

**The Effect of the Glass Ceiling on Pacific Island Women in
New Zealand Organisations**

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ATTESTATION OF AUTHORSHIP

I hereby declare that this submission is my own work and that, to the best of my knowledge and beliefs, it contains no material previously published or written by another person, 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, except where due acknowledgement is made in the acknowledgements.

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ETHICS APPROVAL

This dissertation was approved by Auckland University of Technology Ethics Committee (AUTEK) on 11 February 2011. The reference number was 10/257.

DEDICATION

I dedicate this work to my husband Sitani Tupou, to my children Fuifuilupe, Peni, Junior, Sefanaia, Lesieli, Siosifa, Donnie, Toakase, Bjorn, Monna Marie, Veiongo, Hulu 'o Tungua, 'Anaise, Tangata'iloa and Tapaita; and to the loving memory of my father, Sione Lataimaumi and to my mother, Lesieli Kaufo'ou Lataimaumi; to my brothers, Kiteau, Fele'unga, Halangahu, Rev. 'Uhiua, Ha'angana and Kafoika; to my sisters, Tupou Veiongo, Tapaita, Hulu 'o Tungua and Talaheu; and to my grandparents, 'Isileli Moa'ivao Vaha'i and Tapaita, and Neomai and Sakisi Manukailea, of Vaini, Tonga.

ABSTRACT

Ethnic minorities commonly face discrimination due to the effect of the “glass ceiling”. Discrimination is a familiar experience for women and ethnic minorities in many organisations, and the glass ceiling is a common barrier for ethnic minorities and women who press forward to reach the top level of organisations (Hester, 2007). The organisational leaders, in particular, exploit the lack of power of individuals, who are also faced with social inequalities and unequal opportunities in organisations (Cech & Blair-Loy, 2010). The barriers to the progress of individuals in organisations are based on attitudes, requirements for educational standards, experience and organisational bias (Ross, 2004).

The concept of the glass ceiling became a popular topic for study in recent years because people noticed the existence of social inequalities in most organisations (Jost & Major, 2001). However, there is little research on the career barriers that Pacific Island women face, which makes this dissertation and the related research of extra value. The objective of this research was to help cultivate the movement towards social equality and even distribution of opportunities in organisations. A study by Statistics New Zealand (2006) found that Pacific Island women, in comparison to New Zealand women in general, are 10% more likely to work in the manufacturing industry, and few work in skilled employment such as in managerial and other professional roles.

The growth of ethnic minorities and women in higher positions has been discussed in the past, with the aim of finding a way to ease social and organisational inequalities (Blackburn, 2001). The main purpose of this research was to look at the barriers which may hinder Pacific Island women from advancing to senior positions in New Zealand organisations. The research was based on interviews conducted with ten Pacific Island women working in a

variety of organisations in New Zealand. The interviews were recorded digitally. Key barriers to advancement were identified, which included ethnic background, gender discrimination, organisational culture, Pacific Island culture, organisational support and personal characteristics. The reason that Pacific Island women face these barriers is due to the complex interplay of societal and organisational factors in New Zealand organisations. This research suggests some guiding principles to encourage and develop Pacific Islanders' achievements in education. The outcomes would supply a highly skilled Pacific Island workforce in all areas of organisations, and Pacific Island women would have the talents and skills to increase their potential to advance into senior management positions and attain their career goals.

The method used in this dissertation was phenomenological interpretive. Primary data was obtained from one-on-one interviews of ten Pacific Island women, who were selected from the five main Pacific Island sub-groups, namely the Cook Islands, Fiji, Niue, Samoa and Tonga. The Pacific Island women told their work-place stories and their experiences of the glass ceiling in New Zealand organisations.

In addition, the economic position of Pacific peoples in New Zealand has meant that they have always faced considerable difficulties. Their skills are not always suited to the demand of the New Zealand labour market and they have been over-represented among the unemployed, lower-skilled workers and low income earners. Over time there have been considerable improvements in the economic position of Pacific peoples, particularly for some of the younger, New Zealand-born members. Overall levels of education have improved, unemployment levels have fallen, and there has been a move away from the traditional areas of blue-collar employment into more skilled white-collar jobs (Statistics New Zealand, 2006).

The findings of this dissertation showed that Pacific Island women experience barriers that lead to discrimination on the basis of gender and race, due to the power structures inherent in organisational culture, the dominance of male culture, and their own Pacific Island culture. The key issue raised in this dissertation is the practical experiences of injustice which prevented the participants from moving to senior positions in their organisations. This dissertation also found that the Pacific Island women interviewed believed in the value of education as a tool to overcome the glass ceiling. In addition, the findings indicate that Pacific Island values influence Pacific Island women's perceptions of social inequality in their organisations. As a result, the women's behaviours in their organisations are strongly affected by their experience of growing up in their familial and school environments. Parents and leaders are treated as superior and these values are learned and woven into the life of Pacific peoples from a young age.

The aim of this dissertation was to explore the barriers hindering Pacific Island women from reaching senior positions in New Zealand organisations. The main research question was: What are the strategies that Pacific Island women use to overcome the barrier of the glass ceiling when advancing to senior positions and leadership roles in a range of industries within New Zealand?

CHAPTER ONE: INTRODUCTION

1.1 Introduction

The phenomenon known as the “glass ceiling” communicates the idea of social inequalities that are faced by women and ethnic minorities in organisations controlled by white men, which mean they may not be able to advance as high as white men when progressing to the top of an organisation. Furthermore, women and minorities may approach the apex of an organisation, but hardly ever reach the top position. Many women believe that being unable to attain an organisation’s top job is a result of the glass ceiling, and this leads to their discontentment (Maume, 2004).

The concept of the glass ceiling is a common discussion topic, and it is widely accepted as the reason for the lack of women and blacks (compared to white men) in reaching executive positions in organisations. Despite remarkable exceptions, in the government and commercial worlds of work women and minorities are less likely to be engaged at the top of public and private organisations than white men (Federal Glass Ceiling Commission, 1995).

In many countries such as the United States of America (USA), Australia and New Zealand, there are shortages of qualified and skilled workers suitable for jobs in both public and private sectors, and in professional and manufacturing occupations such as teaching, health care, tourism, domestic and factory work. Therefore, an increasing tendency is for unskilled workers to fill these vacancies (Deresky & Christopher, 2008). For example, in the USA in 2004, former US President George W Bush put forward a new short term work program for overseas workers to fill the jobs that no Americans would take (‘President Bush Proposes’, 2004). Furthermore, in 2006, a report from the World Bank compared the lack of jobs in Pacific Island countries to a ticking time bomb. It identified a need for temporary unskilled workers from Pacific Island

countries such as Fiji, Samoa, Tonga and Vanuatu for countries like Australia and New Zealand (ABC News, 2006).

A new wave of economic growth rolled over Pacific Island countries such as Samoa, Tonga, the Cook Islands, Niue, Fiji and Tokelau, when the New Zealand government demanded more unskilled labour for its industrial expansion. After the post-war years, the New Zealand government made the decision to recruit workers (which were not available locally) from the Pacific Islands. The significant background of Pasifika migration to New Zealand was always regarded as a new dawn of privilege for Pacific Islanders and a way to move from a deprived to a well-heeled environment (Bedford, 2003). At present, the relatively young age profile of Pacific people's plays a significant role in the economic development of New Zealand, and their numbers are continually rising compared to the general population of New Zealand (Ministry of Pacific Island Affairs, 2009).

Past research indicates that Pacific Island women in New Zealand were highly engaged in lower skilled employment and were less likely to participate in highly skilled occupations such as managerial and professional roles, as is shown by the data in Table 1. Most Pacific Islanders worked in semi-skilled occupations such as labouring, in trades and in machinery operation (Statistics New Zealand, 2006)

Table 1: Pacific peoples' occupations in 2006

Occupation	Pacific Islanders %	New Zealand Total %
Highly skilled	18%	39%
Skilled	22%	20%
Semi skilled	56%	40%

Source: Statistics New Zealand, 2006.

The employment profile of Pacific Island-born women is mostly characterised by jobs that require less skill, such as administration and clerical work, and higher numbers are found in occupations such as driving, in trades and in machinery operation. This reflects their low educational achievement in comparison to New Zealand-born Pacific Island women, who have a higher engagement in skilled occupations (22 %), as seen in Table 2.

Table 2: Occupations of Pacific Island women in 2006.

Occupation	Pacific Island Women New Zealand Born (%)	Pacific Island Women Overseas Born (%)
Managers	9%	6%
Professionals	17%	13%
Trade workers	2%	4%
Community workers	13%	17%
Administrative workers	25%	13%
Sales workers	17%	9%
Labourers	12%	27%

Source: Statistics New Zealand, 2006.

The main focus of this dissertation was to explore the barriers to career development of Pacific Island women in New Zealand organisations. Pacific Island women are classified under the category of “immigrant” and “ethnic minority” in New Zealand (Statistics New Zealand, 2006). “Ethnicity” is defined by Pio (2005a) as a group of people who have the same values that bond people together to a common way of life.

An empirical study by Cotter, Hermsen, Ovadia and Vanneman (2001) discussed how the low number of women and minorities at the top of the organisations was due to them being ignored for professional job assignments. Studies by Pio (2006, 2007, 2008) showed that New Zealand ethnic immigrant women took roughly 18 to 24 months to get jobs related to their experience and education when they first arrived in New Zealand. These women struggled throughout their job search; because of the ways they were treated by potential employers, they suffered from depression, unhappiness and dissatisfaction. Moreover, in worst case scenarios, highly skilled immigrants also struggled, and took low paying jobs in order to provide for their families. In addition, it is likely the barriers to immigrants' employment were their overseas qualifications, accented speech and their immigrant background (Dunstan, Boyd & Crichton, 2004).

1.2 Research Question and Justification

The particular interest of this dissertation was to identify the barriers to career advancement for women and minorities in New Zealand organisations. Earlier research points out the gender pay gap between men and women in the same occupations. The difference was US \$102,000 in annual salary, with white males earning considerably higher incomes compared to women and minorities in the same organisations (Hester, 2007).

The main research question is: how can organisations develop policies to support women and ethnic minorities to improve their career development in New Zealand organisations? Does the relative absence of women at the higher levels of organisations mean that women and minorities are not prepared to take management positions? This research showed that despite the fact that many women and minorities are educated and hold degrees, and they show loyalty and commitment, they are still found at the dusty floor of their organisations.

Other research questions include:

1. To what extent can their families help to encourage women in their career advancement?
2. What are the societal features and qualities that help women move up to senior positions?
3. What qualities do organisations need to help women in their career advancement?
4. What are the institutional practices or activities that help women's advancement into senior positions?
5. What are the plans or tactics used or discovered by women to break the barriers to their career development?
6. What other factors do women believe will encourage other women to move in to senior positions?

1.3 Structure of the dissertation

This dissertation contains five chapters. Each chapter starts with an introduction and is divided into sections according to the subject of discussion, followed by a short summary at the end of the chapter.

Chapter One, the introduction, includes the historical background of Pacific Island peoples' migration to New Zealand. The main focus of Chapter Two is a review of literature on women and the glass ceiling and discusses Pacific Island migration to New Zealand, Pacific Island cultural values, the demographic profiles of Pacific Islanders and ethnic minorities, and the employment and education of Pacific peoples.

Chapter Three discusses the methodology used for this dissertation. Chapter Four gives the research findings and discussions, and this leads to a discussion on the findings of previous

literature compared with the interview data. Chapter Five ends the study with conclusions and implications, and with recommendations for future research.

1.4 Terminology and definitions

The word “Pacific” refers to both the nation-states of the Pacific Ocean and the wide variety of traditions, cultures, histories, languages and natural environments that make up the Pacific region (Ministry of Women’s Affairs, 2006). The name “Pacific Islander” is used collectively to refer to people from the islands of the Pacific who have identified as coming from, or having their ethnicity originate from, the islands of the Pacific.

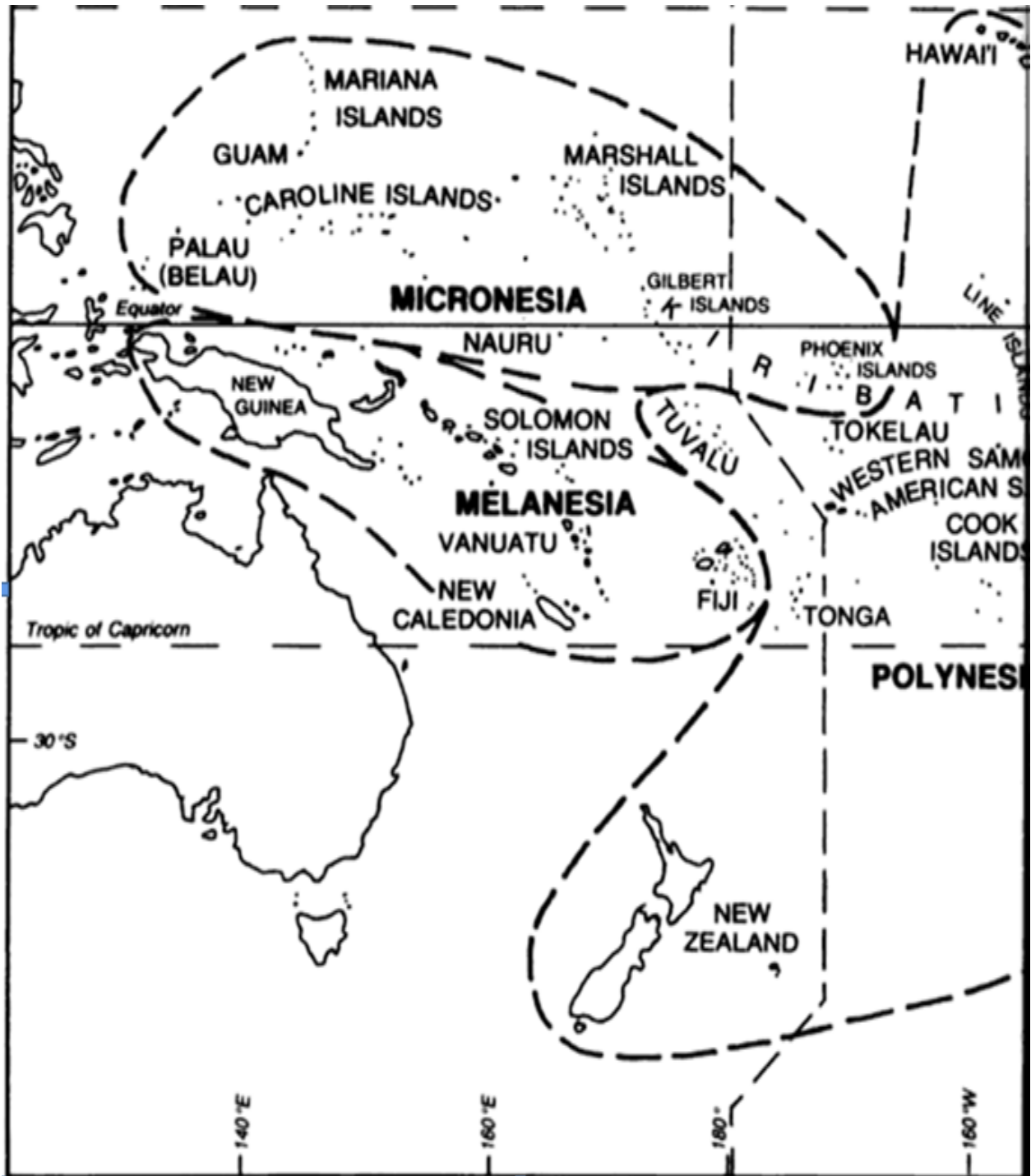
The terms “Pacific peoples”, “Pasifika peoples”, “Polynesians”, “Pacific Islanders” and “Pacific Nations people” used throughout this paper all have the same meaning. In the literature review, the different terms are used by different studies, but they have the same meaning and refer to the same group of people (Statistics New Zealand, 2006).

