Pacific Islanders in Mainstream New Zealand Media:
Visibility of Pacific Island news broadcasters and their pathways towards higher positions.

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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.

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Ethics Approval

Ethics approval was granted on 2 November 2015 by the Auckland University of Technology Ethics Committee on reference number 15/388.

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Abstract

New Zealand's population has become increasingly multicultural since the migration of the Pacific Islands in the late 1960s and early 1970s. The multicultural changes in society's diverse makeup highlights the need to examine how the mass media represents these different cultural groups, more specifically; Pacific Islanders. Population statistics from the 2013 New Zealand census show Pacific Islanders made up 7.4 percent of the total population making it the fourth largest ethnic group behind European, Māori and Asian. However, although New Zealand celebrates its multicultural make up, mainstream newsrooms, decision makers and gatekeeper roles are predominantly occupied by European.

Scholarship and historical documents show that ways in which Pacific Islanders were represented and portrayed in mainstream media have been negative and marginalising (Pearson, 1999). Utilising semi-structured interviewing and relevantly applying Pacific qualitative approaches, the Talanoa research methodology (Vaioleti, 2006) underpinned by the Tivaevae model (Te Ava, 2011), this research gained responses from experienced Pacific Island media workers about why few Pacific Islanders are employed in prominent roles within broadcast news in mainstream New Zealand media.

Moreover, particular barriers that Pacific Islanders encountered in broadcast news roles was also examined, to give insights into how their lived experiences could pave future endeavours in the industry. Having utilised the three-dimensional framework of critical discourse analysis (Fairclough, 2013) filtered through thematic analysis my initial assumption of thinking racism played a major role in the low employment of Pacific Islanders in these prominent broadcast news roles have proved inaccurate. However, racism continues to exist in the industry, results of this research clarify the need for an institutional and cultural shift to occur for Pacific Islanders to become employed in prominent mainstream broadcast news roles in the future.

Chapter 1

Overview of research

This research provides insights into the lived experiences of seven Pacific Island professionals working within broadcast news in mainstream New Zealand media. The selected professionals will offer their perspectives on why so few Pacific Islanders are employed in mainstream New Zealand media decision making roles. Furthermore, through their professional experiences participants also discuss institutional and cultural barriers, both past and present. Moreover, these narratives are a significant foundation to provide potential pathways for emerging Pacific Islanders who aspire towards higher career positions.

1. Introduction

Chapter one has three sections: the first section gives insights into a personal perspective in the research; the second section explores New Zealand's mainstream media organisations and the proportions of Pacific Island professionals in the industry clarifies the rationale for the research questions; and the third section outlines the order of the chapters that follow.

1.1 A Personal Perspective into the Research Origins

As a Pacific Islander with over eight years of working in broadcasting I have often questioned why there is an underrepresentation of Pacific Islanders in management and decision making positions within mainstream media. In more recent years of my career I have aspired towards higher media roles but have struggled to discover a pathway to such positions, particularly for broadcast news. My 'thinking points' have questioned why this is, and exactly whose voice is speaking for the culture - if there are few people employed in the positions where diversity and cultural representation can be exposed and included more when it comes to mass media content.

This unearthed the idea of looking into my points of thinking in more detail, which resulted in the process of beginning this thesis: to provide a platform where others like myself can strive to advancing our work experiences and careers from the insights of

others that have succeeded in 'making it' to a certain point in the mainstream broadcasting industry, in order to provide more voices from our community and culture. This research will explore a range of roles from primetime broadcast newsreaders, news editors, directors, producers, executive producers, network executives and governors on board of directors. By interviewing Pacific Islanders who have previously been or are currently employed in these roles, I am able to delve further into their lived experiences, and explore their perspectives on the research topic. By unpacking their experiences and perspectives, I will be able to identify firstly, barriers and reasons, then secondly, ways to navigate through these in order to create diversity at the top.

It is, however, important to understand that this thesis focuses on people who identify as Pacific Islanders employed in the mainstream broadcast news environment or in a role of media governance. According to Pearson (1999) the term *Pacific Islander* is a complex term which comes politically charged and with mixed feelings.

The term *Pasifika* is a term also used to refer to Pacific Island people and according to the New Zealand curriculum (2007), the term is inclusive of Island born, New Zealand raised or New Zealand born and Island raised people (NZ Curriculum, 2007). However, Samu (2010) highlights that the term 'Pasifika' also comes with some conflict by researchers that claim the term 'Pasifika', fails to recognise the diversity of the Pacific nations. Foliaki, (1994) expresses feelings that by classing together groups of Pacific people under the same title undermines the historical, social, and cultural uniqueness of each Pacific Island. Creating this term is also convenient for the administrator, and is not the desire of the Island nations (1994). For the purpose of this research I will use both terms *Pacific Islander* and *Pasifika* interchangeably as I am comfortable being identified as and with both terms, and extend this into the wider narrative of my thesis.

New Zealand's most recent Census (2013) revealed that the Pacific Island population in New Zealand was the fourth largest ethnic group behind European, Māori and Asian. The Pacific Island population is now predominantly much younger than previous migrant generations (Statistics New Zealand and Ministry of Pacific Island Affairs 2010 *as cited by* Ross 2014). Within an ethnic media context, Ross (2014) has found that the Pasifika population is diverse and hard to pin down due to different language and culture groups. Is this why, despite New Zealand being made up of an increasingly diverse population - mainstream newsrooms, decision makers and gatekeeper roles are

still filled by mainly Europeans? This is one of the areas that my thesis will attempt to address.

Academics such as Pearson (1999), Loto, Hodgetts, Nikora, Chamberlain, Karapu and Barnett (2006) have researched on how Pacific Islanders are represented in the media, albeit negative and marginalising. Similarly, Pacific Island and Māori (indigenous to New Zealand) people are both 'ethnically tagged' in news headlines and stereotyped in mainstream media (Humpage, 2004). This thesis will acknowledge some of this earlier research; however, the study aims to forge information in the area of low employment numbers and representation for Pacific Islanders in high profile mainstream broadcast news roles.

1.2 Rationale for Research and Research Questions

New Zealand have four key broadcast media companies; TVNZ (Television New Zealand), MediaWorks, NZME (New Zealand Media and Entertainment, formerly The Radio Network), and Sky Television. This research will address these companies as well as Radio New Zealand, a publically funded major broadcast news contributor in New Zealand. According to Hope and Myllylahti (2013) these 'elite' companies control mainstream media in New Zealand. This thesis will also look into government funding agency New Zealand on Air (NZoA) who since their inception, have only ever had one Pacific Islander serve as a member on their board of directors. As Van Dijk (2000) claims, elites control the access to most valuable social resources, including control over the media and the access for audiences to the news (Van Dijk 2000).

In the 1980s there was a call to address institutional racism in New Zealand (Spoonley, 1990). The term itself has been widely used for a long time. As Gillborn (2002) explains, Stokely Carlmichael and Charles Hamilton (1967) famously used the term to describe how white interests and attitudes saturate the key institutions that shape American life (Gillborn, 2002). The phrase is now widely used in the political and academic realms. The 1970 economic downturn in New Zealand saw Pacific Islanders used as scapegoats by the Pākehā and the media (Spoonley & Hirsh, 1990). Although the past has seen negative 'ethnic tagging' news headlines featuring Pacific Islanders, this thesis aims to address issues surrounding ethnic tagging not only in news headlines but also in the employment of Pacific Islanders in broadcast news.

Through experienced Pacific Island media workers lived experiences in the industry, this study will consider how these broadcasters feel about their Pacific Island identity and culture. Institutionally, addressing the power and elites within media networks will give an insight into how decisions are made on issues that involve Pacific Islanders. Furthermore, unpacking and understanding the importance of education in order to gain employment, internships and pathways into senior roles will see the highest level diversify. By clarifying these areas, the study will be able to find suggested solutions for future Pacific Island media workers to navigate into these roles if they choose too.

Robson (2002) discusses the notion of an 'insider researcher', as one who has invaluable knowledge of the context of the organisation, both past and present. An insider is also aware of two separate lives that may occur within the organisation. As I am born in New Zealand to Cook Island parents, I am able to evaluate the context with both a Pacific Island and New Zealand perspective, which enriches my research in being able to use a fusion of research methodologies to suit my identity. This 'insider' experience also extends into mainstream media where I have been employed both within a mainstream and Pacific Island context.

By emphasising the lack of Pacific Islanders in high profile mainstream broadcast news roles, it is my hope that the research will further emphasise to readers and the wider industry that there is a worrying issue of diversity shortage in decision making roles in New Zealand mainstream broadcast news.

Research Questions

The following two questions frame this research:

1. What particular institutional and cultural barriers, past and present, do Pacific Islanders encounter within broadcast news related roles?

2. In the future, how might Pacific Islanders navigate their way into higher profile broadcasting related roles in the mainstream New Zealand media?

These research questions reflect a chronological development for first, understanding the issues that have existed in the past and new ones that may have developed in recent times which Pacific Island media workers encounter. By understanding the context of

these issues, we are then able to look ahead and provide an insight into pathways future Pacific Island media workers interested in broadcast news and higher positions.

1.3 Organisation of Thesis

The structure of this thesis is organised in a way that will flow consistently from each chapter. This first chapter served as a brief overview of the research, its history and reasonings of the researcher. Following this introduction, chapter two will be a detailed literature review revealing the themes of this study giving more detailed research background.

The themes in this chapter also begins to start framing the response to the first research question: What particular barriers, past and present, do Pacific Island people encounter within broadcast news related roles? The content of this chapter will provide grounding for discussion about the second research question. Chapter three, gives more in depth background to the study though the foundations of the research methodologies, exploring the ideas around Pacific Island qualitative approaches, the Talanoa research methodology and the Tivaevae model. Chapter four explains the method of data analysis and the indicative questions used in the data collection. Chapter five completes the research findings and discussion towards research question two: In future, how might Pacific Islanders navigate their pathways into high profile broadcasting related roles in mainstream New Zealand media? This chapter examines and provides explanations for both research questions in relevance to understanding Pacific Islanders in mainstream media roles and their pursuit of higher profile roles as part of their career development. The final chapter will draw on the key themes and findings from the participant interviews to inform the discussion and analysis these and thereafter offer suggestions for future research and provide an overall conclusion of the study.

Chapter 2

Literature Review

2. Introduction

This chapter constitutes the literature review around my research - Pacific Islanders in Mainstream New Zealand Media: Visibility of Pacific Island news broadcasters and their pathways towards higher positions. Here, discussions and reviews of relevant literature findings based on the following themes will be investigated: (A) Identity, exploring the notion of what is 'Pacific Island identity' in both a cultural context and in a New Zealand mainstream media context. (B) Representation, focusing on how Pacific Islanders are represented in New Zealand mainstream news. This theme will include a comparison and contrast of Pacific Islanders to Māori in New Zealand as well as African American people in the USA, concluding with reviews of the concept of (C) power and control of mainstream media in New Zealand. This section will also explore the decision by Television New Zealand (TVNZ) to outsource Māori and Pacific Island programmes in 2014. The final theme of the literature review will investigate (D) racism in relation to Pacific Islanders in mainstream news in New Zealand. Each theme's significance highlights the areas in which my research brought about key findings in literature. In concluding this chapter, I will provide an overall summary of the literature and my personal opinion on wanting to undertake this area of research.

2.1 Setting the scene

The flow on effect of news media, their validity and representation processes on being sources of fair representation have long preoccupied media and communication scholars. Early media studies scholars such as Cohen and Young (1973) provided a textual approach to identifying the primary role of the news media in defining and reporting on certain societal problems. In brief, their results showed that specific political communication research has emphasised the effects of news media content on political cognition through studies of agenda-setting and framing, with an emphasis on political campaigns (McCombs, 2004; Blumler & Gurevitch, 1995; Bennett & Entman, 2001; McNair, 2007). Overall, policy agenda-setting research examines the indirect influence of media on policy elites for whom news media coverage is a public opinion indicator (Herbst, 1998; Bakir, 2006). But such research does not comprehensively

address the complexities of the news media's role in providing a fair representation for all cultures involved in this process. Although these studies had a particular focus on the political reporting of events, it opens an area of concern as to why there is no equal representation or mention of particular cultural groups that have voiced their concerns in the political public sphere – which is a pertinent aspect that underpins the reasoning of my research.

2.1.2 Mainstream Media Representation and the Indigenous Voice

News media representation is one important element of the discursive policy-making process. Media studies conclude that news reporting overwhelmingly represents Indigenous peoples in New Zealand and Australia as a source of societal risk and as problematic for the mainstream; Indigenous policy is generally only of interest when it meets a narrow range of news values – most importantly, conflict and proximity to elites in society (Jakubowicz et al., 1994; Mickler, 1998; Meadows, 2001; Meadows & Ewart, 2001; McCallum, 2007, 2010, 2011). Ultimately, journalism studies researchers have concluded that the reporting of Indigenous policies supports an agenda that promotes individual responsibility over a collective responsibility to ensure social justice, or a rights agenda that supports the self- determination of Indigenous peoples (Jakubowicz et al., 1994; Meadows, 2001). Cottle (2000) argues that this research tradition, while important, can sometimes lead to 'a fairly static and uniform picture of ideological or representational closure, and in the process tends to cover over the historical processes of change' (2000, p.9).

However, exploring Cottle's call to look beyond racist journalism in mainstream public spheres, reveals an explanation for the perpetuation of stereotypical reporting and poor policy outcomes. This body of research examines the efficacy of marginalised groups in the public discussion of intractable policy disputes (Bakir, 2006; Dreher, 2010; Lester & Hutchins, 2009). The main themes in the cross section of data examined, reveals that marginalised groups, including Indigenous Australians and New Zealanders, have limited access to the formal channels of influence in ministries and bureaucracies compared with established interest groups (Maddison, 2009). Therefore, there is little choice but to use the news media to convey their concerns to policy-makers:

> "They depend on mass media to relay their demands; public pressure is their only source of power. So, they enter into political alliances with the media to

establish themselves in the political field and put their concerns on the political agenda". (Koch-Baumgarten and Voltmer, 2010, p. 224).

Several studies have examined the way Indigenous peoples develop their own public spheres, and have actively promoted and responded to issue frames (Hartley and McKee, 2000; Avieson and Meadows, 2000; Hartley, 2003; Meadows, 2005; Tafler, 2005). Working in Habermas's (1989) public sphere tradition, Hartley and McKee (2000) coined the term 'Indigenous public sphere'. They argue that Indigenous people are not passive recipients of media representation; rather, they produce their own media and actively use it for self-representation and community-building. Hartley (2003, p.46) argues for a rethinking of the concept of the public sphere to "one that emphasises the way communities can come together, define identities and "represent" themselves in a virtual sense, in and through the media". However, one has to wonder how many key voices are in the indigenous public sphere to begin with, in order to have such discussions and perspectives on societal matters such as politics. This became the starting point of how my research developed, as I used my professional experience in the mass media industry fused with my cultural insights and experiences to think more deeply on whose voice speaks in terms of Pacific Island representation in public spheres and reporting in and of mass media in New Zealand.

2.1.3 Pacific Islanders in Mainstream New Zealand Media

In a literature review of work published on Pacific Islanders in mainstream New Zealand media, Loto, Hodgetts, Chamberlain, Nikora, Karapu and Barnett (2006) analysed the negative representations for Pacific Islanders in New Zealand print media and how Pālagi (Pākehā/European) majority have contributed to framing these negative representations. On screen in New Zealand, Pacific Islanders are often portrayed as marginalised (Pearson, 1999), whilst Loto, Hodgetts, Chamberlain, Nikora, Karapu and Barnett found evidence of unmotivated, unhealthy, criminals and highly dependent on Pālagi support (2006). In order to change this, Pacific Islanders must be employed in prominent roles in mainstream media. Moala (2005) expresses that as journalists' stories are produced reflective of our societies, however, with the lack of Pacific people in these prominent roles, it is left to Pālagi to create these stories reflecting how they perceive the Pacific society. Husband (2005) suggests that the role of media systems in multi-ethnic societies remains an area for study and concern.

2.2 Identity

The term 'Pacific Islander' is a term that itself is complex, ambivalent, and politically charged (Pearson, 1999). Pacific Islander is commonly referred to individuals and their descendants who migrated to New Zealand from Samoa, Tonga, Niue, Tokelau, Fiji, the Cook Islands, and many other Polynesian, Melanesian, and Micronesian groups from the Pacific. Table 2.1 illustrates the total number of people who identify themselves as part of one of the more commonly stated six Pacific Island nations living in New Zealand according to the 2013 New Zealand Census.

Table 1: Components of Pacific Island population at 2013 (New Zealand Census).

SOURCE	NUMBER
Samoa	144,138
Cook Islands	61,839
Tonga	60,336
Niue	23,883
Fiji	14,445
Tokelau	7,176
TOTAL	297,372

Source: Statistics New Zealand, 2015

Since the 1960s migrant Pacific peoples in New Zealand have faced discrimination. During this time, many immigrated to New Zealand for work, providing a cheap labour workforce (Loto, Hodgetts, Chamberlain, Nikora, Karapu and Barnett, 2006). In the 1970s, the word 'overstayer' had become a term associated with Pacific Islanders, especially Samoan and Tongans, that had very negative connotations. Increasing unemployment, rising crime and economic decline in New Zealand were becoming connected with and blamed on the presence of Pacific Islanders in major cities (Spooner & Hirsh, 1990). As well as 'overstayers', mainstream media and Pālagi New Zealanders referenced Pacific Islanders as 'coconuts', 'bungas', or 'fresh off the boat' (also known as 'fob'); all derogatory terms (Loto, Hodgetts, Chamberlain, Nikora, Karapu & Barnett, 2006). Forty-five years on this remains the case in the media's representation of Pacific Island peoples.

After the initial inflow, Pacific migration to New Zealand declined substantially in the mid-1970s. This decrease continued in the following decade due to the economic recession and to changes and restrictions in official immigration policies which from the late 1980s began to prioritise skilled or more affluent migrants from other countries. Pacific migrants in this period experienced "disproportionate poverty and unemployment rates, received substandard education and health care and were exploited by unscrupulous landlords" (Anae, 2012, p. 223). Perceptions of the community as an economic and a social threat to the country as well as responsible for the decay of those parts of the cities they had occupied (Spoonley and Bedford, 2012, p.133) were reflected in the implementation of measures to expel those whose work visas had expired. This included "random" street checks by the police or the assault on houses occupied by alleged "overstayers" in a series of operations which often took place at dawn, thus coming to be known as "Dawn Raids". Although majority of overstayers at the time were British or American (Anae, 2012, p. 230), Pacific peoples were deported in large numbers, taken as scapegoats and unfairly blamed by the public opinion. as mentioned above, despite the expansion of the stereotype of the dangerous "overstayer", marginal to the law and burdensome for New Zealand's troubled economy, this period was essential in cementing a sense of solidarity and resistance among Pacific peoples, evident in the mobilisation of younger members of the community, who in 1971 founded the Polynesian Panthers, adapting the ideology of the US Black Power movement to the New Zealand context (Anae, 2012).

