

LIFE OF A PASIFIKA

POLICE COMMUNICATOR



**Recognising cultural diversity in the workplace: A study on
the contributing factors that keep Pacific people working for
New Zealand Police Communications**

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ABSTRACT

Literature provides substantial evidence that cultural diversity is vital in the workplace and can create a stronger outcome for the workplace team. Having multiple perspectives on one issue is more effective than that of one. There are a growing number of studies that explore benefits and limitations of cultural diversity within the workplace, however there are very few studies focusing on cultural diversity in the workplace specific to Pacific people. This research aims to begin bridging this gap in research by speaking to Pacific workers within the NZ police communications centers to find out what has kept them working within NZ police communications.

This is a qualitative study, utilizing Talanoa methodology to explore factors that kept Pacific people working for NZ police communications and identify improvements that could be made to police initiatives and processes for recruiting Pacific people. Six participants from different Pacific cultures were interviewed in total.

Findings indicate that Pacific people were motivated to join NZ police communications as an opportunity to either become a police officer or for career progression. Another motivational factor was seeing other Pacific and non-Pacific people in police practicing similar cultural values. The key challenges that Pacific people go through include the lengthy process in recruitment and orientation, limited cultural awareness shown from managers and the challenge between professional and personal values. Some of the ways that participants coped with these challenges were by talking and confiding in colleagues and family. There were many suggestions for improvement regarding how NZ police can better support their Pacific employees in the communication departments. These included raising cultural awareness among staff as this would build on trust and connection with

Pacific employees, having more Pacific people in leadership roles so Pacific people feel represented and can relate to more effectively. Other recommendations include socialization for workgroups and establishing a support network group for Pacific staff in NZ police communications.

DEDICATIONS

Ke 'o'ou pe 'ae kololia moe ngeia hono kotoa, let all thy Glory be yours Lord

This dissertation is dedicated to my loving parents Sione Katoanga Vaomotou and Kaloni Kakala Kouvaka Vaomotou. You have both given me strength and hope to complete this journey. Without your ongoing support, love, and encouragement, I wouldn't have been able to do this. Mum, I can't thank you enough for helping me, you have been my biggest support person and I am very lucky to have you on this journey. You have helped so much with the kids, taking them every morning to school while I go to work and watching them while I had to study or have a rest. Thank you for cooking me food and for helping with everything. Thank you, mum, for all the words of wisdom, I will forever be in debt to you mum. Dad, although we are oceans apart, your love and support for me and my little family continues. You have always been asking me when I will finish dad, well now I can say it is finally done. You are my hero dad, and this achievement is yours too. I hope I have made you proud. I love you both.

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Trust in the Lord with all your heart, and lean not on your own understanding

(Proverbs 3:5)

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1 CHAPTER ONE - INTRODUCTION

“We should not be defined by the smallness of our islands but in the greatness of our oceans. We are the sea; we are the ocean. Oceania is us” – Epele Hau’ofa

1.1 My position in the research

Mālo e lelei. My name is Kalesita Jr Moala. I am a Tongan woman who was born and raised in Auckland, New Zealand (NZ). My parents are Sione and Kaloni Vaomotou who hail from the villages of Sia Ko Kafoa Taa, Vava’u and Kilikilitefua Makave, Vava’u in the Kingdom of Tonga. I am the third eldest of four siblings, with one sister and two brothers. I am married to my husband Ilaisa Moala and we have three children, Amanda, Tou’anga Jr and Tevita Moala. Growing up and embedded within the Tongan culture has taught me the importance of my cultural values and the anga fakatonga (Tongan way). My grandparents, parents, and their siblings have instilled these values in me. My faith in God and my identity as a Tongan woman is what shaped the woman I am today.

The research arose with my passion for the Pacific community and its people. In 2018, I started working in Police communications based in Auckland. In my first year in the role, I noticed Pacific staff were leaving the Police communications either to other departments in police or to other roles outside of Police. Some of the Pacific staff I crossed paths with before they left Police communications had only been in the role for a year or two. From this observation, I wanted to find out why Pacific staff were leaving Police communications and what Police as an organization could do to keep them longer. There is little research to date that study diversity within the Police force in NZ.

Being an insider researcher undertaking research on my own people was one of the most rewarding opportunities for me. I was able to create an original piece of research on a topic that I am passionate about. I also had the chance to speak to other Pacific women and men in Police communications, and gained an understanding of their experiences, their struggles, and triumphs in working for Police communications. My highest objective is to give back to my Pacific community and I believe this research contributes to that desire. The knowledge I have gained in this research journey is priceless.

These experiences have created my position in this Masters journey. I am a Tongan female, a wife, a mother, a daughter, a sister, and a granddaughter. I am a proud Tongan woman raised in a humble home who dearly loves my family and God. I am an insider researcher with a desire to contribute positively to the Pacific community and its people. I am pursuing my passion for the Pacific people, in hopes of making my grandparents proud who paved this pathway for me today.

1.2 Rationale for the research

The research topic focuses on cultural diversity in the workplace, specifically looking at Pacific peoples who work in police communications. The purpose of the research is to explore factors that help keep Pacific peoples working in police communications. There is substantial literature on cultural diversity in the workplace, that are ethnic-specific. However, in NZ, there are limited studies that focus on cultural diversity within the workplace specific to Pacific peoples. There has not been any study that focuses on Pacific staff who work in police communications.

There are eight main Pacific ethnic groups in NZ which include Samoan, Cook Islands, Tongan, Niuean, Fijian, Tokelauan, Tuvaluan and Kiribati that NZ refers to collectively as Pacific people. Pacific people are not a homogeneous group, there are cultural variations between each Pacific nation (Anae 2001). The current

percentage of Pacific people in NZ is 7.4%, however the percentage of Pacific people in NZ police is only 5.38% including sworn and non-sworn employees (NZ Police, 2019b). There are 405 Samoans, 110 Tongans, 99 Cook Islanders, 53 Niueans, 45 Fijians, 13 Tokelauans, and 7 Rarotongans that work for NZ Police (NZ Police, 2019b). In the NZ police communication centers, there are 66 Pacific employees (NZ Police, 2019b). The average length in time that Pacific employees have worked for NZ police is 8.9 years (NZ Police, 2019b). In 2013, the proportion of Auckland Pacific population in employment with an occupation categorized as managerial was 22% which was less than half that of the proportion for the non-Pacific employed population at 47% (Ministry of Business, Innovation & Employment, 2015). Whereas, the proportion of the Pacific population in the workforce with an occupation classified as labourer, machinery operator or driver was over three times that of the non-Pacific employed population (MBIE, 2015).

The increase in globalization worldwide means that interaction among people from diverse cultures is highly needed (Amache, 2012). A homogeneous workforce is not likely to come up with solutions to issues faced nationally by individuals from different races and religions. According to Amache (2012), the collective knowledge of any workforce is strengthened by involving individuals with different experiences and backgrounds. Culture can be defined as shared values, attitudes and beliefs within a society or a group (Geron, 2002). Diversity is about understanding that everyone is different and recognizing that as individuals we have differences (Martin, 2014). Diversity in the workplace is beneficial to both employers and employees (Green et al., 2002). Diversity can increase productivity when individuals are respecting others' differences and can bring high value to organizations (Green et al., 2002). Diversity can also enhance recruitment, creativity and problem solving in the workplace (Green et al., 2002). Organizations and workplaces consist of diverse cultures; therefore, organizations need to be aware of how to adapt to be successful (Green et al., 2002).

Thus far there has been limited research on cultural diversity in the workplace among Pacific people. Given the rising population of Pacific people in the workforce and the increase of diverse cultures, this calls for a qualitative study that investigates the contributing factors and experiences of Pacific people in the workplace. It will contribute to a present gap in literature and its outcomes might reveal factors that can enable strategies to cultural diversity among Pacific people in the workplace. Furthermore, it can add to studies on minority ethnic groups that already exist in international literature which can allow for comparisons to be made, to possibly evaluate strategies that may useful for all minority populations.

1.2 Research Aim and Objectives

Aims:

The aim of this research is to understand the experience of Pacific staff in the Police communication, exploring the contributing factors that keep Pacific people in the Police communication as well as the challenges that they face.

Objectives:

- a. To explore and understand the experiences of Pacific people who have worked for NZ police communications for at least 2 years.
- b. To identify factors that influenced Pacific people to join NZ police (focusing on motivators but also noting barriers).
- c. To identify improvements that could be made to police initiatives and processes for recruiting Pacific people.

Beyond this, further questions the research explored include:

1. What barriers have Pacific people faced during the recruitment process?
2. What challenges have Pacific people overcome whilst working for Police communications?

1.4 Outline of Dissertation

1.4.1 Chapter One – Introduction

This chapter outlines the researcher's background and position in the research that was carried out. The chapter provides the outline of the problem and the importance of cultural diversity in the workplace, specific to Pacific people. It also includes the aims and objectives of the research.

1.4.2 Chapter Two – Literature Review

This chapter explains the objectives for the literature review and the literature findings. It includes national and international literature in accordance with the research objectives. Pacific literature is explored in NZ and in the workplace. Literature regarding cultural diversity among ethnic cultural groups in the workplace is explored as well as strategies in NZ and policies practices by NZ Police are mentioned in this chapter.

1.4.3 Chapter Three – Methodology and Methods

This chapter presents the theoretical framework and methods used to guide this research. The study sample, recruitment methods, data collection and data analysis are outlined in this chapter. The Talanoa Pacific Research Methodology is discussed in this section and how it is applied throughout the research. Ethical considerations are also mentioned.

1.4.4 Chapter Four – Findings

This chapter presents the overall findings from the interviews. A demographic profile of participants is included. There are four main sections in this chapter, a) Motivating factors to work for the police, b) Challenges faced in the police workforce journey, c) Coping strategies, and d) Improvements and recommendations to help maintain Pacific peoples in police communications.

1.4.5 Chapter Five – Discussion, Recommendations and Conclusion

This chapter discusses the main findings from the interviews in relation to the literature reviewed. Three discussion points were addressed in this chapter, a) juggling personal values and professional values, b) seeing themselves in the system and c) cultural inclusiveness. Following this, several recommendations are offered, as well as topics for future research to address issues beyond the scope of this research.

2 CHAPTER TWO – LITERATURE REVIEW

E he haumate ana faiva e tapukia, fishing missions that are blessed and supported will prosper – Tokelauan Proverb

NZ's population is becoming increasingly diverse, therefore awareness regarding cultural diversity is vital in our workplaces. Accordingly, the purpose of this research is to recognize the significance of cultural diversity among Pacific peoples working in the NZ police communications.

This literature review is divided into four sections. The first section provides a general overview of cultural diversity in the workplace, exploring its benefits and challenges. The second section investigates ethnic minority groups in the workplace exploring challenges faced by minority groups at work, as well as noting motivating factors that help minority groups succeed at work. The third section examines Pacific people in NZ with an overview of the statistics for Pacific peoples in NZ. This section also explores Pacific peoples in the workforce and looks at Pacific cultural factors that are important for the workplace. The final section considers current NZ policies and strategies that promote cultural diversity in the workplace. It explores policies and strategies in the workplace in general, as well as those practiced by the NZ Police.

2.1 Defining Cultural diversity

Culture shapes an individual's behavior and identity, and defines a person's way of living (Godfrey, 2001; Tharp, 2009). Diversity can be defined as accepting, valuing, celebrating, and acknowledging differences among people with respect to ethnicity, gender, race, and spiritual practice (Tharp, 2009). Diversity encompasses how people perceive themselves and others and integrating awareness of the differences into the way people communicate and interact (Armache, 2012).

Therefore, cultural diversity is the recognition of the variety of cultures that exist and the respect for the differences of cultures. It is about acknowledging and valuing what other cultures offer and encouraging the contribution of diverse groups (Armache, 2012; Godfrey, 2001). Cultural diversity is about empowering people to use their strengths and to be critical of their own biases.

2.2 Benefits of cultural diversity in the workplace

It is widely recognized that cultural diversity in the workplace has a positive impact on organisations (Cohen, Gabriel & Terrell, 2002; Desa, 2012). Numerous studies have suggested that a diverse workplace can advance an organization (Desa, 2012; Martin, 2014; Lewis & Geroy, 2000).

