

The Pasifika woman and tertiary education: an intersectional approach

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Abstract

This study uses an intersectional lens to understand the female Pasifika identity and its impact on Management or Human Resource Management study at tertiary level. This study used the Pacific methodology of Talanoa to guide the research and collect data from six Pasifika females who studied or are currently studying Management or Human Resource Management majors at a New Zealand tertiary institution. This study aimed to understand the experiences of Pasifika females during their study and their responsibilities they had alongside study as Pasifika women. The findings were categorised under the identity constructs of gender, culture and ethnicity to understand how the intersecting layers of identity causes oppression and impacts on Pasifika females' academic journey. The study found that the responsibilities of Pasifika women were culturally rooted, while their experiences in completing their study were based around their ethnic identity. This dissertation shed light on the identity of Pasifika females and how different layers of identity intersect and develop instances of disadvantage for minority groups.

This study focused on the experiences of Pasifika female students studying Management or Human Resource Management at a New Zealand tertiary institution and provided insight into how Pasifika female students navigate predominately *palagi* (New Zealand-Western) environments. The study reveals how gender, culture and ethnicity for Pasifika women can create further disadvantage. The findings highlight a need to create new techniques and concepts that address managing Pasifika people based on their identity and understanding their nature of thought, emotion, and behavior in organisational settings.

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Glossary of Pacific terms

Samoan	Tongan	English
aualuma		unmarried daughters of the village
fa'amatai		Samoa Chieftainship
faifeau		Church leader
	faka'apa'apa	respect
	faka'eke'eke	way of relentless questioning
faletua ma tausī		in-marrying wives
	fetauhi'aki	reciprocity
	kāinga	family
	mālie	trust, pleasant interaction
	'ofa	love
Pasifika		people with Pacific ancestry
palagi		New Zealand-Western
soalaupule		consensus
	tapu	spirituality
	tauhi vā	collectivism
Taupou		Chief's daughter
teu le vā		nurture the relationship
vā		spatial relations

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.

Dominique Mangila Schuster Koloamatangi March 2023

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Chapter 1: Introduction

This chapter provides an overview of the dissertation and contextual background regarding Pasifika people and their participation in the New Zealand tertiary and workforce sector. This chapter begins with a discussion of my position in relation to this research and the rationale for undertaking this research. The current participation levels of Pasifika females studying at tertiary level and Pasifika people in the workforce are discussed. A combination of my own personal experience and the statistics of Pasifika tertiary graduates prompted the research question: *How has intersectionality impacted Pasifika female students studying Management or Human Resource Management at the tertiary level in New Zealand?* The significance of this research and the importance of studying Pasifika people and their participation in *palagi* (New Zealand-Western) societies and structures are provided. An outline of this dissertation will conclude this chapter.

This dissertation uses an intersectional lens on the lived experiences of female Pasifika students who have studied or are currently studying Management and/or Human Resource Management majors at the tertiary level in Auckland, New Zealand. An intersectional lens highlights how various forms of oppression can be experienced by individuals from a specific minority group based on identity categories such as race, ethnicity, gender, class or culture (Cormack et al., 2018). It is important to note that race and ethnicity are often used interchangeably to mean the same thing, however ethnicity is often associated with the cultural origin and ancestry of an individual, while race is attributed more to the physical traits of an individual that are distinguishable to a specific ethnic group (Cornell & Hartmann, 2007). The findings reveal the difficulties experienced by this group of students while completing their degree.

1.1 My Personal Story

My position in relation to this study goes back to my parents and their lack of education after moving to New Zealand from their respective islands. My mother was born in Samoa, raised in Samoan culture and finished her secondary school years in California, United States of America before moving to New Zealand in her early twenties. My father was born in Tonga and moved to New Zealand when he was 11 or 12 years old where he attended high school and finished but did not qualify for university. As a result, he worked in low-skilled jobs and received low

wages before gaining his pilot license in his mid to late twenties. My parents did not attend university so they did not have the luxury of gaining a tertiary education. The choice for my parents to move to New Zealand was decided for them; my grandparents wanted more for their children and wanted them to grow up in a land full of opportunities.

Growing up and knowing my grandparents sacrifice leaving their home countries and my parents struggle working low paid wages to get by because of their lack in education meant that for myself and siblings, attending university was a given. My older sister attended university after high school and graduated. I attended university and graduated and now my younger brother is currently at university and has one more year left until he graduates. Attending university was a dream that both my parents had and was an expectation on myself and my siblings regardless of our own personal goals and aspirations to attend and successfully complete.

While completing my own degree, it was definitely apparent that the competing responsibilities I had outside of study had an impact on my focus and attention in comparison to my younger brother who is only a few years younger than me. Identifying as Pasifika and growing up as a Pasifika woman, I had a Catholic upbringing which consisted of attending mass every Sunday and on Holy Days of Obligation, volunteering through service as an altar server and youth leader or cleaning the church. When my older sister had moved overseas for work after graduating, the responsibility of the 'older sister' in Pasifika culture fell on me, particularly as the female figure. There is a 10-year age difference between my sister and I. Therefore, from a young age I had a lot of responsibility in helping more around the house and my parents in making sure that my little brother was attended to and ensuring chores around the house were done.

As a Pasifika woman, from my own experience having 100% focus on studies was never achieved due to being involved with church activities or family life. Balancing the added responsibilities with study was a struggle. This piece of research is rooted in my own personal experience as a Pasifika female studying Management at an undergraduate level. When I started my degree, there were brown faces in almost all of my classes in my first year of study. However, as I neared the finish line of my degree and eventually graduated, the number of

Pasifika students, let alone Pasifika females in my Bachelors' cohort, I could only count on one hand. The curiosity in wanting to understand Pasifika female students and their competing responsibilities in relation to their identity as Pasifika woman was imperative and resulted in the construction of this study, utilising an intersectional lens to provide insight into this phenomenon. I wanted to fully understand the underlying factors linked with identity categories that impact on the successful or delayed completion of tertiary study for Pasifika females.

1.2 Background and Rationale: Pasifika people in New Zealand

Pasifika people are not indigenous people to New Zealand, nor are they the dominant culture within this context. Many Pasifika people have New Zealand citizenship because they were born in New Zealand (Ministry for Pacific Peoples, 2020). In this dissertation, the term Pasifika represents the Pacific Island countries of Tonga, Samoa, Niue, Cook Islands, Fiji, Kiribati, Tokelau, Tuvalu, Vanuatu and New Caledonia (Ministry for Pacific Peoples, 2022). I acknowledge that each individual Pacific Island country has its own language, culture and identity that creates a point of difference among the different Pacific Island nations, however there are also many similarities in traditional beliefs and cultural practices that cross over and unite Pacific Island nations.

Between the 1950s and 1970s, an influx of Pasifika people migrated to New Zealand to fill labour shortages within the agricultural, forestry and manufacturing industries (Brosnan et al., 1995). With this influx in migration, the Pasifika population continued to grow and became one of the fastest growing ethnic groups in relation to other ethnic groups residing in New Zealand (Ministry of Business, Innovation, Employment, 2021). From the 2018 census, there are around 380,000 Pasifika people residing in New Zealand with a majority of 63.9% residing in Auckland (Stats NZ, 2018). The 2018 census also revealed that the Pasifika population in Auckland is relatively young, with a median age of 24.0 years old (Auckland Council & RIMU, 2020).

The areas of work that Pasifika people are mostly placed in are labour, professional, service, plant and clerical roles which often require low level of skill (see Figure 1). The professional sector is the second highest sector Pasifika people work in and involves jobs such as community and social workers or health consultants, which are service type roles that majority

of Pasifika women are concentrated in (Stats NZ, 2018). There is also a low representation of Pasifika people in Management roles in comparison to the rest of the working population (Ministry of Business, Innovation and Employment, 2021).

The participation rate of Pasifika people in the tertiary sector is relatively low in comparison to other ethnic groups accounting for 9% of domestic students studying at a tertiary institution in New Zealand (Education Counts, 2022). Within Business and Management programmes at Bachelor Level 7, the enrollment rate also remains low at an overall of 9% of students identifying as Pasifika (Education Counts, 2022). Within 13 years, there has only been a 2% increase in the number of the overall tertiary graduation rate for Pasifika women graduating from a variety of disciplines (Education Counts, 2022). With a low participation and graduation rate of Pasifika people within the tertiary sector, the labour workforce will continue to see Pasifika people in low wage and low skilled occupations. Therefore, it is important to understand the underlying factors that impact on Pasifika people and their motivation to participate in tertiary education.



Figure 1: Occupational representation

Ministry of Business, Innovation and Employment (June 2021)

The low number of Pasifika people participating in tertiary education can be a result of the conflicting responsibilities that Pasifika people have in relation to their culture and identity (Fukofuka & Irshad, 2022). However, there is little research utilising an intersectional lens to

understand how aspects of Pasifika people's identity can have an impact on their completion of tertiary study, particularly in the Management and Human Resource Management fields. This research will give insight into the cultural motivations of Pasifika females in relation to their identity and provide understanding of the priorities of Pasifika people, particularly Pasifika women. In a palagi-dominated setting, the motivations of Pasifika people can be misunderstood as students navigate the tertiary space unknowingly and often alone, like a 'fish out of water.'

1.3 Research Aims

The current literature tends to take an educational approach to understanding how to better support Pasifika students in their journey to successfully completing their degrees. Scholars have examined the way of learning for Pasifika people to better understand how to support these students in their academic journey (Chu et al., 2013; Leenen-Young, 2020; Nauhau et al., 2021). There is also considerable literature highlighting the barriers, enablers, and support structures for Pasifika students to be able to succeed academically and complete their degree (Anae et al., 2002; Benseman et al., 2006; Davidson-Tomua & Dunbar, 2009; Mayeda et al., 2014; Towner et al., 2017; Teevale & Teu, 2018; Theodore et al., 2018a, Fa'ae & Fonua, 2022; Fukofuka & Irshad, 2022). Barriers were outlined as to why Pasifika students may be struggling to finish their studies, while enablers provide ways for university structures to better support Pasifika students in their learning. Pasifika students are generalised in the literature, which also groups male and female Pasifika students together to study their university experiences. Further research is needed to study the experiences of Pasifika females and males separately in their completion of tertiary study to fully understand their wider responsibilities when trying to complete their study. This study will explore three identity constructs of culture, gender and ethnicity and provide insight into how they form Pasifika females' experience of working to successfully completing their tertiary studies in their Management or Human Resource Management majors within their Business or Commerce degree programmes. Their experiences aim to highlight the way different aspects of their identity can impact on their study completion.

This research poses the research question:

How has intersectionality impacted Pasifika female students studying Management or Human Resource Management at the tertiary level in New Zealand?

Undergoing this type of research is important to understanding the identity of Pasifika females and their position within palagi environments. Understanding the Pasifika female identity provides contextual information for the way Pasifika females interact with others, their environment, and the tertiary institution they study in. Within tertiary institutions, this research will provide insight into how the Pasifika female identity can impact students completing their tertiary study as their identity is a part of 'who they are' and not a choice of priority when navigating the tertiary space. Understanding the different layers of Pasifika female identity provides awareness around the way Pasifika females interact and a better understanding to their motivations and actions.

Academics will have a better insight into the holistic picture of Pasifika women and their responsibilities outside of study that often get in the way of Pasifika students completing assignments or having to ask for extensions. Non-Pasifika students will benefit from this research as it will provide awareness and education around the Pasifika female identity. Pasifika students, particularly Pasifika women, will get a clearer picture in understanding their own identities and the challenges and barriers they face being attributed to the intersecting layers of their identity.

1.4 Dissertation Structure

This dissertation is organised into six chapters. The first chapter outlines my personal story, the background context, rationale, and research question for this study. The second chapter is a literature review, analysing specific themes within the literature relevant to this research. The main themes explored are intersectionality, its history and definitions and application to Pacific contexts, and the impact of institutional factors, Pasifika presence, family and peers, and personal factors on Pasifika students during their completion of their tertiary study. The third chapter presents the methodology of this research and the methods used to collect and analyse the data. The fourth chapter outlines the findings from six one-on-one talanoa interviews with female Pasifika students who have already completed or are currently completing their Management or Human Resource Management studies at a New Zealand tertiary institution. The fifth chapter discusses the findings in relation to the current literature and brings to fruition the voices of these Pasifika students collectively to present an explanation of their lived experiences in completing their tertiary study and how their identity

can contribute to their experience. The final chapter provides recommendations for further research and outlines some limitations of the research.

1.5 Chapter Summary

This chapter identified the purpose and aims for this study. My background and interest in this research area was introduced and the rationale for the importance of undergoing this research was explained. The context of the research was outlined by looking at the labour workforce and where Pasifika people were placed, as well as the participation of Pasifika people in the tertiary sector, particularly within Management fields of study. The chapter continued to highlight the current literature on Pasifika participation in the tertiary sector and the enablers and barriers that contribute to Pasifika students completing their degrees. The context overview highlighted that Pasifika women are rarely researched on their own within studies on Pasifika people and are grouped with Pasifika men. This chapter introduces the research question which looks at the context of Pasifika female identity and the different constructs that intersect and have an impact on their completion of tertiary study. By examining the current literature, the next chapter will shed light on intersectionality and the experiences of Pasifika people participating in tertiary education.

Chapter 2: Literature Review

2.1 Introduction

This literature review will provide some context and background to the intersectionality lens, an understanding around Pasifika students' participation in the tertiary sector and the various factors that have an impact on their study journey. The first half of this literature review begins with a discussion about intersectionality and how this framework has been applied to studies about Pasifika people. Pasifika identity and values will also be introduced to give insight into the way of life for Pasifika people. The second half of this literature review focuses on the challenges experienced by Pasifika students in trying to complete their degree, as well as the enablers that have helped Pasifika students along their tertiary journey towards completion. These two sections provide breadth and depth of some of the existing literature that relate to key themes outlined in this dissertation.

2.2 Intersectionality

2.2.1 History and Definitions

Different parts of an individual's identity are unique in creating experiences. Intersectionality highlights how these various sections of an individual's identity can intersect and overlap bringing to light the disadvantage individuals face based on race or ethnicity, culture and gender, and related issues of power and privilege (Cormack et al., 2018). During the 1970s, intersectionality was developed within feminist studies to serve as a framework for women of colour, particularly black women from the United States of America (Davis, 2019). The term intersectionality was popularised by Kimberlé Crenshaw in 1989 where she demonstrated through case studies the disadvantage 'black women' in the United States of America encounter in comparison to black men and white women. She highlights the struggle that black women experience, being more disadvantaged due to the fact that when being discriminated against, black women were being made to choose between being black or being a woman; there was no recognition of the disadvantage experienced by black women for being both. She defines intersectionality as being the way multiple forms of inequality or oppression can overlap and create different modes of discrimination or disadvantage (Crenshaw, 1989).

From its original formation and conception as a feminist framework and theory, intersectionality has been utilised in a variety of different disciplines such as, legal studies,

queer studies, sociology, history and ethnic studies (Cho et al., 2013). Collins (1993) further identifies groupings of micro-level processes; the social position an individual holds, and macro-level processes; systems such as race, class and gender, which interlock to shape oppression. Brah and Phoenix (2004) moved away from specifying gender in their definition of intersectionality and refer to the concept as a complicated and complex consequence of multiple forces of differentiation that intersect in historically specific contexts. Hancock (2007) comments on intersectionality being based on the fact that multiple categories matter equally and more than one category should be analysed in relation to each other as a dynamic interaction between individual and institutional factors existing. Finally, Dhamoon (2011) analyses intersectionality from aspects of socio-political life such as; the identities of an individual that are marked different, the categories of difference, the processes of differentiation and the systems of domination. These four aspects are discussed in detail to determine the different categories that fall within identity and the processes and systems which contribute to the intersectionality framework. Intersectionality embodies' the overall intersection of an individual's varying identities to create experiences and highlight how intersecting factors can create further oppression among groups already being discriminated against.

2.3 Pasifika identity

The term 'identity' is broad within the scope of the literature and analysed on varying levels within different disciplines. Specifically, ethnic identity is defined by descent, and determined by eligibility and membership (Chandra, 2006). The concept of descent is specified in mainstream as a common ancestry, a myth of common ancestry, a myth of a common place of origin, and a descent rule for membership (Chandra, 2006). Identity in relation to ethnicity can vary between individuals, in addition to individuals varying in their identification with their specific ethnic group (Manuela & Anae, 2017). Ethnic identity is a characteristic of the individual, enacted in social interaction, mutually constructed, and bonds a group of people together (Stephan & Stephan, 2000).

It is important to note a distinction between Pasifika identity for people that are born in the Pacific region and people that are born in New Zealand. The concept of identity for these two groups of Pasifika people differ. New Zealand-born Pasifika people are trying to navigate what their identity is amongst a palagi population and a palagi way of doing things, which is very

different to navigating identity within the culture and context that you identify with, such as Samoan people living in Samoa or Tongan people living in Tonga. Anae (1998, 2001) looked at the identity journeys of New Zealand born Samoans and found a series of stages that participants experienced from living in a palagi context. “Identity confusion” is the stage where individuals were confused about where they belonged or fit into the palagi society, while “Time Out” was the stage where individuals explored other lifestyles, left their church and often adopted a general Pasifika identity that is closest with living in New Zealand rather than Samoa (Anae, 1998). Manuela and Sibley (2013) created the Pacific Identity and Wellbeing Scale (PIWBS) which is a culturally appropriate self-report measure assessing a five-factor model of Pasifika identity for Pasifika people living in New Zealand; Perceived Familial Wellbeing, Perceived Societal Wellbeing, Pasifika Connectedness and Belonging, Religious Centrality and Embeddedness and Group Membership Evaluation. These factors highlight the importance of family, group membership, sense of belonging, religion and spirituality and societal support as a Pasifika person living in New Zealand as being essential to Pasifika people identity formation.

Having a strong ethnic identity as Pasifika people sheds light on the roles played among Pasifika culture, particularly for women. Demonstrated in Samoan culture is the *fa'amatai* (Samoan Chieftainship) which is the societal structure that places men and women in different roles (Fairbarin-Dunlop, 1998). Women in this structure fit into two categories: *faletua matausi* (in-marrying wives) who carry out domestic and caregiver duties, and *aualuma* (unmarried daughters of the village) who are tasked with producing valued fine mats and oils used in ceremonial exchanges and treated with the utmost respect (Fairbairn-Dunlop, 2008). In comparison, Tonga is traditionally a matriarchal society with women holding a higher social status than men and are highly valued in societal structures. However, within familial relations, the men become providers for the family inheriting titles and land, while the women are bestowed the traditional role of the mother with the expectation to raise children, prepare meals and do household chores (Filihia, 2001). Pasifika women are fulfilling service-based and duty centered roles connected to the personal identity of being daughters such as, cleaning, cooking, raising children, being involved with church and village activities, and attending to extended family (Samu, 2011).