2.2.1 Identity Markers

Manuela and Sibley (2014) draw on research from Anae (1998), Mila-Schaaf (2010) and Tiatia (1998) that family, religion and society are influential in the identity of Pacific peoples. Family is signified as a foundation for Pacific culture. In a Pacific context, family is widely referred to wider extended family as opposed to just the immediate family (Manuela & Sibley 2014). For Pacific Island communities that live in New Zealand, religion is a huge influence (Taule'ale'asusumai, 2001 as cited in Manuela & Sibley, 2014). New Zealand's most recent Census presents 82.5 % of Pacific peoples identified with a religious group in New Zealand (Statistics New Zealand 2013). Furthermore, Macpherson (1996) notes that church can be viewed as a village away from the islands where families can connect and support one another socially as well as fulfilling their religious needs.

In the study of Pacific Island identity within an ethnic media context, Ross (2014) has found that the Pasifika population is diverse and hard to pin down (Anae 2001; Fairbairn and Makisi 2003, 40; Macpherson 2001 *as cited by* Ross 2014). This is due to a combination of factors including different language and culture groups. For example, there are those who are New Zealand-born as opposed to those who are not. Then there are those who are English only speaking, and those who are speakers of Pacific languages. The Pacific Island population is now predominantly much younger than previous migrant generations and are more likely to identify with multiple ethnicities, not just Pacific ethnicities (Statistics New Zealand and Ministry of Pacific Island Affairs 2010 *as cited by* Ross 2014). According to Ross, increasingly, younger New Zealand-born Pacific Islanders identify not only with their island or ethnic identity (such as Samoan or Tongan), but also with a broader ethnic identity encompassing all Pacific Islanders (Borell, 2005; Teaiwa & Mallon, 2005 as cited in Ross, 2014). In the last 2013 Census 62.3 % of people (181,791) who identified with at least one Pacific ethnicity were born in New Zealand. This is an increasing trend following previous censuses (Statistics New Zealand, 2013).

As Pacific Island identity has broadened, the term 'afakasi' identity has more recently been discussed in research (Culbertson & Agee, 2007). 'Afakasi' is defined in the Oxford dictionary (2016) as a, "Samoan person with some European ancestry" ("afakasi, 2016). The term now encompasses Pacific half-caste identity, otherwise known as mixed-race identity (Keddell 2006; Salesa, 1997 as cited in Culbertson & Agee, 2007). In their review of literature around the topic of 'afakasi' identity Culbertson and Agee (2007) found a number of fiction and poetry from Pacific Island writers including Karlo Mila, Leilani Burgoyne, Tusiata Avia, Albert Wendt, Talosaga Tolovae and Selina Marsh who discuss the struggle of Pacific peoples who negotiate multiple racial identities in their work. In the study of media influence on identity, Gauntlett (2008) expresses the idea that it is unlikely all the images of woman, men, and sexuality in the media impact our own sense of identity and it is unsatisfactory to assume that people copy or borrow their identity from the media.

From the 1990s the Pacific community started a period of amalgamation, as the number of New Zealand-born people increased substantially surpassing the number of new migrants. At the moment, most members of the Pacific community are New Zealand-

born and they have become one of the youngest and fastest growing ethnic groups in the country, currently amounting to 7.4% of the population (2013 Census). Significantly, over 90% of New Zealanders of Pacific descent are urban, mostly living in Auckland, with an average 14% of Pacific population, a proportion that is considerably higher in some of its southern suburbs. The changing demographic configuration of the city reflects what Samoan sociologist Melani Anae defines as a process of "browning", which has not only resulted in a growing Pacific population but also in upward social mobility and increasing visibility for a rising Pacific middle class, as well as "an infiltration of Pacific identity [...] on New Zealand's infrastructure at national and community levels" (Anae, 2004, p. 92).

This increase of Pacific people born here in New Zealand has seen the face of the Pacific undergo significant changes, with more than what meets the eye. For example, Karlo Mila-Schaaf a New Zealand poet of Tongan, Samoan and Pālagi descent calls "Polycultural capital", drawing on Bourdieu's concept and punning on the word "Polynesia". Mila defines this term as the "cross-cultural resources and intertextual skills" (2010, p.144) acquired by New Zealand-born Pacific people, which place them in a better position to "negotiate the spaces between selves and others, at an individual as well as a collective level" (2010, p. 36). This articulateness allows them to devalue these stereotypical images and turn them into currency for more subversive transactions, proving their agency and their capacity for cultural regeneration and socioeconomic success.

2.3 Representation

In 2013, 7.4 percent of the New Zealand population identified themselves as Pacific. However, the growth of the Pacific population has slowed between recent censuses with 11.3 percent growth rate between 2006 and 2013, compared to a growth rate of 14.7 percent between 2001 and 2006 (Statistics New Zealand 2013). According to Moala (2005) Pacific people remain underrepresented in media accounts and, when they do appear, tend to be depicted in all the wrong places: hospitals, courts, ghettos, welfare offices and prisons. Researchers support Moala in the analysis of how Pacific people are represented in mainstream media. Sarina Pearson (1999) states: 'when representations of Pacific Islanders in mainstream media exist, they have often been negative and marginalising' (Pearson, 1999, p. 361).

Two case studies are discussed in Spooner and Hirsh (1990) on the topic of negative representation of Pacific peoples. The first is by Pacific Island academic Finau 'Ofa Kolo who spoke of the misreporting by 'mainstream media' of the killing of a young Tongan man by a group of Samoan youth in 1989. Gang affiliations, inter-cultural fighting and ethnic tagging were common in headlines and news stories, which the Pacific Island community felt was unbalanced, insensitive and inconsistent reporting. 'Ofa Kolo's (1989) chapter on the 'Otara Incident', further supports the notion of Pacific Islanders being victims of 'ethnic tagging'. In Samson Samisoni's (1990) case study on *Pacific Island Responses to Our Monocultural Media*, he reiterates that the New Zealand media have generally been unkind and unfair to Pacific Islanders and suggests a solution is to develop their own media.

Since 1987 *Tagata Pasifika* has long been seen as the premier of Pacific Island news and current affairs with the mainstream media. *Tagata Pasifika* is state funded and has carried the name of 'Pacific Media' since its inception (Ross, 2014). At the turn of the century Pacific media has grown with the likes of Spasifik Magazine, The Coconet website, Fresh TV, Pacific films and production companies. Moala states there is a growing interest in Pacific Islanders employed in mainstream media, especially journalism (Moala, 2005). Moala (2005) is also calling for better journalism education and training of Pacific Island journalists in the Pacific. In a New Zealand context, Loto, Hodgetts, Chamberlain, Nikora, Karapu and Barnett (2006) see that journalism education and training must take into account the various trends affecting our industry. Although in the context of Europe, Van Dijk (2000) states that there is discrimination when hiring competent minority journalists. Van Dijk (2000) also states, at the time of writing, virtually no European newspaper had minority editors or minorities in prominent positions (Van Dijk, 2000). There is no statistics around how many Pacific Islanders are employed in broadcast news in New Zealand however, a recent Ministry of Business Innovation and Employment report (2013) showed that the New Zealand Pacific population is largely employed in the four sectors of manufacturing, wholesale and retail, transport and warehousing.

2.3.1 Māori Representation

There are similarities between how Pacific Island and Māori people are represented in the media. Both have been 'ethnically tagged' in news headlines and stereotyped in mainstream media. For decades, the New Zealand Government and Māori have had an unsettled relationship, the Government has been under constant pressure to implement policy to cater to the differential needs and demands of Māori (Humpage, 2004).

Although there is a lack of data on Pacific people employed in mainstream broadcast news, there is research conducted locally by academics on people who identify as Māori working in New Zealand media. Māori journalist Derek Fox (1990) for a period of time was the only Māori journalist at TVNZ and in part due to him, *Te Karere* started almost by accident (Fox, 1990). In 1982 he was asked to put together a two-minute news bulletin in Te Reo Māori each night during Māori language week. A week later he was back doing regular news. But Māori audiences began to pressure the broadcaster for Māori news until finally in February 1983 *Te Karere* was created, albeit on a minimalist scale. The way Fox (2002) describes this period, mainstream media was still reporting Māori largely in a stereotypical, negative and marginalising way, but for the first time, Māori people were being informed of events relevant to them, and from their perspective (Fox, 2002).

Due to Māori pressuring media outlets for better reporting of Māori news, the industry acknowledging that an imbalance in reporting existed. When analysing and studying the area of Māori media, Stuart (2002), states that we need to understand that there are now two different news media in New Zealand – the established 'mainstream news media' and the growing Māori media. Like Moala (2005) in a Pacific Island context, Stuart (2002) highlights the importance to educational training schools, which need to be producing bicultural journalists, both Māori and Pākehā.

Stuart (2002) concludes by stating:

> If Māori turn away from the mainstream news media and to their own news, the mainstream news will become the minority media. Educators and academics are the change agents for the future, working journalists can be the agents of change within communities - as long as they truly understand the societies and cultures they live with, and report on (p. 56).

Within the literature, representation is "mostly used either to signal presence or absence of people of colour from media, or constructive vs unconstructive portrayal" (Downing & Husband, 2005, p. 43). Perhaps this is due to the fact that studies of the portrayal of ethnocultural minorities in media (including television and advertising) show that most depictions are undesirable (van Dijk, 1984). Representations of groups other than the dominant can come across as "persuasive and often subtly reinforces the stereotypes and prejudices of the dominant group of the society where the advertisement is produced and usually screens" (Dana & O'Sullivan, 2007, p.1525). This aligns with Cortese (2008) who argued that the construction of news reporting on indigenous matters reflects social and power relations and serves as a measure of how far the dominant group is willing to accept ethnocultural minority groups which reinforces the assertion by Moriarty and Rohe (2005) that certain decision makers in top jobs should take care with how cultures are represented. With that in mind, the discussion of representation now moves towards an African American context, and how this particular group is represented on a larger platform than what is seen on screens here.

2.3.2 African American Representation in USA media.

Now widening the focal lens to a global scale, there has been extensive research conducted on 'African American' representation and being employed in mainstream American media. Three cases that I will discuss in brief will analyse the 'black' imagery and representation of African Americans by academics such as Entman and Rojecki (2001), Entman (2009) and Davis & Gandy (1999) in order to further contextualise the literature discussed so far. This passing snapshot provides insight into some of the issues mentioned earlier in this chapter, on a bigger scale and how the key determinants of some representation concerns are manifested.

With such a vast history on African American race-relations to draw on and acknowledge, Entman and Rojecki (2001) outline that material conditions for African Americans have improved since the major legal and political reforms in the 1960s. However, what continues to disadvantage Blacks and benefit Whites is the social appraisal, or in another sense, the way individuals are influenced by the majority on the notion of racial identity (Entman & Rojecki, 2001). In the media there is emphasis and portrayal of crime that heightens whites' animosity towards African Americans

(Entman, 2009). The 'anti-black affect' is a component of modern racism and emotional hostility towards blacks.

Today, however, dominating news networks do feature Blacks as correspondents and news anchors (Entman & Rojecki, 2001). Entman (2009) describes these people as 'Black experts'. The Black experts occupy these roles of respected authority on screen however Kochman (1981 as cited in Entman, 2009) describes these Black experts as following middle-class white patterns of conventional communication appearing unemotional and business like.

Davis & Gandy (1999) found that African Americans cannot identify with certain areas of television, however, market research shows that radio is one of the strongest media reaching African Americans (Legette, 1994 as cited in Davis & Gandy, 1999). African Americans listen to largely Black-formatted radio stations thus demonstrating their commitment and loyalty to the medium (Surlin, 1972 as cited in Davis & Gandy, 1999). Although African Americans may not be able to identify with mainstream television, a study by Jones (1990) highlights that African American audience have a strong connection to black-owned BET channel which produces and promotes Black television shows, music and film. Jones (1990) study found that African Americans had an affinity of programming that reflects their concerns. Focus groups also indicated that BET allows black viewers an opportunity to see black music artists, black college sports, and black religious programs not shown on network or other cable channels. Jones (1990) states that a key difference between the results in this study and previous studies is that respondents have more confidence in the way black-owned media portray black subjects, which links to the next section on power.

2.4 Power

In a study of power and the role that 'elite' play, Van Dijk (2000) discusses the control elites have, including the access to most valuable social resources, control over the media and the access for audiences to the news (Van Dijk, 2000).

To break the vast area of 'power' down, Saussure's semiotics approach has also been employed in various studies and surveys to analyse representation of ethnocultural groups in media, including synchronic and diachronic approaches (Pearson, 2001), these

approaches are commonly used in linguistic analysis. A synchronic approach is analysing an ethnocultural group without taking its history into account, analysing at a specific point in time, usually the present. In contrast a diachronic approach is analysing the ethnocultural group developments through its history. The synchronic and diachronic approaches are parallel to Stuart Hall's perspectives of media which are diverse, multifaceted and interdisciplinary (McRobbie, 2005). In an analysis of the 'real' world in television Hall (1971) states consequently, this portrayal cannot be contrasted to the 'real' world itself. He articulated the following:

> "Producers have become accustomed to think of their routine functions (apart from specially mounted productions) in terms of their ability to be 'faithful to reality'. They go to a scene of an event or occasion, and they try to give a faithful reflection of what is there. Yet, in fact, every programme about a real event or occasion is a re-invention, not a reflection, of reality. What they offer is an interpretation, in visual terms, of some raw slice of experience which they have seen and filmed". (Stuart Hall, 1971, p. 19)

As Elers (2016) outlines also, in his thesis which analyses public information advertisements from a Māori perspective, that indicative of this quote: public information made available are not a reflection of reality but a construction. In support, this is highlighted by with Weimann's (1999) perspective that the media constructs rather than reflects reality. Furthermore, the media (including news and advertising) are representation-makers (Grodal, 2002; Maia, 2014) as they construct meaningful representations by way of media discourses. For clarity, O'Keeffe (2006, p. 1) defined media discourse as referring to the "totality of how reality is represented in broadcast and printed media from television to newspaper". According to Myles (2010), the media representation of different social groups is "highly charged with symbolic power" (p. 13), but for the purposes of this research, it is an area that will not be looked into. In saying that, in New Zealand, the control of mainstream media sits with the 'elites' by way of ownership of four key major commercial players (Hope, 2013) which will be examined in the following part.

2.4.1 Mainstream New Zealand Media

The four key broadcast media companies in New Zealand are TVNZ (Television New Zealand), MediaWorks, NZME, and Sky Television. For the purpose of this research I would also like to include and discuss Radio New Zealand under the same umbrella, as the company is a major broadcast news contributor in New Zealand.

TVNZ, responsible for operating TV One and TV2, was founded in 1980 and is owned by the New Zealand Government (Rosenberg, 2008). TVNZ is also broadcast across Pacific Island nations such as the Cook Islands, Fiji, and the Solomon Islands. TVNZ initially began as a national and partly-public funded broadcaster. However, today the company is fully commercially funded with approximately 95% of the company's revenue coming from commercial activity (mainly advertising) and the remaining 5% from Government sources such as New Zealand on Air, which is targeted for specific projects (TVNZ, 2016). MediaWorks started in 1989 with TV3 as the first brand in the group (Rosenberg, 2008). The company has passed through many foreign ownerships hands including Canadian broadcaster CanWest who first purchased shares in MediaWorks in 1991 before gaining 100% ownership in 1997 (MediaWorks company history, 2016). Today MediaWorks also own nine radio stations that broadcast throughout New Zealand including *The Edge, Mai FM and Radio Live* (MediaWorks company history, 2016). MediaWorks Holdings Limited, a syndicate of banks and equity companies, now owns the company after MediaWorks was placed in receivership for a second time in June 2013 (MediaWorks company history, 2016).

The Radio Network (TRN) was renamed and rebranded in 2014 to NZME. It was part of the merger together with APN NZ, TRN, and GrabOne to amalgamate radio, digital, e-commerce, and print brands under one banner (NZME, 2017). NZME is owned by APN News & Media, a combined ownership between Australia and New Zealand. NZME brands include; The New Zealand Herald, Regional Newspapers and Pacific Magazines Group Australia as well as 12 radio stations including Newstalk ZB, ZM, Flava FM, The Hits and an online relationship with iHeartRadio (NZME, 2017).

Sky TV operates a pay-tv service in New Zealand that started in 1987 with a focus on sports programming. In February 2006, Sky took ownership of free-to-air channel Prime. Now viewed as a digital channel, Rosenberg (2008), states Sky TV has 20% of the television audience in New Zealand. Sky is part owned by an overseas company with Rupert Murdoch's News Corp owning a 43.6% stake in the company (Rosenberg, 2008). However, in 2013 Murdoch announced plans to sell News Corp's stake in Sky TV (New Zealand Herald, 2013).

Government funded public service radio in New Zealand began in 1925. Radio New Zealand (RNZ) was founded in 1995 under the Radio New Zealand Act. Radio New Zealand is a public broadcaster and crown entity. The broadcaster operates in accordance with the Radio New Zealand Charter and broadcasts over three nationwide networks; Radio New Zealand National, Radio New Zealand Concert and the AM network also plays Parliamentary proceedings. Also included under this overarching banner is Radio New Zealand International, which broadcasts to the South Pacific and Radio New Zealand News, solely dedicated to up-to-the minute news and current affairs (Radio New Zealand, about radio New Zealand, 2016).

Horrocks (1996) states that:

> The space of New Zealand television is defined and ruled by these forces – political, commercial and legal. The situation is set up in such a way that other energies – social, cultural or creative – do not have the power to override them, and can enter the space only with the support of one of the gate-keepers (Horrocks, 1996, p. 258).

MediaWorks and NZME (excluding Sky Television due to pay TV status), both have a majority of overseas ownership. In New Zealand media, overseas ownership has seen the demise of the New Zealand Press Association (NZPA) in 2011 (Myllylahti & Hope, 2011). This sent shock waves through the New Zealand media when Fairfax media (Australian owned) announced it was withdrawing their investment in the NZPA. NZPA was also part owned by APN which tried to convince Fairfax that the NZPA model was a good one, but eventually failed to change Fairfax's mind (Myllylahti & Hope, 2011). As a result, a 130-year-old institution closed its doors for good, resulting in a loss of 40 jobs of reporters, sub-editors and editors (Myllylahti & Hope, 2011). As Myllylahti and Hope (2011) report, this represents a decline in diversity in New Zealand's news media.

In October 2014, another change to the media landscape, including broadcast news, in New Zealand was announced. TVNZ decided to outsource all Māori and Pacific programing, with the exception of Māori daily news show *Te Karere* (Smith, 2015). The announcement was met with mixed response, largely negative. Pacific Island Media Association (PIMA) chair Sandra Kailahi stated her shock at the announcement

especially when the Pacific community in New Zealand is often misunderstood and then reported on without context or knowledge (Pacific Media Centre, 2015).