2.2.1 Stronger workforce

People from different cultures have their own way of thinking, leading to different perspectives and opinions when analysing an issue. Therefore, in a diverse workplace, numerous perspectives need to be considered (Fine, Johnson & Ryan, 1990; Lewis & Geroy, 2000). However, other research suggests that this would be hard to achieve if a workplace consists of individuals from the same culture, because they are most likely to have a similar perspective to one another (Fine et al, 1990; Geron, 2002; Martin, 2014). In addition, several studies have concluded that cultural diversity in the workplace emphasizes the need for more people with different skills and knowledge (Desa, 2012; Lewis & Geroy, 2000; McCance et al., 2001). These studies have a common vision that a strong workforce is one that is inclusive and multi-cultural. A good starting point is understanding that different cultures exist and appreciating cultural norms. Cultural norms can influence an individual daily from what one eats or wears to how one may interact with others in a work environment (McCance et al., 2001). Workplaces must build a work environment that values and respects different cultures. Many research studies highlight the importance of having culturally based initiatives to educate staff (Cohen et al, 2002; Geron, 2002;

McCance et al., 2001). With NZ being a diverse country (Geron, 2002), ethnic and cultural differences are part of the society. Therefore, work environments need to be open to those variances.

Organizations with a diverse workforce can bring a variety of perspectives to any task. Employees from diverse backgrounds bring individual knowledge and talents that can help organizations adapt to customer demands (Green et al, 2002; Greenberg, 2004; Hofhuis, 2012). Having various viewpoints can bring different opinions and views when working towards the same goal. A diverse workforce can help form a globally competitive workforce. With an increase in the diversity of cultures worldwide, it is crucial that employers and employees embrace diversity (Green et al, 2002; Greenberg, 2014; Hofhuis, 2012).

2.2.2 Increased productivity

Diversity is beneficial in the workplace to both employers and employees. Respecting and recognizing individual differences can lead to increased productivity (Green et al., 2002; Armache, 2012; Greenberg, 2004). In addition, diversity in the workplace can lessen lawsuits and upturn marketing opportunities, recruitment, and creativity (Green et al, 2002; Greenberg, 2004; Martin, 2014). Diversity brings benefits such as better decision making and improved problem solving (Green et al., 2002; Greenberg, 2004). These can lead to enhanced product growth. An organization's success and competitiveness rely on its ability to embrace diversity and recognize the advantages. Workplace diversity is recognized for its role in effective problem solving (Green et al., 2002; Greenberg, 2004). These workplaces will be able to come up with multiple solutions and ideas when challenged with an issue.

2.2.3 Healthy environment

Cultural diversity in the workplace provides a healthy environment that acknowledges team performance (Green et al., 2002; Greenberg, 2014; Hofhuis,

2012). It also encourages workers to express themselves with an open mind following high productivity levels and low employee turnover. A diverse workforce shows that the organization has a foundation of being a true equal opportunity employer regardless of the workforce's backgrounds (Green et al., 2002; Greenberg, 2014; Hofhuis, 2012). This means that the organization is less likely to discriminate against certain individuals.

2.2.4 Effective decision making

Many studies have looked at the positives and negatives of cultural diversity as well as dissecting various cultural-based approaches used in the workplace (Desa, 2012; Martin, 2014; McCance et al., 2001). Several studies in the United States of America (USA) stated that cross-cultural based training has been made mandatory in the workplace (Fine et al., 1990; Lewis & Geroy, 2000). Substantial literature argues that diversity has performance benefits over homogenous work organisations (Fine et al., 1990; Geron, 2002; Martin, 2014). Multi-cultural organisations are found to be better at problem solving and are more likely to display multiple perspectives and interpretations in dealing with complex problems. Diverse organizations tend to possess more organizational flexibility and adapt better to changes (Desa, 2012).

2.3 Challenges of cultural diversity in the workplace

Some literature argues that there are challenges in managing diversity. Managers need to learn certain managerial skills that are required when working in a multi-cultural work environment (McCance et al., 2001). Diversity can make it difficult to arrive at an agreement on a particular issue, which can lead to negative dynamics for workers (Cohen et al., 2002; Lewis & Geroy, 2000). This would then lead to the establishment of significant barriers in relation to full participation by minority members in potential conflicting situations. Cohen et al (2002) and Martin

(2014) suggest that effective diversity management can advance organizations in various ways including system flexibility, problem solving, creativity and more. Scholars suggest a three-step pathway to managing diversity, these involve; issue identification, support for implementing a diverse workplace, and facilitating diversity as an organization as well as maintaining that facilitation (Geron, 2002; Tuohy, Cooney, Dowling, Murphy & Sixsmith, 2013).

In 2002 a study conducted in the USA looked at the challenges of cultural competence in healthcare. The study found that healthcare professionals' value the importance of cultural insight when working with multi-cultural communities (Cohen et al., 2002). However, the study found the need for interventions to acknowledge the value of cultural awareness-based strategies, while utilising more comprehensive cultural safety approaches.

2.3.1 Lack of training on managing cultural diversity

A study conducted in Slovenia focused on managing cultural diversity in the workplace mentions that there was an inability of organizations to adopt policies on managing cultural diversity (Brezigar, 2015). In addition, Brezigar (2015) explains that organizations in Slovenia lack provision of trainings that focus on managing cultural diversity. There are trainings on leadership and how to deal with difficult employees; however, none that are specific to cultural diversity (Brezigar, 2015). Policies on managing diversity focus on equality and strive towards adapting working environments to better suit all individuals and take full advantage of the potential of each worker (Brezigar, 2015). Managers in Slovenian organizations lack basic skills and competences that recognize cultural diversity. Hence, companies in Slovenia fail to take full advantage of cultural diversity because managers lack the skills to do it. In Slovenia, there is a need for a systemic approach to diversity as organizations do not feel the need to deal with cultural diversity in the workplace (Brezigar, 2015).

2.3.2 Change in power dynamics

Changes in power dynamics in the workplace is another challenge (Armache, 2012; Trenerry, Franklin & Paradies, 2012). Organizations may experience a reduction in loyalty and therefore face increased tension among the long-standing employees as they might find themselves inexperienced in comparison to what they are used to at work (Green et al., 2002; Greenberg, 2014; Hofhuis, 2012). New employees joining the organization may not straightforwardly assimilate within the traditional organizational structures. This may result in a change in the culture of the organization and the long-standing employees may feel a loss of power (Green et al., 2002; Greenberg, 2014; Hofhuis, 2012).

2.3.3 Diverse perspectives an issue for organizations

A diversity of opinions might become a concern for organizations that do not implement diversity workshops (Green et al., 2002; Greenberg, 2014; Hofhuis, 2012; Trenerry et al., 2012). In these organizations, employees are used to working with other colleagues who share the same ideas and changing this would be difficult. As an outcome, these differences would lead to tension among employees that would reflect undesirably on the organization (Green et al., 2002; Greenberg, 2014; Hofhuis, 2012).

2.3.4 Lack of participation

Lastly, a key challenge in diverse workforce is participation (Green et al., 2002; Greenberg, 2014; Hofhuis, 2012; Trenerry et al., 2012). Lack of cultural inclusiveness and awareness can lead to a reduced interaction and participation from employees, which in turn can affect the organization. This would also mean that the purpose of bringing out the best that diversity can bring would not be achieved.

2.4 Ethnic minority groups in the workforce

Syed and Pio (2010) conducted a qualitative study in Australia with 25

Muslim migrant women about their experiences in the workplace. The study found that there is evidence of multiple jeopardy faced by these women due to combinations of factors including gender, ethnicity, religion, and country of origin (Syed & Pio, 2010). It emphasizes the need to consider multiple influences of these factors as well as the actual process of migrants' transition into a new country (Pio & Syed, 2018). Outcomes of the study found that employment opportunities available to Muslim migrant women are seen to be shaped by their skills, qualification, and their multiple ethnic and religious values (Syed & Pio, 2010; Pio & Essers, 2014). The study stresses the importance of understanding the interrelation of gender, ethnicity, religion, and migration as these elements play a huge part in exposure of migrants to discrimination.

In healthcare, there are significant barriers for minority groups including language and cultural barriers (Cooper-Thomas & Poutasi, 2011). Patients show better health outcomes when cared for by health workers who share the same ethnic or cultural background; therefore, it is important to remove these barriers (CooperThomas & Poutasi, 2011; Tiatia, 2008). Hence, this suggests that the retention of healthcare workers that reflect the local community can lead to better health outcomes for that community. For Pacific health workers, introducing collective goals for performance could work. An emphasis on the organization's values may help Pacific health workers identify whether organization values are similar to their own (Cooper-Thomas & Poutasi, 2011). For Pacific peoples, working in an organization that shares the same values as their own, leads to stronger commitment and the retention of workers. Research suggests some ways of how organizations can retain Pacific health workers by encouraging healthcare managers to be more proactive in finding ways to revitalize the work environment (Cooper-Thomas & Poutasi, 2011; Tiatia, 2008). The diversity of healthcare staff continues to grow in countries worldwide, and those responsible for ethnic minority staff need to find ways to retain them.

Henry and Pringle (1996) wrote an article on Māori and Pakeha women in organizations. The article mentioned that whilst living within a westernized society that is heavily influenced by Pakeha, Māori tend to sustain specific cultural concepts (Henry & Pringle, 1996). These concepts reinforce how Māori women interact in the workplace including fluency in the Māori language and knowledge of the Māori culture and genealogy. The results of the study found that organizations led by Māori women with a strong connection to their cultural identity are more likely to progress organizational processes that reflect on Māori values (Henry & Pringle, 1996).

2.4.1 Motivation factors that influence minority groups in the workplace

A study conducted in Israel focused on motivations towards a medical career among the Arab minority in Israel. The study used a qualitative approach and carried out interviews with 10 health professionals (Popper-Giveon & Keshet, 2016). The study found that key motives for Arab minorities seeking a career in medicine involves family influence, enabling social integration and that medicine was a pathway to social advancement (Popper-Giveon & Keshet, 2016). The study found that participants experienced dissolution of ethnic and political variances after joining the medical workforce. Medical careers for minority groups such as the Arab community in Israel promised more integration between minority and dominant groups such as Jewish peoples. Results of the study mentioned that medicine is considered a profession that offers financial stability and social status (Popper-Giveon & Keshet, 2016). Participants of the study stated that the profession gained respect in the community and in the workplace. One participant stated that random people would greet him as a Doctor, which made him feel respected regardless of his ethnicity.

In 2010, a NZ study was conducted focusing on factors that influence Māori to join the police. Wehipeihana, Fisher, Spee & Pipi (2010) used a qualitative approach carrying out interviews with 37 participants. The study found that key

reasons for joining the police were to serve Māori and to create changes within Māori communities, particularly for Māori youth (Wehipeihana et al., 2010). Cultural aspirations such as making a difference as Māori is part of the core motivations for Māori recruits in the study. Other motivators for Māori joining the police include having a job that involves personal challenge and that it's a stable career pathway. The study mentions that Māori who join the police feel they have a connection with their Māori whanau and understand how to deal with Māori (Wehipeihana et al., 2010). Some of the young Māori recruits had not mentioned being Māori as a key factor in joining the police. However, once in the police force, they experienced that being Māori was of value when working for the police, especially when it came to dealing with Māori in the community. They also realise the significance of being Māori and were motivated to reinforce their awareness of Māori culture and language (Wehipeihana et al., 2010). The main barriers to joining the police noted in the study included negative perceptions of the police, limited knowledge about the nature of policing as well as a lack of confidence to apply and feeling embarrassed to ask for help (Wehipeihana et al., 2010).

2.4.2 Challenges for minority groups in the workplace

Minority workers in predominantly white organizations are confronted with several issues that make their position more challenging. Prejudice and discrimination may have a negative effect on the position of minorities at work. Negative prejudices about the capacities of minority workers may become selffulfilling, leading to minority workers believing what is said about them (De Vries & Pettigre, 1998). Many organizations still struggle with racial and ethnic discrimination. The prejudices may have a negative influence on the way supervisors and colleagues evaluate the performance of minority workers (De Vries & Pettigre, 1998). The position of minority workers in organizations is more difficult than that of their majority colleagues, which can lead to a negative effect on performance and wellbeing for minority workers.