Within an educational context, studies have found that having a strong ethnic identity contributes to successful academic achievement. Fairbairn-Dunlop (2010) found that Pasifika secondary school students who were involved in a Polynesian cultural group demonstrated high results in numeracy and literacy tests and completed a high number of NCEA credits. This involvement with a cultural group and being immersed in Polynesian culture demonstrates the commitment from students to be able to focus on their studies and achieve positive results. This increase in academic achievement can be attributed to the sense of belonging that Pasifika students felt in being a part of something that strengthens their ethnic identity. Anae and Manuela (2017), found that there is a strong connection between ethnic identity and buffering negative experiences of wellbeing for Pasifika people. The study also sheds light on the importance of strengthening ethnic identity in order to produce positive outcomes, particularly in an educational context of students achieving academic success. Anae and Peterson (2020) found that a paper offered at the University of Auckland that focused on Pasifika identity empowered students to evaluate their own ethnic identities in a way that has created a new confidence, self-reflexivity, and self-respect within students to be able to succeed academically and navigate their university and life experiences.

2.4 Pasifika values

Examining Pasifika values provides context to Pasifika identities and the cultural motivations behind behaviours and attitudes of Pasifika people. It is important to understand the underpinning values of Pasifika people in order to understand the motivations, behaviours and attitudes of Pasifika students during their study. Pasifika values also provide insight into the decisions and actions of Pasifika students while they study. The Ministry for Pacific Peoples (2022) Wellbeing Strategy for Pasifika people outlines seven cultural values:

- *'Ofa* – Love
- *Kāinga* - Family
- *Tauhi vā* - Collectivism
- *Tapu* - Spirituality
- *Fetauhi'aki* - Reciprocity
- *Faka'apa'apa* - Respect
- *Soalaupule* – Consensus

'Ofa – Love

This is a sense of responsibility and duty to others and acts as a form of service. It is important that compassion and kindness is exhibited, and love shared and spread in all aspects; love of others and self, the environment, and cultural practices and artefacts (Ministry for Pacific Peoples, 2022).

Kāinga - Family

Family is central to Pacific communities; everyone belongs to someone and as a result, this relationship and bond strengthens identity and a sense of belonging (Ihara & Vakalahi, 2011). Ancestry and recognition and acknowledgement are important to Pacific people. This contributes to Pacific people's view of family and motivation for every action. The concept of family and belonging encompasses Pacific people's actions and motivations (Ministry for Pacific Peoples, 2022)

Tauhi vā - Collectivism

Collectivism is a Pacific worldview that encompasses acceptable behaviours within a communal context (Efi, 2007). It also demonstrates the nature of teamwork, consultation and cooperation that Pacific people engage in to reach a common goal. Collectivism also brings to the forefront the idea that everything that is done in Pacific nature is 'done for all, by all', and not done on an individual level. In conjunction with family, collectivism highlights the power of doing things for each other and acknowledging the communal nature of being for Pasifika people (Ministry for Pacific Peoples, 2022).

Tapu - Spirituality

For Pacific people, spirituality and God are embedded deep in their existence of being (Efi, 2007). Spirituality shapes beliefs and values of Pacific people to live by and remains current and relevant to many Pacific people. The concept of believing in God and practicing and participating in Church activities is highly valued in Pacific cultures and is placed at the forefront of decision making and way of living. The existence of God and spirituality in Pasifika peoples' lives provides an understanding of existence and the reasoning behind decision and consequence (Ministry for Pacific Peoples, 2022).

Fetauhi'aki - Reciprocity

Relationships are an important element to Pacific people, and so, reciprocity acknowledges the importance of maintaining these relationships between individuals, families and communities (Anae et al., 2001). What will be shown to others will be reciprocated back in time. Reciprocity

encompasses every interaction clothed in kindness, support and respect. The concept of reciprocity also acknowledges that interactions that are negative towards people will be reciprocated back in time. This embodies the notion of Pacific people making sure that relationships are always maintained between people on a positive scale (Ministry for Pacific Peoples, 2022).

Faka'apa'apa - Respect

Respect shapes Pacific peoples' interactions with others and how they view situations (Efi, 2007). Respect makes sure that irrespective of age, gender, sexuality, spiritual beliefs or cultural status, Pacific people should feel safe and protected. Respect is a very important value that underpins the way Pacific people interact with others and is something inherently embedded in Pacific culture and the way of living. *Teu le vā* (nurture the relationship) is a Samoan phrase that acknowledges and guides the respectful and polite communication and interaction between people (Ponton, 2018). Wendt (1999) translated *teu le vā* as the nurturing and caring of relationships, relationships being the *va*, and explains the importance of upholding respect in relationships.

Soalaupule – Consensus

Specific to Samoan culture, *soalaupule* is the traditional process of inclusive decision making. Those who are to be consulted are included in the consultation process and the final decision is based on the consensus of all involved. This inclusive process encapsulates respect for one another and ensures that the opinions and views of those involved in the consultation process are heard and respected (Ministry for Pacific Peoples, 2022).

These core values ultimately shape part of Pacific peoples' identity in the cultural sense and underpin Pacific peoples' motivations and actions when interacting with others and participating in the world (Ministry for Pacific Peoples, 2022).

2.5 Pasifika intersectionality

Within Pasifika related studies, intersectionality has been deployed to highlight the struggles that Pasifika people face due to the intersecting layers of their identity as well as a theoretical framework. Kolandai-Matchett et al. (2017) conducted a study of the gambling harms experienced by Pasifika people in New Zealand being amplified by Pasifika culture. Within this study, gambling harms are created due to the cultural practices, values and views of Pasifika people, such as; their beliefs about blessings, idolising sports celebrities, gambling-based

fundraising, maintenance of collectivism and the cultural practice of gift-giving. The framing of intersectionality in this context is used as a framework to highlight how cultural practices intersect with gambling behaviours to further reproduce gambling harms in Pasifika communities.

Tuiburelevu (2018), McAllister et al. (2022), and Gray et al. (2019) use intersectionality to examine the oppression Pasifika women experience at different levels in New Zealand. Tuiburelevu's (2018) study highlights the treatment Pasifika women face in New Zealand's criminal justice system focusing on their experiences and perceptions of the justice system and their treatment by the judiciary at trial and in sentencing as being Pasifika and a woman. Tuiburelevu (2018) found that the issues Pasifika women face are inherently linked in a cycle of socio-economic inequality and intersectional discrimination which results in this same group of people being overrepresented as criminal offenders and underrepresented within the legal profession. Within her study, Tuiburelevu (2018) also found that the experience of Pasifika women tended to be grouped with Māori women or with Pasifika men, disregarding the distinct differences in intersectional identities of gender and ethnicity. This study gave insight into the oppression and disadvantage that Pasifika women face in relation to the New Zealand criminal justice system based on their intersecting identities of ethnicity and gender.

In McAllister et al. (2022) study, they focused on the lack of both Māori and Pasifika scientists within New Zealand's universities and Crown-Research Institutes. They found that specific to Pasifika people, there is a misunderstanding of ethnicity and diversity within institutions after analysing comments from HR such as; "we do a lot of work in the Pacific...we have a very diverse ethnic demographic...we do know one person is part Samoan who is currently employed."(McAllister et al., 2020, p. 50) These comments highlight the ignorance and lack of understanding shown for Pasifika people and reflect an outdated understanding of ethnicity with roots in colonialism. It also highlights the little value placed on Pasifika scientists currently within the science sector.

In addition to the science area, Gray and Crichton (2019), looked at the experiences of Pasifika women who received welfare in New Zealand. Intersectionality was embedded in this study to highlight the negative experiences by Pasifika women in the Work and Income context. Gray

and Crichton (2019) found that Pasifika women being poorly treated was worsened due to their ethnic background, especially amongst women who experience oppression in other areas of their lives. The study also found that Pasifika women felt devalued in the Work and Income context due to the negative perception attached to women as welfare mothers, but also as non-Pakeha women as welfare mothers. A comment made by one of the participants further affirms the intersectionality concept, "...the perception that a pakeha woman will get 'everything she asks for' while Māori and Pasifika women are declined assistance on the basis that they are a 'little bit dark'..." (Gray and Crichton, 2019, p. 13). Furthermore, in relation to education, Naepi (2021), analyses the experiences of Pasifika women working in New Zealand universities. The study found Pasifika women felt devalued, experienced forms of excess labour and a variety of types of exclusion due to being both a woman and of Pasifika descent. The varying literature utilises the concept of intersectionality differently to highlight the struggles of Pasifika people, particularly women.

There is evidence within the literature of the mistreatment of Pasifika people, women in particular, who encounter a variety of different struggles. Exemplified by Tuiburelevu (2018), the literature fails to separate Māori and Pasifika in a research context. Māori and Pasifika, although there are some similarities in the values and norms embodied by these cultural groups, they are still two very different groups that deserve the individual attention in intersectionality research. There is also an understanding among the literature of Pasifika people, particularly women, feeling devalued and excluded in their specific context. Intersectionality being applied to Pasifika contexts still needs further research to fully understand the extent of Pasifika identity and its impact on Pasifika outcomes, particularly for Pasifika women.

Although the intersectionality framework can highlight the disadvantage faced by women of colour, further research should investigate how intersectionality can provide opportunities for Pasifika women and investigate the different layers of a Pasifika women's identity, how these can intersect and further advantage Pasifika women into successful outcomes. The literature highlights the negative impacts of intersectionality on Pasifika women, but not the positive impacts.

2.6 Tertiary enablers

2.6.1 Forming relationships with university lecturers and staff

The environment of secondary school compared to university brings a lot of change. The dynamic of the relationship between the lecturer and student at tertiary level has been highlighted as a barrier to Pasifika students' success and completion. Mayeda et al. (2014) comments on the relationship between teachers and students as supportive and encouraging of students' academic efforts in order to attend university. However, at university level, the relationship between lecturer and student felt impersonal which contributes to reasons why Pasifika students had low academic engagement. Siope, (2011), highlights the importance of the teacher to the Pasifika learner and the effort and ability needed from the teacher to build a trusting relationship between them and their students for their students to be engaged and therefore succeed academically.

Mayeda et al. (2014) also found that Pasifika students praised university faculty staff who cared and made an investment in their academic development. Offering extra tutorials outside of normal class times, setting a high expectation for students to aim for, and also providing students with an opportunity to participate in conducting research while they're studying all contributed to Pasifika students feeling supported in their academic journey and development (Mayeda et al., 2014). In a study about cultivating a whole university response to Pasifika, Tomu'a and Laban (2014) mention staff members who foster safe learning environments at an emotional, intellectual, physical and cultural level, as well as establishing a zero-tolerance approach to expressions of racism and micro-aggression. These small steps to creating a safer and supportive learning environment positively impact on Pasifika students' academic success. Academic staff who made an effort to ensure that Pasifika students were well supported in their tertiary journey resulted in an increase in students' self-confidence and self-belief in themselves to be able to complete their tertiary programme successfully (Tomu'a & Laban, 2014). It is important to note that within the literature, the ethnicity of staff that created a safe and welcoming learning environment for students was not specific to being Pasifika.

2.6.2 Pasifika staff

University staff contribute hugely to the success of students completing their degree. For Pasifika students, having Pasifika staff on campus creates a sense of belonging and offsets any

feelings of isolation and loneliness. The role of Pasifika staff in the tertiary space is to role model, mentor and support Pasifika students (Benseman et al., 2006). Towner et al. (2017) addresses the importance of Pasifika teachers in contributing to the success of Pasifika students completing their degree, due to the familiarity in their collective identity and shared cultural experiences. Tomu'a and Laban (2014) confirm that the absence of access to Pasifika role models and mentors contributes to the negative impact of alienation for Pasifika students. Tomu'a and Laban (2014) also highlight that university staff do not need to be Pasifika in order to have an impact on Pasifika students retention and success, as they found that staff who demonstrated a commitment to being culturally responsive and aware, who showed accountability for Pasifika outcomes, and who were dedicated to establishing positive professional and mentoring relationships between student and staff, were attributed with playing a significant role in student retention and persistence. Boon-Nani et al. (2022) also found that Pasifika students who engaged with academic staff, benefited academically.

2.6.3 Pasifika spaces

The creation of Pasifika-specific associations, groups, events and spaces within the university has been found to be a contributing factor to Pasifika students completing their tertiary studies. It highlights the Pasifika presence within university institutions provides Pasifika students an opportunity to form peer groups, eliminate any feelings of being isolated, connect with other Pasifika students and feel a sense of belonging (Anae et al., 2002). Many Pasifika students attending university are used to their high schools having dedicated Pasifika spaces which provide students with a strong sense of identity. However, when moving into tertiary level and these spaces are no longer available, Pasifika students tend to harbour feelings of being unwelcome, being a minority and feelings of alienation (Anae & Peterson, 2020). Theodore et al. (2018a) further adds to the literature emphasising the importance of having cultural and Pasifika spaces on campus to provide Pasifika students with a sense of belonging. These spaces provide a positive impact for Pasifika students success within tertiary institutions as they build and reflect the students' home community environment and act as a safe haven (Theodore et al., 2018a). One of the factors being attributed to Pasifika success in the literature is having these cultural spaces, specifically Pasifika spaces and associations on campus available for students to engage with.

2.6.4 Support services

In addition to having Pasifika-specific spaces available on campus at tertiary level, also having Pasifika-specific support services available for students to access has been highlighted as a contributor to students' success. These can be in the form of mentoring or leadership programmes that meet the needs of Pasifika students to be able to succeed in the tertiary space. However, such initiatives have been identified as only being successful dependent on the design of the programmes' ongoing financial investments and the strength of their evaluation processes (Anae et al., 2002). Teevale and Teu, (2018) discuss the need for Pasifika-specific support services as students who have access and use such support services achieve highly academically compared to students who did not take advantage of such services. Ali and Narayan (2019) found that Pasifika students were not utilising support services offered by tertiary providers due to students being unaware of the availability of support services, which impacted on students' academic and successful completion of their degree programme.

Having Pasifika centred support services led by Pasifika people creates a comfortable setting for Pasifika students to be able to approach and ask for help without the fear of being misunderstood or judged because of the cultural differences that may occur between Pasifika students and mainstream support services within the university (Mayeda et al., 2014). The offering of financial support services has also been highlighted as an important aspect that tertiary institutions can provide Pasifika students; particularly through culturally specific scholarships to alleviate financial pressures that these students may be experiencing and allow time for them to focus on their studies (Theodore et al., 2018a).

2.6.5 Role models

Having role models within and outside of tertiary education was found in the literature to be an important factor to Pasifika students' retention and success. Ravulo (2019) found that Pasifika students who were attending university looked up to parents and older siblings, or cousins who attended university as role models and saw their own individual achievement in participating in tertiary study as a family one rather than an individual achievement; highlighting the collective nature of Pasifika people. McKinley & Madjar, (2014) also commented on parents as role models, and Pasifika students' decision to attend university being based on the fact that their parents had attended university and so students wanted to continue in their parents' footsteps and make them proud. As well as having role models

available to students, having Pasifika role models within tertiary institutions in the form of instructors, tutors or postgraduate students sharing their experiences further encourages Pasifika students to carry on with their study and motivates students to do well academically (Fukofuka & Irshad, 2022).

2.6.6 Family and peers

Throughout the literature, family was highlighted as both a support structure and barrier to Pasifika students' successful completion of their tertiary study. Participants in Anae and Peterson's (2020) study stressed the importance of family and the enormous amount of support they received from siblings, grandparents and parents which created a supportive environment for students to be able to focus on their studies. Mayeda et al. (2014) exemplified the different ways participants felt supported by their family, such as paying for their transport into university, creating a separate study space at home so they can study in private and without distraction, and being exempt from household chores and responsibilities.

In conjunction to family, peers have been highlighted as a support for Pasifika students during their academic journey. Tomu'a and Laban (2014) states that peer support of Pasifika students provides motivation for Pasifika students to achieve well. The positive pressures from friends and romantic relationships provide vital support and motivation for Pasifika students to continue with their study towards completion. Within the tertiary space, having friends can be both an influence and a distraction. Ravulo (2019) also highlights peer group pressures as a positive influence on academic preparation for assignments and exams as students get together and study together.

2.7 Barriers in Tertiary Education

2.7.1 Racial discrimination

Some of the literature also commented on Pasifika students experiencing racism as they transitioned into the tertiary space. Mayeda et al. (2014) noted that participants in their study viewed university as a predominately 'white place' due to the predominance of Eurocentric curricula as well as the on-campus racism experienced by participants. Students shared that their peers would make assumptions and comments on getting into the competitive medicine programme at their university being based on preferential treatment for being Pasifika,

implying Pasifika students do not have to put in any effort and are less deserving of a place. In Wikaire et al. (2017) study of academic success predictors of Māori, Pasifika and non-Māori non-Pasifika students in health programmes, the first year of Health study was described by Māori and Pasifika students as unsafe and daunting. This was due to their experiences of racial discrimination which included receiving unkind comments from peers about their place in a clinical programme being solely determined based on the colour of their skin. A study conducted with students from tertiary institutions in Canterbury, New Zealand revealed that a leadership programme set up at the University of Canterbury had students displaying culturally inappropriate behaviour, such as sitting on tabletops, using profane language and being inconsiderate of Pasifika values by organising events and meetings on Sundays when many Pasifika families are most likely attending church (Luafutu-Simpson et al. 2015). The ignorance displayed by peers in this leadership group made Pasifika students feel uncomfortable and excluded, as if they didn't belong. Racism proves to be a barrier to Pasifika students' successful completion as it creates an unwelcoming environment for Pasifika students to be able to learn. Furthermore it creates feelings of self-doubt about Pasifika students' position in a predominantly white institution and therefore affects their self-efficacy and belief in themselves as being worthy of the position they are in.

2.7.2 Information and knowledge

It can be a daunting experience for Pasifika students navigating the university space for the first time, particularly within a predominately palagi institution. Anae et al. (2002) highlighted that Pasifika students' expectations of university and the reality of the tertiary experience they were faced with was seen as a significant barrier to their success and completion of tertiary study. Understanding the forms, patterns, expectations and participation norms of tertiary study alleviate any pressure and stress for students trying to navigate and familiarise themselves with the new learning environment. In addition to this, Benseman et al. (2006) highlight the lack of knowledge Pasifika students have around the available support services available within the university as well as how and where to access them. The absence of these services for Pasifika students generates feelings of alienation and indefinitely creates a negative attitude toward the university. Information and knowledge about career options and tertiary education at the secondary level was mainly obtained by teachers. Tertiary institutions themselves were not the primary source of information when it came to secondary school students applying for university (Anae & Peterson, 2020).

The lack of cultural capital that Pasifika students hold, in relation to tertiary study where they have limited knowledge about the systems in place at university, contributes to their lack of success in navigating the tertiary space. Benseman et al. (2006) makes a point about Pasifika families not being afforded the opportunity to attend university, therefore most current Pasifika students, some who are the first in their family to attend university, do not have the luxury to draw from experience or knowledge that can help guide them through the tertiary space. Tomu'a and Laban (2014) explained how Pasifika students without an 'educational legacy', family or mentors within the family who attended university that could provide information about the demands of tertiary study, contributed to students struggling and eventually leaving the tertiary space. Navigating the tertiary space can be difficult for Pasifika students without the necessary cultural capital. Therefore, it is very important that students have access to support and mentors within the university that can help Pasifika students to transition and find their feet.