Similarly, for interpretive purposes, the term “Pasifika women” and “Pacific women” or “Pacific Island women” mean the same thing. The term “Palangi” refers to a European or Pakeha person (Ministry of Women Affairs, 2006).

1.5 Historical Context

The islands of the Pacific are made up of three different sub-regions, namely Polynesia, Melanesia and Micronesia, as seen in Figure 1. Each of these sub-regions has different features and unique customs and cultures such as language and religion. The islands

Figure 1: Map of the Pacific Islands



Source: Bedford, 1994

of Polynesia include Tahiti, Samoa, Tonga, Niue, Hawaii and the Cook Islands (Berno & Douglas, 1998). The meaning of the word “Polynesia” is derived from the Greek language “polynenos”, meaning “many islands” (Berno & Douglas, 1998). Polynesian cultures are characterised by the awareness of rank and status of individuals, and hierarchical power arrangements. For example, in the islands of Tonga and Samoa, traditional leaders have a strong influence on political leadership compared to other islands in the Pacific.

The name Melanesia, meaning “dark islands”, was given by one of the early explorers in reference to the landscape of the area. The Melanesian islands consist of islands such as Papua New Guinea, Vanuatu, the Solomon Islands and Fiji. The islands of Melanesia are characterised by their great collective societies and many languages. Historically, each of these islands consisted of small social units and was ruled by clans and family tribes (Berno & Douglas, 1998).

Micronesia is made up of eight political regions including the Republic of the Marshall Islands, the Federated States of Micronesia, the Territory of Guam, the Commonwealth of the Northern Mariana Islands, the Republic of Palau, the Republic of Kiribati and the Republic of Nauru. The territory of Guam and the Wake Islands are territories of the USA; the territories of Micronesia are independent states (Berno & Douglas, 1998).

The beginning of Pacific Island migration to New Zealand was in response to New Zealand’s demands for un-skilled and semi-skilled labour for the expansion of the industrial sector. However, migration was also motivated by the desire of migrants to provide financial assistance to their home country and to be reunited with their family members who had already migrated to New Zealand. Migration continues to play a significant role in the life of Pacific people because

most the Pacific Islands countries are faced with low economic development (Macpherson, 1997).

At the beginning of the 20th century, the New Zealand government granted citizenship opportunities to people from the Cook Islands, Niue and Tokelau. The people of Niue and the Cook Islands are able to travel to New Zealand without a visa, because they have a self-governing relationship with New Zealand, and the New Zealand government continues to have close contact with these Pacific Island countries. Therefore, many Pacific Islanders who hold New Zealand citizenship have migrated to New Zealand to work and live. As a result, the remaining population in the Pacific Islands is now smaller compared to the population of migrant and Pacific people who were born and are living in New Zealand (Stahl & Appleyards, 2007).

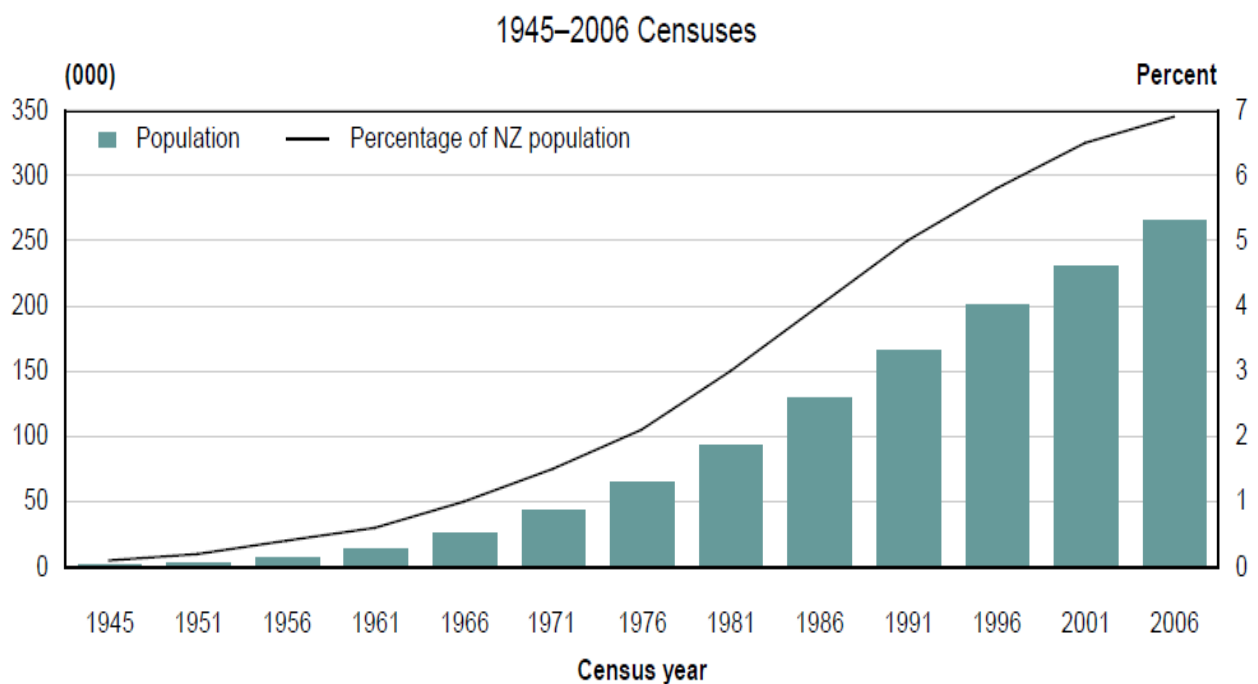
Therefore, New Zealand's response to the economic crisis of recent years (such as increasing unemployment and declining trade) led the government to change its immigration policy, which had been designed to attract skilled migrants. The Pacific Island peoples suffered from this policy more than any other ethnic group (Krishnan, 1994), as the New Zealand government aimed to deport the Pacific Island "overstayers" to their home countries (Bedford, 1994). Early morning raids were carried out on Pacific Island peoples' residences, and road checks were conducted to identify overstayers who appeared to be Pacific Islanders. The sufferings experienced during those days are still remembered by most Pacific Islanders (Spoonley, 1990).

A new dawn of immigration was heralded when the 1984 Labour government reviewed immigration policy with the aim of making it more liberal, and once again this opened the door to the migration of Pacific Islanders from Samoa, Tonga, the Cook Islands, Niue and Fiji. In

1986 the New Zealand government offered visa-free entry to the people of Tonga, Samoa and Fiji, but this was stopped again after a few months (Bedford et al, 2001).

Figure 2, based on data from the 2006 census, shows the growing number of Pacific Island peoples in New Zealand. In the 1976 census the Pacific Island population made up 2.1% of people who lived in New Zealand. In the mid-1990s, the average number of migrants from the Pacific Island to New Zealand was 3,300 people per year. The growth of the Pacific Island population in New Zealand has continued to rise, as seen in Figure 2. The 2006 census shows that Pacific Islanders in New Zealand reached 266,000 and made up 6.9% of the population (New Zealand Census, 2006).

Figure 2: Growth of the Pacific Island population in New Zealand



Source: Statistics New Zealand, 2006

In the late 1980s, the total migration from the Pacific Islands of Fiji, Samoa, Niue, Tonga and the Cook Islands was 27,000 people. Most of the migration from Pacific Island countries is from

the main Pacific Islands of Niue, the Cook Islands, Fiji, Tonga and Samoa, as seen in Table 3 (Larner & Bedford, 1993).

Table 3: The seven largest Pacific Island ethnic groups

Seven Largest Pacific Island Ethnic Groups, 2011-2006 Censuses			
Ethnic Group	2001 Count	2006 Count	Percentage Change 2001-2006
Samoan	115,017	131,103	14.0
Cook Islands Maori	52,569	58,008	10.3
Tongan	40,719	50,481	24.0
Niuean	20,148	22,476	11.6
Fijian	70,41	9,864	40.1
Tokelauan	6,204	6,819	9.9
Tuvaluan	1,965	2,628	33.7

Source: Statistics New Zealand, 2008.

1.6 Demographic profile of Pacific peoples in New Zealand

The Pacific Island population in New Zealand is growing rapidly and has a much younger age profile than the total population of New Zealand. This youthful population has contributed to

New Zealand's labour force. More than 58% of the Pacific Island population was born in New Zealand; the Pacific Islanders who migrated to New Zealand make up more of the Pacific working age population. In general, Pacific Island immigrants have lower educational qualifications; less experience makes it harder for Pacific Islanders to secure employment, in comparison to the New Zealand-born Pacific Islanders (Statistics New Zealand, 2006).

Pacific Islanders usually live with their extended families. This is one of the Pacific Island cultural values, where people live together with their extended families such as grandparents, aunts and uncles. And this is one way that Pacific Island culture and norms are learned by the younger generations and are passed on to the next generation. This impact on Pacific Island women as they have a greater role in the family than those of other women. Most Pacific peoples living in a family situation are in a two parent family. However, higher numbers of Pacific Island children are being raised by sole parents, 32% of parents raising their children are Pacific Island solo mothers, and 9% are Pacific Island solo fathers (Ministry of Social Development, 2005).

Table 4 shows the main ethnic groups from the Pacific Islands such as Samoa, Tonga, the Cook Islands, Niue, Fiji and Tokelau, and where they reside. There are more Pacific Islanders residing in New Zealand than those living in their home countries. For example, there are more Cook Islanders, Niueans and Tokelauans who live in New Zealand than those who live in their home islands. Between the years 2001 and 2006 the Pacific Island population increased more rapidly (by 15%), compared to the growth of the general New Zealand population (7%).

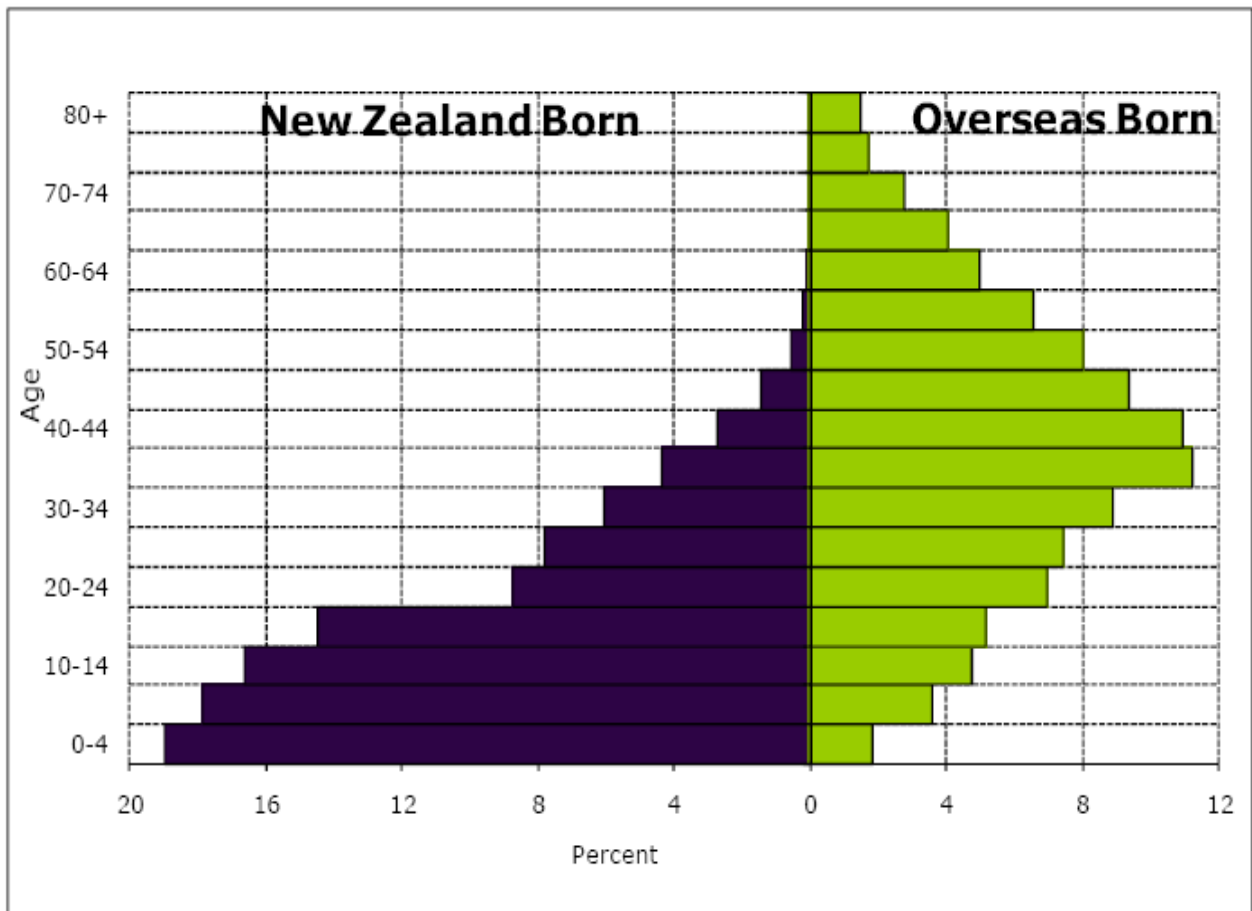
Table 4: Size of main Pacific Island ethnic groups in New Zealand and estimated resident population in home countries in 2006.

Country	Usual resident population in New Zealand, 2006	Estimated resident population in home country 2006	Ratio of Pacific population in New Zealand compared to home country
Samoa	131,103	176,908	0.74
Cook Islands	58,008	21,388	2.71
Tonga	50,481	114,689	0.44
Niue	22,476	2,166	10.38
Fiji	9,861	905,949	0.01
Tokelau	6,822	1,392	4.9

Source: Central Intelligence Agency, the World Fact Book, 2006.

The lower incomes of Pacific Islanders are closely associated with their living conditions. Most Pacific Islanders live in rental accommodation and crowded households compared with the general population of New Zealand. In 2001, 43% of the families who lived in rental housing asked for extra rooms compared to 5% of the Europeans. Fifty-nine percent of Pacific Islanders live in rental properties, compared with 29% of the overall population. In addition, more Pacific peoples are found to share or live with other families in one household (Ministry of Social Development, 2005).