There are also challenges for ethnic minority women in organizations. Many ethnic minority women occupy lower positions within organizations (Kamenou, 2002). Challenges include racial and gender stereotypical insights concerning their culture and religion. The experiences that ethnic minority women face in the workplace differ from those of their white counterparts due to racist structures present in employment (Kamenou, 2002). Contributing factors include race, gender, class, and age among others, which can lead to discrimination. Ethnic minority women find it difficult to identify mentors and penetrate influential networks. Ethnic minority women argued that they were not given a fair chance to demonstrate skills compared to white males who were informally promised available positions. These women believe that organisations have stereotypical views regarding ethnicity and culture (Kamenou, 2002). Ethnic minority women felt that organisations viewed their behaviours in a pre-determined way based on views that an organisation had of an ethnic group.

A few challenges mentioned by Syed and Pio (2010) include the experiences Muslim women go through when they wear religious costumes such as the veil. This creates a distance between Muslim women and their colleagues, leading to less communication. Another challenge is the lack of awareness in relation to legal rights pertaining to equal opportunity and anti-discrimination legislation, and the lack of cultural inclusiveness (Syed & Pio, 2010).

A study conducted in the USA explored the role of ethnicity in the workplace among minority physicians, specifically Black, Hispanic and Native American. The study found that for minority groups cultural dimensions were overlooked at work, which led to minority physicians feeling a sense of otherness and feeling pressured to assimilate into the social culture specific to the workplace (Osseo-Asare, Balasuriya, Huot, Keene, Berg, Nunez-Smith & Boatright, 2018). Minority physicians found the need to join social networks outside of work to gain support regarding issues at work. Another challenge mentioned in the study was minority physicians

living with two identities: personal and professional, and the difficulty of juggling them. The study identified that minority physicians were disguising their true selves to feel accepted at work, which implied that certain aspects regarding participants' ethnicity did not belong within their profession. This perception created a duality of identities, where minority physicians felt they could only be a part of their authentic selves at work (Osseo-Asare et al., 2018).

2.5 Pacific people in NZ

Pacific peoples are a diverse population comprised of cultures from numerous Pacific Islands. The term "Pacific peoples" is a collective term used to identify people from the islands within the Pacific regions of Polynesia, Micronesia and Melanesia (Ministry of Pacific Island Affairs, 2011). Pacific peoples originated from more than 12 Pacific Island nations with more than 40 native languages, although the nine main Pacific ethnic groups in NZ include Samoan, Cook Islands, Tongan, Niuean, Fijian, Tokelauan, Tuvaluan, Kiribati and Rotuman (Pulotu-Endemann & Faleafa, 2017; De Raad & Walton, 2008). Pacific peoples' ethnic group is the fourth largest major ethnic group in NZ (Pulotu-Endemann & Faleafa, 2017; De Raad & Walton, 2008).

The Pacific community in NZ is a growing youthful population with a median age of 22, whereas the median age for the total population is 38 (MBIE, 2015). The Pacific community is very diverse and is a fast-changing population. In 2013, reports identified Samoans to be the largest Pacific ethnic group in NZ. Second to this are Cook Island Māori, followed by Tongans, Niuean, and Fijian. Between the years 2006 and 2013, the growth rate for the Pacific population was 11.2%, which was double the rate of the total population's growth in NZ. The majority of Pacific people reside in Auckland and the North Island. Between the years 2006 and 2013, many Pacific peoples shifted to the southern suburbs of Auckland, with high rates in Papakura and Manurewa (Futures, 2017).

2.5.1 Pacific people in the NZ workforce

Employment is the main source of income for Pacific families. In 2016, the employment growth for Pacific people increased by 8.2% (MBIE, 2015). The main driver of employment progress was the utilities and construction industry. Organizations employing the most Pacific people include manufacturing, wholesale, retail as well as healthcare and social assistance (MBIE, 2015). Employment rates for Pacific people have risen for all age groups in 2016. In the same year, the unemployment rate for Pacific people declined by 0.8%. The unemployment rates for Pacific men and women were 9.3% (MBIE, 2015). The unemployment rate for Pacific peoples has been higher than the total population. Unemployment levels for Pacific peoples increased during the financial crisis between 2008 and 2012.

In March 2016, employment for Pacific people improved. In comparison to 2015, 9500 more Pacific people were employed. This increase was due to the demand for workers in various industries including utilities and construction, transport, warehousing, communications as well as the food industry (Futures, 2017). In 2016, although there is a decrease in unemployment amongst Pacific people, the unemployment rate remains higher for Pacific people which is 11.1% in comparison to the total population which is 5.7% (MBIE, 2015).

Pacific people are over-represented in low-skilled and low-paid work including labourers and sales industries (Pulotu-Endemann & Faleafa, 2017; De Raad & Walton, 2008; MBIE, 2015). Pacific people are under-represented in higherskilled and higher-paid work such as manager and professional roles (PulotuEndemann & Faleafa, 2017; Futures, 2017). When Pacific peoples are employed in jobs with increasing demand, they are more likely to be in the low-skilled and lowpaid positions (Futures, 2017). There is a clear connection between factors such as low income and poor education, as well as health and other social outcomes (De Raad & Walton, 2008; MBIE, 2015).

Employment rates for Pacific peoples reduced in the year December 2018 to December 2019 and increased for age groups 15-24 years, 35-44 years and 65 years and over (MBIE, 2015; Ministry of Pacific Island Affairs, 2011). In 2021, the industries employing the most Pacific peoples were the same as those in 2016. There was an increase in most occupation groups, where the highest increase were clerks as well as professionals and sales, which made up the most of the increase in Pacific peoples' employment during the year of December 2018 and December 2019 (MBIE, 2015; Ministry of Pacific Island Affairs, 2011).

2.5.2 Pacific cultural factors that are important for workplaces

There are a few cultural commonalities amongst Pacific people, such as a collective orientation that emphasizes the family and church over individual needs. Young Pacific workers generally start out with a reasonably high level of engagement in their paid work; however, this rapidly decreases (MBIE, 2015; Ministry of Pacific Island Affairs, 2011). When Pacific workers feel that their ideas are belittled or ignored, this often leads to disengagement (MBIE, 2015; Ministry of Pacific Island Affairs, 2010; Trenerry et al, 2012). Pacific workers then start to feel isolated in the workplace, however, to prevent this from occurring, Pacific people need to feel that what they are doing is meaningful and that it can contribute to the organization.

It is important for employers and managers to recognize Pacific family and cultural values (MBIE, 2015; Ministry of Pacific Island Affairs, 2011; Trenerry et al, 2012). Employers that recognize Pacific family and cultural values tend to have a stronger association and those workers often become more loyal to the company. A few Pacific cultural values that would be vital for the workplace to recognize include community and collectivism as Pacific people privilege family and communities over individuals (MBIE, 2015; Ministry of Pacific Island Affairs, 2011; Trenerry et al, 2012). Maintaining relationships is also important in the workplace for Pacific peoples to keep a strong connection and bond between managers and employees but also

between colleagues (MBIE, 2015; Ministry of Pacific Island Affairs, 2011; Trenerry et al, 2012).

Pacific cultures also value roles and status, therefore bringing this into the workplace is essential for Pacific peoples (MBIE, 2015; Ministry of Pacific Island Affairs, 2011; Trenerry et al, 2012). Other key Pacific factors that would be important for the workplace include respect, humility and reciprocity as well as obligations and duty (MBIE, 2015; Ministry of Pacific Island Affairs, 2011; Trenerry et al, 2012). These key aspects are all important in Pacific cultures whether it be at home, church or the workplace (MBIE, 2015; Ministry of Pacific Island Affairs, 2011; Trenerry et al, 2012; De Raad & Walton, 2008).

2.6 NZ policies and strategies that promote cultural diversity in the workplace

The Ministry of Education (MOE) promotes cultural diversity in schools through a cultural diversity principle. This principle is one of eight principles in the NZ curriculum, and reflects NZ's increasingly diverse culture and values of all its people. The cultural diversity principle ensures that schools are delivering a curriculum that is reflecting our culturally diverse nation, acknowledges and respects students' different cultural identities, incorporates students' cultural context into teaching and learning programs, and help students understand and respect other languages and values.

2.6.1 Action Plan for Pacific Education 2020-2030

The MOE developed an Action Plan for Pacific Education 2020-2030, which meets the governments' commitment to transform outcomes for Pacific learners and families. The vision of the action plan is to ensure diverse Pacific learners and families are safe, valued and equipped to achieve their educational aspirations. It was developed from listening to the Pacific communities who expressed that the

education system needs to acknowledge and value their identities, languages, and culture (MOE, 2020). The action plan comprises of five key shifts needed for Pacific learners and families to meet the educational objectives. The first one is to work reciprocally with diverse Pacific communities to respond to the aspirations and needs of Pacific students. Secondly, it is set to confront systemic racism and discrimination in education as Pacific learners and families identified racism as a barrier. The third key shift is to enable every teacher and educational professional to take coordinated action to become culturally competent with diverse Pacific learners. Fourthly, is to collaborate with families to design educational opportunities together with educators so that aspirations for learning and employment are met. The final key shift in the action plan is to grow, retain, and value highly competent teachers and educational professionals of diverse Pacific heritages (MOE, 2020).

2.6.2 Multicultural Strategy – Our Future Together

The Christchurch City Council developed a multicultural strategy with input from the communities and contributes to the council's goal of making Christchurch a place where diversity is welcomed and celebrated. The Council developed this strategy for everyone in Christchurch aiming to become a place where everyone is accepted and respected. The multicultural strategy – Our Future Together was established in partnership with community leaders and pursues three outcomes. The first one is Nga Pou Haumaru – the sheltering mountains, which involves having a safe place where people feel welcomed and comfortable and rangatiratanga is respected. Secondly, Te Wairua Rahiri – the welcoming spirit, which refers to welcoming everyone who arrives in Christchurch with aroha and manaakitanga. The third outcome is Te Waka Eke Noa – a purpose and model, which involves creating an environment that everyone can access by achieving common goals and encouraging the importance of working together (Christchurch City Council, 2021).

2.7 Strategies practiced by NZ Police that promote cultural diversity

The NZ Police have a Māori, Pacific and Ethnic Services (MPES) group, which was established to have oversight and responsibility for monitoring, advising, and coordinating the implementation of the Māori, Pacific and Ethnic responsiveness strategies. The NZ Police used a principles-based approach to develop, implement and evaluate strategies that can help reduce the overrepresentation of Māori and Pacific peoples in the criminal justice processes, and to create police capability in responding to the needs of ethnic communities. There are three key strategic priorities under MPES, capability, engagement and prevention. Capability refers to the police having the capacity to engage with Māori, Pacific and Ethnic communities. Engagement allows the police to use intelligence to find out risks for Māori, Pacific and Ethnic communities. Prevention refers to having confident Māori, Pacific and Ethnic communities that engage with and report crime to the police. This has led to the development of three strategies within the police in response to the needs of the increasingly diverse ethnic communities.

2.7.1 Te Huringa o Te Tai, The Turning of the Tide

The first strategy is Te Huringa o Te Tai, which is a whanau ora crime and crash prevention strategy. Te Huringa o Te Tai was established in 2012 and has helped the police better respond to the needs of the communities that are being served. The strategy uses a collective approach that was built on listening to the voices of Māori staff, community, and iwi as well as practicing the police organizational values such as empathy, valuing diversity, and acknowledging Te Tiriti (NZ Police, 2012). Te Huringa o Te Tai has a direct impact on the Māori community; however, the aim is to also produce benefits for all other ethnic groups through improved service delivery and reducing crime and victimization for the whole population (NZ Police, 2012).

This strategy comprises three strategic pou that provide a framework for the way the police can contribute to improve outcomes for Māori. The first pou is Pou Mataara – Our people and their mindset (NZ Police, 2012). This pou is about ensuring that all Māori feel they are respected and treated fairly by the police, based on mutual understanding of expectations, historical treatment of tangata whenua and awareness of this. The strategy utilizes a Te Ao Māori perspective by bringing together Māori and Police values to culturally ensure responsiveness, which helps strengthen the wellbeing of whanau and communities. The second pou is Pou Mataaho – Effective initiatives and improved practice. Pou Mataaho has a purpose of having a whanau ora approach to establish initiatives with Iwi Māori where police work effectively with Iwi Māori to address the root causes of offending and reoffending (NZ Police, 2012). This involves the Māori community working together with the police to develop interventions that can contribute positively to the Māori community and the rest of the NZ population. Investment in Māori -led approaches for the Māori community are more effective than those designed by non-Māori. Finally, the third pou is Pou Hourua – Effective partnerships. Pou Hourua focuses on building relationships with iwi, Māori, and other organizations. This pou has an emphasis on acknowledging Māori and the Treaty as partners and encourages investment in Iwi Māori partnerships (NZ Police, 2012). It also ensures that iwi leaders are involved at all levels of designing, planning and delivery. Working together, both Iwi Māori and the Police can enhance the value that each bring to improve outcomes for the Māori communities.