Smith (2015) states:

> TVNZ's shift also signals a further demise in TVNZ's commitment to programming that expresses cultural diversity, a key dimension of public service television. (pg.196)

To further add to the shock of the announcement, no one outside of the TVNZ board of directors was informed of the decision prior to its announcement, not even the funders - New Zealand on Air (Pacific Media Centre, 2014). This decision directly affected the Pacific Island youth programme *Fresh* and Pacific Island News and Current Affairs show *Tagata Pasifika* which was the first and only news focus show for Pacific Islanders, created in 1987. Kailahi (2014) also discussed the concern about the loss of 'institutional knowledge' and expertise accumulated by production units over the years from creating these programmes (Pacific Media Centre, 2014) as the shows' productions were put out for tender for other production companies to submit proposals. *Tagata Pasifika* has long been a television show on a free-to-air channel that Pacific Islanders felt was their own, a show that they could identify with, that told their stories from a Pacific Island reporter's perspective.

2.4.2 Main Funding Bodies of New Zealand Mainstream Media

The New Zealand Government introduced its funding body NZoA (New Zealand on Air) in 1989. This was established in order to promote New Zealand content (Horrocks, 2004). NZoA have had no control over the scheduling of programmes but the body devoted approximately half of its funding to local minority or otherwise classed as 'special interest' programmes of various kinds. This 'categorised' children, Māori, Pacific Island, Asian, disability, gay and lesbian and 'other' groups into one combined category (Horrocks, 2004). These 'special interest' programmes were often scheduled out of 'prime time' viewing, to which the other half of NZoA funding was devoted to. Horrocks (2004) identifies this strategy by NZoA as a way of using cultural priorities on commercial trends. This also highlights that from the very early beginnings of mainstream media in New Zealand, Pacific Islanders were already being 'categorised'.

Table 2: Ethnic makeup of New Zealand Mainstream Media Board of Directors: New Zealand Mainstream Media Board of Directors.

Organisation	Male	Female	Pākehā / European	Māori	Pasifika	Other
Television New Zealand (TVNZ)	3	3	5	1	0	0
MediaWorks	3	1	4	0	0	0
New Zealand Media and Entertainment (NZME)	2	1	3	0	0	0
Sky TV	3	2	5		0	0
Radio New Zealand (RNZ)	4	3	6	1	0	0
New Zealand on Air (NZoA)	4	2	5	1	0	0

McGregor (2006) discusses the topic of progress of women in governance roles in the media. It is at the governance level that strategic direction and operational control is given to media companies. Directors of boards hold power and influence over New Zealand media which is a mixture of corporate (mainly international media conglomerates) and public service ownership (McGregor 2006). McGregor also highlights the difference in gender representation of women on the boards of publicly-owned broadcasting (as opposed to privately-owned broadcasting) in New Zealand as a result of successive New Zealand governments and their commitment to improving gender representation in Crown companies (McGregor 2006).

As Moala (2005) states:

> The media's fundamental role is to reflect as accurately and equitably as possible the society in which it operates and of which it is a part. Media should be likened to a mirror, if you like, reflecting what is going on, what people are doing that is making a difference, and the issues affecting their lives. (Moala, 2005).

The call for diversity in positions of power has become a conversation that is becoming more frequent. According to Moala (2005) Pālagi exercise considerable power which is often linked to economic and social privilege, which enables Pālagi assumptions to shape the lives of Pacific people. On the other hand, economically and socially disadvantaged Pacific people are rarely afforded a voice in issues that affect their lives,

and thus face both material and symbolic inequalities (Hodgetts, Cullen, & Radley, 2005).

2.5 Racism

Prejudice, discrimination, and racism are of perennial interest for social psychologists as these matters are close to the heart of the discipline. This is due, in large part, to their profound importance in society and their unquestioned involvement throughout the course of human history. Racist assumptions, beliefs, and practices underpin some of the most inhumane treatments devised for members of our species. Consider, for example, the abominable practices of slavery, genocide, racial hygiene, and the more pernicious effects of colonisation.

In the 1980s there was a call to address institutional racism in New Zealand (Spoonley, 1990). Furthermore, in the 1990s and 2000s discriminatory discourse continued around the referencing of African refugees and Asian immigrants (Spoonley and Trlin, 2004 *as cited by* Smith 2015). Specific to Pacific Islanders, conflict over ethnic identity in the 1970s intensified. As previously discussed, the decline of the New Zealand economy in 1973, Pacific Islanders became the scapegoat by the Pākehā (Spoonley & Hirsh, 1990). As Spoonley (1990) stated - Pacific Islanders had to fight for their right to be here. The 'Otara Incident' also referred to earlier, ('Ofa Kolo, 1985 as cited in Spoonley & Hirsh, 1990) by the media was damaging to Pacific Island communities, unbalanced, inconsistent and insensitive. The ethnic tagging meant that the stereotypical views of Pacific Islanders were further reinforced across media reporting ('Ofa Kolo, 1985 as cited in Spoonley & Hirsh, 1990).

In Van Dijk's book *Elite Discourse and Racism* (1993) he discusses the idea of 'Everyday Racism,' where it is not only a result of white supremacist ideologies but also through every day, mundane, negative opinions and attitudes through subtle acts of discrimination against minorities that contribute to the dominance of the white group (Van Dijk, 1993, p. 5). Most scholarly work on everyday racism and micro-aggressions has focused on ethnic minorities' experiences in the United States, including African Americans (Rusche, Brewster, 2008; Swim et al., 2003). Much emphasis today is highlighting racism in the forms of street crime fighting or exclusive reaction by predominantly white people in a social or economic standoff (Van Dijk, 1993).

New Zealand too, has had a history of ethnic minorities in stand offs against white supremacist ideologies. The 1981 Springboks tour to New Zealand was marred by protests where New Zealanders and other countries did not support any South African rugby tours due to apartheid (Pollock, 2004). A decade earlier, in the 1970s, Māori activists Ngā Tamatoa, fought for Māori rights and against racial discrimination against the New Zealand Government. Similarly, the Polynesian Panther Movement also stood for rights of Pacific Islanders with the aim to fight the Government's capitalist system. Tensions between Pacific Islanders and the New Zealand government reached boiling point in the mid 1970s when dawn raids were introduced to capture, prosecute and deport over stayers back to their country of origin (Pollock, 2004).

A strategy the media and other white elites use in their positive self-presentation as moral leaders of society is the denial of racism (Van Dijk 1995). Smith (2015) addresses in her research a case where in 2008 a New Zealand Herald news story appeared in the online featuring the headline 'NZ passport holder shot dead in Iraq'. The story then gave a brief, three-sentence account of the murder of Abdul Sattar Taher Sharif who had been shot by unknown gunmen in Iraq. Throughout the entire text Sharif was referred to as 'Kurdish'. Although there was online interest in the headline asking for an explanation about the headline, there was no direct reply from The New Zealand Herald, however later that day, the headline was altered to "New Zealander shot dead in Iraq"'. Smith (2015) further explains that the New Zealand Human Rights Commission has made inquiries in the use of 'New Zealand Passport Holder' by the Herald to which the Herald's response was that it was a 'slip up' by editorial staff. According to Bell (1996), the mainstream media, too, have been criticized frequently for reinforcing a dominant majority perspective about national identity that assumes Pākehā superiority (Bell, 1996).

2.6 Conclusion

The current literature analysing New Zealand mainstream media in relation to the research themes of identity, representation, power and racism clearly highlights a gap in the field of employing Pacific Islanders in high profile mainstream broadcast news media roles. No researcher has yet to explore the area of the lack Pacific Islanders employed in prominent roles in broadcast news from a Pacific Island perspective. As

shown in this literature review, extensive research has been undertaken around African American employment in American mainstream media. In New Zealand, however, research has only occurred in a Māori media context. Where Pacific Islanders are concerned, there is a considerable lack of research conducted on the 'representation' of Pacific Islanders in news headlines, nevertheless, a significant gap in research of Pacific Islanders specifically employed in mainstream media, whom can influence change around negative headlines have been emphasised in the literature review. Furthermore, the purpose of this thesis is to make attempts in surfacing such concerns to light.

Chapter 3

Methodology

3. Introduction

The previous chapter outlined the significance of the literature review of work published around the purpose of this thesis is to explore Pacific Island media workers' beliefs about why few Pacific Islanders are employed in prominent roles within broadcast news in mainstream New Zealand media. In choosing a research design model, I looked for similar studies that examined the scholarship based around the themes of identity, representation, power and racism. The arrival of categorising such themes were brought about through key findings in existing literature.

To recap, the theme of identity, explored the notion of Pacific Island identity within their communities and within New Zealand mainstream media. Secondly, representation, focused on how Pacific Islanders are represented in New Zealand mainstream news. In order to find similarities and differences, further literature was reviewed on the representation of Māori in New Zealand mainstream media, as well as African American people in the United States of America. Thirdly; power, reviewed mainstream media ownership in New Zealand and the lack of diversity in governance roles within media board of directors. Lastly, literature highlighting racism towards Pacific Island people in mainstream media was examined, in order to inform the key research questions of this study.

This chapter will cover:
1. The qualitative paradigm: relevance towards research.
2. Critical discourse analysis: a background to this theoretical approach, why it was chosen and how it will be applied to this study.
3. Purpose of this thesis: Talanoa research methodology and Tivaevae model.
4. Data collection.
5. Assumptions made by the researcher: Insider theory.
6. The limitations of this study.

3.1 The qualitative paradigm: relevance towards research

The first part of this chapter will be dedicated to exploring the qualitative paradigm in which this thesis is grounded in. Hammersley (1992) observes that the central goal of a qualitative paradigm approach is to "document the world from the point of view of the people studied" (Hammersley, 1992, p. 45). Silverman (2013) notes that the qualitative paradigm is best suited to work with smaller groups of people. When the data collection process is undertaken, in this case, through interviewing, these smaller groups of people will unveil information and data defined by their past and present situations (Marshall & Rossman, 1995).

3.1.1 Qualitative paradigm

The qualitative paradigm takes place in the natural world, providing this research with a framework that focuses on the context and meanings related to the research question. Furthermore, the qualitative paradigm also interconnects a variety of methods, terms, concepts, and assumptions (Marshall and Rossman 1995). The qualitative paradigm reflects systematically on who the researcher is in the inquiry, their holistic view on social phenomena and complex reasoning related to the research question (Marshall and Rossman 1995).

As the study involves an understanding of Pacific Island culture, this research incorporates three cultural research models. Firstly, this study utilises critical discourse analysis (Fairclough, 2013) as a framework to explore the perceptions by established Pacific Island broadcasters. Participants responses will be analysed via critical discourse analysis' three-dimensional framework focusing on the relationship between the text and various levels of influences of the text (Richardson, 2007). Secondly, as previously mentioned, this research has a focus on Pacific Islanders in New Zealand, Vaioleti's (2006) Talanoa research methodology is a Pacific research method that considers the idea of discussion in a Pacific context.

In brief, this research method is to 'talk or interview without a rigid framework' (Vaioleti, 2006). Lastly, the Tivaevae model is a Cook Islands research model publicly supported by Teremoana Hodges (2000) in the field of education. The model conveys an idea of cultural responsiveness and pedagogy in response to the question being asked in an interview. (Te Ava & Rubie-Davies, 2011). The Tivaevae model is comprised of

five key values: taokotai (collaboration), tu akangateitei (respect), uriuri kite (reciprocity), tu inangaro (relationships), and akairi kite (shared vision) (Te Ava & Rubie-Davies, 2011). These three models will be expanded on further in this chapter.

The Tivaevae model together with the Talanoa research methodology were integrated through Critical discourse analysis (CDA), to bring a Pacific Island cultural context to the three-dimensional framework of CDA. These frameworks serves as orientations to arrange and convey varying dimensions of realities concerning the conditions that Pacific Island people are forced to negotiate when contemplating barriers in the media industry.

The decision to not ground this research in the quantitative paradigm is due to the mathematical approach in which quantitative research is based on. According to Cohen (1980), the quantitative paradigm in social research employs empirical methods statements, which are expressed in numerical terms. In short, Sukamolson (2010) explains that quantitative research generally focuses on measuring social reality by searching for quantities in something and to establish research numerically. This research is not seeking out 'quantities' of Pacific Islanders employed in broadcast news in mainstream New Zealand media, but rather seeking out 'reasons' why there are few employed in the area. This is better suited to a qualitative research approach.

The methodological and epistemology approaches undertaken in this study are directly influenced by the proposed research questions: to explore past and current barriers that Pacific Island people encounter within broadcast news related roles, and secondly; how might Pacific Island people navigate into high profile broadcasting related roles in mainstream New Zealand media. As mentioned earlier, there is a lack of scholarship in the academic field that addresses such crucial issues. Acknowledging this absence, Gegeo (2001) reiterates there is much representation of the Pacific voice that is missing from research and scholarship in mainstream educational spaces, and he calls for Pacific Islanders to (re)define ourselves and create a Pacific voice to add to the multiplicity of different vantage points.

Through the articulations of Pacific peoples' stories, knowledge may be enhanced as words have the power to adequately reveal the conditions that Pacific Island people are confronted with when contemplating careers based around broadcast news related roles,

and high profile broadcasting related roles in mainstream NZ media and based on the literature review in chapter two, these insights have yet to be explored in New Zealand scholarship. In his discussion on methodology, Joey Sprague (2005) explains that methodology is concerned with "how we do what we do . . . to gather and interpret data consistent with what we believe knowledge is and should be created" (p. 5). This approach gives a lens into querying "standards for evaluating claims about how things are or really happened" (p. 5). Shawn Wilson (2008) suggests that "methodology is thus asking 'How do I find out more about this reality?'" (p. 34). Finding out more about a particular reality is inclusive of methodological approaches that help us to "make sense of, or interpret, phenomena in terms of the meanings people bring to them" (Denzin & Lincoln, 1994, p. 323). Polyvocality— "the possibility for many voices, rather than simply that of the researcher" (Sanger, 2005, p. 37; see also Bakhtin & Holquist, 1981) including critical and decolonising methodologies indigenous to the Pacific have offered the most favourable means to gather knowledge and to find out more about Pacific Island people and their lived experiences.

3.1.2 Research questions

The topic of research explores Pacific Island media workers' beliefs about why few Pacific Islanders are employed in prominent roles within broadcast news in mainstream New Zealand media. The second section here, will discuss the importance of exploring the barriers that Pacific Island people face in broadcast news roles and how others can navigate into high profile roles if it were their chosen endeavour. In breaking down the research further, I have identified two main research questions that attempt to address my chosen topic:

1. What particular institutional and cultural barriers, past and present, do Pacific Island people encounter within broadcast news related roles?

Engstrom (2000) researched barriers facing male and female television news anchors in the U.S. Some of the barriers discussed included, balancing family and work life, physical appearance, having to relocate for work, and lack of professional network and support groups. As family and support networks are important in Pacific Island communities, this research will examine if Engstrom's (2000) findings also relate to Pacific Islanders in New Zealand mainstream broadcast news and if there are new barriers to add to these already existing ones.

In order to address the research topic, it is important that different types and different levels of barriers are delved into to be able to better understand how to address and defeat these barriers in the future for Pacific Island media workers seeking prominent roles. As addressed earlier in the literature review, representations of Pacific Islanders in mainstream media have often been negative and marginalising (Pearson, 1999). This barrier has been an ongoing concern in the past which has also carried on into the present. A view into this concern can be analysed through Van Dijk's (2000) research into the power and control 'elites' have over the media. As discussed earlier in the literature review, these elites make key decisions around immigrants and minorities and regulate the access for audiences to view news and media. In New Zealand mainstream media, this control of elites and power is reflected in the ownership of the four key major commercial players. The research will go deeper into analysing how these statements affect Pacific Islanders employed within mainstream media, and, if there have been further developments, both negative and positive, in this area.

2. In the future, how might Pacific Island people navigate into high profile broadcasting related roles in mainstream NZ media?

Being aware of the barriers that leaders and significant Pacific Islanders face before us and continue to, means that others can benefit from learning off their lived experiences to heighten the potential of considering employment in prominent broadcast news related roles in the future. In my view, being employed in these roles will contribute to diminishing the barriers and stereotypes that minorities, such as Pacific Islanders, continue to face in this industry. When one is making their way up the corporate ladder, there are factors that contribute towards their rise up the ranks. Including, but not limited to, their experience, network contacts, educational qualifications and in some case even waiting for incumbents to resign. Another key factor, in which I attempt to expand on, is that of 'reputation'. Aspects of Fenwick's (2012) research around negotiating networks and strategies for minority ethnic contractors in Canada can be applied in a New Zealand context. The discussion of someone's' reputation goes a long way to proving themselves worthy for a role. However, one's reputation around a person's capability and trustworthiness is based of others personal opinion and prejudices (Fenwick 2012).

New Zealand's media industry is on a much smaller scale in comparison to that other countries. For example, in Canada, Fenwick (2012) claims there is a high degree of taking into account one's reputation based on how others perceive them. The existence of such a small media industry will often mean that most, if not all, individuals have a high possibility of being connected to another within the industry; one's 'reputation' is therefore not difficult to investigate. As highlighted earlier in the literature review, previous representations of Pacific Island communities in the New Zealand media have not been positively portrayed. During the 1970s increasing unemployment, crime rates, and economic decline in New Zealand were being 'blamed on' the presence of Pacific Islanders in major cities (Spooner & Hirsh, 1990). And yet current media representations continue to connect Pacific Islanders to the country's crime rates, financial issues, and unemployment. Such media portrayals can negatively impact on individual and/or collective Pacific Islanders' reputation within New Zealand society.

Within my own experiences in working in mainstream media and broadcast news, and navigating into various roles I have found 'reputation' to be a play a key role in my ability to be hired in various roles. I have no doubt that my experience and talent also play a part in this too but building a positive and high standard reputation has worked in my favour to successfully gain employment in the industry across a range of roles. In saying so, I have not let past prejudices and judgements of Pacific Island people affect my ability to think that I am the best person for roles that I've been employed in. I view my Pacific Island heritage as an advantage, because I bring a different view of the world, from what is currently commonly seen in mainstream media and broadcast news.

3.2 Critical Discourse Analysis

The present study utilises critical discourse analysis (CDA) (Fairclough, 2013) as a framework to explore the perceptions by established Pacific Island broadcasters. In Fairclough's (2013) view CDA has always been set in a three-dimensional framework that focuses on the relationship between the text and various levels of influences of the text (Richardson, 2006). Richardson (2006), explains Fairclough's three-dimensional framework of CDA as such, firstly, at the core we have the text, secondly, the discursive practice of the text and lastly, the social practice of the text. For example, Richardson (2006) uses a newspaper article to illustrate the three dimensions of CDA. At the first level, the text is analysed, known as the article itself that is influenced by the author.