McKinley and Madjar (2014) also examined the challenges Māori and Pasifika students face when transitioning from schools within low-income communities to university and found that students with the necessary cultural capital are able to navigate the tertiary space a little easier compared to Pasifika students who without an opportunity to draw from experience; knowing who best to contact within the university or what kind of information to provide when applying for programmes and enrolling in courses can be very frustrating and alienating. The literature highlights the fact that Pasifika students are underprepared for the realities of university as students lack knowledge around the tertiary environment, academic work and support services available, resulting in students struggling with the transition.

2.7.3 Attitude and motivations toward university

For Pasifika students, personal attitudes towards studying and university have been highlighted as a barrier to students successfully completing their degree. Pasifika students have been found to be passive during class discussions or when trying to approach lecturers when they are struggling, due to their mindset being wired to think that the system is out to fail them because of the lack in understanding around cultural differences (Fukofuka & Irshad, 2022).

As noted earlier, Pasifika students often have familial expectations and pressures to attend university, however Mayeda et al., (2014) found that the motivation for Pasifika students to attend university was a personal desire to become a future leader within their ethnic community and strive for better outcomes. Students who have a clear understanding of their reasons for attending university and clarity on their goals for tertiary study tend to do well academically (Tomu'a & Laban, 2014). Theodore et al. (2018a) also found that Pasifika students' motivations for attending university was so that they could build better lives for their families and to act as role models for younger family members and members of the community. Although some Pasifika students are individually motivated to attend university, Radmehr et al. (2018) found that Pasifika students were more extrinsically motivated and as a result may have lower academic achievement due to being engaged in surface level learning.

A study conducted within accounting education found that Pasifika students had low self-efficacy beliefs; the perception of one's belief in their own individual capability to feel, think, behave and motivate themselves (Bandura, 1994), which therefore negatively impacted on their participation, retention and success in their accounting programmes as they avoided learning tasks and trying to finish them once they were faced with difficulty (Fukofuka & Irshad, 2022). Within non-STEM related programmes, Radmehr et al. (2018) also found that Pasifika students' self-efficacy was lower compared to other ethnic groups in their study. Highlighted previously with the lack of role models to draw from, Pasifika students within accounting education lack self-confidence in their academic capabilities to complete assignments and tasks. Theodore et al. (2018a) also found that shyness and not asking for help hindered Pasifika students' successful completion. Chu et al. (2013) stated that individualism, traits of assertiveness and modest behaviours displayed by Pasifika students, were rooted in cultural beliefs to uphold their cultural reputation. However, Chu et al. (2013) fails to note that these traits are hindering on Pasifika students' success. Ali and Narayan (2019) also found that Pasifika students in their study ranked having low self-confidence as a major barrier which contributed to their lack of success in academia and eventually leaving university. Self-efficacy was found to be increased among Pasifika students who studied in groups with other Pasifika students making each other feel more efficacious (Ali & Narayan, 2019). This simple change in study behaviour from individual to group study reflects tauhi vā, where Pasifika people value

the collective nature of working and doing things together and for each other for the success of all (Ministry for Pacific Peoples, 2022).

2.7.4 Teaching and learning

Within the teaching and learning space of the university, it can be overwhelming, especially for Pasifika students. Anae et al. (2002) and McKinley and Madjar (2014) both comment on the preference of Pasifika students to learn within smaller learning environments, particularly small class sizes rather than the big lecture theatres that can sometimes host up to 500 people at a time. McKinley and Madjar (2014) highlight that the academic engagement of Pasifika students is increased when their learning takes place on a smaller scale with tutorials happening in an informal nature, as it facilitated an imitation of a high school learning environment. Thompson et al. (2009) and Anae et al. (2002), both confirm how Pasifika students require a safe and supportive environment with personal attention to be able to succeed academically. Pasifika students are shy and therefore reluctant to ask for help, especially in situations where they are the minority out of fear of looking 'dumb' in front of others, therefore personal and individual attention from lecturers and academic staff needs to be initiated early on in Pasifika students learning journeys, to create a safe environment for students to speak up (Radmehr et al., 2018).

In addition to the smaller class sizes and supportive environments, Theodore et al. (2018a) and Ali and Narayan (2019) found that Pasifika students learn and absorb information better by doing practical examples from real life experiences, through workshop exercises, quizzes, tests and internal assessments. In addition, Ali and Narayan (2019) also comments on Pasifika students' self-efficacy and academic engagement in accounting studies being enhanced when Pasifika students study in groups with other Pasifika students, as it creates a sense of belonging for Pasifika students and increases their self-confidence to be able to share ideas. Towner et al. (2017) and Boon-Nanai et al. (2022) highlight the collective nature of studying working in favour for Pasifika students, and that there needs to be an increased connectedness in learning approaches that help to support Pasifika students in their academic journey towards completion of their studies. Theodore et al. (2018b) found a need within university institutions to effect change in the curricula to increase culturally relevant curricula, teaching practices and activities which include indigenous and Pasifika concepts, knowledge and methodologies across academic departments and divisions. By introducing culturally relevant

content, Pasifika students become more engaged with the content and are able to understand what is being taught from an indigenous perspective.

2.7.5 Working while studying

Working while studying has been proven to be a barrier to academic success. Due to Pasifika families being from low socioeconomic backgrounds, findings from Beban and Trueman (2018) suggest that students from lower socioeconomic backgrounds often are more inclined to work long hours in order to help contribute financially to family responsibilities which contribute to the reproduction of social inequality in academic outcomes. Ravulo (2019) found that Pasifika students who were participating in paid work and study had their focus divided between working and studying, resulting in students acting more as passive students in the classroom and losing the ability to fully engage with the content being delivered. Although working while studying was discussed in the literature as an obligation to contribute financially to family responsibilities, there was not a lot of discussion around the personal reasons behind Pasifika students undertaking and participating in paid work. As noted earlier with gender roles being assigned to Pasifika women and men within Pasifika culture, the literature around Pasifika students working was not gender specific. The literature grouped both Pasifika men and women and their struggle in having to work in order to contribute financially to familial responsibilities.

2.7.6 Family and peers

As family and peers were highlighted as tertiary enablers, the literature also highlighted these groups as a barrier to Pasifika students' successful completion of their tertiary study. Benseman et al. (2006) and Theodore et al. (2018a) highlighted some of the family responsibilities and expectations of participants, such as attending church activities, having to look after sick family members, raising children or supporting the wider family, which consumed a lot of their time, making it difficult to find time to study. Radmehr et al. (2022) also argues that due to the caring, supportive and loving nature within Pasifika families, Pasifika students may invest more time to help their families, sacrificing their studies to address familial needs.

For many Pasifika families, attending university is a luxury and an opportunity to receive a quality education that can open doors financially. Radmehr et al. (2018) stated that Pasifika students attending university may feel pressure to study in order to secure a good job after graduation so they can help provide financially for the wider family. For this reason, the parental expectation of Pasifika families to attend university can often result in students' motivation to attend university feeling inauthentic and therefore impact on their completion as students are often not enrolled into programmes they are passionate about or find interest in. McKinley and Madjar (2014) found that students who were 'pushed to attend university' by others' preferences and aspirations struggled with the transition and tended to be less prepared and more unsure about their decision to attend university. Pasifika households have lower income streams compared to the average New Zealand household and therefore students attending university may be pressured by family to find part-time work as well as study in order to contribute financially to familial responsibilities (Benseman et al., 2006). McKinley and Madjar (2014) found that participants in their study who worked while they studied struggled to balance the two, resulting in Pasifika students leaving their studies to work full-time in order to fulfill family obligations.

Tomu'a and Laban (2014) explained how Pasifika students without an 'educational legacy'; family or mentors within the family who attended university that could provide information about the demands of tertiary study, contributed to students struggling and eventually leaving the tertiary space. Navigating the tertiary space can be difficult for Pasifika students without the necessary cultural capital and so it is very important that students have access to support and mentors within the university that can help Pasifika students transition and find their feet.

Peer support was also highlighted in the literature as an enabler; however, peer group pressures can influence and persuade Pasifika students into participating in fun activities over study, which can hinder academic deadlines. Compared to high school, there is a lot of freedom given to students attending university such as; not being chased by lecturers and tutors on whether assignments are on track, why students may not have submitted assignments, or being tied down to a strict timetable of classes where attendance is not followed up on. The freedom of the student lifestyle in combination with pressure from peers was highlighted in the literature as a contributing factor to Pasifika students struggling as they

lost motivation once being immersed in the relaxed and undisciplined nature of the student lifestyle (Anae et al., 2002; Benseman et al., 2006).

2.8 Conclusion

The literature review reveals a lack of Pasifika specific intersectionality research. When applying an intersectional lens to Pasifika related research, not enough attention was given to the individual identities of Pasifika women. Often their experiences were grouped among Pasifika men or Māori women. Intersectionality was also underutilised among research done on Pasifika tertiary students and their journey towards completion. The literature succeeds in highlighting the various barriers and challenges that Pasifika students encounter as well as the enablers that help support Pasifika students towards successful completion. However, motivations, actions and behaviours of Pasifika students is evidently a result of their intersecting identities of culture, ethnicity and gender. While identifying the barriers and enablers for Pasifika students, the literature often focused on accounting and health disciplines, or grouped Pasifika students from a variety of different disciplines. This review provided a platform for further insight into the experiences of Pasifika female students who studied Management and or Human Resource Management at tertiary level. The next chapter introduces the methodological approach that this research used and the methods used to collect and disseminate the data.

Chapter 3: Methodology

The previous chapter examined the literature and introduced intersectionality and its application to studies on Pasifika people, and the enablers and barriers to Pasifika students successful completion of tertiary study in New Zealand. It was apparent an intersectional lens had not been applied to studies on Pasifika students, particular Pasifika females. This chapter identifies the methodological approach which guides this research. The Pasifika research methodology, Talanoa, is further explained as the underpinning approach to shaping this research and data collection. This chapter also includes my position in this research, ethical considerations, participant sampling and recruitment and data collection and analysis.

3.1 Research Aims

The purpose of this research is to answer and explore how culture, ethnicity and gender have impacted on Pasifika female students studying Management or Human Resource Management at tertiary level. It aims to understand the experiences of Pasifika females studying within the tertiary space and how their identity has impacted on their study. In addition to the main research question, this research poses two sub questions:

1. What are the responsibilities and commitments Pasifika women have outside of their normal study?
2. What are the experiences of Pasifika women studying Management or Human Resource Management at tertiary level?

3.2 Qualitative approach

A qualitative approach for this research study was deemed appropriate for capturing the lived experiences of six female Pasifika students who have either completed or are currently in the middle of completing their Management or Human Resource Management studies at tertiary level. Utilising a qualitative approach allows participants to share their views, feelings, behaviours, and thoughts about their experience of tertiary study and provides a platform for participants to voice their story. Such an approach allows for the research to be dictated by the participants' viewpoint, exploring their experiences and interactions with their social world and the meaning derived from these experiences (Merriam & Grenier, 2019).

Qualitative research is concerned with the social aspects of our world and aims to answer questions related to peoples' behaviours, opinions and attitudes being formed, the effect of surrounding events on peoples' actions and behaviours, the development of cultures, and the differences among cultures and between social groups (Hancock, 1998). Further to utilizing a qualitative approach, applying an interpretive descriptive approach allows for themes and patterns to arise from the subjective perceptions of participants, and further aims to explore the meanings and explanations behind these perceptions (Thorne et al. 2016). Utilising an interpretive paradigm allows for the lived experiences of Pasifika female students to be examined and provide understanding of how the construction of these experiences relate to their identity as Pasifika women.

3.3 Methodology

As a Pasifika researcher, it is important to acknowledge the value that Pasifika people bring to research and the importance of utilising Pasifika research methodologies when Pasifika people are involved in research. This research utilises Talanoa which was developed by the Tongan scholar Timotei Vaoleti (2006) that belongs to the phenomenological research family.

Phenomenology is loosely defined as a philosophy of experience and pulls meaning and value out of the lived experiences of human beings. To capture the experiences of female Pasifika students, hermeneutical phenomenology as a method aims to understand the lived experiences of participants and the further interpretation and analysis of the meaning behind these experiences (Guillen, 2019). Neubauer et al. (2019), states the distinction provided by hermeneutical phenomenology is the interpretation of phenomena and the role of the researcher. The interpretation of phenomena is key to hermeneutical phenomenology, as it goes beyond descriptive understanding; while the researchers' past experiences and knowledge provide a basis that leads to the consideration of a particular phenomenon or experience worthy of investigation (Neubauer et al., 2019). Utilising hermeneutical phenomenology as a Pasifika female researcher openly acknowledges my own experiences in relation to this research and how my subjectivity is part of the analysis process.

When exploring Pacific ideas, talanoa is a popular and well-used research methodology among Pacific and non-Pacific researchers. Due to the nature of this research involving Pacific participants, it was appropriate to utilise talanoa as it allows conversations to develop and transform based on the interests of the participants, opens the door to storytelling and

reflection, and helps to build trust across human relationships ('Otunuku, 2011). Unlike traditional western research, the space between the researcher and participant is removed. Instead, both researcher and participant are placed as equals in order to generate free flowing conversation and reflect on the importance of relationships which is what Pasifika interactions are based on (Vaiotei 2006). Important to Talanoa is the trust built between the researcher and participant, which is necessary for building open relationships and evidently allowing space for participants to share freely and openly (Naepi, 2019). Talanoa allows the participants' voice and opinions to be heard and is set at the forefront of the research study, dictating the direction of inquiry (Ponton, 2018). In maintaining a mutual understanding built on shared values and cultural beliefs, talanoa ensured data obtained from Pacific participants were rich in history, knowledge and expressions from the heart (Farely & Nabobo-Baba, 2012).

3.4 Talanoa

It is important to acknowledge the Pacific as being vast and consisting of a multitude of states and cultures. As mentioned earlier, although there are some similarities in shared values and beliefs across Pacific communities, it is important to note and understand the individual characteristics of Pacific Island Nations and their unique languages and customs that shape the worldviews of specific Pacific ethnic groups (Anae et al., 2001).

Within Tokelauan, Fijian, Samoan and Tongan cultures, *talanoa* embodies oral communication and means to converse, talk, tell stories and discuss and can be understood as a conversation from a Pan-Pacific viewpoint (Tunufa'i, 2016). However, *Talanoa* is both used as a method when conducting research and as a Pacific research methodology that belongs to the phenomenological family and is referred to as an informal or formal exchange of dialogue that is subjective and collaborative and allows for Pasifika people to describe their experiences in research (Vaiotei, 2013). Talanoa and talanoa differ in the sense that Talanoa follows the methodological definition of upholding relationships and embracing the experiences of participants, while talanoa acts as the pan-pacific term when translated, 'tala' means to talk and speak, 'noa' means nothing; literally being translated to 'talk about nothing' or having an unfocused and aimless discussion (Vaiotei, 2013).

In facilitating Talanoa, it is important that the researcher upholds Pacific research protocols. Vaioleti, (2006) outlines five protocols from a Tongan perspective. He comments on the importance of Pacific world views being adhered to through Pacific protocols and the importance of protecting the integrity of participants as Pacific cultural beings. The five protocols are:

- Faka'apa'apa – *respectful, humble, considerate* – as the researcher, respect and humility are upheld to encourage participants to openly share.
- Anga lelei – *tolerant, generous, kind, helpful, calm, dignified* – throughout the talanoa, the researcher should be inclusive, generous, positive, warm and receptive towards the participant to make them feel comfortable and welcome in sharing their thoughts and ideas.
- Mateuteu – *well prepared, hardworking, culturally versed, professional, responsive* – as the researcher, it is important that they are culturally versed, professional and responsive towards the participants, keeping engaged and observant of what the participant is sharing.
- Poto he anga – *knowing what to do and doing it well, cultured* – ensuring that when dealing with participants it is done in a respectful manner and when consultation is required, participants are invited to contribute to the research design.
- 'Ofa fe'unga – *showing appropriate compassion, empathy, aroha, love for the context* – making sure that the appropriate compassion and empathy is expressed and maintain integrity is at the centre of all research activities.

Ensuring that these Pacific research protocols were upheld when conducting the talanoa interviews enabled open discussion that was meaningful and purposeful for the participant.

Faleolo (2020) introduces e-talanoa as a relevant extension of research engagement within the post-covid era of undertaking research using online forums. E-talanoa continues to prioritise *vā* (spatial relations) beyond in-person and face to face interactions by embracing the online space (Fa'avae et al., 2022). A mixture of e-talanoa and talanoa was used during the data collection phase of the research among participants to suit the participants availability and what was convenient for them to be able to take part in the research.

Due to the collaborative nature of Talanoa, participant interviews were scheduled for an hour. However, if free-flowing conversation surpassed this, it was an indication of *mālie* (trust, pleasant interaction) in the exchange (Vaioleti, 2006), which highlighted a positive exchange that should not be interrupted just because of the timeframe, but instead encouraged. Talanoa surpasses surface level interaction and rapport between participant and the researcher and additionally immerses the researcher into the research and aims to build meaningful and reciprocal relationships (Tunufa'i, 2016).

During the face-to-face interviews with participants, I brought an offering of some small treats; cakes and slices, for participants to enjoy during the interview process and to feel that their contributions are valued, worthwhile and helpful to the research (Vaioleti, 2006). Due to the nature of e-talanoa, I did not provide treats, however, I did make sure to be positive, inclusive, warm and receptive of the information participants were sharing. Talanoa requires that the researcher does not dominate the conversation, but rather observes and engages with participants accordingly making sure not to take over. During the interviews, as the researcher I made sure to listen attentively to participants and allow them the space to share and talk about their experiences without interruption, being kind and patient even if the conversation went off track.

3.5 Researcher reflexivity and positionality

As a qualitative researcher, my position in this research is important to acknowledge. Greene (2014) highlights positionality as the standpoint of researchers in relation to the context of the research, the differences and similarities between participants and the phenomenon being studied. Although it is important to place distance between the researcher and the phenomenon being studied (Moore, 2012), by utilising talanoa, the space between researcher and participant is removed in Pasifika context to provide an opportunity for relationship building and reciprocal interactions to form (Vaioleti, 2006).

I am a New Zealand born Samoan and Tongan female who has successfully completed Management studies at a tertiary level in New Zealand. Through my own lived experiences, I acknowledge my experiences as being unique within a Eurocentric construct and can connect with the cultural concepts of Samoa and Tonga, therefore I consider myself an insider within

this research. Hayfield and Huxley (2015), highlight that an insider of research is someone who embodies the same characteristics of gender, ethnicity or occupation as the group of participants being interviewed. My position as an insider of this research is significant to the research as it allowed me to connect and relate with participants, developing trust and respect during the talanoa process. While acknowledging my position within the research, it is also important to acknowledge my potential biases, preferences and theoretical predispositions that may arise due to my position as an insider and being a part of the setting, context and social phenomenon being studied (Schwandt, 2001). Reflexivity was achieved during the data collection phase by taking notes during the talanoa interviews of participants tone and mannerisms in their responses to the questions. Researcher reflexivity is important to ensure that participants' lived experiences and voices are being interpreted correctly throughout the research (James, 2012).