2.7.2 O Le Taeao Fou – Dawn of a New Day

The second strategy used by the police is O Le Taeao Fou – Dawn of a New Day, which is the Pasifika National Strategy (NZ Police, 2018). This strategy enables the direction for setting the police's capability and capacity to partner and engage with Pasifika communities and families. It is a guide for the NZ Police to work with

Pasifika communities in NZ. The strategy was established in 2015 when the police commissioner at the time reached out to the Pasifika communities and established the first Commissioner's National Pacific Advisory Forum which built this strategy. The forum highlighted the commitment by the police to draw on a Pasifika-led approach for Pasifika communities. Six key drivers of demand were identified as experienced by the Pasifika communities, which include family, youth, roads, organized gangs, alcohol, and mental health (NZ Police, 2018). This meant that more work is required in these areas with the Pasifika communities, and can lead to reduced crime and victimization for Pasifika peoples in NZ.

Following the six drivers of demand, three focus areas were established. The first focus area is enabling Pasifika communities and families to work together with the police to achieve the police's goal and purpose, which is to keep people safe and to be the safest country (NZ Police, 2018). This allows the police to work with Pasifika families and communities to help improve outcomes regarding the six drivers of demand for Pasifika peoples. The second focus area refers to enhancing effective partnerships, which involves working with partners, communities, and other programs to enhance what can be provided to Pasifika peoples. The last focus area is developing capacity and capability (NZ Police, 2018). This focus area involves encouraging Pasifika peoples in leadership capability and influence within the police. Having more representative Pasifika staff will bring diversity to the organization, and better reflect the Pasifika communities the police serve.

2.7.3 Working together with ethnic communities – the Future

This strategy includes the NZ Police ethnic strategies that have a goal to ensure that the police can respond to the needs and emerging issues of the diverse ethnic communities. The strategy provides a pathway for the police as well as other organizations to work more inclusively with NZ's increasingly diverse population. The strategy has three key objectives; the first objective is leading ethnic responsiveness.

This objective involves the development of smart systems to assist frontline staff when dealing with ethnic communities. In this case, the NZ Police have created a multilingual website under 'practical reference for religious diversity', which provides various options to assist the police, such as a multilingual phrasebook to assist with communication, multilingual crime prevention resources and more, which are accessible on the police mobility devices (NZ Police, 2019a).

The second objective is building capability for ethnic diversity, which entails having the right people with the right skills for the job. This objective is about recruiting and retaining staff from ethnic communities through recruitment programs to ensure ethnic staffs are given equal access to leadership and development programs. The Police currently have a program that enables staff to learn Te Reo Māori, which has resulted in more police staff being fluent in Te Reo Māori. In addition, it increases knowledge around Tikanga Māori (NZ Police, 2019a).

The final objective is working with ethnic communities to prevent crime and victimization. This refers to the police working in partnership with communities to develop initiatives that can address crime, crash, and victimization. In 2015, the police undertook a program to address safety concerns of small business owners in the Counties Manukau area. Many small business owners in this area are from ethnic communities where English is a second language. The Police ran two operations and deployed officers with appropriate cultural and language skills to visit those businesses. Surveys and safety assessments were carried out alongside distribution of prevention material showing retailers how to keep safe. The result of these two operations was an 80% increase in trust and confidence among retailers, (NZ Police, 2019a).

This literature review explored various aspects of cultural diversity in the workplace among numerous minority groups both nationally and internationally.

Although there is a vast amount of research that explored cultural diversity among minority groups, there are very few studies focused on contributing factors that retain Pacific peoples within the workplace. In addition, NZ's diverse population continues to increase, and it is vital that workplace knows how to retain and foster their diverse workforce. This study aims to start bridging this gap in the literature.

3 CHAPTER THREE – METHODOLOGY

Fofola e fala kae talanoa e kainga, an invitation to family members to come together and talanoa – Tongan Proverb

This chapter is focused on the way the research was conducted and describe the methodological approach used. It will also cover details for data collection including sampling, recruitment, interviewing and transcribing process. In addition, this chapter will explain the methods for analysis and discuss some ethical considerations.

3.1 Research Method

A qualitative research design was used for this study as it enables an in depth understanding of how individuals interpret their experiences and the factors that determine these experiences (Merriam & Tisdell, 2015). This research design focuses on the life experiences of individuals and the world they live in (Buetow, 2014). A qualitative research design incorporates emerging questions and uses an inductive approach to data analysis. It values the perspectives of individuals in their naturally occurring context (Buetow, 2014). Given that the purpose of this study is to explore the experiences of Pacific peoples who work in Police communications, a qualitative method of inquiry aligns with the aims and objectives of this study.

3.2 Theoretical Framework – Talanoa

The research utilised a Pacific Research Methodology, known as Talanoa. This particular methodology allowed the researcher to gather, analyse and represent people's stories as reflected upon during the interviews (Babbie, 2015). Talanoa expresses the importance of the researcher to put themselves in the participants' shoes, which allows a better understanding of participants' stories and can capture

rich data. In doing so, the researchers will develop researcher-participant relationships through trust, respect, and empathy.

Talanoa is a culturally appropriate methodology as the research was carried out with Pacific peoples. Talanoa is defined as a storytelling process without concealment, an exchange of ideas, or free conversation (Halapua & Pago, 2013; Vaioleti, 2006). Tala means to tell, and noa means nothing, in particular; therefore, the term Talanoa means talking about nothing in particular and interacting without a defined rigid framework (Halapua & Pago, 2013; Vaioleti, 2006). Talanoa enables participants to develop a sense of belonging together in 'noa' without a predetermined agenda (Halapua & Pago, 2013; Otsuka, 2005). It removes the distance between the researcher and participant; it is flexible and provides opportunities to challenge and clarify information. Talanoa allows people to engage in social conversations that lead to critical discussions (Halapua & Pago, 2013; Vaioleti, 2006; Farrelly & Nabobo-Baba, 2012).

As a process, Talanoa is utilised to obtain information, such as interviewing. Talanoa is described as a mode of communication that is essential to how Pacific people relate to each other. It promotes a sense of equality between the researcher and participant. At the beginning of each interview, the researcher emphasized the informal and flexible nature of the Talanoa, which allows the participant to answer or not. By explaining the process of Talanoa, Pacific peoples are encouraged to share their experiences and express their perspectives about specific issues discussed in the interviews. Talanoa is a shared concept across some Pacific nations and was based on Tongan cultural values, (Havea, 2010). However, this does not necessarily mean that the methodology is limited to Tongan people, as it can be used across the different Pacific ethnic groups.

Cultural values that are embedded in Talanoa include reciprocity and relationships, meaningful engagement, respect, and cultural competency (Vaioleti,

2006). These cultural values are vital for facilitating the Talanoa process efficiently. Reciprocity and creating relationships are important parts of Talanoa as the researcher must build rapport with the participants to gain trust. Respect is an equally important aspect of Talanoa as the researcher must respect the participant and vice versa. In this case, a prayer was conducted at the beginning and end of each interview as a demonstration of respect. The foundations of Talanoa are built on respect and trust; therefore, data obtained from participants must be used appropriately, and the researcher must ensure that respectful and appropriate communication is always used. It is also vital for the researcher to be culturally aware and competent as this contributes to establishing meaningful relationships with participants. Doing this allowed the researcher to gain an understanding of participant perspectives through storytelling.

3.3 Research Design

3.3.1 Participants

The study sample consisted of six participants working within the NZ Police communications within the Auckland region. Participants had worked within NZ Police communications for at least two years, as this would have provided participants with good knowledge and experience in the role. All participants self-identified as a Pacific islander.

Table 1 below shows the demographic profile of participants in the study. The table presents gender, age and ethnicity. A total of 6 participants joined this study. There was a good representation of the Pacific ethnic groups among the participants from across the police communication workgroups in Auckland. Of the six participants, there were 2 Tongans, 2 Samoans, 1 Niuean, and 1 Tuvaluan/Tokelauan. Two of the participants were male, and the rest were females which reflects the gender proportionality of more females than males in Police

communications. Participants had been working in police communications for at least four years, and the longest was 13.5 years.

Participants were from across the three police communications departments. The Crime Reporting Line (CRL) is the non-emergency line 105 where call-takers take reports for non-emergency cases that do not need attending at that time. The Emergency line (EMG) is the 111-emergency line where call-takers put jobs straight away for the Police units to attend to immediately. Dispatchers are communicators who communicate directly with the police units in the districts. Dispatchers prioritise jobs from EMG/CRL call-takers for the police units to attend to instantly.

Table 1

Demographic Profile of Participants

Characteristics of Participants		
Age category	Gender	Ethnicity
25-35	Male	Samoan
	Female	Tongan
	Female	Tokelaun/Tuvaluan
35-45	Male	Tongan
45-55	Female	Niuean
55-65	Female	Samoan

3.3.2 Recruitment

Recruitment began by sending an email out to all employees who worked for NZ police communications. This email was sent from the administrator for NZ police. The email stated for those interested to email the researcher directly. The researcher selected six participants from the 12 respondents to the recruitment email. The researcher aimed to capture a diversity of participants as much as possible, based on the response to the invitation to participate, by involving participants from different Pacific nations so the goal of diversity is carried out. Following identification of the six participants, every participant was emailed a Participant Information Sheet (PIF) which outlined the research. The researcher's contact information was listed on the PIF for participants if there were any queries regarding the study. The researcher

then provided participants with an opportunity to choose a date, time, and place for the interview to take place, somewhere that participants felt safe and comfortable in. The PIF and consent form also informed participants about the use of a voice recorder to ensure that the interviews were accurately captured. The researcher reassured participants that the interviews were confidential and that they could withdraw at any time during the interview.

3.3.3 Data Collection

Interviews was the fundamental method of data collection. Face-to-face semi-structured interviews were carried out with all six participants. The researcher asked open-ended questions, allowing for a discussion or Talanoa between the researcher and participant rather than a straightforward question and answer format. Interviews took place outside of the workplace to allow freedom of expression and for participants to feel more comfortable. The interviews were recorded verbatim and focused on hearing the participants' stories or narrative on their experience. The interview process included descriptive questions and was based on strong participant-researcher engagement, strengthening openness in conversation.

The researcher created an informal atmosphere to encourage participants to be more open and honest. The researcher began by introducing themselves, sharing the reason for the study and what the outcomes would be used for. Most interviews took place in cafes, while one took place in a small room in the Police building as proposed by the participant during their shift. During the interviews, food was shared, enabling reciprocity and building a relationship between researcher and participant. At the end of the interviews, participants were advised by the researcher that the recordings would be deleted. The time range for all the interviews was between 40 minutes to an hour and a half. All recordings were saved and each manually transcribed by the researcher. Once all the transcripts were completed, the recordings were deleted immediately from the device. The researcher has kept the

Participant Consent Forms in a safe location. In addition, the supervisor will destroy the Participant Consent Forms five years after the interviews. At the end of each interview, each participant received a \$40 Countdown/Petrol voucher as a meaalofa (gift) for their time and participation.

3.3.4 Data analysis

Thematic analysis is often used in qualitative studies to support identifying, analysing, and reporting of key patterns found in the data (Braun & Clarke, 2012; Aronson, 1995). In addition, thematic analysis has an exploratory perspective. All transcripts were printed in a clear format that was easy to read and understand. The researcher carried out close reading of each transcript to obtain familiarization with the content. The researcher manually coded all data allowing for new themes to come up in different and unexpected directions. The researcher familiarized with the data by reading and rereading the transcripts multiple times to identify any other emerging themes from the data. The researcher summarized each transcript and condensed all information into key themes or topics to shed light on the research question. Identified themes were linked to relevant literature that supports the themes. Codes were grouped into potential themes, stating the relevance to the research question, and ensuring that each theme was distinct.

3.4 Ethical Considerations

The research was approved by Unitec's Research Ethics Committee (UREC). The UREC approval letter, participant information sheet, interview summaries are attached in the appendices section.

3.4.1 Informed Consent

Participants were informed that at any point during the interview, they could pause or end the entire interview if they chose to. Participants were given the option to withdraw two weeks after the interview took place. A consent form was completed by participants who agreed to participate stating they fully understood the conditions

of participation. Signed consent forms were kept safely by the researcher in a secured cabinet.