Secondly, follows the discursive practice level of influence where the text is then influenced both in a production or consumption sense. In production, the text is influenced by an editor of the newspaper who can then make an editorial decision to alter the authors original influence. From a consumption point of influence that newspaper reader also decides their belief and understanding of the text. At the third and final level, the text is then influenced by 'social relations of power'. This level is often linked to a capitalist social structure (Richardson, 2006).

Fairclough (2013) also explains that discourse is shaped by structures, but also contributes to shaping and reshaping them, to reproducing and transforming them (Fairclough, 2013, p. 59). The discourse of this study will be broken down using CDA to understand the structures that are in place as perceived by the research participants. Furthermore, Sam Kirkham, a lecturer from the University of Sheffield described CDA as taking an overtly political approach to discourse. Moreover, Kirkham elaborates that CDA is well used to analyse discrimination and inequality and how language is used to justify inequality (AllAboutLinguistics, 2012). By highlight the term 'inequality', CDA aids the research focus of why so few Pacific Islanders are employed in high profile, and decision-making roles in New Zealand mainstream media broadcast news. By applying Fairclough's position of discourse as imbricated in social relations to the research focus, we have the language exchanged in interviews as a material form of ideology, and language is invested by ideology (Fairclough, 2013, p. 59).

Similarly, Van Dijk's (1993) theoretical approach to CDA is as a type of discourse analytical research that primarily studies the way social power; abuse, dominance and inequality are enacted, reproduced, and resisted by text and talk in the social and political context (Van Dijk, 2003, p. 252). It is important to understand the difference between 'discourse' and 'discourse analysis'. Van Dijk (1997 as cited in Jacobs, 2010) defines 'discourse' as 'language use' and 'discourse analysis' as the 'study of talk and text in context'.

To enhance the richness of the data, this study has opted to applying CDA analysis approach from a Fairclough perspective. CDA emphasises the importance of ideology and the broad strategies employed by entities or individuals to shape political outcome (Jacobs 2010). Furthermore, Horrocks (2004) argues that in terms of cultural and reception studies along with the analysis of dynamics of television systems, New

Zealand remains underdeveloped. Horrocks (2004) also highlights how commercialism brought about change to the television system and, based on Marxist theory, one expected the new elite to make changes to New Zealand television to ensure their ideologies dominate the industry. This was the case as capitalist hegemony presided as business leaders were appointed to the board and approached Television New Zealand (TVNZ) simply as a business (Horrocks, 2004). Previous research shows, the Māori community challenged commercialism through legal grounds, by using the Treaty of Waitangi, which was established to protect Māori taonga (treasured possessions) and which ultimately proved successful, in many ways and forms, for them (Horrocks, 2004).

As the research is Pacific Island focused, the literature review search I had undertaken found that there is yet to be direct exploration conducted to date, in relation to my research topic. However, by incorporating the framework of CDA with Rubin & Rubin's (2012) interviewing models, the study is able to gather data and through the thematic analysis we will begin to understand responses from the interviewees in regards to the text (the research topic and question) and its various levels of influences. Essentially, meaning is created when a person attaches significance to a concept in order to better understand and integrate the information presented (Roessingh, 2005). Once achieved the material is stored and later retrieved "as background knowledge in novel problem solving contexts" (Roessingh, 2005, p. 112). This means that discourse has the power to create meaning for people, and if influenced by particular groups, can aid the facilitation of power relations (Mumby & Stohl, 1991).

Elevating the choice of research method I had employed, I chose not to use other methods such as (1) focus groups, due to the availability and location of the participants makes it difficult to have them all gather at the same time in one location. (2) Surveys, were not ideal as talking about one's lived experiences and gauging participants emotions is vital in responding with appropriate follow up questions, something a survey does not allow for. (3) Participant observations is not a viable option due to the working nature and time constraints of each participant which makes it difficult to observe their day-to-day activities.

In using critical standpoint theory (Foley, 2003) as an underlying pillar that guided my thoughts and sense making, it is pertinent in the Cook Islands culture and widely

acknowledged throughout the Pacific that people's lived experiences speak loudly which is highlighted in the oral history of the Pacific. As a New Zealand born Cook Islander, I am able to live in and see perspectives from both worlds. In mainstream media I am able to see perspectives from a New Zealand point of view and also from a Pacific perspective, I am able to draw on lived experiences from both cultures. Hall (1990) refers to this cultural identity as much less familiar and more unsettling. Hall (1990) sees this as a dialogic relationship between two axes where one you are grounded in with some continuity with the past and the other, where experience is of profound discontinuity (p. 227). This viewpoint of where 'two cultures' combine however, does not give me advantage over or disadvantage me from those in mainstream media whom may or may not have two cultures. It is a perspective that could not be made directly without mediation (Hall, 1990).

A fundamental goal of critical theory is to free individual groups and society from conditions of domination, powerlessness and oppression, which reduce the control over their own livesí (Rigney, 1997 as cited in Foley, 2003). In alignment with Fairclough's (2013) view on Critical Discourse Analysis, the CDA three-dimensional framework will enable a further critical analysis of the text. Although the nature of semi-structured interviewing is conversational, this research has not included the use of the Harvey Sacks, Emanuel Schegloff, and Gail Jefferson methods of conversational analysis (CA); these approaches more so focus on the social interactions and do not provide the in-depth context relevant to CDA's three-dimensional framework.

3.3 Talanoa Research Methodology and Tivaevae Model

3.3.1 Talanoa Research Methodology

Talanoa is highly influenced by power dynamics within the Pacific community, however talanoa is also flexible and negotiable taking into account a person's holistic approach when an interview or discussion is taking place (Vaioleti, 2006). Talanoa encompasses elements important to a Pacific Islanders view on the world, including, but not limited to, spiritual or cultural order, church obligations and deep cultural concepts that affect Pacific peoples' realities (p. 22). Halapua (2003) explains that the beginning of Talanoa allows participants to be able to come comfortably into a conversational space and develop a sense of belonging without a predetermined agenda (p. 1). The integrity and the dynamics of the open process itself will eventually shape an "agenda" which every participating storyteller can identify with, and develop a sense of an

ownership. More importantly, every participating storyteller must have the ultimate responsibility for every decision and action that emerges from talanoa (Halapua, 2003, p. 2).

Mo'ungatonga (2003, as cited in Vaioleti, 2006) highlights issues around Pacific people becoming tired of surveys and taking part in research, especially as some New Zealand research approaches can be culturally invasive for Pacific peoples. Research by outsiders collecting Pacific stories and trying to make sense of this data has also caused worrying concerns amongst the Pacific communities, especially as their stories are retold in the understanding of the outside researcher, which often gives the stories a new and exaggerated meaning (Mo'ungatonga, 2003). However, as I am a Pacific Islander myself I am aware of what it culturally appropriate and data collected will be analysed and reported on truthfully and authentically.

According to Morrison, Vaioleti, and Veramu, (2002) Talanoa can be referred to as a conversation, a talk, an exchange of ideas or thinking, whether formal or informal. Moreover, it is almost always carried out face-to-face. *Tala* means to inform, tell, relate and command, as well as to ask or apply. *Noa* means of any kind, ordinary, nothing in particular, purely imaginary or null. Churchward (1959), in the Tongan dictionary he collated for the Government, described Talanoa as to talk (in an informal way), to share stories or relate experience (p. 447). *Tala* also means to command, tell, relate, inform and announce, and *noa* means common, old, of no value, without thought, without exertion, as well as dumb (unable to speak) (Churchward, 1959). Talanoa, then, literally means talking about nothing in particular, and interacting without a rigid framework (Vaioleti & Vaioleti, 2003).

Vaioleti & Vaioleti (2003) states that 'Talanoa,' is "a personal encounter where people story their issues, their realities and aspirations" (p.4), which allows more pure, real, authentic information to be available for Pacific research than data derived from other research methods such as those mentioned above. From this notion, the backbones of my chosen methodology came naturally as interacting without a rigid framework is what can enhance the richness of the stories that my participants share. In contrast to the breakdown of the above definition, the communications of Talanoa hold a wealth of important information. For example, according to Mead (1928) in Samoa understandings of Talanoa from the local people was that it is the ancient practice of

multi-level and multi-layered critical discussions and free conversations. This also includes the way that community, business and agency leaders receive information from the community, which they then use to make decisions about civil, church and national issues. More so, in Fiji, it is a method proposed to disseminate information by local Government departments, village representatives, business representatives and local agencies. It is also recommended for collecting information from villages, leaders and different Government agencies, with the aim of using findings to formulate national policy proposals (Morrison, Vaioleti & Veramu, 2002).

Potentiality is a cultural aspect of Talanoa. This notion allows people to engage in social conversation which may lead to critical discussions or knowledge creation that allows rich contextual and inter-related information to surface as co-constructed stories. However, in research it is more than just potentiality. In a good Talanoa encounter, *noa* creates the space and conditions. *Tala* holistically intermingles researchers' and participants' emotions, knowing and experiences. This synergy leads to an energising and uplifting of the spirits, and to a positive state of connectedness and enlightenment (Manu'atu, 2002). It is the new awareness of material that has been missed by most traditional research approaches.

Gilligan (1982), in her book *In a different voice,* refers to the fact that three long-term studies she carried out reflected her general assumption that "the way people talk about their lives is of significance, that the language they use and the connections they make, reveal the world they see and in which they act" (p. 2). In Talanoa, it is the sum of *noa* and *tala* that adds to the total concept. It requires researchers to partake deeply in the research experience rather than stand back and analyse. Talanoa, then, is subjective, mostly oral and collaborative, and is resistant to rigid, institutional, hegemonic control (Vaioleti, 1999).

Talanoa allows researchers such as myself to partake in the process of information sharing, and enhancing conversation. Mo'ungatonga's (2003) subjectivity contextualised her research approach, and allowed power sharing to be an integral part of her methodology. Smith (1992) states that, "when doing research either across cultures or within a minority culture is critical that researchers recognise the power dynamic which is embedded within the relationship with their subjects" (p. 53). Talanoa has non-linear and responsive approaches are qualities that may allow Talanoa research methodology to have universal appeal to Māori, indigenous, oral tradition communities and those

who are interested in using specific qualitative and localised critical research. Morrison et al. (2002) claim that the concept of Talanoa for Tongans is the same as it is for Samoans, Fijians and other Pasifika nations, although some may have local variations. Talanoa is natural for most Pasifika peoples.

Crocombe (1975, cited in Ministry of Education, 2001) discusses Talanoa and its appropriateness for researching Pasifika issues at the centre of Pasifika ways. It involves talking things over rather than taking a rigid stand, and being prepared to negotiate. The Pasifika way is spoken rather than written, based on oratory and verbal negotiation which have deep traditional roots in Pasifika cultures. Therefore, in Talanoa people are flexible and open to adaptation and compromise. The universal Pasifika notions of generosity with time, labour and property and the place of leisure, dress, food and dancing are relevant, as are the inseparable dynamics of church and culture. Careful application of Talanoa for Pacific research will make available more valid and authentic information than other methodologies, and validates the experiences and ways of Pacific peoples in Aotearoa.

3.3.2 Tivaevae Model

The Tivaevae model is a Cook Islands research model conveys the idea of cultural responsiveness. It is critical to note here, that I have not used this model in a literal sense – rather, I have adopted these values into softening such a 'Western' model of analysis such as CDA in order to capitalise on the richness of my responses. The model has been long advocated by Teremoana Hodges (2000) encompassing the values of collaboration (taokotai), respect (te akangateitei), reciprocity (uriuri kite), relationships (tu inangaro) and shared vision (akairi kite) when questions are being asked and responses given. Like the Talanoa research methodology, this model also focuses on the importance of understanding of Pacific concepts by using a Cook Island Tivaevae as the metaphor (Te Ava, 2011).

The Tivaevae is a large stylistic quilt-like canvas made mainly by women in the Cook Islands. Predominantly made with two layers of material, pieces of cloth are designed into various patterns reflecting the designer and sewn onto the base layer by hand. The stitching of these patterns is a highlight of the Tivaevae and is an extension and reminder of the women's work (Te Ava & Rubie-Davies, 2011). There are two methods of sewing a Tivaevae as Rongokea (2001) illustrates: patchwork, or piecework and

appliqué. According to Te Ava and Rubie-Davie (Education P.A., 2011) the Tivaevae designs and colours are reminiscent of the Cook Islands environment. Popular Tivaevae pattern designs include; flowers, leaves, emblems, landscapes, ocean, and sky. The Tivaevae are highly valued items in Cook Islands culture and presented at important social events such as weddings, birthdays and funerals (Herda, 2011). They are also used to decorate houses and venues. The Tivaevae is a validation of cultural knowledge that is respected in Cook Islands communities (Te Ava & Rubie-Davies, 2011).

As Amira (Rongokea, 2001 as cited in Te Ava, 2011) and others commented, when the making of a Tivaevae occurs, collaboration (taokotai) is a fundamental aspect. One or more persons may be working directly on the Tivaevae, sewing parts of the design, whilst others, may provide cooked food to support the workers. Everyone involved in working on the Tivaevae incorporate a sense of giving back to others. Through conversations and sharing of knowledge the Tivaevae then becomes are shared vision that all involved have collectively agreed with (Te Ava & Rubie-Davies, 2011).

Respect (tu akangateitei) is important in the creation of Tivaevae. Rongokea (2001), suggests learning Tivaevae is a form of respecting the knowledge of others. Therefore, Cook Islands women's Tivaevae patching expertise comes from experience and respect past down by other Tivaevae makers. Similarly, reciprocity (uriuri kite) in the production of the Tivaevae, between the teacher and the learner contributes to respect and collaboration through the passing on of knowledge and gaining of new knowledge (Te Ava & Rubie-Davies, 2011).

The process of relationships (tu inangaro) occurs overtime in the making of Tivaevae. The process initially starts off with an individual then grows into a family then into a community (Maua-Hodges 2000). The relationships are often built on observation, demonstration, listening, practising, analysing, experimenting and reviewing the task of producing a Tivaevae (Te Ava & Rubie-Davies, 2011). The final value of the Tivaevae model is shared vision (akairi kite), which is highly respected amongst Tivaevae makers. Here Cook Islands women come together and share how the end product will look which also adds to personal growth and development of the individual (Rongokea, 2001). Te Ava and Rubie-Davies (2011) states:

> The Tivaevae has a shared vision with sparks of godliness which every Cook Islander should be proud of – respected and cared for. The Tivaevae is a

validation of cultural knowledge that is respected in Cook Islands communities (p. 49).

As this model and the values it highlights naturally came across in how I related and communicated to my participants, with the fusion of CDA the breadth and depth of the topics discussed came across less daunting and confrontational.

3.3.3 Semi-structured Interviewing

In this study, semi-structured interviewing (Berg, 2007) will be used to investigate the lack of Pacific Islanders employed in prominent roles within broadcast news in mainstream New Zealand media. Experienced Pacific Island broadcasters with more than seven years' experience in broadcasting will be interviewed. It is important to note that the participants must have more years of experience than the researcher as when researching a Pacific Island community, cultural rank and status affect results (Vaioleti, 2006) and the researcher deems it as a sign of respect that participants have more experience than the researcher. Semi-structured interviewing also has evidence of a sociolinguistic approach (Marshall and Rossman 1995), where interviews will be face-to-face and recorded with a technology device. Common themes have been identified in the literature review for this research. Through semi-structured interviewing more data will be revealed as participants discuss their own personal views based on the questions around each theme.

3.4 Data Collection

The steps I took to get to my data collection process included; firstly, creating a list of participants who would fit the criteria ensuring that they identified as a Pacific Islander and had seven or more years of experience working in high profile roles within New Zealand mainstream media. Secondly; participants had to be willing to have their names published in the final report. Thirdly; participants had to be available for at least sixty minutes for a face-to-face interview.

The face-to-face semi-structured interviews will ask participants to give their professional views on the following 'topic areas'.

IDENTITY

- Your Pacific Island identity.
- The 'Pacific Island' identity within New Zealand media.

POWER

- Power within New Zealand media.
- Where are the islanders?
- Why are there not more Pacific Islanders in high profile roles?
- Being a decision maker.
- Media politics.

REPRESENTATION

- The representation of 'Pacific Island' people employed in New Zealand media.
- The representation of 'Pacific Island' people in New Zealand media.

RACISM

- Racism in New Zealand media.
- Experiences of racism.

EMPLOYMENT

- Why you chose a career in media.
- Equal employment opportunity for 'Pacific Island' people in New Zealand media.
- Pathways to advance further up the ladder.
- Tertiary Education.

THE FUTURE

- What changes need to be made?
- The future of Pacific Island broadcasters and decision makers.
- The future of New Zealand media.

3.5 Assumptions made by the Researcher: Insider theory

My research was motivated by my perception that there appeared to be a number of barriers that prevented me from advancing into senior decision making roles within

mainstream New Zealand media. I had my own views as to why this was the case, but as meanings are constructed by people as they engage with the world they are interpreting (Crotty, 1998), reality is socially constructed (Robson, 2002). Subsequently, meaning is not discovered but is created (Crotty, 1998) by individuals and groups. Accordingly, this research aligned itself with a constructionist epistemology (Crotty, 1998), where perceptions were drawn from my participants to establish their views in light of the difficulties faced in the workplace. The importance of human action in this cultural setting was examined through the Tivaevae model, talanoa, and critical discourse analysis by focusing on social interaction, human thinking, definition of situation, the present, and the lived experiences of the participants (Charon, 2010).

An 'insider' is a researcher who conducts a study that is directly concerned with the setting in which they work (Robson, 2002). Specifically, research is conducted by 'complete members of organizational systems and communities' in and on an organisation (Brannick & Coghlan, 2007, p. 59) and the insider is undertaking an 'explicit research role in addition to the normal functional role' (Coghlan & Holian, 2007, p. 5). Access is more easily granted to the insider researcher, data collection can be less time consuming with greater flexibility with regard to interview times (Mercer, 2007) and there may be no additional travel required (Robson, 2002). The insider researcher has intimate knowledge of the context of the organization, both present and historical, which may be invaluable to the study. As such, an insider is aware of the two separate lives that an organisation may have: formal and informal. The formal life is displayed through a mission statement, goals, assets, resources, annual reports, and other formal documentation. The informal component is experienced by its members through the culture, norms, traditions, power struggles, and emotions, which provides a stark contrast to the formal rational perspective outwardly displayed (Coghlan & Brannick, 2005).

