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Exploring Inclusion, Support and Culture in the Workplace: A Study of Māori and European Employees

A thesis

submitted in fulfilment

of the requirements for the degree

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by

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Abstract

New Zealand boasts a wide range of vibrant and contrasting cultures within the workplace. This level of cultural diversity within New Zealand is set to increase substantially over the next 15 years. This increase has already created a need for researchers and human resource managers to understand the importance and benefits of diversity within the workplace. However, recent research has found that the ‘apparent benefits’ of traditional diversity management cannot be fulfilled unless individuals feel included within the organisation.

Inclusion is defined as “the degree to which an employee perceives that he or she is an esteemed member of the work group through experiencing treatment that satisfies his or her needs for belongingness and uniqueness” (Shore, Randel, Chung, Dean, Ehrhart & Singh, 2011, p. 1265). Despite a realisation that inclusion may be the future of managing diverse workplaces, the literature on inclusion is under developed and lacks empirical testing. The main contribution and focus of this thesis centres on cultural inclusion in the workplace. A secondary focus is on the benefits of other types of support, from various sources (e.g., organisation, supervisor, and family), within New Zealand’s rich cultural context.

This PhD has been undertaken by publication. Thus, the majority of its chapters are stand-alone (although related) journal articles. Many of the journal articles within this thesis are either under review, or published/in press, and this is signalled at the start of each chapter. Chapters one and two overview the thesis and discuss the research methods used within this PhD by publication. The first journal article (chapter three) details the cultural context of New Zealand and the importance of managing diversity and including all employees. The second

journal article (chapter four) focuses on the importance that Māori culture, collectivism and language has in the workplace for Māori well-being. Findings were based on a sample of Māori employees, with the results highlighting the importance of collectivism and cultural identity for Māori employees towards achieving greater well-being. These two published articles build the foundation for the next three journal articles, which discuss the importance of cultural inclusion in the workplace.

In an endeavour to test the inclusiveness of organisations' support for cultural values and beliefs, this thesis offers a new measure of perceived cultural inclusion (PCI). The PCI measure is based on perceived organisational support (POS) owing to the parallels between inclusion and POS. POS is also a strong and reliable predictor of employee outcomes. Data was collected from two culturally distinct groups (i.e., Māori n=349 and New Zealand Europeans n=144) within New Zealand. Findings showed that PCI predicted POS, which in turn predicted job outcomes (i.e., job satisfaction, career satisfaction, organisational commitment, turnover intentions) and mental health outcomes (anxiety and depression) for both Māori and New Zealand Europeans (refer to chapters five and six). This thesis also investigated the effects of PCI to POS to work-family related outcomes on the sample of Māori employees, and findings suggested that PCI would predict POS, which would in turn predict work-family related outcomes in the expected direction (refer to chapter seven). These three chapters provide strong empirical evidence for POS mediating the influence of PCI on numerous employee outcomes.

The literature has also highlighted the importance of supervisor and family support when predicting job and well-being outcomes. The effects that supervisor

support for work-family issues and whānau (extended family) support have on job outcomes (chapter eight) and well-being outcomes (chapter nine) for Māori employees were also investigated. Findings from two Māori samples (N=260 and N=466) emphasised the importance that both supervisor and whānau support have on job satisfaction, turnover intentions, life satisfaction, cultural identity, health and well-being (see chapters eight and nine for more details).

Overall, this thesis draws findings from both New Zealand European and Māori employee samples to provide evidence that supporting and understanding cultural values is highly important for job and well-being outcomes. These findings have many theoretical and managerial implications. The following chapters discuss in-depth, relevant theories, literature, methods and conclusions that form this thesis.

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PS

Thank you coffee, you kept me awake when I was tired, you increased productivity by at least 30 percent. But most of all, you taste great and gave me an excuse to put down my work, catch up with friends and take a break.

PPS

Richard Feynman once said, "If you think you understand quantum mechanics, you don't understand quantum mechanics"

PhD with Publication Requirements

This PhD was completed by publication. It meets all the requirements that have been listed below. According to the University of Waikato guidelines:

The PhD may comprise a series of published research papers and papers under review or prepared for journal submission. The exact number of publications included in the thesis may vary due to the significance or major contribution of the published work, quality of the journal, etc. Ideally, the PhD candidate should target international highly ranked journals for publication.

The PhD candidate will normally be the lead author of each paper. It is recommended that PhD candidates complete a Co-Authorship Form at the time each paper is completed and ready for peer review.

Each chapter of the PhD written up as a publication and which is co-authored must be prefaced by a preamble detailing each author's contribution to the work.

Published papers in the thesis should be presented in the thesis exactly as published (some journals do permit PDF reproduction of the article for use in a 'PhD with publication', others do not and it is therefore necessary to produce the article in an alternative format), or the most recent version of the work if it is under consideration for publication. Candidates are advised that when reproducing a manuscript under review with a journal, to ensure that tables, figures and any graphics, for example, are included at the appropriate point at which they would appear in the final publication, rather than at the end of the document. This will ease the readability of the document for the examiner. Note, copyright from the journals will be required (usually not an issue), but the PhD candidate must gain

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The submitted thesis must include chapters comprising (1) an introduction which provides the contextual framework of the associated papers; and (2) a concluding discussion chapter that highlights the overall contribution of the published papers. It might also be considered important to include a full literature review chapter and methodology/methods chapter. This is a matter for discussion with supervisors.

At the end of the introductory chapter the candidate should outline the structure of the thesis indicating the chapters that have been written as papers for peer-reviewed journals and their current status (published, in revision following reviewers' comments, in review, to be submitted).

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1. Introduction and Overview

1.1 Chapter Overview

This thesis contains a seven journal articles that have been published or are under review. Each journal covers the relevant theory as the basis for the hypotheses. The following chapter overviews the thesis as a whole by discussing the rationale, literature, and a summary of each journal paper. Because the thesis has been conducted by publication, a deeper discussion relating to literature and theory will form part of the introduction to each journal paper. These can be found in chapters three to nine.

1.2 Rationale

This thesis details the importance of culture in the workplace. While it focuses predominately on support and inclusion for cultural values for both Māori and New Zealand European employees, it also explores other avenues for understanding cultural values and traditions exclusively among Māori employees. This chapter highlights that inclusion of cultural values and overall general support for the employee (whether from the organisation or supervisor) is important to employee job and well-being outcomes. This area of research is highly important and will continue to grow as workplaces around the world continue to become more ethnically diverse (Roberson, 2006) as globalisation continues to change the face of workplaces (Hill, Yang, Hawkins, & Ferris, 2004).

New Zealand has been described as a text book case of what can be seen around the world, as there have been significant changes to migration (Khawaja, Boddington, & Didham, 2007), as many New Zealanders are leaving to work

overseas and many new migrants are taking up residency on our shores (Singham, 2006; Statistics New Zealand, 2007a). The most notable changes have been witnessed within the Māori, Asian and Pacific populations. The most recent census data showed that these groups made up 14.6 percent, 9.2 percent and 6.9 percent of the New Zealand population respectively (Statistics New Zealand, 2007a); compare with the New Zealand European majority who made up 67.6 percent (Statistics New Zealand, 2007a). The three minority groups (Māori, Asian and Pacifica) will continue to grow at a much faster rate than the New Zealand European majority. The most recent census data showed that over 30 percent of people living within New Zealand identify as one of these three groups (Statistics New Zealand, 2007a) and this will rise to over 40 percent by 2026 (Statistics New Zealand, 2010b). Chapter three will explore these changing demographics and their implications in greater detail.

1.3 Literature Summary

The following section focuses on the literature, theories and constructs used within this thesis. These theories relate to culture, inclusion and support and how these factors affect job and well-being outcomes in the workplace. These theories will be presented in greater detail in each of the journal papers (chapters three to nine).

1.3.1 National Culture and Cultural Syndromes

Individualism/collectivism is a cultural syndrome popularised by Hofstede (1980) and has been a widely used measure within management research (Brewer & Chen, 2007). Spector et al. (2007) summed up the differences between individualism/collectivism stating that:

Societies in which people's primary concern tends to be with the self and with the nuclear family are considered individualistic... In contrast, people in collectivist countries tend to see themselves as embedded in a network of social connections that include extended families and other groups (p. 808).

These differences have been found to have a significant effect on job and well-being related outcomes (e.g., Cohen, 2007; Greenhaus, Parasuraman, & Wormley, 1990; Spector et al., 2004). Furthermore, Powell, Francesco and Ling (2009) stated that "Individualism/collectivism is regarded as one of the cultural dimensions that have the greatest impact on the work-family interface" (p. 605). Indeed, within the work-family conflict literature, these differences have been well supported in several cross-cultural studies (see, Hill et al., 2004; Spector et al., 2004; Spector et al., 2007; Yang, 2005; Yang, Chen, Choi, & Zou, 2000). Because of these differences, creating a workplace that understands cultural differences is likely to be highly advantageous to both employees and employers (Ramamoorthy & Carroll, 1998; Ramamoorthy & Flood, 2002). Understanding cultural differences is a significant part of this thesis' focus on the work-family interface.

Despite the success of individualism/collectivism as a predictor of employee outcomes, there have been several critics of Hofstede's work (e.g., McSweeney, 2002), including Hofstede himself (Hofstede, 1983). Despite this criticism the measure is still widely used within management research and, more recently, researchers have started to focus on the rich cultural dynamics within countries rather than comparing entire countries (e.g., Cohen, 2006; Cohen, 2007; Hofstede, Garibaldi de Hilal, Malvezzi, Tanure, & Vinken, 2010). Although this approach

has been maligned, it is still useful for understanding differences and maybe particularly useful for understanding Māori in the New Zealand context.

Individualism/collectivism is highly applicable for New Zealand, with Hook (2007) having stated that fundamental differences between New Zealand Europeans and Māori arise from the fact that “individuality and values of autonomy, freedom, self-interest, entitlement, competition, and so on are inconsistent with the concepts of indigenous individuality where individuality is more likely to be constituted on values of relationality, collectivity, reciprocity, and connectivity to prior generations” (p. 4). Similar assertions were also drawn by Harrington and Liu (2002) and King (2003). These findings are pertinent, as three of the seven journal papers within this thesis focus on the effects that collectivism has on employee job and well-being outcomes. Collectivism will be explored in greater detail in chapters three, four and eight.

1.3.2 Inclusion and Support

The importance of cultural differences and diversity in New Zealand as a whole should not be underestimated. However, finding ways to effectively manage diverse employee populations poses a significant challenge to organisations and supervisors. Despite these challenges, this may provide a great opportunity for organisations to attract a more skilled labour pool, lower turnover, reduce absenteeism costs and enables creativity, flexibility and effective problem solving (Cox & Blake, 1991). These beneficial opportunities may create a competitive advantage for the organisation (Cox, 1991; Cox & Blake, 1991). This was found to be the case within New Zealand, where Houkamau and Boxall (2011) suggested that employees who reported “higher levels of family-friendly and proactive EEO [equal employment opportunities] practices are more committed to

their organisation, more satisfied in their jobs, and more trusting of their employer” (p. 440).

These positive assertions surrounding diversity management have driven much of the research over the past two decades. However, more recently it has been suggested that diversity management will never unleash the potential of diverse work groups unless employees feel included (Pless & Maak, 2004). Employees will feel included when they feel that they belong and are valued for their uniqueness (Shore et al., 2011). Furthermore, “there appears to be an underlying recognition that diversity is not delivering on its promises” (Oswick & Noon, in press, p. 4). To illustrate the importance of inclusion Oswick and Noon (in press) conducted a bibliometric analysis on published work, focusing on equality, diversity and inclusion from 1970 to 2010. Their analysis revealed that the diversity discourse will decline as the inclusion discourse grows in popularity and gains widespread interest from academics and practitioners. This is because diversity management tended to focus on the problems with diversity and creating a sense of belonging, but failed to acknowledge uniqueness (Shore et al., 2011).

At a basic level, inclusion has been defined as the “degree to which an employee is accepted and treated as an insider by others in a work system” (Pelled, Ledford, & Mohrman, 1999, p. 1014), and has more recently been defined as “the degree to which an employee perceives that he or she is an esteemed member of the work group through experiencing treatment that satisfies his or her needs for belongingness and uniqueness” (Shore et al., 2011, p. 1265). Because inclusion is an evolved form of diversity management it will surpass the diversity management discourse (Oswick & Noon, in press). However, there is a significant lack of empirical studies relating to inclusion and its outcomes (Roberson, 2006)

and more investigation is needed (Shore et al., 2011). Thus, my thesis sought to respond to these calls by developing a new measure (i.e., PCI), which explores the role that cultural inclusion has on employee outcomes. I defined PCI as the extent to which an employee perceives his or her organization's values, and how the organization cares about, and supports the employee's cultural values, beliefs, and practices in the workplace.

This thesis based its measure of PCI on the well-established measure of POS, as it is a strong predictor of employee outcomes and a useful basis for developing other measures exploring support (e.g., family supportive organizational perceptions; Allen, 2001). Furthermore, within the inclusion literature, authors (e.g., Cho & Mor Barak, 2008; Mor Barak & Levin, 2002; Nishii & Mayer, 2009; Pless & Maak, 2004; Shore et al., 2011; Wayne, Shore, Bommer, & Tetrick, 2002) have discussed the importance of general support, social exchange theory, the norm of reciprocity, fairness and other aspects closely related to social exchange theory. The importance of perceptions was also noted by Mor Barak and Levin (2002) within the inclusion literature.

POS was developed by Eisenberger, Huntington, Hutchison and Sowa (1986) who suggested that "employees develop global beliefs concerning the extent to which the organization values their contributions and cares about their well-being" (p. 501). POS is based on social exchange theory (Blau, 1964a, 1964b) and the norm of reciprocity (Gouldner, 1960). Social exchange theory "is among the most influential conceptual paradigms for understanding workplace behavior" (Cropanzano & Mitchell, 2005, p. 874). While there is no single definition of social exchange (Cropanzano & Mitchell, 2005), it is based on the idea that "voluntary actions of individuals that are motivated by the returns they are

expected to bring and typically do in fact bring from others” (p. 91). Social exchanges differ significantly from economic exchanges as they tend to “engender feelings of personal obligations, gratitude, and trust” (Blau, 1964a, p. 94). The norm of reciprocity centres around the idea that “people should help those who have helped them” (Gouldner, 1960, p. 171), although the type of reciprocity is never assured or known in advance, unlike economic exchanges where employees exchange their labour for a pre-established monetary return. Eisenberger et al. (1986) set to capture these exchanges/reciprocal agreements in the workplace through POS.

Both social exchange theory and the norm of reciprocity are considered to be culturally universal and have been used within cross-cultural studies and studies outside the predominantly USA focused POS literature (Hu, Tetrick, & Shore, 2011; Yamaguchi, 2001). POS has also been the focus of research within the New Zealand context (Haar & Roche, 2008). Within Māori culture, *utu* is highly important and reflects both social exchange theory and the norm of reciprocity. *Utu* is defined as “meaning ‘reciprocity’ or ‘balance exchange’ ... an obligation to respond in kind” (King, 2003, pp. 81-82). Thus, there is a clear cultural alignment between *utu* in Māori culture and social exchange theory in European culture, which supports the testing of social exchange theory relationships within the Māori context.

Studies into a number of job outcomes, such as job satisfaction (Eisenberger, Cummings, Armeli, & Lynch, 1997), turnover intentions (Allen, Shore, & Griffeth, 2003; Conway & Coyle-Shapiro, 2012; Eisenberger, Stinglhamber, Vandenberghe, Sucharski, & Rhoades, 2002) and organisational commitment (Allen, 1992; Eisenberger & Fasolo, 1990; Eisenberger et al., 1986; Rhoades,

Eisenberger, & Armeli, 2001), have focused on POS. POS has also been a significant predictor within the work-family literature (Allen, 2001; Bagger & Li, in press; Bowen & Neenan, 1990; Casper & Buffardi, 2004; Casper, Martin, Buffardi, & Erdwins, 2002; Foley, Hang-yue, & Lui, 2005), career satisfaction (Armstrong-Stassen & Ursel, 2009), psychological contracts (Aselage & Eisenberger, 2003) and well-being (Panaccio & Vandenberghe, 2009) literature. There have also been two meta analyses that have shown the power of POS as a predictor of employee outcomes (Rhoades & Eisenberger, 2002; Riggle, Edmondson, & Hansen, 2009).

Overall, POS provides a good basis for measurement creation, and has been used as the basis within other research (Allen, 2001). A full description of how PCI was developed as a measure will be discussed in chapter five. In addition, chapter five also discusses social exchange theory, POS and PCI in greater depth.

1.3.3 Social Support

While the importance of organisational support has been noted, there has recently been recognition that supervisors and *whānau* (extended family) play an important and different role when predicting employee outcomes (Hammer, Kossek, Anger, Bodner, & Zimmerman, 2011; Hammer, Kossek, Yragui, Bodner, & Hanson, 2009; Kossek, Pichler, Bodner, & Hammer, 2011; O'Driscoll et al., 2003; Thomas & Ganster, 1995). These types of support broadly fit under social support, defined by Cobb (1976) as “information leading the subject to believe that he is cared for and loved, esteemed, and a member of a network of mutual obligations” (p. 300). While social support takes many forms, this thesis focused on supervisor work-family support (SWFS), which relates to the “perceptions that one’s supervisor cares about an individual’s work-family well-being, demonstrated by supervisory

helping behaviors to resolve work–family conflicts” (Kossek et al., 2011, p. 291) and *whānau* support which captures the “much wider and inter-generational conceptualization of family” (Haar, Roche, & Taylor, 2011, p. 2551) for Māori.

Support from both work and family is highly important as work-family issues lead to a lack of work-life balance and this is a particularly important issue for Māori (Haar, in press; Haar et al., 2011; Ministry of Social Development, 2009). Furthermore, Māori are considered to be more collectivistic (Hook, 2007) and may have differing work-family needs to the New Zealand European individualistic majority (Durie, 1997, 2003; Haar et al., 2011). These differing work family needs are a result of Māori having more complex family networks and relationships than New Zealand Europeans. In this thesis I have focused on support from non-work sources, specifically *whānau* support, in addition to support from the supervisor. This is because “family members have a unique opportunity to provide both emotional support and instrumental support to the worker outside of the work environment” (Adams, King, & King, 1996, p. 412).

