives would also be Kiwis and all of them would live in New Zealand. This would be a very significant benefit for them because, in this way, they would not have to miss their friends and relatives who are in Latin America. Moreover, they would not miss the Latin American culture because the Kiwi culture would be their own. They would also surely have better job opportunities. These better jobs might also come as a result of getting a better education in New Zealand. In fact, some participants highlighted a New Zealand university education as the second biggest benefit (after speaking English with a Kiwi accent) that would allow them to have a better job and thus improve their quality of life. Some participants stated that had they been born in New Zealand, they would have studied to become scientists, doctors, engineers, etc. Of course, it is understandable that the participants' desire to study and obtain a good job arises from the wish to improve their financial resources and their quality of life. Thus, the participants feel that, if they had been born in New Zealand, they would have a better objective and subjective quality of life.

On the other hand, seven participants do not believe that their quality of life would be better if they had been born in New Zealand. They believe that being born in Latin America gave them the tools to be enterprising and persevering people. According to these participants, people in New Zealand are used to receiving things very easily without having to try too hard. By contrast, Latin Americans have to fight very hard every day to get ahead and achieve their goals. For example, to obtain a bachelor's degree in New Zealand, one must study for three years (New Zealand Qualifications Authority, 2009). In comparison, in Latin America, it is necessary to study for an average of five years to obtain a bachelor's degree (Moya 2018; Vergara, 2019). In addition, many students are asked to write a thesis to obtain a bachelor's degree (Moya, 2018). Moreover, Latin Americans do not receive social assistance from their government, such as the welfare payments received in New Zealand. Latin Americans are used to working hard and generating their own income without depending on others. Still, these people are happy, cheerful, and hospitable. Seven of the participants believed that if they had been born in New Zealand, they would not have had the privilege of having known Latin American culture.

In summary, the perception that the participants have about their quality of life in New Zealand is positive, and this perception agrees with findings described by Dürr (2011) on the perceptions of Latin Americans about their living conditions in Auckland. The perceptions of the participants in the present study also coincide with the positive perception described by Collier et al. (2003) in regard to the quality of life of Latin Americans in Miami. Likewise, it is consistent with Renteria and Kirkland's (2016) findings on the quality of life of Latin Americans in Los Angeles, and with Randall et al.'s (2014) findings on the positive perception that Latin American immigrants have about their quality of life in Canada. On the other hand, the quality of life of the participants in

Latin America was not the best, and this is in line with the findings of Juan et al. (2016), Sanchez (2016) and Hoffmann (2016). Finally, the participants maintain that their immigration status has positively impacted their quality of life in New Zealand. However, although they claim to have quality of life, they believe that if they had been born in New Zealand, their current quality of life would be much better.

## **9.4 Theme 3: Factors Impacting the Quality of Life of Latinos in New Zealand**

According to Butcher et al. (2006), discrimination is one of the main factors that impacts the living conditions of refugees and immigrants in New Zealand. Similarly, the Ministry of Social Development (2008) and the Department of Labour (2004) affirm that refugees and immigrants face racial, social and labour discrimination in New Zealand. Thus, it is not surprising that participants report having experienced discrimination at some point in their lives in New Zealand. For instance, according to María, discrimination in New Zealand occurs in all spheres of society. María says that many of the forms that must be completed to request some services in New Zealand ask what race or ethnic group the applicant belongs to. For María, this is an indirect form of discrimination. Certainly, these forms ask about our ethnicity to keep statistical data and not necessarily to discriminate against people. However, María does not think so. She thinks that all human beings are the same and that there should be no preference for one race over another. María believes that having a Latino name is a barrier to being called for a job interview. For this reason, María has experienced that identifying herself with her husband's English surname has been advantageous in being called to job interviews. What María argues is that employers in New Zealand pay more attention to the English name of the applicants than to their professional skills. María's observations are

consistent with the findings of Tuwe (2018) and the Ministry of Social Development (2008), which says that not having an English name may be a barrier to finding employment in New Zealand.

In view of the above, María's husband (he was not a participant in this study) suggests that foreigners should change their name. It seems very unfortunate and sad that people have to change their names in order to be contacted for a job interview. People's names are part of their identity, reputation, achievements, and culture. Thus, people who have to change their name for the reasons already mentioned would be renouncing their socio-cultural roots. It is as if the culture of these persons is wrong, and that is why they should change it to the New Zealand culture by adopting an English name. Moreover, looking further into this matter, we could say that adopting an English name is not a guarantee of getting a job in New Zealand. Apparently, what employers in New Zealand reject is not that job applicants lack an English name, but that they are perhaps from a developing country. In other words, people from developing countries may be seen as less prepared than people from developed countries, and when employers associate the name of a candidate with a Third World country, they may prefer not to call this person for a job interview (Ministry of Social Development, 2008). Now, if immigrants from Third World countries changed their name to an English name, the possibility of being called to a job interview may be higher (Tuwe, 2018; Butcher et al., 2006). However, in the job interview, the employer may discover that the applicant is not a New Zealander or a person from the First World, and therefore might consider this person unsuitable to be hired (Tuwe, 2018; Butcher et al., 2006).

This might explain why Berta has not been able to get a high paying job in New Zealand. Coincidentally, Berta's given name and surname are English. Perhaps, for this reason, Berta is continuously called in for job interviews by the government and private

companies. But in the end, Berta is not hired. Many times, she has been told that she was in second place, but that someone better than her was selected for the position. Many times, according to Berta, when analysing the requirements and qualifications for the position requested, it seems that Berta is a suitable candidate. In fact, Berta has three bachelor's degrees (all three related to her professional area), one obtained in Colombia and the other two obtained in New Zealand. In addition, she has many years of experience in her area. But even so, Berta has not been able to get a job in her professional area. According to Berta, this is due to the labour discrimination that exists in New Zealand towards Third World people. The above may show that discrimination is a reality that impacts the quality of life of refugees and immigrants in New Zealand.

The language barrier is another factor that impacts the quality of life of refugees and immigrants (Bermudez, 2013). For instance, according to Hoffmann (2016) and Sanchez (2016), the language barrier is a challenge that mostly affects refugees, and this is because these people arrive in New Zealand without knowing the language. In this case, Hoffmann (2016) and Sanchez (2016) are referring to refugees from Latin America who, once in New Zealand, have had to study English to be able to integrate into the country.

The findings of this study are consistent with those of Hoffmann (2016) and Sanchez (2016), as all the Latin American refugees who participated in this study stated that they did not speak English when they arrived in New Zealand. For this reason, once in this country, they had to study English to be able to integrate into the community. However, learning English has not been easy for most of them. For example, in Ramiro's case, the lack of English has been the biggest challenge that he continues to face every day in New Zealand. Although Ramiro has been in New Zealand for eight years, he still does not understand when people speak to him in English. Besides, he cannot

communicate in English either. Ramiro's lack of English has affected his quality of life in New Zealand in the sense that he has not been able to get a job and thus achieve economic self-sufficiency, which would mean that he would no longer depend on the social welfare of the government. Carlos' case seems to be worse than Ramiro's. Carlos and his wife have been in New Zealand for 12 years and have not yet learned English. For this reason, Carlos uses his children as interpreters to be able to communicate when he needs to. Carlos's lack of English has also been a barrier to getting a job and achieving financial self-sufficiency.

Having to study English at an adult and mature age is the probable reason why most Latin American refugees find it difficult to learn English. For example, Ramiro came to New Zealand at 48 years old, Carlos at 40, Raúl at 55 and so on. The nine refugees who participated in this study were an average of 33.5 years old when they arrived in New Zealand. The youngest of them was Sandro, who came to New Zealand at the age of 12, followed by Claudia who was 18 years of age. The oldest of them was Raúl, who was 55 years old when he entered New Zealand. In the case of Sandro and Claudia, they have no problems with English; for them, communicating in English every day is normal. But in the case of those who entered New Zealand aged over 30 years, it has been more challenging to learn the English language. Something that could also be affecting these Latin American refugees learning English is watching television on the Internet in Spanish, as well as socializing only with Latin American people and speaking Spanish all the time.

On the other hand, the language barrier is not an exclusive problem for refugees. According to Smythe-Contreras (2015) and Pérez (2012), many Latin American immigrants who learned English in their countries of origin had issues understanding the Kiwi accent when they arrived in New Zealand. This made these immigrants frustrated

in their first months in New Zealand. My findings concur with those of Smythe-Contreras (2015) and Pérez (2012). For instance, Rémy learned English at an American school as a child. In Venezuela, he used to watch Hollywood movies and understood everything that was said in the film. In general, Rémy had no problems communicating in English with people in the United States. But once in New Zealand, Rémy had difficulty understanding the accent and pronunciation of New Zealand people. The same thing happened in the case of Romina who learned English as a child. She used to travel to various countries and, in these countries, she communicated in English. But when she arrived in New Zealand, Romina did not understand Kiwis' English, and the Kiwis did not understand the Romina's English. Currently, English is not a problem for Rémy and Romina. But it is still a problem for some immigrants and, especially, for refugees.

