

**Attitudes
Towards
Good Taste and
Decency in
Broadcasting
Among Pacific
Peoples**

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Foreword

Talofa lava

O le faia o suesuega, o se tasi lea o matafaioi faaletulafono a le Pulega o Tulaga tau Faasalalauga (Broadcasting Standards Authority). O faamatalaga uma e maua mai i le faia o suesuega o finagalo o le mamalu lautele o le atunuu, e fesoasoani tele lea i le Pulega o Tulaga tau Faasalalauga (PTF) i le taimi e feagai ai ma ni faasea e uiga i le solia o tulafono patino i le tulaga tatau ma le talafeagai o ni faasalalauga.

O le lipoti lenei ua foai ai faamatalaga na maua mai i se suesuega sa faia mo tagata Pasefika. O lo o aofia ai i lenei lipoti faamatalaga e uiga i manatu ma finagalo o tagata Pasefika e faatatau i mataupu e fetau ma talafeagai e aofia i ni faasalalauga – aemaise ai o latou finagalo faatatau i le ituaiga o gagana e faaogaina, faapea ai ma le atagia o faiga faa-le-ulugalii ma le telenoa o tagata i ni faasalalauga i leitio po o televise.

O faamaumauga ua aofia i lenei lipoti ua atagia mai ai, e matua ese mamao finagalo o tagata Pasefika e faatatau i faaupuga ma faamatalaga talafeagai ma fetau e faaogaina i ni faasalalauga nai lo le tulaga e masani ai le vaega lautele o tagata o le atunuu. Ua manino mai ai o tulaga taua o tu ma aga masani ia e pulea ai le soifuaga i aso uma, e tauave lava ma aafia ai amio a tagata i mea e pei o le palauvale ma faiga faaleulugalii ia e masani ona atagia i faasalalauga i leitio ma televise.

I lo'u tulaga o le Taitaifono o le Pulega o Tulaga tau Faasalalauga (PTF), ou te fia momoli atu ai le agaga faafetai i tagata Pasefika uma i totonu o Niu Sila, aemaise o e sa aafia ma auai i lenei suesuega, e auala i le ofoina mai o latou finagalo sa faaalua e uiga i le mataupu o tulaga mamalu ma le talafeagai o faamatalaga e faaogaina i faasalalauga faalauaitetele. Ua faaopoopo mai le vao o nei finagalo i faamaumauga aloaia a le PTF o faamatalaga aoga e mafai ai ona fua ma faatulaga finagalo o tagata maimoa i televise ma faafofoga i faasalalauga i leitio.

Peter Cartwright

TAITAIFONO

PULEGA O TULAGA TAU FAASALALAUGA

Fakafe'iloaki

Ko e Fekumí (Research) ko e taha ia 'o e ngaahi fatongia 'oku tu'utu'uni 'ehe Laó ke fakahoko 'ehe Potungäue pe Ma'u-mafai ki ki hono Tauhi 'o e Tu'unga Lelei 'o e Fakamafola Ongoongó pe Fakamatalá pe Broadcasting Standards Authority (BSA). 'Oku tokoni 'a e ola 'o e ngaahi fekumi pe savea koia ki he lau 'a e kakaí ki he fai tu'utu'uni 'a e BSÁ ki ha 'ü läunga 'oku fai feläve'i mo hano maumau'i 'o e ngaahi tu'utu'uni kau ki he tu'unga lelei 'o e fakamafola ongoongó.

'Oku hanga 'ehe lipooti ko 'ení 'o 'oatu 'a e ola 'oha savea na'e fakahoko he kakai Pasifiki. 'Oku fakahoko he lipooti ni 'a' enau ngaahi lau 'o kau ki hono sai mo e lelei 'a e tu'unga 'o e fakamafola-leá mo e faivá - kae tautautefito pè ki he 'enau ngaahi lau 'o kau ki he lea kovi, telefua mo e fakalielia he letioó mo e televisioné.

Ko e ola koia 'oku fakahoko 'i he lipooti 'oku 'ilonga aipè 'a e kehekehe 'aupito 'a e lau 'a e kakai Pasifiki ki he me'a 'oku lelei mo faka'apa'apa'i mei he lau 'a e tokolahi 'o e kakai Nu'u Silá ní. 'Oku mahino pè 'a e hanga 'ehe ngaahi tefito'i angafakafonua 'o fakafaikehekehe'i 'a e tö'onga faka'ahó pea 'oku toe hoko pehè pè 'i he ngaahi founa mo e 'ulungaanga - 'o hangè ko e kapekape mo e ngaahi tö'onga fakalielia - 'aia 'oku fa'a ongo pe hä mai he letioó pe televisioné.

'I hoku fatongia ko e Sea 'o e BSÁ 'oku ou fie 'oatu ha fakamälö loto hounga mo'oni ki he kakai Pasifiki kehekehe 'i Nu'u Silá ni na'a nau kau mai ki he fekumí ni 'aki hono 'omai 'enau ngaahi lau 'o kau ki he tu'unga lelei mo e faka'apa'apa 'i he fakamafola leá mo e faivá. 'Oku tokoni mai 'enau ngaahi lau ki he 'ü lau kehekehe kuo tänaki 'ehe BSÁ ke hoko ko e ma'ungatala kehekehe mo 'aonga 'o e kau mamata faiva pe fanongo letioó.

Peter Cartwright

SEA

BROADCASTING STANDARDS AUTHORITY

Otootoga o Mataupu Autu

- O le Lipoti lenei ua aofia ai faamaumauga o faamatalaga na maua mai i se suesuega sa faia faapitoa mo tagata Pasefika i totonu o le atunuu atoa, e faatatau i o latou lagona ma finagalo e uiga i le mataupu o le gagana lelei fetauti ma talafeagai e faaogaina i faasalalauga. O lenei suesuega sa faia i le va o Ianuari ma Fepuari 2001 ma faatatauina lona tulaga sese i le -5.6%. O le pepa fesili sa faaogaina mo lenei suesuega sa aofia ai le fesili e tasi e uiga i le gagana e faasa, o le aofia ai o faiga faaleulugalii atoa ai ma le telenoa o tagata i faasalalauga, e pei ona aofia foi i le Tusiga Igoa o le 1999.
- I le vaega muamua o upusa po o upu palauvale ma isi upu masoa, na iloa i le suesuega lenei o tagata Pasefika le matua mauauluga o le aofaiga o latou e tetee ma o latou le talia ina ia ituaiga o gagana e faaoga i ni faasalalauga. O le tele lava o upu e 22 sa faaogaina e fesiligia ai tagata Pasefika sa teena ma le talia e tagata Pasefika sa aafia i lenei suesuega. E mauauluga atu le aofaiga o tagata Pasefika na tetee i le faaogaina o upu nei i ni faasalalauga pe a faatusa i isi tagata o le atunuu atoa ma tagata Maori.
- E ui ina o se itu taua itupa e lua o le tana ma le fafine - ae aliali mai e faigofie ona tuuaulafo le itupa o alii i le faaogaina o upu masoa i ni faasalalauga nai lo tamaitai Pasefika - e le matua tele naua se eseese o itupae e lua pe a faatusa i eseese o alii ma tamaitai i le isi vaega tele o le faitau aofai o le atunuu. E faapea foi i tausaga o le soifuaga. O tupulaga talavou o le Pasefika e faaleano i le mataupu lenei, e faigofie ona tuuaulafo ma o latou talia, ae peitai e le matua maoae se eseese o finagalo e faavae i luga o tausaga po o le matua o le tagata.
- O le tele lava o vaega o ni ata televise e aofia ai ni faiga faaleulugalii i le va o alii ma tamaitai, atoa ma le telenoa o tagata i ni ata, na atagia mai e le talia e tagata Pasefika. Ae tataua ona silafia, e tele foi se eseese pe a fua i finagalo faaalii o tagata i le taimi o le suesuega na faia i le 1999 o isi tagata lautele o le atunuu.
- O le mataupu lenei e uiga i ata e aofia ai faiga faaleulugalii ma le telenoa o tagata, ma ata e iai vaega e atagia ai faiga-aiga i le va o alii ma tamaitai ia e masani ona faaalii ao lei afa le valu (8.30pm) i le po e matua teena lava ma le talia e le 82.8% o tagata Pasefika. O faiga-aiga i le va o kenera tutusa ia e masani ona faaalii i televise i le te'a o le afa o le valu i le po, e lei talia ma na teena e le 80.6% o tagata Pasefika sa aofia i lenei suesuega.
- O le toe saga lauliliu ina o faamaumauga e aafia ai tane ma fafine na atagia ai e tutusa lava le aofai ma le vaega e tetee ma le fiafia i ni upu masoa e faaogaina i ni faasalalauga. E vava lalata finagalo o alii ma tamaitai Pasefika i lenei mataupu. E ui ina o le eseese o finagalo e mafua mai i le matua o le soifuaga po o le tele o tausaga o le tagata, ae le matua maoae tele sona eseese pe a fua i isi tagata lautele o le atunuu.