Focusing on support from both work and non-work sources is important (Carlson & Perrewé, 1999; Hammer et al., 2009; Lapierre & Allen, 2006) as these forms of support are based on social support theory, which has been defined as “information leading the subject to believe that he is cared for and loved, esteemed, and a member of a network of mutual obligations” (Cobb, 1976, p. 300). Not surprisingly, these forms of support can predict both job and well-being outcomes (Adams et al., 1996; Beehr, King, & King, 1990; Carlson & Perrewé, 1999). A more in-depth discussion of social, supervisor and family support is discussed in chapters eight and nine.

1.4 Chapter Summary

In summary, this chapter has outlined the rationale for this thesis and discussed the overall theories and their specific tested dimensions, albeit in brief because these are covered in greater depth within each paper. This chapter has highlighted the importance of understanding differences in individualism/collectivism in order to get the best out of employees. Furthermore, it detailed the importance of the inclusion of, and support for, employees to get the best out of them, and how this support might stem from the organisation or supervisor, and non-work sources. The following table overviews the thesis as a whole and outlines the theories and outcomes included within it.

1.5 Literature review summary

The following table summarises the theories and literature reviews covered by the seven papers in this thesis.

Chapter	Theory in Literature Review	Literature Review Relating to Outcomes:
Chapter 3 Paper Title: “When the minority becomes the majority: The implications of New Zealand’s changing demographics”	<ul style="list-style-type: none"> • New Zealand’s Ethnic Makeup • Individualism/Collectivism • Diversity Management • Inclusion 	<ul style="list-style-type: none"> • No outcomes, a literature based paper.
Chapter 4 Paper Title: “Collectivism, cultural identity and employee mental health: A study of New Zealand Māori”	<ul style="list-style-type: none"> • Collectivism (Moderator) • Cultural Identity 	<ul style="list-style-type: none"> • Anxiety • Depression
Chapter 5 Paper Title: “Developing a measure of perceived cultural inclusion: A study of job outcomes on indigenous and majority employees”	<ul style="list-style-type: none"> • Social Exchange Theory • The Norm Of Reciprocity • Perceived Organisational Support • Inclusion 	<ul style="list-style-type: none"> • Job Satisfaction • Career Satisfaction • Organisational Commitment • Turnover Intentions
Chapter 6 Paper Title: “Perceived cultural inclusion and mental health outcomes: The moderating effects of race”	<ul style="list-style-type: none"> • Social Exchange Theory • The Norm Of Reciprocity • Perceived Organisational Support • Inclusion • Race (Moderator) 	<ul style="list-style-type: none"> • Anxiety • Depression

<p>Chapter 7 Paper Title: “Perceptions of cultural inclusion: A study of work, family and life for Māori employees within New Zealand”</p>	<ul style="list-style-type: none"> • Work-Family Interface • Inclusion 	<ul style="list-style-type: none"> • Work-Family Conflict • Work-Family Enrichment • Work-Life Balance
<p>Chapter 8 Paper Title: “Supervisor work-family support mental health and well-being: A study of indigenous employees”</p>	<ul style="list-style-type: none"> • Social Support Theory From Work Sources • Social Support From Non-Work Sources 	<ul style="list-style-type: none"> • Job Satisfaction • Emotional Exhaustion • Cynicism • Insomnia • Turnover Intentions
<p>Chapter 9 “The effects of work and non-work support on indigenous employees: A study of job and well-being outcomes”</p>	<ul style="list-style-type: none"> • Social Support From Work Sources • Collectivism (Moderator) 	<ul style="list-style-type: none"> • Life Satisfaction, • Cultural Well-Being, • Anxiety • Depression

2. Method Section

2.1 Method Section Overview

Chapter one built a case highlighting the importance of this research. It also summarised the foundational theories and rationale behind this thesis. This chapter focuses on the research methods of this thesis as a whole, by discussing in detail:

- (1) The general method and rationale for the research methods used.
- (2) An overview of the data that was collected.
- (3) Sampling procedures used.
- (4) An overview of the surveys used.
- (5) The data analysis techniques.

While the aim of this chapter is to provide a general overview of the methods used within this thesis, more detail of the specific methods used is included within each journal paper, which can be viewed throughout chapters four to nine. As such, this chapter provides only brief details regarding aspects that are subsequently covered in greater detail in each research chapter.

2.2 Ethics

Ethics for this PhD have been granted by The University of Waikato under Marsden Grant “X957”.

2.3 Overall Methodology

The research methods for this thesis are based on a positivistic approach. While positivist research is sometimes hard to define (Schrag, 1992), it is generally described as a philosophy of science “that seeks to explain "reality" through an appeal to universal laws, and that regards measurement as the quintessential means through which reality, whatever it may be, can be represented” (Eisner, 1992, p. 8). This thesis used established measures within surveys, to collect data. Statistical analyses were then carried out to draw conclusions and generalisations from the collected data.

The positivist research method has dominated journal publications within the international human resource management and organisational behaviour journals (Boselie, Dietz, & Boon, 2006; Keegan & Boselie, 2006). For example, it has been successfully utilised within the literature covered by this thesis, including POS (e.g., Eisenberger et al., 1986); supervisor support (e.g., Kossek et al., 2011; Lambert, 2000); work-family conflict, enrichment, and balance (e.g., Carlson, Hunter, Ferguson, & Whitten, 2011; Haar, in press; Haar et al., 2011); and individualism-collectivism research (e.g., Cohen, 2007; Spector et al., 2007). Furthermore, despite the lack of empirical testing of inclusion in the workplace there are still (a limited number of) papers that have used this methodological approach (e.g., Acquavita, Pittman, Gibbons, & Castellanos-Brown, 2009; Cho & Mor Barak, 2008; Mor Barak & Levin, 2002).

Existing empirical workplace research, most of which is set in the USA or Europe, leaves many minority groups, such as Māori, under researched in the workplace. Cross-cultural studies are also prominent within the international

human resource management and organisational behaviour journals. Although earlier studies have sampled people from different countries (e.g., Hofstede, 1980; Spector et al., 2007) more recent research, including Hofstede's, has begun to sample within country differences (Cohen, 1999, 2006, 2007; Cohen & Avrahami, 2006; Cohen & Kirchmeyer, 2005; Hofstede et al., 2010; Podsiaclowski & Fox, 2011). This within country approach has also been used within the inclusion literature (Mor Barak, Cherin, & Berkman, 1998; Mor Barak & Levin, 2002). Focusing on Māori and New Zealand Europeans within New Zealand mirrors this international approach. However, research of Māori cultural issues in this way has been limited, and a positivistic approach has only recently been undertaken in the organisational behaviour area (Haar & Brougham, 2011a, 2011b; Haar et al., 2011).

2.3.1 Pilot Testing

Pilot testing to ensure the validity of a positivistic approach was carried out before this thesis was undertaken. I was involved in a project that involved testing well-established and newly created measures on Māori participants. This study looked at well-established aspects of career satisfaction, employee loyalty, organisational citizenship behaviours and collectivism, as well as newly developed measures relating to Māori well-being at work (Haar & Brougham, 2011a, 2011b). Examples of specific measures for Māori are cultural well-being (Haar & Brougham, 2011b) and cultural satisfaction (Haar & Brougham, 2011a). Cultural well-being was defined as “how indigenous employees feel about the way their cultural values and beliefs are accepted in the workplace” (Haar & Brougham, 2011b, p. 877). Results from the study highlighted the importance of cultural

well-being as a predictor of career satisfaction (Haar & Brougham, 2011b). Another study by Haar and Brougham (2011a) highlighted the importance of cultural satisfaction relating to employee loyalty in the workplace.

These studies (i.e., Haar & Brougham, 2011a, 2011b) provided support for psychometric properties of established measures, such as career satisfaction and employee loyalty, being studied on Māori. Furthermore, they also gave confidence to the idea that new measures relating specifically to Māori culture could be developed, tested and used as predictors of well-established outcomes. Cultural well-being has been used again as an outcome measure within this thesis, and is now included in a published paper (refer to chapter four). For more information on the Haar and Brougham papers refer to Haar and Brougham (2011a) and (2011b) It must be noted that although these publications were not submitted as part of this PhD, but as part of my Master's research, they helped establish the direction and approach undertaken in this thesis.

2.3.2 Data Collection

I collected all data for this thesis and used a range of data collection methods to obtain the data needed for analysis. Data for Māori participants was, for the most part, collected using physically hand delivered paper surveys, with completed surveys collected via a confidential drop box in Participants' workplaces. The other method was via an online survey, and this is discussed in more detail below.

In order to include interested organisations which were located outside the physical catchment area, an online survey was also used. This method was used only for a small number of Māori employees. The majority of data was physically collected from organisations based in the Upper and Middle North Island, and a

lesser amount of data was collected through the online survey from organisations in Wellington and some South Island locations (e.g., Dunedin and Christchurch). An online survey was used for the entire New Zealand European sample (copies of both physical paper and online surveys are attached as appendices 11.2 and 11.3).

The debate over paper and online surveys is well established (Sax, Gilmartin, & Bryant, 2003), and while this issue is still being discussed, the use of online surveys has grown in popularity and is becoming more accepted (Evans & Mathur, 2005). There are both advantages and disadvantages to collecting data in this way. Some of the advantages are that online surveys are cost effective, time effective, and the link can be emailed to a wide range of potential participants (Wright, 2006). They are also highly accurate when it comes to coding. For example, I used Survey Monkey (an online survey provider) as the medium to collect data, and the survey link can easily be emailed to participants. Response rates can be tracked readily as Survey Monkey allows the researcher to check response rates at any stage of the data collection. At a cut-off date of one month after the end of data collection for each survey (one and two, see below for more details), the website link was dis-established and data was downloaded directly to an SPSS file ready for cleaning and analysis.

While the advantages are clear, there are several limitations to using online surveys: it is more likely to be filled out by internet savvy respondents (Evans & Mathur, 2005), who are more likely to be younger and are generally of a different demographic; online surveys that are emailed can also be detected as spam mail (and thus never received by the intended target); and they may be considered

impersonal, and thus people may be less likely to complete them (Evans & Mathur, 2005). Online security is often seen as another limitation. However, Survey Monkey has ‘Secure Sockets Layers’ and is ‘PCI-DSS compliant’, which alleviates most security concerns. Despite the posited disadvantages, online surveys have been used by previous researchers within the areas covered by this thesis, for example, inclusion (e.g., Acquavita et al., 2009), POS (Panaccio & Vandenberghe, 2009; Pattie, Benson, & Baruch, 2006) and individualism/collectivism (Lee & Choi, 2005). Overall, it has been suggested that “if conducted properly, online surveys have significant advantages over other formats.” (Evans & Mathur, 2005, p. 195).

2.3.3 Sampling Procedure

The following section details the sampling procedure which was used throughout the journal articles (chapters four to nine). All samples were collected in two waves with a one to four week gap between surveys one and two. Survey one carried the demographic and predictor variables (e.g., SWFS, PCI and POS), while survey two contained the outcome variables (e.g., job satisfaction, organisational commitment, anxiety and depression). This method is known as temporal separation and is known to mitigate the effects of common method variance (Feldman & Lynch, 1988; Podsakoff, MacKenzie, Lee, & Podsakoff, 2003; Podsakoff, MacKenzie, & Podsakoff, 2012). This method has been successfully used by previous researchers (e.g., Haar & Brougham, 2011a, 2011b; Johnson, Rosen, & Djurdjevic, 2011; Ostroff, Kinicki, & Clark, 2002) and was used to collect data for chapters four to nine of this thesis. All empirical data collected for this thesis was undertaken using this methodological approach.

Māori are a minority group in New Zealand, and therefore purposeful sampling was necessary to ensure adequate response numbers. A range of Māori networks and largely Māori organisations, including government organisations (e.g., Te Puni Kōkiri) and other private Māori organisations, such as Māori health providers, were targeted. Purposeful sampling is used in information rich cases and is used to target specific participants who are being studied (Coyne, 2008; Patton, 1990; Sandelowski, 2000). It is a well-used and powerful form of sampling.

The New Zealand European data was collected after the Māori data. This order had been suggested at two major conferences (Workshop on Research Advances in Organizational Behavior and Human Resources Management, and the Academy of Management Conference) (Haar & Brougham, 2011c, 2011d). The order of data collection was to add further validity to the studies relating to PCI in the workplace. The New Zealand European sample data was collected through a snow-balling/respondent-driven sampling approach (e.g., Goodman, 2011; Van Meter, 1990). This approach was used to elicit responses from a set target demographic. Furthermore, because of funding constraints, a purchased data base could not be obtained in a cost effective way.

The snow-balling process involved sending links of the online survey via email to friends and family, who were then instructed to forward this on to their friends. Friends and family were asked to carbon copy me into any forwarded emails so I could monitor how many people the survey link had been distributed to and work out the response rate. This process continued for approximately one month and, as suggested by researchers, “the sample subsequently expands wave by wave like a

snowball growing in size as it rolls down a hill” (Heckathorn, 2011, p. 356) This form of research is well established and has many advantages, such as being highly effective, economical and efficient (Goodman, 2011; Van Meter, 1990). After one month I determined that the snow-balling approach had reached its overall effectiveness, and the sample, while smaller than the Māori sample, was still sufficient for analysis.

It is important to note that the snow-balling approach does have its critics. For example, there is a chance that you will come across uncontrollable selection bias (Van Meter, 1990). However, given the resources that I had and the time constraints I had during my PhD, this research method achieved the sample of New Zealand Europeans that was needed.

2.4 Survey Questions

The following section focuses on the surveys used within this research by outlining the demographic, predictor and outcome variables.

2.4.1 Demographic Variables

A range of demographic information was collected within each sample, including age, gender, ethnicity, marital status, tenure, industry and education. This aligns with much of the organisational behaviour literature within top ranking journals (e.g., Allen et al., 2003). Refer to appendices 11.1 and 11.4 for the survey and the overall demographics collected. Chapters four to nine discuss the demographic information included in each respective study as well as the means, standard deviations and relative proportions, and as such they are not repeated here.

2.4.2 Predictor and Outcome Measures

A range of predictor and outcome measures were used within the six empirical studies in chapters four to nine. The majority of these measures were based on well-established measures used in top ranking international journals. Refer to appendices 11.1 and 11.2 to see these survey measures and items in full. The origins of these measures, scales, Cronbach's alpha, means, and standard deviations have been explained in detail within each journal paper, included in chapters four to nine. In addition, chapter five discusses in detail the measurement development relating to PCI. The table below summarises the samples used, predictors, outcomes and methods of analysis for chapters four to nine.

2.4.3 Predictor and Outcomes Measures Table

The following table summarises the predictor and outcome variables used in this thesis. Depending on the method of analysis some of the items, such as structural equation modelling, have been shortened within each paper., Full details of how many items have been used within each measure are provided within the full papers. Refer to appendices 11.1 and 11.2 for more information.

Measure	Source
Perceived Organisational Support	Eisenberger et al. (1986). Refer to appendix 11.1
Perceived Cultural Inclusion	Measure developed for this PhD (based on Perceived Organisational Support). This measure is developed in chapter five. Refer to appendix 11.1 for the full measure
Supervisor Work-Family Support	Lambert (2000). Refer to appendix 11.1
Whānau Support	Haar et al. (2011). Refer to appendix 11.2
Individualism/Collectivism	Clugston, Howell and Dorfman (2000). Refer to appendix 11.2
Cultural Knowledge	Measure was developed for this PhD. Is now in press see Brougham and Haar (in press). Refer to appendix 11.1
Cultural Speaking	Measure was developed for this PhD and is now in press,

	refer to Brougham and Haar (in press). Refer to appendix 11.1
Anxiety	Axtell et al. (2002). Refer to appendix 11.2
Depression	Axtell et al. (2002). Refer to appendix 11.2
Emotional Exhaustion	Maslach and Jackson (1981). Refer to appendix 11.2
Cynicism	Maslach and Jackson (1981). Refer to appendix 11.2
Life Satisfaction	Diener, Emmons, Larsen and Griffin (1985). Refer to appendix 11.2
Insomnia	Greenberg (2006). Refer to appendix 11.2
Job Satisfaction	Judge, Bono, Erez and Locke (2005). Refer to appendix 11.2
Career Satisfaction	Greenhaus et al. (1990). Refer to appendix 11.2
Turnover Intentions	Kelloway, Gottlieb and Barham (1999). Refer to appendix 11.2
Organizational Commitment	Meyer, Allen and Smith (1993). Refer to appendix 11.2
Work-Family Conflict	Carlson, Kacmar and Williams (2000). Refer to appendix 11.1
Family-Work Conflict	Carlson et al. (2000). Refer to appendix 11.1
Work-Family Enrichment	Carlson, Kacmar, Wayne and Grzywacz (2006). Refer to appendix 11.1
Family-Work Enrichment	Carlson et al. (2006). Refer to appendix 11.1
Work-Life Balance	Haar (in press). Refer to appendix 11.1

2.5 Respondents / Summary of Samples

As noted in the Sampling Procedures (2.2.3), data was collected in two waves with a one to four week gap between surveys one and two. Surveys were matched with unique employee codes so that surveys one and two could be matched to each individual, for example, an organisation's initials and the person's own initials and date of birth, such as TPK_GHB_1973. In total, five data sets were

used in this thesis. For the online survey, the unique employee code was simply the respondent's email address.

Four data sets, comprised of Māori participants and a New Zealand European sample, were also collected. However, there was some overlap within the Māori samples. This is because some of the larger Māori organisations that were sent surveys wanted the surveys to be shorter. Consequently, some measures were removed. The specific samples are explained within the table 2.5 (below) and chapters four to nine discuss their respective sample sizes and how they (Maori and New Zealand European) were sampled.

2.6 Overview of Samples

Chapters three to nine are full journal articles that are accepted, in press or under review. More specific information on each article can be found at the beginning of the respective chapters.