Unemployment and low income are other factors that impact the quality of life of refugees and immigrants in New Zealand. According to Smythe-Contreras (2015) and Perumal (2011), many Latin Americans do not have a job in New Zealand while others do not have well-paying jobs. My findings corroborate this fact. For example, the participants in this study reported having faced unemployment at some point in their lives in New Zealand. Most Latin American immigrants stated that there were moments when they were unemployed for many months. Others said they had to work for a long time in low-paid and unskilled jobs (Perumal, 2011). Some of them even said they felt exploited in the workplace at some point in their lives in New Zealand. In the case of refugees, the lack of employment is more evident. For instance, as previously mentioned, Carlos has been in New Zealand for 12 years and he still has not been able to get a job. Raúl also claims that most of the refugees he knows are unemployed. However, refugees are eager to work and be self-sufficient (Frost, 2015), but due to their

lack of English and work experience in New Zealand, they are not hired (Hoffmann, 2016; Sanchez, 2016).

Mental health issues also impact the quality of life of immigrants and refugees. As described in the literature review in Chapter Three, in New Zealand “Latin American immigrants are significantly more vulnerable to developing anxiety and depression compared to those from the host country, with higher statistics of depression among Latin American female immigrants” (Smythe-Contreras, 2015, p. 86). Likewise, in his research, Perumal (2011) found that “Latin American people appeared to have the highest rate of use of mental health and addiction services in Auckland compared with all other ethnicities” (p. 109). Pérez (2012) explains that some Latin Americans faced traumatic events in their countries of origin and, as a result, their mental health has been affected in New Zealand.

My findings are consistent with the research mentioned above. For example, several women who participated in this study reported having suffered from depression during their early years in New Zealand. Olga’s case is the most evident example of depression among the participants. Due to her severe depression, Olga had to receive psychological therapy for two years to cope with her depression. Not having a job in her professional area is one of the factors that contributed to Olga’s depression. Likewise, Claudia stated that shortly after arriving in New Zealand, her mother got severe anxiety and depression that forced her to remain confined in a clinic for three months. In the same way, during her first year in New Zealand, Eva faced depression due to being far from her home country and for living in a country with a different culture than her own.

Depression is not an exclusive problem for immigrant and refugee women; men have also had to face this problem. Porfilio, for example, claims that during his first year in New Zealand, he had moments of depression. Besides, Porfilio has had to cope with

and overcome his traumatic experiences caused by El Salvador's civil war. In Sandro's case, he sometimes feels saddened by the memories of when he and his family had to flee Chile to avoid being assassinated by the Augusto Pinochet Government. Diaz-Cuellar et al. (2009) argue that all immigrants and refugees face nostalgia. This supports my findings, as all the participants in this study reported regularly feeling homesick due to being far from their countries of origin. It is understandable that this means the participants miss their family, friends and culture. These factors, added to the challenges of living in a strange country, contribute to nostalgia, sadness, and depression. All of the above shows that mental health problems impact the quality of life of refugees and immigrants.

The lack of a social network is another factor presented in the literature review that impacts the quality of life of immigrants and refugees (Dürr, 2011; Hoffmann, 2016; Sanchez, 2016; Smythe-Contreras, 2015). The literature shows that Latin Americans in New Zealand find it difficult to socialize with Pākehā (Dürr, 2011; Hoffmann, 2016; Sanchez, 2016; Smythe-Contreras, 2015). One of the reasons for this is that Latin Americans perceive Pākehā as cold and less friendly, and that is why Latin Americans do not like to socialize with them. My findings support those of Dürr (2011). My results show that the participants perceive the Pākehā as honest and prudent, but cold and non-confrontational. The reason given by the Latin Americans as to why they do not have Pākehā friends is because they both come from different cultures and, just as Pākehā prefer to have Pākehā friends, Latin Americans prefer to have Latin American friends. This may not be a problem of discrimination; it is simply about feeling more comfortable in the presence of people who share the same culture.

In the case of Latin Americans, they are used to a friend suddenly arriving at their house without having been previously invited. On the other hand, Kiwis prefer to make

an appointment in advance to receive a friend at home. Latin Americans prefer to speak loudly, be too frank, and make noise. Kiwis, for their part, prefer to be cautious and silent. Latin Americans openly express their feelings in public, Kiwis not so much. When a Latino invites a friend to eat at a restaurant, he pays the bill for both. In fact, according to Latin American culture, “who invites pays the bill.” By contrast, in the Anglo-Saxon culture, generally everyone pays their own bill. These socio-cultural differences described by the participants are the reasons why it is difficult for Latin Americans to have Kiwis friends. Some participants state that they are isolated without friends. For example, Raúl said that in New Zealand he has one friend only. At the same time, Porfilio lives alone and has no friends. In the case of other participants, they have a few friends, and these are only people from their country.

Family-related issues are another factor identified in the literature that impacts the quality of life of immigrants and refugees (Chile, 2007; López, 2018; Sanchez, 2016). In her research with Latin American refugees in New Zealand, Sanchez (2016) found that many Chilean refugee families separated shortly after arriving in New Zealand. The reason for these separations is explained by Sanchez (2016):

Another related issue analysed in this research is the fragmentation of the family unit. This has affected the majority of couples who had arrived in New Zealand as refugees and who had decided to separate after a few months. This situation was commonly noted during interviews with participants from Chile, who came from a traditional society where the woman was in charge of household duties and raising the children, while the father was the bread winner. Once in New Zealand, wives started to work, which represented a huge challenge for the family. The problem was not addressed in time and the majority of marriages were dissolved. (p. 132)

The results of this study are consistent with those of Sanchez (2016). For example, Sandro stated that shortly after arriving in New Zealand, his parents separated, as did many other Chilean refugee families. As a result, Sandro and other children from

fragmented families began using drugs and committing crimes. Apparently, the culture shock affected Chilean refugee families, who eventually ended up separating.

Likewise, some Colombian refugee families have separated shortly after arriving in New Zealand. The reasons are due to financial problems and marital infidelity. According to Raúl, WINZ's social policies indirectly promote the separation of families. To illustrate, there are cases when a single person may receive more money from the government in social welfare than a couple (WINZ, 2019). For that reason, some have found it more beneficial to separate from their partners to receive more money from the government. It is also known that when one of the spouses begins to work, he or she must financially support the unemployed couple because, in these cases, Work and Income cuts the social welfare of the unemployed spouse (WINZ, 2019). There have been two cases where one of the partners who is working does not want to maintain her/his spouse and they end up separating (López, 2018). This is what Raúl says happened to him when his partner found work in New Zealand and WINZ cut his social welfare and his wife did not want to support him economically. As a result, they separated. These findings mentioned above are also in harmony with those of López (2018), who found the same problem among various Colombian refugee families in New Zealand.

Latin American immigrants are not immune to family problems. Some participants also reported knowing Latin American families who separated shortly after arriving in New Zealand. It is evident that the challenges of immigration bring with them difficulties that end up fragmenting many families, and therefore affect the quality of life of these people.

In summary, the findings of this study show that the most common factors that impact the quality of life of refugees and immigrants in New Zealand are discrimination,

language barriers, unemployment, low income, mental health problems, lack of friends and family problems. These results are in line with the literature discussed in Chapter Three.

## **9.5 Theme 4: New Zealanders' Perceptions of Migrants and Refugees**

This section presents the analysis of the Latin American participants' perceptions of how New Zealanders view their immigration status, and also the analysis of the opinion of the participants in the survey about their view of refugees and immigrants.

### **Latin Americans' perceptions of how New Zealanders view their immigration status**

The findings suggest that the participants in the interviews believe that New Zealanders perceive refugees and immigrants negatively. According to the Latin American immigrants and refugees, New Zealanders see tourists who come to New Zealand as people who bring economic benefits to the country. The participants believe that people in New Zealand perceive immigrants as a job threat, as people who come to steal the jobs of Pākehā; as trespassers and invaders who are willing to work for a lower wage and thus take jobs from New Zealanders. Some participants think that New Zealanders view immigrants from developing countries as inferior people and less prepared to be hired. Participants also indicated that New Zealanders might prefer to hire immigrants to be able to pay them a lower salary, and that they prefer to hire people from developed countries because New Zealanders believe they are better prepared than people from the Third World.

Furthermore, according to Berta and Juan, New Zealanders might prefer to hire people from the Third World to exploit them and pay them a lower salary for unskilled jobs. However, for skilled employment, New Zealanders prefer to hire First World

people, considering them better prepared. Whether the participants are right or wrong in this matter, people in developed countries have more opportunities in terms of education and training (UNDP, 2018), and this may be why, according to the participants, New Zealanders prefer to hire First World people for qualified jobs. However, it should be noted that skilled, educated and suitable qualified people can be found in any country in the world; skills and education are not an exclusive privilege of developed countries. Many of these skilled and educated people from the Third World come to New Zealand and, according to the participants, they are not hired for qualified jobs because they are considered inferior people.

According to the participants in the interviews, New Zealanders perceive refugees to be lazy people who do not want to work and who therefore become an economic burden on New Zealand. Perhaps the fact that many refugees in New Zealand remain unemployed for many years conveys the idea that these people do not want to work. However, it must be taken into consideration that many refugees have not been able to learn English and, as a result, are not recruited to work. Furthermore, it is also essential to have work experience in New Zealand to be hired. All of this makes it difficult for refugees with very limited English to find employment in New Zealand.

### **New Zealanders' opinion of migrants and refugees**

The perspectives of the participants in the interviews differ from the perceptions of the New Zealanders who participated in the survey. For instance, according to the survey results which are presented and discussed in Chapter Eight, 55% of respondents have a neutral opinion about immigrants. Thus, the survey results suggest that 55% of respondents do not perceive immigrants as a job threat to Kiwis. Only 9% of those surveyed perceive immigrants negatively, while 6% have no opinion and 30% have a

favourable view of immigrants. Therefore, the opinion of the Latin American participants differs from that of New Zealanders.