Insiders understand how the system really works, who to approach, and can have immediate 'street credibility' as someone who knows what the job entails and what pressures there are within the organisation (Robson, 2002). This knowledge or pre-understanding of informal structures within an organisation supports the research process (Roth, Shani, & Leary, 2007). Further, insiders have insight into, and knowledge of, real problems that are encountered daily. This knowledge and insight directs the focus of the research into areas that can most profitably address the problem

and aid the greater community (Fuller & Petch, 1995). However, insider research has been under scrutiny for the very fact that the insider is an actor within the setting. From an intellectual basis, it is more difficult to reference supporting techniques and procedures for controlling 'subjectivity' (Alvesson, 2003). The notion of validity for insider researchers is complicated by the relationship between the researcher and the researched. I undertook the angle of being an insider of the culture and industry to navigate my research which focused on identifying the barriers to improving the working experiences of Pacific Island people in New Zealand's mainstream media.

During my employment with the organisation, I had developed respect and credibility and was known to be a 'passionate' journalist. I was well liked at all levels of the organisation and was part of the cultural fabric. My insider status was reflected in my years of service and as a member on the operational management team, as well as my ethnic background. However, as I did not work in this environment on a day-to-day basis, my insider status weakened. Nonetheless, the insider status facilitated an understanding of the organisations values; providing a unique background to contrast perspectives from different participants; and provided sensitivities to the research in relation to political and cultural aspects of the workplace.

Within my own experiences in working in mainstream media and broadcast news, I'd like to highlight two barriers that I've come to realise. Firstly, in relation to power, often we are 'type casted' (like actors), looked at and boxed into a particular genre of media. Having been a former children's television presenter, it was difficult to break out of that mould and into an older audience bracket. I was often only looked at for roles relevant for a children's audience. Similarly, working as an announcer for an urban radio station, when looking into other roles within the medium, once again it was difficult to break out of the genre and into another type of 'audience'. Lastly, in hindsight I've come to realise that we ourselves can become our own barrier to further contesting higher prominent roles. That is a true statement for my own lived experience. Looking back now, I have in the past looked at job vacancies for prominent roles but felt I was not 'qualified' for the role so I would not bother applying for them, even though I was an experienced broadcaster. I now do not have that problem after undertaking this research. I feel confident in my abilities and experiences to feel validated that I am just a good as anyone else within the industry. To follow, the first research question addresses the

barriers for Pacific Island people, the second and final research question will address the future.

3.6 Limitations of this Study

Practical limitations to my data collection include, limited research, this is a small scale study based on the resources that are available now, which were the participants lived work experiences, including my own. The number of participants were small which reflects the amount of Pacific Islanders that have been employed in high profile mainstream media roles. The limited research also accounts for the few literature resources available that directly relates to Pacific Island mainstream media practitioners, which in turn reflected the gap in knowledge. The word count of forty thousand words creates a limitation of having to carefully select which information is used in the final report and those that are not used. Time is also a limitation as the data collection process only allows an hour per participant (due to participant availability) to garner as much information as possible.

These limitations are a reflection of why *talanoa*, underpinned by the Tivaevae model is pertinent to this research. Allowing the participant to be comfortable in a conversational space develops a sense of belonging which gives the opportunity to participants to authentically discuss their worldwide views on the research topic. Due to the gap in knowledge and research into the lack of Pacific Islanders employed in prominent roles within broadcast news in mainstream New Zealand Media highlights the importance of this research.

After exploring a range of different methodologies that could best suit the purpose of this project, such as conversational analysis, I found that Talanoa, Tivaevae model and critical discourse analysis offered critical implications that can enhance raw data obtained from the interviews during the research collection process. It is important to outline that in this chapter, the 'text' will be observed as the interviews that will take place in this project.

Chapter 4

Method

4. Introduction

This chapter will revisit and look into the data collection and analysis methods this research employed, here I will be expressing the content in both 'past' and 'present' tense, as well as insights positioned as third person in order to elevate the logical flow of how the narrative of this thesis is articulated. Original data will be collected through qualitative interviewing. Appropriate participants were selected and asked questions in a semi-structured interviewing format focusing on Rubin and Rubin's responsive interviewing model (2012). Due to the limited resources available in relation to the research topic, the purposive sampling method was employed to identify and select participants for this study (Patton 2006). In order to analyse the data collected, the common analytical method in qualitative studies, thematic analysis, was used to explore the presence of themes within the data.

4.1 Data Collection

Qualitative interviewing (Blaikie, 2010), particularly in depth interviews, was chosen as the most appropriate methodology and data collection method suited to this study. As mentioned previously, the study focused on Rubin and Rubin's responsive interviewing model (2012) with a semi-structured format elevated through the natural underpinnings of Talanoa and the Tivaevae model.

4.1.1 Responsive Interviewing Model

Rubin and Rubin (2005) define the goal of this model is to generate 'depth' of understanding, rather than breadth, of the research. The model also recognises that the interviewer and interviewee are both people with feelings, personality, interests and experiences (pg. 30), ultimately the interviewee will share their experiences based on the way they see the world. The model also outlines that there possibly maybe be a personal relationship between the interviewer and interviewee that will incur ethical obligation in the exchange of private information. The responsive interviewing model encompasses the philosophy of the interpretive constructionist. A follow-on effect is

that of 'distinct lenses', even ones that the interviewer uses to view an object or event. This model allows an interviewer to develop their own style to conduct interviews based on their experience and personality; however, an interviewer shall not impose their view on the interviewee (Rubin & Rubin 2005).

4.1.2 Semi-structured Interviewing Model.

The series of face-to-face interviews in this research will follow a semi-structured formality where the wordings of questions are flexible (Berg, 2007). This is a feature of the responsive interviewing model. The interviewer will have an indicative line of questions predetermined to coincide with the research themes. A feature of this interview structure allows for dialogue in interviews to digress far beyond answers that would be prepared in standard interviews (Berg 2007). A question that is answered by the interviewer may then also be followed up with a response like "and then what happened", or, "can you tell me more about that event/experience". These responses from the interviewer will allow for more depth of understanding from an interviewee's answer. This will help to differentiate each participant's understanding of the world (Berg, 2007).

The study incorporated these models, as it will provide an in depth understanding of Pacific Island media workers and their experiences. As previously mentioned, talanoa and the Tivaevae model ensured the correct cultural contexts are applied to interviews. The broadcasters in this study were able to share their personal and professional experiences through their own 'lenses', following over seven years of employment within mainstream media broadcast news in New Zealand. The flexibility of the responsive interviewing, semi-structured interviewing, talanoa and the Tivaevae models allowed for culturally focused dialogue to naturally occur within each interview. As the researcher is an experienced broadcast interviewer with over seven years' experience of interviewing people from various levels of society both locally and internationally. From a distance, the researcher will be knowledgeable in constructing and styling interviews to suit each interviewee and allow as much comfort as possible to share their views. The researcher is known to the interviewees and understands that they (the interviewees) will be open to sharing their experiences honestly, without too much of a guarded stance. The researcher will send each interviewee a transcript of their interview and allow them to withhold any information they feel uncomfortable in sharing.

Interviews will take place at a location agreed upon between both parties. It is understood that with qualitative sampling, sample size does not play a significant role in the selection of a sample (Kumar 2014). Blaikie (2010) discusses the importance of 'sample size' when designing social research, asking such questions as, 'how big should my sample be?' or 'how big should my population be?' (Blaikie, 2010), when taking into account the study sample.

4.1.3 Purposive Sampling.

Purposive sampling (Palinkas, Horwitz, Green, Wisdom, Duan & Hoagwood, 2015) is widely used in qualitative research. This was adopted when identifying and selecting participants for this study as it was the most effective when using limited resources (Patton, 2006 as cited in Palinkas, Horwitz, Green, Wisdom, Duan, & Hoagwood, 2015). The researcher will identify knowledgeable and experienced Pacific Island media workers within the television and/or radio mainstream media landscape in New Zealand. As mentioned previously, it is important to note the researcher has outlined the selection of media workers must have more year's experience than the researcher in New Zealand mainstream media therefore each participant must have seven or more years' experience. These numbers will range between a minimum of 5 participants to a maximum of 10.

In addition to knowledge and experience, Bernard (2002) and Spradley (1979) note the importance of availability and willingness to participate, and the ability to communicate experiences and opinions in an articulate, expressive, and reflective manner (*as cited in* Palinkas, Horwitz, Green, Wisdom, Duan & Hoagwood, 2015, p.g 534). Although the researcher will approach as many experienced Pacific Island media workers as possible, ultimately, final numbers will be determined by those who are willing to participate and are available during the time frame where interviews will occur.

This selection process has an exclusion criterion; (I) if the participant does not identify as a Pacific Islander, and (II) if they do not have seven or more years employed in established mainstream broadcast news in New Zealand. This exclusion is necessary for the study as participants who do not identify as a Pacific Islander would not be able to authentically comment on the culture of living as a Pacific Islander working in

mainstream broadcast news in New Zealand. Also, participants without a number of years experience within mainstream media in New Zealand would not be exposed to various levels of governance or likely to be employed in prominent roles within mainstream media.

Interviews will be audio-recorded and later transcribed by the researcher. Information collected will remain confidential. Due to the nature of the topic, which may expose some underlying issues in the mainstream media in New Zealand. The researcher will consult with the participants and come to an agreement on if they wish to be named or not. In the case where the participants do not wish to be named, the researcher will request the information be used as 'unidentifiable'. In a case where a participant disagrees, participant information will be de-identified.

4.2 Data Analysis

Interviewing is a popular method used by qualitative researchers for a long time (Willis, 2010). As Rubin & Rubin (2005) explains, researchers are able to understand personal experiences through qualitative interviews. Furthermore, qualitative interviewing is also good at understanding how and why things change in social and political processes.

Being able to later analyse these personal experiences, a researcher is then able to reconstruct and understand events in which they (the researcher) did not participate in physically. Through in depth qualitative interviews, a researcher is able to delve into important personal issues (Rubin & Rubin, 2005). Once these interviews have been completed and transcribed the researcher is then able to analyse the data. For this research, the researcher will apply a thematic analysis (Braun & Clarke, 2006) to the data collected. Thematic analysis is the most commonly used form of data analysis in qualitative research, especially research involving interviews (Willis, 2010).

4.2.1 Thematic Analysis

Thematic analysis is a widely-used qualitative analysis method (see Boyatzis, 1998; Roulston, 2001 as cited in Braun & Clarke, 2006) that has the benefit of being flexible when analysing data. The purpose of thematic analysis is to identify patterns or themes within the data. These patterns or themes are identified through a process of

familiarising with data, coding data, identifying, reviewing and defining themes (Braun & Clarke, 2006). According to (Willis, 2010), thematic analysis explores the presence of themes in two areas. Firstly, themes that are predetermined by the researcher, often brought about through a literature review, and secondly, themes that emerge within the data. Braun and Clarke (2006) describe these two areas as theoretical and epistemological approaches in which thematic analysis can work across.

The history and origins of thematic analysis is rooted in content analysis, a much older quantitative analysis tradition that dates back to the early 20th century within the area of social sciences (Smith, 2000). It is important to note that the quantitative tradition of content analysis relies predominantly on counting features in data (e.g. an image or text) and attributing the numbers to categories. The concept of 'thematic analysis' was developed, in part, to go beyond obvious material to more implied, tacit themes and themed structures (Merton, 1975). For the founder of thematic analysis, Gerald Horton, he believed that thematic analysis revealed 'a link between scientific activity and humanistic studies," Doležel (1995). Utilising thematic analysis in this study will identify patterns within the predetermined themes and patterns that emerge within the data.

For the purpose of this research the thematic analysis of the data will occur in a deductive manner where coding and themes will be directed by existing concepts. As mentioned earlier the predetermined themes for this research are; identity, power, representation, racism, employment, education, the future and other.

Here is an example from the research on how thematic analysis will occur.

First, data will be collected through interviews around predetermined themes via voice recorder. Secondly, interviews will be transcribed and a process of familiarising the interviews/data begin. In this case the interviewer is trying to get a better understand of how the industry can become more diverse with equal 'representation'.

Interviewer**:**

> In your opinion, what needs to happen in order for mainstream media to become more diverse?

Participant:

> Well two things organisations, and in particular public organisations need to, have a diversity programme in their sights… I guess the trouble is that you have a political system now that is largely shedding its public service. It's privatizing every little bit... So, you lose control when you do that.
>
> … We're going to have to do something to attract these (diverse) people… Māori and Pasifika high priorities in the tertiary sector and we actually are producing people. But the trouble with the industry is that it is so casualised, it's so competitive, for these few jobs.

Here the participant has responded with two ways in which the industry can have better 'representation'. First the participant responds by identifying what is happening at a corporate and political level and secondly, highlights the shortage of jobs in New Zealand for graduates coming through the tertiary sector.

Thirdly, a process of coding data follows where the researcher will identify all data that relates to the themes. As Aronson (1995) explains, this can come from participants' direct quotes or paraphrasing of common ideas. We have already identified that overall this response is fitting with the theme of 'representation. However, in the final process of thematic analysis there is further understanding of the data by identifying, reviewing, and defining its direct relevance to the key themes.

Using the following quote from a participant's response, the process of coding data will be examined, furthermore identifying various themes within the data:

Participant:

> … I guess the trouble is that you have a political system now that is largely shedding its public service. It's privatising every little bit... So, you lose control when you do that.

Here it is possible to identify a 'power' theme by the coded repetition and recurrence within the data and by reviewing and defining this further it becomes clear that the lack of 'representation' in mainstream media broadcast news in New Zealand is directly affected by the 'power' players and controllers in the industry.

4.3 Chapter Summary

To reiterate the key issues of discussed in the chapter, a qualitative interviewing (Blaikie, 2010) approach of data collection was chosen as the appropriate method for this study. Rubin and Rubins's responsive interviewing model (2012), with a semi-structured interviewing format will generate depth of understanding from participants taking into account ones feelings, personality, interests and their experiences on the way they see the world. Due to limited time and resource a purposive sampling method was adopted to identify the most effective participants for this study. These selected participants not only provide knowledge and experiences on the research focus but are also willing to participate, communicate in an articulate, expressive and reflective manner, as previously stated in this chapter.

As the data collection is heavily interview based, the commonly used 'thematic analysis' method will be used to analyse the qualitative data. This analysis will identify patters and themes that emerge from within the data.

To conclude this chapter, it is important to note that through talanoa and the tivaevae model the methodology and methods of this research are connected. As previously mentioned the method deeply involves qualitative interviewing, which is an element of Talanoa. Furthermore, talanoa encompasses elements important to a Pacific Islanders view point on the world (Vaioleti, 2006). As all participants of this research identify with Pacific Island heritage, culturally, talanoa allows the research participants to become comfortable in a conventional space (Halapua, 2003). Moreover, the tivaevae model (Hodges, 2000) a Cook Island research model, conveys the idea of cultural responsiveness. As the researcher, I identify with the Cook Islands culture and have adopted the values of the tivaevae model to soften the 'Western' models of research, but also to capitalise on the participants interview responses.

Chapter 5

Research Findings

5. Introduction

This chapter presents the results and findings of the research. These highlight the experiences and understandings interviewees shared across a number of themes during interviews. Seven Pacific Islanders with mainstream media experience in New Zealand were interviewed. Six of the interviewees are highly experienced journalists within a variety of senior roles within media organisations and the remaining interviewee has governance experience at the highest level of mainstream media. The six journalists have held various roles within the broadcast news, ranging from senior reporters and correspondents to executive producers. All have experience in working in New Zealand and across the Pacific islands.

All eight interviews were conducted face-to-face with seven in Auckland and one in Wellington. Interviews lasted between an hour and an hour and a half. Themes and sub themes were chosen by the researcher prior to the interviews as a result of the literature review. These themes were the key areas relating to the research brought forth during the literature review process. Questions in the interviews were structured around these themes, which also allows for open dialogue to flow.

5.1 Identity

All interviewees agreed that their Pacific Island heritage and identity provided them with an important point of difference for working within mainstream media, especially broadcast news for journalists.

The discussion of identity, however, also overlaps with a number of other themes discussed in the interviews. For example, one's Pacific Island identity also overlaps into the discussions of power, representation, racism, education, employment and how interviewees saw the future of Pacific Islanders in broadcast news.

As Hofstede discusses, the working definition of culture is "The collective programming of the mind which distinguishes the members of one category of people from another". The "category" in this case is a person's ethnic group, the ethnic group

being "Pacific Islanders". This affects the way one thinks, feels, perceives the world and behaves (Hofstede, 1989, pg. 391). Participants often referred back to how they were raised as children which in turn contributed to their cultural identity and groundings within their workplaces.

One News Wellington Bureau Editor - Shalleen Hern says:

> Being a Pacific Islander, I think the coping mechanisms are better. The way that I've been brought up gives me a lot of the tools to be able to do this job properly. The ability to take on stress is much better. I really believe that. Growing up was quite stressful. You have a lot of pressure to perform, but honestly nothing phases me. I'm not scared of anybody. I respect everybody. Everybody is afforded respect.

For *Newstalk ZB* radio newsreader Niva Retimanu her Pacific Island identity helped in the early years training as a journalist.

> I never used 'being Pacific' as a crutch, or as a way in. Being Samoan and being a Pacific Islander has helped me be who I am. I never felt different even though I was a minority, working and training at Radio New Zealand back in the 80's early 90's. You couldn't move to the North Island unless you passed a Māori pronunciation course and my Pacific Island identity helped with that.

With established journalists feeling comfortable in their own skin identifying as Pacific Islanders in the industry, I then asked if the mainstream view of Pacific Islanders in the media has changed over the last twenty to thirty years? Participants were forthcoming with their answers, with many agreeing it had changed, but the industry still has a long way to go.

As the leading Pacific Island news correspondent in New Zealand, and across the Pacific Islands, *One News'* Barbara Dreaver says:

> I think it's evolved. I think there's a better understanding of what's going on in the Pacific. I think where the problem lies is that there is not a great understanding of why Pacific Islanders are failing in mainstream New Zealand. I'm trying to do more stories in trying to address that. There's a long way to go on that.

As a long time producer of *One News* Tati Urale has seen a number of Pacific Islanders come through the newsroom over the years. He is now seeing a positive change in terms of positions Pacific Island journalists are now being employed in. Tati says:

> Daniel Faitaua reading the six o'clock news, now Breakfast newsreader, is a very big deal. You've also got Shalleen Hern in a position of power now. It's changed from the days were a lot of us were the cold face, but, now we're in decision making positions. People see us in offering something different, from the mainstream Pālagi view. We do come from a different place, but we are now influencing the decisions that we make as well.

Adrian Stevanon (formally Associate Producer of Māori Television show *Native Affairs* and now Associate Producer of TV3's *The Hui*) says:

> Yes, it's changed because there are more of us (Pacific Islanders) working in media. Barbara Dreaver proudly identifies herself as a Pacific Islander with Kiribati heritage and Cook Islands links. Her identity is important to get the story. People trust her because she is from the Pacific.

Barbara Dreaver says:

> I'm not saying that someone who isn't a Pacific Islander couldn't do the job, but, I'm really comfortable with Pacific Island stories whatever it is. Pacific Islanders in general don't like to talk on camera but because I have a natural affinity and I can immediately say where I'm from, my family lines and feel comfortable in any situation - I think it's crucial.