Ko e fakamatala nounou mei he pule

- Oku fakahā 'ehe lipootí ni 'a e ola 'oha savea fakafonua na'e fakahoko 'i he kakai Pasifiki ke ma'u 'enau lau ki he tu'unga lelei mo faka'apa'apa 'i he fakamafola leá mo e faivá. Na'e fakahoko 'a e savea ko'eni 'i Sanuali-Fepueli 2001 pea 'oku malava ke hoko ha fehalaaki he ola koiá ko e +5.6%. Ko e 'ü fehu' i ko e na'e ngäue 'aki he saveá ko e 'ü fehu' i tatau tofu pë mo ia na'e ngäue 'aki 'i he savea lahi he 1999 'o kau ki he lea koví, telefuá mo e fakalieliá.
- Tau tomu'a lave ki he kapekapé mo e ngaahi lea ta'etaa'uhinga mo ta'etaaú; na'e tala 'ehe savea 'o e kakai Pasifiki 'a e fika ma'olunga 'o e tokolahi 'o kinautolu na'e 'ikai pe te nau tali 'a e fo'ileá 'e 22 na'e 'oange ke fai kiai ha'anau lau. Na'e fu' ma'olunga 'aupito 'a e fika 'avalisi 'o e kakai Pasifiki na'e 'ikai te nau tali 'a e fo'ileá ko 'eni 'e 22 'i he ongo fika 'avalisi 'o e kakai fakakätoa 'o Nu'u Silá ní pea pehë ki he kau Maulí.
- 'Oku mahu'inga foki 'a e tangatá pe fefiné he faikehekehe 'o e olá -'Oku ki' i angangofua ange ki he kakai tangatá 'a e fanongo ki he ngaahi lea ta'etaaú 'i ha fanongo kiai 'a e kakai fefiné - 'oku 'ikai fu'u pehë fau 'a e faikehekehe ia he lau 'a e kakai tangatá mo e kakai fefiné he ola 'o e savea fakakätoá. 'Oku pehë pë mo e faikehekehe he to'u matu'otu'á mo e to'u iiki angé. 'Oku angangofua ange pë 'a e to'u iiki 'ia nautolu matu'out'á, ka 'oku 'ikai fu'u ë'eë' a 'a e kehekehe fakato'ú 'i he kau Pasifiki 'o hangë koia ko 'ene fu'u 'ilonga he kakai kehé.
- Na'e 'ikai tali 'ehe kakai Pasifiki 'a e lahi taha 'o e 'ü me'a 'oku ongo pe hä mai fakalielia pe telefua. Ko e me'a tatau aipë 'a e faka'ikai' i fefeka ange 'ehe kakai Pasifiki 'a e 'ü me'á ni, 'ia nautolu he savea fakakätoa na'e fai he 1999.
- Ko e 82.8% 'o e kakai Pasifiki na'e kau ki he saveá na'a nau faka'ikai' i 'aupito ke 'asi ha fakalielia pe telefua kimu'a he 8.30pm. Na'e faka'ikai' i 'ehe 80.6% 'o e kakai Pasifiki he saveá ke hä ha fakalielia kei pe fakasötoma he 'osi 'a e 8.30pm.
- Na'e hä mahino 'a e fa'ahinga faikehekehe tatau 'i he ngäue 'aki 'o e lea ta'etaaú. Na'e väväofi pë 'a e tu'unga lau 'a e kakai tangata Pasifiki mo honau kakai fefiné. Na'e mahino pë mo e faikehekehe fakato'ú ka na'e fu'u mahino 'aupito 'a e tokehekehe fakato'ú ia he savea fakakätoa na'e faí.

Executive Summary

- This report presents the findings of a national survey of Pacific peoples on their attitudes towards good taste and decency in broadcasting. The survey was administered during January and February 2001 and had a margin of error of $\pm 5.6\%$. The questionnaire used in the survey contained the same questions on bad language, and the portrayal of sex and nudity which were used in a national survey of the general population conducted in 1999.
- Turning first to swearing and expletives, the survey among Pacific peoples found high levels of unacceptability to almost all of the 22 words which were put to the respondents for their opinion.
- 'Fuck' was found unacceptable to 88.2% of the Pacific peoples interviewed, followed by 'motherfucker' (87.7%), 'cock' (82.3%), 'cunt' (81.6%) and 'arsehole' (80.5%). Generally speaking, these unacceptability levels are higher than those found in the general population questioned on the same matters in 1999.
- Other expletives which were found unacceptable by a significant majority were: 'nigger' (74.9%), 'bitch' (74.9%), 'dick' (74.7%), 'wanker' (72.2%), 'bullshit' (71.1%), and 'bastard' (70.8%). 'Whore' (69.9%), 'shit' (68.2%), and 'balls' (66.9%) complement the list of words with a disapproval rating of more than two-thirds of Pacific peoples questioned.
- While gender is an important variable - Pacific men are relatively more accepting of the use of expletives in broadcasting than Pacific women - the gender differences are not as pronounced as compared to those found in the general population. The same can be said for age. Younger Pacific peoples are on the whole more permissive, but the age differences found among Pacific peoples are less sharply articulated.
- Most broadcast scenarios involving the portrayal of sex and nudity were seen as unacceptable by Pacific peoples. Again, the levels of unacceptability vary significantly with those found in the 1999 survey of the general population.
- With respect to the portrayal of sex and nudity in broadcasting, gratuitous sex scenes screening before the 8:30pm watershed were found unacceptable by 82.8% of Pacific peoples taking part in the survey. Homosexual sex screened after the watershed was judged unacceptable by 80.6% of Pacific peoples.
- Further analysis of the demographic variables shows that the same patterns were found as for inappropriate language. Pacific men were in close agreement with Pacific women. With respect to the differences in age groups, age was clearly a factor but not as pronounced as the differences experienced in the general population.

Introduction

Background

Public concern about broadcasting standards has been predominantly expressed through issues such as screen violence, the portrayal of sex and nudity, and language – more specifically swearing and blasphemy. The Authority has regularly commissioned research to measure public attitudes towards screen violence, sex and nudity, and offensive language. During the period 1990-1998, the research has revealed a quite remarkable degree of stability in public opinion regarding matters relating to broadcasting standards. It would seem that the age and sex of respondents are important predictors of a host of attitudes towards broadcasting standards, particularly screen violence, the portrayal of sex and nudity, and offensive language. Overall, women consistently displayed higher levels of concern about broadcasting content. As the age of the respondents increased, so did levels of perceived offensiveness.

This research report presents the findings of a survey conducted among Pacific peoples which set out to measure their attitudes towards good taste and decency in broadcasting. In particular, it discusses the attitudes towards language, and the portrayal of sex and nudity, among Pacific peoples. These findings were drawn from data obtained by administering a national survey containing an identical set of questions to those which were part of a previous survey commissioned by the Broadcasting Standards Authority in 1999.

The previous research, reported in *Monitoring Community Attitudes in Changing Mediascapes*¹, was designed as a benchmark study on the basis of which regular community attitude monitors – or trend monitors – were to be commissioned. The present survey of Pacific peoples on good taste and decency issues in broadcasting is the first of these trend monitors. The reason for commissioning a survey of Pacific peoples was to allow the Authority to obtain more statistically robust data about the attitudes towards broadcasting standards issues among Pacific peoples. The national survey of 1000 New Zealanders, reported in *Monitoring Community Attitudes in Changing Mediascapes*, was representative. However, the findings for Pacific peoples in that research were, after several demographic breakdowns, less reliable because of the relatively small numbers involved. It was for this reason that the ethnic variable was not reported in *Monitoring Community Attitudes in Changing Mediascapes*.

