



# Unended Quest: Life Goals, Values, and Immigrant Parents in New Zealand

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Published online: 17 April 2020

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## Abstract

Prior literature shows that values and life goals are associated with one's long-term levels of well-being. However, not much has been done on values and life goals among immigrants in New Zealand. This study aimed to address this lack of research by examining the personal values and life goals among immigrant parents in New Zealand. Based on the literature review, the hypothesis of this study is that immigrant parents' intrinsic life goals were positively correlated with their spiritual values. In contrast, extrinsic goals did not have similar effects. Quantitative and qualitative research methods were used. *The aspirations index*, which was used to assess life goals, and the *Schwartz' value survey*, which measured the participants' personal values, were both distributed to the participants ( $N=90$ ). Follow-up interviews with 30 of the participants were also conducted. This research revealed that spiritual values were positively correlated with intrinsic goals and that extrinsic goals did not have similar correlations. Findings also showed that the primary role of life goals and spiritual values is to imbue parenting with a greater sense of purpose and meaning. As the research findings showed that spiritual values were positively correlated with intrinsic goals, helping immigrant parents to find meaning and purpose in parenting may promote child and family well-being. The paper discusses implications for parent education, social services, and future research.

**Keywords** Personal values · Life goals · Immigrant parents · Parenting · New Zealand

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## Introduction

Hallmarks of positive psychology, including the quest for a sense of meaning and fulfilment, the pursuit of the good life, and the motivation to reach beyond the status quo have encouraged researchers to investigate higher-level strengths and well-being. The pursuit of meaning in life and the search for a coherent sense of self are two such examples. Answers to existential questions such as “Is there any ultimate purpose of what people should strive for in their lives?”, “Who am I?”, “What I am here for?”, and “How can I lead a meaningful and fulfilled life?” demand an active and persistent search for insight into identity, purpose, wisdom, and resilience.

But how does becoming a parent affect the individual’s life pursuits, and how does one’s personal values and life goals influence parenting practices, and what can parents do to aid the development and well-being of their children? This study attempts to answer these questions by examining New Zealand immigrant parents’ life goals and values.

## Life Goals and Personal Values

The many ways in which humans search for meaning, pursue life goals, and conceptualize personal values have captured the attention of many (e.g., Emmons 2005.; Zhang and Yu 2014). For example, according to Emmons (2005), people spend significant amounts of their daily lives reflecting on, deciding between, and pursuing personally important and meaningful goals. McAdams (1994) defined life goals as our aspirations for who we want to become and what kind of life we want to live. Generally speaking, life goals are more than dreams; they lend structure and purpose to human life. Goals are thought to produce well-being by serving as important sources of meaning (Zhang and Yu 2014).

Life goals can be classified on the basis of their content into two types: intrinsic and extrinsic (Schmuck et al. 2000). Intrinsic goals such as self-acceptance, affiliation, community feeling, and physical fitness are those which are inherently satisfying to pursue because they are likely to satisfy innate psychological needs for autonomy, relatedness, competence, and growth (Deci and Ryan 1985; Emmons 2005). For instance, when an individual is in pursuit of such intrinsic goals, the experiences satisfy his or her needs and contribute to their happiness and well-being (Ryan et al. 1996). In contrast, extrinsic goals such as financial success, attractiveness, and popularity focus on obtaining rewards and the positive evaluation of others. Such goals often reflect one’s inner sense of insecurity (Kasser et al. 1995) and also lead one to engage in more stressful, self-oriented, and controlled behaviour, which does not satisfy one’s inner needs (Kasser and Ryan 1996; Ryan et al. 1996). Furthermore, Kasser and Ryan (1996) showed that though extrinsic goals can be instrumental for satisfaction of the basic needs, people who focus strongly on extrinsic goals are less likely to experience greater satisfaction and well-being.

Values are personally important and meaningful, and often evolve from circumstances within the external world and these can change over time. Values can be

categorized into two main types: spiritual and non-spiritual values. Spiritual values reflect a person or organization's inner needs, beliefs, and aspirations, while non-spiritual values are often referred to as self-enhancement values which include self-direction, stimulation, hedonism, achievement, and power (Schwartz 1996). According to Tartakovsky and Schwartz's study (2001), different motivations for young Russian Jews were correlated with different specific value types, which may explain their emigration motivations. For example, self-development motivation to emigrate correlates positively with valuing openness to change and negatively with valuing conservation.