Having the ability to 'relate to people' had a great deal of being able to 'get the story' were statements that became frequent during interviews. Being a Pacific Islander also lead to the way each journalist 'told the story'.

5.1.1 Telling the story

The research found that all participants believed that as Pacific Islanders, they are able to report on a news story in ways different to their European work colleagues. Participants were able to report on stories through a Pacific Island lens. Participants felt this was considered particularly important when reporting on Pacific Island stories.

Pacific Islanders are often connected to their communities and are also warm and welcoming people, which when reporting on a story, people feel comfortable opening up to a Pacific Islander, especially when dealing with other Pacific Islanders.

Adrian Stevanon says:

> Pacific Islanders bring an authenticity to the story telling, in particular when dealing with Pacific issues. I personally, have got more stories from more people who are willing to talk to me because I'm maybe a bit more relatable, and possibly a bit more down to earth then others who have approached them for the same story.

Journalism is about telling the stories of those that do not have a voice. Interviewees responses reflected that the more connected you are to your community, the more likely you are to find those who do not have a voice. Adrian Stevanon continues:

> Pacific Islanders live in general, around church, family and all those other things and I think no matter what happens, you're still far more connected to grass roots than our Pākehā counterparts and I think that's certainly a strong asset that we bring.

Not only are Pacific Islanders connected to their communities, they also bring a different perspective to the story. Tati Urale says:

> A lot of it is just a different perspective on things and we can always give a different perspective and offer the stories in terms of talent as well.

There is great respect accorded to older adults in the Pacific Island culture (Browne & Broderick, 1994). This extended to when dealing with people from all walks of life, including respecting talent and their surroundings used in stories. Protocols must also be respected. There is a need for more Pacific Island journalists to cover stories about Pacific Islanders after a few incidents involving non-Pacific journalists showing disrespect. Barbara Dreaver has had to put other journalists in line with protocol. Barbara Dreaver says:

> I've had to tell off a few journalists for not behaving appropriately, which ruins it for everyone. For example, wearing shorts to a leaders conference. You wouldn't do that here, why would you do that in the islands? It's really disrespectful. One journalist drove up the driveway of the Tongan King, past the soldiers and they got arrested and did this great big grandstand for TV. You

wouldn't do that here to the Prime Minister. That's why we need more Pacific Island journalists to balance it up.

Participants agreed that along with being well connected to our communities, Pacific Islanders are generally relaxed, full of laughs, but still work hard. Newsrooms are a better place when there are different personalities at play. Pacific people can get more out of people because they are just more pleasant. This was agreed upon amongst all participants.

5.1.2 Boardroom perspective

Mainstream media boards in New Zealand are largely made up of Pākehā/Pālagi/European middle-aged men. More recently women have increasingly started to take up board roles in mainstream media. Board members are often from a corporate background with years of business experience. Here is the current make up for New Zealand Mainstream Media Board of Directors as mentioned previously.

Table 2: Ethnic makeup of New Zealand Mainstream Media Board of Directors: New Zealand Mainstream Media Board of Directors.

Organisation	Male	Female	Pākehā / European	Māori	Pasifika	Other
Television New Zealand (TVNZ)	3	3	5	1	0	0
MediaWorks	3	1	4	0	0	0
New Zealand Media and Entertainment (NZME)	2	1	3	0	0	0
Sky TV	3	2	5		0	0
Radio New Zealand (RNZ)	4	3	6	1	0	0
New Zealand on Air (NZoA)	4	2	5	1	0	0

Cook Islander, Caren Rangi served on the independent board of directors for New Zealand On Air from 2010 to April 2016. Caren is one of only two Pacific Islanders to serve on the board since its establishment as a crown entity in 1989, following Albert Wendt who was Deputy Chair 2000-2005. Caren was brought onto the board for her accounting expertise, but also found herself as the voice for diversity on the board.

Caren Rangi says:

> I looked around and there was no one that looked like me. They were, 55+ white males, and I did realise quite quickly that 'yeah I don't quite do things like that, I don't think like that'. I'm clear that being a Cook Islander is a huge part of my successful approach to being a good governor.

Caren admits that governance is not for everybody, certainly not for the faint hearted, but being comfortable with who you are and your identity is also important to being a good governor, especially when on a board with governors from all walks of life. Caren continues:

> It is easier and enjoyable if you are confident in your own skin, able to hold your own, hold your values, but also be broad minded. I've learnt so much from my colleagues who quite often are people who I wouldn't naturally connect with. So, it's being able to benefit from that at the same time and form your own view that's going to contribute to the bigger view. That's going to make a good decision, that's going to make a difference.

5.2 Power

As mentioned previously in the literature review elites control access to most valuable social resources and have control over media and the access for audiences to news (Van Dijk 2000). Table 2.1 (double check number) shows that although there has been an increase in women taking up board director roles, there is still a lack of cultural diversity on these mainstream media boards. Niva Retimanu says:

> I think it is changing slowly. You're absolutely right, it has always been a male dominated area, but women are slowly making inroads, you look at NZME and Jane Hastings, she is a prime example, especially for women in power. In terms of Pacific women, that's a different ball game as well. That's just one of those areas where you earn the respect of things.

Participants were asked - What needs to happen in order for mainstream media boards in New Zealand to become more diverse? Experienced Pacific Island journalist Stephen Stehlin who is currently the Executive Producer for *Tagata Pasifika* and serves as a member on several executive boards, says that:

> "Public organisations need to have a diversity program in their sights. However, in regards to private organisations it is much harder to regulate. We now have a

political system that is largely shedding its public service. Instead choosing to privatise various areas of the public institution".

As mentioned previously in the literature review, In October 2014, Television New Zealand made decision to outsource its Māori and Pacific island programming department with the exception of one Māori show, *Te Karere* (Smith, 2015), which continues to be produced in house at TVNZ. Smith (2015) argues this move by TVNZ signalled the broadcaster's demise in committing to programming that expressed cultural diversity.

5.2.1 Why are not there more Pacific Islanders on Boards?

In a New Zealand mainstream media broadcast setting, as mentioned previously, there has only been one Pacific Island board member, that being participant Caren Rangi as a New Zealand on Air board member from 2010 to 2016. I would also like to recognise Tiumalu Peter Fa'afiu, a Pacific Islander who has served since 2012 as a panel member for the New Zealand Press Council, the regulatory body for newspapers, magazines, associated websites and bloggers. There are other boards in New Zealand media with Pacific Island board members whose primary focus is the Pacific Island community namely the National Pacific Radio Trust who operate nationwide Niu FM and 531pi radio stations.

During interviews the question was raised, why are there not more Pacific Islanders on mainstream boards? Caren Rangi responded by saying:

> We are not short of older Samoan males who are interested in governing. They did flag quite early on 'we want to be on boards'. They did make a bit about the fact that, if you get me, you get a Pacific point of view.

Caren went on to discuss the growing confidence in Pacific peoples wanting to have a bit more of a say in decision making. She points out that between 10-15 years ago the first Pacific Health Organisations started to form, also owned by Pacific people. There was the Aoga Mata's and the Punanga Reo's (Pacific Island early childhood education centres), run by Pacific people. Those were the two areas where Pacific leadership started to come to the fore. Tati Urale says:

> I don't know many Pacific Islanders who really like to sit on the board of directors. It's not a journalism thing, but more for business people.

Adrian Stevanon says:

> We just don't have enough Pacific people in governance, period, regardless if
> it's in media organisations or even sports organisations we don't have enough.
> More than half of the players playing rugby or league are Polynesian yet we
> make up around 5% of rugby boards. I think it's a bit like journalism, I don't
> think it's something that Pacific people think about as a career option.

Adrian Stevanon also discussed the overall lack of understanding about the roles and
functions of a board but commended the increase in leadership courses introducing
people to the idea of governance. Participants were asked if they saw a change in
diversity on boards on the horizon. Shalleen Hern responded by saying:

> I would hope so. I don't know how that trickles down to what the, a newsroom
> looks like, but I do believe that good boards and good governance could help
> change that.

As discussed previously in the literature review Moala (2005) discusses the need for the
media to act like a mirror and reflect what is going on. As New Zealand is a
multicultural society, boards of directors too need to also be multicultural. Caren Rangi,
commented that in the thirteen to fourteen years she's been involved in governance she
has noticed some changes around the conversation of diversity with the wider
environment becoming much more conscious about the importance of diverse views.
Caren Rangi says:

> That's the 'Buzz' thing at the moment you know, to be, diverse. However, I am
> not convinced that mainstream really knows how to embrace diversity. What I
> think what is happening in the corporate space is that they're starting to quantify
> the value. 'Oh if I get more diverse people, I can see that eventually it results in
> a bigger bottom line for me'. But I do think that society will be better off having
> more diverse people in decision making.

5.3 Representation

New Zealand is increasing in terms of cultural diversity with European, Māori, Asian
and Pasifika being the primary ethnic groups. Bourne & Sturges (2003) highlights that
although Māori and Pasifika groups are considered minority, by the year 2051 the
profile of the population base is predicted to change. This change will see a
considerable increase in cultural diversity on screen in New Zealanders. Responses

from participants show that progress has been made in terms of representation of Pacific Islanders in mainstream media, with many agreeing that we are in a much better place and moving ahead in a positive direction. Niva Retimanu says:

> I think it has changed. It's fantastic. When I'm flicking from *TV One* to *TV3*, it's actually quite good because you see all the different reporters and you know when you see a brown face you're like "oh who's that", it jumps out at you straight away, it's great.

Although it is generally agreed among participants that we are in a much better place now, more must be done to raise the number of Pacific Island people in mainstream media. However, there are a number of barriers including getting people, especially young people interested in not only a career in media but a career in journalism. Barbara Dreaver says:

> A lot of parents want their children, and they still do, to be lawyers and doctors. Journalism is not seen as a respected profession, and not just by Pacific Islanders, pretty much anyone. Journalism is a difficult one. You'll find that it's people in authority have made it so. My personal opinion is that it is less to do with culture and more to do with power and holding on to it.

Participants also highlighted the competitive nature of the industry. Barbara Dreaver discusses that a journalist needs to have an 'out there' personality and being shy could mean you are overlooked for a job. Barbara acknowledges that this is not ideal as there is already a lack of jobs and not a lot of Pacific Islanders in journalism schools.

Tati Urale has also noticed that Pacific Islanders who have made it as journalists in mainstream possess fighting qualities.

> They are mongrels. They are very strong and opinionated. You look at people like Barbara Dreaver, Shalleen Hern and Daniel Faitaua, they'll fight you, they're scrappers, they'll fight for this and that.

Shalleen also highlights why 1 News is a winning formular.

> Tati is formidable in his field and part of the winning formula at 1 news. He is excellent at what he does. He is fair and firm and a lateral thinker He challenges authority and has an excellent grasp of what makes Kiwis tick and what matters to them.

For Caren Rangi, being well connected to her community was a point of value when she was considering funding for various NZoA projects. She also saw funding applications from a different perspective than her fellow board members. Caren Rangi says:

> I have been fortunate in that my NZoA board colleagues and staff are fantastic people whom I have really enjoyed working with. However, I am also really clear that I have an advantage at the Board table because I understand and connect with a wide breadth of audience in New Zealand - white, brown, rich, poor, young, old - and this means for me that I can make a really strong contribution to Board decisions about funding for those audiences. A big factor in that is because I am a Cook Islander with good strong family and community connections, but also broad professional connections, and I value all of those.

5.3.1 Pacific Broadcast Content Strategy

In 2011, New Zealand on Air commissioned the Broadcasting Programming for Pacific Audiences in New Zealand research; this was the first research of its kind in New Zealand. The purpose of the Pacific Content Strategy (2012) research was to find out from Pacific audiences about what their expectations were in terms of content (NZ on Air, 2016). The research came about through NZ On Air seeking to understand Pacific audiences in New Zealand. Caren Rangi had also questioned how well NZoA thought it was serving those Pacific audiences. Caren Rangi says:

> The team was really straight up and said 'actually we don't think we are'. We don't really know the best way. They weren't using that as an excuse. The CEO said "we've been a bit scared to start in case that's the wrong way". I said, "Well I don't think there's a right way. But I think at the very least, you should start asking and you should start talking to people" ... and that was the beginning of the research.

As a result of this research the Pacific Broadcasting Strategy was created which ensured a focus on funding of Pacific content for a further three years which at the time comprised television shows such as *Tagata Pasifika, Fresh TV* and radio programmes on *Niu FM* via the National Pacific Radio Trust.

The Pacific Content Strategy (2012) also identified gaps in the content for Pacific Audiences. These gaps included

- Insufficient content overall; mainstream outlets can rarely prioritise.

- Insufficient range and diversity meaning an expectation on programmes to be all things to all people (young and old, urban and rural, every Pacific ethnic group covered, island born and NZ-born, multiple languages)
- Content on mainstream outlets scheduled at inconvenient times (in part this is being alleviated by on-demand services)
- Very little larger-budget content, such as drama or high-end documentary
- What content there is, is diffuse, and not everyone knows about it

Source: Pacific Content Strategy, 2012, NZ on Air website, 2016.

NZoA believed that the Pacific Broadcast Content Strategy would help bridge these gaps by targeting and funding content where the audiences are, namely on all audio/visual media outlets: television, radio, online. Easily available on demand and available in different languages. Aimed at different demographics within the community. Of different genres and made by, or with the strong involvement of, content creators who are Pacific people to ensure authenticity (Pacific Content Strategy, 2012, NZ on Air website, 2016).

The Pacific Broadcast Content Strategy definitely achieved what it was set up to do. One of many success stories to come out of the strategy would have to be the monetary investment of $499,272.00 towards establishing *TheCoconet.tv* (Coconet.tv, NZ on Air website, 2016). According to the NZ on Air website, *TheCoconet.tv* addresses major gaps in Pacific Island content available both online or through broadcast television (Coconet.tv, NZ on Air website, 2016). The platform encompasses a whole range of multimedia content from television, film, photography, news and more. Although *TheCoconet.tv* is not entirely focused on broadcast news, ultimately what the funding has contributed towards, is the creation of an online platform for Pacific content makers to showcase their work.

Research question one seeks to identify 'barriers' Pacific people encounter within broadcast news related roles. The strategy has worked successfully towards not only identifying these barriers, but also creating solutions (such as an increase in funding) towards creating a diverse range of content. Research question two seeks to help Pacific Islanders navigate into higher profile mainstream New Zealand media roles. The strategy has highlighted the greater need for content makers, including, producers,

directors and boards of governance to also only consider the rise in the demand for online content, as opposed to previously the content creation market being dominated by traditional broadcast platforms such as radio and television.

5.4 Racism

Highlighted earlier in the literature review, was Van Dijk's notion of 'everyday racism', where through every day subtle acts of discrimination against minorities that contribute to the dominance of the white group (Van Dijk, 1993, p. 5).

As a mainstream media radio announcer, I experienced a form of 'everyday racism. I was once asked to change certain words that I used on air because they were not 'urban' enough and sounded out of place. To which I had taken offence to and refused to change the way I spoke because I was proud to be an educated Pacific Islander. I've also met members of the public who were surprised that I was a Pacific Islander. Comments such as 'you don't sound like a Pacific Islander' or 'you sound educated' are ones I'd heard more than once or twice, from not only non-Pacific Islanders but also from Pacific Islanders themselves.

When I look back at these comments now, I see them as comments highlighting both everyday racism and institutional racism. According to Essed (1991) the context of everyday racism and the form it takes have implicit cues affecting the interpretation and representation of these situations (p.88). Through my interpretation of these comments, I was under the impression that the way I spoke on live radio was not how a Pacific Islander should sound, I was implied I should sound less educated to cater to an urban audience. This is also an institutionalised problem, where institutions have built up an understanding and impression that urban audiences are to a degree somewhat less educated.

Spoonley (1990) wrote about the call to address institutional racism in New Zealand in the 1980's. Alongside the 1970's Dawn raids, media reporting about Pacific Islanders had become stereotypical and ethnic tagging common ('Ofa Kolo, 1985, as cited in Spoonley & Hirsh, 1990). Interview participants responses on their experiences of racism in New Zealand mainstream media followed a similar pattern.

Tati Urale said he had not experienced racism himself, saying:

That could be because people could be too wary to be racist. Another thing that could qualify that is in general, media are quite liberal left leading people and journalist in general are more left, they're all about equality and fighting for social activists.

Niva Retimanu says:

I've thought about this because that question has come up several times and people have said, god you must've had something, and I said, no to be honest. There was never a time I can remember, not even in the provinces, and I've worked in a lot of those stations.

Adrian Stevanon says:

I'm not saying it doesn't happen, I just think I'm lucky enough that I haven't experienced it. There are some people who say on Facebook – I experience racism every day. I don't know what world that is because the world that I live in is certainly NOT every day. It's certainly not every week. One could argue that's because I've spent the last five years in a brown newsroom so I've less chance of experiencing it.

The perspective is different for Barbara who works in a predominantly European newsroom. She believes there is a lot of racism in the media, but no one will admit it. Barbara Dreaver says:

We've had a good run here at TVNZ, for example we've had a whole lot of Pacific Island journalists. So here is not a real problem. It's elsewhere in the industry especially print. I do suggest that they hire the best people for the job and that has sometimes been Pasifika.

5.4.1 Equal Opportunity

The idea of 'equal opportunity' according to Dobbin (2009) was invented during the time of the Civil Rights Movement in America and once the Civil Rights Act was passed in 1964 diversity management programmes were created in the context to change ideas about discrimination. Two participants had different views on whether Pacific Islanders had equal opportunity in the New Zealand broadcast news industry. Shalleen Hern says:

In my situation, in this company (*TVNZ*) I think it is. Definitely.

However, Stephen Stehlin disagrees, saying:

The lack of diversity is part of the problem, because the people making the choices don't necessarily have that in top of mind. They've decided that Pacific Islanders just don't have enough experience and not enough capacity. I'll tell you what I hear often... We don't have the CAPACITY, there isn't enough CAPACITY. Ok, if there's not enough capacity, then you better create it, because if you don't create it, then it won't happen.

5.5 Employment

Austin and Cokley's (2006) research into hiring criteria used by journalism employers highlights the slim opportunities for journalism graduates in Australia are continuing to decline as a result of the low number of permanent journalism positions. This is brought about by staffing cutbacks and reduced local news services. The news media industry in New Zealand is facing the same problems.

In fact, over the last three years there have been major overhauls in the TVNZ and Newshub (MediaWorks) newsrooms. High profile journalists John Campbell and Hilary Barry lead a long list of well respected journalists and executive staff to leave MediaWorks and join other networks (Stuff 2016). Whilst new figures show state broadcaster TVNZ has spent more than $2 million in the past two financial years on early termination payments to top presenters and other newsroom staff including weather presenter Karen Olsen, newsreader Bernadine Oliver-Kerby, *Fair Go*'s Gordon Harcourt and *Breakfast* hosts Rawdon Christie and Nadine Chalmers-Ross (NZ Herald 2016).