Participants were informed of both risks and benefits of joining the study. However, all participants had access to a local community counselor whom they could contact if requested. The well-being of participants and security of employment is protected by maintaining the confidentiality of participants and by having gained the consent of the employer prior to the research occurring.

3.4.2 Confidentiality and Anonymity

There is a risk of breach of confidentiality where participants might have felt that their opinions towards police communications or the organization would be exposed. The researcher protected this by informing the participants that all interviews are confidential and that no participant names were included in the research. Researcher bias with participant feedback might be influenced by personal experience with the employer or the system's organizational structure (Tuohy et al., 2013). Hence, deliberate recognition was made verbally during the researcher-participant interaction to lessen this influence. Reflexivity addressed any biases or conflicts of interest (Tuohy et al., 2013). The researcher discussed this with primary supervisor to reflect any biases that might occur. Participants might experience distress from interviews inadvertently triggering distress from past work experiences. In this case, interviews were mainly held out of the workplace in an environment that allowed participants to be comfortable. The researcher reassured participants that their information was confidential. The identity of all participants was protected as only the researcher knew who they are. All transcripts were saved to a locked and secured memory stick. In all printed transcripts, participants' names were redacted and replaced with pseudo names

3.4.3 Cultural Sensitivity

The researcher sought consultation from Māori and Pacific advisors to ensure that their advice is followed through correctly. However, in this case there were no participants who identified as Māori and Pacific. Cultural practices included karakia, pepeha and kai, which were available during each interview. Reciprocity is important in Pacific cultures; therefore, to accommodate this, each participant was provided a voucher and some light refreshment during the interview. This was to ensure that participants felt appreciated for their time given to take part in the research.

In summary, this chapter explained the use of a qualitative research approach that was undertaken in this study. Talanoa Pacific Research Methodology was the fundamental theoretical framework utilized throughout this research and discussed as well as the data collection and analysis process. The research design included sampling, recruitment, the collection of data through semi-structured interviews, and the use of thematic analysis for analysing data (Braun & Clarke, 2012). Ethical considerations described involved informed consent, confidentiality and anonymity, and cultural sensitivity.

4 CHAPTER FOUR – FINDINGS

O lupe sa vao 'ese'ese a e ua fuifui faatasi, we are from different parts of the forest but connected in one cause – Samoan Proverb

This chapter discusses the findings and analysis of interviews conducted with participants. A demographic profile of participants is presented, followed by themes and sub-themes that have emerged from the face-to-face interviews. The main themes are presented in four sections that correspond to the three objectives of this study. The themes are as follows:

- Motivating factors to work for the Police
- Challenges faced in the Police employment journey
- Coping strategies
- Improvements and recommendations to help maintain Pacific peoples in Police communications

4.1 Motivating factors to work for police

This section reports motivating factors shared among participants that motivated them to join the police. The two key motivating factors that stood out from the interviews were seeing themselves in the system and opportunity. When participants responded to the characteristics of Pacific people and their motivation to join the police, they went further to explain how their cultural values and beliefs played a significant role.

4.1.1 Seeing themselves in the system

Participants expressed that they were encouraged or felt safe when they saw their ethnicity and their culture were being represented in their workforce. They felt more comfortable speaking up and asking questions when they saw that their

colleagues and managers were from the same culture or share similar cultural values. Throughout the interviews, some Pacific cultural values came out very strong, influencing participants' interaction and connection with others within the workforce. Managers and colleagues who show and practice similar cultural values regardless of their ethnicity help build rapport, and trust.

Some participants in this research expressed that they felt supported by managers who identified as Pacific, as they felt that those managers could relate and understand their situations. For example, a Tongan female participant shared about her manager who is Samoan. She felt that the manager showed interest in her life and cared for her by having regular catch-up meetings. She said,

She is one of the Pacific managers that is approachable, super friendly and interested in your life. She cares about the people; I feel like that's the familiarity you get when there's more of our people in positions of power. (Tongan, female).

The participant explained how the Pacific manager helped her a lot; by reviewing her job applications multiple times, and even on her day off, the manager would still message her to check how she was doing with her application. The participant expressed how connected she felt with the Samoan manager, as a bond was created. The participant felt she could approach the manager for anything as she trusted her.

In some cases, even if the manager is not of Pacific ethnicity, staff still felt comfortable if they have a sense of trust and connection with the manager. For instance, a participant reflected on his experience with his European manager and felt that he had a strong bond with his team leader because he has been his team leader for a long time, which makes him feel more comfortable to approach his manager when required. However, the same participant mentioned that he is aware other Pacific staff who were not comfortable posing questions to their managers, and

said "that's not who we are, you don't question anyone, like you don't question the minister or mum and dad or your grandparents, you just do what your told and that's it" (Tongan, male). The participant expressed that Pacific people do not question elders or those in higher positions as this is considered disrespectful in the Pacific culture. However, Pacific staff would be more likely to approach team leaders and ask questions if there is a strong bond or trust between the two.

For most participants, the value of respect is connected to trust. Most participants felt that if they could not trust their team leader, then there would not be a connection. Participants felt that they could not approach certain managers regarding issues, whether it was professional or personal issues because, there was no trust. A Samoan female spoke about support when she first started the role and shared about the lack of trust with her non-Pacific team leader at the time. She felt unsupported in the workplace and shared that it was not a safe place to talk about anything. She said "I didn't feel supported by her as a team leader at all, that made me feel so unsafe in that space. It was not a safe place for me to talk about anything" (Samoaan, female).

Most participants reported a strong feeling of respect towards everyone regardless of their culture or gender. Participants stated that respect was important to them as they were taught in their culture to respect others. Participants felt that they could not raise questions because of the value of respect. It was expressed by participants that they were brought up to respect others and part of that is to accept when being told to do something and not to ask questions. One participant talked about his experience in the role and how his upbringing has impacted him. He said,

You know it's hard because as islanders and how we are brought up, we're taught to just accept and not talk about how you feel or ask questions, then growing up in this Western society it's hard for us to ask questions. (Samoaan, male).

He went on to share about his experience in coaching, as he had a Samoan female as a coach. The participant felt that he could relate to her as a Samoan and there was a cultural connection. He talked about the term respect in that space, “As part of our cultural values there’s things you can say and joke around about but then there’s stuff you don’t joke about, you know that respect value” (Samoan, male). In this context, the participant expressed the importance of his fa’asamoa (Samoan culture), which entails hierarchy whether in terms of family or in the workplace. A coach is considered higher than the person being coached, and this participant shared that he highly respected his coach.

4.1.2 Opportunity

Some participants aspired to become police officers and felt that the police communications would be the best starting point. Other participants shared that joining the police communications was a career opportunity as they had completed degrees in criminology. All six participants saw the police communications as an opportunity to start a career in the police. A Samoan male shared his dream of wanting to become a police officer which was a second option, as his first option was to become a rugby player but he kept getting injured and felt that he would try for the second option and become a police officer. He shared that “I love the interaction with the community, that’s why I wanted to become a police officer. The reason why I joined comms was like that’s my foot through the door to get started into this dream career” (Samoan, male).

Another participant who also had the same dream of becoming a police officer either wanted to be an air force pilot or a police officer. He went through an air force application and did not get selected, therefore, chose to become a police officer instead. The participant saw the police communications as an opportunity to get into the police and then work his way to becoming a Police officer. He said, “When I was a boy I wanted to either be an air force pilot or a cop, I looked to join police and at

the time the quickest way to join police was the call center” (Tongan, male). Both participants saw police communications as the fastest and easiest way to get into Police.

Participants who had completed university degrees in criminology felt that they could make use of their skills in the police and that applying for the police communications was the easiest way to getting into the police. One participant joined the police communications at the end of her degree and saw it as a part time job at first, as she wanted to continue studying. However, once she had joined the police communications, the participant started in CRL then moved into dispatching and found that her goals changed because she enjoyed the role. She said,

I was coming up to the end of my degree and had planned on continuing study, then I thought I could just do this on the side during summer or as part-time then I realized I was taken on full time, and my goals changed. (Tongan, female).

The participant loves dispatching and sees herself in the role for the rest of her career. Another participant also expressed that her motivation to join the police communications was to make use of her university degree, “I was looking for a part time role and I saw it so I applied, and I wanted to utilise my criminology degree that’s why I applied with police” (Tokelauan/Tuvaluan, female).

Some participants expressed that joining the police was to earn money to provide for their families. Participants felt that police communications’ starting rate was well above minimum wage and the call center is an easy job to obtain. Therefore, applying for the role was a job that was easy to get and participants felt the need to provide for families. One participant saw this as an opportunity to work fulltime to provide for her family. She felt that call center jobs were easy to get, and therefore applied for the police communications. She said, “It got to a point where I needed to

work fulltime and the only role I could apply for and easily get into was in call centers” (Niuean, female).

4.2 Challenges faced in police journey

This section addressed the challenges that participants faced in their role in the police communications. Three challenges were shared among the six participants including lengthy processes in recruitment and orientation, limited cultural understanding from managers, and the challenge between professional values and personal values.

4.2.1 Lengthy process in recruitment and orientation

All participants mentioned that the process in recruitment was very long. In recruitment for the police communications, one would go through a phone interview where a person from the recruitment agency contacts the individual and asks questions over the phone. The next step is attending a one-day assessment center where the individual attends alongside other candidates. At the assessment center, the recruitment agency carries out some group work and each candidate complete a computer assessment as well as a phone trial. The phone trial is where the individual is alone in a separate room trialling a practice emergency call. Once the assessment day is completed, the individual will organise time for scope where the individual goes into the police communications and spends a shift sitting in the actual role. The last step of the recruitment process is an interview panel usually with three police staff members. Once this stage is finished, the individual would wait to be contacted regarding an outcome and whether they have been successful or not.

A Samoan male shared that he felt that the recruitment process was very thorough and shared that “there were a lot of hoops to go through; it was an eye-opening process I haven't been through before. I found it a very thorough process, going through panel interview, scope, security checks, typing test and that” (Samoan, male).

A Samoan female expressed that the recruitment was very time consuming and long. She had gone through Randstad agency recruitment, which carries out recruitment processes for the NZ Police. She said, “at the time it was through Randstad, you do that long process, typing test and interview panel” (Samoan, female). The participant shared how the recruitment procedure was draining and took a lot of time. In addition, another participant expressed a similar feeling regarding the process in recruitment. She said, “The process was quite long, I had the phone interview then I went to the assessment center and had the panel interview, it was a full-on process” (Tokelauan/Tuvaluan, female).

Participants also shared that they felt the orientation into the role was a challenge. Once the recruitment process is completed, there is a training period for about six weeks then coaching for about two weeks before commencing in the role independently. The six-week training period is where communicators are trained to familiarize with the police systems. The two-week coaching period is when an experienced communicator helps communicators in their first two weeks out of training. The coach oversees the new communicator’s calls and reports and would go over these with the communicator to see if anything needs to be changed. Some participants felt that there was a lot to learn in the role and that it felt draining at times.

A Tongan female dispatcher shared about her experience in CRL and felt that there was a lot to take in. She said,

It was hard, you know with CRL you have to know a lot, it’s a lot of learning. Even with entering the files is a lot of admin work, while also trying to be nice to people over the phone. (Tongan, female).

The participant shared her experience in transitioning from recruitment to the role and felt exhausted at times from the amount of learning in these processes. Another dispatcher also had similar feelings about the recruitment and training processes. She shared her struggle as an older person getting used to the technical

systems and felt exhausted. She said, “during training, it was quite hard to understand the process of the whole system, just learning everything and where to put things was a challenge at first” (Niuean, female). It took her some time to get used to the systems and felt that although it was time consuming and challenging at first, she eventually got a hand of things in the end.

4.2.2 Limited cultural understanding from managers

The second challenge mentioned by participants was lack of cultural understanding from managers. Participants expressed that the reason why they sought assistance from other Pacific colleagues was because they felt they could not relate to any of the managers because there was limited cultural understanding from managers. For example, participants spoke about bereavement leave and the need for a few days off for Pacific funerals. Participants felt that due to lack of cultural understanding about the Pacific culture, there was no understanding around why Pacific workers require a certain number of days off for a funeral. One participant shared his struggles when asking for bereavement leave, because he felt that he had to provide evidence. He said,

It's hard cause like for us as Pacific people when there's a funeral we don't just need the one day, we need 3 or 4 days you know, like sometimes it's hard to ask because you feel like you have to prove this and get questioned about, and you know that they won't give it. (Samoan, male).