As research is one of the Authority's statutory functions, it has commissioned public opinion research on a range of matters relating to broadcasting standards. The main purpose of the Authority's research is to understand public opinion which the Authority perceives as being both constant and changing. Through the established tools of public opinion measurement, the Authority is able to learn about trends in community attitudes. This, in turn, provides the Authority with a valuable insight into changing community attitudes when it considers complaints about alleged breaches of the codes of broadcasting practice. The research findings presented in this report will provide the Authority with in-depth information about an important demographic section of the New Zealand population whose attitudes were previously only assumed to exist within the total population.

¹ See Dickinson, G., Hill, M. and Zwaga, W. (2000) *Monitoring Community Attitudes in Changing Mediascapes*, Palmerston North: Dunmore Press.

Methodological justification

This survey among Pacific peoples was part of a larger survey in which Māori and Pacific peoples were interviewed on a range of good taste and decency issues in broadcasting. The survey was conducted by Colmar Brunton Research during January and February 2001. The questionnaire was administered face-to-face in the respondents' homes, which were selected using proportional sampling of the Area Units or 'meshblocks' as provided by Statistics New Zealand. In total, 310 Māori and 310 Pacific people were interviewed. The maximum margin of error at the 95% confidence level and assuming simple random sampling is $\pm 5.6\%$. Finally, Colmar Brunton Research engaged independent Māori and Pacific researchers to advise on the cultural appropriateness of the questionnaire.

The survey sought to measure which specific concerns respondents had about matters aired on radio and television with respect to bad language, and the portrayal of sex and nudity. Respondents were asked to rate hypothetical scenarios on a 1 to 5 acceptability-unacceptability scale. These hypothetical scenarios were formulated to resemble actual examples of broadcasts that have been before the Authority as either formal or informal complaints.

The contextual elements that were added to the hypothetical examples included such considerations as the time of the broadcast to reflect the 8:30pm watershed currently in use in New Zealand. The Code of Broadcasting Practice for Free-to-Air Television stipulates an 8:30pm watershed, or a time after which programmes classified Adults Only may be shown. Accordingly, the contextual variable as to whether programme content was broadcast *before* or *after* 8:30pm was put to respondents as a factor to consider when they were asked to judge a hypothetical scenario.

Another contextual variable contained in the scenario description was whether the content was gratuitous or not. This was achieved by the qualifications of 'important to the story' and 'not important to the story' as another factor for respondents to consider. Finally, whether the scenario had screened on free-to-air or on pay television was also introduced as a contextual factor for respondents to take into account.

Outline of the report

This first chapter of this report will revisit the findings on bad language, and the portrayal of sex and nudity, as earlier reported in *Monitoring Community Attitudes in Changing Mediascapes*. This will provide a comparative backdrop for the findings reported in chapter two. Chapter two will provide the findings of the attitudes to aspects of good taste and decency in broadcasting among Pacific peoples. This report will conclude with some general observations regarding the respective attitudes of Pacific peoples *vis-à-vis* the findings found among the general population.

Chapter One Attitudes Towards Good Taste and Decency Among the General Population

Introduction This chapter will briefly revisit the findings obtained during a national public opinion survey on broadcasting standards matters commissioned by the Authority in 1999. It will provide a comparative frame of reference for the findings introduced later in this report.

Language Like the previous research conducted for the Authority, this research presented respondents with a list of swear words, blasphemies and other expletives. The focus group research revealed that certain words had gained currency which were added to the list of words employed in the 1993 research. Interviewees were given the following scenario:

I would like you to imagine each word used in a scene where police have chased, and are arresting, a criminal. The criminal is swearing at the police. The television movie is screened after 8:30pm.

Respondents were subsequently asked to rate 22 words on the following five-point scale: (1) totally acceptable; (2) fairly acceptable; (3) neither; (4) fairly unacceptable; and, (5) totally unacceptable. Table 1 below presents the findings, with the words ranked in order of their respective levels of unacceptability which was achieved by combining 'fairly unacceptable' and 'totally unacceptable'.

From Table 1, we can observe that 'cunt' (79.3%) and 'mother fucker' (77.8%) were perceived as unacceptable by more than three-quarters of the New Zealand population. These two words were considered the most offensive in the Authority's 1993 study referred to above. 'Nigger' (71.5%) was the third most unacceptable word, followed by 'fuck' (69.9%). 'Fuck' was considered the third most offensive word in the 1993 study in which 'nigger' did not feature. This word was added to the 1999 list as it featured quite prominently in the focus group research.

Down the order, but still regarded as unacceptable by more than half of the population, were 'cock' (58.3%) and 'whore' (55.3%). 'Arsehole' (49.2%), 'wanker' (48.4%), and 'prick' (42.8%) followed, but the verdict was less clear cut. 'Jesus Christ' (40.8%) completed the list of words perceived as the 10 most unacceptable. These rankings had not changed markedly from the 1993 study.

While recently having been the focus of media exposure and, subsequently, of some public debate, the word 'bugger' appeared at the bottom of the list with only a small minority (15.8%) objecting to its use. Hence, it is perhaps more appropriate to look at the levels of acceptability as measured by the sum of scores of 'fairly acceptable' and 'totally acceptable'. 'Bugger' was found acceptable by almost three-quarters (73.1%) of people interviewed, as was 'bloody' (73.1%). 'Crap' (66%), 'bollocks' (64.6%), 'bullshit' (59.5%), 'shit' (56.1%), 'balls' (54.1%), 'God' (53.5%) and 'bastard' (53%) were believed to be acceptable by a majority of respondents.

Table 1 Acceptability-unacceptability of bad language in broadcasting among general population

	1 % Totally Accept.	2 % Fairly Accept.	3 % Neither	4 % Fairly Unaccept.	5 % Totally Unaccept.	Mean Score
Cunt	5.0	8.0	6.5	22.0	57.3	4.20
Motherfucker	6.6	9.0	4.9	19.5	58.2	4.16
Nigger	5.4	12.5	9.7	21.5	50.1	3.99
Fuck	10.2	12.0	6.9	20.1	49.8	3.88
Cock	1.7	16.4	12.7	23.7	34.6	3.53
Whore	12.8	20.9	9.9	25.5	29.8	3.39
Arsehole	17.0	23.0	10.0	21.3	27.9	3.20
Wanker	16.4	22.3	12.0	23.2	25.2	3.19
Prick	17.2	26.3	13.3	21.8	21.0	3.03
Jesus Christ	23.7	23.4	11.6	11.1	29.7	3.00
Bitch	18.5	29.0	10.3	22.2	19.3	2.95
Dick	19.9	26.7	12.7	19.7	20.4	2.94
Piss	20.5	27.9	13.2	20.9	17.4	2.87
Bastard	22.9	30.1	10.8	16.7	19.1	2.79
God	28.0	25.5	11.9	10.7	23.4	2.76
Balls	23.1	31.0	12.9	17.3	15.4	2.71
Shit	24.4	31.7	12.3	16.2	14.9	2.65
Bullshit	26.0	33.5	12.6	13.3	14.2	2.56
Crap	30.0	36.0	10.6	13.0	9.7	2.36
Bollocks	31.9	32.7	15.0	10.0	9.6	2.32
Bloody	35.7	37.4	9.4	9.5	.7	2.16
Bugger	37.2	35.9	10.7	8.5	7.3	2.12

(Base: All respondents=1,000) - Percentages do not add up to 100.0 because of a small 'Don't know' response

Looking at the demographic variables, the following patterns emerge. Gender and age are significant since men tend to be more tolerant of 'bad language' than women, and the levels of unacceptability tend to increase with age. However, it needs to be pointed out that, while the differences between age and gender are quite striking, the ranking of the individual words generally followed the trends observed in the total population. In other words, there existed a broad consensus about the ranking of language judged acceptable and unacceptable.