Life goals and personal values emerge during early childhood (Greenberger and McLaughlin 1998). Furthermore, the parent–child relationship plays a significant role in the creation and evolution of a child's early perceptions of self-worth and world consciousness (Greenberger and McLaughlin 1998), which eventually forms a child's personality traits. It is believed that these beliefs about self, others, and the world will greatly influence life goal development and the way that people interact with others and respond to life's significant events (Ainsworth 1989). Generally speaking, values direct people's lives by making choices and motivating people to work towards those goals which match their values.

Over the past 2 decades, many researchers have recognized the importance of life goals and spiritual values/spirituality in the international population in New Zealand. For example, according to an exploratory study conducted by Hsu et al. (2009), religion/spirituality functioned as a coping mechanism in international students in response to stressors of acculturation. More recent research also indicated that in New Zealand, international Muslim students had higher levels of spirituality/religiousness than domestic Muslim students (Gardner et al. 2014). This study also showed that for international students, positive religious coping was positively related to the quality of life and lack of stress (Gardner et al. 2014).

Unfortunately, despite the impact of values and life goals on people's lives, overall there has been very little research connecting the impact of values and life goals and parenting (e.g., Coulson et al. 2013). In addition, the complex relationship between values and life goals among immigrants in New Zealand is not much explored, and when it comes to the area of immigrant parents' life goals and values, the lack of empirical research is even more acute.

The shortage of studies on immigrants is puzzling, considering that there were 131,566 immigrants across New Zealand in 2017 (Statistics New Zealand 2017). Among this international population, the top source countries of immigrants were China, Samoa, South Africa, Australia, India, the Philippines, the UK, and other European countries (Statistics New Zealand 2017). Although the number of immigrants in New Zealand has been on the rise, this large population, as indicated, for the most part, has been neglected by researchers. This paper therefore aims to provide information in this area, with a focus on immigrant parents in New Zealand and the impact of life goals and personal values on parenting.

## Immigrant Parents' Life Goals and Personal Values

For the purpose of this paper, the term *immigrants* is operationally defined as people residing in New Zealand who were not New Zealand citizens at birth. *Immigrant parents* refer to immigrants who have at least one child age 9 or under. I focused on parents of young children (i.e., aged 9 and under) due to situating my larger study in the context of early childhood care and education. Based on the literature reviewed, *life goals* are broadly defined as enduring personal strivings that a person characteristically is trying to accomplish, and they represent aspirations for who one wants to become and what kind of life one desires to lead (Lekes 2011; McAdams 1994). In this study, life goals consist of both intrinsic and extrinsic goals. Examples of intrinsic goals include service, health, personal growth, and developing close relationships, while extrinsic life goals include wealth, fame, physical appearance, social status, and power. *Personal value* refers to ideals that implicitly relate to choices and decisions and direct a person's actions.

Since immigrant parents in New Zealand remain an under-researched population, this study addressed this lack of research by focusing on the personal values and life goals among immigrant parents in New Zealand. Based on the literature review, the hypothesis of this study is that immigrant parents' intrinsic life goals are positively correlated with their spiritual values. In contrast, extrinsic goals did not have similar effects.

## Methods

Quantitative and qualitative research methods were used. The first stage of the study involved distributing a letter of invitation to parents of young children in various cities in New Zealand. Families were recruited through some parenting classes organized by local communities and through parent–teacher conferences in three schools. Parents were eligible for the study if they were not New Zealand citizens at birth and had at least one child aged 9 or under. Of the 138 participants contacted, 90 (50 mothers, 40 fathers) agreed to participate in the research surveys, constituting a 65% response rate.

The second stage involved inviting participants who filled out the surveys to participate in individual interviews. Mainly due to the constraints of time and resources, only 30 parents were able to participate in the follow-up interviews. As all participants indicated that they were able to use English as the means of communication throughout the study, the surveys and interviews were administered in this language.

To ensure that all participants could understand the key terms used in the surveys and interviews, the researcher explained to the participants that *life goals* referred to enduring personal goals and that these goals are what they aspire to attend to in the next 10 years. The differences between intrinsic and extrinsic goals as well as examples of spiritual and non-spiritual values were also presented to participants. It was also explained to the participants the term *parenting practices* refers to specific things that parents do while raising their children. These can refer to the use of schedules, routines, rules, punishments and rewards.

