

Exploring the Role of Hospitality in Aotearoa New Zealand Student Immigrants' Experiences: Transitioning from International Students to Aotearoa New Zealand Residents/Citizens

Ashlee Li

A thesis submitted to Auckland University of Technology in partial fulfilment of the
requirements for the degree of

Master of International Hospitality Management (MIHM)

2020

Faculty of Culture and Society – School of Hospitality Management

Primary supervisor – Dr David Williamson

Abstract

This thesis explores the role of hospitality in Aotearoa New Zealand (NZ) student immigrants' experiences when transitioning from international students to NZ residents/citizens. The international education sector is NZ's fifth-largest export earner (New Zealand Education, 2019) and student immigration is a key part of the ongoing development of both the tertiary education sector and general NZ economy. Given the importance of the international education sector in NZ, it is important to obtain a broad understanding of student immigrants' experiences.

By using a hospitality framework to analyse student immigrant experiences, this thesis meets the calls from the literature to focus on student immigrants as a differentiated group from general immigrants, and to expand on how hospitality can be used to understand society. This thesis fills a research gap by applying hospitality as a lens to analyse student immigrant life in NZ by discussing previously underexplored experiences of student immigrants in NZ. The thesis is also an expression of my personal experience when undertaking the journey of an international student to a full citizen.

The aim of this thesis is to apply a hospitality lens to student immigrant experiences in NZ. Three research objectives were formulated to achieve this aim:

1. To explore the role of hospitality in student immigrants' transition experiences.
2. To identify the scope of 'polarity relationship' in student immigrants' transition experiences.
3. To identify the range of 'transgressing hospitality' in student immigrants' transition experiences.

This thesis uses an interpretive paradigm based on a qualitative methodology. Twelve face-to-face semi-structured interviews were analysed using thematic analysis to produce the research findings. Participants for the interviews were recruited using snowball and purposive sampling approaches. Key findings from this thesis include a deeper and more complex understanding of why student immigrants come to NZ—a clear divergence from previous literature that emphasises a quest for permanent residency. In addition, the exploration of the objectives have produced a 'hospitality transition model' that allows for complex and nuanced findings around the movement of student immigrants from 'outsider' to citizen. This thesis not only contributes to the literature by offering a new understating of the role of hospitality in NZ, but also contributes to, and expands on, knowledge regarding hospitality theory and migration.

Table of Contents

Abstract.....	i
List of Tables.....	vi
List of Figures	vi
Attestation of Authorship	vii
Acknowledgements.....	viii
Ethics Approval	ix
Chapter 1: Introduction	1
1.1 Background Context.....	1
1.2 Research Significance.....	2
1.3 Research Aim and Objectives	3
1.4 Methodology Overview	3
1.5 Thesis Overview.....	3
Chapter 2: Literature Review	5
2.1 Introduction.....	5
2.2 International Migration.....	5
2.2.1 International migration via higher education	6
2.2.2 Aotearoa New Zealand experience.....	8
2.3 Literature Gap	9
2.4 What is Hospitality?	9
2.4.1 Why hospitality?.....	11
2.4.2 What to focus on?	13
2.4.3 A hospitality framework.....	14
2.5 Conclusion.....	15
Chapter 3: Methodology.....	16
3.1 Introduction.....	16
3.2 Paradigms	16

3.2.1 Positivism.....	16
3.2.2 Interpretivism	17
3.2.3 Paradigm choice	18
3.3 Ontology.....	18
3.3.1 Realism.....	18
3.3.2 Relativism	18
3.3.3 Ontology choice	19
3.4 Epistemology.....	19
3.4.1 Objectivism	19
3.4.2 Constructivism	20
3.4.3 Subjectivism.....	20
3.4.4 Epistemology choice	20
3.5 Research Methodology.....	21
3.6 Research Method	22
3.6.1 Interview Design	23
3.6.2 Interview Protocol	23
3.7 Ethical Considerations.....	24
3.8 Data Analysis	24
3.9 Conclusion.....	25
Chapter 4: Research Findings	26
4.1 Introduction.....	26
4.2 Participant Profiles	26
4.3 Reasons for Choosing NZ	27
4.4 Reasons for Staying in NZ.....	28
4.4.1 Balanced, simple, relaxed, and less competitive lifestyle.....	28
4.4.2 Friendly people and good communities	30
4.4.3 Safe and stable environment	31
4.4.4 Freedom in choices.....	32

4.5 Challenges Faced During the Experiences	33
4.5.1 Difficulties seeking employment.....	33
4.5.2 Racist encounters	34
4.5.3 Unaffordable cost of living.....	35
4.5.4 Emotional difficulties	35
4.5.5 Stepping out of the comfort zone	36
4.5.6 Difficulties in permanent residency applications	37
4.6 Benefits of International Students' Experiences	37
4.6.1 Personal perspectives.....	38
4.6.2 Professional perspectives	39
4.7 Contributions to Aotearoa New Zealand.....	40
4.7.1 Employment contributions.....	40
4.7.2 Multicultural contributions	41
4.7.3 Volunteering contributions	41
4.8 Summary	42
4.9 Conclusion.....	43
Chapter 5: Discussion.....	44
5.1 Introduction.....	44
5.2 Hospitality Framework.....	44
5.3 New to Aotearoa New Zealand.....	46
5.4 Accustoming to Aotearoa New Zealand	49
5.5 Integration to Aotearoa New Zealand.....	52
5.6 Conclusion.....	55
Chapter 6: Conclusion and Implications.....	56
6.1 Summary and Key Research Findings	56
6.2 Implications of the Study	58
6.3 Future Research and Limitations.....	59
6.4 Final Remark.....	59

References.....	60
Appendix 1. Literature Table	67
Appendix 2. Interview Questions.....	68
Appendix 3. Recruitment Post.....	71
Appendix 4. Participant Information Sheet	72
Appendix 5. Consent Form	74
Appendix 6. AUTECH Ethics Approval	75

List of Tables

Table 1. Profile of Participants	26
--	----

List of Figures

Figure 1. Hospitality Transition Experiences Model 1.1	15
Figure 2. Hospitality Transition Experiences Model 1.2	46
Figure 3. Hospitality Transition Experiences Model 1.3	55

Attestation of Authorship

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.

Ashlee Li

Acknowledgements

Venturing through tertiary education and completing a master's degree was never something I could see myself doing before this thesis. Without receiving support and assistance from others, it would not have been possible for me to complete this journey alone. Therefore, I would like to use this section of my thesis to express my gratitude to the people who helped and supported me.

I would like to express my sincere gratitude to my supervisor, Dr David Williamson. Thank you from the bottom my heart for always inspiring and encouraging me. Your endless patience and faith in my abilities and wise and intellectual guidance are truly appreciated. Without your persistent advice and reassurance, this thesis would not have existed.

Thank you to AUT and the School of Language and Culture (especially the school manager Heater Leber) for your amazing support.

Thank you to my colleagues who have supported me and put up with my stress throughout this journey, especially Debbie, Helen, Annelies, Sonja, Sophie, and Shanessa. Thanks for sharing and for the source of laughter and encouragement.

This thesis owes a debt of gratitude to each participant whom I cannot thank by names. Without your participation, there would not have been content for my thesis.

I would like to extend my genuine gratefulness to my friends and families. Your pure love and care always lay beneath. Without you I would never have reached this point.

Thank you, Farina, for all your unconditional support and assistance when I needed it most.

Thank you Nancy, Elba, Anna and Ting for being who you are and for all the great moments we have shared.

Special thanks to Rachel, for being my sister on the other side of the pond, for listening to me, for loving me, for everything you have done for me, and everything we have shared. Thank you for adopting me into your family. Thank you uncle, and aunt, thank you for taking care of me whenever I needed it.

Thank you mum and dad, for all your unconditional love and support.

Ethics Approval

Ethics Application Number: 18/347

Approved on 07/09/2018

by the Auckland University of Technology Ethics Committee (AUTEC)

Chapter 1: Introduction

1.1 Background Context

National statistics indicate that migrant arrivals are at a new record of 129,500 per annum for Aotearoa New Zealand (NZ) (Stats NZ, 2017). Even taking into consideration the current worldwide travel restrictions due to COVID-19, the provisional annual migration arrival estimate in NZ for the year ended March 2020 was 157,200 (Stats NZ, 2020). Because of this increase in migration, employment problems and/or visa-associated issues are regular problems for government departments (Walters, 2018), and the NZ media have also shown interest in these issues.

For example, Neilson (2020) reported that because of the pandemic lockdown in NZ, nearly 200,000 migrant workers could face a “humanitarian crisis”. By “humanitarian crisis”, Neilson refers to migrant workers facing unemployment and/or income loss because of lockdowns, and from a legal viewpoint, these migrant workers are not eligible for assistance from the NZ Government. On top of the humanitarian crisis, another burden was placed upon migrants during the pandemic. As reported by Hindmarsh (2020), visa processing times for current migrants in NZ have been prolonged, and “the waiting time has been growing continually since mid-2019 – from 201 days in June 2019, to 450 days in March, to 600 days in August”(para. 21). Humpage (2017) states that the problems NZ faces regarding immigration are not the problems themselves, but the approach that is applied to handling these problems. Politicians in NZ are too busy working on solutions before first determining what the actual problems are. Similarly, Smalley (2017) reports that the immigration policies themselves mostly create migrant-related issues in NZ.

Furthermore, immigration can be achieved in multiple ways such as employment-related migration, investment-associated migration, family-related migration, and migration via higher education. The international education sector is NZ’s fifth-largest export earner (New Zealand Education, 2019). In the face of the current COVID-19 pandemic, Wiltshire and Cooke (2020) cited the current Minister of Education, Chris Hipkins, as saying, “Aotearoa New Zealand is sensitive to the impact the unexpected loss of revenue will have had on international education providers”(para. 4). The NZ Government spent \$51 million in an effort to keep the international education sector operating throughout the COVID-19 pandemic as international students were not permitted to enter NZ for the remainder of 2020.

Immigration is a focus for NZ media as well as for academic scholars. Robertson (2013) declares that it is never easy for a foreigner to gain settler-citizenship. Migration is a complicated journey and involves more than just one departing from the 'old home' and settling in the 'new home' (Liu, 2014). Moreover, Raghuram (2013) and Robertson (2011) found that the boundaries between student immigrants and other categories of immigrants are not clearly defined, and recommended that a study investigating student migration would be worth pursuing. Due to the importance of the international education sector in NZ, it is imperative to obtain a broad understanding of student immigrants' experiences in NZ. The findings from such research might provide meaningful information to support the planning of future immigration policies, particularly within the international education sector.

My personal experience of starting my journey in NZ as an international student and transitioning to an NZ citizen is also of importance. My experiences have resulted in an interest to explore the transition experiences of other students. As a result, the aim of this study is to explore the experiences of NZ student immigrants' transitions from international students to NZ residents/citizens.

1.2 Research Significance

This research is significant because it is the first empirical study exploring the experiences of student immigrants' transitions from international students to NZ residents/citizens. From reviewing a wide range of literature, it can be seen that a diverse range of research worldwide has been conducted on topics associated with student immigration. Lynch (2012) suggests that hospitality is a way to study society; hence, studying hospitality in a multidisciplinary manner contributes and expands the frontier of knowledge in social science. Likewise, hospitality theory can be used to analyse relationships between the host and the guest that are established by migration (Bell, 2010). Additionally, Bell (2010) emphasises that due to the reciprocal nature of the hospitality relationship, a researcher can understand society from both the host and guest perspectives. Derrida (2005) also emphasises that the principles of hospitality occur in every single culture and social bond, yet no two cultures of hospitality are the same. Derrida (2005) further argues that there two types of hospitality. These two types are conditional hospitality and unconditional hospitality, and finding a balance of hospitality is ideal for any hospitality relationship between 'host' and 'guest' (O'Gorman, 2007). Derrida (2005) articulates that although unconditional hospitality is desired in most nations, cultures, communities, families, and individuals, only conditional hospitality exists between the relationship of both parties (the host and guest) in the context of immigration. Wang (2016) and Brown (2010) further add that being able to engage in a

colonised society, requires both the host and the guest to have consistent mutual understandings of hospitality. In turn, the host offers what the guest is willing to invest in, and the guest invests in what the host is willing to offer (Brun, 2010). Consequently, Derrida (2005) believes that hospitality is the fundamental understanding of ethics and openness to the other, as it enriches a better understanding between the stranger (the other), and the host regarding immigration and integration. However, studies exploring the role of hospitality on student immigrants' experiences remain mostly underexplored—especially in the NZ context. This research will significantly contribute to this gap in the literature.

More importantly, the new understandings drawn from this empirical research will contribute and expand knowledge not only in the areas associated with migration, but also hospitality theory.

1.3 Research Aim and Objectives

This study aimed to explore the role of hospitality in NZ student immigrants' experiences when transitioning from international students to NZ residents/citizens. Three research objectives were established to achieve this aim:

1. To express the role of hospitality in student immigrants' transition experiences.
2. To identify the scope of 'polarity relationships' in student immigrants' transition experiences.
3. To identify the range of 'transgressing hospitality' in student immigrants' transition experiences.

1.4 Methodology Overview

To achieve the aim and objectives, a qualitative methodology was employed for this study. Face-to-face semi-structured interviews with 12 participants were conducted. The duration of each interview averaged 60 minutes. Participants for the interviews were recruited following snowball and purposive sampling approaches. Thematic data analysis was used to produce the findings.

1.5 Thesis Overview

There are a total of six chapters in this thesis. A brief summary of each chapter follows.

Chapter 1: Introduction

This chapter outlined the background context of the thesis and presented the rationale and significance of the research. The research aim and objectives, an overview of the methodology, as well as an overview of this thesis were introduced.

Chapter 2: Literature Review

This chapter presents the theoretical framework used in this study and contains a review of literature on international migration. It then focuses on the topic of international migration via higher education, with emphasis on the NZ context. The interview questions in this study were designed based on information that was gleaned from this literature review.

Chapter 3: Methodology

This chapter defines the key terms used in the methodological and philosophical perspectives related to this thesis such as paradigm, ontology, epistemology, and methodology. Following this, the justification for the chosen methodology is presented. The employed research method, as well as the data analysis approach used for this study are also discussed.

Chapter 4: Findings

This chapter presents key findings that were obtained from the face-to-face semi-structured interviews. The findings are presented as narratives in the form of quotations.

Chapter 5: Discussion

This chapter draws together the literature review chapter and findings chapter and compares and contrasts the data found in Chapter 4 to the theoretical framework proposed in Chapter 2.

Chapter 6: Conclusion

This chapter provides a summary of the key findings. Implications and limitations of the study, as well as suggestions for future research, are also provided.

Chapter 2: Literature Review

2.1 Introduction

This chapter begins with an overview of the literature on international migration and then focuses on the topic of international migration via higher education, especially in the NZ context. The literature reviewed in Section 1 will identify the gap in the literature, and this gap will be explained in Section 2. Section 3 reviews the literature by using questions such as “What is hospitality?”, “Why hospitality?”, and finally, “What to focus on?” in hospitality. Following this, a hospitality framework is introduced.

2.2 International Migration

International migration is not a new phenomenon and is one that continues to garner attention around the world, with issues such as new immigrants’ adjustment to a new country’s climate, culture, or language ardently debated within host countries. However, host countries’ handling of immigrants can also create problems such as migrant exploitation, racial discrimination, and human trafficking (Lyons, Madden, Chamberlain, & Carr, 2011). Arguably, international migration generates many opportunities as well as many challenges. The study of international migration has never been more dynamic as it is currently, considering that international migration is a fundamentally important and complex phenomenon (Lyons et al., 2011). Liu (2014) explains that international migration comprises individuals departing their ‘old’ home and attempting to establish a ‘new’ home by leaving their home countries and travelling to other countries to live temporarily or permanently. Gor-Murray and Dowling (as cited in Liu, 2014), state that while immigration involves a change in physical location, international migration can also be perceived as a form of behaviour in which people seek a space of belonging, intimacy, security, relationship, and selfhood.

Further, Boghean (2016) confirms that an ever growing number of individuals migrate to search for better lifestyles. People can change regions, countries, or even continents. International migration can significantly contribute to host countries in the form of poverty reduction and increased development from international investments in the host country. However, if international migration is not appropriately supported by the host country, Boghean (2016) warns that a chain of conflicting implications could spread in the host country. For example, immigrants can help overcome labour shortages for host countries as immigrants are considered to be willing to take on unskilled jobs and some immigrants can also be highly skilled. However, the use of immigrants to help address a country’s labour shortage can cause racial tensions to arise due to the competitive environment

created within the job market which affects local people (Boghean, 2016). Boghean (2016) explains that from her observations of global migration procedures, she notes that it is common for international migration to not only generate economic, social, and cultural change, but to also have profound political implications for the host country.

Consequently, Bell (2010) proposes that it is desirable for host country politicians to be involved in these political implications and establish a supportive and trustworthy system. By doing so, a bridge between the society of the host country and immigrants can be built, which in turn would show that accepting immigration can develop the economy of the region or country (Bell, 2010). It is undeniable that the phenomenon of international migration is a multidimensional issue, with both advantageous and disadvantageous impacts on the host country that are of social, cultural, economic, and particularly, political importance (O’Gorman, 2007).

2.2.1 International migration via higher education

There are many forms of international migration, and international migration via higher education is one of these. Similar to any other form of international migration, there are different stages one must go through to gain the right to stay in a new country. In the context of doing this via the pathway of higher education, there are three symbolic ‘gates’ in Hammar’s (1990) model that student immigrants need to pass through. These are regulation of immigration, regulation of their status as permanent residents, and naturalisation (Hammar, 1990; Robertson, 2013).

In the student immigrants’ experiences, these three gates are significant. Firstly, student immigrants must pass through the regulation of immigration by obtaining their student visas, which allows students to enter the country with temporary residency. Student immigrants then have to pass through the regulation of permanent residents by applying for permanent residency, which is a status considered to be a form of “denizenship” because it allows foreign citizens to reside in the country legally and permanently (Hammar, 1990, p. 15). For a student to gain permanent residency, there are specific criteria that need to be met, such as the completion of the required course of study. Finally, for the student to pass through naturalisation, it is compulsory for the student to reside in the country for a required period of time. Robertson (2013) further articulates that many student immigrants are still perceived as ‘international students’ who are legal resident aliens in the host country, even though they may be engaged in the second ‘gate’ (regulation of status as permanent residents/denizens of the host country). This step also means that the students have been living in the host country for an extended period. Robertson (2013) posits that the journey of international migration via higher

education is a staggered process, which in comparison to other forms of international migration, creates a distinctive experience for student immigrants.

According to Hammar (1990) and Robertson (2013), denizenship is part of the transition journey for migrant students. Turner (2016) explains that people who permanently reside in a foreign country with limited rights of citizenship are considered 'denizens'. Benton (2010) suggests that compared to citizenship, denizenship is a less favourable status because the denizenship status reflects a vulnerability to domination, unaccountable, or unchecked power (Benton, 2010).

Scholars have conducted research on student immigrants' experiences in diverse topics, including international migration decision-making, social class and identity, and international migration opportunities and challenges (Collins, 2010, 2012; Darvin & Norton, 2014; Lim & Pham, 2016; Thompson, 2017). For example, Collins (2010, 2012) points out that there are groups and agencies that student immigrants have to balance and maintain relationships with throughout their international migration experiences. These include the government, communities, educational institutions, families, friends, and of course, the student themselves. Lim and Pham (2016) further add that the implication of managing these relationships can be somewhat sophisticated. Thompson (2017) also recommends that it is necessary to find the reasons why student immigrants do what they do, and gain insights into their decision-making to allow better understandings of immigrant students' experiences. Darvin and Norton (2014) suggest that it is crucial to acknowledge that student immigrants are "not only racialized, ethnicized, and gendered bodies, but also that their identities are inscribed by social class as well and that these social class positions can lead to different educational and social trajectories that will offer different opportunities" (p. 116).