The portrayal of sex and nudity

The research also surveyed respondents on matters relating to the portrayal of sex and nudity in broadcasting. Respondents were asked to rate scenarios on a five-point acceptability-unacceptability scale.

The following patterns can be observed. Generally speaking, it would appear that respondents judged content involving the portrayal of sex and nudity in terms of the time of the broadcast. In this light, the portrayal of sex and nudity was considered more acceptable after the 8:30pm watershed. Furthermore, the gratuitous portrayal of sex and nudity was more likely to be rejected than when it was considered as being

important to the story line. Gratuitous sex screening before 8:30pm was emphatically rejected: 82% judged it as being unacceptable, with 51% stating that it is 'totally unacceptable'.

The invitation of a DJ on a daytime radio phone-in competition asking callers to think of as many slang words to describe the sexual act was considered to be unacceptable by three-quarters (75%) of the population, with just under half of the sample (47%) believing it to be 'totally unacceptable'.

At the other end of the spectrum, nudity in television medical programmes was overwhelmingly accepted (79%), as was the portrayal of a man and woman 'passionately kissing' (78%). The portrayal of homosexuality encountered some reservations. Scenarios depicting homosexual sexual activity saw half of the respondents (51%) objecting where they had been rather more permissive of a similar scenario involving a heterosexual couple (78%).

People were more divided on the portrayal of 'innocent nudity' comprising the depiction of teenage boys taking off their clothes and swimming naked. Thirty-nine percent found it acceptable, whereas 44% believed it to be unacceptable. The portrayal of nudity in the form of topless strippers as part of a news item screened during the early evening television news was judged unacceptable by 53%.

Finally, respondents were also asked about their opinions about the portrayal of sex and nudity on pay television. Respondents were divided as to whether pay television should be able to show sexual activity in which one could 'see everything' after the 8:30pm watershed.

Forty-two per cent believed it to be acceptable, and 45% thought it was unacceptable. However, with respect to the portrayal of sexual activity of a less explicit nature shown before the 8:30pm watershed, a majority of 56% felt that was unacceptable with 30% stating that they found it acceptable.

Levels of unacceptability increased as the age of the respondents increased. Gender appeared to be another defining variable. Women consistently had more difficulty with the portrayal of nudity and sexual activity than men. People with responsibility for young children did not markedly differ in their responses from the general population. Subscribers to pay television were more tolerant towards the portrayal of sex and nudity on television, a finding that can be partly explained by the younger age profiles of pay television subscribers. As with the findings on language, there appeared to be a broad consensus about what people find acceptable or unacceptable in the portrayal of sex and nudity in the New Zealand broadcast media.

Table 2 Acceptability-unacceptability of the portrayal of sex and nudity in broadcasting among general population

The portrayal of sex and nudity	Acceptable-Unacceptable					Total % Acceptable	Total % Unacceptable	Mean Score
	1 %	2 %	3 %	4 %	5 %			
1. A scene in a television movie showing a man and woman in bed having sexual intercourse. You can see the top halves of their naked bodies. You feel the scene is not really important to the story. The programme is shown before 8:30pm.	2.7	7.4	7.5	31.3	51.0	10.1	82.3	4.21
2. A scene in a television movie showing a man and woman in bed having sexual intercourse. You can see the top halves of their naked bodies. You feel the scene is not really important to the story. The programme is shown after 8:30pm.	8.7	30.1	14.4	23.8	22.9	38.8	46.7	3.22
3. A scene in a television movie showing a man and woman in bed having sexual intercourse. You can see the top halves of their naked bodies. You feel the scene is important to the story. The programme is shown after 8:30pm.	19.4	39.4	12.0	13.0	16.2	58.8	29.1	2.67
4. A scene in a television movie showing a man and woman in bed having sexual intercourse. You can see the top halves of their naked bodies. You feel the scene is important to the story. The programme is shown before 8:30pm.	4.7	14.4	13.5	31.1	36.1	19.2	67.2	3.79
5. A scene in a television movie a man and woman are having sexual intercourse. They are under the covers. You feel the scene is important to the story. The programme is shown before 8:30pm.	9.1	27.4	14.8	22.6	26.0	36.5	48.6	3.29
6. A scene in a television movie showing a man and woman passionately kissing. You feel the scene is important to the story. The programme is shown after 8:30pm.	38.0	39.5	7.4	9.3	5.7	77.5	15.0	2.05
7. A scene in a television movie showing two men passionately kissing. You feel the scene is important to the story. The programme is shown after 8:30pm.	20.9	28.9	10.3	13.9	26.0	49.7	39.8	2.95
8. A scene in a television movie showing two men in bed having sex. You can see the top halves of their naked bodies. You feel the scene is important to the story. The programme is shown after 8:30pm.	13.7	21.9	13.2	16.1	34.9	35.6	50.9	3.37
9. A scene in a television drama showing teenage boys taking off their clothes and swimming naked. The programme is shown before 8:30pm.	8.0	30.7	17.0	24.4	19.7	38.7	44.0	3.17
10. A medical programme about the human body showing both males and females naked.	40.9	37.6	8.9	7.1	5.4	78.5	12.5	1.98
11. An item in a television news programme about corruption in the sex industry includes night-club scenes showing top-less female strippers performing. The item is on the early evening news.	7.0	24.7	14.9	28.9	24.3	31.7	53.1	3.39
12. A DJ on a daytime radio show holds a phone-in competition asking callers to think of as many slang words as they can which describe the act of sexual intercourse.	3.8	9.7	10.8	28.1	47.2	13.5	75.3	4.06
13. A scene in a movie on Pay TV showing a man and a woman in bed having sexual intercourse. You can see everything. You feel the scene is important to the story. The programme is shown after 8:30pm.	14.0	27.8	11.6	16.4	27.8	41.8	44.8	3.17
14. A scene in a movie on Pay TV showing a man and a woman in bed having sexual intercourse. You can see the top halves of their naked bodies. You feel the scene is important to the story. The programme is shown before 8:30pm.	7.6	21.9	11.6	23.6	33.0	29.5	56.6	3.54

(Base: All respondents=1,000) - Percentages do not add up to 100.0 because of a variable 'Don't know' response

Conclusion

From the above summary of the findings, it could be concluded that New Zealanders subscribed to broad consensus concerning attitudes towards bad language, and the portrayal of sex and nudity. Concerns with offensive language had not notably changed since 1993 when the Authority first polled New Zealanders on such matters.

Regarding the portrayal of sex and nudity, *Monitoring Community Attitudes in Changing Mediascapes* also revealed that New Zealanders left little room for ambiguity where the gratuitous portrayal of sex and nudity was concerned. Similarly, the screening of such material before the 8:30pm watershed was considered by many as unacceptable.

While on the whole a broad consensus could be discerned, gender and age emerged as the principal variables of difference. Women displayed higher levels of unacceptability where bad language, and the portrayal of sex and nudity, were concerned, and as the age of the respondents increased, so did the rates of disapproval.

The next chapter will introduce the findings of attitudes towards good taste and decency in broadcasting among Pacific peoples. In doing so, it will also look at the age and gender variables.

Attitudes Towards Good Taste and Decency In Broadcasting Among Pacific Peoples

Introduction

This chapter introduces the findings regarding the perceptions and attitudes of Pacific peoples towards good taste and decency in broadcasting in a national survey conducted in January and February 2001. This chapter will start by presenting the results about language and will then present the responses with respect to the portrayal of sex and nudity. In each case, the discussion will include a breakdown of the findings by age and gender.

Language

As was the case with the *Monitoring Community Attitudes in Changing Mediascapes* research, interviewees were given the following scenario:

I would like you to imagine each word used in a scene where police have chased, and are arresting, a criminal. The criminal is swearing at the police. The television movie is screened after 8:30pm.

Respondents were subsequently asked to rate 22 words on the following five-point scale: (1) totally acceptable; (2) fairly acceptable; (3) neither; (4) fairly unacceptable; and, (5) totally unacceptable. Table 3 and Figure 1 below present the findings. For comparative purposes, the original ranking of the words in the *Monitoring Community Attitudes in Changing Mediascapes* research has been maintained in Table 3 (also see Table 1 in chapter one). The percentages referred to below in the text combine 'fairly unacceptable' and 'totally unacceptable' in the case of overall unacceptability levels, or 'fairly acceptable' and 'totally acceptable' in the case of overall acceptability levels.