3.6 Ethical Considerations

Ensuring participants were fully informed about the research, its purpose and their participation in the research was essential to making sure that ethical practice was observed. Informed consent allows participants to consent to participating in the research, being fully aware of what is being asked of them, how the data collected will be used, and what sort of consequences might occur, if there was to be any (Fleming & Zegwaard, 2018). The Participant Information Sheet (see appendix 1) that outlined the purpose of the research and what was expected of the participant, was provided to participants before partaking in the talanoa interviews. Participants who wished to continue and participate in the interview were then asked to sign the Consent Form (see appendix 2) that outlined their consent to use anything shared in the talanoa interviews for the research purpose and provides protection for both the participants and the researcher.

In addition to making sure that informed consent was collected, participants were made aware that their participation in the research was completely voluntary. Voluntary participation was not limited to only participating in the research, but also to withdrawing segments of data already collected or withdrawing completely from the research at any point during the research process. Within the information sheet provided to participants, the 'voluntary' nature of participation was also declared in this information sheet as well as on the consent form.

Due to my prior relationship as the researcher with participants it was imperative that confidentiality was upheld throughout this research process. For some of the participants my relationship extended to studying at the same time with them and working alongside them. The identity of participants in the research will be kept confidential and pseudonyms will be used to protect their identities. Any self-identifying statements will be removed from being used in the research to avoid any harm that might arise as a result (Fleming & Zegwaard, 2018).

All research processes and procedures followed the Auckland University of Technology Ethics Committee (AUTEK) ethical guidelines to protect participants. Ethical approval was granted on the 25th of October 2023. (see appendix 3).

3.7 Data collection

This section outlines how data was collected during the research process. The chosen method of convenience sampling to select participants is justified in relation to the methodological approach of the research. Selection criteria of participants is outlined with an explanation of talanoa as a method for data collection. Finally, thematic analysis is explained as the appropriate method of analysing the data.

3.7.1 Participant Criteria

To explore the experiences of female Pasifika students, collecting first-hand data was necessary in capturing these experiences. It was decided that a sample of six participants was appropriate for this research. In order for participants to be eligible for the study, participants needed to be of Pacific descent from either; Samoa, Tonga, Cook Islands, Niue, Tokelau, Tuvalu, Fiji, Kiribati, Marshall Islands, Nauru, New Caledonia, Palau, Solomon Islands, Vanuatu, Papua New Guinea and Micronesia, female and are currently studied or who have completed study in either the Management or Human Resource Management fields of Business at tertiary level.

3.7.2 Sampling and recruitment

When selecting participants, convenience sampling was used. Convenience sampling is a non-probability method of sampling where members of the public that meet the criteria are selected and invited to participate in the research (Etikan et al. 2016). Due to the low number of participants, convenience sampling was appropriate in selecting participants in regards to accessibility, willingness to participate, location and time (Lopez & Whitehead, 2013). The Pasifika community is small and the number of Pasifika females currently studying or have completed study in Management or Human Resource Management is low, therefore convenience sampling was an appropriate sampling method as I contacted people who I had come across in my own studies and work area to participate in the research. It was a suitable method of gaining participants as I already had prior relationships with all participants either through working for the same organisation or studying at the same time, which enriched the data collection and research through *teu le vā* - the valuing, nurturing and looking after of such relationships to achieve optimal outcomes for all involved (Anae et al., 2010).

The method of convenience sampling in this research reveals a conflict of interest as the participants invited were selected based on the fact that I knew some of the participants due to studying with them during my undergraduate study, and currently working as other participants. Although a conflict of interest can provide relational issues for the quality of data being collected and produced due to the possibility of power dynamics present and a prior relationship between researcher and participant (Fleming & Zegwaard, 2018), the quality of data was still upheld in this research through the method of *talanoa* where it was important that establishing a prior relationship with participants before undergoing the interview process allows for a free-flowing exchange of information to occur and provides a comfortable setting for participants (Vaioleti, 2006).

Known contacts who fit the participant criteria were contacted via email or Facebook messenger and asked whether they would be interested in participating in the research study. If participants were interested, a conversation was had individually with each participant to make sure they were aware of the purpose of the study, the commitment needed from them as participants and that their participation was voluntary, which was outlined in the participants information sheet (see appendix 1). If participants agreed to participate, they were then sent a consent form (see appendix 2) to sign prior to their interview or at the time

of their interview to protect participants during the research process. Consent gives participants the authority over the information shared during the talanoa process and outlines their right as participants to withdraw any information or all if they choose to.

The following information about participants was gathered during the talanoa process. The final selection of participants was made up of the following.

Table 1: Participant information

<i>Pseudonym</i>	<i>Ethnicity</i>	<i>Place of birth</i>	<i>University</i>	<i>Programme of study</i>	<i>Completion Date/Proposed Completion</i>
Sesila	Cook Island	New Zealand	University of Auckland	Bachelor of Commerce (Management and Marketing)	2017 – 2023 <i>Currently studying</i>
Malia	Samoan/German/Niuean/Cook Island	New Zealand	Auckland University of Technology	Bachelor of Business (International Business and Management)	2017 – 2019 <i>Completed</i>
Salote	Samoan/Cook Island/Niuean/Tokelauan	New Zealand	Auckland University of Technology	Bachelor of Business (Human Resource Management and Employment Relations – minoring in another Business major)	2017 – 2020 <i>Completed</i>
Fiatagata	Samoan	New Zealand	Auckland University of Technology	Bachelor of Business (Double major in Management and another Business major)	2015 – 2019 <i>Completed</i>

Magila	Samoan	New Zealand	University of Auckland	Bachelor of Commerce (Innovation, Entrepreneurship, Management)	2021 – Sem 1 of 2024 <i>Currently studying</i>
Akanesi	Samoan/Tongan	New Zealand	University of Auckland	Enrolled in Postgraduate Diploma in Business Management	2022 – 2024 <i>Currently studying</i>

All participants were New Zealand born Pasifika and resided in Auckland. New Zealand born Pasifika are individuals who identify with a Pasifika ethnicity but were born in New Zealand, and so relate to aspects of the Pasifika culture they were born into, while residing and living within a New Zealand Western environment. Three of the talanoa interviews were conducted in person at a location convenient to participants, while the other three talanoa interviews were conducted over Zoom for the convenience of participants.

3.7.3 Semi-structured interviews

Talanoa *faka'eke'eke* (relentless questioning) is the interview style of talanoa where a line of questioning is appropriate and an opportunity to probe and ask further questions is formed depending on the responses from participants (Vaioloti, 2013). 'Eke implies the act of asking direct questions. Faka means the 'way of' and 'eke'eke implies verbal searching or even relentless questioning, therefore faka'eke'eke implies the way of insistent asking questions (Vaioloti, 2013).

The Talanoa interviews were structured as semi-structured interviews with a set of five predetermined questions to guide the talanoa. Compared to structured and unstructured interviews, semi-structured interviews provide an opportunity for dialogue between the researcher and participant to flow both ways, allowing for the conversation to be directed by the participant and for the researcher to follow up on any ideas or topics that the participant discusses and finds important for the purpose of the research (Brinkman, 2020.) This was achieved based on my notes being taken during the Talanoa interviews, where points of interest were noted and brought up for the participant to further discuss. The five pre-

determined questions (see appendix 4) were designed as open-ended questions to allow participants to be able to share, explain and articulate their point or idea in response to the question. If there was any point or idea shared in the participants' response that warranted further investigation, follow-up questions were asked to get more information from the participant.

3.8 Data Analysis

As the researcher, I transcribed the digitally recorded interviews verbatim after the interview was conducted. I re-listened to all the interviews against the transcripts to ensure that I did not miss anything. I also emailed each transcript individually to participants to look over, edit, change or remove anything in their transcript if they wanted to. By re-listening to the interview data and allowing the participants to go over their own transcripts and edit freely, this allowed for accuracy and allowed the researcher to become familiar with the dataset, which is an important element of thematic analysis (Braun & Clarke, 2006). I use Pasifika pseudonyms to protect the identities of the participants and ensure anonymity is kept.

To analyse the data, thematic analysis was used to pull out key themes identified across all participant Talanoa-interviews. Thematic analysis is the process of identifying and interpreting patterns of meaning within the qualitative dataset (Braun & Clarke, 2006). Trustworthiness and subjectivity is essential when carrying out thematic analysis and can be achieved at each phase of analysis. Documenting thoughts throughout the analysis, keeping detailed notes about the development of themes and a record of data field notes and transcripts, allows for the establishment of trustworthiness during the thematic analysis (Nowell et al., 2017).

Terry et al. (2017) highlighted five phases of thematic analysis before producing the final report, which were used to analyse the dataset for this study:

1. **Familiarisation** – *involved reading each interview transcript multiple times while making casual observational notes.*

At this phase of analysis, I printed out each participant interview transcript and read through thoroughly, line by line. Reading over the transcripts the first few times, I made notes and highlighted sections that I thought to be interesting and relevant to the research question. This process allows the researcher to be immersed in the

dataset to gain an understanding of experiences lived by participants (Braun & Clarke, 2006).

2. **Coding** – *segmented pieces of information deemed important and ‘tagging’ these segments with words or phrases that capture its meaning.*

From the notes and highlighted bits of information found in the first phase, I segmented what was important and named each segment based on what I interpreted the meaning to be. I used a deductive approach to segmenting information based on preconceived themes found throughout the literature. For each transcript, I used different coloured highlighter pens to distinguish the different codes of information, as well as write in the margins of the transcripts any notes about those codes. Based on each segment, I lined up my own observational notes from the interviews that I found important to the relevant codes. When reviewing the codes, constant comparisons were being made and looked at to determine any similarities, patterns or meanings between the codes to aid in developing themes (Harding, 2013).

3. **Theme development** – *examining the various codes and developing appropriate themes.*

Going through each transcript again and analysing the different segments, I grouped certain segments together that I thought were similar in theme. I developed individual themes based on the recurrence of segments throughout the dataset. If the segments were being repeated multiple times, this meant that there was enough evidence in the dataset to support the segment as an individual theme. The themes were developed and organised based on the identity constructs of gender, culture and ethnicity. Each theme that was developed was grouped under either of one of these headings.

4. **Reviewing themes** – *going over selected themes and ensuring that these themes align with the dataset and research question.*

Once a set of themes were established, I looked over the themes again and filtered out any themes that were not strong enough in alignment with the research question and further merged themes that had similar ideas. The validity of individual themes was dependent on the accuracy reflected in the meanings produced from the dataset as a whole (Braun & Clarke, 2006). While reviewing the themes across the dataset, if new themes emerged, new codes were created and compared against other themes. At

this phase, merging of themes also occurred, where similar ideas were presented in separate themes but could be combined into one theme to make the theme stronger.

5. **Defining themes** – *confirming the themes produced from the dataset and forming the final analysis.*

From the final set of themes, I named these themes to form the final analysis.

Modifying and refining the themes multiple times was undertaken to make sure that themes lined up with the entire dataset in relation to the research question, as well as be strong enough to stand alone with its own story. The definition of the themes were changed multiple times as each step of the development revealed new insights into how the theme relates to the multiple identity constructs of gender, culture and ethnicity. When defining themes, peer debriefing occurred to provide an external check on the themes and increase the credibility of the thematic analysis.

3.9 Chapter Summary

In conclusion, this chapter outlined the qualitative approach to the research and explained the Pan-pacific term of talanoa as both the methodological approach and method for interviewing participants and understanding their experiences as Pasifika females studying Management or Human Resource Management at a tertiary level. My position in the research was also outlined and the value and importance of being an insider of the piece of research was also explained. The chapter continues to outline the ethical considerations and the steps taken to ensure that participants were protected throughout the research process. The data collection process of using convenience sampling, participant criteria, and talanoa as semi-structured interviews was also outlined. Lastly the use of thematic analysis to analyse the dataset was justified and allowed the researcher to confidently identify themes relevant to answering the research questions. The next chapter shares the findings from the six talanoa interviews.

Chapter 4: Findings

4.1 Introduction

This chapter outlines the findings from six individual talanoa interviews with Pasifika female students who studied or are currently studying Management or Human Resource Management majors at two universities in Auckland. The results are presented as three main themes and broken up into identity categories which are: 'gender', 'ethnicity', and 'culture'. Within these main themes, sub-themes were also identified as outlined in the table below and will be further discussed. The talanoa process allowed participants to openly share about their experiences as Pasifika women studying Management or Human Resource Management, which provides insight into how their identity as Pasifika women can have an impact on the successful completion of their study.

Table 2: Summary of themes

Theme	Sub-theme	Description
Gender	Paid and Unpaid work	Participants explained their role of 'work' as Pasifika women in the form of unpaid work and motivations for participating in paid work.
	Responsibilities	Participants outlined their responsibilities as 'daughters' and role models within their families.
	Identity	Participants stated their identity as Pasifika women being an enabler for their completion.
Culture and Ethnicity	Perception of tertiary education and environment	Attending university and gaining a tertiary qualification was noted as being important for participants' parents.

	Involvement with Church	Participants involvement in church was not highlighted as a priority that took time away from study.
	Choice of study	Choosing Management and Human Resource Management as majors to study was rooted in cultural values.
	Kāinga	Family support was highlighted as a huge support for participants completing their studies.
	Reluctance to ask for help	Participants commented on their reluctance to ask for help when they were struggling and preferred to deal with the problems themselves.
	Pasifika presence	Participants commented on the importance of having Pasifika people and associations present within the institution.
	Racism	Experiences of stereotyping, racism, unconscious bias and assumptions were highlighted by participants.

4.2 Gender

Gender is found to be a contributing factor to the way participants balance their study and home responsibilities. The findings highlight the cultural and familial responsibilities and role expectations of Pasifika women, especially as a daughter. The responsibilities of Pasifika women to engage in paid and unpaid work are further discussed, highlighting their motivations for working while studying and their domestic and caregiver responsibilities in relation to their identity as Pasifika women.

4.2.1 Paid and Unpaid Work

Participants noted their participation in paid and unpaid work. There was a consensus amongst participants that taking part in paid work was an individual choice rather than forced by pressure from their family they were living with to financially help out at home by contributing to the mortgage, rent or bills. Parental pressures often influence Pasifika students to participate in paid work while they studied (Trueman, 2018), however, participants motivations for working while they studied stemmed from a personal desire to support themselves as they were not dependent on their family members they were living with.

Salote's motivation for working while she studied was to support herself financially. She states that she had multiple streams of income because only working a few hours a week wasn't enough for her.

First of all, I was a broke student. I had my student allowance, because I just had my dad and I qualified for that...I did retail and then jumped on a call centre job about a month after cause I needed money, because the weekend pay wasn't enough for me.

Sesila also highlighted her motivation for working was to support herself financially. However, she also mentions the need to help her family financially as well.

I finished high school and my parents were like, okay, you can get a job now sort of thing and you can also pay board or whatever....I needed to work in order to support myself and my family.

Although Salote's motivations for working was a personal choice to be able to support herself financially and be financially free from her family, she also noted that she was aware of her own family's financial situation and wanted to help in any way she could.

There was no financial pressure from my family at all, but in saying that, that didn't mean that we weren't struggling.....I did want to help out my dad

Magila also commented on her reason for working, which was because she was staying with her older brother who was a solo dad. She did not want to rely on him financially because she felt that he had his own financial responsibilities to attend to.

And because I live with my older brother, I always felt like I want to earn my own income instead of having to depend on him because he has three kids to support, and he's also a solo dad as well.

Although Magila began working in her second year of study, she comments on the difference in expectations from her dad for her male siblings compared to her female siblings. She explains that for her and her sisters, going to university was a must and were discouraged from working while studying so they could focus, whereas that same expectation did not apply to her brothers who went straight into full-time work after they finished their secondary school studies and did not attend university.

Only the girls went to university. All of my brothers went to work after high school. Because I'm the youngest, I'm the last girl to go to university in my family.....so my dad didn't want me working because he wanted me to focus on my studies. I only started working in my second year of study because I started living with my brother and my parents moved to Samoa. I didn't work all of my first year because my dad was still living in New Zealand and I had no choice. Because he stays in Samoa, he can't really control what I do.

While participating in paid work, participants also noted the unpaid work they took part in, particularly at home. The responsibilities of Pasifika women in the home were highlighted through the various activities of looking after children, siblings, nieces and nephews where these roles are considered unpaid work in Pasifika culture as it is an accepted way of practice in Pasifika households for Pasifika women (Filihia, 2001).

Fiatagata states her role as a fulltime caregiver for her brother who has special needs and requires fulltime care. She also states her role in helping out her parents with the responsibilities at home.

I'm like a fulltime caregiver for my brother, because he's fulltime at home. So I'm looking after myself and looking after him, as well as filling in the gaps for my parents because both my parents are fulltime workers.... it's kind of like I became his home nurse kind of thing, whether I would need to give him certain medication, or if he's dehydrated or just uncomfortable or needs a nappy change, that was kind of my responsibility.

Magila took on the responsibility of helping her brother look after his kids. Due to him being a solo dad, she took on the motherly role within their home to try and help out as much as possible with looking after her nieces and nephews.

Majority of the time, I'm always with my nieces and nephews, only because their dad's a solo dad and I try and help a lot and as much as I can, and try to look after them and trying to take that pressure off him and stuff, especially because he's also a full-time worker as well.

Akanesi mentions her responsibilities as a mother and making sure that she has time for her son's sport activities and making sure that he is present at all his sports events he is involved in. These unpaid work activities are important to her as a mother, where she could have easily hired a nanny or babysitter to take care of her son's commitments and activities.

So my son plays basketball, rugby, winter rugby, and he's also paddling. And that was probably the other commitment. So going to his games, making sure he goes to training. Cause I didn't want to miss out on mum time, that's important to me.

4.2.2 Responsibilities

As daughters within Pasifika households, participants mentioned their responsibilities that come with being a Pasifika woman. These responsibilities include being the first in their family to attend university and role modelling the pathway to university for their younger siblings or having to stay home and do household chores. Participants also further elaborated on the extent of the responsibilities Pasifika women have not fully being understood by non-Pasifika people. From a non-Pasifika perspective, there is an assumption that Pasifika people are making excuses or not prioritising their study over their culturally gendered responsibilities that contribute to their lack of success in academia. However, this is not the case as participants

highlight their culturally gendered responsibilities as Pasifika woman being an important element to their identity that they cannot disregard.

Sesila states that she felt pressure from her family as the eldest of her siblings to attend university and do well. She had a crucial responsibility as the eldest girl in her family to attend university and set a good example.