Figure 3: Age distribution of Pacific Island women by birthplace in 2006 in New Zealand.



Source: Statistics New Zealand, 2006.

Figure 3 shows different age profiles for Pacific Island women who were born in New Zealand. According to Statistics New Zealand (2006), New Zealand-born Pacific Island women have a higher youth percentage, 77% are under 25 years old, compared with a youth percentage of 22 % for overseas-born Pacific Island women.

1.7 Pacific Island women education and labour outcomes

Pacific Island women are the group with the smallest percentage of degrees or higher qualifications, and have the highest percentage of people with no qualifications at all. However, this has improved significantly between 1986 and 2006, as Figure 4 shows.

Figure 4: Percentage of Pacific Peoples with no qualification, 1986 to 2006.

Year	Pacific Islanders %	Total New Zealand %
1986	54	40
1990	47	32
1996	48	33
2001	36	29
2006	34	27

Source: Statistics New Zealand, 2006.

Pacific Island women have comparatively low educational achievement; 6% of Pacific Island women have a bachelor's degree or higher, compared with 16% of New Zealand women. The New Zealand census of the year 2006 shows that 32% of Pacific Island women had no qualifications at all.

Figure 5: Highest Qualification held by Pacific Island women in 2006

Qualification	Pacific Island Women	New Zealand Women Total
No qualification	33	22
School qualifications	34	30
Overseas secondary school qualifications	10	8
Post-school qualifications (vocational)	17	23
Bachelor's degree or higher	7	18

Source: Census of Population and Dwellings, Statistics New Zealand, 2006

As shown in Figure 5, Pacific Island women are less likely to complete higher education compared to New Zealand women overall (Ministry of Pacific Island Affairs, 2009). As a result of low educational outcomes, Pacific Island women have limited job opportunities.

In 2006, both Pacific Island women and men were primarily working as labourers. Pacific Island women are less likely to work in high skilled employment, for example as managers and professionals (Statistics New Zealand, 2006). As shown in Figure 6, Pacific Islanders are mostly engaged in low-skilled jobs like secretarial work trades, as machinery operators and as labourers (Statistics New Zealand, 2006).

Figure 6: Proportions of Pacific peoples employed in skilled occupations, 2006

Occupation	Pacific Peoples	New Zealand Total
Skilled	26%	24%
Semi-skilled	58%	40%
Highly-skilled	19%	38%

Source: Census of Population and Dwellings, Statistics New Zealand, 2006.

1.8 Summary

New Zealand has a close historical connection with Pacific Island countries such as Samoa, Tonga, Fiji, the Cook Islands and Niue. The Pacific population is young, and it has continued to grow rapidly. Most of the Pacific population in New Zealand are immigrants or offspring of migrants. In the 1940s, the Pacific population was over 20,000, and by 2006 it was approximately 266,000; 135,000 of these were women.

The Pacific Island population is growing and contributing to the New Zealand economy, and it is also increasing more quickly than the overall population of New Zealand. The data indicates that most Pacific Islanders are found to be low income earners. Their educational achievements are very low, and they are mostly found in low-skilled jobs. Therefore, the rise in the number of Pacific Island women participating in education and training will significantly change the

number of Pacific Island women engaging in low-skilled employment, to that of professional and skilled employment.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This literature review begins with the framework used to understand the glass ceiling and its effect on Pacific Island women in New Zealand organisations. Secondly, it discusses the concept of the glass ceiling, followed by a review of the literature about women and the glass ceiling. The contributing factors to glass ceilings include organisational culture, individual factors, ethnic minorities and women, and Pacific Island values. The chapter ends with a summary.

2.1.1 Framework for understanding the glass ceiling: social identity theory

The framework of social identity theory by Tajfel and Turner (1986) is appropriate to apply to the Pacific Island women interviewed for this dissertation, because they are likely to act and behave as members of the Pacific Island group. Social identity theory explains that individual perceptions are socially constructed or formed by what groups of people are culturally associated with; for example, immigrants may face prejudice and discrimination based on gender inequality, race, accent, dark skin colour and religion. Social identity theory simply explains the social inequality of women and ethnic minorities in many organisations (Jogulu, Glenice & Wood, 2006). These factors all contribute to the glass ceiling identified by Pacific Island women in this dissertation.

2.1.2 The concept of the glass ceiling

The main confirmation of the reality of the glass ceiling is by the conspicuous absence of women and minorities at the top of many organisations. The Federal Glass Ceiling

Commission (1995) suggests that more than nine out of ten chief executive officers (CEOs) are white males; so the evidence of the glass ceiling is from the scarcity of women and minorities in the management of large corporations.

Theorists on the glass ceiling have explored the ways in which organisations prevent women and minorities from advancing to senior positions. Research by Wrigley (2002) found that white men had more access to social networks, and as a result they secured better jobs than women and minorities. As soon as men were hired they obtained more personal development than women and minorities. White men were usually allocated a mentor, and they received positive and high quality job evaluation from their male supervisors. Therefore, the pay gap between white males and females from other ethnic groups remains wide (Oshagbemi, 2000), and white males get better and faster promotions compared to women and minorities (Maume, 2004).

The original idea of the glass ceiling was focussed on the scarcity of women and minorities reaching the top positions in organisations. Since then some researchers have argued that the glass ceiling is present in lower levels of organisations also, and even results in fewer job opportunities in general. So the glass ceiling prevents the advancement of minorities and women from all classes (Reskin & Padavic, 2001). Further study by Cotter and colleagues (2001) suggests that prejudice and unfairness increases when moving up through the organisation to top positions, reinforcing the glass ceiling's effect at higher levels. In addition, Earli and Carli (2007) further discuss the glass ceiling as a barrier to advancement at all level of organisations, which hinders women and minorities from climbing up the corporate hierarchy. Public scholar Grunig (1995) highlights the glass ceiling in relation to 'compensatory feminism', as those women who have not reached the boardroom can just console themselves with, or take comfort from, the success stories of those women who have reached the top of their organisations.

2.1.3 International comparisons between women in senior positions

In a recent report on international comparisons between women in senior positions, and as seen in Table 5, there is little difference between countries when comparing the proportion of female CEOs. New Zealand appears to be doing better than other Western countries, with higher numbers of women at the top of organisations—although different ways of defining ‘senior management’ may affect these comparisons (EOWA, 2010). However, there are fewer numbers of women found in the human resources area in New Zealand than in Australia, which is not considered a line management position (EOWA, 2009; cited in McPherson, 2010).

Table 5: New Zealand women in senior positions

Positions	NZ Top 100 NZSX	Australia ASX 200	United States Fortune 500	United Kingdom FTSE 250
CEO	4 %	3 %	2.6 %	3.8 %
Senior Manager	2 %	8 %	13.5 %	13.3 %
Human Resources	20.7 %	37 %		

Source: Labour, Employment and Work in New Zealand, 2010.

Some countries calculate the number of women on boards using similar methodologies. For example, in the United States, Australia and the United Kingdom, government agencies and researchers commonly send out reports using data from the companies with the highest market

capitalisation. One of the largest research organisations in the United States, Catalyst, takes their data from Fortune 500 companies.

Table 6 compares the percentages of companies in New Zealand with women on their boards of directors, with four other countries: the United States, Great Britain, Australia and Norway. The table indicates how poor New Zealand’s position is some companies have no women on their board of directors at all (60 of the top 100, in comparison with only 24 in Great Britain).

Table 6: International Comparison of Women as Company Directors

Country	Percentage of Companies with Female Directors
Norway	37 % of listed companies (legislation)
United States	14.8% of Fortune 500 board seats (2007)
Great Britain	11% of FTSE 100 (2007)
Australia	8.7% of ASX 200 Board Directors (2006)
New Zealand	8.65 % (2008)

Source: New Zealand Census of Women’s Participation, 2008

In addition, the international position of New Zealand in pay parity is very high. As Table 7 shows, on the Global Gender Gap Report 2010, New Zealand was in the fifth position, in front of both Ireland and Denmark

According to reports in 2009 and 2010 from the United Nations Development Programme, New Zealand ranked 18th in the Gender-related Development Index (GDI), and ranked 11th in the Gender Empowerment Measure (GEM). These measures calculate success in several areas: human development, health, education, standard of living and equal opportunity for men and women (New Zealand Census of Women’s Participation, 2008).

Table 7: Global Gender Pay Gap Index 2010

Rank 2010	Country	Score*	Rank 2009
1	Iceland	85%	1
2	Norway	84%	2
3	Finland	82.6%	3
4	Sweden	80.2%	4
5	New Zealand	78.1%	5
6	Ireland	77.7%	8
7	Denmark	77.2%	7
8	Lesotho	76.8%	10
9	Philippines	76.5%	9
10	Switzerland	75.6%	13
* Scores rough % of gap that's been closed			

Source: World Economic Forum, Geneva, Switzerland, 2010.

2.2 Women and the glass ceiling

2.2.1 Organisational culture

The notion of organisational culture was described by Randlesome (2002) as the attitudes, values and norms of an organisation; these have a major impact on the behaviour of people in organisations. Furthermore, as discussed by Ng, Lees and Siores (2003), values and ethical standards are what inform the leaders of organisations. It is common to find that corporate cultures reinforce the lower participation of women and minorities as they struggle for equal opportunities (Strachan & Burgess, 2010).

A study in the United Kingdom by Liff and Wards (2001) noted that few women are found in senior positions, and that this is related to job requirements and male stereotypes. A study by Kakabadse (2004) found that when people think about or discuss managers or power, they are always thinking about males. So this suggests that there is an attitude that it is right and appropriate that males be in leadership posts, as opposed to women.

Several researchers and authors (Davidson & Burke, 2004; Liff & Ward, 2001; Van Vianen, 2002; Behning & Pascual, 2001) discuss attitudes towards women who give up their top jobs because of family commitments. However, job evaluation and promotions were originally designed by men, and at that time they hardly understood the pressure of family obligations (Crampton & Mishra, 1999). Furthermore, men in management often misunderstand women's career ambitions and incorrectly refrain from advancing women to senior positions. In addition, organisational cultures often fail to acknowledge women as managers, and women are often rejected for networking opportunities (Tokanaga & Graham, 1996).

Another barrier to women's advancement, which is also linked to a male dominant culture, is that workplaces and management tracks are based on an obsolete model of the male as the breadwinner and woman as housewife (Bilimoria, 2007). Women say that the dominance of male values in corporate culture, combined with a belief that women do not make good leaders, are the main barriers to their advancement, ahead of conflict with family obligations (Wirth, 2001; Catalyst, 2007; European Commission, 2010). There is an assumption that senior positions are normally fulltime and usually involve long hours, which conflicts with strong social norms for women to be the primary caregivers (Eagly & Carli, 2007; Gratton et al., 2007b). Even if childcare is outsourced, it is women who primarily take responsibility for managing it and stepping in when it fails (Grummell et al, 2009; Rutherford, 2001). On the other hand, women taking up part time or flexible work options are seen as indicating less than full commitment to

the job (Bilimoria, 2007). Furthermore, according to a study by Wrigley (2002) the salary inequalities are not improving, as women are still paid less compared to their male colleagues.

In the workplace, when broadly evaluated in comparison to men, structural barriers are faced by professional women, indicating that females face gender barriers hindering their opportunities in the labour market (Budig, 2002; Cotter, 2001). When recruiting for a good leader, employers look to those who already have experience in leadership positions (who are predominantly men) and thus prefer masculine traits (Catalyst, 2010; Eagli & Carli, 2007; Kakabadse et al., 2007; Strachan et al., 2010; Warren, 2009). Sociological research has looked at the social processes segregating women into female-dominated occupations and job ladders (Padavic & Reskin, 2002). But even when women have started careers in male dominated fields, structural barriers often described as the glass ceiling continue to limit their advancement (Cotter, 2001; Catalyst, 2007).

One major study concluded that unconscious bias was the number one barrier to women in senior executive and board positions (Piterman, 2010). Men in particular are unaware of the unconscious, systemic bias that underlies appointments (Early & Carli, 2007; Kellerman & Rhodes, 2007; Strachan, 2009; Catalyst, 2010). Research consistently shows that those in power in the organisation tend to recruit in their own image (Kakabadse, 2007). In addition, a study in the Wall Street Journal found that workers themselves mentioned the preference to associate with those of the same gender, which contributes to systemic inequality (Cotter, 2001).

Finally, a study in the United States found sexual harassment and discrimination still exists in many workplaces. For example in the United States, 58% of employed women state they have been sexually harassed in their workplace, and there is evidence in the United States of gender discrimination in both pay and promotions (Earli & Carli, 2007). In Australia, a study showed

significant rates of gender discrimination such as exclusion and sexual harassment in the workplace (Rindfleish, 2002, cited in McPherson, 2010). In New Zealand, 31% of sexual harassment complaints made to the Human Rights Commission in 2009 to 2010 were related to a place of employment (Human Rights Commission, 2010).

2.2.2 Individual factors

The scarcity of women in senior positions is due to their less proactive approach in comparison to men in seeking out opportunities (Desvaux, 2008, Tarr-Whelan, 2009); women have been shown to be less skilled at negotiating (Babcock & Laschever, 2003), and are less self-promoting (Kellerman & Rhode, 2007). Furthermore women are rarely considered for senior positions. For example, a study by Desvaux (2008) found that women went the extra mile in their jobs compared to men, but fewer women applied for promotions. Further study by Chesterman, (2005) suggests that when women job search, they want to make everything perfect before they apply for jobs. In contrast, men tend to be risk-takers: they apply for jobs with an imperfect record. In line with these tendencies, women may lack self-confidence or self-belief that they can fulfil higher managerial roles (Tarr-Whelan, 2009; Chesterman et al., 2005).

Studies show that a similar proportion of men and women aspire to senior positions (Catalyst, 2004b; Tarr-Whelan, 2009; Hrdlicka et al, 2010). However, when confronted with the reality of the expectations and demands of the job in terms of hours and the demands of family life, most women may choose to 'park' their careers (Watts, 2009; Chesterman et al., 2005; Hewlett, 2007).

In further discussing barriers to female advancement, Watts (2009) comments that gender stereotypes and social networks interact in ways that reduce women's advancement to the senior positions in male-dominated organisations. Heilman (2002) argues that if a woman is perceived

as equally competent to a male colleague and also suitable as a member of the upper management team, but is seen as less interpersonally appealing, she will be excluded from this group. A similar study by Blair-Loy (2001) found that executive women tried to increase strategies to reduce men's discomfort with their violation of role-incumbent schemas in order to increase their likeability and fulfil requirements to be accepted in men's networks.

According to Powell (1990, cited in Vinnicombe & Bank, 2003), no studies showed women were less suitable to managerial positions than men. Rather, they do not have enough support in male dominated networks, and they do a double shift at home. In short, there are no good reasons to stop women from holding management positions.

2.2.3 Women in ethnic minorities

For the purposes of this research, a woman of colour refers to an ethnic minority. This means they belong to a unique group based on their background, traditions, physical location, family and religion. Women of colour are culturally and emotionally distinct from mainstream white women and consequently should not be marginalised when they do not fit into the mainstream group norms (Wright, 1992; Blackmore, 2000; cited by Fitzgerald, 2003).