Regarding refugees, the survey results show that 47% of those surveyed have a negative perception of these people, 36% have a neutral opinion, while 11% have a favourable opinion and the remaining 6% have no opinion about refugees. Hence, the results suggest that a larger percentage of New Zealanders have an unfavourable view of refugees than those who do not. In this sense, the opinions of the Latin American participants and those of the New Zealanders who took part in the survey agree. It is not surprising, then, that 78% of those surveyed say they disagree with the view that New Zealand should continue to bring more refugees to this country. Indeed, some respondents said they consider refugees to be an economic burden on New Zealand. These findings are no 100% similar with those of the survey carried out by RASNZ (2020), where just 21% of the responders said they disagreed that more refugees should continue to be brought to New Zealand (this survey did not ask if the annual refugee quota should be increased). Two of the reasons given by the people who participated in that study were that refugees do not integrate and refugees are a financial burden on New Zealand.

In summary, this section analysed New Zealanders' perceptions of refugees and immigrants from the point of view of the interviewees and the opinion of New Zealanders who took part in the online survey. The results suggest that New Zealanders' perceptions of immigrants is neutral, while their view of refugees is not favourable.

## **9.6 Conclusion**

In conclusion, this chapter has presented an analysis and discussion of the study findings presented in the previous four chapters. First, the chapter analysed the

definitions given by the participants about the concept of quality of life. Although the definitions of the participants are varied, they agree very well with the descriptions developed by Maslow (1962). The participants also describe their quality of life in Latin America which, according to them, was not 100% satisfactory. For that reason, they decided to come to New Zealand in search of a better quality of life. However, in the case of the refugees, they accepted the invitation of the New Zealand Government to come to New Zealand to have better living conditions. On the other hand, the participants describe their perceptions of their quality of life in New Zealand which, according to them, is a *“good quality of life”*. Nevertheless, although the participants state that they were satisfied with their current quality of life in New Zealand, they believe that their quality of life in New Zealand could be improved even more by finding a better-paid job.

The chapter also analysed the factors that impact the quality of life of refugees and immigrants in New Zealand. Discrimination, language barriers, unemployment, low income, mental health problems, lack of friends and family problems were found to be the main factors affecting the quality of life of Latin American immigrants and refugees. Participants have had to deal with one or more of these problems in their lives in New Zealand. Discrimination seems to be the main factor faced by the participants, especially workplace discrimination. In the case of refugees, the language barrier seems to be the problem that most affects them. As a result, refugees have remained unemployed for years because speaking English and having work experience in New Zealand seem to be fundamental requirements for finding employment in this country.

Moreover, the chapter analysed the perception that New Zealanders have about refugees and immigrants. The chapter showed that New Zealanders have a neutral perception of immigrants. Therefore, according to the survey results, people in New

Zealand do not believe that immigrants are a job threat or a security threat to Kiwis. On the other hand, it was shown that the perception of the participants in the survey with regard to refugees is negative.

# CHAPTER TEN: CONCLUSION

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## 10.1 Introduction

This study has shown the definitions and perceptions of participants in relation to their quality of life in both Latin America and New Zealand, as well as the factors that impact the quality of life of refugees and immigrants, and the perceptions of New Zealanders of immigrants and refugees. As no research has been published on the quality of life of Latin Americans in New Zealand, this study took the opportunity to explore their quality of life in New Zealand. This study used a mixed methods approach employing both qualitative and quantitative research methods. Although a quantitative survey was adopted, this is primarily a qualitative study which uses ethnography and autoethnography as research methodologies. Nine refugees and 11 immigrants from Latin America were interviewed and observed through Facebook to gather enough information to answer the research questions. The findings of this study suggest that the participants' definitions of quality of life are consistent with those in the literature. This final chapter responds to the five research questions previously presented in Chapter One. The chapter also describes the study's limitations, presents the researcher's concluding reflection, and makes recommendations for future research.

## 10.2 Answering the Research Questions

This study was based on five research questions as described below:

### **Research question**

How do Latin American migrants and refugees define quality of life?

## Sub-questions

- 1) How do Latin American refugees and immigrants perceive their quality of life in New Zealand?
- 2) What factors influence the quality of life for Latin American people from refugee and migrant backgrounds?
- 3) How do Latin American migrants and refugees perceive how New Zealanders view their migration status?
- 4) What perceptions do New Zealanders hold of refugees and migrants?

To respond to the main research question, I first answer the four sub-questions.

### **10.2.1 Sub-question 1: How do Latin American refugees and immigrants perceive their quality of life in New Zealand?**

The participants in this study perceive their quality of life in New Zealand as positive. For instance, they use words like *“good”*, *“very good”*, *“super good”* and *“excellent”* to refer to their quality of life in New Zealand. Moreover, the participants say they are happy and satisfied with their quality of life in this country. The factors that have contributed to the quality of life of these Latin Americans in New Zealand mainly concern being able to live in peace, tranquillity and safety. They highlight the peace of New Zealand as the main factor that has contributed to their quality of life. In Latin America, participants lived in constant fear of being mugged, kidnapped or killed by criminals. While in New Zealand, they feel safe; they are not afraid to walk the streets and do not believe that they are in danger of being killed. According to the participants, New Zealand has given them the peace and quiet they were looking for.

Another factor that has contributed to the participants’ quality of life in New Zealand is having sufficient financial resources to enjoy a decent life. The participants reported having a car, a decent house to live in, enough clothes, food, savings and all

kinds of electronic devices that, according to them, contribute to their quality of life. Most of the participants also reported having a job, and according to them, their employment has allowed them to have a quality of life. On the other hand, some refugees reported being unemployed and therefore dependent on the government's social welfare. But even so, these refugees are satisfied with their quality of life in New Zealand. Nevertheless, these refugees want to get a job that allows them to be self-sufficient and no longer depend on social welfare.

In summary, the participants are satisfied with their quality of life in New Zealand because they perceive it to be a satisfying life. However, they do not believe that they have a perfect life in New Zealand; they miss their family and friends who remain in Latin America as well as the culture of their countries. But despite this, they perceive their quality of life in New Zealand positively.

### **10.2.2 Sub-question 2: What factors influence the quality of life for Latin American people from refugee and migrant backgrounds?**

This study identified seven main factors that impact the quality of life of immigrants and refugees in New Zealand. These factors are: 1) discrimination, 2) language barriers, 3) unemployment, 4) low income, 5) mental health problems, 6) isolation and lack of friends, and 7) family problems. The participants in this study reported having experienced one or more of these factors affecting their quality of life as refugees and immigrants in New Zealand.

Discrimination is the main factor faced by refugees and immigrants in New Zealand. The participants reported experiencing labour, racial and social discrimination. For instance, some Latin American immigrants reported being victims of discrimination in the workplace, where their Pākehā counterparts receive better treatment. Others

said that because they are people from Third World countries, they are not given the opportunity to carry out better-paying jobs. Likewise, Colombian refugees claim to have been discriminated against because of their nationality. Colombians are generally stigmatized as drug traffickers, drug addicts and troublemakers.

Language barriers have been a problem for both immigrants and refugees. Most of the immigrants in this study reported having issues with the English language at some point in their life in New Zealand. If the language barrier has been a challenge for Latin American immigrants, it would be more difficult for refugees. This is because Latin American refugees enter New Zealand without knowing English. This slows down the integration process of refugees in New Zealand. As a result, many refugees remain unemployed in New Zealand for many years.

Participants also reported having faced unemployment and low incomes at some point in their lives in New Zealand. Although some of them have university degrees and a lot of work experience in their professional area, they have had to do unskilled and poorly paid jobs in New Zealand. Others claimed to have been exploited for work in New Zealand. According to the participants, coming from the Third World and not having an English name are factors that contribute to immigrants not being hired in New Zealand to do significant and well-paid jobs.

Mental health problems have also affected the quality of life of the participants. For example, they report that, at some point in their lives in New Zealand, they have faced homesickness, sadness, and even depression due to being far from their home countries. However, although this problem seems to be more common in the case of refugees, immigrants are not immune to this problem, since some of them say that, at some point since they settled in New Zealand, they had been depressed for months. These immigrants had to receive psychological therapy to overcome their depression.

The lack of friends and social isolation are other problems reported by the participants. In the case of some refugees, they find themselves isolated with only one or no friends. It is challenging for these refugees to be able to socialize with Pākehā due to their lack of English. However, in the case of immigrants, although they speak English well, they still lack Pākehā friends. The socio-cultural differences between Pākehā and the Latin Americans are the reasons given by the participants for not socializing with Pākehā. Participants prefer to socialize with other Latin Americans, especially with people from their countries of origin. Family problems have also affected some of the participants. For example, participants stated that due to financial issues, culture shock and marital infidelity, many refugees and immigrant families have separated shortly after arriving in New Zealand.

In summary, the seven factors summarized above have affected the quality of life of participants in New Zealand in one way or another. Nonetheless, neither these factors nor the immigration status of the participants have prevented these Latin Americans from having quality of life in New Zealand. Indeed, according to the participants, their immigration status has positively affected their quality of life in New Zealand. In other words, due to having entered New Zealand as refugees and legal immigrants, today they enjoy a quality of life in New Zealand.