Back when I first started uni, there was a lot of pressure for me to do well. Like I'm the first one outta my family to go to uni. I've also got a lot of stuff at the same time outside of uni that I had to juggle like working to support my family but then I also had to do well academically and be a good role model for my siblings.

Magila is the youngest out of her siblings and the youngest female. She states her responsibilities as the youngest female sibling in her family as well as one of her father's daughters, a Chief's daughter where she has noted her cultural responsibilities. It is important to note that this cultural expectation as a Chief's daughter is comes from a Samoan perspective.

So being the youngest of my siblings, I have to stay home, do the house, clean the house, do the chores. And then because my parents live in Samoa and I'm planning on going back to Samoa, it's the whole responsibility because we're the chiefs daughters. So the village looks up to us and that we have to be perfect in their eyes. And because dad also holds an important title in church as well, we have to provide from where we are. Like my siblings send money every month or every week for mum and dad to do church stuff, the village stuff.

Magila also comments on her role as the *Taupou* (Chief's daughter) in her family and what this means for her being a Samoan woman.

*And because I'm the youngest, I don't have a husband so that kind of leaves me as the *Taupou* in our family or village....The role of the *Taupou* doesn't normally fall on the youngest, it's usually the eldest, but because my sisters are all married and have kids, and so I'm the only one with no partner or kids, so it's sort of expected for me to like step up to that role. The *Taupou* role is sort of like to lead the girls in the village, help provide*

for the family, and just serving their village, and their parents and their family in the village.

Fiatagata also commented on her role as the eldest girl in her family and how from a non-Pasifika perspective, the responsibilities of Pasifika females are not fully understood and can be misinterpreted as making excuses for their inability to keep up with their studies.

Being Samoan, I'm also the eldest girl, and I have my own responsibilities at home taking care of my family... And then you're also trying to navigate your own life, and then you've got studies. It's just a lot of pressure, and I feel that as Pasifika, we understand that, like cultural values and stuff. But for someone who isn't Pasifika, it's just like, 'you can do it, why are you making excuses' kind of thing.

4.2.3 Identity

As Pasifika women, participants highlighted their strong sense of cultural identity as being instrumental to their success in their studies. Cultural identity and a sense of belonging for Pasifika people gives purpose and meaning for their actions and behaviours (Anae & Manuela, 2017).

Sesila noted that her success derives from her supportive family and that the path she walks is because of Pasifika women who have come before her. She acknowledges her ancestors being pivotal in her journey so far with her studies and her life.

Without the help of my family and the Pasifika women before me, I wouldn't be the strong independent woman I imagine myself to be... All in all, I give thanks to my ancestors and their ancestors and the women in my life that have played a huge part.

Salote also comments on her identity being connected to different family members. She adds that her existence and purpose for being is attributed to her ancestors who came before her.

To put it more deeply, to be a Pasifika woman, means being my father's daughter, my mother's daughter, my grandparents granddaughter. It means more to me not because of who I am presently, but more so who's come before me in the past, and not only who, but what they've done or

what stories they've shared, they've held, their experiences, their hardships, and the rewards and the celebrations too.

Magila states that her identity is a reminder of where she comes from. She highlights the importance of family as part of her identity and the close bond that she has with her family. She grew up having aunties, uncles and cousins all around her and shares that she comes from a very family-oriented background as a reason why they are so important to her.

I reckon it means like a lot of things to me, especially a reminder of my village and those who I carry on my shoulders in terms of like my parents and my elders...I have grown up in a very family-orientated way, so I grew up with everyone basically, you know first cousins were my siblings, aunties and uncles everywhere.

4.3 Culture and Ethnicity

Culture as an identity category for Pasifika people, incorporates values and norms which are outlined in the findings of participants and the way they navigate the university space. Parental expectations of attending university, transitioning into university, the role of church, kāinga, choice of study and reluctance from participants to ask for help are discussed further in relation to culture.

Pasifika people are made up of a variety of different ethnicities within the Pacific region, such as Samoan, Tonga, Fijian or Niuean to name a few. There is a shared understanding amongst these different ethnicities when they are the minority. Even though there are different Pacific Island ethnicities, there is a sense of pride, connectedness and belonging felt among Pasifika people when they are in the same vicinity as other Pasifika people, even if they do not identify with that specific Pacific Island group. Grouped as Pasifika people, the findings show that regardless of participants' individual ethnic backgrounds, there is a general sense of belonging and connectedness felt when there are other 'brown' faces within the university, whether they are Samoan or Tongan. The importance of having a Pasifika presence within spaces at the university and staff roles and the microaggressions and stereotyping experienced by participants from lecturers and peers are shared in the findings.

4.3.1 Perception of tertiary education and environment

From a Pasifika lens, tertiary education is viewed as a gateway to better opportunity (Mayeda et al., 2014). For Pasifika parents, participants highlighted the value placed on education being rooted in their parents' desires to make sure that their children don't have to work low wage jobs and struggle through life. Participants note that attending university was a dream for parents who weren't given that same opportunity to receive a quality education. For participants, transitioning into university was highlighted as a difficult experience.

Malia stated that her parents came to New Zealand on a scholarship and saw the value that education had and what it could provide.

Both my parents are first generation immigrants and they came on scholarships, so they really pushed like the need for education.

Salote comments on the general sense of feeling for Pasifika families and the motivations behind parents pushing their children to study.

I think it's a big thing in Pacific families where parents couldn't necessarily be in the places they wanted to be and now that they're parents, they really want to instill that in their kids to try and get into different careers that they're not in or different pathways.

Fiatagata stated that her parents wanted nothing more than for their children to gain a university qualification. Getting a 'paper' as stated by Fiatagata meant getting the piece of paper when you walk across the stage at graduation, signaling success for themselves and their families.

With us, they really pushed us to make sure that they put us through good schools so I went to Marist. They were really hard on education, so that's why uni was like a must. You know, as long as you get a paper, you get a degree, they were happy.

Magila also contributes that her parents value for education as being important was because they both did not finish high school. However, Magila's parents had different expectations for their daughters and sons as only the daughters were expected to attend university, compared to their sons who had the choice between working and studying. Magila also shares that with the expectation to attend university, she had no choice of possibly working before studying and taking a break. Whether she was ready for university or not, she was expected to attend university straight after high school.

Yeah education was very important for my parents. Especially, because my mum and dad didn't finish high school and so they were really hard on us with education.....I had no choice whether if I could go to work or uni, it was just straight into uni.

During the transition phase of moving into university, it was highlighted by participants as almost a cultural shock in the environment moving from secondary school to university. Magila commented on how during her secondary school years, information and help was always available and almost spoon-fed to students, compared to her experience at university where she felt that she was on her own and had to figure things out for herself.

So with high school, it's pretty much like, it's been given to you, whereas at uni, you have to like do it yourself.

Fiatagata commented on the student lifestyle that afforded so much freedom. She was not used to this kind of freedom after high school since you were always being marked on the roll and had to stay in one place the whole day, whereas at university, there was no strict timetable or schedule where lecturers would follow up if you were in class or not.

You know you just get so caught in like the social gatherings and they(friends) skip class, like lets go to Queen St and go like, you know eat at maccas or have a feed at BK (Burger King), or lets go down to the viaduct. Then I got really caught up on that, cause that wasn't something that I had when I was at high school. It was just that freedom kind of thing.

Sesila openly shared her struggle during her first year of study. The change in her environment from a small-scale secondary school with class sizes being small, to a campus that spreads across the city with classes almost reaching 100 students, as well as the scheduling for her classes was something she was not used to after high school. There was no strict timetabling like secondary school which Sesila struggled with because she had to figure out how her university schedule would fit in with her other responsibilities and commitments.

My first year I struggled a bit. I wasn't really used to like a big environment, having a lot of classes, then getting used to the timetable and being like I have to manage my own time. I would have classes throughout the whole day sometimes until 6pm, or I would have huge gaps between my classes. I was used to school and having bell times and

being made accountable if I didn't turn up to class. It was a lot to juggle and get used to for sure.

4.3.2 Involvement with Church

Within Pasifika cultures, church is an important aspect of the way of life for Pasifika people (Macpherson & Macpherson, 2011). The cultural value of tapu encompasses the importance placed on God and spirituality for Pasifika people. The concept of believing in God and participating in church activities is a valued practice amongst Pasifika people (Macpherson & Macpherson, 2011). Tapu encompasses the concepts of religiosity and spirituality, where religiosity describes religious beliefs and the role of religion in an individual's lives, and spirituality acknowledges a sense of belief in something higher than oneself (Schaeffer & Mattis, 2012). Participants commented on church, religion and having faith and belief in God as an important aspect of their lives and upbringing and contributed to their journey to success.

Malia states that her having faith and believing in God helped her to manage her time in trying to complete her studies. She was also heavily involved in participating in church activities such as mentoring young people and leading a youth group.

If I didn't have God in the picture of all the chaos and all the competing responsibilities, I would've really been stretched.... I mentored at church, a group of year 11, 12 and 13 girls. I was mentoring every Friday night through my whole uni experience. I was also leading a youth group that took up a lot of my time during the week as well by way of catch-ups and one-on-ones.

Fiatagata also commented on her belief in God as instrumental in helping her through her struggles that she was experiencing while studying.

My faith is something that I take really serious. For me personally, just having a relationship with the Lord really comforted me and help me navigate a lot of the hardships that I had to endure.

However, participants also stated that although they came from religious families, they struggled with the concept of how believing in God could help alleviate stress with their studies. Magila grew up in a religious family, however stated that she didn't fully understand the powers of God in the same way that her parents did.

Sometimes it's like, I do struggle with my uni stuff and then, like my mum always said like, just do a prayer, but sometimes I feel like it just doesn't work. Because after I do it, I'm like, so what?

Salote also mentions that she comes from a spiritual and religious background, however felt that her connection to God in helping her through her studies was through her grandparents who were more of a support to her during her studies. Having a relationship with her grandparents and that connecting factor of religion and God was the only way Salote saw God as helpful during her studies.

I wouldn't say that spirituality or religion played a part in my studies besides having the sort of stability to have a good relationship with my grandparents who are a support system for me through my studies.

Malia and Magila were the only participants that commented on their active participation in church activities growing up but highlighted that their participation through their studies was not as rigorous. Malia comments on the idea of Sunday being the day reserved for God.

Sunday was, we knew that that was a nothing else day... I don't know if that's normal. In my mind that's always normal... it's what I've ever know. If I had an extra day to study that would have been helpful. But yeah, in my mind it's just Sunday's are a no go zone for any other commitments.

Magila states that her upbringing was very religious due to her dad being a 'faifeau' (church leader), but states that her participation in church activities eased once her parents moved to Samoa.

I grew up in a very religious family because my dad's side is very Samoan. My dad's a really like 'faifeau' family, so he pretty much pushed that onto us when we were growing up, like it was sort of like we had no choice. Every Sunday, every month, every kagamea, every choir, we had to go. And then it didn't stop until they moved back to Samoa and now I get the choice whether I go to church or not. I still do because my older brother doesn't, so I go to church with my older sister and her kids.

4.3.3 Choice of study

Participants pursued Management and Human Resource Management majors within their Business or Commerce degrees because of the output being centered around people and engaging with people (Magretta, 2012). Motivations by participants varied as some participants realised their own personality or work areas reflected in their major, the enjoyment they experienced from some of the papers they were sitting as well as wanting to better understand the world of Management to help benefit others. There was no indication from participants that they knew what they were getting themselves into by taking Management or Human Resource Management papers, other than the fact they were enjoying their papers throughout the years and for some enjoyed having a Pasifika lecturer take their paper.

Sesila pursued the Management major based on her passion for people and culture in combination with her work stream in having to deal with people in customer service roles. She shared her enjoyment from people when working in customer service and learning about people during her study contributed to her decision to continue studying Management.

I chose management for two reasons. My passion for people and culture. I realized while doing a human resource paper that I was a people's person. And it made sense in the part time roles I was in which was customer service.

Fiatagata notes her experiences of having to manage parts of her own life as a reason for why she enjoyed the management papers she took. She shares that 'management' was something that was always a part of her life from a young age and something she learned to do because she had to. Fiatagata learned that management and people were embedded in who she was and wanted to further explore the different papers offered in the major.

I actually really enjoyed management papers the most because they were centred around ethics, around people. And that was like where I was most interested in.....I guess that's kind of why management and why I leaned more into management, because it was something that I had to learn at such a young age, growing up in terms of learning to manage my own time and manage my family and then it just made sense.

Magila stated that her choice of choosing management as one of her majors was linked to wanting to understand it better so she could help her family business in Samoa. She wanted to learn the skills needed to be able to support her parents in building a successful venture.

So my degree was like sort of me wanting to learn about management, how to manage a successful business, and creating like with innovation and entrepreneurship, being able to create new ideas to like, expand on my parents business in Samoa.

4.3.4 Kāinga

Family is a very important element in Pasifika culture. Kāinga embodies the collective nature of Pasifika people and has been highlighted by participants as a huge support in their academic journey, providing help and advice when needed.

Fiatagata noted that having older family members at university already was a huge help in her trying to navigate the university space. She was guided around the campus in gaining familiarity of where her classes were, where to get food on campus and where to locate different support services. When she needed help or did not know where to find things or go for advice, she could always rely on her family members at university who could help.

My brother was a big help for me in terms of navigating uni. He was older than me, and so when I first started he kind of took me under his wing and took me around and stuff like that. Just having family, older cousins as well who were also studying, and so anytime I needed help and I wasn't able or wasn't comfortable seeking help through the programmes that the university provided, then I could go to these people..Family is always a big support crew.

Magila also shares that having family members work within the university in professional roles was a huge help to her especially when she was confused about what she needed to do, particularly with enrolling into her papers. Family support within an institution that she was not familiar with helped her feel comfortable at university.

I have my cousins who have worked at uni as well, and they've helped me a lot as well and advised me a lot when I'm unsure of what to do. Like with my enrollments, my cousin knew what to do and helped me enroll

into my papers when I was confused didn't really know how the system worked.

As a mature student, Akanesi mentions the support from her partner and son in going back to study. She explains that although she does have a child to look after, she feels that with that familial support she is able to manage her time better. Without the support from her family, Akanesi would not be as confident in herself to be able to manage finishing off her studies, being a mother and wife and also working full-time.

Obviously my partner and son who 100% support me on this. At first they were a bit like, 'you're stress levels are gonna be through the roof', but I think having just the one child is manageable because if I had more I would have more to consider, and he's pre-teen, so it's not like a toddler. Going back to study was what I wanted and my partner could see that and he is very supportive of me finishing.

4.3.5 Reluctance to ask for help

Participants shared their difficulty in seeking support when they needed it during their studies. There was a consensus among participants that although they found it hard to adapt to the tertiary environment, they would rather try and figure things out on their own than ask for help.

Sesila shares that her environment fueled her reasons for not wanting to ask for help. The environment of university with the class sizes and campus being three times as big as it would be at high school felt daunting and unfamiliar, combined with her own inner thoughts about what other people would think if she spoke up was intimidating and resulted in her staying quiet.

As like, Pasifika people, we tend not to ask for help, like we're a little bit shy. I was going to a big university and was too scared to ask for help because I didn't know what they were going to say back to me or be like, you should already know this?

Malia highlighted that she was used to having a network of friends already set up for her as she explains while studying her degree in New Zealand, however while she studied part of her degree overseas in another country, she found it difficult to make friends on her own that she could also rely on for help with her studies. Being part of an association, Akanesi had unlimited

access to a variety of different people from different disciplines and backgrounds that she could go to who also became her friends. She did not have this network while she studied overseas and had to create this for herself which is what she found difficult.

I'm good at making friends, but to ask for help, like connecting with other students and trying to build that network for my own self, like I think I found that really hard.

Salote explains that asking for help during her university life was not an option. She was determined to deal with her own on her own because that was how she liked to deal with things. Salote shared that she would struggle during class because she was so overwhelmed with her commitments outside of study, or that she was struggling with keeping up with her studies and assignments while recovering from an injury that left her bed ridden for a few weeks.

I like to deal with stuff on my own back then. Even though I had lots of close friends and close family, I prefer to figure things out myself, so that's how I dealt with it.

Fiatagata had similar thoughts to Salote, where she shared that she would rather keep her struggles to herself than tell other people and seek help.

I'm not really who, when I go through things and struggle, tell the whole world.

4.3.6 Pasifika presence

Within the tertiary space, participants highlighted the importance of having a Pasifika presence in the form of other students, lecturers and staff members to make their university experience a little more comfortable, welcoming and safe. With the lack of Pasifika students in lessons, participants felt isolated and lonely, and struggled to find their way in a space that is dominated by palagi people.

Malia explains her experience in one of her management papers as being “lonely” as she was one of the few Pasifika students in her class, let alone Pasifika female students.

I did a programme called Uniprep where there were a lot of Pacific Islanders apart of that programme and I felt like coming into uni, I had about 200 friends before even going to class. If I hadn't done Uniprep, I

think I would have felt really lonely because there were hardly any Pacific kids in my classes, compared to Uniprep where almost 90% of the students are Pacific. I remember distinctly in my management paper, I was the only brown person in the whole classroom and so my voice didn't carry as much weight as my counterparts and most of the room was male as well....I felt like I was being marginalized for being a woman and then again for being the only brown person.

Magila commented on the difference in the atmosphere she felt when studying at two different campuses. One campus had a strong Pasifika presence and felt comfortable and friendly because of the amount of Pasifika staff and students on campus. The other campus felt isolating and daunting for Magila because of the lack of Pasifika people around in her classes and on campus. Magila felt uncomfortable to the point where she could not attend her class by herself and needed a familiar face to help her feel at ease during her classes.

I guess at the South campus, I feel more comfortable when I see my own people around, it feels like a second home. I come in and everyone says hi and asks how I'm doing. Everyone is so friendly and it feels like family. When I go into town, in my classes I feel like I'm the only Pasifika person that's sitting in the class. And so that's why I always have to take either one of my friends or my cousins with me, only because I feel uncomfortable sitting there by myself and I was like very anxious.

Participants highlighted the difference in their academic learning environments when there was a Pasifika staff member or lecturer available. Participants noted that having a Pasifika lecturer taking their class automatically made the class feel comfortable for them and helped them to engage in their class because they felt a connection to the lecturer for being Pasifika.

Salote shared that she felt most comfortable when there was a Pasifika lecturer or when working in groups there was another Pasifika student in the group. She mentions that because there is another Pasifika student in her class or group, she feels that they would have similar experiences related to their ethnic backgrounds and felt a little more comfortable to attend classes and not feel misunderstood.

I remember whenever I had a lecturer who was islander, or who looked like me, or if I was working in a group with someone who I felt has the same experiences as me, I always felt so much more comfortable. And

even though I wouldn't go to some classes, I always tried to make it to those classes, because I felt a bit more understood.

Fiatagata also commented on a Pasifika staff member at the Business School reception desk that was friendly and very helpful with what she needed in order to progress in her degree. She states that the relationship she built with the Pasifika staff member really helped motivate her to finish her studies because she felt that their shared connection both being Pasifika made her feel comfortable and eased any worries she might have been feeling about her studies.