Eriksen (2002) describes ethnicity as a ubiquitous presence. It relates to the categorisation of individual and group relationships, and in social anthropology, ethnicity is an important aspect of relationships between groups that believe they are culturally distinct. Another explanation by Poulsen, Johnston and Forest (2000), describes ethnicity as a group of people who have an obvious ethnic identity, and fit into a cultural group inside the broader society.

In New Zealand, researchers generally apply the term 'ethnicity' rather than 'race', and the term 'ethnicity' is normally acknowledged as a culturally created concept (Allan, 2001; Callister,

2004). In the United States, the word 'race' is currently used. Ethnicity is discussed by Pio (2005a) as an individual sense of belonging to a specific group, with a sense of belonging and values that bond the group members together. However, throughout the world, the notion of ethnicity is undergoing a transformation (Callister, 2004).

In corporate America, ensuring minority women reach senior-level management positions is a challenging and discouraging one. Findings from research by the Centre for Women Policy Studies shows that 47% of women of colour state that they worked long hours to gain a promotion, but were hindered by their racial background. Furthermore, according to a 2005 study by Hispanic Business Magazine, Hispanics only hold 1.6% of board seats on Fortune 500 companies (Working Mothers, 2007).

One of the issues encountered by minority women in the workforce is gender bias, where many men hold superior level positions with a higher rate of pay. Although men today tend to be sharing family responsibilities in the home, women often take extended maternity leave. Mothers who return to the workforce often find their jobs have been taken or changed. This is making it a long haul up the corporate ladder and women also face other barriers to reaching the top of organisations. Many women lack the resources needed to balance work and family, which leads to missed opportunities when attempting to advance to senior positions (Martin, 2006; Centre for Women's Business Research, 2006).

Professional experiences are also formed by race and ethnicity. African American (Hill, 1991), Hispanic (Kane, 2000), and Asian American women (Padavic & Reskin, 2002), experience different patterns of workplace inequality. Past research has found that women of colour are more familiar with gender discrimination, and are more likely to become aware of discriminatory treatment towards themselves or other women than white women (Kane, 1992).

A similar study by Catalyst (2005) found that women and minorities are more likely than white men to hold back from senior positions due to women's contributions not being recognised or valued: women feel isolated, and women and minorities see others being promoted ahead of them. In addition, Scott and Brown's (2005) discussion of bias and discrimination against women and minorities has received extensive awareness in literature and the media.

Women from ethnic minorities face additional challenges concerning the impact of the glass ceiling. Not only do they have to overcome gender-based barriers, but they have the additional challenge of racial and ethnic obstacles to moving up the corporate ladder (Ross, 2004). Studies by Eagly and Carli (2008) identify the obstacles women face, for example, prejudice: men get promotions faster than women with the same qualification and the qualities that women bring to leadership roles are not recognised. Therefore, Eagly and Carli recommend strategies to move more women into the corporate hierarchy. For example, women can be prepared for line management by being given demanding assignments, objective criteria can be used to measure performance, and working mothers should be given additional time to prove themselves worthy of promotion.

Studies in New Zealand by Pio (2006, 2007 and 2008) regarding ethnic women immigrants show it takes roughly 18 to 24 months from when they first arrive in New Zealand to get positions related to their experience and education. Right throughout their job search, these women felt depressed and discontented because of constant rejection. Moreover, highly skilled immigrants took low paid jobs as they struggled to meet the requirements of their families. The potential barriers to their employment were their accents, immigrant background, overseas qualifications and discrimination in the hiring process (Dunstan, Boyd & Crichton, 2004).

Organisational studies have found that ethnic groups faced with social inequalities and other forms of discrimination in organisations experience slow career progression (Baron & Pfeffer, 1994; Riordan, 2005). Further research shows that social inequalities are usually faced by new migrants in the workplace (New Zealand Immigration Services, 2004). Moreover, very few ethnic minorities are engaged in senior positions, and most of them are located at lower levels of organisations (Morrison & von Glinow, 1990; Reskin, 1999).

2.2.4 Pacific Island values

Culture is defined by Collier and Thomas (1988) as stories containing symbols and norms from the past that are passed from one generation to the next. A study by Porter & Samovar (1994) describes culture as being made up of social elements; abstract components that spread from the past to the present. In addition, Harris & Moran (1991) discuss culture as the factor that facilitates people's ability to understand and make sense of their social environment. According to McLaren (1998), culture is a human phenomenon that people practise and pass on to the next generations. Culture contains facts and ideas about life and social background; it is comprised of feelings and thoughts about family, education, faith or religion, ways of preparing foods, taste and appearance, and status in the community.

Hofstede describe cultures as members of the same group sharing the same social beliefs, common social groups and the same geographical location. Culture represents the common ideas and thought programmes of a group that are different from other groups (Hofstede, 1980). Furthermore, Hofstede (1991) describes those who make up a specific culture as sharing a specific mind-set in respect to it.

Lustig and Koester (1996) discuss culture as individuals having the same perceptions, common beliefs and values as each other, which in turn influence the behaviour of the group.

Furthermore, they say that culture is learned we are not born with it and it is learned when people of a common social background interact and learn from each other. They learn culture from everyday tasks and actions, and through the way they communicate with each other for example with parents, friends and the wider community. Culture is explained as a social phenomenon (Macpherson & Macpherson, 1990). In addition, culture cannot stay the same, but it drifts and changes with the current of time (Aniri, 1997).

As North (1994) (the Nobel prize-winning economic historian) argues, ideas, ideologies, myths, dogmas and prejudices are the facts and knowledge that form the basis of a society's belief structure. In turn, belief structures are the increasing experience of past generations formed in culture, and they are changed into the institutions of a society. It is these institutions that determine individual actions and behaviour.

According to Crocombe (1976) in 'The Pacific Way', the focus in Pacific Island culture is on the wellbeing of all family members, for example, nobody gets left out. Crocombe proposes that for Pacific peoples, culture and language are strengths for which to feel privileged and honoured, and should be developed.

Pacific Islanders generally live in collectivist systems, where everyone looks after each other. Within village sectors, most families live together with members of their extended family, and this illustrates the value placed on sharing in collectivist societies. The value of sharing is one of the most important values in the life of Pacific Islanders. For example, food and land are shared amongst the members of the family, as opposed to individualistic societies like New Zealand and Australia where they are generally not. In collective societies, individual possession of goods is usually absent, and communal sharing of goods, activities and income is highly valued (Rao, 2005; Duncan, 2007).

Tongan researcher Foliaki (2005) noted that in villages the practice of Pacific values, such as sharing, contributed to family survival. The most important unit in Pacific Island communities is the extended family, where everyone is looked after by each other. A sense of peace and harmony surrounds the family, and decisions are made for the sake of the family and the community. The original practice of sharing came from the early days when harvesting of food was commonly opportunistic and storage was not easy (Duncan, 2007).

Foliaki (2005) proposes that the values practiced by Pacific Island communities are:

- Teamwork
- Devotion and trustworthiness
- Traditional values
- Respect
- Acknowledgement and respect of status

All of these values mean that the individual is emotionally constructed through socialisation to be happy to defer the group, and to find happiness in the approval of the extended family group (Foliaki, 2005).

Pacific Island traditional values were formed before connection with Western civilisation. Therefore, many changes took place in Pacific values when the Pacific Islands became controlled by European powers (Keesing & Tonkinson, 1982; Jolly, 1992; Jolly & Thomas, 1992).

2.2.5 Pacific Island women and leadership

There is little literature on Pacific Island women and leadership, but the Pacific Island region is shifting towards a new epoch of women contributing to managerial roles (Smith & Montagno, 32

2004). Historically, Pacific Island women have not possessed the self-assurance or self-belief to take on leadership tasks. The Pacific Island cultural values such as responsibility to family are the main barriers hindering Pacific women from taking leadership roles (Hall & Bibi, 2004). A study by Nayackalou (1975) argues that Pacific Island women leaders dominate the informal areas of Pacific Island societies. Today, well educated women are starting to enter traditionally male fields of leadership such as in government positions, the private sector, in business and in regional bodies.

In most Pacific Island countries such as Tonga, Samoa, Fiji and the Solomon Islands, leadership is perceived to be a male role. This illustrates the impact of Pacific values and traditions. However, some women do set an example by becoming political leaders and professionals (Hall & Bibi, 2004). Furthermore, in Pacific Island countries the traditional view of leadership is in the 'chief' role. In the Pacific Islands there is a unique style of leadership and this continues to be extremely important to the life of its people (Safty, 2003).

An interesting experiment was carried out in Fiji in an effort to value and include women in parliament. To achieve this goal, training and development were implemented to help members of the public to become fully aware of the female attributes and nurturing qualities that women can bring to organisations (Shuster & Lamour, 1998).

2.3 Summary

Women make up 46.8% of the New Zealand labour force (Statistics New Zealand, 2010), but the Equal Employment Opportunities (EEO) Trust's diversity surveys 1998-2007 showed little progress in the percentage of women in senior positions, raising from 25% in 1998 to just 30% a decade later in 2007. Overseas studies also show slow progress regarding the increase of the

proportions of women in senior management (Catalyst, 2010a; Gratton et al., 2007a, cited in McPherson, 2010).

The notion of the glass ceiling is broadly described as the lack of women and minorities in management positions in many organisations. The concept of the glass ceiling highlights that many women and minorities are employed in organisations that are controlled by white males, and these women generally do not advance to the top of the corporate ladder. Furthermore, women and minorities can 'see' the top of the corporation, but fail to reach it because of social inequalities and bias in the organisations themselves. This is disappointing for those wishing to reach the top, and being overlooked for promotion is what many people think of as due to the effect of the glass ceiling (Maume, 2004).

CHAPTER THREE: METHODOLOGY

3.1 Introduction

Qualitative methodology was used in this dissertation because the factors contributing to the glass ceiling for Pacific women were also obtained from qualitative data. The aim of this study was to explore the barriers hindering Pacific Island women from reaching senior positions in the context of New Zealand organisations. The main exploration is of organisational culture, the career experiences of these Pacific Island women and the reasons for their slow career growth because they all have the necessary tertiary qualifications to advance to a senior position in their respective organisations.

Qualitative interpretive methodology was suitable because the focus of this dissertation was not to create prophetic theories, but to contribute to a full understanding of the phenomenon, background and culture being researched (Cooper, 1989; Dunkin, 1996).

3.2 Research approach

3.2.1 Participants

This dissertation sought to explore factors contributing to the glass ceiling for Pacific Island women in New Zealand organisations. For this reason, the researcher asked Pacific Island women to explain the glass ceiling from their own understanding.

The ten Pacific Island women were recruited using a snowball sampling technique. The Pacific Island women's names were given to the researcher by mutual friends. The researcher made initial contact with the Pacific Island women, none of whom refused the invitation to participate

in the interviews. The participants who were recruited for this dissertation were participants who identified as members of the Pacific Island ethnic group and were selected according to the following criteria (see Appendix B):

1. Participants must be female, 20 years of age or older.
2. Participants must belong to one of the following five main Pacific Island ethnic groups: Samoan, Cook Islander, Fijian, Tongan or Niuean.
3. They must be fluent in the English language.
4. They must be New Zealand permanent residents or New Zealand citizens.
5. They must be working in a government or private organisation.

The sample consisted of ten Pacific women; there were two participants from each of the five main ethnic groups that were mentioned above. The ten participants all lived and worked in New Zealand. The participants' occupations were: tutor, registered nurse, primary school teacher, marketing officer, news reporter and case manager. Their ages fell within the range of 20 to 50 years. All participants were university graduates; six held bachelor's degrees, one held a post-graduate diploma and three held master's degrees. At the time of the interviews, their length of residence in New Zealand ranged from 3 years to over 35 years. Please refer to Table 8 for a summary of the participants' demographic profiles.

Table 8: Summary of the participants' demographic profiles

Participant	Island of Origin	Birth Place	Age 20-35	Age 36-50	Highest Qualification	Current Occupation	Approx years in NZ
1	Tonga	Tonga		☆	Master's degree	Tutor	07 years
2	Tonga	Tonga	☆		Bachelor's degree	Nurse	13 years
3	Samoa	Samoa		☆	Bachelor's degree	Mortgage Broker	12 years
4	Samoa	New Zealand		☆	Bachelor's degree	Case Manager	30 years
5	Niue	New Zealand		☆	Post-graduate diploma	Primary School Teacher	35 years
6	Niue	New Zealand	☆		Bachelor's degree	Marketing Officer	35 years
7	Cook Islands	Cook Islands	☆		Bachelor's degree	Mortgage Broker	28 years
8	Cook Islands	New Zealand	☆		Master's degree	Primary School Teacher	29 years
9	Fiji	Fiji	☆		Bachelor's degree	News Reporter	03 years
10	Fiji	New Zealand	☆		Master's degree	Tutor	27 years

3.3 Procedures

3.3.1 Data Collection

Snowball sampling was used to recruit the participants, whose names were given by mutual friends. The researcher contacted the participants who fitted the selection criteria in that they were Pacific Island women and were fluent in the English language. None of these Pacific women refused the initial contact or invitation to be interviewed. The researcher explained the purpose and objectives of the dissertation through email, phone and face-to-face contact. All of the women were willing and happy to participate in the study. The ten participants were Pacific Island women who legally reside in New Zealand, were fluent in English, and were working in private or government organisations. The researcher emailed detailed information to each participant in the form of the “Participant Information Sheet” (please see Appendix B) and the Consent to Participation in Research Form (see Appendix D). As each participant’s consent was received, the researcher made arrangements with the participants for a one-on-one interview at a suitable time and place.

For Pacific Island women, it is more likely to be appropriate to conduct the interviews in a formal setting, in the home of the participant. Therefore the researcher took with her an adult (with a cell phone) who was sitting in the car outside the home in order to protect the privacy of the interviewee and also the safety of the researcher. Before the interview, each participant was kindly reminded that they could stop the interview if they felt uncomfortable, and they could postpone the interview to a later time and date. Finally, if they wished, they would have the chance to contact an AUT counsellor.

At the beginning of every interview the researcher required individual confirmation from all the interviewees that they fully understood the Participant Information Sheet that they had been

given. The researcher also discussed the participant's understanding of the objectives of the dissertation.

The interviews were recorded digitally, and the material collected was securely stored for six years. The interviewees' notes were strictly guided by privacy and confidentiality. All material, including consent forms, was securely destroyed, for example by machine shredding. Digital recording of the interviewees enabled the researcher to note the participant's exact words, which aided accuracy. A semi-structured interview format was used comprising open-ended questions, and interviewees were invited to talk about the earliest barriers they experienced which may have hindered them from advancing to senior positions in their organisations (see Appendix C). Examples of open-ended questions included, "Please describe a negative comment about your gender/sex, such as an insult or rude joke that was made in your work environment." "Please describe any discriminatory experience where you were treated differently because of your ethnic/racial background. How did it start? What was your reaction? What was your initial response? What did you do?" The open-ended question technique using words such as 'why', 'how', and 'what' allowed the interviewee to access deeper information and for the researcher to obtain clarification. Therefore the researcher obtained richer data by using open-ended questions, which is important for the strength/ reliability of this research.