### **10.2.3 Sub-question 3: How do Latin American migrants and refugees perceive how New Zealanders view their migration status?**

The findings of this study suggest that the perception that Latin American refugees and immigrants have of how New Zealanders view their immigration status is negative. According to the participants, New Zealanders view Third World immigrants as a job threat, as people who come to take jobs from New Zealanders, and as

trespassers and invaders who are willing to work for a low wage and thus remove New Zealanders from their jobs. The participants also believe that New Zealanders perceive immigrants from developing countries as inferior people and less prepared for skilled and well-paid jobs. Contrary to this, according to the participants, New Zealanders view immigrants from developed countries as more suited to skilled employment. The participants think that New Zealanders perceive refugees as lazy people who do not want to work and therefore become an economic burden on New Zealand. Others believe that New Zealanders' perception of refugees is that they are traumatized, depressed, uneducated, and unfortunate people who need to be helped and protected. Overall, participants feel that New Zealanders do not perceive their immigration status positively.

#### **10.2.4 Sub-question 4: What perceptions do New Zealanders hold of refugees and migrants?**

The results of the survey carried out with 100 New Zealanders shows that 55% of those surveyed have a neutral perception of immigrants. Only 9% of respondents have a negative opinion of immigrants, 6% of the survey respondents said they had no opinion about immigrants and 30% said they had a favourable opinion about immigrants in New Zealand. The survey shows that the majority of those surveyed do not view immigrants negatively, which could be interpreted as people not seeing them as a job threat to New Zealanders or as inferior people. The findings suggest that New Zealanders do not perceive immigrants negatively or positively. Instead, these people are perceived neutrally.

On the other hand, the survey shows that New Zealanders' perceptions of refugees are negative. According to the survey, 47% of respondents perceive refugees unfavourably while only 11% perceive refugees positively, 36% have a neutral opinion,

and the remaining 6% have no answer on the subject. Among those surveyed, 78% said that the New Zealand Government should not bring more refugees to this country as they perceived refugees as an economic burden on the country and as people who do not contribute to New Zealand. Indeed, one respondent said that refugees in New Zealand are financially supported by the taxes New Zealanders pay. The idea that New Zealanders who work have to support the refugees financially may create discomfort for some Kiwis. The foregoing suggests that New Zealanders have a neutral perception of immigrants, but a negative perception of refugees.

### **10.2.5 Research question: How do Latin American migrants and refugees define quality of life?**

Chapters Five and Nine showed that the responses given by the participants in regard to their definition of quality of life are extensive and varied. According to these varied definitions, quality of life means having a house, a car, enough clothing, education, employment, savings, food, health, family, friends, happiness, living in peace and safety. Some participants affirm that quality of life is an objective concept, others say that it is a subjective concept, and some affirm that quality of life is a mixture of both concepts. Participants who take an objective approach to quality of life state that economic resources and material possessions are the indicators that measure the quality of life. Participants who take a subjective approach state that feeling loved and needed by their loved ones, added to the feelings of happiness, safety, and tranquillity, and feeling at peace, are the indicators that define the quality of life.

Latin American immigrants are those who are mainly inclined to define the concept of quality of life from an objective approach. In contrast, Latin American refugees seem to be more in favour of the subjective approach to defining quality of life. However, in their definitions of quality of life, most participants include indicators of the

subjective and objective approaches to justify their answers. Although the descriptions of the participants seem varied and different, the definitions they give are in line with the definitions described by Maslow (1962, 1970a, 1970b, 1987) and Ventegodt et al. (2003c), which were presented and discussed in depth in Chapters Three and Nine of this study. We can conclude, therefore, that the participants define the quality of life as living in happiness, peace, being surrounded by loved ones and having sufficient financial resources to have a dignified, comfortable and pleasant life.

### **10.3 Study Limitations**

Although this study has made an original contribution to knowledge on the subject of Latin American refugees and immigrants in New Zealand, this research presents five main limitations: 1) sample size for the interviews, 2) online interviews, 3) sample size for the survey, 4) gaps in the survey and 5) interpretation of findings.

The first limitation already described is the sample size for the interviews. In New Zealand, there is a population of 17,607 of Latin Americans (Stats NZ, 2018), of whom only 20 (around 0.11%) participated in this research. Therefore, the sample size is quite small compared to the number of Latin American inhabitants in New Zealand. A small sample like this of only 0.11% could be considered insufficient to adequately represent the entire Latin American population in New Zealand. For this reason, it cannot be categorically stated that the findings of this study apply to every Latin American in New Zealand. A larger sample would have added more insight into the quality of life of the participants in New Zealand. However, as described in Chapter Four, the sample size used in the present study is consistent with the size recommended for qualitative research by various investigators (Creswell, 1998; Dukes, 1984; Guest et al., 2006; Morse, 1994; O'Leary, 2014).

The second limitation present in this study is the online interviews. While it is true that online interviews allow the researcher to save time and resources, this type of interview presents the limitation of not being able to interact personally with the interviewee. In my case, I did the 20 interviews online listening only to the voice of the interviewees. In other words, the interviewees and I never saw each other because the participants preferred not to use video calling. We only listened to our voices through our mobile phones. Face to face interviews would have provided more information on the participants, such as observing their gestures and facial expressions when they answered the questions. In addition, doing face to face interviews might have contributed to making the participants feel more comfortable and confident, and adding more details that perhaps they did not add because they were talking through the cell phone.

The third limitation present in this study is the sample size for the survey. New Zealand has an estimated population of over 5,122,600 (Stats NZ, 2021). The participation of only 100 people in the survey could be seen as too small a sample to be able to know New Zealanders' perceptions of refugees and immigrants. Furthermore, the sample size might be considered quite small to adequately represent the population of New Zealand. For that reason, it would not be accurate to affirm that the results of this survey represent the point of view of New Zealanders in general. Nevertheless, in Chapter Four, it was indicated that this is primarily a qualitative study which used the survey as support to explore New Zealanders' perceptions of refugees and immigrants. Therefore, although the survey had a small sample size, it was useful to know the point of view of 100 New Zealanders and thus answer the fourth sub-question of the research. The previous chapter showed that the results of this survey are compatible with the

survey that had the participation of 1,005 New Zealanders carried out by RASNZ (2020) on the perception of Kiwis about refugees.

The fourth limitation of this study is the lack of additional questions in the survey that would have helped to clarify some of the answers given by the respondents. For instance, the fifth question of the survey was: What is your perception about migrants? Although this question refers to immigrants in general, there is no way to know if the respondents were aware of this. This raises the following questions: Did the respondents understand that this question referred to all immigrants in New Zealand? Did respondents think this question referred only to immigrants from Latin America? What led me to this concern is that, since this is a study conducted with Latin American immigrants and the respondents knew about this<sup>24</sup>, I thought that perhaps the responders in the survey gave their answers thinking about Latino immigrants; but maybe this was not the case – there is no way to know. I think I should have included a more specific question such as what is your perception of Latin American immigrants?

Furthermore, as the answer to this survey question yielded 55% neutral responses among the responders, this made me think about whether the respondents perceive immigrants from developed countries, such as the United Kingdom, Australia, Canada and the United States, in the same way. Unfortunately, these questions remain unanswered in this investigation. For that reason, it would have been helpful to include additional questions in the survey such as - What is your perception of immigrants from Latin America, Africa, the Middle East and Asia? What is your perception of immigrants from Australia, the United Kingdom, Canada and the United States?

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<sup>24</sup> As is described in Chapter Four and Appendix E and F, I used advertisements requesting the “participation of New Zealanders in the first academic research focused on both Latin American immigrants and refugees in New Zealand”. So, I think that respondents were aware that this study was based on Latin Americans only. However, questions 5 and 6 of the survey (see Appendix G) refer to immigrants and refugees in general and not specifically to Latin Americans.

Similarly, there is no way of knowing the ethnic group to which the respondents belong. For this reason, it would have been advantageous to include the following question: What is your ethnic background? Or, perhaps: With which ethnicity or race do you identify? These questions would have helped to have a clearer vision of the answers given by the respondents. However, these questions could be used in future research, as explained in the final part of this chapter.

The fifth limitation of this study is the interpretation of the findings. O'Leary (2014) argues that thematic analysis is an interpretive analysis. According to O'Leary, (2014) in the thematic analysis, the researcher selects the themes according to their judgment and interpretation. Therefore, while interpretive analysis is valid, it may be influenced by the personal point of view of the researcher. Furthermore, my participation in the study as one more participant (as is usually done in autoethnographic studies), could have influenced the findings of the analysis. Nonetheless, thematic analysis is a subjective analysis that is accepted by the international scholar community (O'Leary. 2014). As mentioned below in section 10.4, I made an effort to not let my thinking influence the findings of this study in any way.

In my view, thematic analysis has to do with reading comprehension and being able to find patterns that can be divided into categories for a more detailed analysis. One limitation of using this type of analysis, is that it is based on the words and statements of the participants. Thus, if the statements of the participants are false and succeed in misleading the researcher, the results of the study will be not true or real because the analysis was based on inaccuracies and untruths transmitted by the participants. This study cannot guarantee the veracity of what was said by the participants in this research. However, the data from the participants in this study

revealed that Latin Americans who had arrived in New Zealand were seeking a better quality of life and their stories verify this.