We are aware that a small number network companies control the entire industry making it a difficult industry to break into, however, it is not impossible. As mentioned in the research findings already, mainstream broadcast journalism favours those who are considered fighters and unafraid to defend their stories. Campbell (1998) highlights the importance for having a racially diverse newsroom in America which has certainly led to improved coverage of ethnic minorities in Americans. In a New Zealand context, having a more diverse newsroom is a notion research participants agreed with. Barbara Dreaver says:

I think it's really, really, really crucial that there's more Pacific Islanders in mainstream, helping change perceptions. There are some media that still, the only stories you'll see a Pacific name in is a court story. Having more Pacific

Islanders in a newsroom will go a long way towards changing these stereotypical perceptions.

However, in order to have a more diverse newsroom, there needs to be jobs available, but as we've discussed, job cuts are becoming more frequent in the industry. Stephen says:

You can't expect to have a diverse workforce if you won't give them jobs. If people don't have jobs, because they'll just go somewhere else if they don't get work. What's missing in the modern world is surety. There's no surety around most jobs. But particularly in broadcasting, particularly in the media, it is week-to-week, month-to-month at times.

As mentioned previously, interview participants agreed that, journalism is not a career choice that is considered on the 'list of desirable careers'. Participants also agreed that there is still some old school thinking around the attraction to journalism where many Pacific Island parents still view becoming doctors, lawyers and accountants are desirable career choices for their children. As Stephen Stehlin explains, a journalist is poorly paid which also contributes to lack of attraction towards journalism. Stephen Stehlin says:

I think there's an industry problem as well, because it's still a problem that journalism is generally, actually poorly paid. So, you've got to be passionate about it. It says something that journalism is down there with politicians and used cars salesman as the least trusted jobs, it's also the least rewarded.

5.5.1 Education, Internships and Pathways

New Zealand journalism education, in its current modern setting, is an educational product that has developed out of a polytechnic, or institute of technology, system and has only recently graduated to university status (Comrie, 2003). It is also important to note that journalism education in New Zealand traditionally has ties with journalism in the Pacific (Robie, 2005).

There are dedicated and specified journalism courses available to study at the following New Zealand tertiary providers:

- Auckland University of Technology
- Massey University
- University of Canterbury

- Ara Institute of Canterbury (New Zealand Broadcasting School)
- Whitireia New Zealand
- Wintec
- Otago Polytech

All participants agreed that education, a journalism degree or having some form of higher education is very important in becoming a journalist. Shalleen Hern says:

> Everybody here is tertiary trained. Everyone, all the journalists are. The ones that do hit the ground running are the ones from the New Zealand Broadcasting School. They're not necessarily the best journalists, but they are the best performers who come with the tools ready to present on television. In saying that, I'll take anybody that's got drive, spark, and can think laterally.

Niva Retimanu agrees that education is very important, but also adds that incoming journalists need to have life experience. Niva Retimanu says:

> Life experience comes back to confidence, because I see young students come through very shy and that's ok for the first couple of weeks, but you've got to be able to fight. You've got to be able to justify why your story should be in my bulletin. You've got to be able to go to air with Mike Hosking and not feel intimidated by him. I see it too often, I sit back and look at reporters and think they've got the education, but they don't have that skill. And a really good combination is bringing them together.

Barbara Dreaver says there are some exceptions:

> I advocated for Adrian Stevanon, a cameraman at *Tagata Pasifika*, because I'd seen him and really loved his work. I lobbied, showed the bosses his work and they gave it to him because he was the best person for the job. These days we never take anyone without a degree, or they have to be older, with experience and come with great credentials.

Pearson's (2009) research study of high school students in Australia and New Zealand on student attitudes toward journalism as a career showed that students in both countries did not perceive journalism as a 'fun' career. There is also a higher ratio of females to males in journalism courses according to Densem (2006 as cited in Pearson, 2009), that the ratio was, in some cases, as high as 7:1 in New Zealand. Barnes (2015) research also supports this ratio having analysed enrolments by gender at the largest journalism programme in New Zealand. Barnes (2015) analysis highlights the discrepancy between the number of females enrolling in journalism courses, an average of 76% between 2005 and 2015, and the numbers of females in print newsrooms.

In comparison Barnes (2015) also identified changes in gender patters in New Zealand print journalism between 2006 and 2013. These statistics revealed the ratio of males-to-females in print newsrooms remained at around 50:50. In contrast to Pearson's (2009) research, Barnes (2015) highlights the 2013 statistical analysis data which indicated that males were more likely to be employed, likely to earn more and attain senior positions over females print journalists.

By comparing these ratios we are able to see the imbalance of gender equality, contributing to the overall focus of this research. In particular these ratios highlight an 'institutional barrier' as outlined in research question 1. Barnes (2015) emphasises that more comprehensive data gathering is needed to monitor gender patterns in New Zealand media to address the gender disparity.

I had submitted requests for the total number of journalism graduates of Pacific Island heritage from the following institutions; Auckland University of Technology, University of Canterbury, Whitireia New Zealand, Massey University, Ara Institute of Canterbury (New Zealand Broadcasting School), and Wintec. However, only two of these institutions reported back with statistics.

According to the University of Canterbury's Senior Lecturer of Journalism Tara Ross (2016), the University of Canterbury has seen 164 students graduate in Journalism from 2005 to 2015. Of these, only two were Pasifika students; one graduate in 2011 and another in 2013. (N.B. The University of Canterbury's Journalism programme was suspended in 2012 following the earthquakes, thus the timeframe accounts for 11 cohorts as opposed to 10).

The University of Canterbury also offer a postgraduate programme which up until and including 2014, was a Graduate Diploma in Journalism (Level 7 – equivalent to third year degree level). In 2015 the programme was changed to a Postgraduate Diploma in Journalism (Level 8 – equivalent to Honours degree level).

According to Auckland University of Technology (AUT) statistics, 137 Pasifika students graduated with a Bachelor of Communications (all majors combined) from

2005 to 2015. However, AUT were not able to provide statistics on Pasifika graduates with a Journalism major as major is not specified on the parchment.

AUT's postgraduate statistics account for two Pasifika graduates with a Graduate Diploma in Journalism; one granted in 2007 and the other in 2010. There was also a further two Pasifika graduates with a Post Graduate Diploma in Communication Studies (Journalism); one granted in 2011 and another in 2015. A total of nine students have graduated from AUT with a Graduate Diploma in Pacific Journalism and of these nine, two students are Pasifika; one granted in 2011 and the other in 2012.

Upon hearing such statistics on Pasifika with Journalism qualifications, research participants offered their insights as to why Pacific Islanders may not be aspiring towards a career in journalism. Adrian Stevanon says:

> Not enough Pacific Island kids think about journalism as a career, or, television and radio. The ones that are coming through either are afraid of going to mainstream, or they think that's something that they'll do next. I'm not sure if the fear was around not being able to do it, I think it's being a lone voice in a white newsroom. Which for me I had no problem with.

Niva Retimanu says:

> When I go to schools as a part of the 'Duffy Books In Homes' programme, I ask the young children "what do you want to be when you grow up?" There's always responses such as, "I wanna be a teacher, doctor, lawyer" and so forth. However, when I say "would you like to be a radio announcer, radio journalist, a newsreader?" No one really answers. I've been working in media, in radio only for nearly 30 years and there are not many Pacific Islanders around.

Government entity, Careers New Zealand state on their website a journalist starting salary is around $30,000 per year, with poor job opportunities. However, a recent 2015 survey by featured.org showed that male reporters were generally paid higher than female reporters. Male reporters with an average of eight years experience were paid on average a salary of $57,000+. Female reporters with an average of five years experience were paid on average $51,000+. Male reporters generally across the board earned more than female reporters in New Zealand.

According to Austin and Cokley (2006) graduates have traditionally entered the journalism industry through individual news organisations internships. However, in

Australia, internships (otherwise known as cadetships) are under pressure due to the declining number of positions available to the increasing number of applicants. In New Zealand broadcast news internships are now close to being non-existent. Four of seven participants began in news broadcasting due to being awarded internships; three of these were with TVNZ and one was with Radio New Zealand.

After graduating in journalism from A.I.T (Auckland Institute of Technology), now known as AUT University, Tati was one of five graduates to be taken on board as an intern at TVNZ starting in the sports department as a trainee reporter. Tati worked in business and breakfast programming before moving into six o'clock news. There Tati trained as an associate producer to the position he now holds as One News Line Up Producer or Supervisor Producer.

Stephen Stehlin has seen the decline of internships at TVNZ decline over the course of his broadcasting career. TVNZ internships developed people by spreading them around different departments to gain experience. Today though Stephen says that if there are internships happening in broadcast news, interns are offered very low pay or are unpaid. Stephen Stehlin says:

> If there are internship programmes, why aren't you paying them more? Why are you paying them barely enough to catch the bus? I've been in that position of being in that power. It's terrible. Terrible to ask people to come in for free, what other place does that? Some might say, everywhere is like that, but the trades don't do that.

After completing her journalism qualification, Shalleen Hern took matters into her own hands in chasing a way to get her foot in the door at TVNZ. Shalleen wrote a letter to the Bureau Chief (News) at the time, outlining all the ways that *One News* could tell their stories better and how they can be more reflective of minorities and criminals. This was an area in which Shalleen had experience in previously and was able to access those communities. The Bureau Chief called Shalleen up and offered her a job on the assignment desk. Today Shalleen now holds the role of Bureau Chief in the TVNZ Wellington newsroom. What Shalleen finds shocking is that no Pacific Island students or graduates are approaching her for work experience, internships or jobs. Shalleen Hern says:

> I get emails maybe four or five times a week from students, graduates, recent graduates, who are knocking on my door. I have to beat them off. They're like

dying to come in here and work for free. Not one Māori. Not one Pacific Islander. Not one.

Participant interviews have identified a problem in the industry with the decline of internships being offered to journalists. In this case I asked participants how might aspiring journalists look to finding internships and permanent employment. When a reporter is in television Tati Urale says:

> Generally, how it works… You study, get your qualification and then you'll start on the Breakfast programme as maybe a producer, then you might become a breakfast reporter. From there one might then do midday news. The next step is the late news, then after that six o'clock.

According to Tati, the biggest job in journalism in New Zealand is being the One News Europe Correspondent. Once that role has finished up for the reporter the likely progression is a move into current affairs. However, the future appears rather bleak for current affairs. Turner (2005) researched the decline of television current affairs in Australia in the late 90's and early 2000's and found that audiences for current affairs were not only declining, but they were also aging, dominated by the over 50's.

In New Zealand, Baker (2006) argues that current affairs programmes have shifted towards entertainment influenced forums; this has seen current affairs become increasingly tabloid and commercially focused and have reduced in quality as a result (Baker, 2006). In 2012 TVNZ cancelled *Close Up* and replaced it with *Seven Sharp*. In May 2015 MediaWorks announced *Campbell Live* was 'being axed' much to the New Zealand public's outrage and the show was replaced by *Story*. These recent changes has seen the current affairs format now resemble something closer to 'infotainment' (Baker, 2015). Research participants expressed an uncertainty for the future of New Zealand's current affairs. Tati Urale explains:

> I think they cost so much to produce, those longer form of stories. It is a lot of money, travel and they don't make enough to pay for themselves. It purely comes down to money.

Tati is sad to see this happen in the industry. These big flagship current affairs programmes at TVNZ and TV3 are where journalists aspired to work. However, recent changes have truncated the possibility for journalists' progression in terms of potential pathways to become reporters and producers.

5.5.2 Pathways into Governance roles

The boards of New Zealand are relatively homogenous in terms of gender, age, ethnicity, and functional diversity (Van der Walt and Ingley, 2003 *as cited in* Van der Walt, Ingley, Shergill & Townsend, 2006). It has already been established that there is a lack of diversity across mainstream media boards in New Zealand. Caren Rangi also highlights that pathways into governance roles are not clear. Caren Rangi says:

> This is why I feel quite a responsibility to talk to people who are interested in governance and explain to them how I got there and that there isn't necessarily a logical pathway. Apart from having some kind of professional qualification, and having some time under your belt in your particular area of technical expertise, you've also got to come to the table with some credibility and something to contribute. I started my first board with no experience at all, but there is a lot of learning as you go. I have also done governance training with the Institute of Directors, and over the years, built up a portfolio of governance experience.

5.5.3 The impact of digital media

It is widely known that in today's society people now turn to digital devices for news updates (Kaul, 2012). Digital technologies have created revolutionary changes in journalism and changed the media landscape and according to Kaul (2012) digital technologies is challenging journalisms privileged role as gatekeepers of news and entertainment. Kaul also states in his 2012 publication that, the media landscape will be dominated by a highly fragmented (though active audience), intense media competition, and scarce advertising dollars. Participants agreed that the role of digital media has changed the media, especially the broadcast news landscape. Shalleen Hern says:

> Online is such an important part of our business now. It's also an indication to us about where the board and where the business thinks we're going. The issue is, television makes the money but no one makes money from online. I think the genius ones are the ones that are able to make content for online and learn how to make money from it. As a result of the online movement, lots of the rules of journalism are being thrown out the window.

Tati Urale says:

> Digital hasn't changed the game in my role, because I'm still TV. It's starting to affect my decision on what stories we do though. If something's big online, it makes me think more 'oh should I really do a story on that' or television?

Both Tati and Shalleen agree that the online space has changed a reporter's role. Every person in a reporter role at TVNZ must file an online piece, usually before their television news story. This ensures that TVNZ news are competing with the digital market, like *NZ Herald* and *Stuff*. So not only are reporters working on a story for television, they are also filing an online report and updating that report when and if new details come to hand. Shalleen highlighted that there are new skills that young people are bringing to the table. She says:

> Young people are using their social networks. These are things that young people are amazing at. The young people who are straight from school are even better than journalists who are 25+. They know all these social media groups, apps and stuff that we don't even know about.

5.6 The Future

In 2015 BBC News and Current Affairs director James Harding wrote at the end of his 'Future of News' article that:

> In the exciting, uneven and noisy internet age, the need for news - accurate and fair, insightful and independent - is greater than ever.

News today is readily available, more immediately and in more formats (Harding 2015). From the perspectives of the participants, in order to get more Pacific Islanders into broadcast news roles the following must happen. Tati Urale says a mind shift must occur in Pacific Island people:

> First of all, change your whole mind set. A big thing for me is 'don't lower your expectations'. In general, we are pretty humble people, Pacific Islanders never sing their own praises. What I've found through the years, most Pacific Islanders, the ones that study and even get into broadcasting or journalism, they set their aims too low, they think really small. The ones that make it are the ones that think 'I'm just as good as you'.

Shalleen Hern says:

> If Pacific Island people are serious about getting into media then get a tertiary qualification. Journalism is highly skilled and these days you need to know how to use new technologies. It's also for a certain kind of person. A good course will flush out the undisciplined, those that care too much about what other people think of them, who don't question authority, can't write, etc. If you do well in the course, have been true to yourself and are still passionate about journalism, you're more than halfway there. Give me a call. I will give you

honest feedback and will give you work experience. If you're good, then your work will speak for itself.

In regards to the future of governance roles for Pacific Islanders, Caren is an advocate for seeing more Pacific Islanders on mainstream media boards. Caren Rangi explains:

> We need to make sure that we support and encourage our people to get into decision making positions at all levels of the industry. Because that's really the only way we're going to have influence and be able to demonstrate the value of having our perspectives alongside others. My advice is for people to become experts in their fields so they have some credibility. I would also encourage people to really consciously hone their skills as a governor, to think about how they make decisions, how they contribute to collective decisions, and to actually practice at doing that well.

Stephen Stehlin supports this claim and adds:

> We need more Pacific Islanders in governance. It's not just the front of camera, it's back, it's in the decision making and the gate keeping. We have Government institutions and they're very conscious of having some diversity on the boards themselves but they will say we need to have skills that will add to the board. I've often seen, or had to argue the case that we Pacific Islanders don't have the skills so we can't start, so then we have to get somebody else to do it and that's just not good enough. It doesn't matter if we fail; you've just got to give people a chance. When you think, what was the New Zealand film industry like 30, 40, 50 years ago, it didn't exist. So how did they find out? They just went ahead and did it. There were spectacular failures along the way. Who cares, you learn as a society.

Now that Caren Rangi's term on the New Zealand on Air board is finished, Pacific Islanders have lost a key influence in funding decisions, as Adrian Stevanon says she was vital to getting shows such as *Fresh, Tagata Pasifika* and online platform *The Coconet* funded, as well as other Pacific content. Adrian Stevanon says:

> Caren doesn't have a broadcasting background but her governance experience comes down to what she wants to see on television. Arguably without a Pacific Island voice on that board, they've got no other insight into the community.

5.7 Conclusion

The main themes derived from the data significantly highlight the need for an increase of Pacific Islanders in higher mainstream broadcast news roles. Research participants attributed their Pacific Island identity as crucial to "telling the story" authentically. Findings emphasised that the more influential organisations in mainstream media must

prioritise diversity at the highest level of employment to increase the Pacific Islander presence. A notable step towards diversity is New Zealand On Air's commission of the Pacific Broadcast Content Strategy research to be more reflective of New Zealand's Pacific Island communities.

It is positive to present data and results that clarify racism is not a direct reason for the lack of Pacific Islanders in prominent decision making roles. An important finding highlights the low tertiary enrolment and graduation numbers for Pacific Island students is an area of concern. Pacific Islanders in high profile media roles is also affected by the limitation of job positions available, lack of internships, and unclear career progression pathways. In the future having more Pacific Islanders in decision making roles can have a 'trickle-down effect' into newsrooms. This effect can positively impact and reframe existing negative perceptions portrayed for Pacific Islanders.

Considering New Zealand's current industry of broadcast news from a wider perspective and as this research has clarified as reality is that media/broadcast news content needs to more accurately reflect New Zealand's diverse population. Drawing on confusion around the confusion of different definitions of racism, there is a need for more clarity around the term, as in some instances it is not just racism, it is ignorance.

Chapter 6

Discussion and Conclusion

6. Introduction

This research has applied Fairclough's (2013) critical discourse analysis framework to explore perceptions as established by Pacific Islanders in mainstream media. Furthermore, the focus on Pacific Islanders broadcasters in New Zealand, the Talanoa (Vaioleti, 2006) research methodology, and the Tivaevae model (Te Ava, 2011) have contributed to the research interview discussions within a Pacific context. One aim from the discussions was to explore why there is an underrepresentation of Pacific Islanders occupying prominent roles in mainstream broadcast news. Additionally, the interviews identified ways forward that can assist Pacific Islanders to navigate pathways towards higher roles in mainstream media.