The list of the research questions that directed the interviews are as follows:

1. To what extent did the family help to encourage the women in their career advancement?
2. What are the societal features and qualities that help women moving up to senior positions?
3. What are the organisational qualities that women need to help them with their career advancement?

4. What are the institutional practices or activities that assist women's advancement to senior positions?
5. What are the plans or strategies used or discovered by women to break the barriers to their career advancement?
6. What other factors do women believe are needed to encourage more women to move into senior positions?

All ten interviews were carried out at the home of the interviewee at an agreed time between the researcher and the interviewees. The one-on-one interviews took approximately an hour. All of the participants were given the option of requesting a transcript of their own interview to check for accuracy, and/or access to the findings of the research. These options are included in the consent forms (Appendix D). Those who wished to exercise their option(s), were provided with a transcript of their interview, and/or a summary of the research findings during and after the dissertation was completed.

3.4 Reflective Stance

I, the researcher, am a Pacific migrant from the island of Tonga and a permanent resident of New Zealand for the past 15 years. I believe that sharing the same cultural background with the interviewees as a Pacific Island woman made it easier for the participants to share their experiences and talk to me.

My personal background was helpful to this research. From a platform of personal learning and development, I could reflect and share my own account of my working experiences in New Zealand. I found that most of the Pacific women were honest when relating their individual experiences in employment in New Zealand. While recollecting the status issues and other

barriers that prevented them from moving up to senior positions in their respective New Zealand organisations, most of the participants became defensive and indignant; others became upset while recalling painful experiences.

3.5 Data analysis

The ten interviews were recorded digitally, and after every interview the data was transcribed word-for-word. It was easier to analyse the data after every interview, because it is hard to understand large amounts data, and organising and analysing data can be an almost impossible task (Patton, 2002). Using the constant comparative method, interviews were compared to each other as they were collected to determine similarities and differences. Categories were formed, and were coded by using colour codes representing different themes that emerged from the data. In addition, themes from the data were compared to the existing literature on women and the glass ceiling.

The qualitative analysis of data included analysing for similarities and differences, coding and categorising, and constant comparison (Lunenburg & Irby, 2008). Analysing qualitative data is a progressive process. Whilst looking at the detail, a researcher is also keeping an eye on the bigger picture because the aim is to present a complete analysis of the topic (Winstanley, 2009).

Qualitative research provides the important ability to understand people's exact words and actions, as opposed to a quantitative research approach that uses mathematical analysis to investigate such areas as language or actions, and report the result by quantification and explanation. In addition, qualitative research allows the observance of patterns of meaning that

come from the data gathered, and the model, form and order of the discussion that come from the interviewee's own words (Lunenburg & Irby, 2008).

The major themes that emerged from this study were ethnic background, gender discrimination, organisational culture, Pacific Island culture, organisational support and personal characteristics.

3.6 Summary

Qualitative interpretive methodology was most suitable for the purpose of this dissertation, besides a reasonable sample size of ten Pacific Island women. The large amount of data which need to be analysed was done so with robustness and reliability: all data was coded and analysed to discover those factors contributing to the glass ceiling experienced by Pacific Island women in New Zealand organisations. Table 8 provides a summary of the interviewees.

In this chapter, the research method, research design and procedure, sample size, data analysis and the reflective stance have been described in detail, and were backed up by reasoning and informed by the relevant scholarly literature.

CHAPTER FOUR: FINDINGS AND DISCUSSION

4.1 Introduction

This chapter presents and discusses the findings from the ten interviews. The purpose of this research was to explore barriers that may hinder Pacific Island women from advancing to senior positions in New Zealand organisations. The analysis of the interview transcripts revealed major themes and secondary or ancillary themes, all of which were related to each other as presented and are discussed in the following sections.

4.1.1 Overview of findings

In the interviews, the participants spent substantial time describing their barriers to career advancement in their New Zealand organisation. The themes the study identified were gender discrimination, ethnic background, Pacific Island culture, organisational culture, organisational support and personal characteristics. The interviewees also devoted substantial time to describing their experiences of their nationality and ethnic background as salient categories that underpin social inequalities in their workplace. The main themes have been presented in Table 9.

Table 9: Main themes from the interviews

Dimensions	Key Features	Exemplar Based on Interview Extract	Demographic Characteristics	Age Group
1. Ethnic Background	Darker skin colour Accented English speech Immigrant	“I feel left out, all my female colleagues went out for lunch one day, they don’t invite me, I was really sad, may be because I am a Pacific woman.”	Samoan, Mortgage broker, 12 years in New Zealand	36-50
2. Gender Discrimination	Slower career progression Equal pay	“I am suspicious about my pay, I have a bachelor’s in communication, I have lower pay rate, compared to some of my male colleagues that have no tertiary qualification. I wonder what’s going on in my workplace.”	Fijian, News Reporter, 3 years in New Zealand	36-50
3. Organisational Culture	Male stereotyping Male values Masculine traits	“I worked with white men, they are really arrogant and assertive, and that’s the working culture in New Zealand. If you want to survive, you have to speak up, if not, you will become a slave for them, especially if you are not a Kiwi.”	Niuean, Marketing Officer, 35 years in New Zealand	30- 35
4. Pacific Island Cultural Values	Respect for seniority Respect for parents Sharing Cooperation	“I respect my boss, I can’t really say something that I am not happy about at work so I am happy on where I am.”	Tongan, Registered Nurse, 13 years in New Zealand	20- 35
5. Organisational Support	Career development Equal employment opportunity	“The other things I want to mention, the senior staffs and the boss should be helpful and open minded to help the new staffs. Sometimes the decision made by the boss is good for others but not for everyone.”	Samoan, Case Manager, 30 years in New Zealand	36- 50
6. Personal Characteristics	Lack of confidence Wrong style of management No experience	“I think education is the only answer to overcome the barriers in women career advancement, because men still see us women as inferior. Yes, Pacific Island women have natural talents to be a good leader.”	Niuean, Marketing Officer, 35 years in New Zealand	20- 35

4.2 Migration for better life and education

According to the literature (Connell, 2006c; Hammond & Connell, 2009), Pacific Island migration helped to build New Zealand's economic development. Migration was mainly from Samoa, the Cook Islands, Tonga, Fiji and Niue to New Zealand and Australia (New Zealand Census, 2006). Even larger Pacific Island countries such as Samoa and Tonga have experienced very limited population growth as emigration has become established (Duncan, 2007). The literature linked with the data explains that migration is a fact of life for Pacific Islanders. When the participants were asked why they migrated to New Zealand, all of the participants said it was for a better life, for a better education for the family and the children. For example:

Participant number 1 (Tongan, Tutor, 7 years in New Zealand)

“The main reasons for my family migrating to New Zealand, to get better living, better education for me and my children”.

In addition, the second generation New Zealand born migrants gave the same responses on what were the main reasons for migrating to New Zealand, for example:

Participant number 6 (Niuean, marketing officer, New Zealand born)

“My parents migrated from Niue, when they were teenagers; they came to New Zealand to get a better life and a better education. Both my mum and my dad have university degrees.”

The two examples above are in line with the literature on Pacific Island migration. Pacific people migrating to New Zealand brought with them their dreams of a better education, a better standard of living, better healthcare and to reunite with their families who migrated to New Zealand earlier. The link between the literature and the collected data indicates how migration to

New Zealand and other overseas countries becomes a solution, and the answer to their dreams. In addition, they also help their family members who remain in the islands through remittances.

4.3 Ethnic background

Previous research (Berry, 2006; Byrne, 1971; Carr, 2005; Fuertes, 2002) on the similarity-attraction paradigm explained that we associate with people who are similar in their ethnicity, nationality and language backgrounds to us. The host country nationals are more likely to block the new immigrants; this helps us to understand why it is hard for immigrants to find and maintain a good job. Women in this study made it clear that their ethnic background and migrant status are salient categories that underpin social inequalities in their organisations. It is interesting to note that the data from this study supports former research findings (Byrne, 1971, Fuertes, 2002; Carr, 2005; Berry, 2006).

This study suggests that another factor contributing to the glass ceiling for Pacific Island women in New Zealand organisations is dissimilarity of the individuals at the organisational level.

Furthermore, previous research from New Zealand (Diego & Podsiadlowski, 2006; Diego & Fischer, 2007) examined the same phenomena, showing that ethnic minorities face greater problems of everyday discrimination in the workplace. The studies conducted by Morrison and von Glinow (1990) and Reskin (1999), found that there were disproportionately low numbers of ethnic minorities in top management positions. Everyday discrimination was also found in this study. For example, Participant number 3 (Samoan, mortgage broker, 12 years in New Zealand)

“I feel left out at work, one day my female work colleagues went out for lunch. No one invite me, and I was left behind in the office.”

A further example from Participant number 10 (Fijian, tutor, 3 years in New Zealand)

“My supervisor is a white man, he is alright sometimes, and I feel bad working with him sometimes...he thinks he knows everything, very bossy...plus...he always takes things seriously and I wonder how I can develop a better networking with him.”

The above findings point out how bias often arises because of the way we perceive and categorise people and the way we compare them to ourselves. Participant 10 indicated how she is willing to succeed in spite of her male supervisor. On the other side of the coin, if she were European would she be treated differently? This is a clear indication of how people in this study like people who are like themselves, including those who share the same ethnic, national and linguistic background.

The positive emphasis on similarity and dissimilarity between people may lead to empowerment for some women. It also helps to ease the bitterness and anger that can paint ethnic minorities and women into a corner and make them feel left out when trying to win favour with management. These findings are linked to social identity theory.

The social identity approach supports the idea that individuals’ social cognitions are socially construed depending on their group or collective frames of reference. As noted earlier, immigrants who see themselves as negatively stigmatised because of their darker skin colour or accented English speech may be less willing to acculturate, believing that these negative views will persist regardless of whether they are culturally competent in the dominant culture. For example:

Participant number 4 (Samoan, Case Manager, New Zealand born)

“Most of my colleagues are Kiwi, and sometimes they look down on me because of my skin colour and also as a Pacific Island woman.”

Further example from Participant number 8 (Cook Islands, primary school teacher, New Zealand born)

“I work with white people at school, my supervisor is a palangi (white) man, and he is alright to me, but not always. I don’t really faced a real discrimination...but sometimes because of my very dark skin and my big size, I love to eat my island food, some of my colleagues said to me, is that your breakfast...they mean the food I eat should be a lunch, but you know, I grew up in Samoa, my friends gave me the taro and banana for breakfast ha ha...hardly any bread for breakfast there. Yeah but I just please myself and eat what I want. Who cares, I just ignore them...I eat what I want to make me happy.”

This finding, linked to the literature review studies by Berry (2006) and Ward and Masgoret (2008) suggest both ethnic and national out-groups, including new settlers, are evaluated less positively than in-groups. The above finding directly links to the traditional theory of social identity (Tajel & Turner, 1986) and ‘self-categorisation’ (Turner, 1987), which explains social behaviour as a function of one’s own group membership and the basic psychological needs of social identity such as belonging and positive distinctiveness. These are shared with a group of other people belonging to the same social category. Thus, social identity theory and self-categorisation offer an explanation of the process by which similarity becomes a significant organisational construct, and can function as the basis for bias and discrimination within organisations.

4.4 Gender discrimination

Another barrier contributing to the glass ceiling of Pacific Island women interviewed for this dissertation are male attitudes. Previous studies on gender discrimination (Roth, 2006) found that workers preferred to associate with those of the same gender. For example:

Participant number 6 (Niuean, marketing officer, New Zealand born)

“Well, my supervisor is a white man, and the rest of my team is white males. My supervisor always wants everything to do in his ways. Therefore I have to speak up before he runs me like a wild chicken.”

The above example indicates the gender inequalities experienced in this workplace; her male supervisor wants everything to be done his way, and this is a clear indication of the context in which male and female inequality operates in the organisation. The way this woman is treated by her male supervisor will become a barrier to her career development. It appears that the manager views this Pacific Island woman as a helper, not someone that contributes to the bottom line of the organisation. This is a good example of gender stereotyping.

On the other hand, how can this manager inspire his followers and motivate them to be more productive (Klenke, 1993)? This style of leadership is closely aligned to transformational leadership with effective leaders being described as those who inspired their followers and enabled them to achieve the goals set by the organisation (Bass, 1985; cited by Jogulu & Wood, 2006).

Participant number 6 (Niuean, marketing officer, New Zealand born)

“The problem in my workplace is the discrimination and the differences between men and women...very big differences that keep us women from moving up to senior positions, such as palangi (white) men get more pay than us women...they get promoted easier than us ...really...really...unfair...but I won't give up. I believe in myself, I was born to be strong and I have lot of qualities and intuitive than those men in my workplace.”

A similar experience from Participant number 9 (Fijian, news reporter, 3 years in New Zealand):

“All the senior positions are dominated by men; I can’t blame the high turnover of women with good qualification in this workplace.”

These extracts describe the career development of this woman and how she struggles in coping and adjusting to a masculine environment. She used her family upbringing as a strong foundation to keep her moving forward in the hierarchy of her organisation. The support of her family is an important value in Pacific Island families, as it is viewed as a means of career advancement. This is linked to Participant number 6’s example (Niuean, marketing officer, New Zealand born):

“The most important people in the life of Pacific people are their family, the support of my family keeps me going, and I was born to be strong.”

A similar comment from the Fijian tutor below provides an example of her supportive family.

Participant number 10 (Fijian, tutor, New Zealand born)

“I was raised up in a family that my parents wanted us to have a good education, a good job, work together and support each other, our family always happy because we love and supported each other.”

This extract is linked to previous research by the Ministry of Pacific Island Affairs (2008) on the education pathways of Pacific people. The experience and knowledge of the family regarding tertiary education is considered a positive influence to motivate the children or other members of the family to achieve better education outcomes (Ministry of Pacific Island Affairs, 2008).

Participant number 10 comes from a supportive family; a family with dreams to be successful. They were raised to work together and support each other. Her parents want them to have a good education and love each other, and her family background will be a vehicle to her success. This finding links to the theory of acculturation (Tesk & Nelson, 1994), as this is how this women and her family accommodate one another in their new environment. Her family acculturation and adaptation includes working together, helping each other and having a good education. Her family still retains their Pacific Island culture of working together and looking after each other. This finding links to previous literature (Phinney, 2001, cited in Pio, 2005a) which described how minorities are not supported with encouragement nor allowed to retain their own culture while they attempt to integrate into the new society, and they are likely to feel that they must choose between separation and assimilation.

All of the women in this study seemed to be of strong character; they showed their competence and willingness to work harder. For example:

Participant number 10 (Fijian, tutor, New Zealand born)

“At work, I do my best and I keep dreaming that I will be on the top of the organisation one day. I believed in myself because I deserved it; I went to the university to get qualifications to be successful.”