## Participants

A consent form, which included the instructions for the surveys and insured confidentiality and anonymity, was given to each participant prior to the completion of the surveys and the interviews. Participants were assured that their identities would not be revealed in the dissemination of the research; pseudonyms were assigned to all participants.

Parents ( $N=90$ ; 61% female, 39% male) recruited had a wide range of ethnic, socioeconomic, and religious backgrounds and practices. The mean age of the participants was 38.8 years ( $SD=12.3$ ), about 69% ( $N=62$ ) had a bachelor's degree, and 26% ( $N=23$ ) had a master's degree or postgraduate diploma. About 22% percent of the parents ( $N=21$ ) were receiving public assistance at the time of the interview. Forty percent ( $N=36$ ) of the sample described their race/ethnicity as white, 30% as Māori ( $N=27$ ), about 13% as Asian ( $N=12$ ), 10% as Pacifica ( $N=9$ ), and about 7% as Eurasian ( $N=6$ ). Some of the parents ( $N=9$ ) accompanied their children to New Zealand, while their children were receiving primary- and secondary-level education at the time of the study.

About 41% ( $N=37$ ) of the participants identified their religion as Christian, and about 12% ( $N=11$ ) identified themselves as being in a religion tradition such as Catholicism, Hinduism, or Buddhism. Interestingly, among the parents who identified as being in a religion tradition or as currently practicing, some said that (although a few were not currently attending church services regularly) faith was an important part of their lives. About 47 percent ( $N=42$ ) of the participants said they had no religion or were not currently practicing any.

## Study Design

Two surveys were used in the study. The *aspirations index*, which was used to assess life goals, and the *Schwartz' value survey* (SVS), which measured the participants' personal values, were both distributed to all participants.

## The Aspirations Index

The index was adapted from Kasser and Ryan's studies (1996, 2001). Participants were asked to indicate the goals (as listed in the *aspiration index*) they would like to achieve in the next 10 years. This specific time frame sets achievable goals (which the study aimed to measure) apart from generic and unspecific dreams. Using a 1 (not at all important) to 5 (very important) scale, participants rated how important it was that each goal be accomplished. These life goal items were drawn from eight domains: four of which are defined as "intrinsic" (i.e., personal growth, relationship, health, and community contribution) and four defined as "extrinsic" (i.e., financial success, physical appearance, fame, and power). Example of these goals include "I will work as a volunteer caregiver to help the at-risk youth and elders in our community" (community contribution), "My name will be known in the field of agricultural

business in New Zealand” (fame), “I will continue my study in accounting and become a certified public accountant” (personal growth), “I would like to exercise more so that I will look more fit and attractive” (physical appearance), and “I will be pay off the house mortgage and become more affluent” (financial success).

### Schwartz' Value Survey

To date, due to its reliability and validity, Schwartz' value survey (Schwartz 1996) is one of the most widely used measures of personal values. The 10 values in the SVS are: conformity, tradition, benevolence, universalism, security, self-direction, stimulation, hedonism, achievement, and power. In line with SVS framework, for the purpose of this study, values were divided into two broad categories, namely *spiritual values* and *non-spiritual values*. Spiritual values include the *self-transcendent values* (namely benevolence and universalism) as well as three *conservation values* (tradition, conformity, and security). *Non-spiritual values* include self-direction, stimulation, hedonism, achievement, and power. Cronbach's alpha scores ranged between 0.79 and 0.87.

### Individual Interviews

As mentioned previously, to better understand and complement analysis of the survey data, individual interviews with 30 participants were conducted using a semi-structured protocol developed by the author. The interviews were open-ended and lasted an average of 90 min. They were recorded and later transcribed for analysis.

Qualitative data from the open responses in interviews allowed for closer observation of the impact of life goals and values on parenting in the participants' lives. This qualitative method also has the potential for rich information return and the discovery of variables that can later be studied quantitatively (McCracken 1988).

## Results

### Data Analysis of the Surveys

To examine the correlations of immigrant parents' life goals and personal values, quantitative analysis was conducted using the SPSS software 16.0 (SPSS, Chicago, Illinois). Pearson correlations were computed to examine the zero-order relationship among the variables. P-values that were less than 0.05 are considered significant.

Correlations among the variables of intrinsic and extrinsic life goals as well as variables of personal values are presented in Table 1. Correlation analyses revealed a positive correlation between spiritual values and intrinsic life goals, and a negative correlation between non-spiritual values and intrinsic life goals.