As mentioned, international migration is a multidimensional issue, and migrating via higher education is one of many international migration approaches. Thus, exploring student immigrants' experiences is also multidimensional. In the views of Raghuram (2013) and Lim and Pham (2016), there are specific benefits and disadvantages of student immigrants' migration experiences. For instance, student immigrants can gain transferable knowledge and skills that enhance their social mobility, thereby expanding the likelihood of employability or career growth (Lim & Pham, 2016; Raghuram, 2013). Alternatively, it is challenging for student immigrants to adapt to an unfamiliar environment where they are living independently for the first time. When they are travelling into unexplored territory, physically, ideologically, intellectually, and emotionally during their late teens or early 20s, they are yet to understand who they are and where they originated from (Lim & Pham, 2016; Raghuram, 2013). Students will

have to deal with alternative and possibly contradictory perspectives of their new surroundings which may trigger a sense of turmoil and detachment (Lim & Pham, 2016; Raghuram, 2013).

There are many studies looking at student immigrants' experiences by various scholars in diverse disciplines on the worldwide stage. Like most migrant countries, NZ also has particular immigration characteristics as well as student immigrant experiences.

2.2.2 Aotearoa New Zealand experience

Along with the continuing adjustments that the NZ Government is making to immigration policies, for most immigrants, the journey of migration is becoming more and more challenging. Liu (2014) notes that particularly for first-generation immigrants, the journey of migration is complex, and involves more than just departing their 'old home' to/and settling in a 'new home'. Liu (2014) explains that settling in a 'new home' also implies learning the new language, adopting the new culture, and understanding the new society. Additionally, Anderson (2012) clarifies that for one the idea of 'home' is more than just physical location. It refers to a sense of belonging and a feeling of safety and attachment. It also represents part of one's identity, as the person is embodied within society's culture, value, and beliefs (Anderson, 2012).

Collins (2012) also reported that the number of international students in NZ has increased significantly since the early 1990s, in both public and private education. Laxon (2017) notes that "The advice, obtained by the Herald under the Official Information Act, said former international students made up 27 per cent of all skilled migrants in 2006 but this had risen to 43 per cent in 2015 and was likely to reach 48 per cent by 2020" (para. 6).

Anderson and Naidu (2010) found that there are many reasons for student immigrants to undertake courses in NZ. According to Anderson and Naidu (2010) and the Department of Labour (2006), one of the ultimate reasons for student immigrants to study in NZ is for them to gain permanent residency. Therefore, many student immigrants take on appropriate employment during their study, with the hope that their working experience will benefit towards suitable employment leading them to obtain permanent residency (Anderson & Naidu, 2010). Anderson and Naidu (2010) further add that NZ benefits from student immigrants taking on employment, as it not only addresses NZ's skills shortages, but also enhances the diversity of NZ society. Nevertheless, Anderson, Lamare and Hannif (2011) confirm that compared to others, student immigrants are likely to face exploitation in employment. This is because of their limited knowledge and

understanding of the new society, and are more likely to accept unpredictability and flexibility in their working lives (Anderson et al., 2011).

2.3 Literature Gap

Thus far, various topics on student immigrants' experiences (particularly in NZ) have been mentioned. It is apparent that diverse research has been conducted on topics associated with student immigration. However, studies on exploring the role of hospitality on student immigrants' experiences remain mostly underexplored, especially in the NZ context.

2.4 What is Hospitality?

There are many publications on hospitality by organisational and commercial sectors. While these are useful, they are also somewhat limited. One limitation is that they fail to address the principle of hospitality and this restricts its theoretical possibilities (Lynch, Molz, McIntosh, Lugosi, & Lashley, 2011). The principle of hospitality can be framed in many ways, depending on the discipline and sector. For example, the principle of hospitality for social disciplines is different from managerial disciplines that focus more on the provision of accommodation and food (Lynch et al., 2011). Despite the principle of hospitality in managerial disciplines, this study is more focused on the social disciplines of the hospitality principle.

Derrida (as cited in Bell, 2010) explains that hospitality cannot be given a single definition. There is hospitality in all cultures, and the laws of hospitality are individual to each culture. In all cases, a complicated and power-laden set of relations between people and places are incorporated in hospitality (Bell, 2010). O'Gorman (2007) further articulates that the existence of hospitality is constant in life by stating,

The true gift of hospitality is an act of generosity experienced by the 'guest', which turns a stranger into a friend for a limited period, it is a gift given by the 'host' to the 'guest,' and then shared between them. (p. 200)

Derrida (2005) also emphasises that the principles of hospitality occur in every single culture and social bond, yet no two cultures of hospitality are the same. Derrida (2005) further argues that there are two types of hospitality. These two types are conditional hospitality and unconditional hospitality, and finding a balance of hospitality is ideal for any hospitality relationship between 'host' and 'guest' (O'Gorman, 2007).

Derrida (2005) suggests that unconditional hospitality is the law of boundless hospitality that commands the unconditional welcome of the other, whomever that may be, and the delivery of hospitality to the stranger without restrictions, conditions, and returns. Derrida (2005) notes that unconditional hospitality is desired by most nations, cultures, communities, families, and individuals. Whereas conditional hospitality converts the unconditional law into a mutual right to receive and a duty to offer hospitality, while at the same time, applied conditions. There is always a mutual benefit for both parties (the host and guest) during conditional hospitality. An example of conditional hospitality is that for travellers to enjoy their journey, a certain investment is always involved regarding their accommodation. While the hosting destination offers accommodation to the travellers, it also benefits from the investments that the travellers offer.

Consequently, Derrida (2005) believes that hospitality is the fundamental understanding of ethics and openness to the other, as it enriches a better understanding between the stranger (the other), and the host regarding immigration and integration. Derrida (2005) articulates that although unconditional hospitality is desired in most nations, cultures, communities, families, and individuals, only conditional hospitality exists between the relationship of both parties (the host and guest) in the context of immigration. Wang (2016) and Brown (2010) further add that being able to engage in a colonised society, requires both the host and the guest to have consistent mutual understandings of hospitality. In turn, the host offers what the guest is willing to invest in, and the guest invests in what the host is willing to offer (Brun, 2010).

Furthermore, Selwyn (2000) explains that the primary purpose of hospitality is to create a relationship or to endorse an already existing relationship. Selwyn (2000) further articulates that this relationship can be achieved by exchanging goods and services, both symbolically and materially between those who offer hospitality (the host) and those who receive it (the guest). Selwyn (2000) also notes that the basic functions of any act of hospitality are to strengthen the recognition that both the host and guest share the same moral principles, or allow the construction of moral principles to which both host and guest agree with. Selwyn (2000) also believes that in a host–guest relationship, the existence of both hospitality and hostility is because of each other. As a result, the act of hospitality either combines relations by symbolically confirming them or structurally transforming them. Therefore, “hospitality converts: strangers into familiars, enemies into friends, friends into better friends, outsiders into insiders, non-kin into kin” (Selwyn, 2000, p. 19).

Likewise, Lashley (2000) describes hospitality as a relationship established on mutual obligations and ultimately on reciprocity between host and guest. Eventually, the guest

becomes the host on another occasion. Lashley (2000) then states that hospitality and the duty to entertain both neighbours and strangers symbolises more of a moral essential in earlier historical pre-industrial societies in developed Western societies. The provision of accommodation, food, and drink signifies an act of friendship; it forms symbolic links between people that establish bonds between those involved in sharing. During the earlier historical times, society held the belief that providing hospitality and acting with generosity was a form of the host protecting the guests, thus any failure to act appropriately was treated with social disapproval (Lashley, 2000). Accordingly, the receiving and generous treatment of strangers was greatly valued in pre-industrial societies. However, Heal (as cited in Lashley, 2000) points out that receiving strangers into a household is also a way of exercising self-defence, as it helps the host monitor the behaviour of strangers.

In the form of the “perfect friendship – friendship based on goodness” which is Aristotle’s definition of friendship (as cited in Welten, 2015), the discussion of hospitality is meaningless. It is similar to the idea of one providing hospitality to oneself (Welten, 2015). Welten (2015) declares that hospitality is never an issue in relationships between best friends, parents and their children, nor the nation and its citizens. He claims that hospitality is only an issue that affects people who are not part of one’s circle—people considered as strangers. Welten (2015) further articulates that how one receives and accepts strangers who do not inhabit the same respect, is precisely the essence of hospitality. Consequently, hospitality is a reminder of the fact that society is greater than one’s circle, so it is vital for one to respect strangers to maintain order.

Finally, Lynch (2015) recognises that in comparison, hospitality is not the ability for one to communicate with others, such as best friends, but concerned with one forming relationship with strangers. Thus, hospitality is commonly considered as being the creator of social problems rather than a solution; and yet, hospitality is a necessity of the natural world that allows life to continue (Lynch, 2015). Lynch (2012) then states that in hospitality, the host–guest relationship is the drive that allows openness to difference. Therefore, it is crucial for both the host and the guest to have mutual respect and open-mindedness to sustain the reciprocity in the relationship, as Lynch (2012) insists that reciprocity in a host–guest relationship is essential.

2.4.1 Why hospitality?

Advocates believe that immigration feeds globalisation, which fosters the development of cultural integration (Yegenoglu, 2003). In the case of colonial societies such as NZ, there are deeper complexities involved in the relationship between host and guest,

because the role of 'native host' has been usurped by the coloniser community (Bell, 2010). Lyons et al. (2011) further describe that "Identity is about exclusion as much as inclusion, and ethnic group definitions are about social boundaries defining one group in relation to another" (p. 25). Lashley and Lugosi (2012) explain that ways of conceptualising hospitality are controversial, as it involves questions as to how and why hospitality occurs the way it does in individual social settings. Along with Lashley and Lugosi (2012), O'Gorman (2007) argues that hospitality is a multidimensional phenomenon in current postcolonial philosophical theory, and hospitality is a matter of subjective knowledge (O'Gorman, 2006). Importantly, Lashley, Lynch, and Morrison (2006) argue that there are multiple ways of knowing, viewing, and understanding hospitality, across various forms, purposes, sites, times, disciplines, interpretations, and cultural and social contexts. Additionally, according to Hemmington and Gibbons (2017), Derrida proposes a deconstruction approach that is suitable for studying hospitality. Instead of learning how something (such as art, culture and society) is created as a whole, deconstruction is an approach of learning from multiple perspectives, but only from one single and slight angle at a time (Hemmington & Gibbons, 2017).

Nevertheless, Lynch (2012) adds that hospitality is a way to study society; hence, studying hospitality in a multidisciplinary manner contributes and expands the frontier of knowledge in social science. Hospitality theory can be used to analyse relationships between hosts and guests that are established by migration (Bell, 2010). Further, Bell (2010) emphasises that due to the reciprocal essence of the hospitality relationship, a researcher can understand society from both the host's and guest's perspectives. Bell (2010) adds that based on an individual's perspective, hospitality can be a condition, as well as the effect of social relations, power structures, and spatial outlines. Thus, hospitality plays a mediator role in understanding colonial society. Lynch (2017) also stresses that to maintain order in colonial societies, it is necessary to gain a better understanding of cultural interpretations in hospitality from both host and the guest perspectives.

Further, O'Mahony (2006) suggests that in a colonial society, the role of hospitality provides an opening for both parties to engage with, and inquire about, each other's cultures. Further, Sheringham and Daruwalla (2006a, 2006b) clarify that hospitality is a negotiating act between host and guest. Due to the natural characteristics of the negotiation process and both parties having pre-determined goals which they wish to achieve, and depending on how the negotiation is processed, this action can at times be transgressive during the process (Sheringham & Daruwalla, 2006a, 2006b). By this nature, Jelloun (as cited in O'Gorman, 2007) explains that the thresholds and boundaries in the presence of hospitality can be the reasons/causes for racism in colonial societies.

Sheringham and Daruwalla (2006a, 2006b) and Selwyn (2000) explain that in a host–guest relationship, the act of hospitality could potentially also imply a demonstration of physical and/or psychological violation between host and guest. In summary, the act of hospitality can be seen as an agent for expressing social structures in a colonial society.

2.4.2 What to focus on?

Based on the review of literature earlier in this chapter, a captivating conundrum has been recognized. Although it is apparent that student immigrants' experiences can be unpleasant, the continued increase in the number of student immigrants to NZ cannot be questioned. Thus, the occurrence of this fascinating conundrum combined with the influence of my personal experiences in transitioning from an international student to an NZ citizen, has resulted in my interest in exploring and studying this paradox further.

As mentioned, hospitality can be portrayed as a reflection of societal norms, values, beliefs, and ideologies. The act of hospitality relies on a transformative process concerned with transforming a stranger to a guest; it acts as a standard against which to measure social order and disorder relative to the host–guest relationship (Sheringham & Daruwalla, 2006a, 2006b). Sheringham and Daruwalla (2006a) further explain that in the host–guest relationship, there is a definite need to set boundaries and define who is the host and who is the 'other'. The guest must be the ritual 'other' or stranger. Within hospitality, it must have a well-defined relationship with each party defined as "self" and "other" with perceived limitations. Boundaries are important for defining and crossing boundaries, and for building bonds created through the hospitality process. Sheringham and Daruwalla (2006a) continue to clarify that "Hospitality helps a culture find a physical means to express the way in which it thinks about the other and itself" (p. 37). The role of certain 'markers' characterise the journey in hospitality. These can be denoted as welcome (the transformation of stranger to guest); provision of some or all of the elements of hospitality (food, drink, shelter, bed, safety, entertainment); and departure (the transformation of guest to the 'changed' stranger). This underlines that the act of hospitality is reliant on the expectation that the guest will eventually depart (Sheringham & Daruwalla, 2006a). On the other hand, for the host to act out their role in the host–guest relationship, the host must be clearly attached to the spirit of the place that the host describes as their own, and which the host has control over. This place must confirm the identity of the host and the host's confidence. This sense of place can range from a personal place of home to a place of a nation-state, and can include both physical and cultural perceptions of place (Sheringham & Daruwalla, 2006a, 2006b).

Furthermore, hospitality can be a 'polarity relationship' between the host and guest. Sheringham and Daruwalla (2006a, 2006b) describe the act of hospitality as facilitating interaction between individuals and/or groups, which signifies the growth of social networks. Within the host–guest relationship, hospitality allows the transgression of social boundaries and the temporary social connections between host and guest. Therefore, a polarity relationship can be established because of this (Sheringham & Daruwalla, 2006a, 2006b). Along with the characteristics of hospitality that have been addressed previously, this research will explore the role of hospitality in NZ student immigrants' experiences when transitioning from international students to NZ residents/citizens. This will be achieved by addressing the following three research objectives:

1. To express the role of hospitality in student immigrants' transition experiences.
2. To identify the scope of 'polarity relationship' in student immigrants' transition experiences.
3. To identify the range of 'transgressing hospitality' in student immigrants' transition experiences.

2.4.3 A hospitality framework

To achieve the aim of this research and successfully address the above three research objectives, this research will propose a hospitality framework that is appropriate for research in the NZ context. The first principal of the framework is the construct of 'host' and 'guest'. On the foundations of the work established from previous authors (see Brun, 2010; Brown, 2010; Derrida, 2005; Lashley, 2015; Selwyn, 2000), it is suggested that the guest is bound in the notions of the 'stranger' and the 'other'. The guest is always the visitor who is unknown and seen as outside the hosts' culture and community (Derrida, 2005; Lashley, 2015; Selwyn, 2000). Within the construct of this study, the 'stranger' and the 'other' are student immigrants in NZ who started their NZ journey as international students. For the purpose of fulfilling the host–guest relationship context of this study, the society of NZ is the host. This research aims to analyse the guests' (student immigrants') transition experiences in a chronological order, that is: new to NZ; accustoming to NZ; and integrating to NZ (see Figure 1).

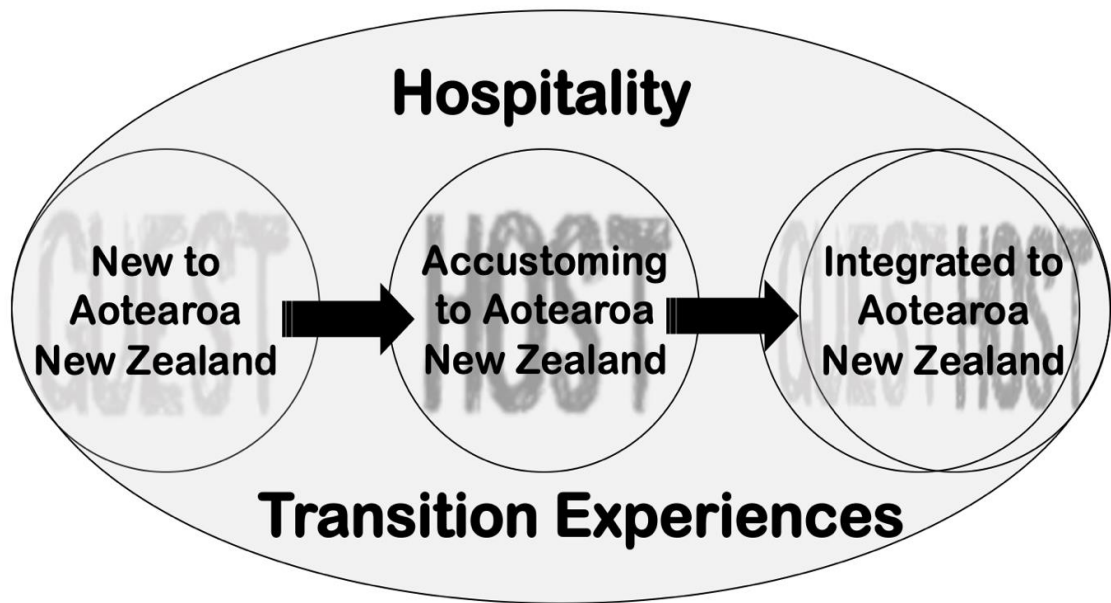


Figure 1. Hospitality Transition Experiences Model 1.1

2.5 Conclusion

In conclusion, this chapter presented a broad literature review that examined the subject area of international migration, and more specifically, international migration via higher education in the context of NZ. By undertaking an extensive literature review, the role of hospitality on student immigrants' experiences in NZ was identified as a literature gap. Consequently, examining international migration via higher education in the context of NZ using a hospitality framework is suggested.

Chapter 3: Methodology

3.1 Introduction

Methodological and philosophical foundations are crucial when conducting research, and the foundations related to this thesis are discussed in this chapter. Firstly, key terms are defined. Then, the method for the research is presented, coupled with a further description of the method design and practice protocol. Finally, ethical considerations and the data analysis are explained.

3.2 Paradigms

Paradigms are a “net that contains the researcher’s epistemological, ontological, and methodological premises... an interpretive framework, a basic set of beliefs that guides action” (Denzin & Lincoln, 2008, p. 31). Further, Gray (2014) explains that a paradigm is a belief system that offers researchers a theoretical framework of guidance to work out a particular issue, thus, “making order out of the chaos of social life” (Grant & Giddings, 2002, p. 11). A paradigm is a representation of “a worldview that defines ... the nature of the world, the individual’s place in it, and the range of possible relationships to that world and its parts” (Guba & Lincoln, 1994, p. 107). Research paradigms outline the foundational orientation of the research approach; they acknowledge how researchers construct knowledge, the relationship between studied subjects and researchers, and the actual research methodologies and methods (Myers, 2013). As a result, depending on the research paradigm employed by the researcher, various forms of processes could occur for the same research inquiry.