This finding indicates that these women are not satisfied with their work overall. But they are confident with their work because they believe in the value of their education to fight the glass ceiling. This finding supports a previous study (Berry, Tommy & Franks, 2010) that shows education has proven to be a powerful tool in improving the status of women in organisations. Their insight on inequality and discriminatory tendencies may account for the low level of overall job satisfaction reported by the respondents. For example:

Participant number 5 (Niuean, primary school teacher, New Zealand born)

“I think, education is the only answer to overcome these barriers in women career advancement, because men still see us women as inferior. Yes...I want to emphasise that us Pacific Island women have natural talents.”

The above comment from the Niuean primary teacher implies that she relies heavily on her education to exhibit a confidence that enables her to be assertive in New Zealand organisations. This finding indicates how Pacific Island women are treated differently and less favourably because of their gender and their Pacific Island background. The comments of the Pacific Island women show how gender discrimination limits these individuals from advancing to senior positions. This is connected to previous research from New Zealand (Diego & Podsiadlowski, 2006; Diego & Fischer, 2007) which shows that ethnic minorities face greater problems in regard to everyday discrimination in the workplace. This dissertation has shown that women cannot develop the potential skills and talents they get from their tertiary qualification in their workplace. The literature review indicates that organisational bias and stereotyping play an important role in contributing to the glass ceiling. The data collected has indicated that the glass ceiling is in effect in relation to Pacific Island women, but their organisations believe that these women are unaware of its existence, that they know little or nothing because they are Pacific Island immigrants.

The above finding was supported by a previous study on ethnic minorities who often face additional challenges concerning the impact of the glass ceiling. Ross (2004), and Eagly and Carli (2008), identify the obstacles women face such as prejudice men are promoted more quickly than women with equivalent qualifications, there is resistance to women's leadership,

and they found that people view successful female managers as more dishonest, forceful and more selfish than successful male managers.

4.5 Organisational culture

An additional factor contributing to the glass ceiling as an obstacle to Pacific Island women interviewed in this dissertation was their gender role this allows women to see the differences between them and their male colleagues.

A previous study examined the same phenomena. McPherson (2010) discussed that power or management were regarded as male responsibilities. The same study showed that women pay a price for this conflation of masculine traits with leadership traits.

Participant number 3 (Samoan, mortgage broker, 12 years in New Zealand)

“My supervisor is a white man, I do not feel comfortable working close to him, and he always picks on me, especially when we have department training.”

A similar problem was faced by Participant number 9 (Fijian, news reporter, 3 years in New Zealand)

“There are more men than women at my workplace, but I am suspicious about the pay rate, I have a bachelor’s in communication, and I am sure there is a big difference in the pay scale of men than us women. I wonder why it is happening...Most of the higher positions were taken by men. How we can change, what’s the reason for this.”

These extracts indicate the issue of gender pay gap. The data indicates that women earn less compared to their male colleagues. However, this is what happens in a male dominant culture.

These women are struggling as though they are drowning, striving for equality. Additionally, all

the women in this dissertation have university degrees; three of them hold master's degrees. They all seem to respect their managers, have a loyal attitude, are hardworking and have no family issues and are not over-committed. These women want to survive and see some promotion from their organisations.

The participants also provided important insights into developing change in their organisations. According to McPherson (2010), unless women have the same opportunities as their male peers (including line management roles and assignments) and are being paid the same for the same level of responsibility, they will continue to opt out or be excluded from the top level. It will also remain economically rational for women rather than men to compromise their careers for family responsibilities.

There are also a number of incorrect assumptions and stereotypes about why few women are present at senior management level, arising from an individual deficit model such as that women do not want these positions, women have the wrong style of management, women are not qualified or lack the necessary experience, they cannot handle these jobs, and they cannot do these jobs well and also be a good mother (MacPherson, 2010).

Participant number 7 (Cook Island, mortgage broker, 28 years in New Zealand)

“I think the people who make the rules for the organisation, should have a good open mind.”

Participant number 8 (Cook Island, primary school teacher, New Zealand born)

“It depends from what organisations where women are working, some workplaces supported women by giving them more training and development, but others they totally ignore it.”

A similar experience was had by Participant number 10 (Fijian, tutor, New Zealand born)

“The rules and the structure of my workplace were designed to suit men, the boss socialised with the white men at work; they used to go out for sport events, nothing for us women. I wonder when things will be better for us women.”

Participant numbers 7 and 8 suggested the general feeling of Pacific Island women is that the organisational policies are not effective due to the persisting negative attitudes and lack of accountability by the people who are supposed to enforce them. The organisations will be supportive if the top managers are open to social equality. A previous study on women and minorities suggests an equal opportunity strategy benefits not just women, but also men and the organisation as a whole (Martin, 2006). Martin (2006) suggests new perspectives, different approaches, and a wider array of talents may allow minorities and women to play a larger role in their organisations. In addition, a study by Kakabadse (2007) suggests that women are not like those in power already, and so they are kept out of the inner circle. This study supports the findings from the interviewees, quoted below:

Participant number 9 (Fijian, news reporter, 3 years in New Zealand)

I just do my best, I don't go extra mile because my manager won't take any notice, my family is really important to me, I have to balance my work and my family, I need to have time with my husband and my children too.”

This participant also expressed the view that people at the top of the organisations are supposed to implement mechanisms to provide more welcoming environments to women. Previous research related to this finding (Bilimoria, 2007) showed women are marginalised, which is itself a barrier to their advancement. Below is a related example from the data collected:

Participant number 9 (Fijian, news reporter, 3 years in New Zealand)

“We need more women to reach the top of the organisation, because changing the organisational culture is coming from the top of the organisation, us women we are still presented in the lower and the middle level of the workplace. Another question will arise, what strategies we will use to reach the top of the organisation? What I believe, the tools for these changes are higher education, more skills and experiences to fight the barriers.”

This finding indicates that the power of males in the workforce is still the norm. The above participant expressed the personal qualities that she could use to reach the top of the organisation. She is a competent woman and she believes her education will help her to move up to a senior position in her organisation. This finding is linked to equity theory (Greenberg, 1988) which suggests that individuals compare their contributions such as skills, performance and outcomes (pay, promotion and supervision) to the contributions and outcomes of referent others. An individual who feels that they have been ‘underpaid’ or ‘not promoted’ relative to others will be distressed and will attempt to resolve the inequity through behavioural or psychological changes.

4.6 Pacific Island values

Previous studies (Hofstede, 1980) define culture as a collective of individuals having the same social beliefs and shared belief systems across different social groups, at a physical or national level. Hofstede further discusses cultures as representing the collective programming of the mind which, points out the differences between the members of one group and another. Furthermore (Hofstede, 1991) describes culture as software of the mind. In a previous study of Pacific Island culture (Wilson, Hoppe & Sayles, 1996), Pacific Island people are a diverse group in New Zealand. The similarities that Pacific peoples share with one another in terms of preferences, and certain behaviours and attitudes, reflect particular cultural identification. This brings them closer

to one another and differentiates them from those of Pakeha descent (that is, New Zealanders of European origin). A study by Jung and Avolio, (1999) showed communalist or collectivists cultures sustain longer term relationships and peaceful group living. Furthermore, in a study by Ungson, Steers and Park, (1997) the collectivist cultures' main value orientations were related to leaders and followers sharing common goals and visions for the group and the organisation.

This previous literature links to the current study data on how being part of the Pacific Island culture impacts on the behaviour of these women in their organisations. The women in the study retained a strong ethnic identity by retaining their Pacific Island values while they attempted to fit into New Zealand society. In the Pacific Island culture, loyalty and conformity to the group are highly valued. These values are emotional constructs through which people interact and socialise to feel happy; to find happiness in the approval of the extended family group (Foliaki, 2005). For example:

Participant number 1, (Tongan, tutor, 7 years in New Zealand)

“At work, I respect my boss, because my Tongan culture, I was taught by my parents when I grew up to respect other people, especially my parents and our leaders.”

The findings indicate a significant relationship between the participants who migrated from the Pacific Islands and the participants who were born here in New Zealand. The result of this study reveals how the Pacific Island women migrants still hold the values that are predominant in their country of origin. As evidenced from the above data, the migrant still holds to the Pacific Island value of respecting her manager.

In the organisational context, the women who migrated from the Pacific Islands stated their respect for their leaders in their workplace. Their Pacific Island cultural values breed loyalty to

an organisation and respect for their manager and their colleagues. This finding supports a previous study (McPherson, 1990) which indicates how culture influences the ways in which people see, understand and respond to physical and social phenomena. In addition, Crocombe (1994) suggests in 'The Pacific Way' that no one is missing out; this way distinguishes the Pacific Island culture from non-Pacific Island cultures. Further study by Crocombe (2005) suggests Pacific Island cultures and languages are strengthened and developed, and viewed as a privilege and an honour. This literature links to the comments made by one participant from Samoa:

Participant number 3 (Samoa, mortgage broker, 12 years in New Zealand)

"But because of our Pacific Island culture, sometime we can't say or show our disagreement."

The above examples indicate a barrier to how Pacific Island culture impacts on Pacific Island women; their cultural values and respect for authority prevents them from expressing their disagreement. Respect is one of the values that Pacific Island people learn from an early age, and in particular to show respect when they relate to one another. Children are taught to respect their parents, elders and anyone who is older than they are. Also, they are expected to respect those who are in positions of authority and leadership. Respect is also earned through services to the family and community. Examples of Pacific Island values include co-operation within groups, loyalty to groups, conformity to the group and respect for the group. Previous research on Pacific Island culture (Duncan, 2007) also linked to this data suggesting it is very difficult for commoners to report on chiefs' misbehaviour when the chiefs are the minister, permanent secretary or supervisor. The connection between the data and the literature indicates how Pacific Island cultural values influence the way women make decisions at their workplaces. As a result,

it is difficult for these women to express their dissatisfaction to their superiors in their organisations.

Participant number 10 (Fijian, tutor, born in New Zealand)

“If you want to survive, you have to speak up, if not, you will become a slave for them especially if you are not a Kiwi.”

The above findings add to the literature on the demographic transformation of Pacific people shown by Statistics New Zealand (2006); fewer New Zealand-born children speak the Pacific Island languages (Ministry of Pacific Island Affairs, 2006), or had experienced the conditions in which their migrant parents’ and grandparents’ identities had been forged (Statistics New Zealand, 2006), and the foundations and relevance of those identities made less obvious sense in the new context.

The above example indicates how the New Zealand-born second generation migrants are affected by their New Zealand upbringings, for example, Participant number 6 (Niuean, marketing officer, born in New Zealand):

“My supervisor is a white man, he wants everything to do in his own way, I speak up when I am not happy about his decision...before he runs me like a wild chicken.”

The New Zealand born immigrants have new social, economic and political entities and realities shaping their daily existences and the ways in which they see themselves. Their histories and their biographies were very different in many cases from those of their parents, and the identities forged from them were necessarily different (Macpherson, Spoonley & Anae, 2001). The above findings link to the theory of acculturation (Berry, 1997; Padilla & Perez, 2003); some

immigrants may be more inclined to undergo cultural changes as a matter of survival due to social or economic reasons, immigrants will choose to make certain types of cultural adaptation.

The above finding is related to the previous literature on organisational research which also shows that immigrants' nationality and ethnic backgrounds are prominent categories that support social inequalities in the workplace (Baron & Pfeffer, 1994; Riordan, 2005; Carr, 2005). Research further suggests that these inequalities are widely acknowledged by new settlers who most commonly experienced discrimination in work-related areas (New Zealand Immigration services, 2006). This is a true reflection of the effect of the glass ceiling on Pacific Island women in their organisations.

4.7 Organisational support

The attitude of other employees plays an important role in the career advancement of Pacific Island women in their organisations. The Pacific Island women interviewed propose that the support of their manager, supervisor and senior staff is crucial to their career development, because an open-minded manager will help to design a career path with equal opportunities for both men and women. Research on workplace culture suggests that supportive leaders are essential to achieving a gender neutral workplace culture (Kellerman & Rhode, 2007).

Participant number 2 (Tongan, Registered Nurse, 10 years in New Zealand)

“In the organisation, the help of the manager and the supervisor will encourage women to take challenges and work hard to move up to a senior position in the organisation.”

Participant number 6 (Niuean, Marketing Officer, New Zealand born)

“A good mentor will help the young ethnic women on their roles, building networking with the managers and supervisor, as a result they will be happy and productive at work. In this way it will reduce discrimination and gender bias.”

The above extract links to previous literature (McPherson, 2010) on mentoring, and the need for auditing all processes related to promotion, including mentoring schemes, and ensuring they are formalised, transparent and equitable. This study points out that these women are seeking effective career advancement policies, and managers and supervisor at all levels within the organisations must also make this commitment. An example from the data:

Participant number 4 (Samoan, Case Manager, New Zealand born)

“The other thing I want to mention, the senior staff should be helpful and open mind to the new staff, and the boss should have an open mind and think outside the square before making a decision. Sometimes the decision made by the boss is only good for others’ but not for everyone.”

Participant number 10 (Fijian, tutor working at a private education provider, New Zealand born)

“Government has to help private and government organisations to design the organisational culture to be more friendly and welcome women and ethnic minority in the workplace.”

The extract indicates how women in this study believe the organisational culture needs to recognise the career path of women, and to offer the same opportunities to both men and women within the organisations. Both comments indicate the need to have supportive leaders to address issues for women and ethnic minorities in organisations. In other words, to address workforce diversity (Noe, 2002), creating an environment that allows all employees to contribute to organisational goals and experience professional growth. This includes access to jobs and fair

treatment of all employees. Managing diversity may require changing the organisational culture. This is very challenging, because company norms and standards include how employees are treated, competitiveness, result orientation, innovations and risk taking (Noe, 2002).

Research on organisational cultures concludes that they are hard to change because collective habits have been developed. The change needs to come from top management, as this task cannot be delegated. Turning around an organisational culture needs visible leadership which appeals to the employees' feelings as much as to their intellect. The leaders should ensure plenty of help and support from key persons at different levels in the organisation (Hofstede, 1994). In the example below, the participant wants to change the organisational culture, which is causing a barrier to her career advancement:

Participant number 8 (Cook Islands, primary school teacher, New Zealand born)

"I want to be at the top one day, because I am not satisfy on my current salary in compare to my qualification, I don't know how much those men get paid for....yeah I am a bit worry sometimes and feel suspicious."

This finding describes how Pacific Island women struggle with the barriers to advancement. Barriers due to stereotypes, gender pay gaps and company systems adversely affect the development of women and minorities in their organisations. This finding links to previous research (Kellerman & Rhode, 2007; Eagly & Carli, 2007, cited in McPherson, 2010) which suggests that supportive leaders are essential to achieving a gender neutral workplace culture.

4.8 Personal characteristics

Previous research on women's personal characteristics such as cooperation, competence and confidence, and their workplace strategies such as being caring, hardworking and improving

their education, were found to be emphasised by women trying to climb the organisational ladder (Eagly & Carli, 2007; Tarr-Whelan, 2009, cited in McPherson, 2010). Women in this study show some of these same characteristics and strategies, for example:

Participant number 1 (Tongan, tutor, 7 years in New Zealand)

“The strategies I used to get a better position or moved up in my organisation were, working hard and better education. I moved from Tonga and one of my goals was to improve my education. I went back to the university and get higher education. Now I am happy with my education, I achieved my goal, because I don’t feel left out in my workplace. I worked hard and I have the can do attitude which is essential for my career advancement.”