PhD Chapter	Māori Participants	European Participants	Predictors	Outcomes	Analysis/Description
Chapter 3	NA	NA	NA	NA	Literature Review
Chapter 4	336 Data set #1	NA	Collectivism Cultural Knowledge Cultural Speaking	Anxiety Depression Collectivism (moderator)	Moderated Regression (Empirical Paper)
Chapter 5	345 Data set #2	144	Perceived Cultural Inclusion Perceived Organisational Support	Job Satisfaction, Career Satisfaction, Organisational Commitment Turnover Intentions	Structural Equation Modelling (Empirical Paper)
Chapter 6	345 Data set #2	144	Perceived Cultural Inclusion Perceived Organisational Support	Depression Anxiety Race (moderator)	Structural Equation Modelling (Empirical Paper)
Chapter 7	349‡‡ Data set #2	NA	Perceived Cultural Inclusion Perceived Organisational Support	Work-Family Conflict Family-Work Conflict Work-Family Enrichment Family-Work Enrichment Work-Life Balance	Structural Equation Modelling (Empirical Paper)

Chapter 8	466‡‡‡ Data set #2 and #3	NA	Supervisor Work-Family Support	Life Satisfaction Cultural Well-Being Anxiety Depression Collectivism (moderator)	Moderated Regression (Empirical Paper)
Chapter 9	260‡ Data set #2 (reduced)	NA	Supervisor Work-Family Support Whānau Support	Job Satisfaction Turnover Intentions Emotional Exhaustion Cynicism Insomnia	Structural Equation Modelling (Empirical Paper)

‡ note this sample is smaller than the other samples due to the surveys with these specific measures: (1) whānau support and (2) insomnia being removed for later iterations of data collection. This occurred because of comments from organisations around the size of the survey (particularly survey 2).

‡‡ note this sample is larger than chapters 7 (by n=4) due to less data missing on these measures

‡‡‡ note this sample is larger than chapters 5-7 due to an additional data collection, focused solely upon supervisor work-family support and the associated outcomes.

2.7 Data Analysis

Two types of data analysis were used within this thesis. The following sections discuss the rationale for using both structural equation modelling, and moderated regression.

2.7.1 Structural Equation Modeling

Since the 1980s “a large segment of management research ...has used structural equation modelling” (Williams, Vandenberg, & Edwards, 2009, p. 543). Early methods papers from this time illustrated the power of structural equation modelling (e.g., Anderson & Gerbing, 1988). What makes this different from regression analysis is that structural equation modelling “simultaneously combines factor analysis and linear regression models for theory testing” (Williams et al., 2009, p. 543). Cheng (2001) suggested that structural equation modelling functions have been superior to multiple regression and path analysis and have a significant advantage with measurement creation. This point was also highlighted by Chin (1998), who discussed the advantages that structural equation modelling can have over traditional data analysis techniques. This relates to the two-step process of (1) conducting confirmatory factor analyses to determine the accuracy of the items used in the measures and (2) conducting tests of structural models, such as with the AMOS programme (Byrne, 2010).

Structural equation modelling can be used to find the best fitting model (Cheng, 2001). Structural equation modelling forms the dominant methodological approach of this thesis as it is particularly useful and powerful (Kenny, 2008) when conducting mediation analysis. However, two empirical papers within this

thesis test moderation effects, which is more difficult to conduct in structural equation modelling. This is discussed in more detail below.

2.7.2 Moderated Regression

While the advantages and superiority of structural equation modelling are clear, it is much more difficult to investigate the moderating effects of variables using this method of analysis. For example, it requires every item of predictor measures to be multiplied by every item of the moderator/s. Thus, for SWFS (6-items) with collectivism as a moderator (4-items), this would then require the additional interaction measure to be created, which consists of the SWFS items being multiplied by the collectivism items (creating a new 24-item measure). Furthermore, researchers (e.g., Brannick, 1995; Kelloway, 2006) have advocated that in some cases there is no need for complex forms of analysis like structural equation modelling.

Chapters four and eight focus on the effects of collectivism and its potential moderating effects. Thus, moderated regression analysis was used in these two studies. Like structural equation modelling, moderated regression is also a highly important form of data analysis within the management literature, and Aguinis (1995) stated that “moderating effects play critical roles in theories in several other specialties of management and the social and behavioral sciences in general.” (p. 1142).

In summary, the two statistical approaches utilised in the six empirical papers included in the thesis are structural equation modelling and moderated regression.

2.7.3 Statistical Analysis

Moderated regressions were tested using SPSS, while the structural equation modelling was conducted using AMOS. Kelloway (2006) highlighted the importance of strong theoretical development, and Williams et al. (2009) wrote that “good theory, good data, and good analyses” (p. 592) are the keys to good research. Chapter two has highlighted the general method used within this thesis while also highlighting the samples, predictors, outcomes and data analysis used. The following chapters (chapters three to nine) are stand-alone journal articles that create the main body of this PhD by publication.

3. The New Zealand Context

3.1 Paper and Submission Information

This paper is a literature review that outlines the rationale of my thesis. It focuses on diversity within New Zealand, as well as the importance of collectivism, diversity management and inclusion. In 2011 I received a study grant for my PhD from the Human Resource Institute of New Zealand (HRINZ). As a condition for receiving this scholarship, I was given the opportunity to publish an article within the HRINZ magazine (refer to, Brougham, 2012) and also in the New Zealand Journal of Human Resource Management, which is presented in this chapter. I would also like to acknowledge and thank HRINZ for their support. The following section discusses the submission information, contributions and the publication status before the full journal paper is displayed.

3.1.1 Paper Title

“When the minority becomes the majority: The implications of New Zealand’s changing demographics”

3.1.2 Declaration and Contributions

I wrote the first draft of this paper. Feedback was also provided at conferences and amendments made accordingly. A final draft of this paper was then sent to my PhD supervisor before being sent for review. Replication of this journal article within my thesis has been granted by the New Zealand Journal of Human Resource Management.

3.1.3 Publication Status

This article has been published in the New Zealand Journal of Human Resource Management:

Brougham, D. (2011). When the minority becomes the majority: The implications of New Zealand's changing demographics. *New Zealand Journal of Human Resource Management*, 11(2), 78-89.

3.1.4 Conference

Brougham, D. (2011). When the Minority becomes the Majority: The Implications of New Zealand's Changing Demographics *Australia and New Zealand Academy of Management*, Wellington, New Zealand, 7-9 December 2011.

3.1.5 Special Note on Style and Formatting

The following paper has been formatted, referenced and written in accordance with the New Zealand Journal of Human Resource Managements guidelines. The full paper will be presented on the next page.

3.2 Full Article: When the Minority becomes the Majority: The Implications of New Zealand's Changing Demographics

3.2.1 Abstract

This paper discusses New Zealand's changing ethnic makeup and the effects that different cultural backgrounds have in the workplace. As a result of significant emigration and immigration over the past two decades New Zealand's demographics have been described as a 'changing ethnic mosaic'. However, this phenomenon is not isolated to New Zealand. New Zealand is following a trend of many developed and developing countries as a result of the influences that globalisation has had on the world economies. This paper has a particular focus on the increasing number of minority groups with a collectivistic orientation while also discussing future areas for research, such as how minority groups can be included in the workplace for the benefit of both minority employees and organisations.

3.2.2 Keywords

Individualism, collectivism, changing demographics, diversity management, inclusion, New Zealand.

3.2.3 Introduction

Culture is recognised as a key factor in predicting employee outcomes. This area is increasingly important because of the significant changes in ethnic population makeup both here and abroad. As a result, businesses need to understand diversity and ways to maximise the productivity of progressively more diverse workplaces (Riordan & Vandenberg, 1994). New Zealand clearly exhibits growing diversity

and has been referred to as a cultural melting pot (Khawaja, Boddington, & Didham, 2007). Throughout the 1990s and 2000s Statistics New Zealand (2007a) recorded a rapid expansion of minority groups such as Māori, Asian and Pacific Peoples. Furthermore, Statistics New Zealand (2010d) reported that over the next 15 years ethnic minority groups will continue to grow at a faster rate than the European population. This paper examines challenges and opportunities presented by these demographic changes, focusing mainly on the importance of culture, and in particular, general concepts of individualism/collectivism and how they apply to New Zealand. This paper will conclude by identifying future areas for research and looking at implications for human resource managers.

3.2.4 Cultural Context of New Zealand

3.2.5 Demographic Patterns

In seeking to understand key issues, such as performance, the cultural environment is critical. One of the most striking features of the New Zealand cultural context is its “changing ethnic mosaic” (Khawaja et al., 2007, p. 4). This has been attributed to globalisation and the significant changes to immigration and emigration policies both here and abroad (Khawaja et al., 2007). These changes have surfaced visibly in the mainstream media through a steady flow of newspaper articles, with headlines such as “One nation with many nationalities” (Collins, 2010). A significant feature of these demographic shifts is the dramatic changes in the populations of Māori, Asian and Pacific people. For example, the Asian population exploded between 1996 and 2006 with a 104 per cent increase (Badkar & Tuya, 2010), and the Māori population saw a 30 per cent increase between 1991 and 2006 (Statistics New Zealand, 2007c). In addition, smaller, yet

significant, increases of 14.7 per cent were witnessed in the Pacific population between 2001 and 2006, demonstrating a rate of growth significantly faster than the European growth rate (Statistics New Zealand, 2007a). Despite these already rapid growth rates, Statistics New Zealand (2010d) expects the population of these groups to continue to grow at a faster pace than the dominant European population.

Recent census data from Statistics New Zealand (2007a) shows five major ethnic groups make up the New Zealand population: European 67.6 per cent, Māori 14.6 per cent, Asian 9.2 per cent, Pacific peoples 6.9 per cent, and other 1.7 per cent (Statistics New Zealand, 2007a). Over 30 per cent of the New Zealand population identify themselves as having ties to a Māori, Asian and/or Pacific background. Furthermore, Asians and the Pacific people may be culturally aligned with their country of origin. For example, 91 per cent of Asians in the working population were born overseas (Badkar & Tuya, 2010). This is important, since, as will be discussed later in this article, these groups are considered to be more collectivistic than their European counterparts. The nature of this recent demographic change was emphasised by the fact that, in 2007, “almost one-third (32.3 percent) of people born overseas had been living in New Zealand for four years or less” (Statistics New Zealand, 2007a, p. 9).

The impact of these demographic changes is therefore likely to be substantial. The present paper discusses how, despite their strong numerical presence, these groups have been seen as underperforming and underemployed in the New Zealand workforce. For example, evidence shows that unemployment rates for New Zealand Europeans tend to fluctuate at around 4 per cent, with current rates at 4.4

per cent, while Māori, Asian and Pacific peoples have significantly higher unemployment rates at 16.4, 10.5 and 14.1 per cent respectively (Statistics New Zealand, 2010c).

Not surprisingly, in light of these figures, these groups, who are still, in effect, minority groups have also been hardest hit by the recent recession and are more sensitive to fluctuations in the economy. Indeed, unemployment rates between 2008 and 2010 for these groups have risen significantly (Department of Labour, 2009; Statistics New Zealand, 2010c). For example, the unemployment rate for Māori in 2006 was 11.0 per cent, while the most recent data from Statistics New Zealand (2007c, 2010c) show that the unemployment rate for Māori in June 2010 was 16.4 per cent. Income and education figures also signal that these minority groups are at the unfavourable end of the disparity. On average, New Zealand Europeans earn \$25,400, compared to Māori at \$20,900, Pacific peoples at \$20,500, and Asians at \$14,500 (Statistics New Zealand, 2007b). In addition, Māori and Pacific peoples tend to occupy a higher proportion of unskilled positions and have lower education levels (Department of Labour, 2009; Ministry of Social Development, 2009; Statistics New Zealand, 2010a, 2010b; TPK, 2009).

Even when the Asian population has a high level of academic success compared to Europeans, they appear to underperform in the workplace (Badkar & Tuya, 2010). Although there is a high proportion of Asians with Bachelor's degrees, they still have a very high chance of working in retail or unskilled work after finishing university. Badkar and Tuya (2010) found that Asians were three times more likely to work in retail. Badkar and Tuya (2010) also found that Asian employees were either entering into highly skilled employment positions, or

ending up in very low skilled positions, suggesting that the Asian working population was becoming more polarised in skill levels.

In the case of Māori, academic success in the past has been a cause for concern (Department of Labour, 2009). However, in the past five years we have seen a sharp increase in Māori employees in skilled positions, a result of the attainment of higher education by Māori. Many more Māori are now working as legislators and administrators and are employed in management positions (Department of Labour, 2009). Despite the mixed positive and negative stories from the Māori and Asian populations, it is clear that Pacific peoples have a lower rate of tertiary education, leading to comparatively lower employment opportunities (Statistics New Zealand, 2010b).

Given these figures, McLeod's (2005) claim that billions of dollars are lost due to the underperformance of Māori, resulting from a lack of education, employment and income generation, is credible. Moreover, it is equally likely, given the statistics mentioned previously, that the same generalisations will apply to other minority groups. Unemployment rates, average income and skill utilisation are important aspects to acknowledge, as they play a significant role in predicting an employee's career satisfaction, job satisfaction and may have effects on overall job performance (Aryee, 1993; Aryee & Luk, 1996; Judge, Cable, Boudreau, & Bretz, 1995). As Ayree (1993) and Aryee and Luk (1996) have shown, satisfaction with one's income is an important predictor of one's career satisfaction because of the symbolic success associated with a person's income. In addition, skill utilisation is also highly important as it enables employees to demonstrate competency in their positions, leading to career growth and the

positive psychological success that comes along with this growth (Aryee & Luk, 1996).

3.2.6 Present Changes and Future Challenges

Reports from Statistics New Zealand (2010d) point to the cultural makeup changing even more between the present time and 2026. To highlight the importance of this dramatic population change, it is noteworthy that New Zealand's current European growth rate stands at 0.4 per cent per year, while the Māori, Asian and Pacifica populations are growing at 1.3, 3.4 and 2.4 per cent per year respectively (Statistics New Zealand, 2010d). The implications for these growth rates are that, by the year 2026, New Zealand's ethnic mosaic will be comprised of 16.2 per cent Māori, 15.8 per cent Asian and 9.6 per cent Pacifica (Statistics New Zealand, 2010d). Thus, it is predicted that by the year 2026, over 41 per cent of people living in New Zealand will identify themselves as being in one of these three minority groups.

Reports from the New Zealand Department of Labour have noted the importance of these minority groups in New Zealand's future development as a country (e.g. Badkar & Tuya, 2010; Department of Labour, 2009). The Badkar and Tuya (2010) report had a key finding that "the Asian workforce is a critical part of New Zealand's current and future labour market" (p.3). This is because the Asian workforce is highly qualified and significantly younger than the ageing European population. Over 50 per cent of Asians within New Zealand are aged under 35 years, compared to the national average, which stands at around one third (Badkar & Tuya, 2010).

The Māori population is also much younger than the European population, with “over half (53%) of Māori . . . younger than 25 years of age, compared with just over a third (36%) of the total New Zealand population” (Department of Labour, 2009, p. 28). Accordingly, many more Māori can be expected to enter the workforce in the next 20 years and that has the potential to have positive effects on the skill shortage caused by the ageing population (Department of Labour, 2009). Pacific peoples also have a younger population compared to the total population (Statistics New Zealand, 2010a).

3.2.7 Possible Ways Forward

It is clear that there is work to be done to improve the negative statistics: the predicted importance of Māori, Asian and Pacifica populations indicates the importance of this work being done. Moreover, the dominant and faster ageing European population will, in the coming year, become more dependent on these groups in employment and economic growth. Accordingly, it is important to start, as soon as possible, creating ways to make workplaces more inclusive.

This paper argues that one powerful strategy involves culture: creating human resource policies that accommodate different cultural backgrounds that are more culturally sensitive to specific targeted groups (Green, López, Wysocki, & Kepner, 2002; Ramamoorthy & Carroll, 1998). Within the workplace, it is not known whether some of this underperformance is due to lack of understanding and/or lack of inclusion. Although, there has been a significant amount of research in the areas of health and education of these minority groups, particularly Māori (e.g. Ministry of Social Development, 2009), there is very little research available on the effects of culture at work. Many Māori researchers have suggested that

Māori hold strong ties to their traditional cultural background and stress the importance of Māori identity (e.g. Durie, 2003; Hook, 2007). This paper posits that understanding the cultural dynamics of minority groups could be the next step in bringing these groups up to the income, employment, and skill level of the European population. It is imperative to now identify and discuss theories that are relevant to this proposition.

3.2.8 Individualism and Collectivism

Culture is currently recognised as a key factor in determining employee outcomes. In Triandis' (2001) words, culture is something that "has worked" (p. 908) in the past for a society, and therefore is transmitted to future generations. He goes on to observe that language is an important part of one's culture and cultural identity, along with norms, values, assumptions, customs and beliefs (Triandis, 2001). Since the publication of Hofstede's (1980) seminal research showing the differences in culture amongst IBM employees around the world, there has been an explosion in the literature of cross-cultural research within the business management field. Robert and Wasti (2002) suggested that "cultural syndromes" have become popular in helping researchers and organisations interpret cultures by "focusing attention on certain patterns or themes in the subjective elements of the environment, such as values, norms, beliefs, and assumptions" (p. 545). Almost 30 years after the publication of Hofstede's work, Brewer and Chen (2007) claimed that the construct of "individualism and collectivism has received the lion's share of attention as a fundamental dimension of cultural variation" (p. 133).

Ronen and Shenkar (1985) had earlier stated the importance of clustering countries together for researchers and managers to understand the “similarities and differences” (p. 435) of countries as a whole. In broad terms, individualism and collectivism sit on opposite ends of a spectrum: individualistic societies are concerned with self and self-interest, with social ties between the individuals being looser than their collectivistic counterparts (Hofstede & McCrae, 2004). Collectivistic people are integrated into a complex network of social connections from birth onwards (Hofstede & McCrae, 2004). In 1994 Hofstede summarised his work, showing the major differences between individualism and collectivism in the workplace. In the workplace, people from collectivistic societies are seen as members of the group, with relationships prevailing over the task at hand (Hofstede, 1994). From an individualistic point of view, workers are seen as “potential resources” and the task at hand “prevails over relationships” (Hofstede, 1994, p. 3). More examples of differences between individualistic and collectivistic societies can be seen in a family context. Collectivistic societies educate towards the “we”, rather than the “I” of individualistic societies (Hofstede, 1994, p. 3). In addition, people within collectivistic societies have higher obligations to the family, whereas individualistic societies have higher obligations to oneself and self-interest (Hofstede, 1994). Examples of these differences can be seen in the New Zealand workforce, where Māori often have strong connections to their iwi (tribe), waka (canoe), hapu (sub-tribe), and whanau (extended family). These vast social connections could have significant consequences on work-life balance, which would affect workplace outcomes.