## **10.4 Researcher's Concluding Reflection**

At first, when I started this research, I was very concerned that my point of view on the subject under investigation would influence the findings of this study. Nevertheless, I honestly believe that my personal point of view did not influence the findings. On the contrary, I firmly believe that it was the findings that influenced my way of thinking. For instance, before starting this research, I thought that, in New Zealand, I lacked quality of life. The reason that led me to think this is that my life in this country has not been easy. As I mentioned before, when I arrived in New Zealand, I did not know English, it took me more than three years to learn English. Indeed, I am still struggling with the language. Due to my lack of English and the discrimination that exists in New Zealand, I was unemployed for many years. This made me have to depend on government social welfare to survive. Social welfare may be enough to eat, but it is not sufficient to cover all needs. For this reason, although I do not smoke and only drink alcoholic beverages on special occasions, I always had to struggle a lot to survive with the social welfare that the government gave me.

Many times, I went to the WINZ offices asking for help to find a job. But since there was no job for me, WINZ advised me to continue studying, so that I could prepare myself academically to get a good job in the future. As I could not find a job, I did not choose to sit idly

by; rather, I decided to study as much I could, with the hope that one day I would find a good job. Eventually, I started doing unskilled part-time jobs, so these jobs allowed me to continue studying. However, after graduating with two Master's degrees, I have had to continue to do unskilled and low-paid part-time jobs.

On the other hand, something that has also negatively affected my quality of life in New Zealand is the government's policies for graduate students. For instance, in New Zealand, undergraduate students under 40 years of age receive the 'student allowance' for 200 weeks (around five years, though this does not include holiday periods). Also, undergraduate students over 40 years of age receive the 'student allowance' for 120 weeks (about three years). Contrary to this, graduate students "are not entitled" to student allowance. What the government does in these cases is that it lends money to the student for their maintenance, this is commonly known as 'Student Loan living costs'. For me, this New Zealand Government policy conveys the idea that graduate students in New Zealand are punished for wanting to study for a graduate degree. It is as if the government said to students: "If you are going to study for a graduate degree, I will punish you by taking away your allowance". For me, it is as if the New Zealand Government wants to discourage students from studying at the graduate level. So, when I started my postgraduate studies in New Zealand, I had to apply for a student loan for living costs to cover my daily expenses. At the beginning of my doctoral studies, I was in financial difficulty. I found it necessary to write to the Prime Minister of New Zealand requesting her help

with a scholarship or support. But in the end, I did not receive any help from the Prime Minister's government.

The aforementioned problems, added to many other difficulties, made me constantly think that in New Zealand, I had no quality of life. In addition, I know many refugees who were also experiencing financial and emotional difficulties. So I thought that perhaps my research findings could show that the quality of life for Latin American refugees in New Zealand is unsatisfactory. Consequently, as I mentioned earlier, I was concerned that my point of view would influence the research results. However, the opposite happened, the results of my research have made me think deeply about my quality of life in New Zealand and, therefore, I concluded that, in New Zealand, I have quality of life. In this country, I live in peace and safety. New Zealand's peace and safety was emphasized by the participants in the interviews. This made me realize that I also live in peace and safety in this country, and this is the most important thing. Thus, thanks to this study, I have realized that I do have quality of life in New Zealand.

## **10.5 The Original Contribution of this Study**

This study has contributed new insights into the life of Latin Americans in New Zealand. The table presented in Chapter Three shows that the studies carried out in New Zealand with Latin Americans, focus on describing the life experiences of these people as two separate groups, refugees and immigrants. Thus, the present investigation is the first study in New Zealand that includes Latin American refugees and immigrants in the same investigation. In addition, this is the first study to explore and examine the quality

of life of Latin Americans in New Zealand. The findings of this study show that the participants define quality of life as living in peace, feeling safe, being happy, being surrounded by family and friends, and having sufficient financial resources to live with dignity. Likewise, the findings of this research show the perception of the quality of life of the participants both in New Zealand and their countries of origin and do not appear in the academic literature and are original contributions made by the present investigation.

Furthermore, although Maslow (1962, 1970a, 1970b, 1987) mentions that the need for self-belongingness and love are essential to be able to enjoy a quality of life, in my view, Maslow's studies are superficial and do not describe this topic extensively. Likewise, the academic literature presented in Chapter Three does not show how love contributes to the quality of life. This current research goes beyond that to show how love contributes to peace of mind, happiness and quality of life. For instance, in Chapter Five, Richard said: *"To me, quality of life also means feeling loved, that a loved one embraces you and says: 'I missed you, I love you, I really miss you', these simple but valuable things contribute to a person's quality of life"*. Thus, the findings of this research show that being surrounded by and socializing with family and friends are very important factors in having quality of life. In this way, the results presented in this thesis contribute to the study of quality of life and well-being.

Another original contribution of the current study is showing how a person's immigration status impacts their quality of life. In the case of the participants, their immigration status has positively impacted their quality of life in New Zealand. This is an area of study that does not appear in the academic literature. Additionally, the mixed methodology used in this research is an original contribution to autoethnography methodology. In this study, I used a combination of research methods namely

ethnography, digital ethnography, autoethnography, interviews and an anonymous online survey. Using all these research methods contributed to enhancing the triangulation, trustworthiness and credibility and originality of the findings of this study. Hence, thanks to the methodology already described, it was possible to contribute to the existing body of knowledge about Latin Americans in New Zealand and quality of life at a level that has not yet been published in the academic literature. In addition, the use of autoethnography in combination with other research methods (as used in this study), may be replicated by other researchers in the future to triangulate the data and contributes to the credibility of the findings.

In Summary, this research has made an original contribution to knowledge about Latin American refugees and immigrants in New Zealand, and how migration status impacts their quality of life, well-being, and integration into New Zealand society. As previously described, while there is some research on the settlement experiences of Latin American immigrants and refugees as two groups in New Zealand, there is no previous research specifically focused on the quality of life of Latin American refugees and immigrants in New Zealand. Thus, this is the first research to focus on this specific subject. The findings of this study provide new insights that will be useful for policymakers, NGOs and community organizations. So, the findings of this study will be presented and published internationally in an academic journal.

## **10.6 Recommendations for Future Research**

As explained above, the survey used in this study raised questions that could be a basis for conducting future research. For example, one of those questions is: What is the perception that New Zealanders have about immigrants from developed countries versus immigrants from developing countries? According to the Latin American

participants in this study, New Zealanders perceive First World immigrants positively, while they perceive Third World immigrants unfavourably. This opens up the opportunity for further research on this topic. Quantitative and qualitative studies could be carried out that answer that question by collecting data on New Zealanders' point of view on the matter.

Likewise, the findings of this study suggest that to know whether a person's quality of life is good, it must be compared with the quality of life of another person, to know which of the two is better. That is what the participants in this study did: they compared their quality of life in Latin America and other countries with their quality of life in New Zealand. Some participants also compared their quality of life in New Zealand, as immigrants, with the quality of life of Kiwis. Therefore, it would be interesting to carry out research on the subject that helps us to know what the quality of life of Pākehā is like, versus the quality of life of immigrants with 15 or more years of residence in New Zealand. These investigations could even go further and be divided into other studies. For example, an investigation could compare the quality of life of Pākehā to the quality of life of First World immigrants in New Zealand, while other research could compare the quality of life of Pākehā with the quality of life of immigrants from the Third World.

Furthermore, comparative quality of life studies could be carried out in New Zealand between different groups of refugees from various other countries. This would help us to know which ethnic group of refugees is better integrated into the country and why. It can be seen then that many variants in study designs could be used to perform comparative quality of life studies among many ethnic groups in New Zealand. Conducting investigations of this nature would be very useful as the literature shows a significant gap in quality of life studies among refugees and immigrants in New Zealand.

A final recommendation is to conduct a study in New Zealand on how the empowerment of refugees can contribute to improving their quality of life and integration into the labour market. A study of this magnitude would explore what New Zealand is doing to empower refugees and help them achieve economic self-sufficiency. In fact, once again, I suggest that a comparative study could be done where the following is investigated: the empowerment of refugees in New Zealand during the John Key administration, versus the empowerment of refugees during the Jacinda Ardern administration. In this comparative study, refugees with many years of residence in New Zealand could explain their experiences of which of these two governments they believe has contributed to their empowerment and quality of life.

## **10.7 Final Comments and Policy Recommendations**

Five main recommendations for policymakers and NGOs emerge from the findings of this study. These recommendations are: 1) create policies to raise the social welfare benefit for singles and couples in order to improve their quality of life, 2) create practical programmes for the rapid labour integration of refugees as soon as they arrive in New Zealand, 3) improve family reunification programmes for both refugees and immigrants with permanent residence, 4) create programmes that contribute to reducing discrimination against refugees and immigrants, and 5) create policies that improve the quality of life of graduate students, especially if they come from a refugee background. The first four policy proposals described above, arise from the interviews conducted with the 20 participants. The fifth policy proposal emanates from the autoethnographic reflections on the life experiences of the researcher.

These five recommendations are explained in more detail below.

## **1- Create policies to raise the social welfare benefit for singles and couples in order to improve their quality of life**

Creating policies to increase social welfare payments for single refugees can help them to improve their quality of life in New Zealand. The findings of this study suggest that the social welfare received by single refugees in New Zealand is not enough to meet all their needs. Likewise, increasing social welfare payments for couples could prevent many refugee couples from separating due to financial issues. The fact that, in some cases, singles in New Zealand receive more money than a couple leads some people to think that it is better to separate from their spouses to receive more money. In this way, many refugee families are breaking up. This problem might be avoided simply by increasing the social welfare payments of refugee couples. Such a policy would benefit not only refugees and immigrants but also all New Zealand couples who are supported by the government's social welfare.