Having that relationship with that Tongan lady... her character encouraged me to keep going to the business reception at the beginning of each semester to make sure that I was on track with my papers....It enabled me to manage my papers, and my progress throughout my degree. She was actually a massive help. Having her a brown person there, it made me want to approach the reception in the first place....just that motherly vibes of her made it more homely and welcoming for me. Being a Pasifika person, there's a different connection that you feel when you have someone who can understand you culturally.

Akanesi specifically comments on her Tongan lecturer providing a safe and comfortable learning environment for her. She also comments on a non-Pasifika lecturer who has done a lot of work and research in the Pasifika space, who she feels understands Pasifika people a little better than non-Pasifika people.

Yes, so my senior lecture is Tongan. And so even having a Pacific island senior lecturer, I kind of felt a lot less comfortable because it was so cool to see her on the screen. Also Billy, the other senior lecturer has done a lot of work in the Pasifika space.

Malia shares that in her university experience, she never came across a Pasifika lecturer. Although the lack of Pasifika lecturers did not affect her studies, Magila commented on the value of having Pasifika lecturers.

I never saw a Pacific lecturer. I never came across a Pacific lecturer. That would've been amazing though, being able to connect with Pacific staff members, even Pacific academics.

Participants highlighted Pasifika groups and associations that contributed to supporting them through their university journey, providing a familiar and comfortable space for participants to be able to do well. The Pasifika associations allowed participants to feel supported through their study since they were being supported by other Pasifika people.

Sesila mentions the Cook Island Association that she joined which provided a space where she was able to connect with her culture and feel more inclined to push herself through her studies because her motivations were driven by other Cook Islanders in the group who were also pushing to do well but with their family and support being in the Cook Islands.

“(The Cook Island Association), not only were they there for academia, but also going back to my roots and culture and stuff...having them around has also definitely pushed me to finish because I know that if they can do it away from home and away from everyone else, then I can do it with everyone here with me.

Malia mentioned a network for Pasifika students that she was a part of to be in the best position to be able to succeed, particularly for first year students.

The Oceanian Leadership Network went above and beyond to make sure that we were supported, like running tutoring sessions for different faculties and for first year students...It was so helpful to be able to share our brains and feel like we were in it together.

However, a few participants also noted that while being a part of these associations, there is a feeling of exclusivity if you are not fully engaging with the activities that the association is providing, particularly the social activities that come with being a part of an association.

Fiatagata shared that her experience of joining the Pasifika Business association was helpful for her academic experience. However, she felt that because she was not involved socially with the association, she was missing out on quality academic help due to tutors favouring those that were socially involved.

Even though I went to CAPM (Commerce Association for Pacific and Māori) and tuakana tutorials, I felt because I hadn't gone to a lot of the tutorials throughout the year, it was quite closed off and quite exclusive. If you weren't apart of the CAPM social group, then the help that you would get was quite exclusive and limited....I felt like I missed out on quality academic help, because I wasn't at that level of friendship with

the tutors and stuff like that because I didn't involve myself in the social activities.

Malia also mentioned that with the network that she was a part of, she could see the perspective from the outside in how it can be an exclusive network. In order to be in the network or know about the network there was a pathway where you came in through a bridging programme then transition into the network. However, she noted that for Pasifika people who don't come through the bridging programme, it can be hard to be involved in the network, even though you are entitled to membership as a Pasifika student.

If you came through a pathway, you're connected and you are brought into the fold and made to feel apart. Whereas when you're navigating the Pacific space and trying to reach in when you haven't come through a pathway, I can see how it was quite an exclusive group..... to be able to find your people and find your feet.

4.3.7 Racism

In sharing their experiences of racism, discrimination, stereotyping, assumptions or unconscious bias within the university space, participants were very comfortable in sharing their experiences. Participants noted that comments from either peers in their class or lecturers made them feel uncomfortable and annoyed to some degree at the level of ignorance displayed by peers or lecturers. The experiences shared by participants were not overt and explicit, however they were noticeable enough to participants to create a feeling of otherness.

Malia shared that people would comment on the way she spoke and that her articulation was surprising for someone who is Pasifika.

I did get the occasional like, you're really articulate.... I remember there was one lecturer in particular who was like, wow, you are amazing for a brown person.

Salote also talks about a situation where she was subtly excluded from joining a group in her class on the assumption that she was Pasifika. She explains being rejected by a group of palagi girls on the basis that their group was already full when she asked to join, however noticed that same group welcoming a palagi girl who was still looking for a group after the fact she had asked them already.

I remember coming to class, quite a full class and I was one of the last two to make it to class. It was the very first class of the sem. And I think what happened was that everyone instantly got into groups, and they were still getting into groups as I arrived, then I went to this table who was all palagi girls and I was like – I'm quite friendly when I meet someone, I would like to think so at least – I was like, 'Hi guys blah blah blah, can I join your group blah blah blah?' They all stared me down, and they were just like 'no, our group is full'. I was like, what is this, mean girls? So I was like, 'It's all good then.' But it was funny because I ended up going into a group with the strays and single people that didn't have a group and we made our own group, but someone came and asked 'can I join your group' (to the mean girls group), and they were like, yeah yeah, and I was like, oh. All right!

Salote also comments on her presumed assumptions from others based on the way she dressed when she was attending her classes. She openly shares that she dressed comfortably, which can look like she was not putting in effort in her appearance. She shares her thoughts that people might have assumed because she did not make an effort with her appearance and the way she dressed, she would not make an effort in class, however this was not the case.

I went to uni comfortably. I went in my sweats and hoodie. I've had a few /instances where, this could be an assumption but I feel like people's first impressions of me is that she's probably not gonna get things done, or she's probably not gonna be a big help in our team, or something like that, which was the vibe I was getting from that girl group who rejected me. But fast forward, I was like the top of the class, so shame on them.

Fiatagata shares an instance where her lecturer singles her and another Samoan girl out in front of her entire class which made her feel uncomfortable and questioning why her lecturer would make such comments since she was present in every class for that semester.

I went to every single class. But yeah, we had our group presentation and how our group did really well and then when it came to our teacher, our lecturer, do you know how they always say something after each presentation, and he was like commenting on each of us. But when it came to me, he was like, 'who are you', and I was like 'uh, I'm Fiatagata!' And he was like, 'oh I've never seen you before, are you in this class?'

and I was like, 'yeah I'm in this class, I've been here the whole semester.' And he was like, 'oh I've never seen you before.' And I was like, okay, and then he just moved on to the next person. Cause I was like, you can check the roll, I've always been here. So that was really awkward, and he was a palagi man. She did that same thing to another Samoan girl in our class who did their presentation before us. I was like, that's pretty awks calling her out like that in front of everyone, like that's quite shameful, especially cause we had a big class. But when he did it to her it was understandable because she didn't come to all the classes, so it wasn't surprising to me. But when he did it to me, I was like hold up, wait. This is kind of awkward now because I've been to every class and me and my group were quite close in working together.... but it was just a really weird situation.

Akanesi shared her experience of one of her classmates sharing an ignorant thought about quota systems during a class discussion.

There was something that a student said in my class, that was a bit like, it was the module we were talking about quotas. You know, when a programme or process needs to fill a quota and he was talking about how, 'what happens when a Pacific or Māori or Pasifika person is just not good enough for that role, so we still have to fill a quota?'....cause he was just saying, 'oh but there's a lot of unskilled labourers out there, but yet I have to hire them because I have to fill a quota', and so he was just being honest and I think that's the first time I felt like, I thought that was racist because, he's quite ignorant, he didn't understand the quota system and why it's important to have diversity in the workplace.

4.4 Chapter Summary

In conclusion, this chapter presented three themes with eleven sub-themes. These themes emerged from data collected from six talanoa interviews with Pasifika female students who studied Management or Human Resource Management majors at tertiary level. The first main theme identified was gender. Being a Pasifika female comes with gendered responsibilities these come from within the family and household structures. Two types of work were highlighted by participants in the form of paid and unpaid work where their motivations for paid work as women were personal as well as wanting to help their family with financial

responsibilities. However, their role in unpaid work was not a choice. The unpaid work that participants took part in was caring for and looking after family members and domestic household duties such as cleaning the house and cooking.

The second theme was culture and ethnicity where the culture aspect of this theme highlighted the practices and norms of Pasifika people in relation to participants'. Parental perception of tertiary education as a gateway to better opportunities was highlighted by participants as a major factor in their individual participation in university and wanting to make their parents proud. Participants also noted that the tertiary environment was a big cultural shock to what they were used to, and the westernized structure was not suited to Pasifika students. Church is an instrumental part of the way of living for Pasifika people, however the findings suggest that among participants it was not a hinderance on their study. Participants noted their belief in God was a guiding force in their way of coping with any struggle experienced during their study. There was a consensus among participants that noted their choosing Management and Human Resource Management majors to study was rooted in cultural values of being people centered. Participants also commented on a strong sense of identity as a Pasifika woman being an enabler in their successful academic journeys. Kāinga were supportive of participants during their study in a variety of ways and outlined by participants as instrumental in their academic journey. While relying on support from kāinga, participants also commented on their reluctance to ask for help or support when needed.

The second part to culture and ethnicity revealed a shared understanding of identifying as Pasifika in a palagi dominated setting, although participants identified with specific Pacific Island groups in the region. Participants commented on the importance of a Pasifika presence within the university in the form of students and staff. Participants also shared experiences of racism, stereotyping, unconscious bias and discrimination for being 'brown' by other students and lecturers. To help create a sense of belonging within the palagi university, Pasifika associations were highlighted as a safe haven for participants, however participants also commented on the exclusive feeling that these associations created if you were not fully invested in the social aspect of the association. The next chapter will weave these themes with the current literature and the intersectionality framework and for interpretations of the participants' experiences.

Chapter 5: Discussion

The previous chapter presented the findings from six talanoa interviews with Pasifika female students studying Management or Human Resource Management. The three main themes of gender, culture and ethnicity were examined in relation to identity, producing 11 sub themes. The findings identified the gendered responsibilities of Pasifika women, the cultural obligations afforded to them and their ethnic presence within tertiary institutions. This chapter interprets and reviews the findings against the literature presented in Chapter 2. This chapter aims to showcase how this dissertation reaffirms previous research and provides new insights about Pasifika female's intersecting layers of identity and its impact on their completion of their Management or Human Resource Management. This chapter has been split into three sections. The first section identifying the responsibilities as a Pasifika woman, the second section outlining the experiences of Pasifika women who have studied or are currently studying Management or Human Resource Management, and the third section discussing the importance of Pasifika presence and Pasifika enablers to students successful completion of tertiary study.

5.1 Responsibilities as a Pasifika woman

The responsibilities of Pasifika women have a greater emphasis on their role as a daughter within their familial context. For Sesila, she is the eldest and only daughter within her family and so the responsibility fell on her to attend university and set an example for her younger siblings. Samu (2011) states that within Pasifika culture there is an expectation to attend university which is rooted in a sense of duty and obligation to one's family, this is evident in Sesila wanting to attend university. Education within Pasifika culture is highly valued and often pushed on Pasifika men to attain a tertiary qualification while Pasifika women focused on domestic duties (Fairburn-Dunlop, 2008), however with all participants, the expectation to attend university came from parents, and the gendered roles of males attending university over females was not relevant.

Magila shares that only the daughters in her family attended university, while the sons went out into the workforce without gaining a tertiary education. In addition to Magila's responsibilities of helping to care for her nieces and nephews, she shares the cultural meaning behind being a daughter in Samoan culture. Particularly for her being the youngest daughter

and unmarried, there is societal pressure as the Taupou of her family to act in a certain way that is respectful and embodies leadership. Fairburn-Dunlop, (1998) explains the two roles Samoan woman fall into which determines their role and responsibilities in the village as one of the social categories: faletua ma tausi or aualuma. Although Magila shares that she belongs to the aualuma for being unmarried, she also belongs to the faletua ma tausi who carries out the domestic duties of household work and serving her village and family. These responsibilities highlight how Pasifika women do not have a choice in being able to prioritise their study over these responsibilities and therefore makes things difficult for Pasifika women to manage their study and their gendered responsibilities.

Magila also shares her responsibilities as the Taupou and what that means for her and her siblings living in New Zealand while her parents are in Samoa. Being Samoan, she comments on her and her siblings responsibility and cultural expectation to send money back to her parents to help with church activities due to her dad being a faifeau. For New Zealand born Pasifika people, gift giving and remittances is a cultural practice that creates a layer of oppression for many Pasifika people as there is a cultural obligation to make sure family who are living in the Pacific Island region are financially supported before looking after themselves (Kolandai-Matchett et al., 2017). For Magila, the expectation of remittances falls on her siblings who are in full-time roles indicating “we have to provide from where we are”, implying that once she has finished her study and secured a full-time job, she will also participate in sending money back to her parents.

Fiatagata shares her opinion on the westernised perception of Pasifika females' responsibilities not being fully understood due to the cultural misunderstandings of what is important to Pasifika people. With the responsibilities that Pasifika women have, there is a lot of pressure to perform and succeed in all areas of life. Teevale and Teu (2018) highlight family and community expectations on Pasifika students being a barrier to their success in completing their studies because of the amount of pressure placed on Pasifika students to succeed academically and tend to their responsibilities at home. The responsibilities that come with being a Pasifika woman in a familial context cannot easily be handed off to others and this is evident in the participants willingly taking on culturally gendered roles and extra responsibility. Fa'aea and Fonua, (2022), found that when engaging in the tertiary environment with added responsibilities due to being a Pasifika person, resulted in Pasifika students feeling inadequate

in comparison to other students and that they couldn't achieve because their struggle was not being understood. This results in the contribution to Pasifika women's disadvantage in attending to their responsibilities whilst attempting to succeed academically.

For Pasifika people, tertiary education provides opportunities for a better life in terms of jobs and wages. There was a consensus among participants of the parental expectation to attend university, which aligns with the literature stating that young Pasifika peoples' motivations for going to university was based on parental expectation, wanting to fulfill parents' wishes, or wanting to support parents financially (Anae et al., 2006; Uehara et al., 2018; Anae & Peterson, 2020). Salote and Magila comment on the parental expectation to attend university for Pasifika people being linked to parents wanting better lives for their children so they do not have to experience the struggle they had to endure by not finishing high school and working low wage jobs. Fiatagata and Malia also comment on the high value that their parents place on education and the importance of gaining a tertiary qualification. Anae et al. (2006) and Uehara et al. (2018) had stated that Pasifika parents viewed education as a means of 'getting a good job' and securing a good future which aligns with our findings. Although participants commented on their motivations to attend university being driven by their parents, it did not hinder on their success in trying to complete their studies (McKinley & Madjar, 2014), however as New Zealand born Pasifika people, their parents migrant dreams to succeed in education motivated participants to do well academically and succeed (Havea, 2011). The findings suggest that Pasifika people are still motivated to attend university and succeed academically based off parental expectations and aspirations, however future research should look further into the personal motivations of Pasifika people in attending university. The added pressure and parental expectation on participants to attend university, further contributes to the disadvantage created for Pasifika females in ensuring they succeed in order to make their parents proud.

5.1.1 Paid and unpaid work

While several longer-term work and career aspirations were motivators for participants, more immediate concerns about their financial stability were discussed as important elements that shaped decisions and experiences of tertiary study. Salote and Sesila shared their main motivations for working while they studied was to support themselves financially through their studies, however they note that they were aware of their families' financial situation and

wanted to help in any way they could to relieve that financial pressure and strain. This aligns with Benseman et al. (2006) and Radmehr et al. (2022) who both highlight the pressure Pasifika students face to help their families financially by working while studying. Further, Benseman et al. (2006) and Radmehr. (2022) also comment in the literature on the negative impact that working while studying can have on Pasifika students as they often feel the pressures from their family to work more than study in order to provide for their family financially. For Salote and Sesila, there was no pressure from their family to work more hours in order to help out with the financial responsibilities their families had. They both remained focused on making sure they completed their studies in order to make their families proud. Magila also began working to support herself and not rely on her older brother for financial assistance, however there was no expectation placed on Magila to work while she studied by her brother who she was staying with. Her parents wanted Magila to focus on her studies so that she would do well which aligns with Ravulo (2019) who found that Pasifika students who participated in both paid work and study often had their attention divided; resulting in students not fully being engaged with the content being delivered during lessons.

Although working while studying takes up a considerable amount of time, participants also mentioned the unpaid work that they had which also filled up their time while they studied. Fiatagata shares that she became a fulltime caregiver for her brother who has a severe disability as well as helping at home with cooking and cleaning to relieve stress from her parents who are also fulltime workers. Magila also shares that because her brother is a solo dad, she takes on the responsibility to care for her nieces and nephews as much as she can to take that pressure off her brother who is working fulltime. Akanesi also mentions her responsibility as a mum being important to her in making sure that she is always attentive to her son and his activities. Samu (2011) shares that the role of the Pasifika woman is to fulfill service-based and duty centred roles which is highlighted by Fiatagata, Magila and Akanesi's willingness to take on the responsibility as a caregiver or housekeeper for their family. This relates to the Pasifika cultural values of faka'apa'apa and kāinga where they show respect towards their family by carrying out such domestic duties. Participants during their interviews shared their experiences of caring for their family members openly like it was a part of who they were. For Pasifika people, saying no to looking after family members does not exist as it is something that is fundamental to Pasifika people culture (Taumoefolau, 2013). This aligns with Filihia (2001) who states that within familial relations, Pasifika women are expected to encompass the traditional role of the mother with an expectation to bring up and care for

children, cook and prepare meals, and carry out household chores. The expectation of Pasifika women to participate in both paid and unpaid work whilst studying contributes to their disadvantage in trying to successfully complete their tertiary study.

5.1.2 The significance of Church

Involvement in church activities and practices is instrumental to Pasifika people identity and way of life (Anae & Peterson, 2020). Anae et al. (2002), Benseman et al. (2006) and Ali and Narayan (2019) highlight family obligations such as attending church activities, as being a barrier to Pasifika students successful completion of their studies as students find difficulty in allocating and prioritising time to study. Participants however did not mention their involvement in church activities or practices impacting on their study dramatically contradicting the current literature. Magila was the only participant that stated her active involvement in church ministry due to the status of her father being a faifeau, and so as a family there was an expectation to attend and participate in every church activity that was organised. However, during her studies, she had a choice about her involvement due to her parents moving to Samoa once she had started her university study. This implies that there are family pressures involved in taking part in church activities and responsibilities as Magila shared her involvement declined once her parents were in a different country. Malia also commented on her involvement in the church as a youth leader taking up a lot her time leaving little to no room for her studies. However she did not mention it as a major barrier to her successfully completing her studies. For Malia, being a youth leader was her way of serving others, a personal motivation to be involved in the church, however she did share that while she committed herself to this role, her grades ultimately suffered because her focus and attention was with the youth group she was leading. Although her involvement in youth ministry affected her grades, Malia shared that she did not think it was a hindering factor to her successful completion.