There are multiple significant research paradigms described by many authors such as Grant and Giddings (2002); Gray (2004, 2014); Creswell (2007, 2013); Crotty (1998); and Guba and Lincoln (1994). Significant research paradigms including positivism, post-positivism, interpretivism, critical inquiry, and postmodernism. However, Tuli (2010) notes that in general, there are two fundamental research paradigms for researchers to hold as theoretical perspectives—positivism and interpretivism.

3.2.1 Positivism

Positivism is an objective theoretical perspective that uses the standards of scientific methods, rational logic, and empirical observations to construct “facts” which describes the “truth” (Creswell, 2007, 2013; Denzin, 2005; Denzin & Lincoln, 2008; Neuman, 2014). This objective paradigm emphasises the value of separation, and allows researchers to undertake “systematic and detailed observation, testing hypotheses through

experimentation and verification” (Grant & Giddings, 2002, p. 13). Positivists believe that the “truth” in the social world can be directly studied by implementing an appropriate scientific method that has been successfully applied in the natural world. Thus, in the view of a positivist, the “truth” in the social world and the natural world are identical (Loseke, 2013), and the “truth” in the social world is separate from individual thoughts (Tuli, 2010). Therefore, the “truth” can be formed “independently of the researcher” (Bailey, 2007, p. 52). Often, positivists use quantitative methods and statistical/mathematical rigour to reinforce the accuracy of their studies (Grant & Giddings, 2002). As a result, positivists emphasise less on gaining an empathetic understanding of why their studied respondents act in the way they do (Grant & Giddings, 2002; Gray, 2004, 2014).

3.2.2 Interpretivism

Interpretivism embodies a subjective theoretical perspective in which “facts” are “the creation of the mind” (Walliman, 2011, p. 21). An interpretivist attempts to explain “facts” by interpreting subjects’ experiences through the process of reflexivity (Creswell, 2007; Denzin, 2005; Patton, 2002). Unlike the positivist approach of attempting to create replicable “facts”, interpretivists believe “facts” are shaped from co-constructed social realities.

Due to its subjective nature, there can be multiple understandings of “facts” (Denzin & Lincoln, 2008; Strauss & Corbin, 1990). Accordingly, this multiple interpretation approach allows researchers to enter into the research process with a broad goal, yet create space for interactions between studied subjects and researchers to adjust the processes, methods, and directions of the study (Creswell, 2007, 2013; Denzin & Lincoln, 2008; Neuman, 2014). Researchers are required to clearly show their viewpoints on relating subjects and studied phenomenon (Grant & Giddings, 2002). The relations between studied subjects and researchers is intersubjective in interpretivist research, where the researcher acts as “a listener and interpreter of the data given by the participant” (Grant & Giddings, 2002, p. 17). The data can be logically elucidated and co-constructed by researchers’ understandings (Denzin & Lincoln, 1998; Grant & Giddings, 2002; Keegan, 2009; Merriam & Tisdell, 2015; Stake, 2010). The foundation of interpretivism incorporates cooperation between the studied subjects and researchers. Because of this cooperation, reflexivity, and a focal point, phenomena can be studied in their natural state. Interpretivism also acknowledges that diverse groups will have different realities and values, allowing for the creation of multiple perspectives.

3.2.3 Paradigm choice

Given the differences in individuals' experiences and the need to identify the role of hospitality in these various experiences, empathetic learning of each person's experience can generate more in-depth information than by taking a universal and objective approach. In the context of exploring the role of hospitality in NZ student immigrants' experiences, the belief of "truth" exists subjectively, and there can be more than one "truth". An interpretivist paradigm can also help understand a social phenomenon from an individual's experience (Gray, 2004, 2014). Thus, an interpretivist paradigm is the most suitable choice for this research. This approach involves interpreting the meanings attached to these experiences to highlight a deep understanding of the social phenomena (Gray, 2004, 2014). Different from positivism, which searches for certainty and permanent universal laws, interpretivism believes in the existence of multiple realities, rather than drawing on the idea of a single objective "truth" (Gray, 2004, 2014).

3.3 Ontology

Ontology is "the study of being", referring to nature and being of reality (Crotty, 1998, p. 10; Gray, 2014, p. 19). Ontology dictates how objective the relationship between a researcher and subject is (Gray, 2014), and defines the understanding of the core of phenomena, what is real in the world, and how it exists (Denzin, 2005; Denzin & Lincoln, 2008; Gray, 2014). Gray (2014) proposes two ontological positions—realism and relativism.

3.3.1 Realism

Realists believe that only one truth exists and that natural laws determine the "truth". Realists are objective and believe that a world of fixed meaning exists outside of the individual. They insist the "truth" does not change even if it is not yet known (Gray, 2014). Realists trust that the "truth" can be discovered objectively with appropriate measurements, and once it is found, can be generalised to other situations (Myers, 2013).

3.3.2 Relativism

Gray (2004, 2014) states that multiple realities exist in the view of a relativist. These multiple realities are shaped and observed by the observer in specific and contextualised areas (Gray, 2004, 2014). Myers (2013) explains that relativism is a belief of searching for meaning in the experiences of individuals, so the "truth" evolves, and changes based on individuals' experiences and social interactions (Myers, 2013). Relativists trust that

“truth” is context-bound, and there is an inevitable, value-laden link between researchers and subjects (Denzin, 2005; Patton, 2002; Schuh & Barab, 2008). As a result of this interrelated dynamic, finding the “truth” is highly influenced. Once it is found, it can only be transferred to other similar contexts and cannot be generalised (Gray, 2004, 2014).

3.3.3 Ontology choice

This research aims to explore the role of hospitality in student immigrants’ transition experiences from international students to permanent residents/citizens in NZ. While the background context of this research is NZ, the research will focus on individuals’ experiences. Depending on the individual, experiences in the same context can be different. The differences in an individual’s experience and the need to identify the role of hospitality in these various experiences and searching for meaning in the experiences of individuals is essential. Therefore, with this unique interrelated dynamic, the findings of this research cannot be generalised. Hence, relativism is the most suitable choice for this research.

3.4 Epistemology

The choice of ontology establishes one’s epistemological position. Gray (2014) states that the definition of epistemology is “a branch of philosophy that considers criteria for determining what constitutes and does not constitute valid knowledge” (p. 682), and “provides a philosophical background for deciding what kinds of knowledge are legitimate and adequate” (p. 19). Epistemology means the theory of knowledge and indicates where researchers stand in the prospect of acquiring knowledge (Boland & Hirschheim, 1992). Denzin and Lincoln (2008) explain that epistemology concerns itself with “what is the relationship between the inquirer and the known?” (p. 31). Epistemology is theoretical knowledge that answers the questions of “how we know what we know” (Crotty, 1998, p. 8). Several authors (Creswell, 2007, 2013; Crotty, 1998; Grant & Giddings, 2002; Gray, 2004, 2014; Tuli, 2010) think that how the researcher believes in the nature of reality will constrain their epistemological view. According to Gray (2004, 2014), there are three basic sets of epistemology beliefs: objectivism, constructivism, and subjectivism.

3.4.1 Objectivism

In objectivism there is only one correct way to do things (Gray, 2004, 2014). Objectivist knowledge can be solely justified by facts (Gray, 2004, 2014) and objectivists reject the idea of being interactive with their subjects (Boland & Hirschheim, 1992). Objectivism believes that research should be done objectively and independently (Grant & Giddings,

2002). For objectivists to get an objective measurement, researchers need to separate themselves from their studies so that they do not have influence the gathered data (Grant & Giddings, 2002).

3.4.2 Constructivism

Alternatively, constructivists consider that reality is built on knowledge—the understanding of the interactions between individuals/groups and the social environment (Grant & Giddings, 2002). The knowledge cannot be found but is constructed. It is therefore possible to have more than just one reality, and these realities are socially acceptable for how they are constructed (Boland & Hirschheim, 1992). According to Gray (2014), constructivists trust that “truth and meaning do not exist in some external world but are created by the subject’s interactions with the world” (p. 20). Constructivists believe that finding out what “truth” means to their subjects requires them to interact with their subjects (Gray, 2004, 2014). Therefore, constructivists prefer to be inside the research to gain in-depth understandings of the subject (Gray, 2004, 2014). The potential influence of the researcher on the subject are acknowledged, and depending on the situation, it can either be avoided or embraced (Browne & Keeley, 2011).

3.4.3 Subjectivism

Similar to constructivism, subjectivism rejects the theory of an objective reality (Gray, 2004, 2014). Subjectivists believe reality is irrelevant to how knowledge is generated, and contemplation should be the knowledge generator (Boland & Hirschheim, 1992). For this reason, subjectivists consider that the world is a creation of our minds. Our minds can be controlled by our religious beliefs, consciousness, and ethics (Boland & Hirschheim, 1992). Therefore, reality can change because our minds have an effect on it. Subjectivists are more interested in the act of finding the “truth” rather than the “truth” itself (Boland & Hirschheim, 1992).

3.4.4 Epistemology choice

Gray (2004, 2014) states that researchers must be logically consistent in their choice of research paradigm and epistemological position. Gray further explains that a researcher who holds a view of constructivist epistemology also falls into the theoretical framework of an interpretivist paradigm, while a viewer of objectivist epistemology is closely linked to a positivist paradigm (Gray, 2004, 2014). As mentioned earlier, exploring experiences from the perspective of an individual is subjective, so there is more value in studying it from interacting and being part of the study, rather than learning it in an objective or

metaphysical manner. Hence, constructivism was the chosen epistemological position for this study.

3.5 Research Methodology

Tuli (2010) explains that methodologies are strategies for conducting research, and a strategy is underpinned by a researcher's paradigm drawn from one's ontological and epistemological perspectives.

An interpretivist paradigm consists of a relativist ontology and constructivist epistemology. Grant and Giddings (2002) and Tuli (2010) clarify that an interpretivist paradigm supports qualitative methodologies, whereas quantitative methodologies are underpinned by a positivist paradigm. Snape and Spencer (2003) describe qualitative research as:

- Directed at providing in-depth and interpreted understandings of the social world of research participants by learning about their social and material circumstances, their experiences, perspectives, and histories
- Collecting samples that are small in scale and purposefully selected on the basis of salient criteria
- Using data collection methods that usually involve close contact between the researcher and the research participants which are intensive and developmental and allow for emergent issues to be explored
- Using data that is very detailed, information-rich, and extensive
- Performing analyses that are open to emerging concepts and ideas and which may produce detailed descriptions and classifications, identify patterns of association, or develop typologies and explanations
- Producing outputs that tend to focus on the interpretation of social meaning through mapping and "re-presenting" the social world of research participants (pp. 3, 5).

Besides being rational in regard to ontology, epistemology, and methodology, it is also essential for interpretivist researchers to be reflexive and bring their position to the forefront concerning the subjects and studied phenomenon (Denzin & Lincoln, 2008). My personal experience of transitioning from an international student to an NZ citizen has resulted in my interest in studying this phenomenon. In the case of this research, it would be challenging to place myself as an unsympathetic outsider in the research process. Being someone who has first-hand knowledge of this transition will allow me to get close

to the participants and empathise with their experiences in a well-informed way; thus, a qualitative methodology will be employed for this research.

3.6 Research Method

Employing an appropriate method when conducting research is essential, as the method needs to meet the requirements of the overall research approach in terms of the paradigm, ontology, epistemology, and methodology (Creswell, 2007, 2013; Denzin & Lincoln, 2008; Patton, 2002). The decision of method for this research must be in line with the theoretical framework outlined above. The framework is underpinned by an interpretivist paradigm with relativist ontology and constructivist epistemology applied to a qualitative methodology. In qualitative research, face-to-face interviews are commonly used as a data collection method (Denzin & Lincoln, 2008; Neuman, 2014). Merriam and Tisdell (2015) explain that the primary purpose of face-to-face interviews is to obtain a distinct type of information that cannot be seen or observed. Face-to-face interviews can vary from being structured open-ended discussions, to semi-structured, loosely formatted and unstructured (Bailey, 2007; Drew, Raymond, & Weinberg, 2006; Gray, 2004, 2014; May, 2001; Merriam & Tisdell, 2015; Rapley, 2004; Tracy, 2012). Research methods need to provide for accurate analysis and provide quality data that will be appropriate to the research question (Gray, 2004, 2014). Semi-structured interviews allow a researcher to gather in-depth information through a more personalised approach, and let rich data be drawn out without overly pre-determining the content of the interviews. The use of open-ended questions also help individualise discussion with participants (Bailey, 2007; May, 2001; Tracy, 2012). This research aimed to explore the role of hospitality in NZ student immigrants' experiences when transitioning from international students to NZ permanent residents/citizens. Given the differences in an individual's experiences and the need to identify the role of hospitality in these various experiences, semi-structured interviews were chosen as the appropriate method to gather rich data from participants.

On the other hand, due to the variability of epistemological interaction and based on the interviewing skills one can have, interviewers can easily manipulate interview results. Therefore, the quality of the data is dependent on the interviewer's interviewing skills (Creswell, 2007, 2013; Denzin & Lincoln, 2008). As a result, a lack of reliability and validity of the data could occur from using semi-structured interviews as a data collection method (Jennings, 2001). To counter this, Merriam and Tisdell (2015) suggest that interviews should be recorded to ensure that every word in the conversation is available for analysis. Subsequently, audio recording was employed in this study.

3.6.1 Interview Design

Literature related to student immigrants' experiences and hospitality was reviewed. Individual sub-themes were drawn from each topic in the literature and these were grouped under main themes based on relevance. Four main themes were extrapolated from the literature that were related to student immigrants' experiences, and three main themes for hospitality relevant literature. Once all the main themes were categorised and clearly identified, they were placed and presented as a table (see Appendix 1). The presentation of the literature table assisted in developing the interview questions (see Appendix 2).

3.6.2 Interview Protocol

Participants for the interviews were recruited following purposive and snowball sampling approaches. Gray (2004, 2014) and O'Leary (2010) describes that a purposive approach allows researchers to choose participants who are believed to be the most representative population for the research context. Snowball sampling allows the researcher to select and recruit participants from social networks (Gray, 2004, 2014; Merriam & Tisdell, 2015; Tracy, 2012). Subsequently, several criteria were established and were required in the participant selection process. Participants needed to be: (1) a current NZ permanent resident/citizen who had experienced being an international student in NZ; (2) currently living in Auckland; and (3) willing to share stories/opinions/experiences on their transition (from an international student to a permanent resident/citizen in NZ). Criterion one was formed due to the aim of this study. According to Auckland Council (2018), Auckland is the most cosmopolitan city in NZ comprising ethnic groups from around the world. There were an estimated 1.66 million people in the Auckland region as of 30 June 2017, and 39% of the city's population were born overseas (Auckland Council, 2018). Criterion two was established due to the scale of the research and for convenience reasons. Criterion three was to adhere to ethical issues.

A recruitment poster was created (see Appendix 3). The recruitment poster was advertised on my social media which included Facebook and LinkedIn. Once the participants confirmed their interest, they were contacted via email with the participant information sheet (see Appendix 4) which provided detailed information of what the research entailed and what was required from them. Once a participant agreed to participate in the study, a face-to-face meeting was arranged and a semi-structured interview followed. Each interview lasted approximately 60 minutes. Prior to starting the interview, I explained the format of the interview and a consent form (see Appendix 5) was presented and signed by the participant.

3.7 Ethical Considerations

Approved by AUTC on 07/09/2018 (see Appendix 6 for details)

Ethics Application Number: 18/347

Due to the nature of this study, ethics application approval from the AUTC was required. The ethics application contained essential information about the purpose and aim of the study, research design, methods and instruments for data collection and analysis, and the target participants. I was committed to making sure that the privacy of the participants was respected and that the participants' wellbeing during and after the research was considered and looked after. The interviews took place at times and venues that were convenient to participants. Participants were entitled to withdraw from the study and/or the interview procedure at any stage with no explanation required, prior to the research findings being produced. Data and consent forms (both digital and paper versions) are stored at the Auckland University of Technology. For confidentiality purposes, pseudonyms were used in the classification and reporting of findings.

3.8 Data Analysis

Thematic analysis was used in this research because it allows for flexibility in the research process (Braun & Clarke, 2006). Flexibility means that thematic analysis can be employed via two coding strategies—data-driven (inductive) and concept-driven (deductive) (Myers, 2013). A data-driven strategy allows a researcher to describe data in-depth and create dimensions and subcategories in a data-driven way (Creswell, 2014). In contrast, a concept-driven strategy lets a researcher analyse the data from the researcher's previous knowledge; for instance, from theory, logic, previous studies, or the researcher's day-to-day experiences (Creswell, 2014). Thematic analysis allows a researcher to closely analyse research data to find common themes—ideas, patterns, and topics of meaning that repeatedly occur in the research data (Creswell, 2014; Myers, 2013). While the context of this research is NZ, this research focuses on looking at individuals' experience within this context. Individual experiences in the same background context can be different. The differences in an individual's experience and the need to identify the role of hospitality in these various experiences, entails closely searching for meaning in the experiences of individuals. There are rigorous steps for researchers to follow when employing thematic data analysis, including being familiar with the whole data at first; coding; generating themes; and defining and naming themes (Creswell, 2014; Myers, 2013). These steps apply to both inductive and deductive coding, as inductive is constructing patterns, categories, and themes from the bottom up, with

deductive involving reflecting on data for evidence of themes (Creswell, 2014; Myers, 2013).

In this research, all 12 interviews were transcribed by a professional transcriber. Transcripts of the interviews were formatted and analysed using traditional methods—paper print-outs and highlighters. Firstly, I combined all 12 participants' answers for each question together, then I read through all 12 combined transcripts and ensure myself is familiar with the content. Then, I identified and highlighted the common themes from these 12 combined transcripts. From each created theme, the process of combined content and identified themes from combined transcripts repeated until no further theme(s) can be identified. For example, for the question – “why did you choose to come to New Zealand at the first place?” The initial two themes from combined transcripts for this question were “subjective” and “objective”. Then, from each initial theme it further developed to four different predominant themes.

3.9 Conclusion

In this chapter the ontological, epistemological, and methodological positions orienting this research were reviewed. The choice of an interpretive paradigm, incorporating a relative ontology, a constructivist epistemology, and qualitative methodology was shown to be consistent, compatible, and internally logical. Face-to-face semi-structured interviews were conducted with ethical considerations in mind, and were considered to be a suitable data collection method for this research. Additionally, as the purpose for this research was to find meaning in the experiences of individuals in the same background context, thematic analysis was believed to be the appropriate data analysis procedure.

Chapter 4: Research Findings

4.1 Introduction

This chapter presents the analysed findings of this research, which were collected in the field from face-to-face semi-structured interviews. There are six main sections in this chapter. Firstly, the profiles of the research participants are presented. Then a discussion of each theme is discussed including the reasons for student immigrants to choose NZ; student immigrants' reasons to stay in NZ; the challenges that the student migrants faced during their experiences; the benefits for student immigrants during their international student experience; and the contributions student immigrants offered NZ.

4.2 Participant Profiles

A total of 12 participants were interviewed. To protect participants' privacy, all participants were given pseudonyms. None of the twelve participants had been to NZ prior to studying in NZ, and no participants possessed a broad knowledge of the country. At the time of the interviews, on average, participants had lived in NZ for approximately 7.6 years, with durations ranging from 3 to 16 years. Two of the participants (Ella and Camila) chose NZ as their exclusive destination, whereas for the rest of the participants, NZ was only one of their possible destinations amongst Australia, Canada, Ireland, UK, and USA.