Figure 1 Acceptability of language - Pacific peoples - total sample

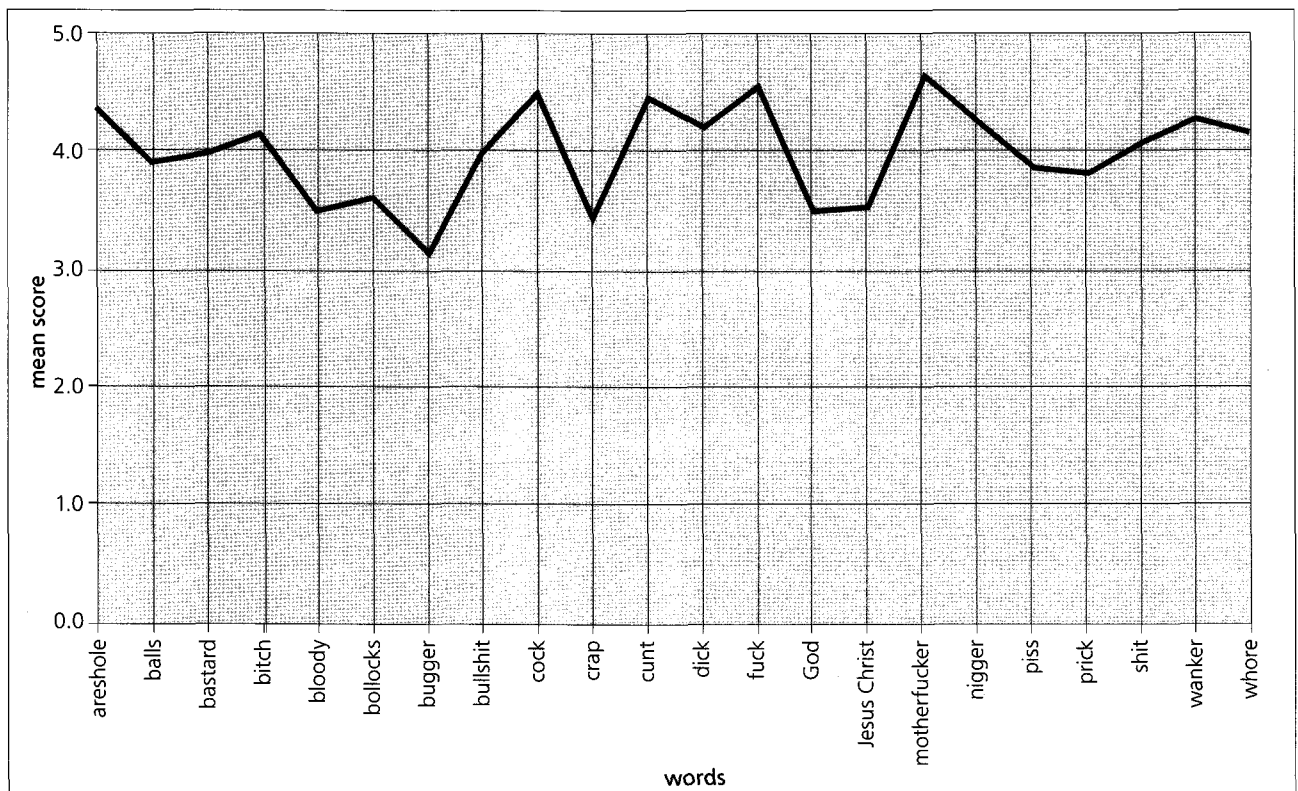


Table 3 Acceptability-unacceptability of bad language in broadcasting among Pacific peoples

	1 % Totally Accept.	2 % Fairly Accept.	3 % Neither	4 % Fairly Unaccept.	5 % Totally Unaccept.	Mean Score
Cunt	2.0	5.9	5.5	15.2	66.4	4.45
Motherfucker	2.2	3.5	3.9	9.5	78.2	4.62
Nigger	3.7	5.8	11.6	15.2	59.7	4.27
Fuck	2.2	5.3	3.9	11.8	76.4	4.55
Cock	2.1	3.5	8.9	13.1	69.2	4.49
Whore	6.2	6.4	13.0	14.3	53.3	4.09
Arsehole	4.1	4.4	7.1	15.7	64.8	4.38
Wanker	3.8	5.7	11.9	15.4	56.8	4.23
Prick	7.8	12.1	15.2	16.5	42.2	3.78
Jesus Christ	23.1	8.9	10.6	6.5	50.6	3.53
Bitch	4.3	8.9	10.6	17.4	57.5	4.16
Dick	5.4	7.1	9.6	15.7	59.0	4.20
Piss	7.0	11.3	18.3	15.9	44.8	3.82
Bastard	6.3	10.1	12.0	17.5	53.3	4.02
God	24.6	7.2	11.8	6.4	49.2	3.49
Balls	6.4	9.3	15.1	18.6	48.3	3.95
Shit	5.1	12.6	12.6	13.4	54.9	4.02
Bullshit	6.6	10.9	10.4	17.1	54.0	4.02
Crap	10.9	17.4	17.9	16.6	33.2	3.46
Bollocks	8.8	12.3	19.4	10.0	37.3	3.62
Bloody	11.4	16.5	17.7	16.1	37.6	3.52
Bugger	16.5	21.5	18.5	10.9	29.3	3.16

(Base: All respondents=310) - Percentages do not add up to 100.0 because of a variable 'Don't know' response

Before discussing the findings, it needs to be made clear that the survey asked Pacific peoples their reaction to English language words. In doing so, it must be understood that the findings do not represent a definitive statement of Pacific peoples' attitudes towards language issues other than English in broadcasting.

In terms of ranking, the first 15 or so words have an unacceptability level of more than two-thirds of the sample. 'Fuck' was found unacceptable by 88.2% of the Pacific peoples interviewed, followed by 'motherfucker' (87.7%), 'cock' (82.3%), 'cunt' (81.6%) and 'arsehole' (80.5%).

The next tier of words found unacceptable by a significant majority are: 'nigger' (74.9%), 'bitch' (74.9%), 'dick' (74.7%), 'wanker' (72.2%), 'bullshit' (71.1%), and 'bastard' (70.8%). 'Whore' (69.9%), 'shit' (68.2%), and 'balls' (66.9%) complement the list of words with disapproval rating of more than two-thirds of Pacific peoples questioned.

What were considered to be fairly innocuous examples of inappropriate language in the 1999 general population survey - 'piss' (60.7%), 'prick' (58.7%), 'Jesus Christ' (57.1%), 'God' (55.6%) and 'bloody' (54.3%) - that is, are judged by a substantial majority of Pacific peoples to be unacceptable.

Finally, the Pacific peoples interviewed for this survey judged 'crap' (49.2%), 'bollocks' (47.3%), and 'bugger' (40.2%) to be problematic in that the combined unacceptable ratings considerably outrank the combined acceptability ratings.

In terms of the statistical breakdown with respect to gender, Pacific men and Pacific women display minor differences, even though Pacific men tend to score a lesser unacceptability rating compared with Pacific women (see Figure 2).

The breakdowns by age groups display a similar patterns to the general population, in that younger age groups are more 'tolerant' than older age groups (see Figure 3).

However, the major difference with the general population is that the younger age groups in the Pacific peoples' communities are noticeably less accepting of bad language than younger age groups in the general population.