## **2- Create practical programmes for the rapid labour integration of refugees as soon as they arrive in New Zealand**

Another factor that can contribute to improving the quality of life for refugees in New Zealand is the creation of practical programmes for the rapid integration of these people into working life. To achieve this, the government could make agreements with companies to accept some refugees as employees. Perhaps the government could subsidise the salaries of these workers during their first year; in this way the employer would benefit from having full-time employees paid by the government. In turn, the refugee employees gain work experience in New Zealand and would have a better income than if they depended on social welfare. During the second year, the employees would be paid by the employer and the government could reduce the employer's taxes due to employing refugees. Depending on the number of employees, the government

may require that they include certain number of refugees on their employee's list. In this way, refugees could have a job offer managed by the government and some NGOs in advance before coming to New Zealand.

### **3- Improve family reunification programmes for both refugees and immigrants with permanent residence**

Family reunification is another factor that could help improve the quality of life for refugees and immigrants in New Zealand. The government should create new policies to increase the number of people arriving in New Zealand through family reunification. In this sense, increasing New Zealand's annual refugee quota from 1,500 to 3,000 would be very helpful.

### **4- Create programmes that contribute to reducing discrimination against refugees and immigrants**

The findings of this study show that discrimination is a factor that influences the quality of life for refugees and immigrants in New Zealand, especially job discrimination. Policies and campaigns could be created to combat discrimination, for example, television and radio commercials that emphasize the wrongness of discriminating against refugees and immigrants. Also, national propaganda about zero tolerance for discrimination would help. These advertisements and commercials could be financed by the government and NGOs. In regard to labour discrimination, the government and NGOs should lead by example by having people with a refugee background among their employees. At least 10%<sup>25</sup> of government employees should have a refugee background,

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<sup>25</sup> According to the New Zealand State Services Commission (2017), "The New Zealand public sector employed around 348,000 people (known as public servants) as at 30 June 2017, about 13.8% of the country's total workforce. The State sector employed around 295,800 people and local government had around 52,200 employees" (p. 1).

and another 30% should be immigrants. In this way, discrimination against these people would be reduced.

## **5- Create policies that improve the quality of life of graduate students**

The final recommendation that emerges from the findings of this study is to improve the quality of life for graduate students at New Zealand. Graduate students in New Zealand, especially PhD students, should have more aid from the government. Therefore, it would be good if policies were created so that doctoral students have a 'student allowance' and not a student loan for living costs. In addition, doctoral studies should be completely free, as in countries like Denmark, Finland, Norway and Sweden (Universia, 2019), since doctoral students are carrying out their investigations to contribute new knowledge that will bring benefits to the community.

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# Appendices

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## Appendix A: Information sheet for participants



**Date Information Sheet Produced:**

**20/04/2020**

**Project Title:**

Latin American refugees and immigrants in New Zealand: The impact of migration status on quality of life.

**An Invitation**

My name is Alfredo López and I am interested in exploring the quality of life of Latin American refugees and immigrants in New Zealand. I will be undertaking this research as part of my PhD qualification at AUT. You are invited to participate in this research by sharing your experiences with me. I am recruiting up to 20 participants, 10 Latin American former refugees and 10 Latin American immigrants. Whether you choose to accept this invitation and participate, or not, it will neither give any advantage nor disadvantage to you personally in any way.

**What is the purpose of this research?**

In this research, I want to find out what the quality of life of Latin American migrants and refugees is like in New Zealand. I also want to know how Latin American refugees define quality of life and their perception of their quality of life in New Zealand. Furthermore, I aim to investigate New Zealanders' perceptions of refugees. Finally, I want to find out the ways on which migration status impacts the quality of life of refugees and migrants in New Zealand.

**How were you identified and why are you being invited to participate in this research?**

I have identified you because you are a Latin American person living in New Zealand. I am also a Latin American former refugee from Colombia, and a member of the Latin American community has recommended you as a potential participant for this study. If you read this sheet and decide to participate, I would like you to contact me directly.

**How do you agree to participate in this research?**

If you have any questions about this study or information sheet, please feel free to contact me by phone or email. If you leave a message and contact details on my mobile phone, I can return your call. Once you decide to participate, a meeting time and place will be arranged that suits both of us. At this meeting, we will go through and complete the Consent Form which will be signed prior to the interview.

**What will happen in this research?**

If you agree to participate in this study with an individual interview, this interview will be audio-recorded. The interviews will last one hour. These interviews will be conducted in Spanish your mother tongue, later on, I will transcribe and translate them into English by myself. Further, if you agree, I will also be observing your public postings on Facebook for five months. This observation is with the objective to understand your perception of quality of life.

**What are the discomforts and risks?**

Sometimes, when one is asked to talk about personal experiences, you might start remembering past events and memories that are upsetting and could even cause some discomfort. This is normal, and I would like you to tell me if this happens, then the interview will be stopped; however, I will not ask for any traumatic experience in the interviews.

**How will these discomforts and risks be alleviated?**

If you find that upsetting past memories occur as a consequence of participating in the research, you may choose to end the interview at any time. However, this may not be necessary because this investigation will not ask you to talk about past events in your country of origin that bring you bad memories. Rather, this study will focus mainly on your life experiences in New Zealand and just a few questions about your life in your country of origin.

**What are the benefits?**

This study aims to produce knowledge that will help new immigrants and refugees to have a better quality of life in New Zealand and integrate faster in the country. Further, the study hopes to assist organisations working with refugees and immigrants to provide better service to them. The study also has the purpose of contributing to the academy with reliable research on Latin American the migrants and refugees.

**How will your privacy be protected?**

Interviews will be conducted in a place where you feel assured of privacy and confidentiality. All recorded and written material will be confidential. The project supervisors and I will sign a confidentiality agreement. You will choose your own pseudonym which will be used on all material to protect your identity. Recorded and written material will be kept in a secured location at AUT premises to which only myself and research supervisors will have access. All materials will be professionally destroyed 6 years after the study's completion. Every attempt will be made to avoid identification of any person or place in reports prepared from this study.

**What are the costs of participating in this research?**

The only cost involved for you is your valuable time. This amounts to one hour for the interview. You may also have to put time aside to read through your transcript and to discuss afterwards any disagreement from your side in regards to the transcript. Your time involved may add up to two hours.

**What opportunity do you have to consider this invitation?**

Please take your time to consider the invitation to participate and let me know within two weeks of receiving this information sheet whether you would like to participate. I will then contact you in order to arrange a time and a place to meet with you – at your convenience.

**Will you receive feedback on the results of this research?**

A copy of the summary of the research findings will be given to you. However, if you would like feedback on any aspect of the research or the results, then we can discuss how this will occur at our initial meeting.

**What could you do if you have concerns about this research?**

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisors.

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTECH *Dr Carina Meares*, [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz), Phone +64 9 921 9999 extn: 6038

**Whom do you contact for further information about this research?**

**Researcher Contact Details:**

Alfredo López  
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***Approved by the Auckland University of Technology Ethics Committee on 26-02-2020.  
AUTECH Reference number 20/6.***

## Spanish version

### Hoja de información para los participantes



Fecha de la Hoja de información:

20 / 04 / 2020

#### **Título del Proyecto:**

Los refugiados e inmigrantes latinoamericanos en Nueva Zelanda: El impacto del estatus migratorio en la calidad de vida.

#### **Una invitación**

Me nombre es Alfredo López y estoy interesado en explorar la calidad de vida de los refugiados e inmigrantes latinoamericanos en Nueva Zelanda. Realizaré esta investigación como parte de mi estudio de doctorado en AUT. Te invitamos a participar en esta investigación compartiendo tus experiencias conmigo. Estoy reclutando hasta 20 participantes, 10 ex refugiados latinoamericanos y 10 inmigrantes latinoamericanos. Ya sea que elijas aceptar esta invitación y participar, o no, no te dará ninguna ventaja ni desventaja personal de ninguna manera.

#### **¿Cuál es el propósito de esta investigación?**

En esta investigación, quiero descubrir cómo es la calidad de vida de los migrantes y refugiados latinoamericanos en Nueva Zelanda. También quiero saber cómo los refugiados latinoamericanos definen la calidad de vida y su percepción de su calidad de vida en Nueva Zelanda. Además, mi objetivo es investigar las percepciones de los neozelandeses sobre los refugiados. Finalmente, quiero descubrir las formas en que el estado migratorio impacta la calidad de vida de los refugiados y migrantes en Nueva Zelanda.

#### **¿Cómo fuiste identificado y por qué estas siendo invitado a participar en esta investigación?**

Te he identificado porque eres una persona latinoamericana que vive en Nueva Zelanda. También soy un ex refugiado latinoamericano de Colombia, y un miembro de la comunidad latinoamericana te ha recomendado como un participante potencial para este estudio. Si lees esta hoja y decide participar, me gustaría que me contacte directamente.

#### **¿Qué oportunidad tienes de considerar esta invitación?**

Tómate tu tiempo para considerar la invitación a participar y hazme saber dentro de las dos semanas de haber recibido esta hoja de información si deseas participar. Luego me pondré en contacto contigo para acordar una hora y un lugar para reunirme contigo, según tu conveniencia.