As also presented in the table, all of the five spiritual values positively correlated with at least three of the intrinsic life goals, with *conformity* correlating positively with all four intrinsic goals. In contrast, these spiritual values negatively correlated with at least three of the four extrinsic goals (i.e., financial success, physical

**Table 1** Correlations between life goals and values

	Intrinsic life goals				Extrinsic life goals			
	Service	Health	Personal Growth	Relationship	Fame	Financial success	Physical appearance	Power
<b>Spiritual values</b>								
Conformity	.061*	.051*	.390**	.076*	.040	-.060*	-.067*	-.090*
Tradition	.040*	.19**	.094*	.063*	-.055*	-.168**	.047	-.107**
Benevolence	.22**	.29**	.015	.067*	-.157**	-.146**	.017	-.155**
Universalism	.19**	.27**	.003	.139**	-.143**	-.162**	.050	-.141**
Security	.060	.17**	.113**	.22**	.004	-.078*	-.052*	-.220**
<b>Non-spiritual values</b>								
Self-direction	-.052*	-.16**	.009	-.23**	.027	.107**	-.051*	.19**
Stimulation	-.138**	-.060*	-.060*	-.016	.018	.157**	.062*	.046
Hedonism	-.118**	.047	-.113**	.045	.037	.148**	-.037	.16**
Achievement	-.136**	-.031	-.031	.046	.19**	.247**	.008	.062*
Power	-.126**	-.030	-.033	.043	.29**	.147**	.008	.140**

\*Correlation is significant at the 0.05 level ( $p < .05$ ); \*\*correlation is significant at the 0.01 level ( $p < .01$ );  $N = 90$

appearance, fame, and power). The intrinsic life goal *service* significantly negatively correlated with all non-spiritual values. As also indicated in the table, all non-spiritual values correlated positively with at least two extrinsic life goals. Scores of the extrinsic life goal *financial success* show positive correlation with all of the five non-spiritual values. In summary, the quantitative analysis of the data from the surveys provided evidence of the positive correlation between spiritual values and intrinsic life goals in the participants and therefore provided preliminary support to the hypotheses of the study.

## Interview Responses

Analysis of the data derived from the interviews was based on the participants' responses to the interview questions. Participants' responses were first transcribed, categorized, and labelled in the open coding process (Glaser and Strauss 1967). This allowed for further generation of concepts and identification of relationships among components in the axial coding stage (Strauss and Corbin 1990). Lastly, the data were categorized into main themes which include: (a) life goals for the next 10 years, (b) the influence of life goals on parenting, (c) the most important values in life, and (d) roles of spiritual values in parenting.

The results of this study were partially reported in narrative statements, with quotes included as supportive evidence. Though space allows for only some of the participants' statements to be presented below, these statements are a compilation of detailed information about participants' life goals, values, and parenting practices, representing rich descriptions of the categories that evolved from the data analysis.

## Life Goals for the Next 10 Years

Based on the data accrued from interviews, the participants' life goal items included both intrinsic and extrinsic goals which were drawn from eight domains: four of which are defined as "intrinsic" (i.e., personal growth, relationship, health, and community contribution), and four defined as "extrinsic" (i.e., financial success, physical appearance, fame, and power), as supported by the literature reviewed previously. Intrinsic goals of the participants include: contribute to society/make a difference in society and culture (13%), support extended families who remain in home countries (12.5%), acquire new career and life skills (e.g., horticulture, culinary, driving a car; 10%), raise healthy, happy, and successful children (10%), lead a happy and peaceful life (8%), and get Bible training and be ready to do full time ministries (4%). Extrinsic goals included: own a house (20%), have a stable and well-paid job (20%), save as much as possible for children's future college education (16.7%), own a boat or caravan (13.3%), and be able to make a living/survive in a New Zealand (10%). Not surprisingly, there were some (12.5%) who indicated that they have no specific life goals except hoping to become more financially successful, more popular among colleagues and friends, and more attractive and healthier. The following comment illustrates this point:



I hope to get a job soon and buy a house in a good neighborhood so that we don't have to keep shifting houses and dealing with difficult landlords. I also hope that my son can go to a local school without paying tuition, just like other local children. We may have to move to another city, depend on where I can find a job, but both my husband and I are willing to embrace new challenges for the sake of my son.