Figure 2 Acceptability of language - Pacific peoples - gender

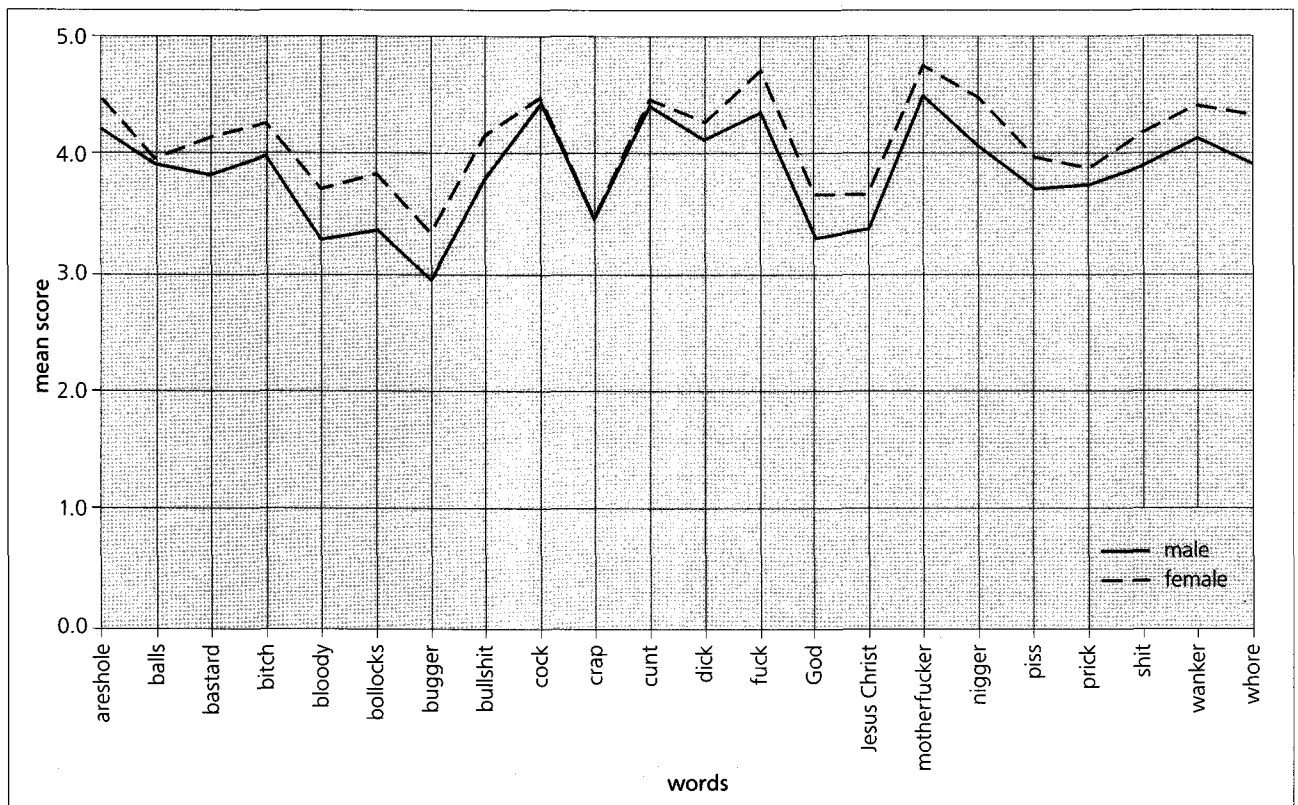
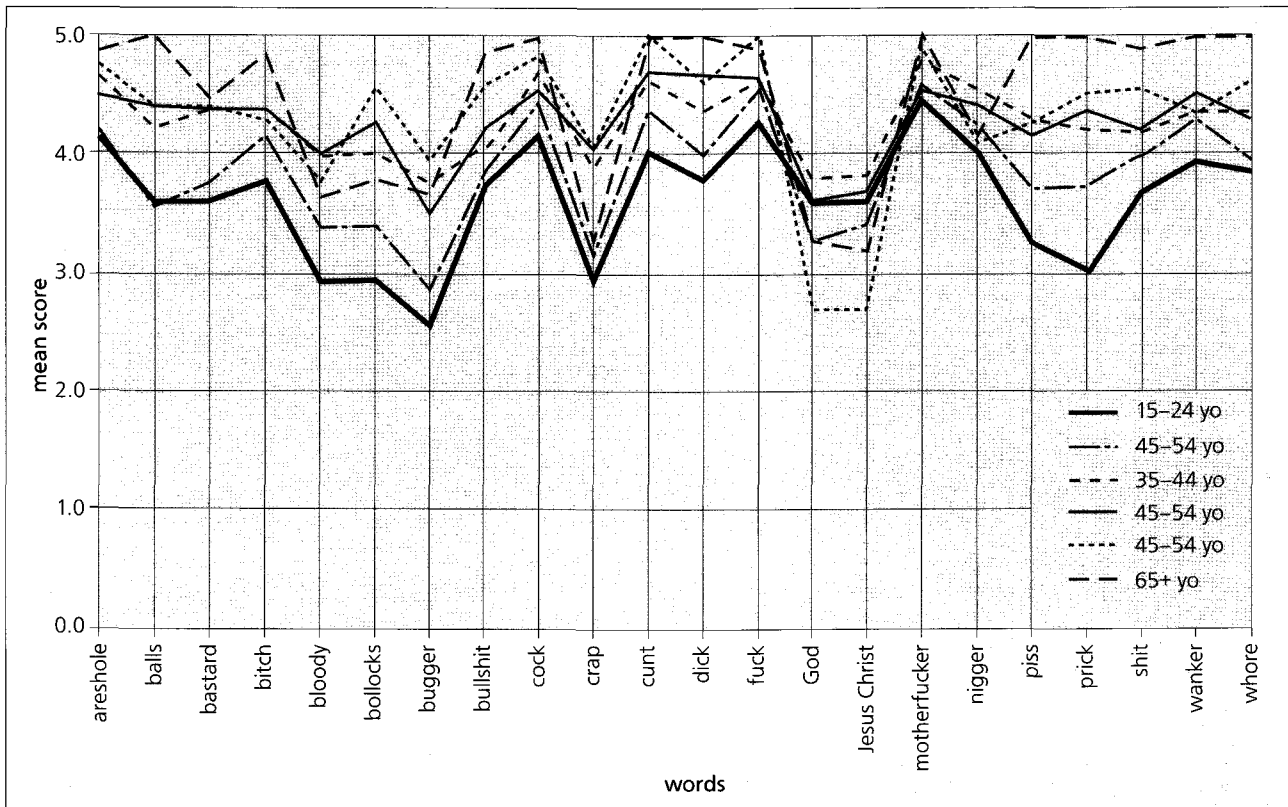


Figure 3 Acceptability of language - Pacific peoples - age



Portrayal of sex and nudity

The research also surveyed Pacific peoples on matters relating to the portrayal of sex and nudity in broadcasting. Respondents were asked to rate 14 hypothetical scenarios on a five-point acceptability-unacceptability scale. Table 4 and Figure 4 show the distribution of responses by the scenarios involving broadcasting content with sex and nudity.