### **¿Qué pasará en esta investigación?**

Si aceptaras participar en este estudio con una entrevista individual, esta entrevista será grabada en audio. Las entrevistas durarán una hora. Estas entrevistas se llevarán a cabo en español, tu lengua materna. Después las transcribiré y traduciré al inglés. Además, si estás de acuerdo, también observaré tus publicaciones en Facebook durante cinco meses. Esta observación tiene como objetivo entender su percepción sobre la calidad de vida.

### **¿Cuáles son las incomodidades y los riesgos?**

A veces, cuando a uno se le pide que hable sobre experiencias personales, puede comenzar a recordar eventos pasados y memorias que le causan molestias y que incluso pueden causar cierta incomodidad. Esto es normal, y me gustaría que me dijeras si esto sucede, entonces la entrevista será detenida; de todas formas, no preguntare por experiencias traumáticas durante las entrevistas.

### **¿Cómo se aliviarán estas incomodidades y riesgos?**

Si encuentra que recuerdos pasados molestos ocurren como consecuencia de participar en la investigación, puede optar por finalizar la entrevista en cualquier momento. Sin embargo, esto puede no ser necesario porque esta investigación no le pedirá que cuente sobre eventos pasados en su país de origen que le traen malos recuerdos. Por el contrario, este estudio se centrará principalmente en sus experiencias de vida en Nueva Zelanda y solo en algunas preguntas sobre su vida en su país de origen.

### **¿Cuáles son los beneficios?**

Este estudio tiene como objetivo producir nuevos conocimientos que ayudarán a los nuevos inmigrantes y refugiados a tener una mejor calidad de vida en Nueva Zelanda e integrarse más rápidamente en el país. Además, el estudio espera ayudar a las organizaciones que trabajan con refugiados e inmigrantes a brindar un mejor servicio a estas personas. El estudio también tiene el propósito de contribuir a la academia con una investigación confiable sobre los migrantes y refugiados latinoamericanos.

### **¿Cómo será protegida tu privacidad?**

Las entrevistas se llevarán a cabo en un lugar donde tú sientas seguro de tener privacidad y confidencialidad. Todo el material grabado y escrito será confidencial. Los supervisores del proyecto y yo firmaremos un acuerdo de confidencialidad. Tú elegirás tu propio seudónimo, el cual se utilizará en todo el material para proteger tu identidad. El material grabado y escrito se guardará en un lugar seguro en las instalaciones de AUT, al que solo los supervisores de investigación y yo tendremos acceso. Todos los materiales serán destruidos profesionalmente después de 6 años de la finalización del estudio. Se hará todo lo posible para evitar la identificación de cualquier persona o lugar en los informes preparados para este estudio.

### **¿Cuáles son los costos de participar en esta investigación?**

El único costo involucrado para ti es tu valioso tiempo. Esto equivale a una hora para la entrevista. También tendrás que reservar un tiempo para leer tu transcripción y para

posteriormente discutir algún desacuerdo de tu parte con referencia a la transcripción. Con todo, tu tiempo involucrado podría ser de aproximadamente dos horas.

### **¿Cómo puedes aceptar el participar en esta investigación?**

Si tienes alguna pregunta sobre este estudio u hoja de información, no dudes en contactarme por teléfono o correo electrónico. Si dejas un mensaje y datos de contacto en mi teléfono móvil, puedo devolvarte la llamada. Una vez que hayas decidido participar, se organizarán el tiempo y un lugar de reunión que se nos adapten a los dos. En esta reunión, revisaremos y completaremos el Formulario de consentimiento que se firmará antes de la entrevista.

### **¿Recibirás comentarios sobre los resultados de esta investigación?**

Se te dará una copia del resumen de los hallazgos de la investigación. Sin embargo, si deseas comentarios sobre cualquier aspecto de la investigación o los resultados, entonces podemos analizar cómo ocurrirá esto en nuestra reunión inicial.

### **¿Qué haces si tienes dudas sobre esta investigación?**

Cualquier inquietud con respecto a la naturaleza de este proyecto debe ser notificada en primera instancia a los Supervisores del Proyecto.

Las inquietudes relacionadas con la realización de la investigación deben notificarse a la Secretaria Ejecutiva de AUTEK, *Dr Carina Meares*, [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz), Phone +64 9 921 9999 extn: 6038.

### **¿Con quién te comunicas para obtener más información sobre esta investigación?**

#### **Datos de contacto del investigador:**

Alfredo López  
[alslopez1@hotmail.com](mailto:alslopez1@hotmail.com)  
Teléfono 0211647827

#### **Datos de contacto de los supervisores de proyecto:**

Dr. Camille Nakhid  
Correo electrónico: [camille.nakhid@aut.ac.nz](mailto:camille.nakhid@aut.ac.nz)  
Teléfono: + 64-9-9219999 ext. 8401

Dr. Sari Andajani  
Correo electrónico: [sari.andajani@aut.ac.nz](mailto:sari.andajani@aut.ac.nz)  
Teléfono: + 64-9 921 9999 ext. 7738

**Aprobado por el Comité de Ética de Auckland University of Technology el 26-02-2020  
Número de referencia de AUTEK: 20/6.**

## Appendix B: Consent form



**Project title:** Latin American refugees and immigrants in New Zealand: The impact of migration status on quality of life

**Project Supervisors:** Dr. Camille Nakhid and Dr. Sari Andajani

**Researcher:** Alfredo José López

- I have read and understood the information provided about this research project in the Information Sheet dated \_\_\_\_\_.
- I have had an opportunity to ask questions and to have them answered.
- I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.
- I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.
- I understand that if I withdraw from the study then I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.
- I agree to take part in this research.
- I wish to receive a summary of the research findings (please tick one): Yes  No

Participant's signature: .....

Participant's name: .....

Participant's Contact Details (if appropriate):  
.....

Date:

***Approved by the Auckland University of Technology Ethics Committee on 26-02-2020.  
AUTEC Reference number 20/6.***

*Note: The Participant should retain a copy of this form.*

## Spanish version

### Formulario de consentimiento



**Título del Proyecto:** Los refugiados e inmigrantes latinoamericanos en Nueva Zelanda: El impacto del estatus migratorio en la calidad de vida

**Supervisores del proyecto:** Dr Camille Nakhid y Dr Sari Andajani

**Investigador:** Alfredo José López

- He leído y entendido la información proporcionada sobre este proyecto de investigación en la Hoja de información con fecha .....
- He tenido la oportunidad de hacer preguntas y hacer que se me respondan.
- Entiendo que se tomarán notas durante las entrevistas y que también se grabarán en audio y se transcribirán.
- Entiendo que participar en este estudio es voluntario (mi elección) y que puedo retirarme del estudio en cualquier momento sin estar en desventaja de ninguna manera.
- Entiendo que si me retiro del estudio, se me ofrecerá la posibilidad de elegir entre eliminar cualquier dato que pueda identificarme o permitir que continúe utilizándose. Sin embargo, una vez que se hayan producido los resultados, la eliminación de mis datos puede no ser posible.
- Acepto tomar parte en esta investigación.

Deseo recibir un resumen de los resultados de la investigación (marque uno): **Si\_\_ No\_\_**

Firma del participante: .....

Nombre del participante: .....

Detalles de contacto del participante (si corresponde) .....

.....

Date:

**Aprobado por el Comité de Ética de la Universidad de Auckland el 26-02-2020**

**Número de referencia de AUTEK: 20/6**

*Nota: El participante debe conservar una copia de este formulario.*

## Appendix C: Draft questions for the interviews



- 1- How could you define quality of life?
- 2- What are the indicators of quality of life for you?
- 3- What was your quality of life in Latin America?
- 4- What were the main challenges faced by you during your settlement and integration process in NZ?
- 5- How do you perceive your quality of life in NZ?
- 6- How would you compare your quality of life in NZ to the quality of life you had in your country of origin?
- 7- What things should give you quality of life?
- 8- What factors have brought quality of life for you?
- 9- What are those things that have improved your quality of life?
- 10-What is happening to you now that has improved your quality of life?
- 11-Do you think your quality of life in NZ could be improved? Why?
- 12-What factors do you think impact the quality of life for migrants and refugees in New Zealand?
- 13-Do you think your quality of life in NZ would be better if you had been born here? Why?
- 14- Do you think that your migration status has affected your quality of life in NZ? In what way?
- 15-Have you experienced discrimination because you are a former refugee or migrant? In what way?
- 16-How do you think New Zealanders perceive refugees and migrants?
- 17- Are you comfortable with being identified as immigrant or refugee? Why?
- 18- How do you see your future in NZ?

## Appendix D: Advertisement for the study



### Participate and take part in the first academic research focused on both Latin American immigrants and refugees in New Zealand

Dear Latin American friend, my name is Alfredo López. Like you, I am a Latin American who arrived in New Zealand in 2008. Now I am studying for a doctoral degree in the School of Social Sciences and Public Policy at Auckland University of Technology (AUT). For my thesis project, I am investigating the quality of life for Latin American immigrants and refugees in New Zealand.

By participating in this research, your experiences may help other immigrants and refugees to settle better and easier in New Zealand. So, I encourage you to participate in this project, the first study focused on both Latin American immigrants and refugees in New Zealand. Your participation will consist of telling about your perception of the quality of life and experiences of living in New Zealand. **All the information you share with me will be treated as confidential and used only for the purpose of this research.** I appreciate your participation.