Table 1. Profile of Participants

Country of origin	Pseudonym	Length of time spent in NZ (years)	Occupation	Qualification undertaken in NZ
Brazil	Jenna	4	Gym instructor	Undergraduate programme
	Pete	9	Public servant	Undergraduate programme
China	Heidy	3.5	Yoga instructor	Undergraduate programme
	Emilia	14	Banker	Undergraduate programme
India	Able	3	Engineer	Undergraduate programme
	Bruce	9	Travel agent	Undergraduate programme
	Paulina	16	Administrator	Undergraduate programme
Sri Lanka	Dina	8	Banker	Undergraduate programme
Russia	Angelina	9	Administrator	Postgraduate programme
	Adam	11	Self-employed	Postgraduate programme
Spain	Ella	4	Lecturer	Postgraduate programme
USA	Camila	5	Counsellor	Postgraduate programme

4.3 Reasons for Choosing NZ

Four predominant themes emerged from the interviews and were related to the reasons why participants decided to choose NZ as their study destination over other countries. For example, Adam and Dina chose NZ because of its novelty:

I had an option to choose between Australia and New Zealand and Canada, and when I look at the map, I saw that New Zealand is so far away ... one of the main reasons [I chose New Zealand was] it was so far away and I literally knew nothing about New Zealand. So, it was a little bit of an adventure. – Adam

My husband and I were considering UK, Australia or here and we have been to the UK, we have been to Australia but we hadn't been to New Zealand at the time, and then we both kind of like this unknown thing where you do it on your own first time ... but the fact that we had never been to New Zealand was the key for selecting why we would come here. – Dina

In addition, some participants decided to come to NZ because of internet reviews and recommendations from friends or family. This was illustrated by Able, Emilia, and Jenna:

I was planning to go to either US, Canada or Australia. New Zealand was never a first option and Germany of course. Then I talked to people, I found it on internet, it was quite a good country, a pleasant one and I thought "Yeah this is a good country to come". – Able

A friend recommends. One of my mother's friends recommends New Zealand. Originally, I was thinking about Australia, but they said, "Maybe too many Chinese", so I said, "Okay cool we try New Zealand rather than Australia". – Emilia

One of the reasons was because my husband had a friend who went here once and he was talking so nicely about New Zealand, how friendly people are and how the place is so beautiful like that, and of course about how you can get a visa how long does it take, how much it will cost. So yeah, we look at Australia and UK and Canada so New Zealand was the best option for all the package. – Jenna

New Zealand's Māori culture, landscapes, climate, and being perceived as less touristic were other motivations for participants to choose NZ as their destination to study. As Ella, Jenna, Pete, and Angelina explained:

Well I have always been interested in the Māori culture. So, I have always had a thing for that especially the haka and all that. So that was like an attraction. – Ella

You have nice beaches, you can any time of the year snow, you have mountains, glaciers everything in one place quite close. So that is another reason. – Jenna

When I saw Auckland and the climate and everything, so this is the place that I want to go, never too hot never too cold and that was the main reason really. – Pete

I guess Australia is more explored and touristic than New Zealand. ... New Zealand is less touristic. So, it was probably one of the criteria why I chose New Zealand. – Angelina

Moreover, NZ was perceived as more accessible in terms of visas and less expensive compared to other countries. Paulina stated that it was much more straightforward for her to get a student visa in NZ than in Australia. Both Camila and Heidi claimed that compared to other countries, it was more accessible to get a working holiday visa in NZ. Bruce explained, *“when I did my research I knew that at that time New Zealand was very welcoming, and ... Australia was a little bit more expensive when it came to studies and New Zealand fell perfectly into the budget that I was looking into ... so that is the reason why I chose New Zealand over Australia”*.

4.4 Reasons for Staying in NZ

While none of the participants knew much about NZ prior to their arrival to study, they remained in NZ after their first hand experiences in NZ. The four reasons for this were: 1) NZ offered them a balanced, simple, relaxed, and less competitive lifestyle; 2) There were friendly people and good communities; 3) It was a safe and stable environment; and 4) They had freedom when making choices. These reasons are expanded on in the following sections.

4.4.1 Balanced, simple, relaxed, and less competitive lifestyle

Compared to their home countries, the balance between work and life in NZ was perceived to be much better. As Bruce and Dina described,

[Lifestyle here in New Zealand] it is like Monday to Friday, be working from 8 o'clock to 5 o'clock. After that you have time for yourself, you have time to do what you want. For me over here, the lifestyle is completely different where we can be what we want. I would say it is a really good lifestyle that I have over here

and no complaints whatsoever and I don't think I can go back to the old lifestyle [in India] ever. – Bruce

I really like it here. It is peaceful. We like the way of life here and it is less crowded from where we come from, and you have the quality of life is the main reason we stayed on. The ability to do a lot of things here is more than back home. Like you can travel more, you have the flexibility. I guess we do enjoy life more [compared to home] here [in New Zealand] because it is just the two of us. I think my husband and I have a more active lifestyle now whereas we go for walks, you know, we exercise, we go to watch musical shows when we feel like it, whereas back home we didn't really do all of those activities as such. – Dina

Additionally, as Emilia illustrated, there is less competition in NZ,

[What I appreciated the most living in New Zealand], I think here is like [more] work and life balance. In China you have many competitions so you have to work hard; otherwise you can't find a job. [So you] can't find a balance between life and work [in China]. But here I think it gives you more opportunity to seek a job, there are not many restrictions, it [seeking a job] doesn't matter [much for] your education or your age. But in China the competition is so hard so for the people when they [are] thinking [hiring] for somebody they must have like age restriction, education restriction.

Moreover, both Angelina and Pete enjoyed how simple and relaxed the lifestyle is in NZ,

I feel it is more casual, it is a better lifestyle in terms of there is better work and personal life balance. We have more time to spend with your family and friends. I kind of like the environment here, so you can always go on the weekend somewhere, there are so many places even around Auckland you can go and do some activities like hiking or you can go to the beach. Even it is such a small country but there are so many places you can go to. You can go to [the] beach, you can go to mountains and do hikes. Just New Zealand is so small so you can travel multiple places and [compared to Russia] it is shorter distance. – Angelina

I like this environment, it is perfect. I really, really like those kinds of quiet environment, nice neighbours and stuff like that. It doesn't have to have many, many, many shops, but the shops they have here, they mostly have what we need. I started to like this very, very small way of living. I like the way [of having] the opportunity to have a beach is like 20 minutes away from me. Lots of parks [with] lots of green, not much pollution, very nice weather, not very hot here and

the people. The people are lovely here, people say hello to you without knowing you, good morning, they smile at you. I like that a lot. – Pete

4.4.2 Friendly people and good communities

Beyond the lifestyle, NZ people also had a significant influence on participants' decisions to continue staying in NZ. Able, Adam, Heidy, and Bruce particularly emphasized how hospitable, friendly, and helpful New Zealanders were,

It [people in New Zealand] is very friendly, [and] hospitable. I think they are very good in [their] hospitality. I found all New Zealanders [whom I know], like where I worked there, they are [all people] really very good by heart. They were quite good, [they] welcomed me [and] helped me [to get an] understanding [of] the New Zealanders' perspectives about different things, like how they treat animals; how they do the farming; how employers and employees work together. – Able

When I came here it felt a little bit slow compared to Russia, but still quite enjoyable. Everything was different, the culture, the people, climate everything was different, but I like it. [I like] New Zealand's culture. [It is] friendly, open, relaxed in most cases, very hospitable. When I came here [at first], I thought people [were] really polite, if you compare a regular New Zealander to a regular Russian person. Yes [although] now you can see there are bad people everywhere, [but] in the general sense, I still think people here are nicer, but there can be some exceptions as everywhere else. – Adam

I think the people [in New Zealand] are really nice, the whole society [and] their attitude that is quite different. The perspective about life, people, human rights and all of that is really different in China. I remember once we had some trouble, and people [here] are really nice in general [to offer help]. – Heidy

I appreciate the people a lot because I feel that Kiwis, in general, are pretty awesome and welcoming. Like I've never had issues with anyone in particular because I have been a migrant to this country, and they have always been welcoming. Whatever interactions I had with the locals it has always been positive. My time so far in New Zealand has always been like that you actually feel really welcomed and people are always nice. They don't judge you in terms of your skin colour or where you come from or what you're doing. If you are nice with them, they are nice with you. The people in New Zealand are really awesome, really welcoming. The hospitality that they have like even when I was working in the tourism industry, I am still working in the tourism industry. Clients who leave from

New Zealand they still say that Kiwi hospitality is really nice, it is very personal. – Bruce

In addition, some participants also appreciated the strong communities of friendly and helpful people. In Camila's words,

I like that it is a small country and that there is coming from [someone who is originally from] a really big country. We lived in the South Island rurally when I first lived here, it has [a] really strong community feel down there which I really liked. We knew everybody in town, and we worked with the same people and kind of became close. And my husband seeks out Brazilians and creates these little communities of Brazilians internationally. I think particularly [the] community is really important to me. I live really close to where I work, and so I see my students, like my students are my neighbours which is problematic, but also really nice, you know. I know where they live, and I know the community they are growing up in and my children will grow up in that same community kind of thing and I just really appreciate that. I just feel like because New Zealand is so small, and it is an island which is also really lovely. So yeah, I really appreciate that, and I do think there is a friendliness here.

4.4.3 Safe and stable environment

The standard of the environment was another aspect of why participants chose to remain in NZ. As Jenna specified,

[What I appreciate the most about living in New Zealand] for me as a woman it is about safety totally about safety.

Adam further added that,

I would say [one thing I appreciated the most of living in New Zealand is its] stability. Well compared to Russia you can say that the prices in Russia products or whatever they can change rapidly. One month it is that much and next month it is like two times more expensive. New Zealand is a little bit more stable in this sense. Maybe it [New Zealand] is so far away from the rest of the world, so things just go their own way and you don't feel those drastic changes that could happen in the world like [the] economy and everything.

4.4.4 Freedom in choices

In contrast to their home countries, NZ offered participants relative social freedoms. For example, Dina and Adam stated,

[Coming to New Zealand] wasn't like a lifestyle change that we were looking for. It was more privacy and things like that because back home it is the culture. It is very close-knit, and everyone knows everyone, and they all have this perception that you have to live by their rules, standards, rules like you when you should do something, when you shouldn't do something. [In New Zealand, we have] more freedom. – Dina

[One of the things that I appreciate the most about living in New Zealand] is that people mind their business. They don't get into your personal space unless you say, "Yes that's all good just do it and I'm happy to communicate with you". In Russia, it is not like that, people could be really intrusive like, "Okay you are doing this you are doing that, and this is not how it is supposed to be". Here if you want you can be by yourself and nobody is going to stick close to you unless you want it. – Adam

Alternately, it was a matter of freedom from culture and family as Heidy, Paulina, and Camila described,

That [New Zealand] is so easy to live and so much freedom. So much freedom that the [home country] society or family [are] a little bit far away, [so there are] not that much controlling [they can do]. – Heidy

I guess it [living in New Zealand] has helped me to shape who I am today in a way [to] open my opportunities, and [let me do] the things that I didn't think was possible for me to do before. It allows me to be myself other than pretending to be somebody else. Back home you can't be you, if you are you, you are in trouble. [Living in New Zealand] allows me to be me and do the things I want to do. There are no restrictions and not somebody telling me what to do and what not to do I suppose. Yeah, [I like] having that freedom. – Paulina

[One of the things that I appreciate the most about living in New Zealand is] I just felt less bombardment [of politics], like particularly living in the South Island, you cannot get bombarded by a lot down there because there is not a lot to be bombarded with. – Camila

Further, participants chose NZ for its multicultural characteristics. Ella points out that,

I appreciate the space Māori culture has [here in New Zealand], [it is] something that brings to the culture for people [to have] different ways of thinking. What I appreciate is the space for all these different cultures to be happening. I think the country benefits from that, because this country [is] so isolated, like it used to be alone and now so many people are coming they are bringing in new ideas and they are bringing new customs, new ways of understanding the world, and that is important to have to be exposed to diversity. I believe that diversity is positive it is not negative, but some people may disagree, but I believe that if you bring a lot of ways of how people live life or even though you may agree or disagree that is good that you know [this] first [contact] experience.

4.5 Challenges Faced During the Experiences

Although participants mentioned that NZ has many positive aspects, there were also challenges to overcome at times. There were six main areas of difficulty that participants identified. These were difficulties seeking employment; racist encounters; the unaffordable cost of living; emotional difficulties; stepping out of the comfort zone; and difficulties in permanent residency applications.

4.5.1 Difficulties seeking employment

Paradoxically, having local working experience appeared to be a critical factor when it came to gaining initial employment in NZ. Eight out of twelve participants expressed how difficult it was for them to secure their first job. For example, five participants all agreed with Angelina's statement that, *"With only oversea working experiences, the first job was hard to find as employers prefer to recruit people who had local working experiences already"*. Likewise, Camila stated that, *"probably [it] helped that I had stuff on my CV from New Zealand and just the nature of the work I had lots of experience [made it less difficult for me to find a job]"*.

Bruce and Jenna further articulated that other than local work experience, another crucial influence on employment seeking was visa restrictions. Bruce explained that, *"the restrictions of limiting up to 20 hours of working hours on student visas makes it quite difficult to obtain local working experiences during student years... and without certain local experiences, it is harder to get relevant and decent full-time employment after graduating"*. Similarly, Jenna expressed that *"getting a job that meets all the criteria for permanent residency application was difficult"*.

On the contrary, Dina, Emilia, Paulina, and Heidy experienced fewer troubles in terms of job searching. Emilia and Paulina had accumulated some local work experience at the

institutions where they studied. For Dina and Heidy who had hospitality backgrounds, the busy hospitality industry in NZ facilitated job security upon arrival. Dina recalled, *“actually, I think I was a little lucky. I applied as soon as we came in, [as] we stayed at the motel at first, and when we were there, they were short of staff”*. On the other hand, Heidy mentioned, *“I think that time I come in September and obviously they have summer a really busy time... so the company they don’t mind that [due to my visa restrictions I could only work for six months for the same employment at a time] and I think [I was] lucky”*.

4.5.2 Racist encounters

Regrettably, some participants encountered racism during their time in NZ. For example, Dina described that, *“they had thrown rotten eggs everywhere around the house like from the roof it was dripping everywhere and stinking. Then we came out and I had a look and oh it’s rotten eggs. The guy in the neighbouring house started chuckling, he said ‘You Asian idiots’ or something like that and he started blurting that out, and then he came out and started swearing at us go back to where you came from and blah, blah, blah”*. Likewise, Able from India added, *“you are going in a car, and someone just comes up and says ‘Hey’ and shows you the middle finger”*.

Furthermore, Paulina expressed,

they have an assumption that Indians are not trustworthy or [you] can’t trust Indians because they do dodgy stuff because somebody else has done it...I went to a retail store, I was looking around and then I could see somebody behind me just following me everywhere as if I’m going to steal something and just walk away, and I said to the lady “Sorry can I help?” and she said “No I’m just watching”. I said, “You are watching because I’m going to take something and run away or are you watching me because you want to be helpful”. She didn’t have an answer for me, but then I realized why she did it.

Similarly, Ella mentioned that after people realized she had been learning and using English for years, they would often question why she still had a thick Spanish accent. Whereas for Camila, people would purposely want to get into a political debate with her as soon as they discovered her American origins, regardless of her own lack of interest in having conversations regarding politics.

4.5.3 Unaffordable cost of living

The cost of living in Auckland was found to be another challenge that migrant students had to encounter as part of their experience, particularly in terms of accommodation. For instance, Pete said, *"I had to ask my mum for money a few times and it was really, really hard because the rent in New Zealand is very expensive"*. Ella further added, *"Well, housing is tough, the quality of houses is really bad when you have a tight budget... Some of us as international students have to be in places that are not healthy... in some houses, I have been living like with mould everywhere, not clean, like not allowed to have a heater in your house, only electric blankets"*.

Additionally, Angelina and Adam both stated that the cost of living plus the housing market in Auckland was too expensive for them to consider a mortgage for a house, even though they have stable incomes.

4.5.4 Emotional difficulties

In addition, facing emotional difficulties was particularly hard during the initial period of their experience. Feelings of loneliness and being disconnected made for a painful experience, which often made them want to return home. For instance, Emilia disclosed, *"to be honest the first three months is really hard because it is a new environment and I don't know anybody here... I was thinking maybe I made wrong decisions, [I was thinking] after three months I will go back home because [living with] my parents, life is so easy"*. Similarly, Angelina admitted, *"when you first come you don't have any friends or family here and you come here for at least a year to study. So, you may be a little lonely and you feel you want to go back"*.

Moreover, the differences in cultural backgrounds, lifestyles, and time zones between their home countries and NZ made communication with family and friends back home very difficult and would often result in miscommunication. For instance, Paulina revealed, *"probably I think in some ways opinions would differ and we [the family or friends back home and I] would have an argument about different thing ... you shouldn't be doing that, you could do that in New Zealand but not in India ... I can't open up to them [the family or friends back home] in certain things for sure... like sex"*. Dina added, *"it was a little challenging in terms of the time difference and then [the family back home] wanting to always talk to you but... you are studying and you are working part-time... so it was a little bit of difficulty there managing the time to talk to them and allocate that time for them"*. When these miscommunications occurred, a feeling of not been understood and/or being empathized with often made the international experience significantly arduous and lonely.

4.5.5 Stepping out of the comfort zone

Unlearning the old and learning the new, including language, environment, and ways of thinking, was another challenge for these student immigrants to overcome.

For instance, Adam needed to relearn grammar to speak and write English, even though he had already been taught English back in Russia, as he claimed that, *“the way it [English] is taught in Russia you just mainly translate things... [so when you talk] is always another Russian person speaking [Russian] English... and [if] you have to write an essay or something like that and it takes a while for you and [because] the grammar is different”*.

In addition, in terms of knowledge acquisition, it was hard for some participants to learn through different pedagogical approaches. Emilia explained, *“in China what we do is like teachers teach us and then we learn, so everything is in order, so especially you do exams, the answer has to match with teachers’ answers. But in here, all of the answers is open. It is open question so you can put whatever you want or whatever you think to write on the paper, it doesn’t matter if it matches what teacher says or not... and also in China we don’t have research paper, but here we have research paper and literally you have to do the research by yourself”*.

Being a foreigner in a fundamentally different country also involved relearning and adapting basic life skills. As Jenna explained, *“I’m feeling like a child because I have to learn how to speak, how to cross the street... where I can buy the best coffee, where is the pharmacy. So, everything you have to start from the beginning”*. All the unlearning and relearning pushed the student immigrants to step out of their comfort zones, which was often very demanding.

Furthermore, for the students to be fully involved and mingle with others in social situations, it was necessary for them to have more patience and resilience. It tended to take more effort and a longer period for them to break the ice with others.

For example, Paulina clarified that, *“you are at a birthday party you go to because you only know a friend, but you don’t know the group of friends you see. So, you are there, but you shouldn’t be there really because you don’t know all of them... I don’t have anything in common with them you see. I couldn’t really say anything, and they couldn’t really say anything to me, or they might think if she is culturally prepared or would she take it okay or, you know I think that is hesitation for them as well. I think they know the cultural barrier mostly”*.

Bruce described, *"there are not many Indians on the West Coast... so, trying to get to know the locals were a bit difficult... In the beginning it was a little bit difficult because they didn't know how to communicate or they didn't know if I could speak good English da, da, da, and that once they got to know okay, I speak English pretty well, after that was no problem. They were very open like very welcoming. So, the initial part of it was getting to know people over there was difficult and that was a little bit challenging"*.