Overall, it is clear that differences between these groups are likely to have significant implications on how employees behave in the workplace. Markus and

Kitayama (1991) have noted how these differences have sparked sayings and anecdotes. For example, “In America (an individualistic country), “the squeaky wheel gets the grease”: In Japan (a collectivistic culture), “the nail that stands out gets pounded down” (p. 224). These proverbs show the extreme differences that can exist between individualistic and collectivistic countries.

More specifically, individualism and collectivism can affect employee outcomes. Clugston, Howell and Dorfman (2000) examined the influence of cultural differences on employee commitment using various measures of culture. Overall, findings suggested that higher levels of collectivism lead to higher levels of employee commitment. More recently Felfe, Yan and Six (2008) had similar findings, and showed that collectivistic employees were more likely to have higher levels of commitment when compared to individualistic employees. Both research papers put their findings down to collectivistic people being more localised and more likely to build closer relationships with people and groups in their workplace (Clugston et al., 2000; Felfe et al., 2008). In such situations, collectivistic individuals have more to lose than their individualistic counterparts, which leads to increased levels of loyalty to the firm from these employees.

Huang and Van De Vliert (2003) focused on the relationship between job characteristics and job satisfaction in their study, which involved over 107,000 employees from 49 countries. Results indicated that the relationship between intrinsic job characteristics and job satisfaction was higher in countries that had individualistic cultures (Huang & Van De Vliert, 2003). A later study by Huang and Van de Vliert (2004) found that job level was “positively related to job satisfaction in individualistic countries but not in collectivistic countries” (p. 329)

and these results align with Hui, Yee and Eastman's (1995) findings that "collectivist employees reported higher satisfaction with their work, pay, promotion, supervision, and co-worker than their individualist counterparts" (p. 276). Collectivistic people are more likely to have higher organisational citizenship behaviours and have a higher regard for the group, a relationship that was not found in the respondents with individualistic values (Moorman & Blakely, 1995).

New Zealand as a whole is considered to be an individualistic society, and this is particularly true of Europeans within New Zealand (Hofstede, 2011; Spector et al., 2007). Nevertheless, contemporary New Zealand is highly diverse with a large population of Māori, Asian and Pacific peoples (Statistics New Zealand, 2007a), and significantly, these three groups are considered to be collectivistic by nature. Hook (2007) has gone so far as to suggest that the fundamental difference between Māori and Pakeha (European) comes down to levels of individuality and collectivity:

The Pākehā/Western concepts of individuality and values of autonomy, freedom, self-interest, entitlement, competition, and so on are inconsistent with the concepts of indigenous individuality where individuality is more likely to be constituted on values of relationality, collectivity, reciprocity, and connectivity to prior generations. (p. 4)

Hofstede (1980) had earlier noted similar differences between Western European countries and Asian countries. Another seminal cross-cultural study, by Spector et al. (2007), observed differences between Asian and European countries in much

the same way as Hook (2007) did in relation to Māori and Pakeha. In addition, Chong and Thomas (1997) suggested that although Pacific peoples have been socialised into New Zealand, they still place a high level of importance on traditional values and that will be likely to have an impact in the workplace (with respect to attitudes and behaviour).

Given that these cultural differences make a difference in so many ways, this paper argues that it makes sense for New Zealand managers to focus on ways to harness these differences to get the most out of their workers. Despite the clear logic of this suggestion, managers often have a “cultural blindness” (Miroshnik, 2002, p. 527) in their day-to-day operations and do not see that paying attention to these differences is productive. This paper argues that it is time to move away from such old ways of thinking and to realise that cultural diversity can be beneficial to employee satisfaction and outcomes, if, as other research suggests, the work setting accommodates the collectivistic employee (Ramamoorthy & Carroll, 1998; Robert & Wasti, 2002).

Although the measurements of individualism and collectivism are popular, they have several limitations. Hofstede (1983) himself added limitations to his earlier work, suggesting that national cultures have significant differences within the groups of the nation and most statements regarding a national character are often based on mere impressions. Hofstede (1983) stated clearly that “statements about national culture or national character smell of superficiality and false generalization” (p. 77). Clark (1990) expressed similar ideas by suggesting that culture is border free and that, because of national borders, one’s nationality has been used as a proxy to simply make culture easily definable. Because of these

limitations, researchers have begun to focus on cultural differences within countries (Cohen, 2007; Hofstede, Garibaldi de Hilal, Malvezzi, Tanure, & Vinken, 2010).

3.2.9 Sub-Culture: The Future of Research

New Zealand has been involved in large international cross-culture studies, including a study that sampled over 120,000 employees (Huang & Van de Vliert, 2004) and a study that included 48 countries (Hill, Yang, Hawkins, & Ferris, 2004). Although the results from these studies have been highly insightful, they potentially lack accuracy because they are compared at an international level. In general, New Zealand has been identified as an individualistic country (e.g. Huang & Van de Vliert, 2004; Spector et al., 2007). However, it is not known how many Māori, Asian and Pacific peoples were included in these samples, or if the study had a large proportion of European respondents. It is quite possible that the results from these studies, and many others like them, do not reflect the diverse nature of New Zealand and thus have false generalisations. Indeed, this rich within-country diversity may actually cover up potential differences in findings. The present paper illustrates that New Zealand is a highly complex population with respect to ethnicity, diversity and culture. Furthermore, it has shown how these cultural differences are likely to affect various employee outcomes. However, to date, the significance of cultural differences within a country's workplace, such as differences between Māori and Pakeha, has been overlooked within New Zealand, and this oversight also extends to many other countries around the world (Cohen, 2007).

Recent research by Cohen (2007) provides a clear example of where cross-cultural research is going. His paper sets out to examine the vast cultural differences within Israel by focusing on five groups of Israeli teachers (Arabs, Druze, orthodox Jews, secular Jews and kibbutz) to represent vastly different cultural groups within Israel. Overall findings from this study suggested that there were significant differences between the five groups with respect to workplace outcomes. More specifically, different cultural values led Cohen (2007) to state that “one can argue that differences between ethnic or cultural groups might be stronger than differences between countries” (p. 274).

An earlier study by Cohen (2006) also found significant differences in commitment and organisational citizenship behaviour outcomes when comparing different cultures within Israel. Furthermore, Cohen and Kirchmeyer’s (2005) results show the importance of exploring within-country differences separately. This study showed that when the results from all minority groups were combined, results varied significantly from when they were separate. For example, the model accounted for 47 per cent variance for the Christian sample but only 4 per cent for the Jewish sample (with no significant predictors), thus highlighting the downfalls of generalising a country as a whole.

More recently, Hofstede et al. (2010) focused on sub-cultures in Brazil, where they found significant differences between the various sub-cultures within the country. For example, these differences were found by using Hofstede’s earlier measures of collectivism that were designed to measure individualism and collectivism at a country level. These within country studies are examples of how Hofstede’s cultural measures can provide an insight and capture differences of

cultural variations within a country. This paper responds to calls from Erez and Gati (2004), who called for a paradigm shift when researching culture. They suggest that culture is a dynamic entity with different levels within each national culture. Drawing from these perspectives, this paper argues for further exploration of the different cultures within New Zealand, especially of New Zealand Europeans (the dominant group), and the major minority groups of Māori, Asian and Pacific peoples. Given the differences of culture within New Zealand, it is suggested that effective management strategies are needed to improve employee outcomes. These include diversity management and inclusion management as avenues to improve the outcomes of many minority employees and also employers.

3.2.10 Diversity Management and Inclusion

The increase in ethnic diversity throughout many countries has become important for many multinational and domestic organisations (Homan et al., 2008). However, it is considered to be “one of the most challenging issues facing organizations today” (Christian, Porter, & Moffitt, 2006, p. 459). Ivancevich and Gilbert (2000) suggested that diversity management relates “to the systematic and planned commitment by organisations to recruit, retain, reward, and promote a heterogeneous mix of employees” (p. 75). They go on to claim that there are two prevailing ideas about how society interacts with cultural differences: (1) a melting pot, whereby all people from different races and cultural backgrounds will blend together to develop and create one common culture within the nation; and (2) multiculturalism, whereby people from different ethnic backgrounds respect and accept each other’s culture coexisting together (Ivancevich & Gilbert, 2000).

Multiculturalism centres on the idea that people's cultures matters to them, and trying to assimilate it is often more harmful than good (Phillips, 2006). As a result, we cannot expect the minority groups to adopt the values, practices and traditions of the majority culture. Furthermore, policies, rules and laws are often created by the dominant culture to fit their values, practices and traditions. Overall, the position that the majority takes needs to be either justified or undone (Phillips, 2006). These ideas can be summed up by the following quote, "In plural organizations, employees are expected to assimilate into the dominant culture, while in multicultural organizations, cultural change for the individual and the organization is reciprocal" (Gilbert & Ones, 1998, p. 685).

Appelbaum, Shapiro and Elbaz (1998) advocate that we embrace diversity for the benefits that it offers rather than seeing it as a negative. They draw attention to the range of new ideas and optimum solutions that regularly come out of groups with different backgrounds, ideas and perspectives and note that companies that promote innovation tend to be more diverse in nature:

A diverse workforce brings a wide spectrum of backgrounds, interests, points of view, and ways of doing things to a firm. The rich mixture of ideas from a diverse group should bring fresh perspectives to the solution of problems and encourage the emergence and growth of creativity (Appelbaum et al., 1998, p. 227).

These ideas were also discussed by Cox (1991).

While there is a significant amount of literature focusing on diversity and its importance, Shore et al.'s (2011) more recent research studies the inclusion of culture within workplaces. Shore et al. (2011) defined "inclusion as the degree to

which an employee perceives that he or she is an esteemed member of the work group through experiencing treatment that satisfies his or her needs for belongingness and uniqueness” (p. 1265). The idea of inclusion extends further than ethnic inclusion, as it has been adapted to focus on the inclusion of women in the workplace (Bilimoria, Joy, & Liang, 2008). Although this theory has been around for over a decade it has only recently gained attention within the management literature (Shore et al., 2011). However, despite this attention, other researchers, such as Nishii and Mayer (2009), suggest that the progress of research and promotion of diversity in the workplace has not come as far as it should have done. Bilimoria et al. (2008) attribute this to the fact that the disadvantages faced by minority group members may be harder for others to see and appreciate.

Research into this area is beginning to show some interesting findings. For example, Nembhard and Edmondson (2006) focused on inclusion and effective team management in the health care industry, and found that psychological safety was highly related to one’s status, which was affected by one’s position in the medical profession (e.g. physician or nurse). As a result, this status influenced how easy it was for an employee “to speak up to offer ideas, raise concerns, or ask questions” (Nembhard & Edmondson, 2006, p. 958). They also recommended “that training leaders to invite team members’ comments and to appreciate those comments overtly is as important” (p. 959). This idea could be applied to ethnic minority groups working within a workplace. A more recent study by Nishii and Mayer (2009) focused on the effects that inclusive leaders had on employee turnover. This study showed the importance of leader support in developing

employee performance in diverse settings, while also showing that leaders' inclusiveness of all group members is highly important to turnover.

Such research indicates that “managing for diversity can be a competitive advantage through the attraction, retention, and leveraging of the unique capacities of a diverse workforce” (Chavez & Weisinger, 2008, p. 347). More attention needs to be given to studying and promoting inclusion in the workplace because of its potential benefits for both organisations and individuals. Overall, Shore et al. (2011) suggested that workplaces that promote inclusion will provide “a platform for greater employee contributions” (p. 21). The idea of inclusion rather than exclusion will be the future of diversity research. It is likely that minority groups within New Zealand would benefit from this type of inclusive environment given the highly diverse workplaces we currently have. Measures need to be taken to ensure we adjust human resource policies and practices to accommodate these minority groups. New Zealand may use this as a tool to attract a highly skilled workforce rather than trying to compete financially with other developed nations. We as a country need to consider other avenues of attracting and retaining both our residents and international workers.

3.2.11 Conclusion and Implications for Management

This paper sought to show the complexity and importance of understanding diversity within New Zealand workplaces. It identified changing demographic patterns and performance challenges that increased the importance of including ethnic minorities as satisfied members of productive workforces. It argued that the collectivistic nature of these employees needs to be taken into account and understood as a fundamental predictor of employee outcomes. Currently, New

Zealand has formal and informal HR policies that are aimed at meeting the needs of European workers. However, this approach does little to cater for the over 30 per cent of workers who may have different needs because of their cultural backgrounds.

This paper calls for human resource policies to be made more culturally specific to respond to, and benefit, both employees and employers. Over the past 20 years, the levels of diversity have changed significantly (Statistics New Zealand, 2007a). In addition, these levels are going to change even more over the next 15 years (Statistics New Zealand, 2010d). As a result, the present paper also calls for researchers to study culture within New Zealand's borders. This is especially applicable for New Zealand's largest city, Auckland, where 43.5 per cent of the population is comprised of people from minority groups (Statistics New Zealand, 2007d). This is not to say that large organisations need to cater to the every need of workers from different cultural backgrounds. However, the present paper suggests that these cultures need to be understood, respected and included in some way to get the best out of all employees. HR policies and practices should be leveraging strategies to make this happen and to help create an avenue for businesses to gain competitive advantage, both nationally and internationally.

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4. Māori Culture and Collectivism in the Workplace

4.1 Paper and Submission Information

This paper highlights the importance of Māori culture in the workplace and the effects that being more aligned with culture can have on well-being outcomes. It was submitted to Social Indicators Research in August 2012 and accepted by its editor in November 2012. The following section discusses the submission information, contributions and the publication status before the full journal paper is displayed.

4.1.1 Paper Title

“Collectivism, cultural identity and employee mental health: A study of New Zealand Māori”

4.1.2 Declaration and Contributions

My co-author and I designed the theoretical model and survey items for this study. I was responsible for the data collection from Māori participants. Data was cleaned and prepared for statistical analysis in SPSS which I undertook. This analysis was then checked by my co-author.

I wrote the first draft of this paper. My co-author then provided feedback. Additional feedback was also provided at conferences and amendments made accordingly. A final draft of this paper was then sent to my co-author before being sent off for review. A revise and resubmit was ordered, changes were made accordingly and checked by my co-author. Replication of this journal article within my thesis has been granted by Springer and Social Indicators Research.

4.1.3 Publication Status

This paper is currently in press with Social Indicators Research:

Brougham, D. & Haar, J (in press). Collectivism, cultural identity and employee mental health: A study of new Zealand Māori. *Social Indicators Research*. XX(X), XX-XX. DOI: 10.1007/s11205-012-0194-6

4.1.4 Conference

Haar, J. M., Brougham, D., & Roche, M. A. (2011). Collectivism, cultural identity and employee wellbeing: A study of New Zealand Māori. *The 14th Asia-Pacific Researchers in Organization Studies Conference*, Auckland, New Zealand, 29 November – 1 December 2011.

My supervisor is listed first on this conference paper as he was the one who attended this conference.

4.1.5 Special Note on Style and Formatting

As the following paper has been formatted, referenced and styled in accordance with Social Indicators Research guidelines. The full paper will be presented on the next page.

4.2 Full Article: Collectivism, Cultural Identity and Employee Mental Health: A Study of New Zealand Māori

4.2.1 Abstract

Māori are a collectivistic people living within a largely individualistic country. The present study tested whether Māori, who practice higher levels of workplace collectivism, feel greater alignment with their overall cultural beliefs, and report better mental health results because of their lower levels of anxiety and depression. Three hundred and thirty-six Māori employees were surveyed, and a regression analysis showed significant direct effects, with collectivism accounting for a sizable 20 % of the variance in both anxiety and depression. Two moderators relating to cultural knowledge and cultural language were also tested. Significant two-way interactions were found: high collectivism and high cultural knowledge led to low depression, and high cultural knowledge and high cultural language skills led to low depression and anxiety. A three-way interaction was found between anxiety, collectivism and cultural knowledge and/or language: low anxiety was reported by respondents with high collectivism and either high cultural knowledge or cultural language. Overall, the study highlights the importance of collectivism and cultural identity for Māori employees' mental health.

4.2.2 Keywords

Māori employees, Collectivism, Cultural identity, Anxiety, Depression, Interactions

4.2.3 Māori and the New Zealand Context

The relationship between New Zealand Europeans and Māori (the indigenous people of Zealand) has been highly complex since European colonization (King 2003). In 1840 the British signed a treaty with Māori offering them “active protection, the tribal right to self-regulation, the right of redress for past breaches, and the duty to consult” (Waitangi Tribunal 2012, p. 1) as well as the right to equality and preservation of Māori language and culture. Cornell (2006) acknowledged the hardships indigenous peoples around the world have faced, however, arguably, compared with other indigenous peoples, Māori have enjoyed a largely amicable relationship with European settlers, demonstrated by the significant advances in treaty relations and Māori status within New Zealand (Anaya 2011; King 2003). Overall, New Zealand is characterised by a culture of tolerance and harmony between the diverse groups that inhabit it (King 2003).

Latest census data shows that Māori make up 14.6 % of the population, after growing 30 % between 1991 and 2006 (Statistics New Zealand 2007a, b). Future projections show that the Māori population is still growing at a significantly faster rate than the New Zealand European population (Statistics New Zealand 2010a). However, statistics show that Māori have higher unemployment rates (Statistics New Zealand 2010b), lower average incomes (Statistics New Zealand 2007c) and poorer mental health outcomes (Baxter et al. 2006; MaGPIe 2005; Wells et al. 2006) compared with non-Māori. These statistics support assertions by Verkuyten (2008) who, when discussing the everyday struggles that minority groups face, stated that “aside from factors such as lower income, lower education and poorer

health, being an ethnic minority member carries additional factors that can lower general life satisfaction” (p. 391). Despite these reports Māori are an integral part of the New Zealand workforce and, as the Māori population increases, could be expected to make an even greater contribution in the future.

The renaissance of Māori culture (King 2003), illustrated by census data which showed 24 % of Māori could hold an everyday conversation in Te Reo Māori (Māori language) (Statistics New Zealand 2007b), is another indication that Māori may play an increasingly predominant role in New Zealand society in the future. Recent statistics show that Māori are taking up more skilled occupations, such as legislators, technicians and professionals, and moving away from sales and agriculture (TPK 2009), indicating an increase in education (Department of Labour 2009). Recent research also shows that understanding Māori culture and collectivism can play a significant role in understanding Māori employees’ workplace outcomes (Haar and Brougham 2011, in press).