For more information and to confirm your participation, please contact me at the phone 0211647827 or by email: alslopez1@hotmail.com

**Participa y toma parte en la primera investigación académica enfocada en los inmigrantes y refugiados latinoamericanos en Nueva Zelanda**

Estimado amigo latinoamericano, mi nombre es Alfredo López. Al igual que usted, soy un latinoamericano que llegó a Nueva Zelanda en 2008. Ahora estoy estudiando un doctorado en la Facultad de Ciencias Sociales y Políticas Públicas de la Universidad Tecnológica de Auckland (AUT). Para mi proyecto de tesis, estoy investigando la calidad de vida de los inmigrantes y refugiados latinoamericanos en Nueva Zelanda.

Al participar en esta investigación, sus experiencias pueden ayudar a otros inmigrantes y refugiados a establecerse mejor y más fácilmente en Nueva Zelanda. Por lo tanto, lo motivo a participar en este proyecto, el primer estudio enfocado tanto en inmigrantes latinoamericanos como en refugiados en Nueva Zelanda. Su participación consistirá en contar sobre su percepción de la calidad de vida y las experiencias de vivir en Nueva Zelanda. **Toda la información que comparta conmigo será tratada como confidencial y utilizada solo para el propósito de esta investigación.** Agradezco tu participación.

Para obtener más información y confirmar tu participación, por favor ponte en contacto conmigo en el teléfono 0211647827 o por correo electrónico: alslopez1@hotmail.com.

## **Appendix E: Information sheet for participants in the anonymous online survey**



**Date Information Sheet Produced:**

**21/02/2020**

**Project Title:**

Latin American refugees and immigrants in New Zealand: The impact of migration status on quality of life.

### **An Invitation**

My name is Alfredo López and I am interested in exploring the quality of life of Latin American refugees and immigrants in New Zealand. I will be undertaking this research as part of my PhD qualification at AUT. You are invited to participate in this research by sharing your perception and point of view on refugees and migrants in New Zealand through responding to an anonymous online survey. Whether you choose to accept this invitation and participate, or not, it will neither give any advantage nor disadvantage to you personally in any way.

### **What is the purpose of this research?**

In this research, I want to find out what the quality of life of Latin American migrants and refugees is like in New Zealand. I also want to know how Latin American refugees define quality of life and their perception of their quality of life in New Zealand. Furthermore, I aim to investigate New Zealanders' perceptions of refugees. Finally, I want to find out the ways on which migration status impacts the quality of life of refugees and migrants in New Zealand.

### **What is the purpose of this online survey?**

The purpose of this survey is to ask New Zealander resident and citizens about their perceptions of refugees and migrants in New Zealand. The survey has nine questions and it would take about five to ten minutes to complete.

### **Why are you being invited to participate in this research?**

If you are a New Zealander who speaks English correctly, you are invited to answer the online survey.

### **How do you agree to participate in this online survey?**

As this is an anonymous online survey, you do not need to sign a consent form, just go to the link and participate <https://forms.gle/hHPbgvKsEkzzETut7>. However, if you have any questions about this study or information sheet, please feel free to contact me by phone or email. If you leave a message and contact details on my mobile phone, I can return your call.

### **What will happen in this research?**

The anonymous online survey will be conducted in English. My goal is to conduct this online survey with around 100 New Zealanders. So, I will conclude the survey when it has reached 100 participants or has reached five months, whichever comes first. Later, I will analyse the data produced by the survey using quantitative methods such as SPSS. You will be able to see a summary of the results in the same link <https://forms.gle/hHPbgvKsEkzzETut7>.

### **What are the discomforts and risks?**

As this is an anonymous online survey, this does not represent a potential risk for you.

### **What are the benefits?**

This study aims to produce knowledge that will help new immigrants and refugees to have a better quality of life in New Zealand and integrate faster in the country. Further, the study hopes to assist organisations working with refugees and immigrants to provide better service to them. The study also has the purpose of contributing to the academy with reliable research on Latin American the migrants and refugees.

### **How will your privacy be protected?**

As this is an anonymous online survey, you are not asked to provide any information that identifies you. In this way, your identity will be protected.

### **What are the costs of participating in this research?**

The only cost involved for you is your valuable time. It would take about five to ten minutes to complete this online survey.

### **What opportunity do you have to consider this invitation?**

Please take your time to consider the invitation to participate. This online survey will be available for five months or until it has reached 100 participants.

### **What could you do if you have concerns about this research?**

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisors.

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEK, *Dr Carina Meares*, [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz), Phone +64 9 921 9999 extn: 6038.

**Whom do you contact for further information about this research?**

**Researcher Contact Details:**

Alfredo López

alslopez1@hotmail.com

Phone 0211647827

**Project Supervisors Contact Details:**

Dr. Camille Nakhid

E-Mail: camille.nakhid@aut.ac.nz

Phone: +64-9-9219999 ext. 8401

Dr. Sari Andajani

E-Mail: sari.andajani@aut.ac.nz

Phone: +64-9 921 9999 ext. 7738

***Approved by the Auckland University of Technology Ethics Committee on 26-02-2020.  
AUTEC Reference number 20/6.***

## Appendix F: Anonymous online survey advertisement



### **Participate and take part in the first academic research focused on both Latin American immigrants and refugees in New Zealand**

Dear New Zealander, my name is Alfredo López. I am studying for a doctoral degree in the School of Social Sciences and Public Policy at Auckland University of Technology (AUT). For my thesis project, I am investigating the quality of life for Latin American immigrants and refugees in New Zealand.

You are invited to participate in this research by sharing your perception and point of view on refugees and migrants in New Zealand through responding to an anonymous online survey. The survey has nine questions and it would take about five to ten minutes to complete. Follow the link below to go to the survey: <https://forms.gle/hHPbgvKsEkzzETut7>. Also, you will be able to see a summary of the results in the same link. I appreciate your participation.

For more information, please contact me at the phone 0211647827 or by email: [alslopez1@hotmail.com](mailto:alslopez1@hotmail.com)

***Approved by the Auckland University of Technology Ethics Committee on 26-02-2020. AUTEK Reference number 20/6.***

## Appendix G: Design for the online survey



Please tick the appropriate box:

1. Were you born in New Zealand and have lived here for at least fifteen years?

Yes [ ]. No [ ].

2. Do you have acquaintances from refugee backgrounds?

Yes  No

3. Do you have acquaintances from migrant backgrounds?

Yes  No

4. What is your perception about refugees?

Positive: \_\_\_\_ . Negative: \_\_\_\_ . Neutral: \_\_\_\_ . None: \_\_\_\_ .

5. What is your perception about migrants?

Positive: \_\_\_\_ . Negative: \_\_\_\_ . Neutral: \_\_\_\_ . None: \_\_\_\_ .

6. Do you think New Zealand should continue taking refugees?

Yes  No

7. What would you say the quality of life is like for refugees in New Zealand?

Excellent: \_\_\_\_ . Good: \_\_\_\_ . Average: \_\_\_\_ . Bad: \_\_\_\_ . I don't know: \_\_\_\_ .

8. What would you say the quality of life is like for migrants in New Zealand?

Excellent: \_\_\_\_ . Good: \_\_\_\_ . Average: \_\_\_\_ . Bad: \_\_\_\_ . I don't know: \_\_\_\_ .

9. What factors do you think might have an influence on the quality of life for refugee and migrants in New Zealand?



## Appendix H: Ethics application approval

### Auckland University of Technology Ethics Committee (AUTEC)

Auckland University of Technology

D-88, Private Bag 92006, Auckland 1142, NZ

T: +64 9 921 9999 ext. 8316

E: [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz)

[www.aut.ac.nz/researchethics](http://www.aut.ac.nz/researchethics)

26 February 2020

Camille Nakhid  
Faculty of Culture and Society

Dear Camille

Re Ethics Application: **20/6 Latin American refugees and immigrants in New Zealand:  
The impact of migration status on quality of life**

Thank you for providing evidence as requested, which satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTEC).

Your ethics application has been approved for three years until 26 February 2023.

#### Standard Conditions of Approval

1. The research is to be undertaken in accordance with the Auckland University of Technology Code of Conduct for Research and as approved by AUTEC in this application.
2. A progress report is due annually on the anniversary of the approval date, using the EA2 form.
3. A final report is due at the expiration of the approval period, or, upon completion of project, using the EA3 form.

4. Any amendments to the project must be approved by AUTEK prior to being implemented. Amendments can be requested using the EA2 form.
5. Any serious or unexpected adverse events must be reported to AUTEK Secretariat as a matter of priority.
6. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEK Secretariat as a matter of priority.
7. It is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard.

AUTEK grants ethical approval only. You are responsible for obtaining management approval for access for your research from any institution or organisation at which your research is being conducted. When the research is undertaken outside New Zealand, you need to meet all ethical, legal, and locality obligations or requirements for those jurisdictions.

Please quote the application number and title on all future correspondence related to this project.

For any enquiries please contact [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz). The forms mentioned above are available online through <http://www.aut.ac.nz/research/researchethics>

(This is a computer-generated letter for which no signature is required)

The AUTEK Secretariat

**Auckland University of Technology Ethics Committee**

Cc: alslopez1@hotmail.com; Sari Andajani; Gloria Vazquez

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