4.5.6 Difficulties in permanent residency applications

Another difficulty the student immigrants all faced was the permanent residency application which was a stressful and complex process. Paulina expressed, *"just dealing with immigration in general... yeah just bureaucratic questions and then one person would say one thing and then you have got another immigration office that is located for you and they would say a different thing. So, it is just like frustration, nobody knows the right answer"*.

Additionally, the bureaucracy involved when applying for partnership applications was even more complicated, with both Heidy and Pete experiencing this first-hand. Heidy explained, *"the visa to prove we are living together, that is so hard because we have joined-account, long before and we get some letters from friends, family, from yoga because most of the time we spent on yoga except his full-time job to prove we were in, they say kind of like reliable real relationship. But the letter they sent back to us they say from what we provide they are unlikely to approve my partnership work visa. So, we feel really stressed about that and I did call them, but they are not telling you what they need, and they just say the same sentence repeat you have to approve."*

In the case of Pete, *"it could be stressful because you have to do medical exams and you have to gather the paperwork in. When I was there partnership visa, so we have to prove that we live together. They even visit our place at that time to see if you are together... getting all the documents, because there was a lot of things making sure that everything was done properly... I think the most difficult thing was going through the process of getting the paperwork"*.

4.6 Benefits of International Students' Experiences

Nevertheless, despite these challenges, all participants agreed that they had gained more from their experiences—both professionally and/or personally.

4.6.1 Personal perspectives

Seven of the twelve participants expressed that the experience of migrant studenthood transformed their lives, bringing positive experiences and growth. As a result, they became more confident, independent, and compassionate with others.

Jenna explained, *"I think you learnt so much about yourself. Your limits, your strength, your weakness, how adaptable you are, how courage, yes, so many big and little things and details. Yeah, I think you learnt very, very much about yourself... I think in the personal way you changed more, and there is nothing [can] actually makes such an impact [than] in this experience. Personal you say you have grown so much you totally became a different person compared to before coming to New Zealand"*.

Paulina stated that, *"Definitely without a doubt like for me, like doing things that I've never done before... finding myself... [and realizing] oh I could do that, and I never thought I could do that"*.

Whereas Heidi found that, *"I think so [my experience of being a migrant who has an international student background adds bonuses to my personal life], even for my job, because when Chinese people see me, they [are] so happy and they talk in Chinese... I feel [compared to other teachers] I have a different [better] understanding of [towards to] second language people"*.

Moreover, this unique experience provided participants with the opportunity to learn new cultures and a foundation for growth. It also reshaped them into stronger, more outgoing, humble, assertive, confident, and persistent people. Bruce, Dina, Adam, and Able explained,

It was a big, big part of my success of being a migrant in New Zealand because it helped me, it gave me the foundation like I said because it was completely different back home in India. That one year of studying in New Zealand gave me that confidence, gave me that I can go do things by myself. It gives you that freedom of doing what you want rather than being told... You can choose what you want and gives you that strong foundation... I can very honestly say I was a completely different person after studying for a year and it made me a very strong person. It made me a very outgoing person as well. So, I would say definitely it did help as coming in as a student, and studying here also gave me the time to understand the culture. – Bruce

When you came here as a migrant there were certain challenges that you would never ever face and that makes you stronger as a person... you are more humble as well in a way and you kind of don't have this air of I am somebody important, you know, you kind of start from scratch. That kind of builds your confidence it also makes you more humble and more aware of things... I tend to speak my mind [more]... I feel I have professionally developed being more assertive. – Dina

To an extent perhaps it just teaches you to be a hard worker, persistent, don't give up... I came here alone by myself, that teaches you to rely only on yourself. You don't expect anyone just jump on board and start helping you. You just have to have a really strong will to finish those things that you start. – Adam

I think the chances have started from not having anything to having everything that built up the whole confidence gradually. – Able

4.6.2 Professional perspectives

Being international students had a positive impact at a professional level. Angelina and Ella both agreed that compared to an overseas qualification, a local degree was more accepted and practical in the NZ job market. Angelina and Ella also both thought they earned more trust from potential employees after gaining a local qualification. They believed a local qualification provided familiarity for the potential employee to have a better understanding of what they had achieved.

Additionally, for most participants, starting as an international student was a crucial stepping stone to becoming part of NZ society. This experience permitted participants a period of time to explore, adapt, and adjust to the society, allowing them to get some local working experience during their study. As a result, it offered them a smoother transition from a student to a professional. Pete and Emilia explained,

[Without this experience] I don't think I would have the job today... that process of becoming [a New Zealand citizen from an international student background] definitely makes you more aware of their [New Zealand's] culture... you know more things and you understand how they [New Zealanders] think, why they [New Zealanders] do the things they do. – Pete

The work experience [that is a part of the curriculum in my course] which means gives me work experience. Like I study hospitality, [that is] basically customer service because right now I work at the bank, the customer service skills [that I

had] when I work at [a] hotel so actually contributed quite a lot to my current job. So, it makes me more independent to find a solution by myself. – Emilia

In addition to gaining local work experience, building local relationships also helped participants professionally. Camila explained, *“The university was how I got work when I first was a student, you know, it was a safety bubble that gave me an immediate sense of community and a cohort and a sense of belonging so that I was able to network and find my feet in the city and the country... I’m going to school here that automatically gives you something that helps you identify and gives you that sense of community that helps you build relationships and professionally and personally that helps you settle better”*.

4.7 Contributions to Aotearoa New Zealand

Other than these participants believing that they gained a lot personally and/or professionally from their experiences, they also thought that what they contributed to NZ as an individual was also important. Their contributions to NZ are organized in three themes—employment; multiculturalism; and volunteering.

4.7.1 Employment contributions

All participants were employed and paid taxes to the NZ Government. It was also noteworthy that most of the participants recognized their value and were proud of their contributions.

I do think due to the nature of the work I do because I’m a counsellor, so I like to think that I help people every day. – Camila

Professionally with my background, my education, I definitely contributed, and I keep contributing... I have created a piece of work that is my thesis that in my study was in New Zealand schools. – Ella

[I think so as a yoga instructor, I help people in] the body-mind mental as well as emotions all of that and maybe for some people spiritual – Heidi

I think so ... dealing with the students I think we are. – Paulina

I am a public servant and I help people with the most needs in the country. – Pete

Well I think after spending my study here giving it back to the employers of New Zealand is quite a big contribution because engineering is a very rich help, New Zealand improving efficiencies, providing more jobs and yeah working as an engineer. – Able

4.7.2 Multicultural contributions

Apart from the employment contributions that these participants offered to NZ, participants were fully aware of their cultural differences and believed these cultural differences positively reinforced NZ's multiculturalism.

As Angelina explained, *“well the world is becoming more multicultural... and having people from different cultural backgrounds from different places it gives you more opportunities”*. Further, Pete conveyed that, *“being migrant sharing another culture here [in New Zealand]... [such as] people don't know much about Brazil, they only know about sports and volleyball and stuff like that... yeah, my wife, she had no idea about Brazil before now she knows a lot”*. In addition, Emilia highlighted, *“when you get along with other people you give your idea to them is when you talk to them you share ideas... like Chinese New Year like used to New Zealand people don't celebrate Chinese New Year, but right now in New Zealand, people put on signs in shops celebrate Chinese New Year and also you have Lantern Festival those sorts of things. I don't think New Zealand a long time ago they had these”*.

Participants were confident they had contributed to NZ's multicultural society.

For example, Dian commented, *“people tend to typecast you until they get to know you... you have actually contributed to making people more aware of other people and other cultures”*. Ella added, *“I think I contribute in a positive way because I respect people and I respect society and the way it is and I may have my beliefs or not, but I try to always do my best as a human being. ...so I am a good asset I would say, it doesn't sound humble. I think I bring education and I bring expertise and a new way of understanding the world and I think that is good”*.

Furthermore, participants also thought that their experiences of being an international student immigrant had made them more empathetic to others, which they valued. Paulina explained, *“I think I relate to them well and they are able to open up to me more than normal to other because I am more approachable in some ways and so I do sort of get them because... I know how they would feel”*.

4.7.3 Volunteering contributions

On top of every contribution that has been mentioned, volunteering was another contribution that participants offered. Paulina, Dina, Emilia and Bruce mentioned,

I volunteered in quite a few things like Big Gay Out, Pride Parade, Pink Ribbon and just doing little things. – Paulina

I do volunteer work for the City Mission and I actually contribute to the New Zealand Cancer Society and things like that. – Dina

I like to step forward those like SPCA and those kinds of things. – Emilia

We do contribute in a positive way to being part of the community, doing small things for the community as well. Say for example volunteering and somethings or being part of SPCA or whatever, like I used to be a guide for Tiritiri Matangi when I was doing my studies and stuff like that as well. – Bruce

4.8 Summary

- Before arriving in NZ, none of the participants had first-hand NZ experience.
- Four predominant reasons for the 12 participants to choose NZ as their study destinations were:
 1. The novelty of NZ being unknown
 2. Internet reviews and recommendations from friends or family
 3. NZ's Māori culture, landscapes, climate, and being less touristic
 4. Accessible visa requirements and the affordable cost of living
- Four predominant reasons for the 12 participants to decide to stay in NZ after their first-hand experience were:
 1. A balanced, simple, relaxed, and less competitive lifestyle
 2. Friendly people and good communities
 3. A safe and stable environment
 4. Freedom in choices
- Six types of challenges that the 12 participants needed to overcome during their experiences:
 1. Difficulties in seeking employment
 2. Racist encounters
 3. The unaffordable cost of living
 4. Emotional difficulties
 5. Stepping out of the comfort zone
 6. Difficulties in permanent residency applications

- Two categories of benefits for the 12 participants being international students during their experiences were:
 1. Personal perspectives
 2. Professional perspectives
- Three types of contributions were made to NZ by the 12 participants:
 1. Employment contributions
 2. Multicultural contributions
 3. Volunteering contributions
- In the view of the 12 participants, NZ is their second home.

4.9 Conclusion

In closing, this chapter offered the overall analysed findings from face-to-face semi-structured interviews that were conducted in the field. This included dialogue on each of the following: reasons for student immigrants to choosing NZ; student immigrants' reasons to stay in NZ; the challenges that the student migrants faced during their experiences; the benefits for student immigrants from their international student experience; and the contributions student immigrants made to NZ. A more in-depth discussion of the key findings from this chapter is presented in the next chapter.

Chapter 5: Discussion

5.1 Introduction

This chapter will link the findings with the theoretical perspectives that were found in the literature, to address the three research three objectives:

1. To express the role of hospitality in student immigrants' transition experiences.
2. To identify the scope of 'polarity relationship' in student immigrants' transition experiences.
3. To identify the range of 'transgressing hospitality' in student immigrants' transition experiences.

No single definition can capture the complex nature of hospitality as a concept, because in different cultural settings, hospitality expresses itself individually (Bell, 2010; Derrida, 2005). Consequently, migration is a multidirectional process that is inherently related to various forms of encounters (Berg & Fiddian-Qasmiyeh, 2018). This chapter will firstly further explain the proposed hospitality framework (see Figure 1). Then it will incorporate the hospitality framework along with the research findings produced in Chapter 4 to present an overview of the study analysis.

5.2 Hospitality Framework

The first core concept of the framework is the construct of 'host' and 'guest'. Nouwen (1998) explains,

Hosting is about listening, about allowing people to be themselves, and about giving them room to sing their own songs, speak their own languages, dance their own dances...not a subtle invitation to adopt the lifestyle of the host, but the gift of a chance to find their own, it is about inviting guests into our world on their terms (p. 78).

Thus, in the context of this study, the society of NZ is the host. In contrast, on the foundations of the work established from previous authors (see Burn, 2010; Brown, 2010; Derrida, 2005; Lashley, 2015; Selwyn, 2000), it is postulated that the guest is bound up in the concepts of the 'stranger' and the 'other'. The guest is always the visitor who is unknown and seen as outside the host's culture and community (Derrida, 2005; Lashley, 2015; Selwyn, 2000). Within the setting of this study, the 'stranger' and the 'other' are student immigrants who have come to NZ as total strangers (a person with zero first-

hand experience of NZ). Through the living experiences in NZ, these 'strangers' became permanent residents/citizens (hosts) in NZ in the end.

Selwyn (2000) explains that the fundamental purpose of hospitality is to establish a relationship or to promote an already established relationship. Acts of hospitality accomplish this over exchanges of goods and services, both substantial and symbolic, between those who give hospitality (hosts) and those who receive it (guests). In this way, the protagonists involved in the hospitality relationship can be seen as existing at opposite ends of a continuum that ranges from the 'known' host community to the 'unknown' stranger/guest/other (Selwyn, 2000). This study uses this lens to trace the journey of the student immigrants from unknown guest to known host. In doing so, this thesis provides an original contribution to research in this field.

In addition, hospitality can be a 'polarity relationship' between the host and guest. Sheringham and Daruwalla (2006a, 2006b) describe the act of hospitality as facilitating interaction between individuals and/or groups, which denotes the growth of social networks. In this case, within the host–guest relationship, hospitality allows the transgression of social boundaries and the temporary social connection between the host and guest. As a consequence, a polarity relationship can be established (Sheringham & Daruwalla, 2006a, 2006b). Also linked to this is the danger and the potential presence of allowing both parties the opportunity to exploit the dynamic interchange and proceed, which is part of the allure of hospitality (Berg & Fiddian-Qasmiyeh, 2018; O'Connor, 2005; Sheringham & Daruwalla, 2006b). In other words, there is a thin line that exists between hospitality and hostility in the host–guest relationship. Both hospitality and hostility can share an equal amount of influence on the growth of the relationship. Hospitality and hostility are closely interlinked, yet ambiguous, and it is the existence here of ambiguity that makes hospitality both valuable and risky (Berg & Fiddian-Qasmiyeh, 2018; O'Connor, 2005; Sheringham & Daruwalla, 2006b).

Furthermore, there is a need to define the binary nature of the host–guest relationship in the creation of hospitality. In the relationship of hospitality,

there is an implicit need to establish boundaries in this relationship and to define who(m?) is known and who is the 'other'. The guest must be the ritual 'other' or the stranger; the boundaries are important both to define and to transgress in bonds created by acts of hospitality. (Sheringham & Daruwalla, 2006b, p. 418).

To be able to act out the role of host, the host must be in a place of authority and have the ability to welcome the guest in by allowing the transgression of boundaries (Sheringham & Daruwalla, 2006a, 2006b). The role of the guest is conditional on the

guest having less power and being reliant on the host. The guest must remain recognised as having a temporary obligation to the host. In this context, a temporary obligation to the host means the guest will eventually depart from the relationship (Sheringham & Daruwalla, 2006a, 2006b).

This chapter will apply the noted characteristics of hospitality being a polarity relationship that allows temporary transgression of boundaries from the host to the guest, to analyse the student immigrants' transition experience in this study in a chronological order, that is: new to NZ; accustoming to NZ; and integrating into NZ (see Figure 2).

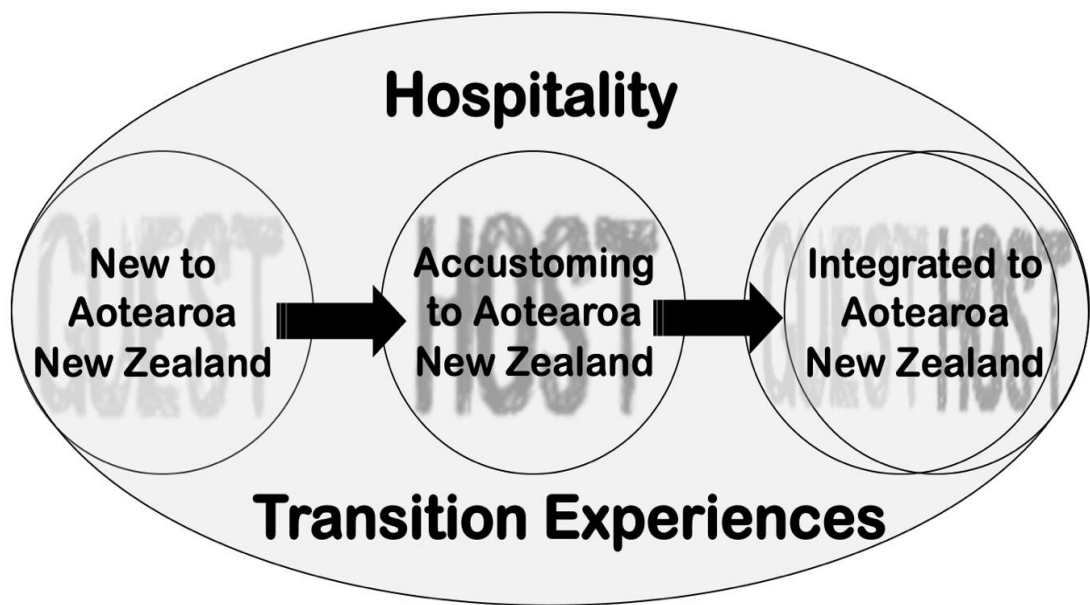


Figure 2. Hospitality Transition Experiences Model 1.2

5.3 New to Aotearoa New Zealand

One of the first critical findings of this study is a deepening of our understanding of why student immigrants choose to come to NZ. Through framing the questions within a hospitality construct, the findings show a clear divergence from previous literature and research. Established research states that the fundamental reason for student immigrants to study in NZ is to allow them to gain permanent residency (Anderson & Naidu, 2010; Department of Labour, 2006). However, the findings of this thesis show that the reasons for becoming a student immigrant in NZ are far more varied and complex. Initially, the established literature (Anderson & Naidu, 2010; Department of Labour, 2006; Robertson, 2013) implies that student immigrants have a clear understanding of the process of becoming permanent residents. However, the findings show that all participants stated that NZ was mostly unknown to them (in terms of their first-hand experiences):

One of the main reasons [I chose New Zealand] it was so far away, and I literally knew nothing about New Zealand. So, it was a little bit of adventure. – Adam

We hadn't been to New Zealand at the time and then we both kind of like this unknown thing where you do it on your own first time... the fact that we had never been to New Zealand was the key for selecting why we would come here. – Dina

Therefore, the idea that the student immigrants had a calculated plan to gain permanent resident is questionable. The application of a hospitality lens allows us to see that motives of the other/stranger/guest can be seen as complicated, evolving, and non-calculated. In fact, as we see in the quotes above, this lack of initial first-hand knowledge was seen by student immigrants as one of the attractions for coming to the country.

The participants in this study came to NZ for their own complex reasons. Importantly, none of them arrived in NZ intending to stay permanently. For all participants, the journey to NZ was seen as a temporary one—this a fundamental departure from the literature of Anderson and Naidu (2010) and the Department of Labour (2006) that suggest a transactional and calculated plan by student immigrants to gain permanent residence. The results of this study clearly indicate that initially, the participants were not anticipating obtaining permanent residency status in NZ. As Emilia stated, “*I was thinking after three months I will go back home because [living with] my parents, life is so easy*”. However, after a period of living in NZ, the participants’ decisions for staying in NZ emerged to be the same, and they all became permanent residents in the end.

Further, when analysing the information that student immigrants use to make their decisions to come to NZ, it appears to be a much more varied set of considerations than just aiming for permanent residence. For example, Able, Emilia, and Jenna (see Section 4.3, p. 28) decided to come to NZ because they were influenced by internet reviews and recommendations from friends and/or family. Others such as Ella, Jenna, Pete, and Angelina (see Section 4.3, pp. 27–28) chose NZ because of its Māori culture, landscapes, climate, and being perceived as a less touristic country compared to Australia. Finally, others chose to come to NZ due to NZ’s recognition of being more accessible in terms of visa requirements and less expensive compared to other countries, as Paulina, Camila, Heidi and Bruce explained (see Section 4.3, p. 28).