About 13% ( $N=4$ ) of the participants desired to have at least one more child in the next 2–3 years, as having children made them feel “complete”, as indicated by one of the participants.

Participants were asked whether their life goals had changed after having children. Even though for some of them (20%;  $N=6$ ) their outlook on life had changed, their perceptions of the good life remained the same. Many parents (40%;  $N=12$ ) also indicated that regardless of the seasons of life they were in, their pursuit of a good life continued after having children. This is depicted in the following excerpts:

Everything becomes about the family since the arrivals of my children, not about just the couple. Life is no longer just about me or my husband...there are these little people counting on us. From this perspective, everything changed, but we continue to work hard, just as before we had children, and we believe that life will get better and easier as the children grow older.

There were definitely times (years) when life was significantly more complex and difficult, due to having children. I can no longer work as a medical doctor as I dreamed to, nor can I have the dream house, but here I am as a much more mature me. And there were, and continue to be, times when I'm so happy to have each of them.

Interestingly, though not being asked directly, some parents shared that parenting was calling of their life:

I feel that my role as a mom is really a calling, it is my life goal even before I had children. Being a mom is a worthwhile and meaningful sacrifice, and one of the key reasons I am on the earth.

My wife and I are engaged and devote ourselves to this course—parenting. I feel it is a sacred trust.

A father shared:

I did not lose myself when I become a parent, I found myself. Having children help to clarify my life goals and calling. My experience of becoming a father altered the direction of my life, influencing me to find the right path so as to be a role model for my children.

Another mother commented:

Since I was a young girl the goal of my life has always been the same, that is, to raise a great family and be a good parent like my parents. Now I'm also a lot further in my parenting journey, but I have never changed my goal. I am thankful for the opportunity to stay home with my own children.

In addition, many participants ( $N=17$ ; 57%) conceptualized a “good life” in terms of “happiness” and “meaningfulness” and that a “good life” constituted family, work, holiday, friends, health, religion/faith as well as service to others, which include family members and society.

### The Influence of Life Goals on Parenting

The data collected through the interviews were mostly represented in and arguably reinforced by a large corpus of the literature. But how had the arrivals of children impacted parents’ pursuit of life goals?

It appeared that according to the participants, life goals had an important role to play on parenting practices. For example, some parents who planned to buy houses in “desired” neighbourhoods made efforts to take their children to play in parks and playgrounds in those neighbourhoods. “We hope to buy a house in a good neighbourhood, a good place to bring up our children...Taking our children to play in those neighbourhood parks and playgrounds helped them to become familiar and comfortable in those places. Good neighbourhoods tend to have good schools too”. Said one parent. One family also shared that they purposely arranged play dates for their children, and that they encouraged their children to play with only those who live in their “desired” neighbourhoods, with the hope that their children will make friends with those coming from “good” families.

For parents who aimed to have a college education saving fund for their children, they also shared that they intentionally developed children’s interests in certain subjects, with the desire to influence college course selection in the future.

For parents who wanted to have at least one more child in the next 10 years, they would try to create opportunities to share with their children about the benefits of having more siblings, etc. These parents indicated that having these conversations with their children were helpful, as they believed that these conversations would help the children feel included in the family decision making, preparing them for the arrival of new siblings, and might also ease future sibling rivalry.

Parents who had a religious background acknowledged that faith helped them focus on their goals while raising children. A mother stated:

I do not have concrete long-term goals yet, but our goal is to strive to live one day at a time, as each day is a gift from God. In our family we have morning devotions before breakfast. We read a few verses from the Bible together as a family around the table. We would share what we learn and pray together. The Bible allows me to gain perspective in my situation and help both my husband deal with them in the most empathetic way possible. These morning routines serve as a compass for our daily life.

### Most Important Values in Life

Success or accomplishment is important to many of the participants. About 60% ( $N=18$ ) of the parents indicated that their families valued achievement. Regardless of their socioeconomic status and ethnicities, these families indicated that they

wanted to provide the best for their children, so that their children will excel and “belong to the New Zealand society”, as commented by one of the fathers. They hoped to bring out positive outcomes in their participation in the new nation, and in both work and other areas of life, they wanted to do their best, and wanted their children to do the same.

Interestingly, the majority of participants ( $N=16$ ; 53%) held a positive attitude toward religious/spiritual values and beliefs and believed that these values played important roles in their parenting practices. A father explained:

It is dangerous thing to live a life without a spiritual standard or values, by which you determine right from wrong. Both my wife and myself are trying to teach our children the fear of God and integrity, these are the values which we base our life.