He felt that managers were asking a lot of questions because there was no cultural understanding. The participant felt that if managers were aware of the Pacific culture, then there would be an understanding around Pacific funerals and customs.

Another participant also spoke about her issues when she asks for bereavement leave. She called into work advising that she could not attend because her sister-in-law had passed away. The manager who answered the phone asked the participant when she was returning to work. At that point, the participant felt no

sympathy or understanding from the manager. She was grieving and had not thought about how many days off she needed for the funeral. The participant said,

What you may find with talking to others is that we have an issue with how our things are done culturally, you know when we have a bereavement, we required how many or so days off, but it is a process to get it, to that extent we have to bring the program for the funeral as proof. (Niuean, female).

The participant felt that this was an ongoing issue among Pacific people in the police communications. She shares similar struggles when she asks to have time off to attend the Fono or cultural support network meetings. As a member of the Niuean support network, the participant could only attend these meetings in her own time. She said,

You know my Niuean support network meetings; I have to go in my own time and if I'm scheduled on, I don't get time off to go. Things like that don't sit right with me and I always have an issue with that, and so it depends who your boss is. (Niuean, female).

The participant felt that if a manager had some level of cultural understanding, she would be given time off to attend the cultural meetings, however if there is no awareness of the Pacific culture then one would not get time off to attend.

Participants expressed that as Pacific islanders there are obligations that they must tend to; however, participants did not feel they could approach their managers due to the limited understanding around Pacific cultures. Some participants spoke about how Pacific families are inclusive of immediate and extended; therefore, there is always the obligation of having to provide for their families. One participant spoke about other obligations outside of work and mentioned that she has her elderly parents and children to look after. She said, "I had other things going on in my head too, had kids to go home to and parents to look after" (Niuean, female). The

participant shared that the job does get stressful at times and on top of this, there were other things to think about including caring for her family.

Another participant shared about her experience as a Tongan and spoke about the donation made towards the church every year. She mentioned that Tongans have a yearly church donation, and this is a big occasion for the Tongan community. The participant shared that her brother's workmate who is also Tongan asked to have the week off for this occasion and the manager asked the participant's brother if this was normal.

The other guy asked for the week off because of a massive yearly donation thing at church, and the boss was like is that normal? My brother told him yes, it is, it's a big thing for our Tongan people at church. You know it's that understanding of our culture and other cultures too" (Tongan, female). The participant expressed the importance of understanding cultural backgrounds especially in a diverse workplace. When questioning participants about becoming a leader, here were some of the responses:

There's so many obligations for us Tongans, even as a NZ born Tongan. For Tongans as soon as you finish high school there's an automatic obligation that you care for your parents. (Tongan, female).

Us as Pacific we have a lot of responsibility outside of work, like family and church you know. For some it's very black and white all about career whereas for us it's more blurred you know, a lot more on the plate. (Tongan, male).

Participants felt that obligations can sometimes hold them from progressing in their career. Obligations as expressed by the participants in this study involve caring for family and church responsibilities such as the yearly donation. Participants feel that they were born into these obligations as Pacific islanders and are obliged to carry out these duties. In saying this, participants did not feel comfortable in sharing

with their managers as there was no understanding of the Pacific cultures; therefore, there was no trust or connection.

4.2.3 Challenge between professional values and personal values

The final challenge that arose from the interviews is challenges between professional values and personal values. Some participants expressed that they felt their personal values were challenged in the workplace. One participant spoke about the diverse group he works with in dispatching, and although people have their own preferences, he was able to put his personal beliefs aside and work together with others. On this note, he said,

It's not just culturally in terms of where we come from, you also have sexually diverse people. You know I get on well with the gay guys here, I have my personal beliefs and my own way of life, but you know that's yours I accept that. (Tongan, male).

He felt that he was able to work with everyone regardless of their beliefs. A Samoan male CRL communicator shared similar feelings in terms of challenges regarding working with diverse people. This was his first time working with a diverse group of people. He felt challenged by his personal values at times, as some people who he worked alongside may not be people he would associate with personally. He said,

You know my colleagues are more diverse, Asian, Indians, people of the LGBT community, people of different faiths. With my background it might not be the people I hang out with personally, but you know it makes you realise that there's people from all walks of life. With my faith I realise that these are the people I must respect, it's more something like because I hang out with the same people as me that have the same values as me. (Samoan, male).

The participant expressed that he had not been exposed to working with a diverse group before, and this was new to him. The participant was familiar being around people who share the same faith and coming to work with people of different

faiths was a challenge for him personally. However, the participant shared that he acknowledged others' differences and learnt to show them respect.

Another participant shared about the differences in perspectives and decision making in the role. She shared about a male caller who had driven some distance to pick up his children from his ex-partner. However, on arriving, the male's ex-partner only handed over one child and left with the other. There was a protection order in place, and in these sorts of cases, the police cannot do anything unless ordered by the court. The participant felt that regardless of the situation, she wanted to help this male because he drove hours to pick up his children and his ex-partner left with one child. The participant felt that as part of her personal values, she cared and wanted to help this male caller. Regarding this situation, another dispatcher who was non-Pacific advised the participant that the job should be cancelled and advise the male to go through family court. The participant expressed that this might be a difference in upbringing and values. She said, "I guess just being raised up you naturally want to help people, you know you naturally want to do all that you can to help people" (Tongan, female). She felt a difference in judgement and entitlement, as well as a difference in upbringing and culture. The participant felt challenged against her personal values and that this was something she was still trying to deal with.

4.3 Coping Strategies

This section presents strategies for coping, which the participants felt helped them get through challenges in the workplace. There were three key strategies of coping that the participants shared, which includes talking to colleagues with similar experiences and confiding in family. Each strategy is discussed from the perspectives of the participants.

4.3.1 Talking to colleagues with similar experiences

Almost all participants reported that they felt their Pacific colleagues helped them to overcome the challenges at work. Some participants shared that following

distressing calls, talking to their Pacific colleagues helped them get through the shift. Participants shared that speaking to their colleagues made them feel comfortable as they were understanding and approachable. A Samoan female spoke about sharing her struggles with her Pacific colleagues as she did not feel supported by her manager. The participant said, "I spoke to another Pacific lady who was easy to talk to because you feel so powerless" (Samoan, female). The participant had experienced racism from this manager after the manager made a comment about Santa Clause entering the stage in a waka at Christmas in the park. Hearing the manager make a racial comment about this, made the participant feel disconnected and unsafe in that space, therefore speaking to her Pacific colleagues was more comforting for her.

Participants felt comfortable talking to peers that share similar experiences as they could relate to them. It was easier to talk to peers who have experienced the same or similar situations because they were more understanding and felt that they could trust their colleagues. One participant shared his experience with support; he felt supported by others who were in the same training group as they were placed in the same section. He felt that he had known them during the training process and could relate to one another. He said, "It also helped that 3 of us in our training group we went into the same section, so we worked the same shifts and helped each other out" (Tongan, male). It was easier for the participant to approach his colleagues for help or any issue as they understood and knew him.

Another participant spoke about the connection he had with his Samoan coach and felt open towards her as she shared similar values and beliefs. He said, "I felt comfortable having her as a coach because I knew she was Samoan and felt like I could relate to her with whatever" (Samoan, male). This shows that the participant was comfortable talking to someone about anything if they were of the same ethnicity or shared similar values.

In saying this, a Niuean female dispatcher expressed that she felt her colleagues helped her cope with the role and any issues she was going through. She said, “my peers and my own people around me get me through” (Niuean, female). The participant expressed that she only felt comfortable approaching her Pacific colleagues and peers who she could relate to and that have similar experiences.

4.3.2 Confiding in family

The second strategy for coping with challenges shared among participants was confiding in family. Families were a significant support factor expressed by all participants. Working in the police communications can be stressful at times as some participants have voiced that confiding in family helped them overcome stressful situations that might be faced in the workplace. One participant spoke about her role as a dispatcher and how stressful it can get on some days. She shared that her husband was her shoulder to lean on and confide in about her challenges, which help her overcome these. She said, “I am so thankful that I have an understanding and amazing husband that understands my role. I have someone I can offload to, but you know not everyone has that, so I’m lucky” (Niuean, female). The participant felt that sometimes speaking to someone outside of work made her feel better, and in this case, she would always talk to her husband about work issues she went through. Participants expressed the need for family or a support group that one trusts and can confide in.

4.4 Recommendations to help maintain Pacific people in police communications

The last section encompasses improvements and recommendations mentioned by participants that can help keep Pacific people working for the police communications. Four key ideas arose from the data, which include raising cultural awareness, increased opportunity for socialising amongst work groups, having more

Pacific leaders and establishing a support network group for Pacific people in the police communications.

4.4.1 Raising cultural awareness

Participants shared the need for education of Pacific culture among all staff to raise awareness around Pacific cultures and customs. Most participants felt that if staff had more awareness of Pacific cultures, then there would be more understanding and connection towards Pacific staff. More understanding of Pacific cultures builds a connection between Pacific workers and managers and other staff, which can lead to understanding and trust between Pacific staff and non-Pacific staff. Participants expressed that they felt they could speak to managers about anything if they understood Pacific cultures.

When Pacific workers required bereavement leave, if managers were aware around the respective Pacific culture, then there would be some level of understanding when Pacific workers asked for a few days off for a funeral. A participant shared his thoughts on bereavement leave and mentioned, “I feel like if the system or those above us could be more understanding around our customs and cultural values and why we need so many days off for one funeral”. This shows the need for cultural awareness which can be provided in training for staff.

4.4.2 More Pacific people in leadership

Participants expressed that having more Pacific people in management and leadership positions can enable Pacific staff to feel more comfortable and connected. Most participants felt that there is not enough representation in leadership. A Tongan male dispatcher expressed that he feels the need for more representation in leadership roles for support groups to be established. He shares the need for a strong active Pacific group in the police communications and said, “Something like that to make you feel involved, but I don’t think we’ll get to that point until we have more representation in the leadership levels” (Tongan, male).

Seeing more Pacific people in leadership positions can help to keep more Pacific staff in the police communications knowing that there are Pacific leaders as they can relate to them. Another participant spoke about the support Pacific staff receive from current Pacific leaders. The participant expressed that there are Pacific staff who have potential for leadership roles but do not put themselves out there, and that there are not enough Pacific leaders. She said,

I've seen the Samoan section manager encouraging us Pacific people to apply for all these roles, you know us Pacific just don't have the confidence, too shy or too comfortable. One section manager and one team leader, that's what we have for Pacific leaders now, not enough. (Niuean, female).

An increase of Pacific people in leadership roles can help build more support for Pacific staff as they are already aware of Pacific cultures. Participants felt more comfortable approaching Pacific leaders because they could relate to them. Participants felt that seeing more Pacific representation in leadership positions made them feel safe in that space.

4.4.3 Opportunity for socialization across workgroups

The second recommendation that arose from the interviews is having socialisation events among the three workgroups – CRL communicators, EMG communicators and dispatchers. Participants mentioned that they felt isolated in the workgroup they work in from the other two workgroups. A Tongan female shared her experience as a dispatcher, she said, "it's really rare for dispatchers to mingle with communicators and we never have any team bonding sessions. Our sections are combined of dispatchers and communicators but because communicators are on the other side of the room" (Tongan, female). Establishing social events where the three workgroups can get to know each other allows an opportunity for socialization across the three workgroups. Participants felt that having these sessions across the

workgroups can lead to a more effective workgroup all together as the workgroups would be more familiar with one another and build a connection.

4.4.4 Support network for Pacific in Police communications

In addition to having socialisation events within their workplace, participants also wished to have a support network specifically for Pacific staff in the police communications. All participants recommended the need for a support network group for Pacific staff in the police communications. Establishing a support network in police communications specifically for Pacific staff members can allow for the introduction of new Pacific staff as there are many Pacific people joining police communications. This can also help make the transition process smoother when Pacific staff have started the role. One participant shared the importance of establishing a Pacific support group in the police communications for new staff. He said,

If we could have a strong active pacific group that could meet monthly or every 2 weeks to pull our staff together, like an intro of our new staff to meet the old ones as soon as they get into the role you know just welcoming the new ones, make you feel involved. (Tongan, male).