Therefore, the hospitality framework shows that this whole ‘transition experience’ is at the core of their experience, and as Selwyn (2000) stressed, that “hospitality converts: strangers into familiars, enemies into friends, friends into better friends, outsiders into insiders, non-kin into kin” (p. 19). It is apparent that hospitality has converted the participants in this study from strangers (outsiders) into permanent residents (insiders)

in NZ. Selwyn (2000) explains that the primary purpose of hospitality is to create a relationship or to endorse an already existing relationship. Based on the findings addressed earlier, all the participants (guests) in this study started their relationships with NZ (the host) as strangers, and none started their relationship with the host intending that it would last. Nevertheless, after the guests experienced all the unfamiliarity of being a guest in this host–guest relationship, this relationship changed its stature and developed from ephemeral to indefinite. Thus, it is clear that the role of hospitality in the case of this study, endorsed an existing host–guest relationship from a temporary one to a permanent one.

Further, “hospitality is an act of generosity experienced by the ‘guest’, which turns a stranger into a friend for a limited period, it is a gift by the ‘host’ to the ‘guest’ and shared between them” (O’Gorman, 2007, p. 200). This is reflected in the findings of this study, that reveal that in relation to the home country, NZ’s balanced, simple, relaxed, and less competitive lifestyle and its safe and stable environment are the main factors that influenced the participants to continue to live in NZ on a more permanent basis. For instance, Bruce (see Section 4.4.1, p. 29) mentioned, *“I would say it is a really good lifestyle that I have over here and no complaints whatsoever and I don’t think I can go back to the old lifestyle [in India] ever”*. Beyond the lifestyle, the friendly people and good communities in NZ were perceived to have had a significant influence on participants’ decisions to stay, as Camila stated,

I think particularly [the] community is really important to me... I just feel like because New Zealand is so small, and it is an island which is also really lovely. So yeah, I really appreciate that, and I do think there is a friendliness here.

The results of this study also support existing literature regarding the importance for one to feel a sense of belonging; safe and attached to determine a place like home (Anderson, 2012). As noted in Gor-Murray and Dowling’s research (cited in Liu, 2014), when people migrate they are also seeking a space of belonging, intimacy, security, relationship, and selfhood. For example, see Section 4.4.2, p. 30 where participants stated, *“[I like] New Zealand’s culture. [It is] friendly, open, relaxed in most cases, very hospitable. When I came here [at first], I thought people [were] really polite”; “[What I appreciated the most of living in New Zealand] for me as a woman is about safety totally about safety”; and “[one of the things that I appreciated the most of living in New Zealand] is that people mind their business... if you want you can be yourself and nobody is going to stick to you unless you want it.”*

In addition, the findings of this study also indicate that compared to the participants' home countries, NZ offered them more social freedom; therefore, they felt more liberated and accepted in NZ. As Paulina described,

[Living in Aotearoa New Zealand] allows me to be me and do the things I want to do. There are no restrictions and no somebody telling me what to do and what not to do I suppose. Yeah, [I like] having that freedom.

In summary, the findings from this study evidently show that the guests in this host–guest relationship undoubtedly experienced acts of generosity from the host, which in the view of the guests were NZ's: balanced, simple, relaxed, and less competitive lifestyle; safe and stable environment; friendly people and good communities; offering of more social freedom. Thereby, in this host–guest relationship, the offer of generosity from the host intensified the incentives for the guests to continue their visits. Subsequently, the guests in this study extended their stay by applying for permanent residencies in NZ. By doing so, the guests in this study transformed their role of being a guest who knew nothing about the host, to be being part of the host who has the right to stay indefinitely. For which, it can be concluded, that the guests experienced general hospitality primarily in the host–guest relationship in this study.

5.4 Accustoming to Aotearoa New Zealand

The sophistication and power-laden state of relations between host and guest is incorporated in hospitality in all situations. Hospitality at one level may be generous, but at another level, it upholds and highlights the differences in people in a host–guest relationship (Bell, 2010; O'Gorman, 2007; Sheringham & Daruwalla, 2006a, 2006b). By differences, Sheringham and Daruwalla (2006a, 2006b) clarify that to act out the role of host, the host must be in a place of authority and have the ability to welcome the guest in by allowing the transgression of boundaries; and the role of the guest is conditional on the guest having less power and being reliant on the host. This study provides some clear examples of this. The findings in this study reveal that although there were genuine positive experiences that the guests acquired from their experiences, there were also some negative ones.

Positive experiences can be categorised into personal or a professional perspectives. In particular, some of the participants believed the experience of being an international student in NZ offered them an opportunity to learn and grow as a person, transforming them into a better self. As Jenna described,

I think in the personal way you changed more, and there is nothing [can] actually makes such an impact [than] in this experience. Personal you say you have grown so much you totally became a different person compared to before coming to New Zealand.

Angelina, Ella, Pete, and Emilia considered the experience as a stepping stone, which helped them build connections with potential employers and/or local communities. In fact, this facilitated easier access to the workforce after graduation. Moreover, this experience also permitted participants a period to explore, adapt, and adjust to society, allowing them to gain more local experience. As a result, it offered them a smoother transition from being the guest to the role of being a part of host. As Camila explained, *“it was a safety bubble that gave me an immediate sense of community and a cohort and a sense of belonging so that I was able to network and find my feet in the city and the country”*. In addition, it is commonly cited in literature that migration often means that student immigrants have limited knowledge and understanding of their new society (Anderson, Lamare, & Hannif, 2011). Usually, because of these limitations, they are likely to be exploited in employment compared to the other migrants categories (Anderson et al., 2011). However, for all participants in this study, exploitation did not occur in their employment experiences NZ.

On the other hand, Selwyn (as cited in Sheringham & Daruwalla, 2006a, p. 34) states that “there is a fine line in acts of hospitality between moral duty and excess and while these essences of hospitality lies in sharing (food, lodging and entertainment), the very process of sharing may involve dominating too”. Over and above that, both Raghuram (2013) and Lim and Pham (2016) believe that student immigrants struggle to deal with alternative, and possibly contradictory, perspectives of their new surroundings. Captivatingly, the findings of this study noticeably demonstrated so.

All 12 participants in this study stated that during their experiences they all had to face the challenge of stepping out of their comfort zone, whether it was physically, ideologically, intellectually, and/or emotionally. For instance, Jenna described it as, *“feeling like a child because I have to learn how to speak, how to cross the street, where I can buy the best coffee, where is the pharmacy. So, everything you have to start from the beginning”*. Bruce added that *“there are not many Indians on the West Coast... so, trying to get to know the locals were a bit difficult... in the beginning it was a little bit difficult because they didn’t know how to communicate or they didn’t know if I could speak good English”*. The findings from this study agree with Robertson (2013), that a scheme of procedures is associated with international migration via education, and being in the status of denizenship in the country is part of it and Benton’s (2010) idea that denizenship

is a less favourable status for one to hold, as it generally reflects one's vulnerability to domination. For the participants in this study, the stage of being a denizen in NZ occurred when they applied for permanent residency and all the participants acknowledged that there were specific difficulties they had to overcome individually throughout this process. Difficulties included dealing with emotional challenges, financing related issues, and racist encounters (see Section 4.5, pp. 35–39).

From the findings above, it is clear that the guests in this study are vulnerable in this host–guest relationship. Due to the existence of vulnerabilities, it demonstrated the hierarchical evidence that existed in this relationship. While from one perspective hospitality can be seen as generous, the edges and restrictions of hospitality is also present. As a result, the presence of hospitality in the host–guest relationship highlighted a hierarchal division between the guest and the hosts (Bell, 2010; O’Gorman, 2007; Sheringham & Daruwalla, 2006a, 2006b).

Further, it is interesting that the findings revealed that the transferable knowledge and skills that student immigrants gained from their student experience overwhelmingly enhanced their social mobility. As a result, they are more likely to be employed or grow in their career after graduation (Lim & Pham, 2016; Raghuram, 2013). Angelina and Ella both agreed that compared to an overseas qualification, a local degree was more accepted and useful in the NZ job market. Angelina and Ella also both thought they earned more trust from potential employers after gaining a local qualification. They believed the local qualification provided familiarity for the potential employer to have a better understanding of what they had achieved. In reference to this finding, the host in the provision of the act of hospitality is dominant, imposing its sense of order upon the guests by its local qualifications. For the guests to fit in, they must actively interpret the cultural patterns of the host (Sheringham & Daruwalla, 2006a, 2006b), and in this case, gaining a local qualification.

Additionally, as addressed earlier, the students transformed their status of being total strangers who knew nothing about the host (NZ) to the improved status of being the guest who extended the visit. Despite this elevation of the guest, the host remained more potent than the guest from a ritual point of view. The guest in this study was restricted by the host's rules, legislation, culture, and rituals. For the guest to achieve their intentions and continue their stay, the guest has to remain subservient to what the host is willing to provide. Based on the findings, although the guest has gained some benefits out of their transition experiences, the majority of the gains attained relate to how valuable and beneficial it is for the guest to acculturate into NZ society. In the case of this study, confirmation of hierarchy existing in this hospitality relationship has been

achieved. The guest is the subordinate of the host; therefore, it is clear that during the process of the guest accustoming to NZ, the experience of polarity hospitality occurred for the guest.

Selwyn (2000) expresses acts of hospitality as either strengthening the recognition that both the host and the guest already share the same moral principles, or allows the construction of moral principles to which both the host and guest agree upon. In the host–guest relationship, hospitality is the drive, which allows openness to difference (Lynch, 2012). Hence both parties must have mutual respect and open-mindedness to sustain the reciprocity in the relationship (Bell, 2010; Lashley, 2000; Selwyn, 2000). Lynch (2012) insists that reciprocity in a host–guest relationship is considered to be essential for hospitality on both sides. This essence of hospitality as being reciprocal provides an opportunity to understand society from both perspectives of the host and guest (Bell, 2010; Lashley, 2000; Lynch, 2012; Selwyn, 2000). Numerous characteristics (both positive and negative) regarding the role of hospitality in the perspective of the guest were discussed earlier on in the chapter. When looking at the essence of hospitality as being reciprocal (Bell, 2010; Lashley, 2000; Lynch, 2012; Selwyn, 2000), it is also important to view the perspective of the host after the relationship has ended. The role of hospitality from the perspective of the host in this study will be reviewed in the following chapter.

5.5 Integration to Aotearoa New Zealand

In the phenomenon of international migration, the impacts on the host country can be social, cultural, economic, and political, and can be both advantageous and disadvantageous (O’Gorman, 2007). Further, Boghean (2016) adds that investments that international migration contributes to the host country are significant. In the case of NZ, international students are a valuable feature of the education system. As per New Zealand Education (2019), international education has grown to become NZ’s fifth-largest export industry and the second largest services export sector after tourism. The findings in this study revealed evidence that international education contributed to NZ’s economy, as all 12 participants completed their study in NZ with eight of them completing undergraduate study, and four graduating with a postgraduate qualification (see Table 1). New Zealand Education (2019) reported that there was 117,248 international students enrolled in NZ in 2018, which contributed \$4.94 billion to NZ’s economy and created 47,490 jobs.

Further, the results of this study supports Anderson and Naidu (2010) in that NZ benefits from student immigrants taking on employment, as all 12 participants in this study were

employed after graduation with various roles including gym instructor, public servant, yoga instructor, banker, engineer, travel agent, administrator, university lecturer, and school counsellor (see Table 1). Moreover, the professional contributions provided by these participants not only addresses NZ's skill shortages, but also enhances the diversity of NZ's society, as the 12 participants were initially from seven different countries (see Table 1). Therefore, apart from the employment contributions that these participants offered to NZ, these participants also reinforced NZ's multiculturalism by offering their cultural differences. For instance, Pete and Emilia stated,

Being migrant sharing another culture here [in New Zealand] ... [such as] people don't know much about Brazil, they only know about sports and volleyball and stuff like that... yeah, my wife, she had no idea about Brazil before now she knows a lot. – Pete

Like Chinese New Year, like used to New Zealand people don't celebrate Chinese New Year but right now in New Zealand, people put on signs in shops celebrate Chinese New Year and also you have Lantern Festival those sorts of things. I don't think New Zealand a long time ago they had these. – Emilia

Furthermore, other than the contributions made by the participants studying and employment in NZ society, taking on volunteering work in NZ was also another contribution, as Bruce described:

We do contribute in a positive way to being part of the community, doing small things for the community as well. Say for example volunteering and somethings or being part of SPCA or whatever, like I used to be a guide for Tiritiri Matangi when I was doing my studies and stuff like that as well.

Essentially hospitality is a transaction between the host and the guest (Santich, 2006; see also Bell, 2010; O'Gorman, 2007; Sheringham & Daruwalla, 2006a, 2006b) and reciprocity is inherent in this transaction (Bell, 2010; Lynch, 2012; Santich, 2006; Selwyn, 2000). In Santich's view, hospitality is never entirely charitable; the prospect of unseen or future value to the host was not far below the surface. Usually, hospitality implicitly expresses a reciprocal relationship that enforces certain obligations on the guest (Bell, 2010; Santich, 2006). This particular view can be found in this study's findings, in that the guests not only contributed economically to the host in a positive way, but also enriched the host in a cultural way. As a result, in the host–guest relationship in this study, the role of hospitality is not solely altruistic towards the guest, as various benefits are also acquired by the host.

However, hospitality can be portrayed as a reflector that reviews societal norms, values, beliefs, and ideologies (O’Gorman, 2007; Sheringham & Daruwalla, 2006a, 2006b). It acts as a standard against which to measure social order and disorder relative to the host–guest relationship (O’Gorman, 2007; Sheringham & Daruwalla, 2006a, 2006b). There is an unspoken need to determine boundaries in a host–guest relationship and to distinguish who is the host and who is the guest. For hospitality to occur within the host–guest relationship, it is necessary for both parties to mutually agree and respect the definition of each term and the boundaries that are implied. The guest must be the ritual other or stranger in the host–guest relationship (Sheringham & Daruwalla, 2006a, 2006b). In this study, after the guest became accustomed and fully integrated to the host, they remained in NZ and all 12 participants considered NZ as their second home, and if nothing happened out of the ordinary, they planned to live primarily in NZ. Building on the works of Sheringham and Daruwalla (2006a, 2006b), it is obvious that immediately after the guests were granted permanent residencies and decided to primarily live in NZ, the existence of hospitality vanished in the host–guest relationship. Would the behaviour of the guests in the study be considered as transgression? The act of hospitality relies on a transformative process concerned with transforming a stranger to a guest, a guest to a friend, a friend to a relative, that does not include an unending integration to the host (O’Gorman, 2007; Sheringham & Daruwalla, 2006a, 2006b). The “host must be clearly linked with a sense of place that they define as their own and have control over” (Sheringham & Daruwalla, 2006a, p. 42). Generally, in the creation of hospitality in the host–guest relationship, the guest is acknowledged as a momentary imposition requiring a reduction of the host’s regular independence. Upon the guest’s departure, the host’s space is returned to the control of the host. However, in this study, the guest who accepted the offer of hospitality entered into a negotiated agreement that impacted the host’s sense of place, yet, this particular impact appears to be permanent due to the result of the guest’s permanent resident decision. This is an example of the host losing their freedom, identity, and the position of authority and implies the extinction of hospitality in this host–guest relationship, because the role of the host is no longer valid and exists in the relationship. Consequently, we can conclude that transgressing hospitality was established in the host–guest relationship in this study.

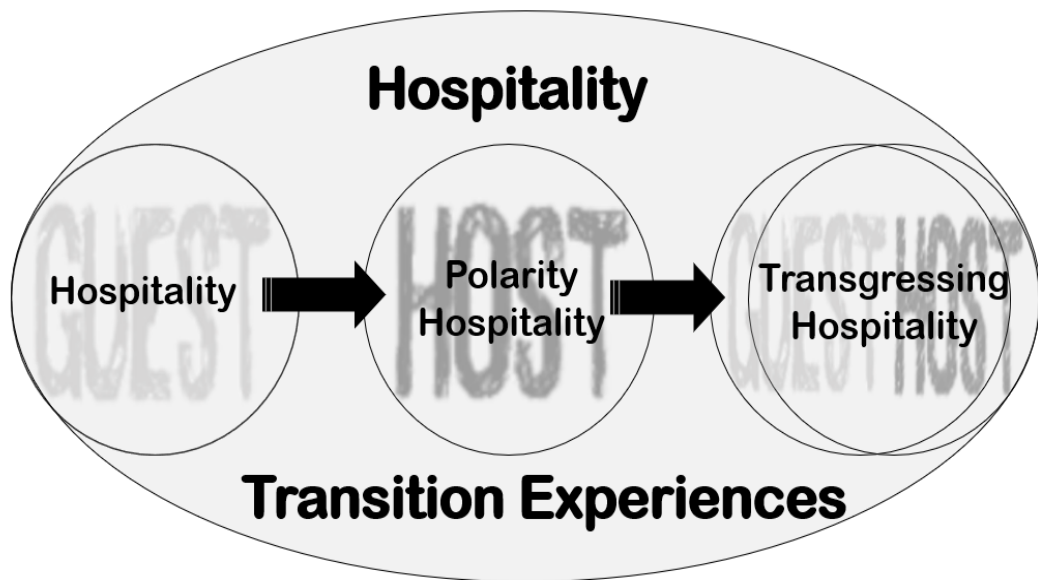


Figure 3. Hospitality Transition Experiences Model 1.3

5.6 Conclusion

As can be seen in the transition from Figure 2 (p. 46) to Figure 3 above, hospitality in the host–guest relationships in this study was clearly seen in the student immigrants’ transition experiences (see Figure 3 above). In this study of the host–guest relationship, it was verified that the act of generosity is delivered by the host during the phase when the guests were new to NZ. Because of the power-laden characteristics of the hierarchy in hospitality relationships, the guest is the subordinate of the host. The host is dominant, imposing their sense of order upon the guest, and for the guest to be acculturated to the host, the guest must actively interpret the cultural patterns of the host. Subsequently, the guest experienced polarity hospitality during their transformation phase in this study. Therefore, when the guests are fully integrated and have transformed their status of being part of the host, transgressing hospitality arises in the host–guest relationship.

Chapter 6: Conclusion and Implications

6.1 Summary and Key Research Findings

The importance of the international education sector in NZ society prompted this investigation of student immigrants' experiences in NZ. The experiences were studied through the lens of hospitality, for the reason that hospitality is considered to be an underexplored topic with theoretical possibilities. For this research to achieve its aim and address its objectives, a qualitative methodology was utilised and the research findings were produced by thematically analysing 12 face-to-face semi-structured interviews.

The aim of this research was:

To explore the role of hospitality in NZ student immigrants' experiences when transitioning from international students to NZ residents/citizens.