Tapu is essential to Pasifika people, their identity and way of living (Ministry for Pacific Peoples, 2022) and has been evidenced by how participants perceive spirituality and believing in God. Malia and Fiatagata both share that the role of God in their lives has provided stability during their times of struggle with their studies, particularly through prayer. However, Magila and Salote both state their confusion in connecting with God and believing in God to be a form of support for them through their studies even though their families have a connection to religion and spirituality. This lack of connection to tapu experienced by participants could be connected to New Zealand's overall religious diversity where the 2018 census revealed 48.2% of the New Zealand population stated they have no religion (Stats NZ, 2019), implying that religion is not a priority for New Zealanders. Compared to the Pacific Islands where religion and Christianity is embedded into society (Ernst & Anisi, 2016) due to participants being New

Zealand-born there is a lower chance of exposure to religion and Christianity in the same way that their parents or grandparents would have had in the Pacific Islands. Although participants' involvement in church activities were not noted as a hindering factor to their academic success, the cultural expectation to be involved in church ministry was apparent among some of the participants. This adds pressure and contributes to the further disadvantage created for Pasifika females in trying to balance their commitments to the church and their study.

5.2 Experiences of Pasifika women studying Management and/or Human Resource Management

The lack of cultural and social capital that Pasifika students had in understanding the expectations and realities of university was highlighted by participants. Tomu'a and Laban (2014) makes a point that Pasifika students without an 'educational legacy' contributed to students struggling during their first few years at university and ultimately leaving the tertiary space. The freedom afforded to students and the lack of discipline from Pasifika students to be accountable for their learning within the tertiary environment is a reason to why Pasifika students struggle to succeed academically (Benseman, 2006). Participants commented on the difficulty they experienced in their first few years of study due to the difference in the learning environments moving from secondary school to tertiary education. Magila shared that she had to figure out how the university works on her own in relation to her studies and what she needed to do for her assignments. There was an independent aspect of learning to university that she was not used to compared to secondary school, where the content and information was always spoon-fed to students. Fiatagata commented on the student lifestyle in her first few years of study and the trap she fell into of missing classes and assignments because she could and there was no-one following up with her like there was in secondary school. Sesila also mentions her struggle with the timetabling and managing her own time in her first year of her studies as it was something she was not used to doing since it was always done for her while being at secondary school with a strict timetable of when school started and ended.

Participants noted their struggle in transitioning from secondary school to university, especially navigating an unfamiliar campus and the unstructured timetabling of having one to two classes on one day, or four to five classes on another day with days off during the week sometimes, compared to secondary school where there was a standard timetable of being at school at the same time every day with back-to-back classes. This aligns with Benseman et al. (2006) and

Theodore et al. (2018a), who both state one of the contributing factors to students being unsuccessful at university was because of the freedom afforded to students and Pasifika students not understanding how to control this freedom and balance their studies. The lack of knowledge around the university environment and the lack of an 'educational legacy' contributes to the disadvantage placed on Pasifika females who already have their cultural responsibilities as well as trying to understand and navigate the tertiary space.

The choice for participants to study Management or Human Resource Management was centred around participants wanting to engage with and help people. This aligns with the Pasifika cultural value of fetauhi'aki, 'ofa and teu le vā. These cultural values provide an understanding that by respecting relationships and showing love and kindness to others this will be reciprocated back to them (Ministry for Pacific Peoples, 2022). It was not surprising to find that participants motivations for studying Management was rooted in these Pasifika cultural values. Participants also noted that their success so far in studies has been attributed to others, particularly family members. This is linked to a combination of the Pasifika cultural values of tauhi vā and kāinga where there is an acknowledgement of ancestry and the past that creates a sense of power of doing things for others (Ministry for Pacific Peoples, 2022).

Fiatagata noted that her life experience of having to juggle her competing responsibilities and managing her family life had influenced her choice in studying Management and why she enjoyed the papers she was taking. Sesila mentioned that her passion for people and culture made Management a logical choice, while Magila stated her choice of Management was to further help develop her family business and help her parents with the new skills she would learn over the duration of her course. The literature mostly looks at Pasifika students' experiences within the science and accounting academic fields (Wilson et al., 2011; Curtis et al., 2017; Radmehr et al., 2018; Ali & Narayan, 2019; Fukofuka & Irshad, 2022; Radmehr et al., 2022), however there is limited literature that looks at Pasifika students' experiences within Management or Human Resource Management fields of study. In Radmehr et al. (2018) and Radmehr et al. (2022) study's, they group STEM and non-STEM majors together without explicitly naming Management or Human Resource Management. This indicates a gap in the literature around the Management and Human Resource Management fields of study and Pasifika engagement within those fields. The fact that participants chose Management or Human Resource Management majors based on the people aspect of these fields indicates the cultural value Pasifika people place on relationships and teu le vā.

5.2.1 Identity and Kāinga

A sense of belonging to Pasifika people is essential to their growth and success in navigating a palagi dominated society, particularly university institutions. Participants shared they had a strong sense of their identity as Pasifika women which has contributed to their success so far in their academic journeys. Sesila, Salote and Magila all comment on their identity as Pasifika women being connected to their family, village and ancestors. This is heavily connected to the Pasifika cultural value of kāinga, where ancestry and an acknowledgement of the past and who has come before is important for Pasifika people and acts as a motivating factor in everyday actions carried out (Ministry for Pacific Peoples, 2021). Participant responses highlight the importance of group membership and family which are one of the factors of Manuela and Sibley's (2013) Pacific Identity and Wellbeing Scale for Pasifika people born in New Zealand. The strong sense of belonging to their family and acknowledging their identity being rooted in their village and ancestors who have come before them becoming attributing factors to their successful academic journeys. which aligns with Anae and Manuela (2017) who found that having a strong sense of ethnic identity contributes to successful academic achievement in palagi context. Sesila particularly acknowledges the Pasifika females in her life that have shaped the person she is today, giving praise to those female figures that have had a positive impact on her life so far and contributed to the formation of her identity as a strong and confident Pasifika woman, which has enabled her to successfully navigate her tertiary experience successfully (Anae & Peterson, 2020).

For participants, kāinga was stated as a huge support for them during their studies. Much of the literature comments on Pasifika students being first in their family to attend university and therefore lacking the necessary cultural capital to be able to navigate the tertiary space, (Benseman, 2006; Wilson et al., 2011; McKinley & Madjar, 2014). However, Fiatagata and Magila stated they had family members either working at the university in professional roles or who were current students that were able to help and support them when they needed help or were confused about what they needed to do in terms of their course work. Having kāinga support within the university space makes the experience of studying less daunting. Tomu'a and Laban (2014) and Fukofuka and Irshad, (2022) both highlight an absence of Pasifika mentors and role models within university institutions as a barrier to Pasifika students' success, which compliments the findings where participants had family members attend university who they could rely on in asking for help when they needed to. As a mature student, Akanesi's familial support was from her partner particularly who was very supportive of her

going back to study. Mayeda et al. (2014) stated the importance of familial support as a contributor to academic success resulting in Akanesi feeling confident to be able to manage her school, work and home life because of the support she received from her partner and son. Without the support from family, participants shared that they would not have been able to successfully complete their study. Kāinga support encourages participants and reaffirms their decision to study as the right one.

The literature outlines familial support in the form of reducing responsibilities at home, parents taking the pressure of their children so they can focus on their study, family paying and covering the costs of transport, textbooks or stationery, and creating a quiet study space at home (Mayeda et al., 2014).. There is limited literature that discusses familial support in the form of role models within tertiary institutions. It would be beneficial for the literature to explore the experiences of second and third generation Pasifika students and their journey through tertiary study with the 'educational legacy' of having family members who are either still currently studying or have finished their study that can provide that support (Uehara et al., 2010). Navigating the support from kāinga, as well as the expectation and pressure from kāinga contributes to the disadvantage Pasifika females face in navigating the tertiary space and successfully completing their study.

5.2.1 Feelings of isolation and reluctance to seek help

Participants noted that when going through difficulty during their studies, they would rather deal with their struggle on their own and rarely would ask for help. For Pasifika people, this recurring theme of not asking for help when needed is tied to the cultural value of faka'apa'apa which underpins Pasifika peoples' interactions with others (Ministry for Pacific Peoples, 2021). Uehara et al. (2018), sheds light on respect in Pasifika families being embedded from a young age and manifested in the home, where asking questions or taking initiative to better understand a concept is considered disrespectful and rude, and Pasifika people often being told to just sit and listen when learning something new. This was a demonstration of respect towards elders in the form of not speaking out loud or sharing opinions or thoughts. However, participants' reluctance to ask for help when they needed it was not rooted in the cultural value of respect, but rather in their own feelings of not feeling good enough or feeling like they had to deal with things alone.

Teevale and Teu (2018), highlights the need for universities to normalise help-seeking behaviours and remove the stigma around help-seeking behaviours for Pasifika students as it puts students at a disadvantage. Sesila shares that her reluctance to ask for help was because she was afraid and intimidated by the big environment and how the lecturer would respond to her. Malia found difficulty in searching for help because she was used to the Pasifika association always providing help for her. Both Salote and Fiatagata comment on their ability and independence to deal with their own struggle and preference to not ask for help because that's how they prefer to deal. Anae and Peterson (2020) share that Pasifika students prefer not to seek help from counsellors as a coping mechanism and rather do other things like going for a walk or writing in a journal to distract students from their struggle. This implies that Pasifika women not asking for help is rooted in cultural beliefs and upbringing that ultimately impacts on their successful completion of tertiary study and puts them at a disadvantage in academic environments.

The topic of racism was not raised by participants during the talanoa interview while sharing their experiences of attending a palagi dominated university. As the researcher, I brought the topic of racism up in discussion because of my own experiences as a Pasifika woman who studied Management at a New Zealand university. Although participants did not raise this issue themselves in their responses, they were more than willing to speak on their experiences about this topic once it was raised. Malia shared that although she never experienced explicit racism or discrimination in the classroom, she did experience microaggression with comments made by lecturers on the way she spoke being 'palagi' and that she was 'amazing for a brown person' which made her feel uncomfortable. Based on her ethnic appearance, she experienced pre-judgement by her lecturers. Salote also shared a similar experience, however based on the way she presented herself at university being dressed comfortably in sweatpants and a jumper, paired with being Pasifika, Salote perceived her palagi peers to have made pre-judgements about her study ethic and therefore reasoning to why they had excluded her from joining their group for assignment purposes. These findings mirror Luafutu-Simpson et al. (2015) and their study that found Pasifika students feeling excluded and disconnected from university institutions due to lecturers or peers making pre-judgements about Pasifika students.

Fiatagata shared a moment where she felt singled out by her lecturer in class because she was Samoan but did not understand why her lecturer would do that. She felt uncomfortable,

confused and attacked because only her and another Samoan girl in the class were singled out. Akanesi's experience was with one of her peers in her class who expressed his concerns about Pasifika people not being good enough for a specific role and still having to hire them in order to meet a quota, highlighting his ignorance and lack of education around the importance of quotas. These findings align with Mayeda et al. (2014), and Wikaire et al. (2017) where Pasifika students stated their feelings of isolation and exclusion due to being present in predominately white institutions. Participants' experiences of microaggression and discrimination did not hinder their ability to successfully complete their study (Mayeda et al., 2014). Although participants felt isolated, they remained motivated to complete their study and did not let the comments of their peers or lecturers affect them. These findings shed light on the fact that Pasifika students are still experiencing judgement and microaggression from peers and lecturers, resulting in the constant creation of participants feeling isolated and excluded within predominately palagi institutions. Although there are measures put in place to create a sense of belonging for Pasifika students to increase academic success, work still needs to be done in combatting everyday colonialism. Navigating their ethnic identity continues to disadvantage Pasifika women in trying to successfully complete their tertiary study.

5.3 The importance of Pasifika presence and Pasifika associations as enablers

Pasifika people are among the minority groups within tertiary institutions and therefore are underrepresented in roles as staff and in the classroom as students (McAllister et al., 2022). Participants noted their feelings of isolation and disconnectedness to the university due to the lack of a Pasifika presence. This aligns with Anae et al. (2002), Benseman et al. (2006), Wilson et al. (2011), and Tomua and Laban (2014), who all highlight the importance of having Pasifika staff and lecturers available for students to access as well as Pasifika spaces that are welcoming to students and create a sense of belonging. Malia explains having feelings of isolation in one of her management classes and feeling like she did not have any power in her voice to contribute to class discussions or feel heard because she was "the only brown person in the whole classroom". Having other Pasifika students present or a Pasifika lecturer would have made Malia's experience a little more comfortable and allowed Malia to share her thoughts and ideas without the feeling of being judged, corrected or ignored (Teevale & Teu, 2018). Magila also describes the difference between the two campuses she was studying at, making a point that the campus where there were predominately Pasifika people was where it "[felt] like a second home", compared to the campus where she was one of the very few Pasifika people around the campus which resulted in her having to bring someone with her to

class so she could feel more comfortable and was then able to focus on the content rather than her feelings of anxiety.

Salote, Fiatagata and Akanesi expressed their views on having access to Pasifika staff and lecturers and having other Pasifika students in the class as beneficial to their academic experiences. Salote comments that although she never made every single class, she always made an effort to attend the classes that either had a Pasifika lecturer or had other Pasifika students present because she felt that her engagement in the class was better. This aligns with Milward et al. (2011) who found that Pasifika students enjoy their study when they are learning and in the same space as other Pasifika people. Fiatagata shared that a specific Tongan staff member at the university really made a difference in her academic journey and pointed out that if she wasn't Tongan, she probably would not have approached the reception desk to ask for help. Akanesi also shared a similar experience that her Tongan lecturer who was a Senior Lecturer really inspired her during class and provided a comfortable learning space, especially being a mature student. Boon-Nanai et al. (2022) talks about this regarding Pasifika staff making connections with students, particularly Pasifika students to eliminate shyness and encourage informal conversations to foster a healthy relationship. Although the literature speaks to having role models present in tertiary institutions, the literature should look at the specificity of Pasifika staff and lecturers as role models to Pasifika students to achieve and do well academically. The presence of Pasifika people within predominately palagi institutions contributes to participants feeling comfortable and safe in their academic journeys'. Their ethnic identity in feeling a sense of belonging attributes to their academic success.

Within tertiary institutions, Pasifika associations have been designed and implemented to provide Pasifika people a space to feel a sense of belonging and purpose and to be surrounded by other Pasifika people and feel like they're 'at home' and supported (Anae et al., 2002; Benseman et al., 2006; Thompson et al., 2009; Teevale & Teu, 2018). Sesila joining the Cook Island Association at her university allowed her to connect in with her culture and made her realise the privileged position she was in being able to study and still be at home with her family, compared to others in the association who were studying abroad and away from their families who still lived in the Cook Islands. This realisation pushed Sesila to continue with her studies and not give up, which Thompson et al. (2009) highlights in Pasifika students needing

safe and supportive learning environments in order to succeed. Malia's comments on being a part of a Pasifika association shed light on the importance of feeling supported through university to be able to succeed. Mayeda et al., (2014) talk about this in relation to indigenous spaces creating supportive relationships between Māori and Pasifika students with mentors and peers within an environment that is culturally relevant and comfortable for students.

Although the literature comments on the benefits of culturally relevant associations within tertiary institutions, participants shared their thoughts about being a part of such associations as not wholly positive. Fiatagata noted that although she was receiving academic support from joining the Pasifika Business Association, she felt that the group was very exclusive if you were not an active member attending social events and engaging in the social aspect of the association. Fiatagata did not engage in the social aspects of the association because she was already busy trying to focus on her studies and her responsibilities at home, resulting in her not building a close relationship with others in the association or with the mentors. As a result, she felt excluded and that she wasn't being given the full support through her academic journey that she would have liked. Additionally, she felt that the focus of some of the mentors was on the students who were more engaged in the social aspect because of those relationships being built. Malia also shared that although she was fully immersed in the Pasifika association at her university and received the full benefit and support that the association provided, she could also see how mentors would give attention and support to specific students who engaged in all aspects of the association, often forgetting about other Pasifika students who also needed support but were less active members.

The literature does not comment on the negative effects on Pasifika students who are not active members of Pasifika specific associations, but rather only sheds light on the positive benefits that these associations provide, such as support and a community for Pasifika students to engage with (Mayeda et al., 2014). Access to the full and positive benefits of being a member and joining Pasifika associations should not depend on how active and engaged Pasifika students are with the association. What has been created to support Pasifika students and is often being run and lead by Pasifika people, should not exclude its own people and create feelings of isolation and alienation which mainstream support structures within tertiary institutions often do for Pasifika students (Tomu'a & Laban, 2014). The formation of Pasifika associations creates a sense of belonging for Pasifika students and contributes to their

academic success (Theodore et al., 2018a), however participants found their Pasifika associations they were a part of to be a disadvantage to their learning and success. This highlights the struggle participants experienced in relation to their ethnic identity in navigating university and successfully completing their study.

5.4 Chapter summary

In conclusion, this chapter looks at the three main constructs of identity; gender, culture and ethnicity into two groups. The first group highlights the responsibilities of Pasifika woman in relation to their culture and gender. As Pasifika woman, there is an expectation to participate in forms of unpaid work, such as caring for family members and doing household work. The cultural expectation and role modelling added extra pressure on participants to perform in their role as Pasifika women, whilst simultaneously trying to achieve academic success. The cultural expectations and responsibilities of Pasifika woman to attend university and a reluctance to ask for help was an added pressure on participants ability to perform academically. It was interesting to note that although within the literature church commitments were among the biggest impeding factors on academic success (Anae et al., 2002; Benseman et al., 2006), the findings reveal that church played more of a spiritual role in participants lives rather than an active one that took focus away from study.

The second section looked at the experiences of Pasifika women studying Management and/or Human Resource Management. The choice for participants to study Management or Human Resource Management was rooted in cultural values along with participants' strong sense of ethnic identity and connection to kāinga contributing to their academic success. Participants shared their experiences of racism in the form of microaggressions and highlighted the importance of having a Pasifika presence in the form of lecturers, staff, spaces and associations to further support Pasifika students in their academic journey (Wilson et al., 2011; Tomu'a & Laban, 2014). However, the findings contradict the literature and found that Pasifika specific support services and associations can sometimes create feelings of isolation and alienation for Pasifika students. It was not surprising that participants shared experiences of microaggression and stereotyping from lecturers and peers, which sheds light on the added pressure Pasifika students face in relation to their identity. The findings reveal the various layers of Pasifika females' identity intersecting to create further pressure for students to be able to succeed academically. The gendered responsibilities of Pasifika women, the cultural obligations and the ethnic/racial problems experienced reveal the hardships faced by Pasifika female students studying Management or Human Resource Management.

Chapter 6: Conclusion

This chapter outlines the outcomes of the research and how the research question and sub questions were answered. The limitations of this research were also outlined along with how this research contributes to the current literature. From the findings of this research, this chapter will highlight any areas for future research.