This extract indicates how this Tongan tutor seeks out opportunities by improving her qualifications and works harder to move up to a more senior position in her organisation. She migrated from Tonga, and one of her goals was to get a better life and a good education for her family. According to the previous literature on women in management (Chan, 2010; Valeri, 2009; McPherson, 2010) women need to be more proactive, seek out opportunities and not sit back and wait for them to come.

Participant number 6 (Niuean, Marketing Officer, born in New Zealand)

“I think women will take more training and development, university degree and hard working will help them to break the barriers of career advancement.”

The above comment from the Niuean marketing officer indicates how important training and development was to her career advancement, and she wants to move up in the organisation by undertaking more training and development. In countries such as New Zealand, higher education is generally associated with higher earnings. This woman used training and development as a

strategy to break the barriers to her career advancement. A major training and development issue facing companies today is how to get women and minorities into upper-level management positions. This is one of the barriers found to be facing Pacific Island women in their organisations; barriers are often caused by lack of access to training programs that are appropriate to development and more job experience. According to a previous finding (Statistics New Zealand, 2006), Pacific Island women were under-represented in tertiary qualifications. As noted in 2006, only 6% of Pacific Island women had a bachelor's degree or higher. By comparison, 16% of all women and 16% of all New Zealand residents held a bachelor's degree or higher.

The study suggests that ensuring women's access to higher level degrees may be necessary for their career advancement.

4.9 Personal reflection and limitations

The results of this dissertation carry important implications; the Pacific Island women interviewed are not satisfied with their pay compared to their male colleagues, but they all have tertiary qualifications. Three of the participants had master's degrees, and this raises the question of how organisations promote their staff. This also raises another question about the level of Pacific Island women's job performance, as many of the participants complained about their low pay compared to their male colleagues who had higher pay.

This dissertation contributed to the understanding of the barriers faced by the Pacific Island women in New Zealand organisations. The Pacific Island women were university graduates; they understand the barriers faced by Pacific Island women in New Zealand organisations. Obviously, migrants with university qualifications have better employment outcomes than those without.

It is hoped that this dissertation will benefit the management personnel, the wider community and Pacific Island women themselves to understand the barriers hindering them from moving into senior positions in New Zealand organisations, and how to deal with them.

4.9.1 Limitations

There are some limitations with this dissertation. The method used in this dissertation is qualitative, so the results may be representative of the opinions and experiences of the ten Pacific Island women participating in this study, but they are not generalizable to the larger group of Pacific Island women working in New Zealand organisations. Similarly, use of the snowball sampling has inherent limitations. The technique allows for easier recruitment, but also results in finding women who are sometimes known to one another and who may hold similar views about certain issues. Other women not known to this study, or the participants, may hold opinions that are different and significant, but their opinions would have been missed because of the use of this sampling technique.

4.10 Summary

The purpose of this dissertation was to explore barriers which may hinder Pacific Island women from advancing to senior positions in New Zealand organisations. In this dissertation the main objective was to identify gender discrimination due to ethnic background, Pacific Island values, organisational culture, organisational support and personal characteristics.

The initial analysis supported the findings of prior research into the existence of the glass ceiling as a barrier to the advancement of Pacific Island women, and it was important to explore

possible explanations for this finding. The barrier most painful to the Pacific Island women was the gender pay gap, because although they all had tertiary qualifications, they still earned less compared to their male colleagues. The participants faced discrimination because of their ethnic background, and this type of discrimination contributes to the social inequalities faced by Pacific Island women.

CHAPTER FIVE: CONCLUSION AND IMPLICATIONS

5.1 Conclusion

As Scott and Brown (2005) discussed, bias and discrimination against women and minorities have received extensive awareness in literature and the media. Globalisation increased the movement of people and technology around the world. Attracted by job opportunities, better education and business opportunities, people have migrated to new destinations for example, from the Pacific Islands to New Zealand or Australia.

The migration of Pacific Islanders to New Zealand is in response to New Zealand's demand for semi-skilled and un-skilled labour for the expansion of the industrial sector. The job opportunities and the significant economic benefits for Pacific Islanders in New Zealand have helped to improve their economic position, and have provided financial assistance through remittance to families in their home countries. Their migration has also boosted population growth in New Zealand; according to the 1976 Census, Pacific peoples made up 2.1% of the total population (Statistics New Zealand & Ministry of Pacific Island Affairs, 2010).

Due to economic recession in the 1970s, New Zealand changed its immigration policy to attract an influx of skilled migrants with educational achievements and work experience. However, still more Pacific people still continue to shift to New Zealand (Statistics New Zealand & Ministry of Pacific Island Affairs, 2010). In 1987, New Zealand's liberalisation of policy and legislation led to an alteration in New Zealand's national identity and to race relations (Ip & Murphy, 2005).

New Zealand has a close migration interaction with the Pacific Island people, compared to other countries like Australia and the United States, and it has become the 'land of milk and honey' for

Pacific Island people (Bedford, 2006). By the 2006 Census, Pacific Island people in New Zealand numbered 266,000 and made up 6.9% of the population. New Zealand allows the migration of low-skilled workers from Pacific Island countries and offers them permanent residence and temporary working permits. As a result of the low education outcomes of Pacific Island people, both Pacific Island men and women are working mostly as labourers. Their skills are not suited to the requirements of the New Zealand labour market (Statistics New Zealand & Ministry of Pacific Island Affairs, 2010).

The findings of this study, collected from interviews with ten Pacific Island women, indicated barriers to career advancement for Pacific Island women in New Zealand organisations. Pacific Island women require strategies from host countries like New Zealand to help them make use of the talents and the experiences they bring with them.

The results of this dissertation exposed feelings of dissatisfaction for Pacific Island women in New Zealand organisations. The Pacific Island women's levels of job satisfaction were lower compared to their male colleagues. The Pacific Island women in this study believed they were paid less compared to their male colleagues, although they all had tertiary qualifications.

This dissertation identifies six barriers to Pacific Island women's career advancement, which means that the glass ceiling exists in New Zealand organisations. The barriers were ethnic background, gender discrimination, organisational culture, Pacific Island cultural values, organisational support and personal characteristics.

The experiences of the Pacific Island women are very important in explaining the existence of the glass ceiling; they have negative views about their opportunities for promotion and they notice gender differences in their amount of pay and promotion. Factors that may contribute to

these gender differences include racial discrimination, Pacific Island background, accent, unhelpful supervisors, poor communication and that co-workers are not likely to socialise with Pacific Island women.

Women's roles as mother and caregiver within the home are traditional in Pacific Island societies (Macpherson, 2001). Pacific Island women are changing their traditional roles from family responsibilities to become breadwinners. This study indicates how Pacific women are making remarkable progress by getting more education to develop their career advancement in New Zealand organisations.

The immigrant Pacific Island women didn't express their dissatisfaction, but the New Zealand born Pacific Island women complained and expressed their dissatisfaction. Pacific Island culture impacts on the behaviour of these women in their organisations. The women in the study retained a strong ethnic identity by retaining their Pacific Island values while they attempted to fit into New Zealand society. In the Pacific Island culture, loyalty and conformity to the group are highly valued. These values are emotional constructions through which people interact and socialise to feel happy and through which they find happiness in the approval of the extended family group (Foliaki, 2005).

This finding provides support for social identity theory; the notion that individual social cognitions are socially constructed depending on their group or collective frames of reference (Tajfel & Turner, 1986). The Pacific Island women in this study are negatively stigmatised because of their darker skin and their accented English speech. They described their Pacific Island background as a significant factor that underpins social inequalities in their organisations. The glass ceiling exists, and as explained by the Pacific Island women participants, this bias often arises in their organisations because of the ways in which Pacific Island women are treated

differently from their Pakeha colleagues, such as exclusion from informal communication networks.

In this dissertation, despite the fact that the women interviewed are still on the lower level of their organisations, they all believed in the value of their educations, and that their qualifications would help to fight the glass ceiling. They all believe that there is still hope, and they disregard the idea that minorities are moving ahead at a sluggish pace.

5.2 Recommendations for future research

The results of this dissertation lead the researcher to recommend that it is essential to address the issue of the glass ceiling, because it is directly related to other organisational issues such as poor performance, absenteeism and staff turnover. The Pacific Island women interviewed were asking for a friendly working environment and emotionally healthy policies that help to create a productive future generation of workers.

In future research, understanding that one of the barriers to Pacific Island women's success is the glass ceiling will help researchers to develop and improve on productive strategies for new generations. These strategies will help to create equality and friendly working environments for all women and ethnic minorities.

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MEMORANDUM

Auckland University of Technology Ethics Committee (AUTEC)

To: Edwina Pio
From: **Madeline Banda** Executive Secretary, AUTEC
Date: 6 May 2011
Subject: Ethics Application Number 10/257 **The glass ceiling in organisations for Pacific Island women in New Zealand.**

Dear Edwina

Thank you for providing written evidence as requested. I am pleased to advise that it satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTEC) at their meeting on 8 November 2010 and that on 10 February 2011, I approved your ethics application. This delegated approval is made in accordance with section 5.3.2.3 of AUTEC's *Applying for Ethics Approval: Guidelines and Procedures* and is subject to endorsement at AUTEC's meeting on 23 May 2011.

Your ethics application is approved for a period of three years until 10 February 2014.

I advise that as part of the ethics approval process, you are required to submit the following to AUTEC:

- A brief annual progress report using form EA2, which is available online through <http://www.aut.ac.nz/research/research-ethics/ethics>. When necessary this form may also be used to request an extension of the approval at least one month prior to its expiry on 10 February 2014;
- A brief report on the status of the project using form EA3, which is available online through <http://www.aut.ac.nz/research/research-ethics/ethics>. This report is to be submitted either when the approval expires on 10 February 2014 or on completion of the project, whichever comes sooner;

It is a condition of approval that AUTEC is notified of any adverse events or if the research does not commence. AUTEC approval needs to be sought for any alteration to the research, including any alteration of or addition to any documents that are provided to participants. You are reminded that, as applicant, you are responsible for ensuring that research undertaken under this approval occurs within the parameters outlined in the approved application.

Please note that AUTEK grants ethical approval only. If you require management approval from an institution or organisation for your research, then you will need to make the arrangements necessary to obtain this.

When communicating with us about this application, we ask that you use the application number and study title to enable us to provide you with prompt service. Should you have any further enquiries regarding this matter, you are welcome to contact Charles Grinter, Ethics Coordinator, by email at ethics@aut.ac.nz or by telephone on 921 9999 at extension 8860.

On behalf of AUTEK and myself, I wish you success with your research and look forward to reading about it in your reports.

Yours sincerely

A handwritten signature in black ink, appearing to read 'M. Banda'.

Madeline Banda
Executive Secretary
Auckland University of Technology Ethics Committee

Cc: Holeva Tupou holevatupou@hotmail.com

Participant Information Sheet

Date Information Sheet Produced:

13 January 2011

Project Title

The Glass Ceiling in organisations for Pacific Island women in New Zealand.

An Invitation

My name is Holeva Tupou, I am a currently a student of AUT University. I am currently enrolled in full time Postgraduate studies at AUT University in the Master of Business Management. I was born in Tonga and immigrated to New Zealand in 1996. I would like to invite you to participate in this research project. Your participation is voluntary and you may withdraw at any time prior to the completion of the data collection without any consequences.

What is the purpose of this research?

The purpose of this research is to explore barriers which may hinder Pacific Island women from advancing to senior position in New Zealand organisations.

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

You are being invited to participate in this study because I was given your name by a mutual friend and you are a Pacific Island woman who is legally resident in New Zealand.

What will happen in this research?

I will interview you for about an hour about your experiences. The interviews will be recorded digitally, and the material collected will be securely stored. The outputs from this research may include my thesis and other publications such as conference papers and journal articles.

What are the discomforts and risks?

You may experience embarrassment, discomfort or be upset as you recall events relating to the barriers hindering you from moving up to a senior position in your organisation.

How will these discomforts and risks be alleviated?

You have the option of halting the interview as soon as you begin to feel any discomfort, otherwise you can adjourn the interview to a later time and date. Arrangement has been made for you to access AUT Counselling should this be required.

What are the benefits?

It is hoped that my research will benefit the management personnel, the wider community and the Pacific Island women to understand the barriers hindering them from moving up the senior positions in the New Zealand organisations and how to deal with them.

How will my privacy be protected?

I will guard your privacy and confidentiality is assured. There will be no mention of names or identification. You will have the option of checking the transcripts relating to you, to ensure that you are happy with it.

What are the costs of participating in this research?

The only cost to participate in the study will be an hour of your time to participate in the interview.

What opportunity do I have to consider this invitation?

As your participation is on a voluntary basis, you may wish to take some time to consider this invitation over the next two weeks. I will appreciate your response within two weeks. I will contact you in the end of the first week to check that you have received this form and answer any queries.

How do I agree to participate in this research?

If you agree to participate in this research, please signify your agreement on completing and signing the Consent Form attached (please refer to the Appendix D).

Will I receive feedback on the results of this research?

Yes, the summary of the research findings will be given to you unless you indicate otherwise on the Consent Form.

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, Associate Professor Edwina Pio via email edwina.pio@aut.ac.nz or phone number on 09 921-9999 extensions 5130.

Any concern regarding the conduct of the research should be notified to the Executive Secretary, AUTEK, Madelina Banda, madelina.banda@aut.ac.nz, 921-9999 extensions 8044

Whom do I contact for further information about this research?

Researcher Contact Details:

If you have any queries about any of the information contained in this study or want to get further information, please contact me on 09 832 9383/ mob 027 239 1084 or email me via holevatupou@hotmail.com

Project Supervisor Contact Details:

Associate Professor Edwina Pio via email edwina.pio@aut.ac.nz or her phone number 09 921 9999 extension 5130.

Approved by the Auckland University of Technology Ethics Committee on 11/02/2011

AUTEK Reference number 10/257

APPENDIX C: INTERVIEW PROTOCOL



Open-ended Questions- A Sample

Each interviewees will be invited to talk about these topics

- **Duration in the country**, what are your main reasons to immigrate to New Zealand, and how long have you been here in New Zealand.
 - **Employment-** interviewees to describe their work and work responsibilities, how long in the position/department/company
 - **Net working-** encourages the interviewees to describe in detail their current and previous net working with their supervisors, managers, and the fellow work colleagues.
 - **Barriers and strategy in career progressing-** invite the interviewee to recall and describe a negative comment about her gender/sex such as insult or rude jokes, in their work environment they have encountered, whether present or past employment, and invite them to describe the situation freely and openly. Please describe any discrimination experience; you were treated differently because of your ethnic/racial background? “How did the situation come about?” “What was your initial response?” “How did you feel?” “What did you do?” “Please describe what you did at the time?” “What were the consequences?”
-
- What family dimensions empower women to advance to senior management positions?
 - What societal characteristics contribute to women advancing to senior management positions?
 - What organizational characteristics do women identify with that empower them to attain senior management positions?
 - What are the institutional mechanisms that assist in the advancement of women to senior management positions?