The empirical data enabled this study to respond to the three objectives:

1. *To express the role of hospitality in student immigrants' transition experiences.* Welten (2015) articulates that how one receives and accepts strangers who do not inhabit the same respect, is precisely the essence of hospitality. Consequently, hospitality is a reminder of the fact that society is greater than one's circle, so it is vital for one to respect strangers to maintain order. Selwyn (2000) explains that the fundamental purpose of hospitality is to establish a relationship or to promote an already established relationship. Acts of hospitality accomplish this over exchanges of goods and services, both substantial and symbolic, between those who give hospitality (hosts) and those who receive it (guests). In this way, the protagonists involved in the hospitality relationship can be seen as existing at opposite ends of a continuum that ranges from the 'known' host community to the 'unknown' stranger/guest/other (Selwyn, 2000). Hospitality was distinctively expressed during each of the student immigrant's transition experiences. As the role of hospitality involved from "hospitality" to "polarity hospitality" then to "transgressing hospitality".
2. *To identify the scope of 'polarity relationship' in student immigrants' transition experiences.* It was found that in the host-guest relationships in this study, polarity relationships existed and were particularly noticeable when the guests (student immigrants) in this study were at the point of accustoming to the host (NZ). As addressed on the previous chapter, the students transformed their status of being total strangers who knew nothing about the host (NZ) to the improved status of being the guest who extended the visit. Despite this elevation of the guest, the host remained more potent than the guest from a ritual point of view. The guest in this

study was restricted by the host's rules, legislation, culture, and rituals. For the guest to achieve their intentions and continue their stay, the guest has to remain subservient to what the host is willing to provide. Based on the findings, although the guest has gained some benefits out of their transition experiences, the majority of the gains attained relate to how valuable and beneficial it is for the guest to acculturate into NZ society. In the case of this study, confirmation of hierarchy existing in this hospitality relationship has been achieved. The guest is the subordinate of the host; therefore, it is clear that during the process of the guest accustoming to NZ, the experience of polarity hospitality occurred for the guest.

3. *To identify the range of 'transgressing hospitality' in student immigrants' transition experiences.* Transgressing hospitality was confirmed in the host–guest relationships in this study, in particular from the perspective of the host (NZ) when the guest (student immigrants) chose to extend their stays by applying for permanent residence. There is an unspoken need to determine boundaries in a host–guest relationship and to distinguish who is the host and who is the guest. For hospitality to occur within the host–guest relationship, it is necessary for both parties to mutually agree and respect the definition of each term and the boundaries that are implied. The guest must be the ritual other or stranger in the host–guest relationship (Sheringham & Daruwalla, 2006a, 2006b). In this study, after the guest became accustomed and fully integrated to the host, they remained in NZ and all 12 participants considered NZ as their second home, and if nothing happened out of the ordinary, they planned to live primarily in NZ. Building on the works of Sheringham and Daruwalla (2006a, 2006b), it is obvious that immediately after the guests were granted permanent residencies and decided to primarily live in NZ, the existence of hospitality vanished in the host–guest relationship. The act of hospitality relies on a transformative process concerned with transforming a stranger to a guest, a guest to a friend, a friend to a relative, that does not include an unending integration to the host (O'Gorman, 2007; Sheringham & Daruwalla, 2006a, 2006b). The “host must be clearly linked with a sense of place that they define as their own and have control over” (Sheringham & Daruwalla, 2006a, p. 42). Generally, in the creation of hospitality in the host–guest relationship, the guest is acknowledged as a momentary imposition requiring a reduction of the host's regular independence. Upon the guest's departure, the host's space is returned to the control of the host. However, in this study, the guest who accepted the offer of hospitality entered into a negotiated agreement that impacted the host's sense of place, yet, this particular impact appears to be permanent due to the result of the guest's permanent resident decision. This is an example of the host losing their freedom, identity, and the position of authority and implies the extinction of hospitality in this host–guest relationship, because the role of the host is no longer

valid and exists in the relationship. Consequently, we can conclude that transgressing hospitality was established in the host–guest relationship in this study.

6.2 Implications of the Study

This empirical study exploring the role of hospitality in student immigrants' experiences when transitioning from international students to NZ residents/citizens, has demonstrated new understandings. In particular, the role of hospitality in the host–guest relationship, as it was discovered that the role of hospitality in a host–guest relationship is sophisticated and much more than being welcome or unwelcome.

Established research states that the fundamental reason for student immigrants to study in NZ is to allow them to gain permanent residency (Anderson & Naidu, 2010; Department of Labour, 2006). However, the findings of this research show that a lack of initial first-hand knowledge of NZ by student immigrants was an attraction for coming to NZ. The application of a hospitality lens allowed us to see that the motives of the other/stranger/guest can be complicated, evolving, and non-calculated.

Moreover, several scholars expressly mention that the transferable knowledge and skills that student immigrants gain from their student experience enhances their social mobility. As a result, they are more likely to be employed or grow in their career after graduation (Lim & Pham, 2016; Raghuram, 2013). Through the lens of hospitality, this research shows that despite the fact that guests gained some benefits from their transition experience, the majority of the gains that were attained relate to how valuable and beneficial it is for the guest to acculturate into NZ society. Therefore, it confirmed the hierarchy of the hospitality relationship; that the guest is the subordinate of the host. It is clear that during the process of the guests accustoming to NZ, the experiences of polarity hospitality occurred.

Findings in this study also established that the student immigrants in this study not only positively contributed to NZ's economy, but also enriched and developed its diverse culture. Consequently, in the host–guest relationships in this study, the role of hospitality was not solely altruistic towards the guest, as various benefits were also acquired by the host. For the occurrence of hospitality within the host–guest relationship, it is necessary for both parties to mutually agree and respect the definition of each term and the boundaries that are implied (Sheringham & Daruwalla, 2006a, 2006b). In this study, the guests initially accepted the offer of hospitality and entered into negotiated agreements that impacted the hosts' sense of place; however, this appears to be due to the result of the guests' permanent resident decisions. As a consequence, the hosts lost their

freedom, identity, and positions of authority, which resulted in the extinction of hospitality in the host–guest relationship because the role of the host no longer existed. Subsequently, this study concluded that transgressing hospitality was established in the student immigrants' transitions experiences.

6.3 Future Research and Limitations

The limited scope, along with the research methodology employed in this research, inevitably caused limitations for this research. The sample size of this research was small and was context-bound. For these reasons, the outcomes of this study cannot be generalised to any other group of immigrants in NZ or apply to any other countries where student immigrants reside. Moreover, although this research analysed the role of hospitality from both the host and guest perspectives, the interviews were conducted only with international students in NZ. Analysis representing the perspectives of the host (NZ) was gathered through information from government public reports and interview data from the study participants.

Because of the narrow research scope and scale, this research only focused on the experiences of student immigrants in NZ. There are multiple approaches to achieve migration in NZ such as employment opportunities, investment opportunities, and family-related migration. Research in these areas can be considered in the future. Future research should consider the location of the study as this sample was only based in Auckland. Using a similar format to this study, research in other areas of NZ should be considered, as it would reinforce the validity of the findings in this research.

6.4 Final Remark

Immigrant experiences in hospitality in NZ is a moderately underdeveloped research area in the academic world, and in particular, research investigating student immigrants. This research has sought to bridge this gap and offers relevant evidence to present a new perspective of approaching this trending topic.

References

- Anderson, D., Lamare, R., & Hannif, Z. (2011). The working experiences of student migrants in Australia and New Zealand. In R. Price, P. McDonald, J. Bailey, & B. Pini (Eds.), *Young people and work* (pp. 51–66). Oxon, England: Taylor & Francis.
- Anderson, D., & Naidu, K. (2010). The land of milk and honey? The contemporary working lives of contingent youth labour. *New Zealand Journal of Employment Relations*, 35(3), 61–79.
- Anderson, D., & Tipples, R. (2014). Are vulnerable workers really protected in New Zealand? *New Zealand Journal of Employment Relations*, 39(1), 52–67.
- Anderson, V. R. (2012). 'Homes' and being 'at home' in New Zealand: Women's place-making in internationalised higher education. *Gender, Place & Culture*, 19(3), 327–343. <https://doi.org/10.1080/0966369X.2011.610097>
- Auckland Council. (2018). *Auckland's population*. Retrieved from <https://www.aucklandcouncil.govt.nz/plans-projects-policies-reports-bylaws/our-plans-strategies/auckland-plan/about-the-auckland-plan/Pages/aucklands-population.aspx>
- Bailey, C. A. (2007). *A guide to qualitative field research*. Thousand Oaks, CA: Pine Forge Press.
- Bell, A. (2010). Being 'at home' in the nation: Hospitality and sovereignty in talk about immigration. *Ethnicities*, 10(2), 236–256. <https://doi.org/10.1177/1468796810361653>
- Benton, M. (2010). *A theory of denizenship* (Doctoral thesis, University College London, London, England). Retrieved from <http://discovery.ucl.ac.uk/624490/1/624490.pdf>
- Berg, M. L., & Fiddian-Qasmiyeh, E. (2018). Introduction to the issue. *Migration and Society*, 1(1), 1–6. <https://doi.org/10.3167/arms.2018.010102>
- Boghean, C. (2016). The phenomenon of migration – Opportunities and challenges. *The USV Annals of Economics and Public Administration*, 16(3), 14–20.
- Boland, R. J., & Hirschheim, R. A. (1992). *Critical issues in information systems research*. New York, NY, John Wiley & Sons.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/14780800706qp063oa>
- Brown, G. W. (2010). The laws of hospitality, asylum seekers and cosmopolitan right: A Kantian response to Jacques Derrida. *European Journal of Political Theory*, 9(3), 308–327. <https://doi.org/10.1177/1474885110363983>

- Browne, M. N., & Keeley, S. M. (2011). *Asking the right questions: A guide to critical thinking* (10th ed.). Boston: Pearson.
- Brun, C. (2010). Hospitality: Becoming 'IDPs' and 'hosts' in protracted displacement. *Journal of Refugee Studies*, 23(3), 337–355. <https://doi.org/10.1093/jrs/feq024>
- Collins, F. L. (2010). Negotiating un/familiar embodiments: Investigating the corporeal dimensions of South Korean international student mobilities in Auckland, New Zealand. *Population, Space and Place*, 16(1), 51–62. <https://doi.org/10.1002/psp.576>
- Collins, F. L. (2012). Organizing student mobility: Education agents and student migration to New Zealand. *Pacific Affairs*, 85(1), 137–160.
- Creswell, J. W. (2007). *Qualitative inquiry and research design: Choosing among five approaches*. Thousand Oaks, CA: SAGE.
- Creswell, J.W. (2013). *Qualitative inquiry and research design: Choosing among five approaches* (3rd ed.). Thousand Oaks, CA: Sage.
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches*. Thousand Oaks, CA: SAGE.
- Crotty, M. (1998). *The foundations of social research: Meaning and perspective in the research process*. London, England: SAGE.
- Darvin, R., & Norton, B. (2014). Social class, identity, and migrant students. *Journal of Language, Identity & Education*, 13(2), 111–117. <https://doi.org/10.1080/15348458.2014.901823>
- Denzin, N. (2005). *The SAGE handbook of qualitative research* (3rd ed.). Thousand Oaks, CA: SAGE.
- Denzin, N. K., & Lincoln, Y. S. (Eds.). (1998). *The landscape of qualitative research: Theories and issues*. Thousand Oaks, CA: SAGE.
- Denzin, N. K., & Lincoln, Y. S. (Eds.). (2008). *The landscape of qualitative research*. Thousand Oaks, CA: SAGE.
- Department of Labour. (2006). *People on the move: A study of migrant movement patterns to and from New Zealand*. Wellington, New Zealand: Department of Labour.
- Derrida, J. (2005). The principle of hospitality. *Parallax*, 11(1), 6–9. <https://doi.org/10.1080/1353464052000321056>
- Drew, P., Raymond, G., & Weinberg, D. (2006). *Talk and interaction in social research methods*. London, England: SAGE.
- Grant, B. M., & Giddings, L. S. (2002). Making sense of methodologies: A paradigm framework for the novice researcher. *Contemporary Nurse*, 13 (1), 10–28.

- Gray, D. E. (2004). *Doing research in the real world*. London, England: SAGE.
- Gray, D. E. (2014). *Doing research in the real world* (2nd ed.). London, England: SAGE.
- Guba, E. G., & Lincoln, Y. S. (1994). Competing paradigms in qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 105–117). Thousand Oaks, CA: SAGE.
- Hammar, T. (1990). *Democracy and the nation state: Aliens, denizens, and citizens in a world of international migration*. Aldershot, England: Ashgate.
- Hemmington, N., & Gibbons, A. (2017). 'Pas d'hospitalité': Derrida and the study of hospitality in higher education. *Hospitality & Society*, 7(2), 115–131.
https://doi.org/10.1386/hosp.7.2.115_1
- Hindmarsh, N. (2020, September 18). 'Unfair' prioritisation leaves anxious migrants facing long delays. *Stuff*. Retrieved from
<https://www.stuff.co.nz/national/122579953/unfair-prioritisation-leaves-anxious-migrants-facing-long-delays>
- Humpage, L. (2017, July 31). Immigration: What's the problem? *Newsroom*. Retrieved from <https://www.newsroom.co.nz/@future-learning/2017/07/30/40395?slug=immigration-whats-the-problem>
- Jennings, G. (2001). *Tourism research*. Queensland, Australia: Wiley.
- Keegan, S. (2009). *Qualitative research: Good decision making through understanding people, cultures and markets*. London, England: Kogan Page.
- Lashley, C. (2000). Towards a theoretical understanding. In C. Lashley, & A. Morrison (Eds.), *In search of hospitality theoretical perspectives and debates* (pp. 3–17). Oxford, England: Butterworth Heinemann.
- Lashley, C. (2015). Hospitality and hospitableness. *Research in Hospitality Management*, 5(1), 1–7. <https://doi.org/10.1080/22243534.2015.11828322>
- Lashley, C., & Lugosi, P. (2012). Sustaining hospitality. *Hospitality & Society*, 1(2), 111–116. https://doi.org/10.1386/hosp.1.2.111_2
- Lashley, C., Lynch, P., & Morrison, A. J. (2006). Ways of knowing hospitality. In C. Lashley, P. Lynch, & A. J. Morrison (Eds.), *Hospitality: A social lens* (pp. 173–191). Amsterdam, Netherlands: Elsevier.
- Laxon, A. (2017, March 3). Too many international students immigrating to NZ, say officials. *NZ Herald*. Retrieved from
https://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=11810806
- Lim, S. S., & Pham, B. (2016). 'If you are a foreigner in a foreign country, you stick together': Technologically mediated communication and acculturation of migrant students. *New Media & Society*, 18(10), 2171–2188.
<https://doi.org/10.1177/1461444816655612>

- Liu, L. S. (2014). A search for a place to call home: Negotiation of home, identity and senses of belonging among new migrants from the People's Republic of China (PRC) to New Zealand. *Emotion, Space and Society*, 10, 18–26.
<https://doi.org/10.1016/j.emospa.2013.01.002>
- Loseke, D. R. (2013). *Methodological thinking: Basic principles of social research design*. Thousand Oaks, CA: SAGE.
- Lynch, P. (2012). Editorial. *Hospitality & Society*, 2(1), 3–5.
https://doi.org/10.1386/hosp.2.1.3_2
- Lynch, P. (2015). Understanding hospitality. *Hospitality & Society*, 5(1), 3–5.
https://doi.org/10.1386/hosp.5.1.3_2
- Lynch, P. (2017). Mundane welcome: Hospitality as life politics. *Annals of Tourism Research*, 64, 174–184. <https://doi.org/10.1016/j.annals.2017.04.001>
- Lynch, P., Molz, J. G., McIntosh, A., Lugosi, P., & Lashley, C. (2011). Theorizing hospitality. *Hospitality & Society*, 1(1), 3–24. https://doi.org/10.1386/hosp.1.1.3_2
- Lyons, A. C., Madden, H., Chamberlain, K., & Carr, S. (2011). 'It's not really us discriminating against immigrants, it's more telling people how to fit in': Constructing the nation in immigration talk in New Zealand. *Journal of Community & Applied Social Psychology*, 21(1), 14–27.
<https://doi.org/10.1002/casp.1051>
- May, T. (2001). *Social research*. Buckingham, England: Open University.
- McLeod, K., & Maré, D. (2013). *The rise of temporary migration in New Zealand and its impact on the labour market*. Retrieved from <http://www.mbie.govt.nz/publications-research/research/migrants---economic-impacts/rise-of-temporary-migration-in-NZ-and-its-Impact-on-the-Labour-Market2013.pdf>
- Merriam, S. B., & Tisdell, E. J. (2015). *Qualitative research: A guide to design and implementation*. Retrieved from <http://www.ebrary.com>
- Myers, M. D. (2013). *Qualitative research in business and management* (2nd ed.). Thousand Oaks, CA: SAGE.
- Neilson, M. (2020, May 8). Covid 19 document dump: Government advised migrant worker issues 'low' – Now a 'humanitarian crisis'. *NZ Herald*. Retrieved from https://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=12330690
- Neuman, W. L. (2014). *Social research methods: Qualitative and quantitative approaches* (7th ed.). Essex, England: Pearson.
- New Zealand Education. (2019). *New Zealand perceptions of international education infographic*. Retrieved from <https://intellilab.enz.govt.nz/document/607-607enz-perceptions-of-international-education-infographic-29-11>

- Nouwen, H. (1998). *Reaching out: A special edition of the spiritual classic including Beyond the Mirror*. London, England: Fount.
- O'Connor, D. (2005). "Towards a new interpretation of 'hospitality'". *International Journal of Contemporary Hospitality Management*, 17(3), 267–271. <https://doi.org/10.1108/09596110510591954>
- O'Gorman, K. D. (2006). Jacques Derrida's philosophy of hospitality. *Hospitality Review*, 8(4), 50–57.
- O'Gorman, K. D. (2007). The hospitality phenomenon: Philosophical enlightenment? *International Journal of Culture, Tourism and Hospitality Research*, 1(3), 189–202. <https://doi.org/10.1108/17506180710817729>
- O'Leary, Z. (2010). *The essential guide to doing your research project*. London, England: SAGE.
- O'Mahony, B. (2006). The role of the hospitality industry in cultural assimilation: A case study from colonial Australia. In C. Lashley, P. Lynch, & A. J. Morrison (Eds.), *Hospitality: A social lens* (pp. 73–87). Amsterdam, Netherlands: Elsevier.
- Patton, M. Q. (2002). *Qualitative research and evaluation methods* (3rd ed.). Thousand Oaks, CA: SAGE.
- Raghuram, P. (2013). Theorising the spaces of student migration. *Population, Space and Place*, 19(2), 138–154. <https://doi.org/10.1002/psp.1747>
- Rapley, T. (2004). Interviews. In C. Seale, G. Gobo, J. F. Gubrium, & D. Silverman (Eds.), *Qualitative research practice* (pp. 15–33). London, England: SAGE.
- Robertson, S. (2011). Cash cows, backdoor migrants, or activist citizens? International students, citizenship, and rights in Australia. *Ethnic and Racial Studies*, 34(12), 2192–2211. <https://doi.org/10.1080/01419870.2011.558590>
- Robertson, S. (2013). *Shaping the student-migrant experience*. In *Transnational student-migrants and the state* (pp. 68–83). https://doi.org/10.1057/9781137267085_4
- Santich, B. (2006). Hospitality and gastronomy: Natural allies. In C. Lashley, P. Lynch, & A. J. Morrison (Eds.), *Hospitality: A social lens* (pp. 47–59). Amsterdam, Netherlands: Elsevier.
- Schuh, K. L., & Barab, S. A. (2008). Philosophical Perspectives. In J. M. Spector, M. D. Merrill, J. van Merriënboer, & M. Driscoll (Eds.), *Handbook of Research on Educational Communications and Technology* (3rd ed., pp. 67–82). Abingdon, England: Routledge.
- Searle, W., McLeod, K., & Stichbury, C. (2015). *Vulnerable temporary migrant workers: Hospitality industry*. Retrieved from <http://www.mbie.govt.nz/publications-research/research/migrants---settlement/vulnerable-temporary-migrant-workers-hospitality-industry-2015.pdf>

- Selwyn, T. (2000). An anthropology of hospitality. In C. Lashley, & A. Morrison (Eds.), *In search of hospitality theoretical perspectives and debates* (pp. 18–36). Oxford, England: Butterworth Heinemann.
- Sheringham, C., & Daruwalla, P. (2006a). Transgressing hospitality: Polarities and disordered relationship. In C. Lashley, P. Lynch, & A. J. Morrison (Eds.), *Hospitality: A social lens* (pp. 33–45). Amsterdam, Netherlands: Elsevier.
- Sheringham, C., & Daruwalla, P. (2006b). Hospitality and hostility – Two facedness and the polarities of order and disorder. In P. A. Whitelaw., & B. O'Mahoney (Eds.), *CAUTHE 2006: To the city and beyond* (pp. 413–421). Victoria, Australia: Victoria University.
- Smalley, R. (2017, May 8). Immigration is the issue, not immigrants. *NZ Herald*. Retrieved from https://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=11851421
- Snape, D., & Spencer, L. (2003). The foundations of qualitative research. In J. Ritchie & J. Lewis (Eds.), *Qualitative research practice: A guide for social science students and researchers* (pp. 3–5). London, England: SAGE.
- Stake, R. E. (2010). *Qualitative research: Studying how things work*. New York, NY: Guilford Press.
- Stats NZ. (2017). *Migrant arrivals at new record of 129,500 a year*. Retrieved from http://www.stats.govt.nz/browse_for_stats/population/Migration/IntTravelAndMigration_MRMar17.aspx
- Stats NZ. (2020). *NZ citizens migrating home in record numbers*. Retrieved from <https://www.stats.govt.nz/news/nz-citizens-migrating-home-in-record-numbers>
- Strauss, A., & Corbin, J. (1990). *Basics of qualitative research: Grounded theory procedures and techniques*. Newbury Parks, CA: SAGE.
- Stringer, C. (2016). *Worker exploitation in New Zealand: A troubling landscape*. Auckland, New Zealand: University of Auckland.
- Thompson, M. (2017). Migration decision-making: A geographical imaginations approach. *Area*, 49(1), 77–84. <https://doi.org/10.1111/area.12292>
- Tracy, S. J. (2012). *Qualitative research methods: Collecting evidence, crafting analysis, communicating impact*. Retrieved from <http://www.ebrary.com>
- Tuli, F. (2010). The basis of distinction between qualitative and quantitative research in social science: Reflection on ontological, epistemological and methodological perspectives. *Ethiopian Journal of Education and Sciences*, 6(1), 97–108.
- Turner, B. S. (2016). We are all denizens now: On the erosion of citizenship. *Citizenship Studies*, 20(6–7), 679–692. <https://doi.org/10.1080/13621025.2016.1191432>
- Walliman, N. (2011). *Research methods: The basics*. London, England: Routledge.