4.2.4 The Role of Collectivism

Hofstede (1993) defined culture as “the collective programming of the mind which distinguishes one group or category of people from another” (p. 89). In his pioneering study, Hofstede (1980) found that national cultures were different along four dimensions: (1) individualism/collectivism, (2) power/distance, (3) masculinity/femininity and (4) uncertainty/avoidance. Therefore we can expect people within different cultures to behave and react differently, and this has been found to influence outcomes differently. Hofstede’s cultural dimensions theory is widely cited and comprehensive (Brewer and Chen 2007; Sondergaard 1994;

Spector et al. 2007), and is viewed as the dominant cultural values typology in the organizational behavior context (Erez and Gati 2004).

Measuring individualism and collectivism is not without criticism. Hofstede (1983) did note limitations to his work, suggesting that “statements about national culture or national character smell of superficiality and false generalization.” (p. 77). This was backed up by a highly critical evaluation of Hofstede’s work by McSweeney (2002) who questioned whether or not cultures exist at a country level. This critical evaluation was replied to and defended by Hofstede (2002). Despite this criticism, individualism and collectivism has revived the “lion’s share of attention as a predictor of cultural variation” (Brewer and Chen 2007, p. 133) and has been empirically supported through global workplace samples (e.g. Spector et al. 2007). For example, Haar and Brougham (in press) found collectivism had both direct and interaction effects on the career satisfaction of Māori employees. Focusing on Māori culture within New Zealand is important as it has become apparent that understanding differences of culture within countries is as important as understanding culture at a national level (Cohen 2007; Hofstede et al. 2010). The present study aims to shed light on this area by exploring the impact of collectivistic orientations of Māori employees on their mental health.

Gundlach et al. (2006) noted that while the individualism/collectivism dimension is a defining feature of national culture it can, and has been, used at the individual level to reflect differences between individuals from the same country. Within a New Zealand context, many aspects of collectivism represent Māori cultural values and norms, whereas individualism represents the values and norms of the New Zealand European majority (e.g. Hook 2007; Tassell et al. 2010). Another

example of this can be seen in recent work by Hofstede et al. (2010), who focused on distinct cultural groups within Brazil. Seminal research by Cohen (2006, 2007) has also made use of these dimensions at a national level, and shown how they can significantly influence employee outcomes.

The majority of studies of workplace attitudes and outcomes came out of the US (Ronen and Shenkar 1985), which has a predominately individualistic culture. Since this time, globalization has become a more salient issue (Hill et al. 2004), putting further pressure on academics and HR practitioners to understand the effects that culture has on employee outcomes (Ramamoorthy and Carroll 1998). Indeed, Cohen (2007) stated that “culture has become an increasingly important concept in explaining variations among research findings” (p. 273). The present study is set in New Zealand and focuses on Māori, who have received very little attention from management scholars.

Collectivism has been categorized as the degree to which people define themselves as members of a group (Hofstede 1984), and Ramamoorthy and Flood (2002) stated that collectivism centers on an individual’s “orientation towards self as embedded in a complex web of social relationships” (p. 1074). The differences between individualists and collectivists in the workplace can be summarised as follows: collectivist societies see people as “members of their group” rather than “potential resources”, as they are viewed by individualist societies, and “relationship prevails over task” in a collectivist society, whereas “task prevails over relationship” in an individualist society (Hofstede 1994 p. 3). Hofstede (1994) also suggested that the individualist focuses on the “I” compared with the collectivist who focuses on the “we” (p. 3). This point was also touched on by

Earley (1989) who noted that the driving force of collectivist cultures is cooperation towards accomplishing group goals and safeguarding the welfare of the group.

Māori are fundamentally different from their European counterparts and are considered to be more collectivistic (Hook 2007; Tassell et al. 2010). It is widely recognised that Māori place significance on whanaungatanga (maintaining high quality social connections), whānau (extended family) and identification with their family background such as waka (canoe), iwi (tribe), hapu (sub-tribe) (Durie 1997; Walker 1989). In addition, Moeke-Pickering (1996) stated that “[t]heir tribal location and significant tribal markers such as mountains and rivers became an intrinsic part of their Māori identity” (p. 2). These characteristics are indicative of a collectivist rather than an individualist culture (Hofstede 1994). Considering Māori as individualistic, for the mere fact that they are located within New Zealand, is to ignore their collectivistic social connections. Findler et al. (2007) argued that organizations need to understand the effect that culture has on employees, businesses and outcomes.

4.2.5 Direct Effect of Collectivism and Hypotheses

Hofstede (1980) claimed that for collectivists, employer-employee relationships are based on morals and duty rather than on calculative reasons. In an employment context, collectivistic employees care more about the welfare of their work groups than their own interests, even to the extent of compromising their own needs and desires (Wagner and Moch 1986). Individuals who are collectivistic make clear distinctions between in-groups and out-groups (Earley 1989; Hofstede 1980) and behave according to such distinctions (Wagner 1995).

Earley (1989) suggested that collectivistic individuals would view helping other group members as a moral duty, and if this help is expected in their job, then collectivistic individuals are more likely to engage in such behavior (Morrison 1994). Consequently, collectivists have been found to exhibit greater organizational citizenship behaviors (Moorman and Blakely 1995). Similarly, Ramamoorthy and Flood (2002) found individualism/collectivism orientations were linked to preferences in work setups, goals, competitiveness, and self-reliance. Furthermore, individuals with collectivistic beliefs are likely to influence group affiliation and view performance as a collective, rather than an individualistic pursuit (Hofstede 1980, 1991; Triandis 1989), a finding which has strong workplace implications.

Research has found that collectivistic individuals are more cooperative in team settings than individualistic individuals (Cox et al. 1991; Wagner 1995), and, similarly, collectivistic individuals exhibit superior performance when responsibility is shared (Earley 1989). Collectivism has been found to be directly related to employee outcomes, including higher organizational commitment (Felfe et al. 2008; Ramamoorthy and Flood 2002), organizational citizenship behavior (Cohen 2007; Van Dyne et al. 2000), leadership (Pillai and Meindl 1998), ingratiation (Erdogan and Liden 2006), satisfaction with work and co-workers (Robert and Wasti 2002), job and pay satisfaction (Diener et al. 2003) and job satisfaction (Lam et al. 2002).

Anxiety and depression are integral components of wellbeing (Axtell et al. 2002), affective wellbeing (Lapierre and Allen 2006) or subjective wellbeing (Diener et al. 2003). The relationship between collectivism, culture and wellbeing has also

been explored, but less so than direct job outcomes. For example, Diener et al. (2003) focused on the effects that culture had on subjective wellbeing, stating that “people all over the world most want to be happy by achieving the things they value” (p. 420). Oishi and Diener (2009) compared how Asian and European Americans achieved wellbeing, and found that European Americans gained wellbeing through achieving goals and pursuing enjoyment and having fun. Comparatively, Asian Americans appeared to gain wellbeing through meeting the expectations of others. This study paints a clear picture of how culture can influence wellbeing and how different people may enjoy enhanced wellbeing through different means.

For Māori, following group norms and understanding their own cultural background may enable them to increase their identification with their cultural group, leading to enhanced wellbeing. These ideas are supported by Suh et al. (1998) who suggested that those in collectivistic cultures need to be aware of social norms to become more satisfied. While studies have been conducted comparing the wellbeing of East and West employee populations (Spector et al. 2004), studies exploring the direct effects of collectivism on wellbeing are limited.

Sinha and Verma (1994) found that links between collectivism and wellbeing were due to collectivists’ strong social support from family, friends and co-workers. Ghorbani et al. (2003) found collectivistic values were negatively related to depression in two samples of American and Iranian employees. Similarly, we extend the literature by testing the direct effects of collectivism on both anxiety and depression in a population of Māori employees, and we expect Māori with

higher collectivistic values to report greater wellbeing through lower anxiety and depression.

Hypotheses 1 and 2

High levels of collectivism will be linked to lower (1) anxiety and (2) depression.

4.2.6 The Role of Cultural Identity

The shaping of identity occurs in early childhood (Harris et al. 1995), and is both multi-faceted and able to change over time (Willmott 1989). As noted earlier, Māori identity is derived from a number of factors including the importance of relationships, such as with whānau, and knowing your genealogy (Durie 1997; Walker 1989). Despite the importance of Māori identity, its application in workplace settings and studies of working Māori has been under explored.

When Māori employees are more aligned to their cultural roots they are able to leverage their collectivistic orientations in the workplace. This will ultimately lead to enhanced mental health outcomes for Māori employees. Practicing whanaungatanga and being involved with whānau is highly beneficial to Māori. Durie (1997) suggested that these benefits include having greater support from whānau, being embedded in a sharing environment that can support/guide in times of crisis, financial help in times of need and broadened education and strengthened cultural identity. We therefore argue that the benefits of collectivism will be stronger for those Māori employees who view themselves as having a strong cultural identity, represented through strong cultural ties. This argument aligns with Durie's (2003) assertion that cultural identity is important and vital for Māori employees. We focus on a common and important Māori cultural tradition

associated with self-identity. This relates to knowing one's cultural background and also being able to verbally transmit this knowledge to others. As such, we expect Māori employees with a collectivistic orientation to report lower mental health issues when they have (1) cultural knowledge, defined as knowing their ancestral links (e.g. mountain, river, iwi, hapu, marae); and (2) cultural speaking, defined as being able to recite this knowledge in te reo Māori (Māori language). As such, highly collectivistic Māori will report lower mental health when they also have either high cultural knowledge or high cultural speaking.

Hypotheses 3

Cultural knowledge will interact with collectivism on (a) anxiety and (b) depression, with lowest mental health issues when cultural knowledge and collectivism are high.

Hypotheses 4

Cultural speaking will interact with collectivism on (a) anxiety and (b) depression, with lowest mental health issues when cultural knowledge and collectivism are high.

In addition to two-way interactions, the present study tests the three-way interaction of collectivism with cultural knowledge and cultural speaking. Three-way interactions can explain additional variance of outcomes that extend beyond two-way interaction effects (Skarlicki and Folger 1997). Fedor et al. (2006) have also asserted that three-way interactions allow for a more precise understanding of interactions, as results may be significantly different from two-way interactions. Consequently, we hypothesize that Māori employees with high collectivism, and

high cultural knowledge and high cultural speaking will report lower levels of mental health issues.

Hypotheses 5

There will be a three-way interaction between collectivism, cultural knowledge, and cultural speaking on (a) anxiety and (b) depression, with lowest mental health issues when collectivism, cultural knowledge, and cultural speaking are high.

4.2.7 Method

Data were collected from 34 New Zealand organizations in the same regional location. The location and the associated organizations were selected because of the high proportion of Māori employees. CEOs or Senior Managers were contacted initially, and the study's aims were detailed in order to gain organizational support. CEOs or Senior Managers then sent all Māori employees notification of the research and encouraged them to participate. Surveys were supplied to employees privately, through internal mail, and then collected from a secure drop box by one of the research team. Survey responses were anonymous to preserve confidentiality. Five hundred surveys were supplied to the organizations, which, on average, received 15 surveys each.

Data were collected in two waves with a 1-week gap. Survey one contained collectivism, cultural identity and demographic variables, while survey two contained wellbeing outcomes. In total 336 surveys were returned for a response rate of 67.2 %. On average, the participants were 33.6 years of age ($SD = 11$ years), males (60 %), married (50 %), and 48 % were parents. On average, respondents worked 34.4 h per week ($SD = 9.4$ h) and had tenure of 5.3 years (SD

= 4.1 years). With regards to education, 32 % held a high school qualification, 30 % held a community college qualification, 28 % held a university degree, and 10 % held a post-graduate qualification. On average, firms employed 81 workers, a workforce age of between 30 and 40 years, and 50 % had a union presence.

4.2.8 Measures

Collectivism used the six-item scale by Clugston et al. (2000). All items were coded 1 = strongly disagree, 5 = strongly agree. Given Hofstede's (1980) work focused at the national level, Clugston et al. (2000) argued that employee focused research on collectivism should be at the individual level. Consequently, their items ask employees about collectivism in a workplace context, for example "Group welfare is more important than individual rewards". This measure has been validated and found to be robust in multiple national settings (e.g., Cohen 2007; Felfe et al. 2008; Clugston et al. 2000). The measure in the present sample was robust ($\alpha = .76$).

Responses to two specific cultural identity items were collected. The two items focused on knowing your genealogy and your associated cultural background. Cultural Knowledge related to asking employees if they knew their cultural background (mihi), specifically relating to their "mountain, river, iwi, hapu, marae". This was coded 1 = yes, 0 = no. Cultural Speaking related to asking employees if they could speak their cultural background. This would have to be conducted in te reo Māori (the indigenous language of New Zealand Māori) and would involve explaining which tribe they belong to, their associated sacred mountain and river, and details of their sub-tribe. In effect, this allows other Māori to understand where the speaker has come from, and as such, any associated links

(whanaungatanga, whānau) they might share. This was coded 1 = yes, 0 = no. Interestingly, these two items were not highly correlated ($r = .16$, $p < .01$) indicating that knowing one's mihi does not infer that one is able, confident, or willing, to also speak it. Therefore, these two items were kept separate for this analysis.

Anxiety and Depression were both measured using 4-items each by Axtell et al. (2002). This measure is based on Warr's (1990) anxiety–contentment and depression–enthusiasm scales and aims at measuring workplace anxiety and depression. This measure has been validated in employee research (Spell and Arnold 2007a, b). Responses were coded 1 = never, 5 = all the time. For each dimension, respondents were presented with four adjectives and were asked to describe how often these applied to them at work. For both scales, one of the items was reverse coded. Sample items for anxiety are “calm” (reverse coded) and “anxious”, and for depression “happy” (reverse coded) and “depressed” and a high score indicates higher levels of mental health issues (i.e., anxiety or depression). Axtell et al. (2002) stated that “anxiety can be considered as low pleasure and high mental arousal, whereas depression and sadness can be thought of as low pleasure and low arousal” (p. 222). In the present study, these measures had adequate reliability (anxiety $\alpha = .70$; depression $\alpha = .81$).

A number of demographics common to the mental health literature were controlled for: Age (in years), Gender (1 = female, 0 = male), Tenure (in years), Marital Status (1 = married/de facto, 0 = single), and Education (1 = high school, 2 = community college, 3 = bachelor's degree, 4 = postgraduate qualification).

4.2.9 Measurement Models

For structural equation modeling a confirmatory factor analysis (CFA) was conducted using AMOS v. 18 to examine the distinctiveness of the variables in the study. Criteria by Williams et al. (2009) were followed to assess model fit: (1) the comparative fit index (CFI > .95), (2) the root-mean-square error of approximation (RMSEA < .08), and (3) the standardized root mean residual (SRMR < .10). The measurement model fitted the data well, meeting all minimum requirements: $\chi^2(96) = 142.315$ ($p = .002$), CFI = .97, RMSEA = 0.04, and SRMR = 0.05. Alternative models were tested and confirmed that this was the best model for the data.

4.2.10 Analysis

To examine the direct effects of the collectivism measure on mental health (hypotheses 1–2), the two-way interaction effects (hypotheses 3–4), and the three-way moderating effects (hypotheses 5–6), hierarchical regression models were computed with anxiety and depression as the dependent variables. Control variables (age, gender, tenure, hours worked, marital status, and education) were entered in Step 1. The collectivism variable was entered in Step 2. The potential moderator variables (cultural knowledge and cultural speaking) were entered in Step 3. The two-way interactions between these measures were entered in Step 4, and the three-way interaction (collectivism \times cultural knowledge \times cultural speaking) was entered in Step 5. The centering procedure (Aiken and West 1991) was followed where interaction effect variables were z scored.

4.2.11 Results

Descriptive statistics for all variables are shown in Table 1.

Table 1. Correlations and Descriptive Statistics of the Study Variables

	Mean	SD	1	2	3	4	5	6	7	8	9
1. Age	33.6	11.2	--								
2. Tenure	5.3	4.1	.33**	--							
3. Hours Worked	34.4	9.4	.27**	.15**	--						
4. Education	2.2	.98	.43**	.23**	.12*	--					
5. Collectivism	3.7	.65	.04	.05	-.06	.15**	--				
6. Cultural Knowledge	.45	.50	.11*	.11*	.01	.08	-.07	--			
7. Cultural Speaking	.48	.68	.04	-.05	.03	-.06	-.05	.16**	--		
8. Anxiety	2.9	.47	.13*	.09	.16**	-.01	-.45**	-.04	.07	--	
9. Depression	2.2	.78	.02	-.03	.09	-.06	-.46**	-.04	-.01	.43**	--

N=336, *p< .05, **p< .01

The mean score for collectivism (3.7) was above the mid-point of 3.0, while the mean score for anxiety (2.9) was very close to the mid-point (3.0), and the mean for depression was much lower (2.2). Mean scores showed that cultural knowledge and cultural speaking were at mid-levels (45 and 48 %, respectively), and showed that almost half the study respondents had some additional cultural identifiers. Those factors are significantly correlated ($r = .16, p < .01$) but not especially high. Collectivism was significantly correlated with anxiety ($r = -.45, p < .01$) and depression ($r = -.46, p < .01$), as was education ($r = .15, p < .01$). Finally, anxiety was significantly correlated with depression ($r = .43, p < .01$), age ($r = .13, p < .05$) and hours worked ($r = .16, p < .01$).

Results of the regressions for hypotheses 1–6 are shown in Tables 2 and 3.

Table 2. Regression Coefficients for Anxiety

Variables	Models with Anxiety				
	Step 1 Controls	Step 2 Predictor	Step 3 Moderators	Step 4 2-Way Interactions	Step 5 3-Way Interactions
Age	.11	.10	.10	.11	.13*
Gender	.05	.06	.06	.05	.06
Tenure	.05	.07	.08	.07	.07
Hours Worked	.14*	.10*	.10	.09	.11*
Marital Status	.04	.06	.08	.09	.09
Education	-.10	-.03	-.02	-.03	-.03
Collectivism		-.45***	-.46***	-.45***	-.46***
Cultural Knowledge			-.11*	-.11*	-.11*
Cultural Speaking			.07	.11*	.15**
Collectivism × Cultural Knowledge				-.04	-.06
Collectivism × Cultural Speaking				-.05	-.07
Cultural Knowledge × Cultural Speaking				-.10*	-.08
Collectivism × Cultural Knowledge × Cultural Speaking					.26***
R ² change	.05*	.20***	.01†	.01	.06***
Total R ²	.05	.25	.26	.27	.33
Adjusted R ²	.03	.23	.24	.24	.31
F Statistic	2.689*	15.327***	12.708***	9.950***	12.315***

†p < .1, * p < .05, ** p < .01, *** p < .001, Standardized regression coefficients, all significance tests were single-tailed.