The participant felt that this would support our new Pacific staff and create that connection so that Pacific staff feels comfortable speaking to other Pacific staff who have been in the role longer. Another participant shared the same idea, stating that having a Pacific support group in the police communications would allow Pacific staff to come together. Sharing similar values and beliefs would make Pacific staff feel more comfortable as they could relate to each other. The participant said, “having a group with Pacific people in communications creates that space where you’re with others with similar beliefs and you feel open to asking questions” (Samoan, male). Participants shared that this would make new staff feel comfortable knowing that there is a support group for Pacific in these workgroups.

Establishing a support network group for Pacific staff can allow more bonding among our Pacific staff and across the three workgroups. Most participants stated that a support network group will allow Pacific people to feel safe in that space and feel a sense of belonging. A Niuean female also shared the same vision and said,

In communications I rather speak to someone of my own Pacific culture that I can relate to. As a group of Pacific in communications we vary in ages and we can really build something together for our people in comms.

She felt that this can create a pathway for the Pacific staff bringing them together to support each other.

5 CHAPTER FIVE – DISCUSSION

Liu kitekite ki tua to kitia maali atu ki mua, learn from the past so you may see what your needs are for the future - Niuean Proverb

This chapter discusses the findings of this study through integration of key themes that emerged from the interviews with six Pacific employees in the police communications and themes that were identified from the literature. Implications for policy, practice, and future research are also discussed, together with the strengths and limitations of this research.

5.1 Juggling personal values and professional values

Research on minority groups in the workplace stated that minority people felt that it was hard to be their whole selves at work and faced challenges reconciling professional and personal identities (Osseo-Asare et al., 2018; Syed & Pio, 2010). Literature mentioned that people from minority ethnic backgrounds felt there was a perceived pressure to conceal aspects of their identity (Osseo-Asare et al., 2018; Syed & Pio, 2010). According to Osseo-Asare et al. (2018), identity suppression is associated with lower job satisfaction.

Participants in this study expressed the struggle between personal and professional values in the police communications environment where participants felt their personal values were challenged at times. They shared that when their personal values were challenged; it was difficult initially, but they were able to adapt to the situations. The challenge between personal and professional values can lead to a duality of identities as mentioned by Osseo-Asare et al (2018). Organizations must encourage staff to be their whole selves at work for staff to feel comfortable and staff which can contribute to better relationships between minority groups and other.

5.2 Seeing themselves in the system

Research stated that people group others based on their perceived social identity (Beatty & Kirby, 2006). Literature on diversity shared that social interaction is influenced by a social categorization that comes from visible differences (Beatty & Kirby, 2006; Osseo-Asare et al., 2018). Participants in this study shared that connection and trust was built when managers showed understanding or practiced some of the Pacific cultural values. Similarly, participants felt comfortable approaching managers or colleagues if Pacific cultural values were shown. Literature shared the same views as the participants in this research which clearly expressed that minority groups are open to sharing their situations and approaching others if similar values are shown or understood.

5.1.2 Cultural inclusiveness

Syed and Pio (2010) spoke to the lack of cultural inclusiveness in the workplace and the importance of culture to minority ethnic peoples. This study also expressed that wearing cultural costume at work leads to less communication and more distance between minority groups and others (Syed & Pio 2010). Similarly, people from minority ethnic backgrounds did not feel that their culture was acknowledged at work which led to isolation from other groups at work (Osseo-Asare et al., 2018).

Participants in this research emphasised the value of their culture and that it is a big part of their identity. There is a need for organizations to be more inclusive of different cultures as it can enhance communication and work relationship among staff. It is important that organizations acknowledge and celebrate diverse cultures as this allows minority people to feel more included. This can also lead to a better work ethic and contribute towards a stronger work group.

5.2 Implication for practice

Results from this research suggests several implications for practice and policy. In this section, I will discuss five recommendations mentioned in the Findings chapter, that are crucial to attract and maintain Pacific staff within the Police communications. The first recommendation is to simplify the recruitment process for the Police communications. The second suggestion is to look at modifying the criteria to becoming a Police officer as this might increase the number of minority ethnic Police officers. The third recommendation is to establish a support network group for Pacific staff in the Police communications to enhance cultural inclusiveness. The fourth suggestion is to have mandatory training regarding cultural diversity for all staff. Finally, the last recommendation is to implement cultural diversity strategies specific to each Pacific ethnic group within the police.

5.2.1 Simplification of recruitment process

Participants described the recruitment process in the Police communications as draining and lengthy. The recruitment process involves several steps, including an initial computer skill test when applying for the role, a phone interview, an assessment center, sitting in for one shift in the workplace, and an interview panel. To make the process more effective and efficient, I would suggest that Police review this process to identify ways of simplifying it; for example, by cutting out the initial computer test as there is another computer skill test during the assessment center. The tasks during the assessment center can also be shortened by having one person from the Police communications speak to applicants rather than three. Recruiters could also look at having applicants sit in the role for 2 – 4 hours rather than an entire shift. These suggestions can save time and keep applicants interested in the role.

5.2.2 Adjust physical and fitness requirements to become a Police officer

A few participants joined the police communications with the initial goal of becoming a police officer. The number of Pacific police officers is still very low, where 5.38% of NZ Police staff are Pacific, this includes sworn and non-sworn (NZ Police, 2019b). The physical fitness requirements for entry into the NZ Police has been recognised as a significant barrier among minority groups (NZ Police, 2019a). Currently the times for the 2.4km run is 12 minutes for males and 13 minutes for females. The researcher suggests that the fitness running test is altered by shortening the distance of 2.4km to 2km. The vertical jump standard can also be altered by lessening the distance by 2 cm for both males and females. These minor adjustments can make a huge difference for the organization and minority groups as it allows for more diversity and encouraging for Pacific people to apply. This can lead to an increase in passing rate for the NZ Police recruits. Additional training can be provided during the 16-week training at Police college to ensure recruits reach the required fitness level.

5.2.3 Support network for Pacific staff in the police communications

Establishing a support group for Pacific staff within the Police communications department would create a safe space for Pacific staff to get together, and can enhance cultural inclusiveness. As an insider researcher, creating this group for Pacific staff in the police communications would build connections among Pacific staff and make new staff feel welcomed and involved. It would create a safe space for Pacific staff to connect with one another on the basis of shared cultural values. I am suggesting establishment of a support group as Pacific staff in police communications experience similar situations to one another, and therefore, can understand these situations better than staff from other departments. Pacific

people are known to be shy and humble; this group can unite Pacific staff in police communications to help each other progress in their career such as job applications and networking.

5.2.4 Mandatory cultural competency training for all staff

Another suggestion is to have a cultural competency training that is mandatory for all staff in the Police. This training will raise awareness of cultural diversity, and to recognize the different cultural and ethnic groups that exist in the society. The training would involve learning and understanding various cultures and customs. The cultural competency training will include ways to work together with different cultural groups and to approach culturally sensitive situations. I would suggest the training includes courageous conversations to elevate racial consciousness through interracial dialogue. These conversations can talk about race and racism, and can deepen peoples' understanding of racial equity, which can lead to increase in confidence and inclusion.

5.2.5 Strategies that target each Pacific ethnic group

The final recommendation is to implement a strategy for each Pacific ethnic group, rather than having one strategy for all. A majority of the time, Pacific peoples are grouped together as a collective; however, it is important to acknowledge and recognize that each ethnic group is different. For example, the cultural values and customs for Tongans have some differences with Niueans and Samoans. It is vital that non-Pacific people are aware of these Pacific ethnic differences. Furthermore, it would be good to address this gap by implementing a cultural strategy that would fit independently for each Pacific ethnic group.

5.3 Strengths and Limitations

A few strengths include the fact that this study is the first of its kind researching about motivating factors that help retain a diverse workforce specifically among Pacific staff in police communications. This study utilizes Talanoa Research

Methodology as it is a Pacific framework created by Pacific for Pacific (Vaioleti, 2006). Being an insider researcher was a key strength of this study. As an insider researcher I was able to utilize my cultural lens in analysing the data and in the interviews. My identity as a Tongan enhances my understanding around cultural protocols and know what is culturally appropriate.

Given the limited time and scope, this study was conducted with a very small sample, which included six Pacific staff members who work in the Police communications. The findings do not necessarily represent the viewpoint of all Pacific staff in the Police communications. The six participants who were involved in this study, included two Tongans, two Samoans, one Niuean, and one Tokelauan/Tuvaluan. These different Pacific cultures brought a diverse perspective and experience but should not be generalized to their whole community. The small number of participants from each Pacific group does not provide a depth of comments. In addition, there are other Pacific ethnic groups that were not involved, as the researcher could only identify participants from people that responded to the recruitment email.

5.4 Future Research

Results from this study opens further questions related to this topic that future research could explore. In relation to cultural diversity, it would be good to find out what challenges exist in recruitment for police officers from other minority ethnic backgrounds and are there any struggles faced when progressing in the career. More research should be directed towards the effectiveness of cultural diversity strategies in the workplace looking at ways these strategies can be improved or modified to better suit the diverse cultures.

In addition, researchers could conduct a survey to examine the themes found in this study with a bigger sample size as this would be beneficial to examine whether this also applies to other Pacific staff or minority groups. Lastly, further research

could be conducted on identifying factors that can enhance the relationship between manager and staff as this could lead to better understanding and increased productivity within the organization.

This research presented an original piece of work on the contributing factors that keep Pacific peoples working for the Police communications in Auckland, NZ. An insight was gained on the experiences and challenges Pacific people faced whilst working in the Police communications. Recommendations were suggested to address these challenges alongside a few future research suggestions that have been provided. Undertaking this study was a rewarding experience; it was a privilege and honor to work with amazing individuals. This research has further ignited my passion for the flourishing of the Pacific community. Mālo 'Aupito.

6 REFERENCE LIST

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7 APPENDICES

7.1 Participant Information Sheet



Participant Information Sheet

Malo e lelei,

Research Project Title: Recognizing cultural diversity in the workplace: A study on the contributing factors that keep Pacific people working for New Zealand Police Communications.

Synopsis of project

New Zealand is a diverse country and its diversity continues to grow. With such a changing population, it is important that diversity is recognized. The first step is acknowledging and accepting that other cultures other than our own exist. Diversity in the workplace is vital as it has a positive impact on the organization. There are a few studies that have been carried out in New Zealand regarding diversity in the workplace, however there are limited studies specific to Pacific peoples in the workplace. Given the low number of studies focusing on Pacific peoples in the workplace, this study aims to find out what keeps Pacific peoples working within Police communications.

What we are doing

The research aims to find out what factors keeps Pacific people working in Police communications. The 3 key aims are:

- a) To explore and understand the experiences of Pacific people who have worked for NZ police communications for at least 2 years.
- b) To identify factors that influenced Pacific people to join NZ police (focusing on motivators but also noting barriers).
- c) To identify improvements that could be made to police initiatives and processes for when recruiting Pacific people.

The research will adopt a qualitative approach utilising the talanoa methodology which is culturally appropriate for Pacific peoples. The research will use semi-structured interviews, seeking participants' evaluations of positive and negative impacts regarding cultural diversity in the workplace. The sample of 6 participants will be taken from among the communication departments who have worked for at least 2 years for NZ police communications operating within the Auckland area.

What it will mean for you

Interviews will take place outside of the workplace to allow more time and freedom of expression. An informal atmosphere will be created to encourage participants to be more open and honest. The researcher will introduce themselves, sharing the reason for the study and what the outcomes will be used for. At the end of the interview, a supermarket voucher would be given to the participant as a token of thanks and for showing interest in the research. Participants will also be given the option of receiving a copy of the research findings.

If you agree to participate, you will be asked to sign a consent form. This does not stop you from changing your mind if you wish to withdraw from the project. However, because of our schedule, any withdrawals must be done within 2 weeks after t.

Your name and information that may identify you will be kept completely confidential. All information collected from you will be stored on a password protected file and only you, the researcher and research supervisor will have access to this information.

Please contact us if you need more information about the project. At any time if you have any concerns about the research project you can contact our supervisor:

My supervisor is David McNabb, phone 021820723 or email dmcnabb@unitec.ac.nz

Malo 'aupito,

UREC REGISTRATION NUMBER: *Ethics 2020-2015*

This study has been approved by the UNITEC Research Ethics Committee from 25th June 2020. If you have any complaints or reservations about the ethical conduct of this research, you may contact the Committee through the UREC Secretary (ph: 09 815-4321 ext 8551). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome

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7.2 Interview Questions

1. What factors motivated Pacific people to join NZ police communications?

How did you come to join NZ police?

What made you want to apply for the role?