Figure 4 Acceptability of sex/nudity - Pacific peoples - total sample

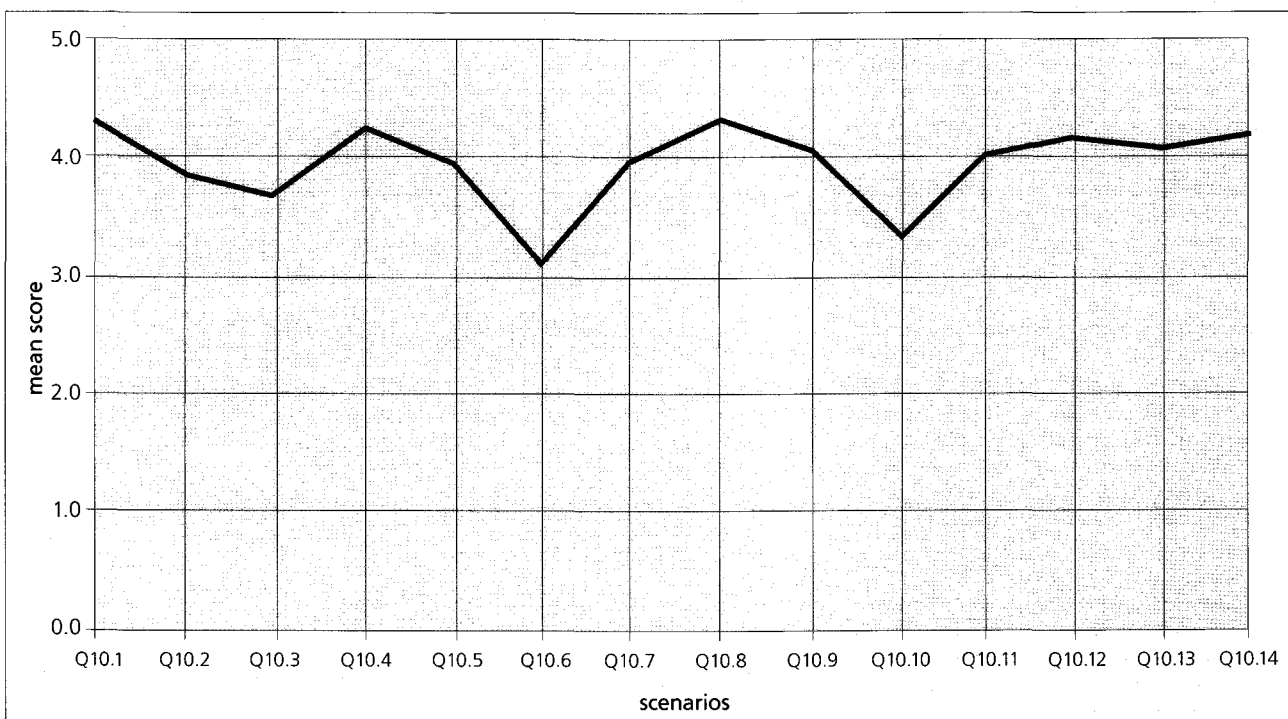


Table 4 Acceptability-unacceptability of the portrayal of sex and nudity in broadcasting among Pacific peoples

The portrayal of sex and nudity	Acceptable-Unacceptable					Total % Acceptable	Total % Unacceptable	Mean Score
	1 %	2 %	3 %	4 %	5 %			
1. A scene in a television movie showing a man and woman in bed having sexual intercourse. You can see the top halves of their naked bodies. You feel the scene is not really important to the story. The programme is shown before 8:30pm.	5.4	14.2	12.3	23.7	43.9	19.6	67.6	3.87
2. A scene in a television movie showing a man and woman in bed having sexual intercourse. You can see the top halves of their naked bodies. You feel the scene is not really important to the story. The programme is shown after 8:30pm.	7.8	17.3	14.5	18.9	41.1	25.0	60.0	3.69
3. A scene in a television movie showing a man and woman in bed having sexual intercourse. You can see the top halves of their naked bodies. You feel the scene is important to the story. The programme is shown after 8:30pm.	11.7	41.1	10.7	20.8	15.8	52.8	36.6	2.88
4. A scene in a television movie showing a man and woman in bed having sexual intercourse. You can see the top halves of their naked bodies. You feel the scene is important to the story. The programme is shown before 8:30pm.	2.2	10.0	7.5	19.9	59.9	12.2	79.8	4.26
5. A scene in a television movie a man and woman are having sexual intercourse. They are under the covers. You feel the scene is important to the story. The programme is shown before 8:30pm.	5.6	13.5	10.2	22.3	47.6	19.0	69.8	3.94
6. A scene in a television movie showing a man and woman passionately kissing. You feel the scene is important to the story. The programme is shown after 8:30pm.	17.7	25.7	12.4	15.0	28.6	43.4	43.6	3.11
7. A scene in a television movie showing two men passionately kissing. You feel the scene is important to the story. The programme is shown after 8:30pm.	8.5	12.0	8.7	16.4	53.9	20.5	70.3	3.96
8. A scene in a television movie showing two men in bed having sex. You can see the top halves of their naked bodies. You feel the scene is important to the story. The programme is shown after 8:30pm.	3.5	7.2	8.2	16.1	64.5	10.6	80.6	4.32
9. A scene in a television drama showing teenage boys taking off their clothes and swimming naked. The programme is shown before 8:30pm.	2.4	12.0	12.9	24.6	47.6	14.4	72.2	4.04
10. A medical programme about the human body showing both males and females naked.	13.1	23.1	15.3	15.6	32.4	36.1	48.0	3.31
11. An item in a television news programme about corruption in the sex industry includes night-club scenes showing top-less female strippers performing. The item is on the early evening news.	3.2	11.3	14.2	23.8	47.0	14.4	70.8	4.01
12. A DJ on a daytime radio show holds a phone-in competition asking callers to think of as many slang words as they can which describe the act of sexual intercourse.	4.1	7.5	13.2	21.2	53.0	11.6	74.2	4.13
13. A scene in a movie on Pay TV showing a man and a woman in bed having sexual intercourse. You can see everything. You feel the scene is important to the story. The programme is shown after 8:30pm.	5.4	14.2	8.7	16.2	54.9	19.6	71.1	4.02
14. A scene in a movie on Pay TV showing a man and a woman in bed having sexual intercourse. You can see the top halves of their naked bodies. You feel the scene is important to the story. The programme is shown before 8:30pm.	3.6	11.3	9.7	18.2	55.6	15.0	73.8	4.13

(Base: All respondents=310) - Percentages do not add up to 100.0 because of a variable 'Don't know' response

As was the case in the previous section on language, the Pacific peoples interviewed displayed very high levels of disapproval when they were asked to rate the 14 scenarios on the portrayal of sex and nudity in broadcasting.

A gratuitous sex scene screening before the 8:30pm watershed was found unacceptable by 82.8% of Pacific peoples taking part in the survey. This was closely followed by a television scene depicting homosexual sex by two men screened after the watershed. Of the Pacific peoples questioned, 80.6% believed this to be unacceptable.

The importance of the time of the broadcast was generally judged important. A television sex scene described as being important to the story but also screening before 8:30pm was rejected as unacceptable by 79.8%. The scene involving 'sex under the covers' and screening before 8:30pm was seen as unacceptable by 69.8% of those interviewed.

The invitation of a DJ on a daytime radio phone-in competition asking callers to think of as many slang words as possible to describe the sexual act was considered to be unacceptable by just under three-quarters of (74.2%) of Pacific peoples.

Seventy-three per cent of the Pacific peoples taking part in the survey felt that the portrayal of sexual activity on pay television before the 8:30pm watershed was unacceptable, while 71.1% found the portrayal of explicit sex after 8:30pm on pay television unacceptable.

Nudity in medical programmes drew a mixed response. Forty-eight per cent found it unacceptable compared to 36.1% who believed it was acceptable. The portrayal of a man and a woman 'passionately kissing' also gave rise to a divided response. Forty-three per cent thought it was unacceptable whereas the same percentage of Pacific peoples believed it to be acceptable. However, a similar scenario involving the portrayal of two men kissing was found unacceptable by 70.3%.

The portrayal of 'innocent nudity' in a scene showing teenage boys taking off their clothes and swimming naked was judged to be unacceptable by 72.2%. A similar level of disapproval - 70.8% - was reserved for showing nudity during a news item screened during the early evening television news.

Finally, whether or not sex and nudity were important to the story did not seem to make a great difference. When the scenario posited sex and nudity as not being important to the story, 67.6% thought it to be unacceptable. When it was important to the story, 60% did not believe that it was a redeeming feature.

Further analysis of the demographic variables show that the same patterns were found as for bad language. Pacific men were in close agreement with Pacific women (see Figure 5).

With respect to the differences in age groups, age was clearly a factor (see Figure 6) but not as pronounced as the differences experienced in the general population.