Table 3. Regression Coefficients for Depression

Variables	Models with Depression				
	Step 1 Controls	Step 2 Predictor	Step 3 Moderators	Step 4 2-Way Interactions	Step 5 3-Way Interactions
Age	.05	.05	.05	.06	.07
Gender	.04	.05	.05	.04	.05
Tenure	-.04	-.02	-.02	-.03	-.03
Hours Worked	.10	.06	.06	.06	.06
Marital Status	-.08	-.06	-.05	-.03	-.03
Education	-.08	-.01	-.01	-.03	-.03
Collectivism		-.45***	-.46***	-.45***	-.45***
Cultural Knowledge			-.06	-.06	-.06
Cultural Speaking			-.03	.02	.03
Collectivism × Cultural Knowledge				-.02	-.02
Collectivism × Cultural Speaking				-.09*	-.10*
Cultural Knowledge × Cultural Speaking				-.13*	-.12*
Collectivism × Cultural Knowledge × Cultural Speaking					.06
R ² change	.02	.20***	.01	.02†	.00
Total R ²	.02	.22	.23	.24	.25
Adjusted R ²	.01	.21	.21	.22	.22
F Statistic	1.278	13.410***	10.643***	8.689***	8.159***

†p < .1, * p < .05, ** p < .01, *** p < .001, Standardized regression coefficients, all significance tests were single-tailed.

Collectivism was significantly related to anxiety ($\beta = -.45, p < .01$) and depression ($\beta = -.45, p < .01$), which supported hypotheses 1 and 2. From Step 2, we can see that collectivism accounted for large amounts of variance: 20 % for both anxiety and depression (both $p < .001$). In addition to direct effects, there was a significant two-way interaction on anxiety between cultural knowledge and cultural speaking ($\beta = -.10, p < .05$), as well as a significant two-way interaction on depression between collectivism and cultural speaking ($\beta = -.09, p < .05$) and between cultural knowledge and cultural speaking ($\beta = -.13, p < .05$). From Step 4 we can see that the two-way interactions accounted for modest amounts of additional variance, at 1 % for anxiety and 2 % for depression. These findings provided support for hypotheses 3 and 4. Finally, there was a significant three-way interaction towards anxiety between collectivism, cultural knowledge and cultural speaking ($\beta = .26, p < .001$) and, from Step 5 the three-way interaction accounted for a significant additional 6 % variance ($p < .001$). This supported hypothesis 5 but not hypothesis 6.

4.2.12 Two-Way Interactions

To provide greater understanding of the two-way interaction effects, plots are presented in Figs. 1, 2, 3. A simple slope test of the depression interaction showed that the cultural speaking slope is significant ($t = -2.277, p < .05$) between respondents who had low cultural knowledge and high cultural knowledge. A simple slope test of the depression interaction showed that the cultural speaking slope was significant ($t = -6.910, p < .001$) as was the non-cultural speaking slope ($t = -10.973, p < .001$) between respondents who had low collectivism and high collectivism. Similarly, a simple slope test of the anxiety interaction confirmed

that the cultural speaking slope was significant ($t = -2.236$, $p < .05$) between respondents who had low cultural knowledge and high cultural knowledge.

Figure 1. Two-Way Interaction Plot of Collectivism × Cultural Speaker with Depression as Dependent Variable

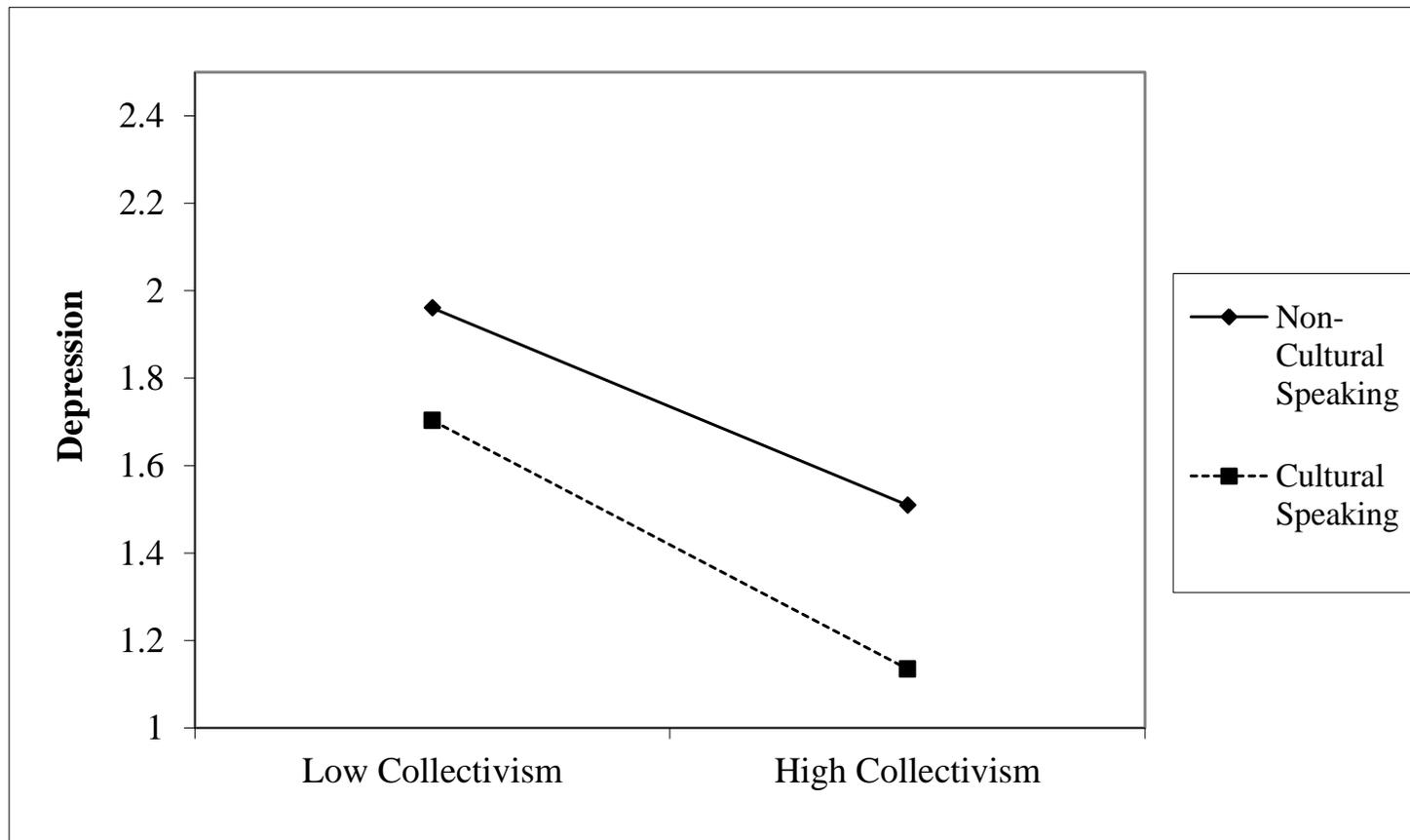


Figure 2. Two-Way Interaction Plot of Cultural Knowledge × Cultural Speaker with Depression as Dependent Variable

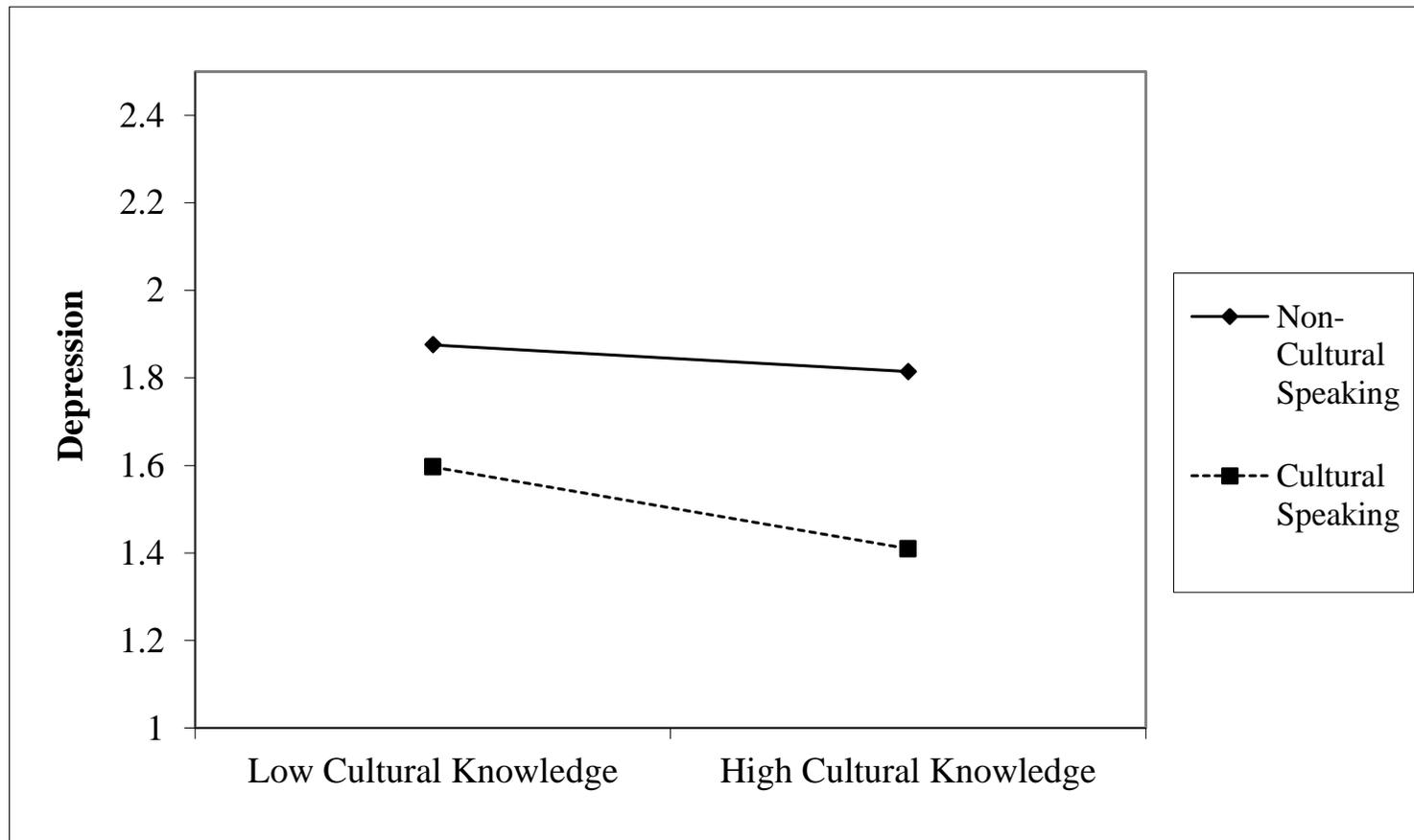
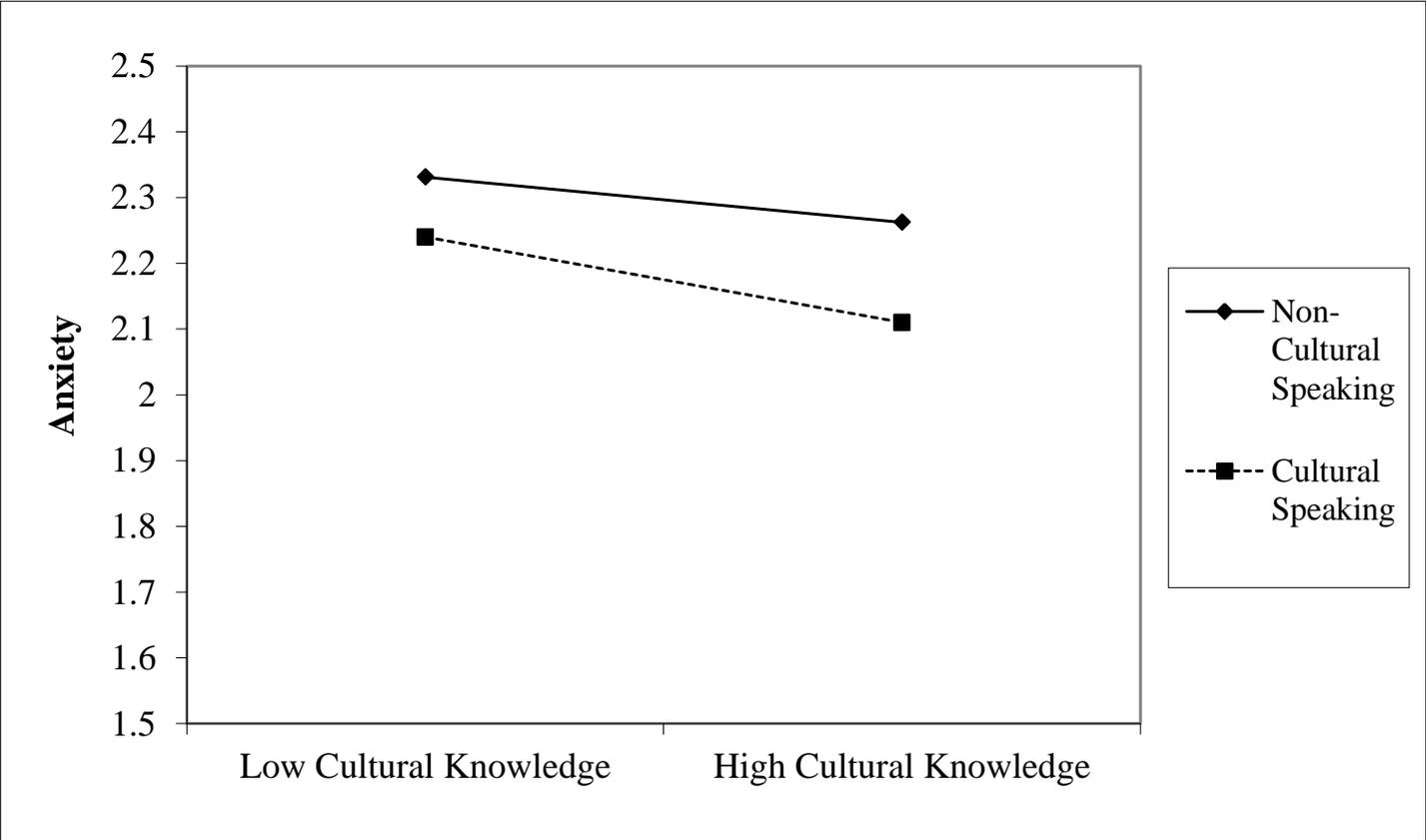


Figure 3. Two-Way Interaction Plot of Cultural Knowledge × Cultural Speaker with Depression as Dependent Variable



Plotting the interaction terms (Fig. 1) illustrates that in terms of depression, respondents who are cultural speakers have significantly lower depression at all levels of collectivism compared with respondents who are non-cultural speakers. Overall, lowest levels of depression were identified in respondents who were cultural speakers (those who could speak about their cultural backgrounds) and were highly collectivistic, which supported the enhancement effect of cultural identity on collectivism.

Plotting the interaction terms (Fig. 2) illustrated, that in terms of depression, respondents who were cultural speakers had significantly lower levels of depression compared to respondents who were non-cultural speakers. This result was regardless of respondents' levels of cultural knowledge. Overall, the lowest depression was for respondents who were cultural speakers and who had cultural knowledge.

Plotting the interaction terms (Fig. 3) illustrated that in terms of anxiety, respondents who were cultural speakers had significantly lower anxiety at all levels of cultural knowledge compared with respondents who were non-cultural speakers. Overall, the lowest anxiety was for respondents who were cultural speakers and who had cultural knowledge.

4.2.13 Three-Way Interactions

To facilitate interpretation of the significant three-way interaction effect, interactions are presented in Fig. 4 using the three-way interaction endorsed by Dawson and Richter (2006). This new calculation enhanced the potentially error prone approach used in the social sciences, as the three-way interaction simple slope test allows “the researcher to test each possible combination of pairs of

simple slopes for statistical significance” (Dawson and Richter 2006 p. 919): tests which had not been available under standard approaches to three-way interactions. Post hoc analysis using simple slope test (Table 4) showed that there were four significant differences (all $p < .001$) in slopes for the anxiety model. This approach confirmed whether the slopes at combinations of high and low values of cultural knowledge and cultural speaking “differ significantly from zero in predicting the dependent variable” (Dawson and Richter 2006 p. 918).