- What are the strategies utilized by the women to overcome perceived barriers to career advancement to senior position?

End the interview: invite the interviewee to say anything else which they think is relevant to this research.

APPENDIX D: CONSENT TO PARTICIPATION IN RESEARCH



Consent to Participation in Research

ONE-ON-ONE-INTERVIEWS

Project title: The Glass Ceiling in organisations for Pacific Island women in New Zealand

Project Supervisor: Professor Edwina Pio

Researcher: Holeva Tupoupp

- I have read and understood the information provided about this research project in the Information Sheet dated
- I have had an opportunity to ask questions and to have them answered.
- I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.
- I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- If I withdraw, I understand that all relevant information including tapes and transcripts, or parts thereof, will be destroyed.
- I agree to take part in this research.
- I wish to receive a copy of the report from the research (please tick one): Yes No

Participant’s signature:

Participant’s name:

Participant’s Contact Details (if appropriate):
.....

Date Approved by the Auckland University of Technology Ethics Committee on 11/02/2011

AUTEC Reference number : 10/257

Note: The Participant should retain a copy of this form

APPENDIX E: MAIN THEMES FROM FINDINGS

	Characteristics: Dimensions	Exemplifying Extracts
1	Migration for better life and Education	<p>Participant Number 1 (Tongan, Tutor, 7 years in New Zealand). <i>“The main reasons for my family migrating here to New Zealand to get better living, better education for me and my children”.</i></p> <p>Participant Number 2 (Tongan, Registered Nurse, 10 years in New Zealand). <i>“The main reasons for migrating to New Zealand to get a better life and a good education and help the rest of the family back in Tonga”.</i></p> <p>Participant Number 3 (Samoan, Mortgage Broker, 12 years in New Zealand). <i>“The main reasons for migrating, to New Zealand to seek a better life and a good education for me, husband and my children”.</i></p> <p>Participant Number 6 (Niuean, Marketing Officer, born in New Zealand). <i>“My parents migrated from Niue, and they moved up here when they were teenagers, my parents moved here to New Zealand to get a better life and better education. Both my mum and my dad have university degrees. I am the oldest in the family with one brother and a younger sister. My brother is working for the Telecom New Zealand, and my sister is a lecturer in the University of Waikato. I have been working in this retail company for 6 years, and I am the Marketing Officer”.</i></p> <p>Participant Number 7 (Cook Islander, Mortgage Broker, 28 years in New Zealand). <i>“The main reason for moving here to New Zealand with my family was to look for a better living and a better education”.</i></p> <p>Participant Number 9 (Fijian, News Reporter, 3 years in New Zealand). <i>“The main reasons for migrating to New Zealand were to look</i></p>

		<p><i>for a better living and good education for me and my family”.</i></p> <p>Participant Number 10 (Fijian, Tutor, New Zealand born).</p> <p><i>“My parents moved from Fiji, 40 years now, I was born here in New Zealand, but my parents told me the main reasons for moving here was to get a better life and a better education for us. I have been working in this education provider for 5 years now and I am tutor, I teach Computing and Business Administrations”.</i></p>
2	Gender discrimination	<p>Participant Number 9 (Fijian, News Reporter, 3 years in New Zealand).</p> <p><i>“To be honest, I feel it’s happening at my work place, I am not happy with my pay, There are more men than women at my work, but I am suspicious about the pay rate, I have a bachelor in communication, and I am sure there is a big difference in the pay scale of women than men in this industry. Most of the higher positions were taken by men; I called this, gender discrimination. I want to see that something will be done to solve this problem”.</i></p> <p>Participant Number 10 (Fijian, Tutor, New Zealand born).</p> <p><i>“On my first two years at work, two Pacific Island women resigned because they couldn’t put up with my supervisor attitude. The two women both have master’s degrees; I am still looking for a job now. I don’t feel like working here in this job anymore. Men get promoted easily and they get more pay than us, especially as a Pacific Island woman, I have a master degree but my supervisor got a bachelor’s degree, but he gets better pay than me”.</i></p>
3	Ethnic Background	<p>Participant Number 3 (Samoan, Mortgage Broker, 12 years in New Zealand).</p> <p><i>“My supervisor is a white man, I do not feel comfortable working close to him, and he always picks on me, especially when we have department training. I feel left out of my work place when the white women colleagues go out for lunch, they never invite me. I feel that I do not belong to the group. I cannot cope with it,</i></p>

	<p><i>it was really sad. I made an excuse, so I told them that I was sick, I went home early. My Pacific Island friend who works in the same company but in a different department told me she faced the same problem. On my daughter's birthday, I invited all my colleagues, because in the Pacific Island ways, no one is left out, we all one family".</i></p> <p>Participant Number 4 (Samoan, Case Manager, New Zealand born).</p> <p><i>"Both parents are Samoan. Sometimes I feel there is a bit of discrimination at work, most of my colleagues are Kiwis, and sometimes they look down on me, because of my colour as a Pacific Island woman, few gender issues. I argued with one of my male colleague one day, because he told me that I made a mistake on one of the report I made".</i></p> <p>Participant Number 5 (Niuean, Primary School Teacher, New Zealand born).</p> <p><i>"My boss sometimes, he is alright but sometimes he boiled up my nerves...I mean...Sometimes, I thought to myself 'what the hell is this'. I am a happy person".</i></p> <p>Participant Number 7 (Cook Islander, Mortgage Broker, 28 years in New Zealand).</p> <p><i>"I have been working at the bank as a mortgage broker for 5 years, my supervisor is a white man, and he is very quiet. I don't know how to approach him sometimes and most times I don't feel comfortable working around him. Usually I have to figure out what kind of mood he is in".</i></p> <p>Participant Number 8 (Cook Islander, Primary School teacher, New Zealand born).</p> <p><i>"Sometimes because of my very dark skin and my big size, I love eating island food. Some of my colleagues have said to me, is that your breakfast? They mean the food I eat for breakfast should be lunch, but you know, I grew up in Samoa, and my friends gave me taro and bananas for breakfast ha ha... Hardly any bread for breakfast. Who cares, I just ignore them. I eat what I want to make me happy".</i></p> <p>Participant Number 10 (Fijian, Tutor, working in a private</p>
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		<p>education provider, New Zealand born)</p> <p><i>“My supervisor is ok sometimes but most of the time he acts strange, and unreliable. I mean two faces, can you imagine if you work with someone like this man”.</i></p>
4	Gender pay gaps	<p>Participant Number 8 (Cook Islander, Primary School Teacher, New Zealand born).</p> <p><i>“I want to be at the top one day, because I am not satisfied with my current salary compared to my qualifications. I don’t know how much those men get paid...but yeah I am a bit worried sometimes and a bit suspicious”.</i></p> <p>Participant Number 9 (Fijian, News Reporter, 3 years in New Zealand).</p> <p><i>“To be honest, I feel it does happen at my work place, I am not happy with my pay. There are more men than women, but I am curious about the pay rate, I have a bachelor in communication, and I am sure there is a big difference in the pay scale of women than men in this industry. Most of the higher positions are taken by men”.</i></p> <p>Participant Number 10 (Fijian, Tutor, New Zealand born).</p> <p><i>“On my first two years at work, two Pacific Island women resigned because they couldn’t put up with my supervisor’s attitude. Both have master degrees; I am still looking for a job now. I don’t feel like working in this job anymore. Men get promoted easily and they get more pay than us. Especially Pacific Island women. I have a master’s degree but my supervisor has got a bachelor’s degree, but still gets better pay than me even though I have higher qualifications than him”.</i></p>
5	Cultural role	<p>Participant Number 1, (Tongan, Tutor, 7 years in New Zealand).</p> <p><i>“My husband and my children really supported me with my education, I graduated from university because my husband and my children are really supported me. They wanted me to be successful and move up to a better position in my work place. I always let my husband know what and how my job is going, I mean whether I am happy or not at work”.</i></p> <p>Participant Number 2 (Tongan, Registered Nurse, 10 years in</p>

	<p>New Zealand).</p> <p><i>“My parents really supported me and encouraged me to work hard so that I can move up to a better or higher position in my organization”.</i></p> <p>Participant Number 4 (Samoan, Case Manager, born in New Zealand).</p> <p><i>“My mum and my dad told me to work hard, and my mum always wake me up in the morning to get ready, she always makes breakfast for me. I had a university degree because my parents push me and supported me to go to the university. My two little sisters are at the university now, because my parents want us to have better education. He told us we are lucky to grow up here in New Zealand, because more opportunities for us, than what he get back at the island”.</i></p> <p>Participant Number 6 (Niuean, Marketing Officer, born in New Zealand).</p> <p><i>“I come from a family that we are very close, and we supported each other. Mum and Dad always help us, mum look after my baby while I go to work. The support of my family keep me going, I am a single mother, but the support of my parents help me to work hard and keep going. I am a happy person, but the problem in my work place is the discrimination and the gender differences that keep us women from moving up to senior positions, but I won’t give up. I believe in myself, I was born to be strong and I have lot of qualities and intuitive than those men in my work place”.</i></p> <p>Participant Number 7 (Cook Islander, Mortgage Broker, 28 years in New Zealand). <i>“The help of family, my mum and my dad always support me, to work hard, my mum always make lunch for me, when I was at the university, they supported me to keep going with my study. Now I know why they done this for me. I am so lucky, I have a good loving parents, they always there for me”.</i></p> <p>Participant Number 8 (Cook Islander, Primary School Teacher,</p>
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		<p>born in New Zealand).</p> <p><i>“I am the only child, ha ha, my parents really spoil me and supported me to the best they can, I went to the university for 6 years, I got a bachelor and a master degree, I am still thinking to go back for my PhD. I love school, study is fun he he...sometimes, but I like it. Education is the key for success for all women”.</i></p>
6	Pacific Island Culture	<p>Participant Number 1, (Tongan, Tutor, 7 years in New Zealand).</p> <p><i>“At work, I respect my boss, because my Tongan culture, I was taught by my parents when I grow up to respect other people, especially my parents and leaders”.</i></p> <p>Participant Number 2 (Tongan, Registered Nurse, 10 years in New Zealand).</p> <p><i>“The Tongan society, women are encouraged to take challenge, men and women are the same”.</i></p> <p><i>“One thing I want to add on, the Pacific Island women, they get the ability to move up in their organisations, but because of the impact of their Pacific Island culture, they respect their boss, and this let them to be happy on where they are, so they can’t really say something if they are happy or not in their work place”.</i></p> <p>Participant Number 3 (Samoan, Mortgage broker, 12 years in New Zealand).</p> <p><i>“On my daughter’s birthday, I invited all my colleagues, because in the Pacific Island ways, no one left out, we all one family”.</i></p> <p><i>“But because of our Pacific Island culture, sometime we can’t say or show our disagreement, we fear that we might lose our job, now a day’s jobs are really hard to find”.</i></p> <p>Participant Number 4 (Samoan, Case Manager, born in New Zealand).</p> <p><i>“In the Samoan culture, women and man have the same opportunity to move up to senior roles in the organization, but it depends on what sort of qualifications you have, that why my parents supported us to have tertiary educations”.</i></p>
7	Personal Characteristics	<p>Participant Number 1, (Tongan, Tutor, 7 years in New Zealand).</p> <p><i>“I believed in the value of education, which helps women to move up the senior role in the organisation”.</i></p>

	<p>Participant Number 2 (Tongan, Registered Nurse, 10 years in New Zealand).</p> <p><i>“The strategies I used to get the attention of the boss, I worked overtime, go extra mile without asking and the most important thing is to take further education from the university will help women to take a better position in their organisation”.</i></p> <p>Participant Number 3 (Samoan, Mortgage Broker, 12 years in New Zealand).</p> <p><i>“But I believe in the value of education, it will help the Pacific Island women to move up to senior position in the New Zealand organisations”.</i></p> <p>Participant Number 4 (Samoan, Case Manager, born in New Zealand).</p> <p><i>“I had a university degree because my parents push me and supported me to go to the university. My two little sisters are at the university now, because my parents want us to have better education. He told us we are lucky to grow up here in New Zealand, because more opportunities for us, than what he get back at the island”.</i></p> <p>Participant Number 5 (Niuean, Primary School Teacher, born in New Zealand).</p> <p><i>“I think education is the only answer to overcome these barriers in women career advancement, because men still see us women as inferior. Yes, Pacific Island women have natural talents”.</i></p> <p>Participant Number 6 (Niuean, Marketing Officer, New Zealand born).</p> <p><i>“I worked with white men, and they are really arrogant and assertive, that’s the working culture here in New Zealand, especially in the male dominant industry. If you want to survive, you have to speak up, if not, you will become a slave for them especially if you are not a Kiwi”.</i></p> <p><i>“I think women will take more training and development, university degree and hard working will help them to break the barriers of career advancement”.</i></p> <p>Participant Number 7 (Cook Islander, Mortgage Broker, 28 years</p>
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		<p>in New Zealand).</p> <p><i>“For me, I do my best; I worked hard and hardly late to work. I have confident in my work and also I got self motivation to work in my own initiatives, which I think are great assets for this organization. To be honest I am better than some palangi (white people) which they pretended they work hard, but they are useless”.</i></p> <p>Participant Number 8 (Cook Islander, Primary School Teacher, born in New Zealand).</p> <p><i>“Like what I mention before, education is the key for success, anyone can do things better with skills and knowledge. So women nowadays are taking higher education and they become leaders in their communities and also at work too”.</i></p>
8	Organisational Support	<p>Participant Number 2 (Tongan, Registered Nurse, 10 years in New Zealand).</p> <p><i>“In the organisation, the help of the manager and the supervisor will encourage women to take challenge and work hard to move up to a senior position in the organisation”.</i></p> <p>Participant Number 4 (Samoan, Case Manager, born in New Zealand).</p> <p><i>“The other thing I want to mention is the senior staff should be helpful and open mind to the new staff, and the boss too; he should have an open mind and think outside the square before making a decision. Sometimes the decision made by the boss is only good for others but not for everyone”.</i></p> <p>Participant Number 5 (Niuean, Primary School Teacher, born in New Zealand).</p> <p><i>“A good manager that support the employees to work together as a team. I think this is really helpful to women career advancement”.</i></p> <p>Participant Number 6 (Niuean, Marketing officer, born in New Zealand).</p> <p><i>“A good mentor will help the young ethnic women on their roles, building networking with the managers and supervisor, as a result they will be happy and productive at work. In this way it will reduce discrimination, and gender bias”</i></p>

		<p>Participant Number 7 (Cook Islander, Mortgage Broker, 28 years in New Zealand).</p> <p><i>“I think the people who make the rules for the organization, should have a good open mind”.</i></p> <p>Participant Number 8 (Cook Islander, Primary School Teacher, born in New Zealand).</p> <p><i>“It depends from what organizations where women are working, some work place they support their women by giving them more training and development, but others they totally ignore it”.</i></p>
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