- Walters, L. (2018, January 29). Government to tackle migrant exploitation, regional skills shortages. *Stuff Politics*. Retrieved from <http://www.stuff.co.nz/national/politics/100920436/government-to-tackle-migrant-exploitation-regional-skills-shortages>
- Wang, B. (2016). Becoming cosmopolitan? Roots, emotions, and everyday diversity encounters amongst new Chinese migrants in New Zealand (Doctoral thesis, University of Auckland, Auckland, New Zealand). <http://hdl.handle.net/2292/30243>
- Welten, R. (2015). Hospitality and its ambivalences. On Zygmunt Bauman. *Hospitality & Society*, 5(1), 7–21. https://doi.org/10.1386/hosp.5.1.7_1
- Wiltshire, L., & Cooke, H. (2020, July 27). Coronavirus: Government spending \$51m on international education sector, but says students will not return this year. *Stuff Politics*. Retrieved from <https://www.stuff.co.nz/national/politics/300067124/coronavirus-government-spending-51m-on-international-education-sector-but-says-students-will-not-return-this-year>
- Yegenoglu, M. (2003). Liberal multiculturalism and the ethics of hospitality in the age of globalization. *Postmodern Culture*, 13(2). <https://doi.org/10.1353/pmc.2003.0012>

Appendix 1. Literature Table

Lens	Themes	Student Migrants				Student Migrants's Perspectives	
		Less favourable status/ Partial rights/ Vulnerability/ Unaccountable/ Unchecked power	Sense of blonging/ Sense of attachment	Maintain relationships with government/communities/educations /insituations/families/friends	Social Class		
Hospitality	Understanding of ethics and openness/ Mutual Obligations/ Share the same moral priciples	Offers in Aotearoa New Zealand	Offers from Students migrants		Offers in Aotearoa New Zealand	Offers from Students migrants	
		What kind of conflicts, if any have you faced with while you living in NZ? - In your opinions, why do these occur?	Do you think you belong to NZ? - Could you please explain the reasons of why you think you are belong to NZ? - Could you please explain the reasons of why don't you think you are belong to NZ? - Where do you think you belong to if it is not NZ, and why?	Could you tell me about your story being an international student in NZ? Did you experience any difficulties in terms of maintaining relationships with your families and friends during the study? - Was the whole study experience under your expectations after all? If yes, what was your expectation? If not, why not?	How would you describe the lifestyle that you had when you were at your home country?	Why did you choose to come to NZ at the first place?	Where are you from originally?
	Have you even experienced feeling being outcast while you are living in NZ? - If so, could you tell me more about that?	Would you return to your home country to live in the future? - Why do you think you would return home to live? Why do you think you wouldn't return home to live?	Did you take on any part-time employments during your study years? If so, could you tell me more about that? - What did you do? - What makes you chose the job? - Did you enjoy it?	How would you describe the lifestyle that you have in NZ?	Overall what do you appreciate the most from living in NZ? And Why?	How long have you been living in New Zealand?	
			Could you tell me about your story in transiting from an international student to a permanent resident in NZ? When did you get it? - Why/how did you get it? - How did you feel about the whole experiences? - What is the most challenging parts, and why?		What do you not enjoy the most from living in NZ? And why?	Do you think you are contributing to NZ's society? - Could you tell me more in what ways do you think you are contributing to NZ's society? - If you think you are not contributing to NZ's society, could you explain the reasons?	
	Negotiating Act/ Plays a mediation role					Would you agree if I said being a migrant from an international student in NZ is adding bonus to your professional life? - If yes, what are the advantages? - If not, why not?	Can you please describe to me what (your own country) culture in your view is?
						Would you agree if I said being a migrant from an international student in NZ is adding advantage towards to your personal life? - If yes, what are the bonus? - If not, why not?	Have you ever experienced feeling being favoured while you are living in NZ? If so, could you tell me more about that?
	Accepting with respects/ Balances/ Reciprocity					In compare to your own country, what do you find the most similar character that NZ has in offer? - In its nature environmet? - In its lifestyle? - In its government?	
						Can you please describe to me what NZ culture in your view is?	
						What do you miss the most from your own country that NZ does not have in offer?	

Appendix 2. Interview Questions

Date:

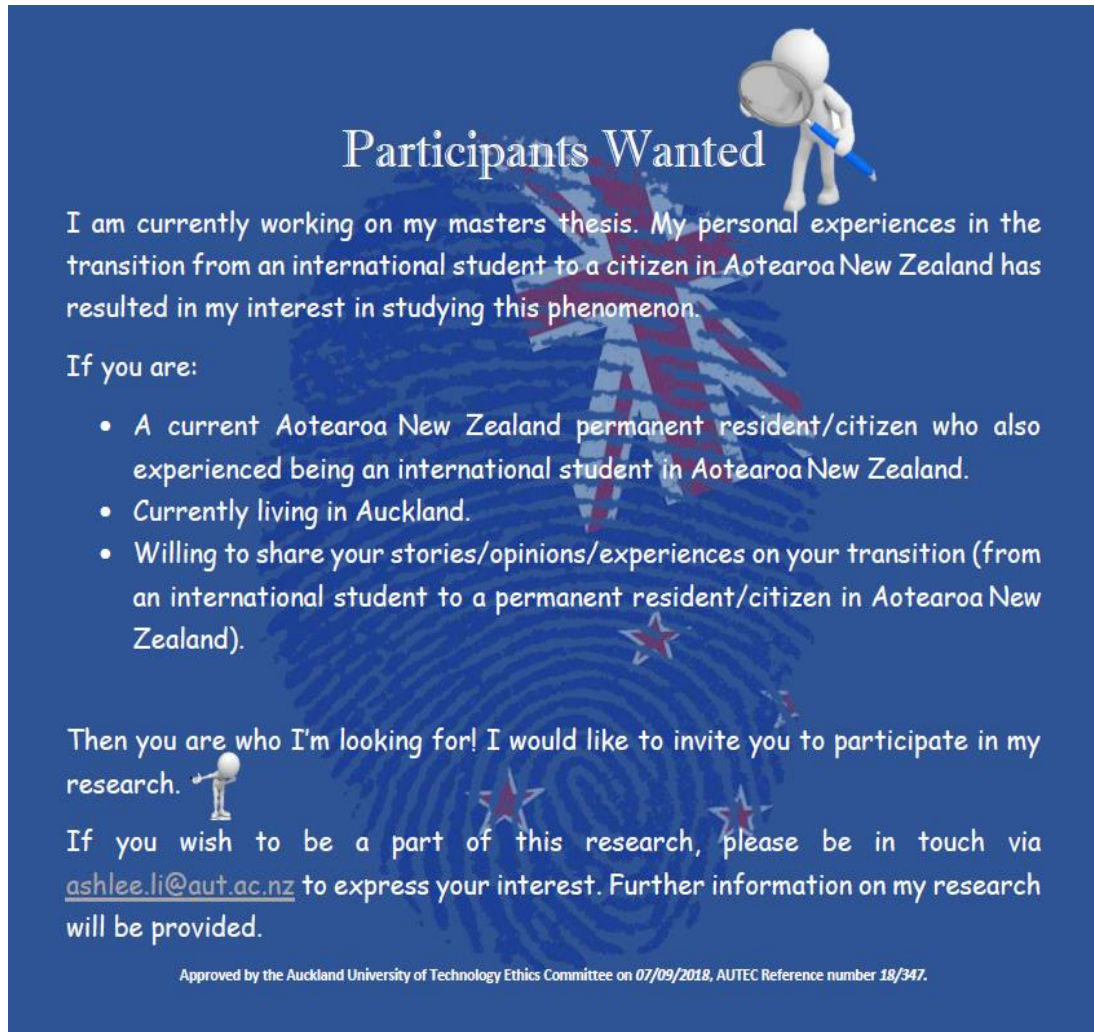
Thank you for taking the time out of your busy day to participate in this interview. Before we continue, I would like to make sure that you have read, and you are fully informed with all the relevant information for this interview that is provided on the Participant Information Sheet. Do you have any other concerns which you would like me to clarify before we start this interview?

1. Where are you from originally?
2. How long have you been living in New Zealand?
3. Why did you choose to come to New Zealand at the first place?
4. How would you describe the lifestyle that you had when you were at your home country?
5. How would you describe the lifestyle that you have in New Zealand?
6. Could you tell me about your story being an international student in NZ?
 - Did you experience any difficulties in terms of maintaining relationships with your families and friends during the study?
 - Was the whole study experience under your expectations after all?
 - If yes, what was your expectation? If not, why not?
7. Did you take on any part-time employments during your study years? If so, could you tell me more about that?
 - What did you do?
 - What makes you chose the job?
 - Did you enjoy it?
8. Could you tell me about your story in transiting from an international student to a permanent resident in New Zealand?
 - When did you get it?
 - Why/how did you get it?
 - How did you feel about the whole experiences?
 - What is the most challenging parts, and why?
9. Overall what do you appreciate the most from living in NZ? And why?
10. Have you ever experienced feeling being favoured while you are living in NZ? If so, could you tell me more about that?
11. What do you not enjoy the most from living in NZ? And why?

12. What kind of conflicts, if any have you faced with while you living in NZ?
In your opinions, why do these occur?
13. Have you ever experienced feeling being outcast while you are living in NZ?
If so, could you tell me more about that?
14. Do you think you are contributing to NZ's society?
- Could you tell me more in what ways do you think you are contributing to NZ society if you think you are contributing to NZ's society?
 - If you think you are not contributing to NZ's society, could you explain the reasons?
15. Would you agree if I said being a migrant from an international student in NZ is adding bonus to your professional life?
- If yes, what are the bonus?
 - If not, why not?
16. Would you agree if I said being a migrant from an international student in NZ is adding advantage towards to your personal life?
- If yes, what are the advantages?
 - If not, why not
17. Do you think you belong to NZ?
- Could you please explain the reasons of why you think you are belonged to NZ?
 - Could you please explain the reasons of why don't you think you are belonged to NZ?
 - Where do you think you belong to if it is not NZ, and why?
18. In compare to your own country, what do you find the most similar character that NZ has in offer
- In its nature environment?
 - In its lifestyle?
 - In its sovereignty?
 - In its government?
19. Can you please describe to me what (your own country) culture in your view is?
- What do you like the most in this culture?
 - What do you dislike the most in this culture?
20. Can you please describe to me what NZ culture in your view is?

- What do you like the most in this culture?
 - What do you dislike the most in this culture?
21. What do you miss the most from your own country that NZ does not have in offer?
22. Would you return to your home country to live in the future?
- Why do you think you would return home to live?
 - Why do you think you wouldn't return home to live?
23. Do you think there is a difference between living in NZ as an international student vs living in NZ as a permanent resident? If so, what are the differences?
- Which one (living in NZ as an international student vs living in NZ as a permanent resident) do you prefer? And why?

Appendix 3. Recruitment Post



Participants Wanted

I am currently working on my masters thesis. My personal experiences in the transition from an international student to a citizen in Aotearoa New Zealand has resulted in my interest in studying this phenomenon.

If you are:

- A current Aotearoa New Zealand permanent resident/citizen who also experienced being an international student in Aotearoa New Zealand.
- Currently living in Auckland.
- Willing to share your stories/opinions/experiences on your transition (from an international student to a permanent resident/citizen in Aotearoa New Zealand).

Then you are who I'm looking for! I would like to invite you to participate in my research.

If you wish to be a part of this research, please be in touch via ashlee.li@aut.ac.nz to express your interest. Further information on my research will be provided.

Approved by the Auckland University of Technology Ethics Committee on 07/09/2018, AUTEK Reference number 18/347.

Appendix 4. Participant Information Sheet

Date Information Sheet Produced: August 2018

Project

Exploring the role of hospitality in New Zealand migrant students' experiences: Transitioning from international students to New Zealand residents/citizens.

An Invitation

I am a Master of International Hospitality Management student who is currently working on my thesis at AUT. My personal experiences in the transition from an international migrant student to a citizen in New Zealand has resulted in my interest in studying this phenomenon. I would like to invite you to be part of my research.

Please be advised, your participation is completely voluntary. You have every single right to opt out at any time before the completion of data collection. Please be assured that your responses will not be at any point subject to conflict of interests, and hence, no one will be advantaged or disadvantaged in any way during the course of this research.

What is the purpose of this research?

This research is to explore the experiences of New Zealand student migrants' transitions from international students to New Zealand residents/citizens. This research aims to use a hospitality lens, including Derrida's concept of conditional and unconditional hospitality to illuminate the topic and to gain a broad understanding of the student migrants' experience in New Zealand.

How was I identified and why am I being invited to participate in this research?

You have been identified and invited as a participant in this research as you are a current permanent resident/citizen, who also experienced being an international student in New Zealand in the past. Hence, your insights towards this research topic would be extremely valid, and you would be able to provide some unique outlooks on this topic.

How do I agree to participate in this research?

If you consent to take part in the research, I will bring a consent form to the interview for you to sign. Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

What will happen in this research?

I will ask you to participate in an interview that will take no longer than an hour. In the interview I would like you to share your overall experiences in New Zealand from the point in life when you were an international student until to date. I will guide you through the interview with few questions, in which you will receive before the interview.

What are the discomforts and risks?

There are no discomforts or risks involved.

What are the benefits?

This research would benefit myself, consider this is part of the journey of me to complete my master's degree. Also, this research aims to gain a broad understanding of the student migrants' experience in New Zealand and the findings of this study might suggest meaningful information to support the planning of future immigration policies, particularly within the international education sector.

How will my privacy be protected?

Your privacy will be protected through complete confidentiality, as your name will be used as a pseudonym throughout the whole research project. Under no circumstance will there be any reference made to a particular participant about your real identity, so as to protect privacy of information.

What are the costs of participating in this research?

The only "costs" as such of participating in this research is your time for the being part of interview. As indicated the interview will take no more than an hour at most, and you will probably need 15 to 20 minutes to read the transcript which will be returned to you for member checking.

What opportunity do I have to consider this invitation?

You have two weeks to consider this invitation.

Will I receive feedback on the results of this research?

If you would like to have a feedback on the results of this research, please tick the option on the given consent form, and a copy of feedback on the results of this research will be sent to you via email.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, David Williamson david.williamson@aut.ac.nz 9219999 ext 8448.

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTECH, Kate O'Connor, ethics@aut.ac.nz 921 9999 ext 6038.

Whom do I contact for further information about this research?

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You are also able to contact the research team as follows:

Researcher Contact Details:

Ashlee Li ashlee.li@aut.ac.nz 921 9999 ext 6088.

Project Supervisor Contact Details:

David Williamson david.williamson@aut.ac.nz 9219999 ext 8448.

Appendix 5. Consent Form

Project title: Exploring the role of hospitality in New Zealand migrant students' experiences: Transitioning from international students to New Zealand residents/citizens.

Project Supervisor: Dr. David Williamson

Researcher: Ashlee Li

- ☐ I have read and understood the information provided about this research project in the Information Sheet dated August 2018.
- ☐ 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):

.....

**Approved by the Auckland University of Technology Ethics Committee on 07 September 2018 AUTEC
 Reference number 18/347.**

Note: The Participant should retain a copy of this form

Appendix 6. AUTECH Ethics Approval

7 September 2018

David Williamson
Faculty of Culture and Society

Dear David

Ethics Application: 18/347 **Exploring the role of hospitality in New Zealand migrant students' experiences: Transitioning from international students to New Zealand residents/citizens**

I wish to advise you that a subcommittee of the Auckland University of Technology Ethics Committee (AUTECH) has **approved** your ethics application.

This approval is for three years, expiring 28 August 2021.

Non-Standard Conditions of Approval

1. Amendment of the Information Sheet as follows:
 - a. Customise the 'how was I identified' section to explain that how it is the reader has come to be reading the Information Sheet, i.e. is a person in the researcher's existing network, or has been given the Information Sheet by such a person;
 - b. Inclusion of advice as to where the interviews will take place.

Non-standard conditions must be completed before commencing your study. Non-standard conditions do not need to be submitted to or reviewed by AUTECH before commencing your study.

Standard Conditions of Approval

1. A progress report is due annually on the anniversary of the approval date, using form EA2, which is available online through <http://www.aut.ac.nz/research/researchethics>.
2. A final report is due at the expiration of the approval period, or, upon completion of project, using form EA3, which is available online through <http://www.aut.ac.nz/research/researchethics>.
3. Any amendments to the project must be approved by AUTECH prior to being implemented. Amendments can be requested using the EA2 form: <http://www.aut.ac.nz/research/researchethics>.
4. Any serious or unexpected adverse events must be reported to AUTECH Secretariat as a matter of priority.
5. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTECH Secretariat as a matter of priority.

Please quote the application number and title on all future correspondence related to this project.

AUTECH grants ethical approval only. If you require management approval for access for your research from another institution or organisation then you are responsible for obtaining it. If the research is undertaken outside New Zealand, you need to meet all locality legal and ethical obligations and requirements. You are reminded that 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.

For any enquiries please contact ethics@aut.ac.nz

Yours sincerely,



Kate O'Connor
Executive Manager
Auckland University of Technology Ethics Committee

Cc: ashlee.li@aut.ac.nz