This chapter has three sections. The first section provides an overview of the findings from participant semi-structured interviews (Berg, 2007). The second section outlines some suggestions for further research and recommendations on how to carry out similar future projects. The third section is the conclusion, a brief overview of the thesis.

The guiding research questions were:

> 1. What particular barriers, past and present, do Pacific Islanders encounter within broadcast news related roles?

> 2. In future, how might Pacific Islanders navigate pathways towards higher profile broadcasting related roles in mainstream New Zealand media?

The above have previously been discussed in the findings chapter, providing insights into participants' perspectives from the conducted interviews. The purpose of this concluding chapter will address the questions interchangeably and therefore, provides a summary of the themes in this research.

The groundwork of this research was highly experienced Pacific Island mainstream media professionals views on why so few Pacific Islanders are employed in prominent

roles in mainstream broadcast news. The transcribed interviews provided an insight into the lived experiences and experience in mainstream media of the participants, of which six were journalists and one an experienced mainstream media board executive. Using Fairclough's three-dimensional framework of CDA enabled the unpacking of various layers of text in relation to the research topic. Firstly, at the core we have the text, the raw data from each participant's interview as responses to the researchers questions. Secondly, the discursive practice of the text where a participant's response is influenced by their lived experiences working within the media industry. And lastly, the social practice of the text.

6.1 Racism

I came into this research with an overwhelming assumption thinking that we as Pacific Islanders were not being employed in high profile broadcast news jobs because the industry was racist. I had strong personal feelings that institutional racism (Williams, 1985) resulted in the imbalance of how resources such as funding and internships were distributed. However, these feelings have eased. In fact, looking back at research findings, New Zealand mainstream media has come a long way in the last 25 - 30 years in relation to Pacific Islanders employed in high profile roles in the mainstream broadcast news. It is a positive finding that Pacific Islanders working in mainstream media broadcast news are proud of their identity and heritage. Participants admitted that they had not experienced racism in their roles directly but also acknowledged that it did not mean there was no racism going on in the industry.

There is still a lot of work to be done in order to create a more diverse newsroom at all levels of employment. New Zealand mainstream media networks and organisation gatekeepers must firstly acknowledge that there is a lack of not only Pacific Islanders in their newsrooms, but also an overall lack of diversity too. These networks and organisations must then have an honest desire to want to create change within their newsrooms and actively seek out individuals to fill such positions. This research shows that with more Pacific Islanders in the newsroom, you will get a Pacific view on Pacific related stories, therefore a more authentic perspective all things Pacific.

These same notions must also be applied to the roles over governance. Opportunities must be given to Pacific Island governors to govern at the highest level of mainstream

media. Having only one Pacific Island governor ever on a mainstream board is unacceptable, considering the Pacific Island population in New Zealand. One may argue that there are not enough Pacific Island governors around or, that they do not have the required experience to govern at a mainstream level. This argument is becoming dated. There is has been an increase in qualified Pacific Islanders who are experienced in their fields and have built credibility.

As mentioned previously, more needs to be done to address institutional racism in New Zealand. Spoonley (1990) addressed this in relation to New Zealand in the 1980's. As an extension of this finding, more light needs to be shed on the term and understanding of 'racism'. The term 'racism' takes on different meanings. Downs (1970) in a publication from the US Commission on Civil Rights defined racism as:

> "Any attitude, action or institutional structure which subordinates a person or group because of their colour . . . Racism is not just a matter of attitudes; actions and institutional structures can also be a form of racism" (Downs, 1970).

Doane (2006) argues a central area of disagreement in the racial discourse is whether an act, policy, or event constitutes racism. As cited earlier in this thesis, the term 'institutional racism' was used by Stokely Carlmichael and Charles Hamilton (1967) to describe how white interests and attitudes saturate the key institutions that shape American life (Gillborn, 2002). The phrase is now widely used in the political and academic realms in New Zealand.

6.2 Not a desirable profession

Looking into my research now, I failed to see that there seemed to less motivaton and desire from Pacific Island youth to have a career in journalism. Participants agree that journalism is not desirable profession for Pacific Islanders which extends from the notion that being doctors and lawyers are still perceived as 'highly desirable' within Pacific Island families and culture. This also explains why the number of Pacific Islanders coming through journalism school and tertiary institutions are low.

The lack of internships available within the journalism profession from major networks and organisations is an area that has been declining consistently alongside the downsizing of newsrooms. Due to the lack of funding for internships, the industry is

losing out to booming industries such as trades. Compared to other professions, a starting salary of around $30,000 for a journalist is very poor. Until a solution initiative is created to counter these factors, the numbers will continue to decline further making the profession unattractive to young people.

6.3 A Future Outlook

To enable Pacific Islanders to navigate pathways towards higher profile broadcast news roles in future, the following must occur.

Firstly, as evident from this research it is essential that aspiring Pacific Islanders must experience a mind shift, to hold strong to the belief that belonging in senior management and governance roles is part of their narrative. Secondly, participants have emphasised a tertiary or journalism qualification is necessary in this profession. And in order to come into positions of power it is vital for an emerging Pacific Islander in media roles to establish a high-level track record within their chosen area.

The future of broadcast news in New Zealand is unpredictable. Increasing change to the roles of journalists has been evident since the rise of the digital age. Research shows that due to the rapid development of the digital space the role of a journalist has also developed and changed to now include a digital element, particularly in social media. New Zealand's population diversity is also changing and therefore, it is crucial for the newsroom to reflect diversity as that of its audience and tell their stories with authenticity. Newsreader Daniel Faitaua is New Zealand's first Pacific Islander in such a role and although younger journalists are becoming more prevalent in broadcast news across the board, Pacific Islanders must also be an important part of this increase as media careers develop and higher roles are accomplished.

6.4 Further Research

This research was based on discourse analysis of experienced Pacific Island mainstream media broadcasters. The results of the current small scale study highlight some important issues and raised some questions for further exploration on these issues.

In future, similar studies could also usefully explore the following issues. Firstly, research addressing the next tier of Pacific Island news broadcasters and exploring their

views on the research topic. What barriers do they see are hindering their chance at further employment progression? Do these broadcasters even aspire for managerial or governance roles? Maybe these roles are viewed as ones to add to their career portfolio which leads onto employment within other areas of media, rather than the traditional 'top down' model. These results may provide an understanding around the desires of Pacific Island broadcasters career progression aspirations.

Secondly, expanding the research sample size to non-Pacific Islanders in similar roles to those of this research's participants. Researching responses from the "other side" will enable the research topic to have a more rounded view. Furthermore, responses on the research topic from the networks and funding boards will provide in depth data on the direction these organisations are committed to and to identity whether they are committed to championing diversity. This further research from Pacific and non-Pacific experiences can be useful for exploring comparisons, similarities, and the reasons for these.

Lastly, future research can be extended to include other cultures within New Zealand. New Zealand has a rapidly growing Asian and Indian population, what are the views on the research topic, from mainstream news broadcasters that identify with those cultures? The data collected from this future research can then be compared with the responses of Pacific Island news broadcasters.

6.5 Limitations

Conclusions drawn from this study can be considered tentative, to an extent, as they are limited by the nature of the sample; experienced Pacific Island broadcasters in high profile mainstream media roles. The sample size was determined by the availability, convenience, and geographical location of the research participants. Therefore, it is not possible to state that the findings are representative of all Pacific Islanders that have been employed in such roles both past and present.

Research participants' personal and working schedules had some impact on the interview process. Due to individual participants being in high profile positions, interview times were likely to be restricted to one hour. During interview discussions participants would often have to tend to working matters and then 'switch back' into

interview mode. This could possibly have impacted participant responses and thus, the research findings.

Given the topic of this research is unprecedented it has not been possible to establish direct comparisons to an earlier time or context for Pacific Islanders in broadcast news. This being so did give limitations to identifying highly relevant sources and a more in depth literature review for this topic.

6.6 Conclusion of Research

This study has presented evidence that identity, power, representation and racism are vital themes towards the research purpose, which aimed to provide insights into Pacific Island media workers' beliefs about why few Pacific Islanders are employed in prominent roles within broadcast news in mainstream New Zealand Media? Research findings include – Firstly, the importance of participants Pacific Island identity as crucial to their role as a journalist. Secondly, the idea of 'power' is still controlled by elites within mainstream media, however having more Pacific Islanders on executive boards will create a trickle effect in having more diversity in decision making roles and a diverse newsroom. Thirdly, the low number of Pacific Island journalists represented in mainstream media is affected by the cultural view that 'journalism' is not a desirable profession. Lastly, participants agreed that racism was not a key reason to why there are few Pacific Islanders employed in high profile broadcast news roles. However, evidence suggests an institutional and cultural shift needs to occur for Pacific Island people to navigate into these high-profile roles in the future

This research contributes to the future development of Pacific Islanders in mainstream media broadcast news, by creating awareness for those aspiring to higher roles and generating clear and supportive pathways to making prominent roles achievable for Pacific Islanders.

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Appendix A

Indicative Questions

Project title: **Mainstream Media Hierarchy in New Zealand:** *Where are the Islanders?*

Project Supervisor: **Dr Janet Tupou**

Researcher: **Johnson Raela**

The face-to-face semi-structured interviews will ask participants to give their professional views on the following 'topic areas'.

IDENTITY

- Your Pacific Island identity.
- The 'Pacific Island' identity within New Zealand media.

POWER

- Power within New Zealand media.
- Where are the islanders?
- Why are there not more Pacific Islanders in high profile roles?
- Being a decision maker.
- Media politics.

REPRESENTATION

- The representation of 'Pacific Island' people employed in New Zealand media.
- The representation of 'Pacific Island' people in New Zealand media.

RACISM

- Racism in New Zealand media.
- Experiences of racism.

EMPLOYMENT

- Why you chose a career in media.
- Equal employment opportunity for 'Pacific Island' people in New Zealand media.
- Pathways to advance further up the ladder.
- Tertiary Education.

THE FUTURE

- What changes need to be made?
- The future of Pacific Island broadcasters and decision makers.
- The future of New Zealand media.

Approved by the Auckland University of Technology Ethics Committee on November 2ⁿᵈ 2015, AUTEC Reference number 15/388

Appendix B

Consent Form
Project title: Mainstream Media Hierarchy in New Zealand: *Where are the Islanders?*
Project Supervisor: Dr Helen Sissons
Researcher: Johnson Raela

- I have read and understood the information provided about this research project in the Information Sheet dated 21 October 2015.
- 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 I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- If I withdraw, I understand that all relevant information including tapes and transcripts, or parts thereof, will be destroyed.
- I agree to take part in this research.
- I wish to receive a copy of the report from the research (please tick one): Yes   No

Participant's signature:
....…………………………………………………

Participant's name:
....…………………………………………………

Participant's Contact Details (if appropriate):
…………………………………………………………………………………..
…………………………………………………………………………………..
…………………………………………………………………………………..

Date:

Approved by the Auckland University of Technology Ethics Committee on November 2nd 2015, AUTEC Reference number 15/388

Appendix C

Participant Information Sheet

Date Information Sheet Produced: 21 October 2015
Project Title: Mainstream Media Hierarchy in New Zealand: *Where are the Islanders?*

An Invitation

Kia Orana, Talofa Lava, Malo e Lelei, Fakaalofa Lahi Atu, Bula Vinaka, Malo Ni and greetings, my name is Johnson Raela.

I am a New Zealand-born Cook Island student studying at AUT University. This study is contributing towards my Master of Communication studies.

I would like to formally invite you to take part in this study. The research will examine the opinions of established Pacific Island mainstream workers on reasons preventing those who identify as *Pacific Island* from being employed in prominent roles within television and radio in mainstream New Zealand Media.

Your participation is voluntary and you can withdraw at any time prior to the completion of the data collection, 11ᵗʰ January 2016. Please let me know if you feel that there is any conflict of interest. You may choose to take part in this research or not, either way your decision will not advantage or disadvantage you in any way.

What is the purpose of this research?

As a person who identifies as a *New Zealand born Pacific Islander* working in mainstream media for over seven years, I have often questioned why there are not many more people 'like me' in the industry. More recently, I've started to look deeper into Pacific Islanders in more prominent and senior roles in New Zealand mainstream media.

In my opinion, New Zealand is now a melting pot of cultures. However, mainstream radio and television in New Zealand today, does not reflect that. Previously, there has been a substantial amount of research in the 'representation' of Pacific Island people in mainstream media, however, no research has been undertaken in this specific area of *Pacific Island* employment in mainstream media in New Zealand.

In order for myself and future generations of Pacific Island mainstream media workers to have the opportunity to be employed in these prominent roles, I believe we need to understand more about the reasons why there is a lack *Pacific Island* people employed at the moment within the major media networks in New Zealand.

The results from this research will contribute towards my Master of Communication Studies and will likely be used and quoted in academic presentations and publications.

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

The recruitment process for this study is based on two criteria. Firstly, the participant must identify as a Pacific Islander (New Zealand-born or not) and secondly, they must

have seven or more years of experience and employment within the New Zealand mainstream media industry.

I believe you are a perfect fit for this study based on the research criteria. By sharing your views on your work and experience within mainstream media radio or television (or both) in New Zealand you will provide valuable information (data) and insight that will perhaps influence the future of *Pacific Island* mainstream media workers.

I have obtained your contact details either through pervious networking with you or via other industry contacts.

This selection process has exclusion criteria;
(I) if the participant does not identify as a *Pacific Islander*, and (II) if they do not have seven or more years employed in established mainstream television and radio in New Zealand.

This exclusion is necessary for the study as participants who do not identify as a *Pacific Islander* would not be able to authentically comment on the culture of living as a *Pacific Islander* working in mainstream media in New Zealand. Also, participants without several years' experience within mainstream media in New Zealand would not be exposed to various levels of governance or be likely to be employed in prominent roles within mainstream media.

What will happen in this research?

The study will utilise individual face-to-face interviews between you and I (researcher). The face-to-face interview might take up an hour of your time. I will be asking you questions about your employment and experience as a Pacific Islander working in mainstream media in New Zealand based on the focus of this research. The data collected from this face-to-face interview will then be transcribed and a copy sent to you for your approval. The transcript will be used in the final written thesis.

What are the discomforts and risks?

As a participant, you are experienced in mainstream television and radio in New Zealand. You will be talking about your chosen profession, employment and your culture and giving your opinion on the research topic. It is possible that you may feel a minimal level of discomfort discussing cultural and employment issues. There is a small possibility of cultural and mainstream media backlash due to no previous research being done in this specific area in New Zealand.

How will these discomforts and risks be alleviated?

A key reason why I have chosen experienced and established participants from the mainstream media is in order to alleviate discomforts and risks. You are unlikely to feel pressured and more likely to feel confident about speaking on the research topic. However, if at any time you feel uncomfortable during the face-to-face interview we will take a break from talking and reassess whether you'd like to continue or not. Furthermore, if you are unhappy with the transcribed copy of the interview and would like to withdraw from the study, you may do so prior to the completion of the data collection, 11th January 2016. In both cases, mechanical shredding will destroy all paper data, whilst digital copies will be destroyed by permanent deletion.

What are the benefits?

Your experience and beliefs, through your stories, will identify themes and reasons why *Pacific Island* people are not commonly employed in prominent mainstream media roles. Identifying what you believe are the reasons will enable the researcher, mainstream media and the wider community to understand why this is happening and move to make changes towards rectifying the problem. Being the first research of this kind in this area related to Pacific Islanders in mainstream media in New Zealand, the findings will also provide the industry in New Zealand with a greater insight into diversity (or lack of) in prominent mainstream media roles.

How will my privacy be protected?

During the data collection process, only the primary researcher, supervisor and secondary supervisor will know who you are. No one else will have access to the emails, contact details or voice recordings that will occur between you (the participant) and I (the researcher). Each participant will be made aware of this before the research commences. However, participants will be named in the final written thesis.

What are the costs of participating in this research?

This study will not cost you financially, but face-to-face interviews will take up to an hour of your valuable time. To compensate you for your time, you will receive a $30 petrol voucher to reimburse you for travel expenses.

What opportunity do I have to consider this invitation?

You will be given one week to decide whether you agree to participate in this study.

How do I agree to participate in this research?

If you agree to participate, you will be provided with a Consent Form. You will need to complete, sign, and return The Consent Form to me.

Will I receive feedback on the results of this research?

Yes, you will be provided with the final report of the study. On the Consent Form that you will complete, sign and return to me, you will tick to indicate whether you agree you want a copy of the findings of this study or not. Included in your agreement will be your contact details that I will be able to send you via mail post or if you want as an email with attachment of the findings.

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,

Dr Helen Sissons
Email: helen.sissons@aut.ac.nz
Telephone: +64 9 921 9999 ext 7859

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

Whom do I contact for further information about this research?

Researcher Contact Details:
Johnson Raela
Email: johnson.raela@gmail.com
Mobile: 021 027 17007

Project Supervisor Contact Details:
Dr Helen Sissons
Email: helen.sissons@aut.ac.nz
Telephone: +64 9 921 9999 ext 7859

Approved by the Auckland University of Technology Ethics Committee on November 2nd 2015, AUTEC Reference number 15/388

Appendix D

Ethics Approval Letter

AUTEC Secretariat
Auckland University of Technology
D-88, WU406 Level 4 WU Building City Campus
T: +64 9 921 9999 ext. 8316
E: ethics@aut.ac.nz
www.aut.ac.nz/researchethics

2 November 2015

Helen Sissons
Faculty of Design and Creative Technologies

Dear Helen

Re Ethics Application: 15/388 Mainstream media hierarchy in New Zealand: Where are the Islanders?

Thank you for providing evidence as requested, which satisfies the points raised by the Auckland University of Technology Ethics Subcommittee (AUTEC).

Your ethics application has been approved for three years until 2 November 2018.

As part of the ethics approval process, you are required to submit the following to AUTEC:

A brief annual progress report using form EA2, which is available online through http://www.aut.ac.nz/researchethics. When necessary this form may also be used to request an extension of the approval at least one month prior to its expiry on 2 November 2018; A brief report on the status of the project using form EA3, which is available online through http://www.aut.ac.nz/researchethics. This report is to be submitted either when the approval expires on 2 November 2018 or on completion of the project.

It is a condition of approval that AUTEC is notified of any adverse events or if the research does not commence.

AUTEC approval needs to be sought for any alteration to the research, including any alteration of or addition to any documents that are provided to participants. You are responsible for ensuring that research undertaken under this approval occurs within the parameters outlined in the approved application.

AUTEC grants ethical approval only. If you require management approval from an institution or organisation for your research, then you will need to obtain this.

To enable us to provide you with efficient service, please use the application number and study title in all correspondence with us. If you have any enquiries about this application, or anything else, please do contact us at ethics@aut.ac.nz.

All the very best with your research,

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

Cc: Johnson Raela johnson.raela@gmail.com, Richard Pamatatau