Figure 4. Three-Way Interaction Plot of Collectivism × Cultural Knowledge × Cultural Speaking with Depression as Dependent Variable

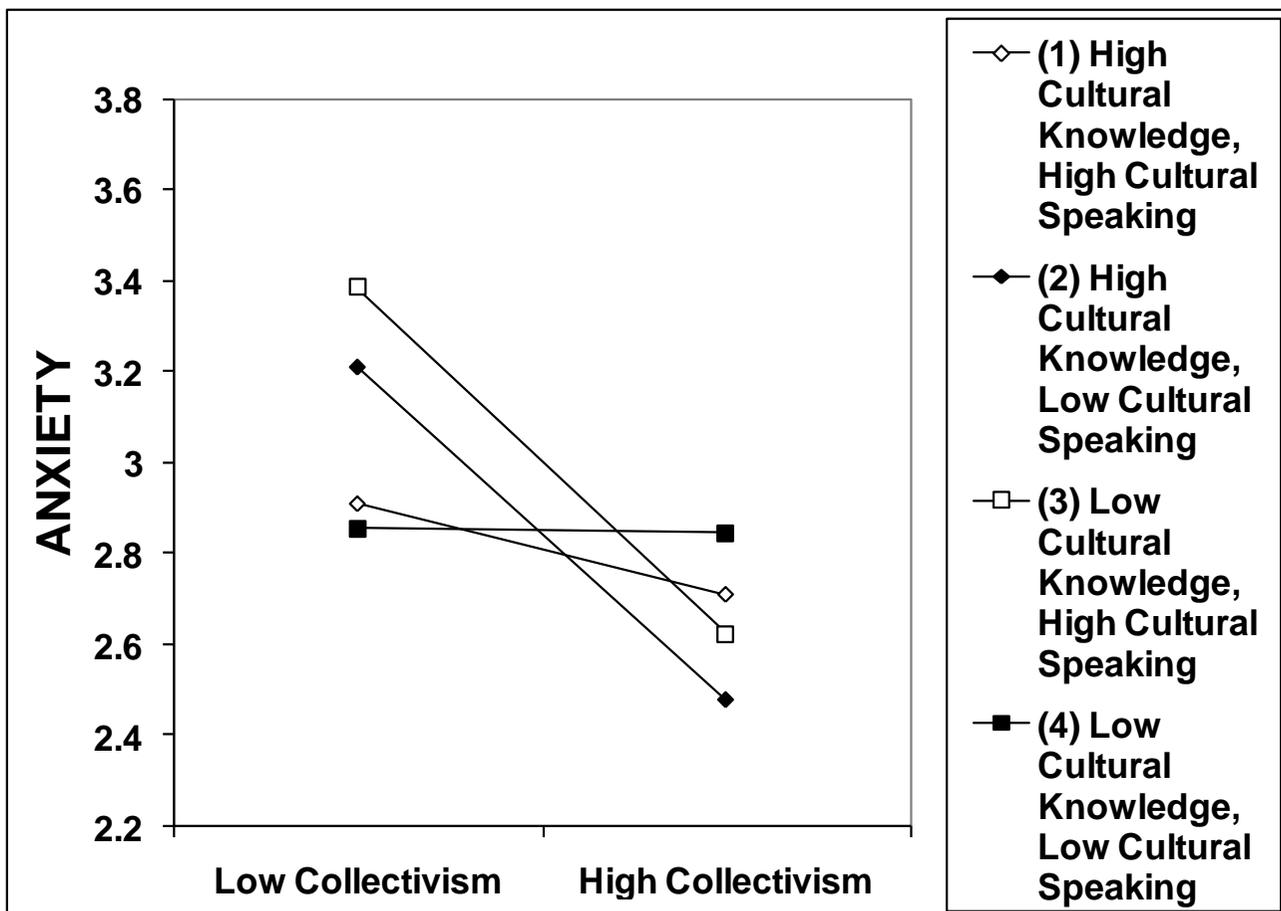


Table 4. Slope Differences Test for Anxiety

Pair of slopes	Anxiety	
	t-value for slope difference	p-value for slope difference
(1) and (2)	9.334	0.000
(1) and (3)	4.427	0.000
(1) and (4)	-1.283	0.200
(2) and (3)	0.157	0.875
(2) and (4)	-3.286	0.001
(3) and (4)	-3.050	0.002

Analysis conducted at <http://www.jeremydawson.co.uk/slopes.htm> 25 January 2011

Plotting the three-way interaction terms (Fig. 4) illustrated that the lowest levels of anxiety were reported from respondents with high collectivism. The greatest reductions in anxiety were for those respondents who had either low cultural knowledge and high cultural speaking or high cultural knowledge and low cultural speaking. As such, for those with high collectivism the greatest benefits to anxiety came from having a mix of cultural knowledge and speaking. While having both high cultural knowledge and high cultural speaking ability also reduced anxiety, this was slightly less pronounced than for those who had only high levels in one of the cultural dimensions.

The overall strength of the models was significant and substantial: anxiety ($R^2 = .33$, $F = 12.315$, $p < .001$) and depression ($R^2 = .25$, $F = 8.159$, $p < .001$). Finally, the variance inflation factors (VIF) were examined for evidence of multicollinearity, which is an issue when the VIF values equal 10 or higher (Ryan 1997). However, all the scores for the regressions were below 1.5, indicating little evidence of multicollinearity unduly influencing the regression estimates.

4.2.14 Discussion

The present study aimed to test the relationship between collectivism and mental health for Māori employees. Overall, results suggested that those with higher levels of collectivism had enhanced mental health through lower anxiety and depression. This is an important finding as it consolidates the conclusions of the very small number of studies that have tested the direct effects of collectivism on mental health. Furthermore, given that Māori are over-represented in mental health statistics, including anxiety and depression (MaGPIe 2005; Baxter et al.

2006; Wells et al. 2006), these findings provide a basis from which to improve Māori employee mental health.

This also provides support for the international literature with regards to the direct effects of collectivism on outcomes and adds New Zealand Māori to the list of collectivistic peoples who enjoy beneficial outcomes by embracing a collectivistic orientation in the workplace. Consequently, having workplaces that promote collectivism (such as team work) may be beneficial to Māori employees. Creating HR policies that accommodate a range of cultures has been discussed (Ramamoorthy and Carroll 1998). As noted earlier, Māori are, and will continue to be, an important part of the New Zealand workforce.

The present study also tested and found support for cultural identity factors moderating the direct effects of collectivism. We found that Māori employees, who were highly collectivistic, with high cultural knowledge and cultural speaking, reported lower depression and anxiety. The three-way interaction confirmed that low anxiety was achieved by Māori respondents with high collectivism and high levels of cultural identity (in some combination). This finding supports research that, for Māori, cultural identity is important and valued (Walker 1989; Durie 2003) and this sense of identity flows into the workplace, where these factors enhance Māori employees' orientations towards the group (collectivism).

Finally, while the overall level of collectivism was high (mean 3.7), there are clearly other dimensions in the literature that can be used to compare different people of different nations and cultures. As such, future studies might also test the extent of other dimensions, such as power-distance (e.g. Begley et al. 2002).

Furthermore, future studies comparing the influence of collectivism on both other minority groups in New Zealand and the majority (European New Zealanders), would also be useful for comparison with the current study.

While the present study benefits from the inclusion of a wide range of organizations, the focus on Māori did require the use of purposeful sampling. Furthermore, while data was collected in two waves it was limited by being self-reported data, and could potentially lead to common method variance. However, the use of structural equation modeling does somewhat mitigate this factor (Kenny 2008), and the use of moderation, which is less susceptible to method variance (Evans 1985), further enhanced our confidence in the findings. Clearly, future studies could explore data from other sources such as partners (e.g. family satisfaction) or supervisors (e.g. job performance).

Overall, the present study provided empirical support for the hypotheses that Māori employees who are more collectivistic report better mental health through lower anxiety and depression. Furthermore, cultural identity factors appear to moderate and enhance the benefits of collectivism, supporting the value of cultural identity for Māori in the workplace. Organizations should be aware that collectivism is important for Māori, and HR policies that involve greater collectivistic aspects may be more beneficial for Māori employees and ultimately provide flow on effects for both employees and employers. For example, employees with less mental health issues may report greater attendance behaviors and, ultimately, improved job performance.

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5. Perceptions of Cultural Inclusion

5.1 Submission Information

This paper develops the PCI measure in relation to job outcomes. The following section discusses the submission information, contributions and the publication status before the full journal paper is displayed.

5.1.1 Paper Title

“Developing a measure of perceived cultural inclusion: A study of job outcomes on indigenous and majority employees”

5.1.2 Declaration and Contributions

My co-author and I designed the theoretical model and survey items for this study. I was responsible for the data collection from both Māori and New Zealand European participants. I also created the online survey in Survey Monkey (refer to appendices 11.2 and 11.3). Data was cleaned and prepared for statistical analysis in SPSS and AMOS.

My co-author taught and guided me through the analysis process as this was the first time I had used structural equation modelling. I wrote the first draft of this paper. My co-author then provided feedback. Additional feedback was also provided at conferences and amendments made accordingly. A final draft of this paper was then sent to my co-author before being sent off for review.

5.1.3 Publication Status

This article is under review with the Journal of Applied Psychology:

Brougham, D. & Haar, J (under review). Developing a Measure of Perceived Cultural Inclusion: A Study of Job Outcomes on Indigenous and Majority Employees. **Target Journal:** *Journal of Applied Psychology*.

5.1.4 Conference/s

Haar, J. M. & Brougham, D. (2012). Testing a cultural inclusion dimension towards job outcomes: The mediating effects of perceived organizational support. *New Zealand Psychology Conference*, Wellington, New Zealand, 20-23 April 2012.

Brougham, D. (2011). Supporting cultures and improving productivity: The value of acknowledging diversity in a study of minority groups in the New Zealand workforce. *HRINZ Academic Branch Meeting*, Auckland, New Zealand, 8 September 2011.

Haar, J. M. & Brougham, D. (2011). Testing a cultural dimension of perceived organizational support for indigenous employees: A study of outcomes. *Workshop on Research Advances in Organizational Behavior and Human Resources Management*, Paris, France, 17-19 May 2011.

Haar, J. M. & Brougham, D. (2011). Testing a cultural dimension of perceived organizational support: A study of job outcomes for indigenous employees. *Academy of Management Conference*, Texas, USA, 12-16 August 2011.

Haar, J. M. & Brougham, D. (2010). Testing a cultural dimension of perceived organizational support: A study job outcomes for Māori employees.

Plenary Address Human Resource Institute of New Zealand Academic Conference, Auckland, New Zealand, 17 November 2010.

Haar, J. M. & Brougham, D. (2009). Support for Māori culture in the workplace: A social exchange theory approach. Organisation, Identity and Locality (OIL) Conference V, Hamilton, New Zealand, 12-13 February 2009.

My supervisor is listed first on some of these conference papers as he was the one who presented at the conference.

5.1.5 Other Publications

Brougham, D. (2012). The value of acknowledging and supporting culture. *Human Resources Institute of New Zealand (HRINZ)*, 17, 20.

5.1.6 Special Note on Style and Formatting

The following paper has been formatted, referenced and written in accordance with the Journal of Applied Psychology guidelines. The full paper will be presented on the next page.

5.2 Full Article: Developing a Measure of Perceived Cultural Inclusion: A Study of Job Outcomes on Indigenous and Majority Employees

5.3 Abstract

Inclusion is considered by many researchers to be the future of diversity management. However, although literature and empirical research into diversity management is well established, there is a clear lack of empirical research on inclusion. This study developed and tested a new measure called Perceptions of Cultural Inclusion (PCI), which captures the extent to which an employee perceives his or her organization's values, and how the organization cares about, and supports the employee's cultural values, beliefs, and practices in the workplace. PCI is based on social exchange theory and the measure Perceived Organizational Support (POS). We tested PCI and POS on two distinct ethnic groups of New Zealand employees: (1) 345 Māori, the indigenous people of New Zealand, and (2) 144 New Zealand European. Factor analysis revealed PCI and POS to be distinct constructs, and structural equation modeling analysis showed that PCI is positively related to POS, job satisfaction, organizational commitment and career satisfaction and negatively related to turnover intentions. A mediation model was a superior fit for the data, with partial mediation in the Māori sample and full mediation in the New Zealand European sample. Overall, PCI predicted POS, and POS predicted job outcomes, and PCI also predicted organizational commitment for Māori employees. The present study suggests that job outcomes can be enhanced when an employee's cultural beliefs are recognized and included in the workplace.

5.3.1 Keywords

Perceived cultural inclusion, perceived organization support, inclusion, social exchange theory, job outcomes, Māori, New Zealand European.

5.3.2 Introduction

Although there have been significant strides in relations between New Zealand Europeans (hereafter Europeans) and Māori (King, 2003), the indigenous people of New Zealand, Māori have, in many ways, been excluded from the New Zealand workplace. The exclusion of Māori is demonstrated in their higher unemployment, lower earning capacity and educational achievement, when compared to the European majority (Haar & Brougham, 2011a, 2011b). However, exclusion of minority groups, a phenomenon that extends to the workplace (Mor Barak & Levin, 2002), is not isolated to New Zealand: it is frequently seen throughout the rest of the world (Verkuyten, 2008). The present study suggests that creating workplaces that promote cultural inclusion offers a significant opportunity to create social justice for minority groups like Māori. Recognising and providing for all cultures in the workplace is important, especially given the high level of cultural diversity within workplaces globally (Findler, Wind, & Mor Barak, 2007) and the proven benefits of fostering diversity within the workplace (Cox, 1991; Cox & Blake, 1991; Ely & Thomas, 2001).

Inclusion has come about as the diversity management field has evolved (Shore et al., 2011), and it is expected to generate greater benefits from diversity than traditional diversity management techniques (Pless & Maak, 2004). However, despite inclusion's potential to improve both employee and organizational outcomes it is, as a model, still under-developed and under-researched and lacks

empirical research and support within the management literature (Roberson, 2006; Ryan & Kossek, 2008). Despite the missing empirical evidence, Oswick and Noon (in press) argue that inclusion will continue to gain popularity over the diversity management discourse, and will soon be “embraced as an area of widespread academic interest” (Oswick & Noon, in press, p. 14).

The present study develops a unique measure of Perceived Cultural Inclusion (PCI) based on Social Exchange Theory (SET) and the Perceived Organizational Support (POS) measure (Eisenberger, Huntington, Hutchison, & Sowa, 1986), which has been found to be an important predictor of employee outcomes (Rhoades & Eisenberger, 2002; Riggle, Edmondson, & Hansen, 2009). The links between inclusion, POS, SET, and the norm of reciprocity have been discussed by several researchers within the inclusion literature (i.e., Pless & Maak, 2004; Shore et al., 2011) and make this exploration a natural step in the evolution of workplace inclusion. We define PCI as the extent to which an employee perceives his or her organization’s values, and how the organization cares about, and supports the employee’s cultural values, beliefs, and practices in the workplace.

We tested this new measure of cultural inclusion on two highly distinct ethnic groups within New Zealand: (1) Europeans, who are the majority population (67.6 percent) and (2) Māori, who are the country’s minority population (making up 14.6 percent, Statistics New Zealand, 2007a). In general, Europeans, although derived from a European ancestry, no longer consider themselves European (King, 1999). Overall, both Māori and Europeans have influenced the other’s culture in significant ways, leaving two distinctive cultures that have changed significantly since colonization (King, 1985, 1999). To ensure the optimal

wellbeing and functioning of these ‘contrasting cultures’ (Hook, 2007), we suggest it is necessary that work environments are inclusive of all cultural groups. The cultural make up of New Zealand and the global trends towards greater ethnic diversity in the workplace, make the exploration of cultural inclusion an important concept to explore.

The present study makes several significant contributions to the literature: (1) we develop a new measure of cultural inclusion (PCI); (2) test PCI on two very distinct ethnic groups and towards a range of job outcomes; and (3) test the potential mediating effects of POS on PCI’s influence towards job outcomes. Overall, we find consistent and similar effects for both ethnic groups, which enhance the generalizability of cultural inclusion. The following sections first discuss the theoretical background to our new measure of PCI and then our hypotheses development.

5.3.3 Literature Review

5.3.4 Inclusion

New Zealand, like many other countries, is becoming more diverse due to globalization, immigration and emigration (Hill, Yang, Hawkins, & Ferris, 2004; Khawaja, Boddington, & Didham, 2007). While billions of dollars are spent internationally on diversity management training (Chavez & Weisinger, 2008), it has become apparent that this strategy has not realized the potential of diverse workplaces (Pless & Maak, 2004). As a result research has increasingly focused on how to create inclusive work environments rather than focusing on diversity management strategies (Shore et al., 2011). Diversity management strategies tended to focus on different demographic compositions, whereas inclusion focuses

on leveraging diversity through the promotion of all employees participating equally within an organization (Roberson, 2006). Shore et al. (2011) suggested that diversity management aims to give an individual a sense of belonging, whereas inclusion goes a step further by acknowledging uniqueness. While there are several definitions of inclusion, Shore et al. (2011) defined inclusion as “the degree to which an employee perceives that he or she is an esteemed member of the work group through experiencing treatment that satisfies his or her needs for belongingness and uniqueness” (p. 1265). As such, unless individual employees feel included and supported in the workplace, having greater diversity is not necessarily beneficial to the organization. Thus, in a workplace where many employees, from diverse and distinct cultural backgrounds, feel part of the organization, they might also feel distinct, alone and not unique. These feelings translate into a perceived lack of inclusion, which is likely to account in part, for why greater diversity does not always transpose into greater employee performance.

While our study focuses on the inclusion of cultural values, beliefs and practices in the workplace, we acknowledge that inclusion can also relate to other demographic variables like gender (Bilimoria, Joy, & Liang, 2008; Metz & Kulik, 2008), age, and education (Findler et al., 2007; Pelled, Ledford, & Mohrman, 1999). Despite inclusion being discussed and researched for over a decade, it is still in the developing stages and is considered to be a new concept (Shore et al., 2011). Many researchers have conceptualized inclusion through qualitative methods (e.g. Bilimoria et al., 2008; Chavez & Weisinger, 2008; Metz & Kulik, 2008; Pless & Maak, 2004) leaving a gap in the literature for quantitative studies which empirically test inclusion in the workplace (Roberson, 2006; Ryan &

Kossek, 2008). We seek to fill this gap by also addressing ethnicity and cultural values rather than the other demographic variables noted above.

Much of the empirical work carried out within the inclusion literature has been conducted by Mor Barak and colleagues (e.g. Cho & Mor Barak, 2008; Findler et al., 2007; Mor Barak, 2005; Mor Barak, Cherin, & Berkman, 1998; Mor Barak & Levin, 2002). Mor Barak et al. (1998) established a measure of fairness and organizational inclusion that relates to “the degree to which individuals feel a part of critical organizational processes such as access to information, connectedness to co-workers, work group engagement, and influencing the decision making process” (Mor Barak & Levin, 2002, p. 142). Mor Barak and Levin’s (2002) results showed that inclusion was positively related to job satisfaction and wellbeing. Mor Barak and colleagues’ findings are consistent with other research, which shows the hindrance that being from a racial minority can have on job outcomes (Foley, Linnehan, Greenhaus, & Weer, 2006; Greenhaus, Parasuraman, & Wormley, 1990) and levels of inclusion (Pelled et al., 1999), e.g., marginalising people based on appearance.