What was involved in the recruitment process and how was your experience in this?

What was the training process like?

Were there any other Pacific islanders in your training group?

Were there any Pacific island trainers?

How was induction into the role?

What are some things you liked in recruitment?

What challenges did you overcome in recruitment?

What were some good things you enjoyed during training?

Were there any challenges during training?

2. What are the experiences of Pacific people who have worked for NZ police communications for at least 2 years?

How was the difference in support from training process to working in the actual role?

How was the transition like for you?

How are the support networks whilst working for police?

What do you like about the role?

Have you faced any challenges in the workplace?

Do you have any challenges in working with people from a different culture?

If yes, give an example? And how did you overcome that? If no, then how did you feel? What do you often do when working with a person from a different culture for the first time?

Do you think that diversity in the workplace is important? Why or why not?

Where do you see yourself in the next 5 years?

3. What improvements should be implemented when recruiting Pacific people into Police communications?

What would you change in the recruitment process?

What sort of changes should be made to the training process, if any?

What improvements should be made to improve the transition from recruitment to training to induction into the role for our Pacific people?

What support networks should be implemented to help improve recruitment of Pacific people into NZ police communications?

What improvements should be made to retain staff?

What should be in place to support staff while they are in the role?

7 APPENDICES

7.3 Interview summaries

Interview One

The participant went through Randstad agency and found the process long as there were a lot of steps to go through. Participant felt she had a pacific islander around her since she started in comms which always helped her in some way. In recruitment, there was a female recruiter who was half Samoan. She helped the participant a lot through the recruitment stages. The participant had a phone interview and felt it didn't go well, but she had this pacific recruiter who called her back to do a second phone interview which the participant felt was a second chance. There was one other Samoan female in the same training group, who was close friends with the participant. Participant had no pacific island trainers at the time. The participant felt that most times she didn't have confidence to ask questions because she was either ashamed of getting something wrong. Participant was in CRL for 2 years before becoming a dispatcher. There was a huge change in support during the participant's time in comms. In CRL, the participant had a non-pacific manager who hardly had meetings at all and had no connection with that manager. The participant felt a huge difference in support, as the Samoan manager had regular catch up meetings to ensure participant felt involved. This made the participant feel cared for and gained trust with the manager.

There are challenges that cross in the role, where the participant would decide different to others. Participant loves to help people and tries to do so especially as a dispatcher. Participant felt she was pushed by her Samoan manager to do bigger things and helped her in applying to become a dispatcher. Participant shared about a yearly donation that is made towards her church and is a big thing for the family. However, she feels it's hard to explain her culture to non-pacific managers as there is no connection or level of understanding. The participant said that it is rare for dispatchers to mingle with communicators and suggested the need for social sessions for team building across the workgroups. The participant felt that having a brown face throughout her journey in recruitment to coaching to the role itself gave her comfort and helped calmed her nerves. She also suggested the need for cultural understanding especially from leadership levels. Support was mentioned as something to be worked on from leaders as well especially the need for regular meetings with your team to build on trust and connection. Participant believes support is everything and would really like to see more pacific colleagues in dispatching. Participant suggested a group be established in comms for pacific staff to unite and support one another.

Interview Two

Participant speaks full Samoan and is 1st generation NZ born. Participant applied through seek as his sister sent an online link because she was aware of his 'cop dream'. There were a lot of hoops to go through in recruitment and it was a very thorough process. There was one other pacific islander at the assessment center. There were no pacific island recruiters. No pacific islanders in the interview panel or as trainers. Had a diverse training group of 13 – 4 pacific islanders, 3 Indians and the rest were Europeans.

Participant had a Samoan female coach and felt connected as there was a bond. Having another Samoan as a coach immediately established a cultural bond. Transition into the role from coaching, the participant felt that he had to 'find support'. The participant did not feel confident to ask questions and this built over time. One of the challenges was adapting to change of working with a diverse group, people with differing beliefs and values. The participant remembered his cultural value of respect and felt this was utilized to overcome this challenge. The role was described as 'militant style' of work due to management being strict with times for lunch and bathroom breaks. The participant felt that criminal statistics for pacific island people were very high and found this confronting. The participant felt that pacific islanders were the 'usual suspect' and this was upsetting and offensive in some ways. There were no concerns for working with other ethnic groups and felt he had good relationship with non-pacific managers. Recommended a support group for pacific staff in comms to support each other as there was a cultural understanding already, and good for new pacific staff to be welcomed into.

Interview Three

The participant initially wanted to be a pilot but was unsuccessful and becoming a cop was his second option. Comms was the fastest and easiest way to join police. There were no other islanders in training but had a Niuean trainer. No pacific islanders in recruitment or in training group. Three other peers from training group joined same section as participant, therefore was good to have familiar faces around to help each other out. For support in comms, one would get it if it's a hot topic in media but if it's not important then you're on your own. Participant feels underappreciated in the role and believes that there would be more support for staff if people in higher positions saw and understood what is being done in the role. The participant felt that he had a good rapport with his manager because she has been his manager for a long time and know each other better. The participant was taught not to talk back or ask questions during his upbringing and said, 'it's not who we are'. He has no issues with working with other cultures including LGBT at work and says he has his own beliefs and accepts others with differing beliefs as this is about respecting others. The participant feels

that there is a perception that 'office roles' are only for university graduates, but anyone can do it. There should be more awareness raised about the comms roles to let people know it exists.

The participant felt thankful to have a Samoan section manager who is part of the leadership team among dispatchers and EMG calltakers, who has pushed for pacific staff to attend the Fono. There is also a Samoan manager who works together with the section manager to help pacific staff attend these seminars and Fono. The participant believes that pacific staff are awesome in group work but when asking one person to lead, it's almost "fakama" or embarrassing. This comes from how pacific people were raised and comes down to respect and not asking questions. It's something pacific people have lived by.

To help retain pacific staff the key is having a strong leadership group because they make the decisions. There is a need for a leadership group that is understanding and knows why pacific people listen to their own people. Until then, it will be hard to foster a culture that will make pacific people remain in comms. In terms of the comms environment, there is a need for a strong active pacific support group that could meet monthly or fortnightly to pull pacific staff together. This might involve introduction of new pacific staff and make sure everyone is involved. However, this won't happen until there are more pacific people in leadership levels. Also, pacific islanders have a lot of responsibilities, it's not just work for pacific people, there is also family and church but to become a leader you must know the job.

Interview Four

The participant was also caring for elderly parents at the time, however needed full time work and found call center job as the easiest job to get. Participant saw the job being advertised in the North Shore newspapers and applied. There were no issues in recruitment that the participant could remember and could not remember who the recruiters were. Participant enjoyed training part for the role as participant had a lot of experience in training and teaching and wanted to join training one day. There were no pacific island trainers during training period, and no other pacific islanders in training group. The participant took more time than others to understand the processes and get used to. The participant did not have coaching, as coaching was not yet established at that time, therefore after training period it was straight into the role for the participant. The participant felt she relied on her friends for support at the time. There were two other pacific islanders in the same section when the participant first started the role and always looked forward to work as she knew the other two would be there too. There were no pacific managers at the time. The participant had other things going on in her life as well including kids to go home to and caring for her elderly parents. Therefore, the participant felt that having that reassurance and support from her manager was what she needed.

After 10 months in the role, the participant took on a secondment as a trainer for CRL. At the time, the training team comprised of three Māori trainers and two Europeans. The participant felt that due to the dynamics within the team, it was not a strong training team. To overcome this, the participant said she did not say anything and stayed out of everyone's business.

Participant feels that pacific people get comfortable easily and don't push towards bigger things because there is a common mentality among pacific people not to learn more as it adds on to more work. In relation to support in the role, the participant felt no support from managers following rough jobs, and said it was only her pacific colleagues that would check in to see if she was okay. The participant would always talk to her pacific colleagues and her husband who were her biggest supporters since being in the job. Having a Samoan section manager has helped as she pushes for pacific staff to attend Fono.

The participant has struggled with getting time off from work to attend seminars and feels there are too many hoops to go through when asking to attend something. There are not enough 'brown' faces in leadership to push together for pacific staff. There is no support from management in comms for pacific staff to be able to do things together. The participant believes it's hard to educate non-pacific staff about the pacific culture but there is a need for some level of support and understanding. In comms, it is easier to approach pacific colleagues as they understand and easier to relate to. In comms, the number of pacific staff are growing, so there is a need for pacific to build something together for pacific people in comms. Pacific staff in comms need a support group to support each other as pacific people can progress into other roles with the right support. Having a Samoan section manager and another Samoan manager there is good as they are always willing to help. Two things are important for pacific people in comms, a) creating a pathway for our staff and b) bringing pacific people together to support each other.

Interview Five

The participant applied for police comms to utilize criminology degree although felt the recruitment process was lengthy. There was one other pacific islander present at the assessment center and the current Samoan section manager was part of the interview panel. Participant did not like training as felt like it was school again, and that it was a waste of time. The participant had no pacific island trainers and had one other pacific island colleague in the same training group. Participant had a Samoan pacific islander as her coach who is now the manager. She felt like she could relate to her as had similar cultural values. Once in the role, the participant felt stupid to press supervisor button and would always check who was on at the start of the shift. Participant felt supported by Samoan section manager as she understood the pacific culture. Section manager played a big part in the participant's development in police as she carried out secondment in other departments with her support. There was a

time where the participant felt negative vibes from a constable while working with him in media. When the participant initially met the constable, he was shocked when he met her and said "oh it's you" which made the participant feel uncomfortable. From this, the participant questioned herself and wondered whether it was because she was pacific islander. The participant has been through numerous interviews for the same role but still no luck, which also add to why she thinks this.

The participant enjoys the independency of the role and has no issues with working with people of other cultures. She gained trust with the Samoan section manager and felt support from her as a leader, therefore the participant felt she could share personal things with her. The participant does hope to move on to another department in the future, however, remain within police. The participant suggested that pacific people in comms need more inclusion through establishment of a police comms support group for pacific island staff to get to know each other and support one another. This is important for the organization as part of the values. The participant believes that more pacific staff are needed in leadership levels, as this would encourage pacific staff to push themselves into roles but also speak up to leaders.

Interview six

The participant felt that the recruitment process was long and went through Randstad agency. There were two other pacific islanders in the same assessment center group but no pacific recruiters. In training, there were no pacific trainers at the time. During training there was an opportunity for an MPES spokesperson to speak to the training group, however the trainer had to reschedule this, but never did. The participant felt this was important for her as a Samoan to hear from MPES and find out what they're about in the organization, however she felt the trainer did not make this a priority to reschedule.

The participant found that her transition from training into the role was subjective. She felt that the purpose from training was just to get the call done rather than victim focused. At the time, the participant felt that dispatchers were like 'Gods' and they felt entitled. The participant had a non-pacific manager initially who she felt no connection with and felt unsafe in that space. The participant could not talk about anything to her manager at the time as she did not have any support. The participant would speak to another pacific island colleague for support and to help cope with the role as she was easy to talk to and more understanding. The participant felt powerless. The participant feels that some leaders at work don't have people skill. The participant approaches the welfare officer at times when she needs to talk to someone about things and feels there is no one else. The welfare officer assists with anything staff need to share/talk about whether it's about personal or professional situations. The participant feels that she needs support throughout her journey in police.

The participant suggests that pacific staff need a support group that can meet regularly to catch up and raise any concerns that pacific staff are going through. It is easier to speak to other pacific colleagues as they are more understanding and can connect with each other. The participant also suggested that there needs to be more inclusion across the 3 workgroups so that staff can get to know each other as well.

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7.4 Unitec Ethics Approval Letter

Kalesita Jr Moala
135A Weymouth Rd, Manurewa

8 September, 2021



Dear Applicant Kalesita Jr Moala,

Your file number for this application: **2020-2015**

Title: **Recognizing cultural diversity in the workplace: A study on the contributing factors that keep Pacific people working for New Zealand Police Communication**

Your application for ethics approval has been reviewed by the Unitec Research Ethics Committee (UREC) and has been approved for the following period:

Start date: **25 June**

2020 Finish date: **25 June**
2021

Please note that:

1. The above dates must be referred to on the information AND consent forms given to all participants.
2. You must inform UREC, in advance, of any ethically-relevant deviation in the project. This may require additional approval.

You may now commence your research according to the protocols approved by UREC. We wish you every success with your project.

Yours sincerely,

Nigel Adams Deputy Chair, UREC

cc: Hoa Nguyen