Figure 5 Acceptability of sex/nudity - Pacific peoples - gender

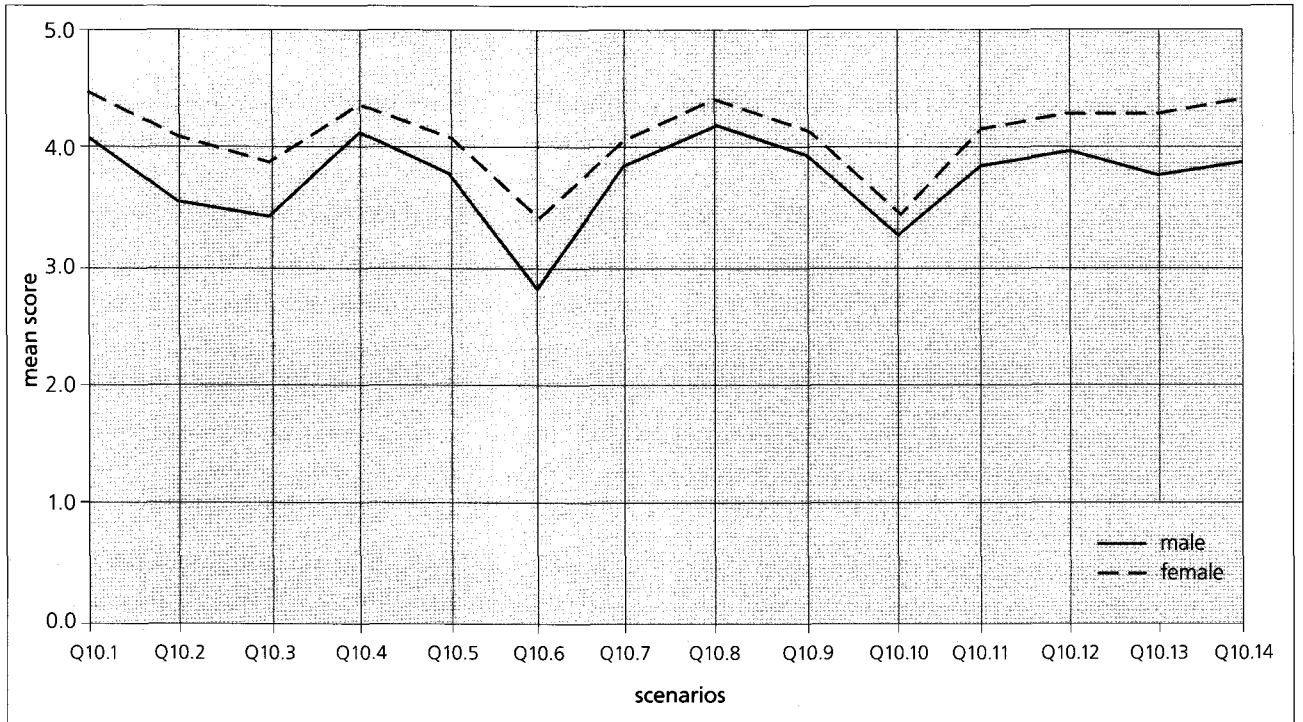
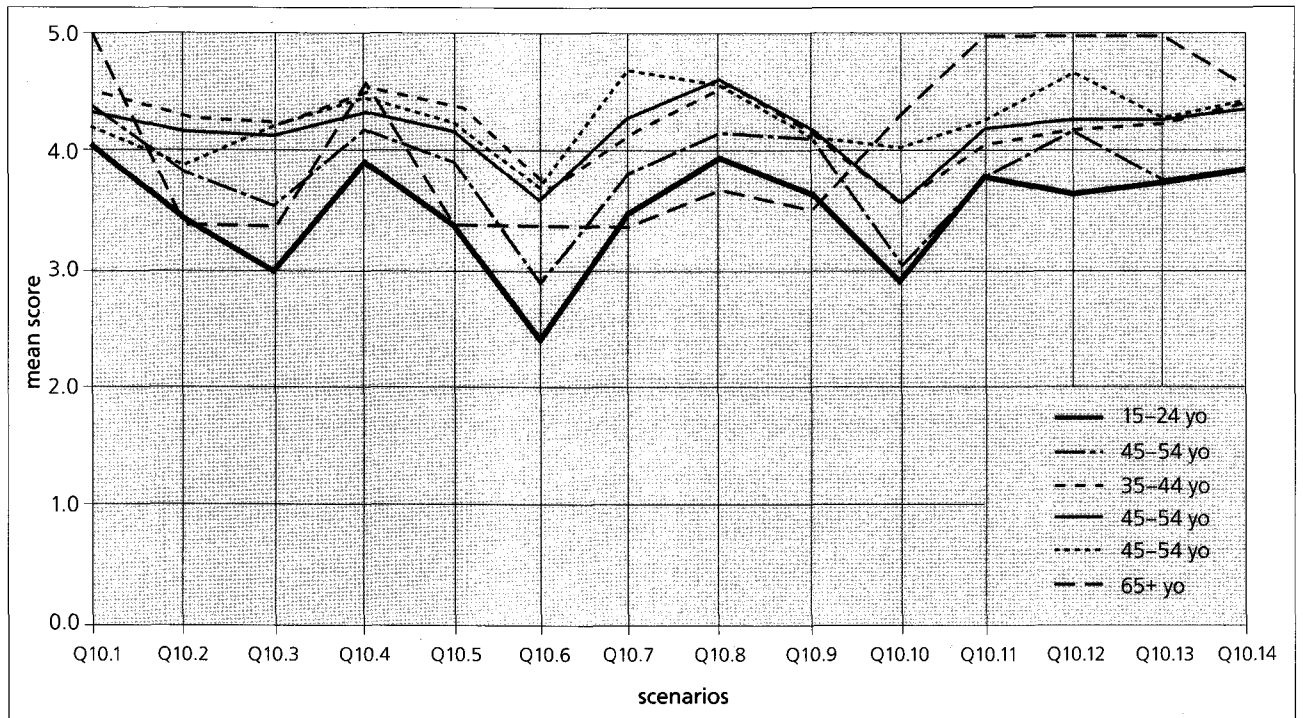


Figure 6 Acceptability of sex/nudity - Pacific peoples - age



Conclusion² The Pacific population in New Zealand consists primarily of Samoan, Tongan, Cook Island, Tokelauan, Niuean, Fijian and Tuvaluan groups, with smaller numbers from Papua New Guinea, Vanuatu, the Solomon Islands and several small island states in Micronesia. This community consists of at least 13 distinct languages and cultural groups, and comprises people born in the Pacific Islands and those born in New Zealand. While each Pacific ethnic group has its distinctive characteristics and social norms, there are social and cultural institutions that link Pacific peoples to each other, especially the family and the church.

Family is the cornerstone of all Pacific societies, particularly the extended family. In 1996, 96% of the Pacific population was living in a family household, with 42% living in households that contained more than one family and/or other individuals. In comparison, 87% of the total New Zealand population lived a family household while only 17% shared with other families.

Pacific peoples place a high value on respect, discipline, obedience, service to family and community, reciprocity, generosity, collectivism and honesty.

Behaviours which are frowned upon and offend Pacific peoples (such as cursing, swearing, and violence) are generally those which transgress these cultural values. As a general rule, subjects which are taboo in Pacific cultures involve sex (including relationships which are at variance with their religious teachings) and the issues surrounding homosexuality, sex education and reproductive health.

The Church plays an important role in Pacific communities. As an institution, the Church exerts a strong influence on Pacific communities, as well as on the ways in which communities act and interact. Religion continues to play a major role in Pacific communities, with 89% of the Pacific population indicating that they are members of a religious group. While the influence of the Church is strong, affiliation rates for the New Zealand-born Pacific population are lower than for those who were born in the Pacific.

The increase in New Zealand-born Pacific peoples, the adoption of western values and the assimilation into mainstream New Zealand society have seen the creation of a new generation of Pacific peoples who are continually defining and re-defining their identities. While they have been brought up in the traditional Pacific cultures, the strength and influence of these values, although diminishing, are still strong. The New Zealand-born generation tends to be more flexible, adaptable and open to new ideas and change. Identity and language retention are important issues for this group. They straddle both western and Pacific cultures and adopt the norms of each at different times depending on the social environment. They are also grappling in their own homes with the transition between traditional practices of Pacific-born people and the New Zealand-born young people thoroughly socialised into New Zealand societal norms.

The findings of this survey of attitudes towards good taste and decency in broadcasting among Pacific peoples demonstrate that Pacific peoples are considerably less accepting of offensive language than the general population which was surveyed on the same matters in 1999. The findings also indicate that many Pacific peoples find the portrayal of sex and nudity in broadcasting unacceptable. Compared with the survey of the general population conducted in 1999, Pacific peoples are significantly less accepting of the portrayal of sex and nudity in broadcasting.

² The Ministry of Pacific Island Affairs is thanked for providing the background information presented in the Conclusion.

The less tolerant attitudes towards good taste and decency in broadcasting are expressed across both genders and across all age groups. Pacific men do not significantly differ in their responses from Pacific women. While younger age groups display more permissive attitudes than older groups, the age differences are not as pronounced as found in the general population.