A few participants ( $N=6$ ; 20%) indicated that love for their families and being filial to grandparents is the most important value, and that they also tried to transmit these values to the children by doing them, not just by talking about them. Some parents ( $N=4$ ; 13%) said honesty is what they valued most. One parent gave the following example:

When my child is dishonest, I try to explain to him the importance of honesty and also look for reasons why he acts the way he does.

Not surprisingly, some participants ( $N=2$ ; 6.5%) commented that they did not have any values that were personally important to them.

### Roles of Values in Parenting

When asked to describe the impact of values in parenting, many parents ( $N=12$ ; 40%) said that their values helped them judge their children’s success and handle their failure. One mother said that because she highly valued relationship, she judged success by how her children interact and treat others, and also the quality of their relationships with family members and friends.

One 39-year-old parent explained that the value of conformity had impact on parenting:

I have been lived in this country for a long time, my family and I no longer struggle in reconciling our own cultures with the culture of New Zealand. Legally I’m a New Zealand citizen, my children also have New Zealand passports. In my heart I want our children to be treated as New Zealanders and be able to say they are “local”.

As indicated earlier, about 60% ( $N=18$ ) of the parents indicated that their families valued success/achievement. They believed that parental awareness of the importance of early learning experience to children’s development contributed to children starting kindergarten and primary school better prepared. These parents indicated that focusing on teaching their young children reading, writing, and numeracy skills was an effective strategy for improving achievement.

A parent elaborated:

Both of my children loved to read picture books and they were both able to recognize words and read by themselves before they turned 5. Our home was purposely set up as a print-rich environment which really enhanced their interest in learning....my children were eager to learn and always enjoyed the challenges afforded by advanced content.

Another parent commented:

Though in our family we as parents do not tell our children that we value achievement, in fact, we do value other things like good relationships etc., we do teach our children, both by words and action, to do the best job possible and be willing to go beyond expectations.

Another question I asked the participants was this: “How do your values impact the way you raise your child/children?” The number one category was that values contribute meaning in parenting. One father said that his value of stewardship helped him to be intentional about his parenting, he wanted to be a steward of the gift of life (i.e., his son) given to him and had always tried to be a good father. Some parents indicated that values aided in surviving stressful situations, as their values were what they hold on to and gives they a sense of meaning and purpose in the parenting journey.

## Discussions and Conclusions

As also mentioned earlier, few have formally studied values and life goals among immigrant parents in New Zealand. We know very little about how life goals and values influence parenting, and immigrant parents’ child-rearing practices. In conjunction with the goal of understanding these complex realities of inner life, the study raises the critical question of the extent to which higher education institutions and local communities (where the immigrant parents study and work) are equipped to facilitate immigrants’ quest for meaningful and fulfilling lives.

This research on immigrant parents revealed that spiritual values were positively correlated with intrinsic goals and that extrinsic goals did not have similar effects. Findings also indicated that the primary role of life goals and spiritual values is to imbue parenting with a greater sense of purpose and meaning. Many participants also indicated that their pursuit of a good life continued after having children. According to the interviews, the immigrant parents’ life goals are highly personal—they reflected subjective experiences, values, and commitments as uniquely identified by the individuals. This presents an interesting avenue for further studies to shed more light on the dynamics and motivations for migration.

According to this present study, it is also evident that spiritual values played an influential role in parenting practices. A holistic approach to parent education for immigrants is needed. Parenting courses offered by communities and organizations should incorporate intercultural and spiritual values as appropriate. Participants

should be encouraged to examine and question their beliefs and confront dominating intellectual and spiritual perspectives. Parent education and support programs should not only include services that help parents in their role, but may also include information on other aspects (e.g., life goals, value education, job training, adult literacy).

**Acknowledgements** The author wishes to thank all the participants who were involved in the current study

## Compliance with Ethical Standards

**Conflict of interest** The author did not receive any financial support or have relationships that may pose conflict of interest.

**Ethical Approval** All applicable international, national, and/or institutional guidelines for the care and use of animals were followed. All procedures performed in the study involving human participants were in accordance with the ethical standards of the national research committee and with the 1964 Helsinki Declaration and its later amendments or comparable ethical standards. Informed consent was obtained from all individual participants included in the study.

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