6.1 Research Outcomes

The research question of this dissertation was ‘How has intersectionality impacted Pasifika female students studying Management or Human Resource Management at the tertiary level in New Zealand?’ To answer this research question, the research needed to explore the experiences of Pasifika female students who have either studied or are currently studying Management or Human Resource Management at tertiary level. The research posed the following sub-questions:

1. What are the responsibilities and commitments Pasifika women have outside of their normal study?
2. What are the experiences of Pasifika women studying Management or Human Resource Management at tertiary level?

To answer this research question, the research followed a qualitative approach, applying an interpretive descriptive approach to allow for the subjective perceptions of participants to be developed into themes and patterns which requires further explanation and interpretation (Thorne et al., 2016). Due to the research being undertaken on Pasifika people by a Pasifika person, it was appropriate to utilize a Pasifika research methodology which was Timotei Vaoleti’s (2006) Talanoa methodology to allow for the experiences of participants to be shared through storytelling, reflection and conversation (‘Otunuku, 2011). Six Pasifika females who had studied or are currently in the middle of completing their tertiary degree in Management or Human Resource Management were interviewed for this research. These interviews were conducted using the talanoa method and were conducted in Auckland both in an online and in-person format. The Talanoa interviews were structured as semi-structured interviews with a set of five pre-determined questions as a guide . Talanoa faka’eke’eke was the interview style of questioning that allowed an opportunity for the researcher to probe and ask further questions depending on the participant response (Vaoleti, 2013). The data

collected during these talanoa interviews were analysed using thematic analysis where eleven themes were identified under the three identity constructs of:

- Gender: 'paid and unpaid work', 'responsibilities', 'identity'.
- Culture and Ethnicity: 'perception of tertiary education and environment', 'church', 'choice of study', 'identity', 'kāinga', reluctance to ask for help', 'Pasifika presence', 'racism'.

To identify how the identity constructs of gender, culture, and ethnicity intersect to have an impact on Pasifika females completing their study, the experiences, responsibilities and commitments of participants needed to be explored. This dissertation highlighted the responsibilities and commitments of participants that were heavily connected to their identity as Pasifika women. Firstly, the responsibilities of participants included their role as Pasifika women and their placement within their familial construct either as the eldest daughter or the youngest daughter and how that translated to attending university to gain a tertiary qualification. Secondly, their commitments outside of study related to the paid and unpaid work that participants took part in as part of their gendered responsibilities as Pasifika females and their financial status and wanting to help themselves as well as their families financially.

The experiences of participants undertaking Management or Human Resource Management study revealed the ethnic/racial and cultural struggles that Pasifika women may encounter. Participants shared that having a Pasifika presence within the university in the form of staff, lecturers or associations allowed them to feel a sense of belonging and ease of comfort in trying to complete their studies. However, participants also highlighted the micro-aggressions from lecturers and peers and the stereotyping that often made participants feel alienated and isolated and often resulted in participants being reluctant to ask for help. Participants cultural experiences highlighted the pressures from parents to attend university and the cultural understanding of Pasifika migrants that higher education was the only way to have a successful life. However, participants noted that their strong sense of identity and with the support of their kāinga, they were confident and motivated to finish their Management or Human Resource Management studies.

Levine-Rasky (2011) and Gonaldas (2013) both define intersectionality as the creation of unique experiences of privilege and oppression through the interactions of different identity

constructs such as gender, culture, class and ethnicity. The use of the intersectionality framework highlights how the different constructs of gender, culture and ethnicity can impact Pasifika females completing their Management or Human Resource Management study. The varying experiences, responsibilities and pressures that Pasifika females experience provides insight to the struggle that Pasifika females encounter when trying to successfully complete their Management or Human Resource Management degrees. It also highlights the motivations of participants and the support available to them to be able to successfully complete their tertiary study.

6.2 Contributions and significance of research

This dissertation focused on the identity constructs of gender, culture, and ethnicity and the impact that these intersecting layers can have on Pasifika females' completion of Management and Human Resource Management study at tertiary level. It contributes to the literature regarding Pasifika participation on an individual level of understanding the barriers and enablers to Pasifika success within the tertiary sector (Anae et al., 2002; Benseman et al., 2006; Teevale & Teu, 2018; Fukofuka & Irshad, 2022), predictors of success for Pasifika students (Wilson et al., 2011; Curtis et al., 2017; Radmehr et al., 2018; Ali & Narayan, 2019; Fa'ae & Fonua, 2022), intervention and outcomes for Pasifika students (Tomu'a & Laban, 2014; Towner et al., 2017), and how ethnicity plays a role in the success of Pasifika students at university (Anae & Peterson, 2020; Radmehr et al., 2022). The findings from this dissertation contribute knowledge to existing research by identifying the barriers and enablers to successful completion of tertiary study through an analysis of Pasifika female identity. This dissertation utilises the intersectionality framework to provide a better understanding of the Pasifika female identity and the creation of and oppression as a result of the different intersecting layers of identity constructs.

From an organisational and institutional perspective, this research sheds light on the responsibilities and commitments of Pasifika females that are out of their control and an integral part of their identity as Pasifika women. This dissertation identified the cultural and gendered expectations that Pasifika women experience and the ethnic challenges that they face when navigating the tertiary space. However, the dissertation also highlighted the cultural and ethnic support Pasifika women experience in motivating them to complete their tertiary study. This study provides insight into the Pasifika female identity and allows university

institutions that offer Management and Human Resource Management majors an opportunity to look at creating new concepts and techniques that include Pasifika people. These new concepts and techniques could look at an effective management and leadership style that is inclusive of Pasifika people, incorporating a model or framework that holistically understands the Pasifika identity and its impact on motivation and behaviour of Pasifika people. Understanding the intersecting layers of the Pasifika female identity also provides insight into the nature of thought, emotion and behaviour of this group within organisational settings. Applying an intersectional lens to this research has provided insight for students and staff around the behaviours of Pasifika students, particularly women, in better understanding the difficulty they face when completing their study due to the different layers of their identity.

6.3 Limitations

As the research was conducted for a Master's dissertation there were limitations on the small sample size of six participants . Five out of the six participants had Samoan ancestry, while three of the six participants had Cook Island ancestry. Three participants had a mixture of ethnicity's of either Samoan, Tongan or Cook Island. Although there were a variety of Pasifika ethnicities, the sample size does not reflect an accurate representation of the Pasifika diaspora of female students studying Management or Human Resource Management studies. Additionally, this research only interviewed Pasifika females studying at Auckland tertiary universities and did not include the experiences of Pasifika females studying Management or Human Resource Management elsewhere in New Zealand outside of the Auckland region.

6.4 Future Research

Future research could look into the experience of Pasifika males and how the different constructs of gender, culture and ethnicity have an impact on Pasifika males. Future research could also expand on identifying Pasifika females experiences within other study areas, such as Science, Technology, Accounting or Economics, or Creative Industries. Additionally, future research could also look at Pasifika females who have not successfully completed their Management or Human Resource Management studies and looked at how intersectionality had a part to play. It would be interesting to understand how gender, culture and ethnicity intersect to provide negative experiences for Pasifika females which result in them not completing their tertiary study.

6.5 Conclusion

In conclusion, this dissertation aimed to explore the experiences of Pasifika women who have studied or are currently studying Management or Human Resource Management using an intersectional lens in understanding the impact identity can have on the successful completion of tertiary study for Pasifika females. Enablers and barriers to success for Pasifika students have been widely addressed in the literature (Anae et al., 2002; Benseman et al., 2006; Teevale & Teu, 2018) along with strategies to better support Pasifika students to successful completion of tertiary study (Ali & Narayan, 2019; Fa'ae & Fonua, 2022; Tomu'a & Laban, 2014).

Therefore, this dissertation took a different approach to understanding Pasifika participation in tertiary education and the successful completion of tertiary study by focusing on the Pasifika female identity and the different intersecting layers of gender, culture and ethnicity.

The dissertation found that Pasifika females have gendered responsibilities as Pasifika women. The responsibilities of caring for family members, (Benseman et al., 2006; Theodore et al., 2018a), preparing meals and carrying out household chores (Filihia, 2001) outlined in the literature, was evident with the female participants in this research as they shared their own responsibilities at home as being a part of who they were as Pasifika women and Pasifika daughters. In addition to gender, cultural expectations and pressures to attend university was shared by participants as being important for their migrant parents (McKinley & Madjar, 2014). However, the commitment to church activities as being essential to Pasifika identity was not shared by participants as a determinant to their study as highlighted in Theodore et al. (2018a). The choice to study Management or Human Resource Management for participants reflected Pasifika cultural values of fetauhi'aki and serving others (Ministry for Pacific Peoples, 2021), while participants also struggled with asking for help due to their cultural upbringings (Teevale & Teu, 2018). This research also highlights the aspect of kāinga (family) as being important as supportive structures for successful completion as well as being important in acknowledging kāinga that have paved the way for participants.

Finally, the ethnic construct of identity that was looked at in this dissertation found participants were navigating a predominantly palagi institution and facing micro-aggressions and stereotyping from peers and lecturers (Mayeda et al., 2014). Tertiary institutions are committed to providing spaces for Pasifika people to feel a sense of belonging on campus and provide support (Anae & Peterson, 2020; Theodore et al., 2018a), however, even though

participants shared the benefit from having a Pasifika presence in the form of lecturers or associations on campus, participants continued to navigate the alienation within Pasifika associations for not fully being immersed in the association's activities.

Applying an intersectional lens to Pasifika females studying Management or Human Resource Management is an opportunity to look into the development of new concepts and techniques that look at managing Pasifika people that can be studied at tertiary level. Studying Management or Human Resource Management is focused around studying people and better understanding their behaviours in organisational contexts. Therefore, this study reveals an opportunity for Pasifika women to better understand their own identity within palagi environments and translate the disadvantages experienced into positive employment experiences. The relevance of this research in terms of studying Management or Human Resource Management provides insight into the importance of studying people and an opportunity for a different lens on management styles.

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Appendices

Appendix 1: Participant Information Sheet

The logo for AUT (Auckland University of Technology) is displayed in white text on a black rectangular background.

TE WĀNANGA ARONUI
O TĀMAKI MAKĀU RAU

Participant Information Sheet

Date Information Sheet Produced:

04/11/2022

Project Title

The impact of intersectionality on the experience of Pacific students completing undergraduate Management studies.

An Invitation

Talofa lava and Malo e lelei! My name is Dominique Koloamatangi and I am currently in the final stages of my Masters of Business degree where I undergo my own research. I am kindly inviting you to be part of this research project which will contribute to my Masters degree. Participation in this research is completely voluntary and would be greatly appreciated if you choose to participate.

What is the purpose of this research?

The purpose of this research is to understand the different layers of Pacific students' identity and how this can put them at a disadvantage when completing their studies. This research will provide an understanding of Pacific students' experiences at university based on the intersecting layers of their identity. The findings of this research may be used for academic publications and presentations.

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

You are being invited to participate in this research because you are of Pacific decent from one or more of the Pacific countries listed; Fiji, Samoa, Tonga, Cook Islands, Niue, Tokelau, Tuvalu, Kiribati, Solomon Islands, Papua New Guinea, Vanuatu, Nauru and Palau and have completed or are in the middle of completing an undergraduate degree in either Management or Human Resource Management at either the University of Auckland or Auckland University of Technology. If you have a known familial connection to the researcher, unfortunately you will not be allowed to participate in this research due to a conflict of interest.

How do I agree to participate in this research?

A consent form will be attached at the end of this Information Sheet for you to sign and consent to participating in the research. Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the study at any time. If you choose to

withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

What will happen in this research?

You will be interviewed once and be facilitated more as a discussion rather than a question-answer style interview. The interviews will take place in person at a location that is suitable in distance for both the researcher and participant. If the location is not feasible for the participant there is an option to have the interview online through a Zoom or Teams link that will be sent privately to the participant. During the interview process, a series of prompting questions will be asked to begin the discussion. At points during the interview where I would like more information or for the conversation to go more in depth I will probe and ask follow up questions. The interview will be audio recorded only. Anything said within the recording may be used. Participants will need to let me know if they do not want parts of the interview to be recorded and used.

What are the discomforts and risks?

During the interview process, you will be asked share your experiences of study while undertaking your undergraduate degree. By sharing your story, you may be asked to elaborate on sensitive information shared to gain full understanding of your experience. You may be reluctant to share or elaborate on sensitive information due to embarrassment because of the type of information and the possible power imbalances between you and the researcher. As a young postgraduate student undertaking research, you as the participant may feel less inclined or discomfort in sharing information if you are a mature postgraduate student with status or ranking in a cultural context.

How will these discomforts and risks be alleviated?

AUT Student Counselling and Mental Health is able to offer three free sessions of confidential counselling support for adult participants in an AUT research project. These sessions are only available for issues that have arisen directly as a result of participation in the research and are not for other general counselling needs. To access these services, you will need to:

- drop into our centre at WB203 City Campus, email counselling@aut.ac.nz or call 921 9998.
- let the receptionist know that you are a research participant, and provide the title of my research and my name and contact details as given in this Information Sheet.

You can find out more information about AUT counsellors and counselling on <https://www.aut.ac.nz/studentlife/student-support/counselling-and-mental-health> **What are the benefits?**

This research is the final component to completing my Masters degree in Business Management.

How will my privacy be protected?

As a participant, you will be identified in the research under pseudonyms (a fictitious name) to protect your privacy and maintain confidentiality. The interview will be recorded for transcribing purposes only and this data will be downloaded onto a USB and locked in a draw in my supervisor's office so only myself as the researcher and my supervisor's have access. You do not have to answer any question that you do not feel comfortable answering. Any information shared in the interview will be confidential and you as the participant have the right to let me know if there is information already shared that you do not want to include in the research.

What are the costs of participating in this research?

It does not cost anything to participate in this research besides your time, which includes travel to and from the location, the interview itself and possibly going over your transcript to ensure accuracy. The interview should be no longer than an hour.

What opportunity do I have to consider this invitation?

You will be given 2 weeks from the date this is emailed to you to consider this invitation.

Will I receive feedback on the results of this research?

Yes you will receive feedback on the results of this research. I will provide a summary of the findings and have this emailed to you. You will also be emailed a link to the final dissertation.

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 Betty Ofe-Grant, betty.ofe-grant@aut.ac.nz

Dr Candice Harris, Candice.harris@aut.ac.nz

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEK, ethics@aut.ac.nz , (+649) 921 9999 ext 6038.

Whom do I contact for further information about this research?

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

Researcher

Contact

Details:

Dominique

Koloamatangi

[koloamatangid](mailto:koloamatangid@gmail.com)

[@gmail.com](mailto:koloamatangid@gmail.com)

Project Supervisor Contact Details:

Dr Betty Ofe-Grant

Betty.ofe-grant@aut.ac.nz

Dr Candice Harris

Candice.harris@aut.ac.nz

Approved by the Auckland University of Technology Ethics Committee 01 November 2022, AUTEK Reference number
22/268.

Consent Form

For use when interviews are involved.

Project title: *The impact of intersectionality on the experience of Pacific students completing undergraduate management studies.*

Project Supervisor: *Dr Betty Ofe-Grant and Dr Candice Harris*

Researcher: *Dominique Koloamatangi*

- I have read and understood the information provided about this research project in the Information Sheet dated 23 August 2022.
- I have had an opportunity to ask questions and to have them answered.
- I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.
- I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.
- I understand that if I withdraw from the study then I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.
- I agree to take part in this research.
- I wish to receive a summary of the research findings (please tick one): Yes No
- I wish to receive my interview transcript to check over before any analysis is carried out (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 01 November 2022
AUTEC Reference number 22/268**

Note: The Participant should retain a copy of this form

Oral Consent Protocol

For use when interviews are being conducted by videoconference.

Project title: *The impact of intersectionality on the experience of Pacific students completing undergraduate management studies.*

Project Supervisor: *Dr Betty Ofe-Grant and Dr Candice Harris*

Researcher: *Dominique Koloamatangi*

The participant joins the videoconference

Do you agree to my recording your consent to participate?

If they agree, then the record function will be activated and they will be asked the following:

Have you read and understood the information provided about this research project in the Information Sheet dated 23 August 2022?

Do you have any questions about the research?

Do you understand that notes will be taken during the interviews and that the interview will also be audiorecorded and transcribed?

Do you understand that taking part in this study is voluntary (your choice) and that you may withdraw from the study at any time without being disadvantaged in any way.?

Do you understand that if you withdraw from the study then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used? However, once the findings have been produced, removal of your data may not be possible.

Do you agree to take part in this research?

Do you wish to receive a summary of the research findings? (please tick one): Yes
No

Do you want me to send you a copy of the audio recording for this consent? Yes
No

Please confirm your name and contact details

Participant's name:

..... Participant's

Contact Details (if appropriate):

.....

.....

I will now turn off the recording of the Consent and then will start a separate recording for the interview.

***Approved by the Auckland University of Technology Ethics Committee on 01 November 2022
AUTEC Reference number 22/268***

Note: The Participant should retain a copy of this form

Appendix 3: Letter of Ethics approval

25 October 2022

Betty Ofe-Grant
Faculty of Business Economics and Law

Dear Betty

Re Ethics Application: **22/268 The impact of intersectionality on the experience of Pacific students completing undergraduate Management studies**

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

Your ethics application has been approved for three years until 25 October 2025.

Non-Standard Conditions of Approval

1. Inclusion of the AUT logo on the advertisement/flyer

Non-standard conditions must be completed before commencing your study. Non-standard conditions do not need to be reviewed by AUTEC before commencing your study, but please send through for the file.

Standard Conditions of Approval

1. The research is to be undertaken in accordance with the [Auckland University of Technology Code of Conduct for Research](#) and as approved by AUTEC in this application.
2. A progress report is due annually on the anniversary of the approval date, using the EA2 form.
3. A final report is due at the expiration of the approval period, or, upon completion of project, using the EA3 form.
4. Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form.
5. Any serious or unexpected adverse events must be reported to AUTEC Secretariat as a matter of priority.
6. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEC Secretariat as a matter of priority.
7. It is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard and that all the dates on the documents are updated.
8. AUTEC grants ethical approval only. You are responsible for obtaining management approval for access for your research from any institution or organisation at which your research is being conducted and you need to meet all ethical, legal, public health, and locality obligations or requirements for the jurisdictions in which the research is being undertaken.

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

For any enquiries please contact ethics@aut.ac.nz. The forms mentioned above are available online through <http://www.aut.ac.nz/research/researchethics>

(This is a computer-generated letter for which no signature is required)

The AUTEC Secretariat
Auckland University of Technology Ethics Committee

Cc: koloamatangid@gmail.com

Appendix 4: Pre-determined questions for the Talanoa interviews

- Can you share some of your experiences as a Pasifika female studying at university?
- How have some of your experiences made you feel?
- What were some of the barriers you experienced within and outside of the university while trying to complete your studies?
- What were some of the support structures you had within and outside of the university while trying to complete your studies?
- What are some of your responsibilities or commitments that you have outside of your study?