Although measure from Mor Barak et al. (and its variations), has been empirically validated, Shore et al. (2011) raised a significant concern, criticising the measure for producing inconsistent results. Furthermore, inclusion measures tend to be general and all encompassing, seeking to capture the inclusion of gender, age, race/ethnicity and religious beliefs within one measure. The present study focuses specifically on cultural inclusion, and taps into SET as a theoretical lens for understanding why perceptions of support for an employee’s cultural values and beliefs can lead to greater reciprocity and enhanced job outcomes. The following

section discusses SET and highlights how POS has been used to understand reciprocity relationships between organizations and employees.

5.3.5 Social Exchanges and Perceived Organization Support

SET “is among the most influential conceptual paradigms for understanding workplace behavior” (Cropanzano & Mitchell, 2005, p. 874), and Blau (1964) defined SET as “voluntary actions of individuals that are motivated by the returns they are expected to bring and typically do in fact bring from others” (p. 91). Social exchanges differ significantly from economic exchanges as they tend to “engender feelings of personal obligations, gratitude, and trust” (Blau, 1964, p. 94). A related theory that captures the role of social exchanges (Cropanzano & Mitchell, 2005) is the norm of reciprocity (Gouldner, 1960), which centers around the idea that “people should help those who have helped them” (p. 171). The norm of reciprocity is considered to be culturally universal but can vary between cultures (Gouldner, 1960). An example of social exchanges being culturally universal is seen in the Māori concept of Utu, which is defined as “meaning ‘reciprocity’ or ‘balance exchange’... an obligation to respond in kind” (King, 2003, pp. 81-82). While the role of social exchanges has been tested and found to be important for New Zealand employees (e.g. Haar, 2006), the exploration of SET with regards to indigenous employees such as Māori and other minority groups has been overlooked.

The best conceptualization of SET in the workplace is by Eisenberger et al. (1986), who used SET and the norm of reciprocity to operationalize a measure that captures global exchanges and support in the workplace by creating the POS measure. Eisenberger et al. (1986) suggested that “employees develop global

beliefs concerning the extent to which the organization values their contributions and cares about their well-being” (p. 501). As such, support from the organization may prompt the employee to respond with favorable behaviors, such as higher job performance, benefiting both employees and organizations (Rhoades & Eisenberger, 2002). Meta-analyses (e.g. Riggle et al., 2009; Rhoades & Eisenberger, 2002) have provided strong support for POS influencing job satisfaction, organizational commitment, and turnover intentions. POS has also been found to predict career satisfaction (Armstrong-Stassen & Ursel, 2009; Erdogan, Kraimer, & Liden, 2004). Overall, perceptions of support have been found to strongly influence employee attitudes and behaviors.

5.3.6 A New Measure of Inclusion

Nishi and Mayer (2009) discussed the importance of creating a construct of inclusion at the organizational level. Our PCI measure focuses specifically on the organization’s support and inclusion of an employee’s cultural values and identity within the workplace, as they are recognised as being highly important to individuals, and cultural identity is likely to affect employee outcomes (Ely & Thomas, 2001). We based our measure of PCI on SET, as this aligns well with employees’ tendency to reciprocate in kind when they perceive support for their cultural uniqueness from their organizations. The links between SET and reciprocation have been noted in the inclusion literature, for example, creating a workplace that promotes fairness (Cho & Mor Barak, 2008), high quality relationships (Nishii & Mayer, 2009), inclusion in decision making, and valuing the contributions of all employees (Mor Barak & Levin, 2002). These practices are characterized as essential for the creation of an inclusive work environment,

and also reflect perceptions of support from one's organization. This also aligns with Stamper and Masterson's (2002) finding that inclusion and perceived insider status were linked to altruism and production deviance. This highlights the importance of treatment that creates feelings of belongingness (Shore et al., 2011). As such, basing PCI on SET, and thus employees' perceptions around their organizations' treatment of their cultural values, is likely to elicit strong reciprocity from employees. Pless and Maak (2004) suggested that organizations wanting to create a 'culture for inclusion' could do so through reciprocal understandings, trust, and recognition, highlighting the links between the norm of reciprocity and inclusion.

As noted above, we suggest PCI reflects employees' perceptions of the extent that their organizations value and support their cultural values, beliefs and practices, within workplace settings. Our approach is consistent with Shore et al. (2011), who highlighted the importance of belongingness and uniqueness within inclusion research. As such, support and care from the organization show the employee that they are an insider (i.e., belong), even when the employee's culture may not be the dominant cultural norm in the organization (illustrating uniqueness). Furthermore, this type of organizational support shows employees that their uniqueness is valued. . Finally, the study of perceptions is important, and support perceptions have been found to have a stronger influence on employee outcomes than received support (Wethington & Kessler, 1986).

Job outcomes associated with inclusion include job satisfaction (e.g., Acquavita, Pittman, Gibbons, & Castellanos-Brown, 2009) and organizational commitment (Cho & Mor Barak, 2008; Findler et al., 2007). Furthermore, Shore et al. (2011)

suggest that inclusion could have an effect on career related outcomes. Similarly, although turnover has been explored in relation to diversity (Nishii & Mayer, 2009), this is another area that has not been explored in the inclusion literature, and Findler et al. (2007) suggest that inclusion may influence employees' "long-term tenure and retention in the organization" (p. 65). Consistent with existing research on inclusion and job outcomes, and with the meta-analytical strength of the findings of POS, we suggest that PCI will influence job outcomes as follows: employees with greater PCI will reciprocate with greater satisfaction towards their jobs and careers, as well as with greater organizational commitment. We also expect PCI to be negatively related to turnover intentions.

Hypotheses: PCI will be positively related to (1) job satisfaction, (2) organizational commitment (3) career satisfaction, and negatively related to (4) turnover intentions.

5.3.7 The Role of POS

We suggest that PCI is likely to have a strong positive relationship with POS. This is because PCI is a type of support given by an organization, albeit specifically towards cultural values. We argue that those employees who perceive that their organizations include their cultures are more likely than other employees to have higher POS. This aligns with Wayne, Shore, Bommer and Tetrick (2002), who found inclusion was an antecedent of POS. While their measure of inclusion focused on insider status (e.g. "being asked for your opinions on important issues"), we similarly suggest that PCI might act as an antecedent of POS, with POS mediating the influence of PCI. Finally, testing POS as a mediator answers calls from Shore et al. (2011) who "advocate more theoretical development of

mediating mechanisms between inclusion and outcomes” (p. 1281). This leads to our last hypothesis.

Hypothesis 5: POS will mediate the influence of PCI towards job outcomes.

5.3.8 Method

Recent statistics revealed that New Zealand is a highly developed (Human Development Report Office, 2011) and diverse country (Khawaja et al., 2007). Although Māori have been increasing their skill levels in the workplace (TPK, 2009) they, like other minority groups internationally, have tended to underperform in many key areas (Human Rights Commission, 2012), including income (Statistics New Zealand, 2007b) and employment (Statistics New Zealand, 2011), when compared to Europeans. There are distinct cultural differences between Māori and Europeans (Harrington & Liu, 2002; King, 1999, 2003; Tassell, Flett, & Gavala, 2010) which helps us to compare the influence of PCI between these two very distinct groups. The present study, consistent with Mor Barak et al. (1998), tested distinct cultural groups within the same country, as distinct differences within a single country have been found (e.g. Cohen, 2006; Cohen, 2007; Findler et al., 2007; Hofstede, Garibaldi de Hilal, Malvezzi, Tanure, & Vinken, 2010).

Study One consisted of Māori employees, and purposeful sampling was undertaken to attract Māori respondents (Coyne, 1997) as they make up only a small percentage of the New Zealand workforce. Two hundred organizations throughout New Zealand were approached and the study and its requirements were explained to them, and a total of 700 surveys were distributed to potential participants. Study Two focused on Europeans and data was collected using an

online survey. Over 600 emails were sent to a European only database, an approach that has been used in inclusion studies by Acquavita et al. (2009). In both studies data collection was undertaken in two waves, with a one month gap between surveys to reduce the effects of common method variance. Surveys were matched by a unique employee code.

Survey one contained the PCI and POS measures as well as demographic variables. Survey two contained the dependent variables (job satisfaction, organizational commitment, career satisfaction, and turnover intentions). In total, 345 Māori employees responded to both surveys (49.3% response rate) and 144 Europeans (24% response rate). On average, the Māori and European samples were distinct: by age, 38.9 and 24.5 years old respectively (SD=11.9 years and SD=8.7 years); marital status (66% and 29%); gender (female 62% and 50%); and job tenure of 5.3 years and 6.8 years (SD=6.4 and 10.6 years). By industry sector: Māori respondents were much more likely to work in the public sector (70%) compared to Europeans (26%); with the inverse for the private sector (22% Māori versus 67% European); and similar levels worked in the not-for-profit sector (8% of Māori and 7% of Europeans). Overall, when comparing the two groups' demographics there were significant differences (e.g., age, marital status etc.), which encouraged the separation of samples. Furthermore, having two highly distinct groups provided us with the ability to compare the influence of PCI and POS on very different employee samples.

5.3.9 Measures

POS was measured with 6-items by Eisenberger et al. (1986), coded 1=strongly disagree, 5=strongly agree ($\alpha = .84$ Māori, $\alpha = .77$ European). Short measures of

POS have been shown to achieve strong reliability (e.g., Coyle-Shapiro & Conway, 2005). PCI was measured with 7-items, developed for this study and based on Eisenberger et al. (1986), coded 1=strongly disagree, 5=strongly agree ($\alpha = .95$, Māori, $\alpha = .89$ European). We confirmed the distinct nature of PCI and POS by using exploratory factor analysis (EFA using SPSS 20.0) on Study One, with the factors splitting into the expected two dimensions. Table 1 provides evidence of construct validity for our PCI measure being distinctive from POS. Both studies had these measures further tested in a confirmatory factor analysis (CFA) using Structural Equation Modeling (SEM) (see below).

Table 1. Results of Exploratory Factor Analysis for Māori Sample (Study One)

Questions followed the stem “My Organisation...” and were coded 1=strongly disagree, 5=strongly agree	Factor Loadings	
	PCI	POS
1. Cares about my cultural satisfaction at work	<u>.894</u>	.285
2. Takes pride in my cultural accomplishments at work	<u>.866</u>	.277
3. Cares about my cultural opinions	<u>.848</u>	.316
4. Really cares about my cultural well-being	<u>.836</u>	.285
5. Considers my cultural goals and values	<u>.801</u>	.336
6. Offers help when I have a cultural problem	<u>.768</u>	.281
7. Would change my working conditions for the better if possible to help my cultural beliefs	<u>.722</u>	.297
1. Really cares about me	.409	<u>.729</u>
2. Would ignore any complaint from me (Rev)	.185	<u>.713</u>
3. Offers help when I have a problem	.334	<u>.705</u>
4. Would hire someone else to replace me at lower pay if they could (Rev)	.112	<u>.704</u>
5. Takes pride in my accomplishments at work	.347	<u>.686</u>
6. Would change my working conditions for the better if possible	.393	<u>.587</u>
Eigenvalues	5.319	3.466
Percentage variance	40.9%	26.7%
Number of items in measures	7-items	6-items
Cronbach’s Alpha	.95	.84

Job Satisfaction was measured using 3-items from Judge, Bono, Erez and Locke (2005). A sample item was “Most days I am enthusiastic about my work” ($\alpha = .83$ Māori, $\alpha = .83$ European). Organizational Commitment was measured using the three negatively worded items of Meyer, Allen and Smith’s (1993) affective commitment subscale of organizational commitment. Responses were coded 1=strongly disagree to 5=strongly agree. A sample item is “I do not feel “emotionally attached” to this organization” and all three items were reverse coded ($\alpha = .83$ Māori, $\alpha = .75$ European). Career Satisfaction was measured using 3-items by Greenhaus, Parasuraman and Wormley (1990), coded 1=strongly disagree, 5=strongly agree. A sample item was “I am satisfied with the success I have achieved in my career” ($\alpha = .88$ Māori, $\alpha = .89$ European). Turnover Intentions was measured using a 3-item measure by Kelloway, Gottlieb, and Barham (1999), coded 1=strongly disagree, 5=strongly agree. A sample item was “I am thinking about leaving my organization” ($\alpha = .94$ Māori, $\alpha = .93$ European).

We controlled for the influence of age (in years) and Māori organization which related to organisations that had a Māori focus, (e.g., a Māori health provider of the Māori land court) (1=yes, 0=no), to account for the potential formation of inclusion perceptions with age, and the likelihood that Māori organizations are likely to offer greater support for Māori cultural values and traditions.

5.3.10 Measurement Models

To confirm the separate dimensions of the various constructs relating to PCI and POS, measures were tested with confirmatory factor analysis in SEM using AMOS 20.0. While studies using SEM typically offer a number of goodness-of-fit measures, Williams, Vandenberg and Edwards (2009) argued that some measures

are meaningless and suggested three measures as superior ways to assess model fit: (1) the comparative fit index (CFI >.95), (2) the root-mean-square error of approximation (RMSEA < .08), and (3) the standardized root mean residual (SRMR <.10). The hypothesized measurement model and three alternative models for both studies are shown in Table 2.

Table 2. Results of Confirmatory Factor Analysis

Model	Sample	Model Fit Indices					Model Differences			
		χ^2	df	CFI	RMSEA	SRMR	χ^2	Δ df	p	Details
1. Hypothesized 6-factor model: PCI, POS, job satisfaction, career satisfaction, organizational commitment and turnover intentions.	a	513.4	260	.96	.05	.05				
	b	371.2	260	.95	.06	.05				
2. Alternative 5-factor model: PCI and POS combined, job satisfaction, career satisfaction, organizational commitment and turnover intentions.	a	834.7	265	.90	.08	.07	320.6	5	.001	Model 2 to 1
	b	412.8	265	.93	.06	.06	41.6	5	.001	Model 2 to 1
3. Alternative 5-factor model: PCI, POS, job satisfaction and organizational commitment combined, career satisfaction and turnover intentions.	a	917.9	265	.89	.08	.10	404.5	5	.001	Model 3 to 1
	b	508.9	265	.89	.08	.07	137.7	5	.001	Model 3 to 1

a= Māori sample, b= European sample

Overall, the hypothesized measurement model was the best fit for the data for both studies. To confirm whether this was the best model for the data, the CFA was re-analyzed, testing a combination of alternative models, which resulted in all models being a poorer fit. This included combining PCI and POS as a single construct. Analysis following Hair, Black, Babin and Anderson (2010), showed that the alternative models were all significantly different (all $p < .001$) and a poorer fit than the hypothesized model for both samples.

5.3.11 Analysis

Hypotheses 1-5 were tested using SEM in AMOS for both studies to assess the direct and potential meditational effects of the study variables.

5.3.12 Results

Descriptive statistics for the study variables are shown in Table 3.

Table 3. Descriptive Statistics and Correlations: European and Māori

Variables	European		Māori		1	2	3	4	5	6
	M	SD	M	SD						
1. Job Satisfaction	3.8	.78	3.7	.71	--	.69**	.54**	-.41**	.43**	.47**
2. Organizational Commitment	3.2	.85	3.1	.76	.42**	--	.48**	-.53**	.53**	.45**
3. Career Satisfaction	3.5	.88	3.6	.76	.44**	.21**	--	-.34**	.28**	.30**
4. Turnover Intentions	2.6	1.17	2.9	.99	-.51**	-.28**	-.29	--	-.34**	-.23**
5. POS	3.7	.70	3.6	.76	.43**	.37**	.18**	-.38**	--	.73**
6. PCI	3.3	.68	3.5	.89	.34**	.38**	.17**	-.24**	.68**	--

Māori=345 and European=144. Māori below diagonal.

*p< .05, **p< .01

Table 2 shows that, although POS and PCI are highly correlated ($r=.68$, $p< .01$ for Māori and $r=.73$ $p< .01$ for European), this correlation is below the threshold of concept redundancy, which occurs at $r >.75$ (Morrow, 1983). Furthermore, the EFA and CFA (discussed above) showed that the two dimensions of support were distinct. Overall, PCI and POS are significantly related to all job outcomes (all $p< .01$), supporting the further testing of PCI to outcomes.

5.3.13 Structural Model

A number of alternative structural models were tested to determine the most optimal model based on the data. Three alternative models were tested:

- (1) A direct effects with PCI predicting all job outcomes including POS;
- (2) A partial mediation model where PCI predicted POS, and both predicted all job outcomes; and
- (3) A full mediation model where PCI predicts POS, and, in turn, POS predicts all job outcomes.

Analyses of the three models are presented in Table 4 below.

Table 4. Model Comparisons for Structural Models

Model	Sample	Model Fit Indices					Model Differences			
		χ^2	df	CFI	RMSEA	SRMR	χ^2	Δ df	p	Details
1. Direct Effects Model	a	564.7	264	.95	.06	.07				
	b	363.9	264	.95	.05	.06				
2. Full Mediation Model	a	532.4	264	.95	.05	.05	32.3	0	n.s.	Model 2 to 1
	b	352.5	264	.96	.05	.06	11.4	0	n.s.	Model 2 to 1
3. Partial Mediation Model	a	516.9	260	.95	.05	.05	47.8	3	.001	Model 3 to 1
	a						15.5	4	.01	Model 3 to 2
	b	348.0	260	.96	.05	.05	15.9	4	.01	Model 3 to 1
	b						4.5	4	n.s.	Model 3 to 2

a= Māori sample, b= European sample

Note: outcome variables (job satisfaction, organizational commitment, career satisfaction, and turnover intentions) all covary.

European model comparison: Partial Mediation: AIC =477.950 and CAIC= 735.987; Full Mediation: AIC =474.510 and CAIC= 716.668

Testing comparison models (Hair et al., 2010) showed that the partial mediation models were both significantly better fit to the data than the direct effects model for both studies. In Study One (Māori employees), the partial mediation model was the best fit overall, although for Study Two (European) there was no significant difference between the two (full or partial) mediation models. In such cases, Byrne (2010) suggested the AIC (Akaike Information Criterion) and CAIC (Consistent Akaike Information Criterion) fit indices are the most useful, with the smallest value indicating a better fit of the structural (Byrne, 2010). Comparison shows that AIC and CAIC are superior for the full mediation model compared with partial mediation for Study Two (see the bottom of Table 4). The structural models, the direct effects and the full mediation, are shown in Figures 1 and 2 respectively. Age was not significantly related to either PCI or POS and was therefore excluded from the final model. While Māori organization was positively related to both PCI ($r = .39, p < .01$) and POS ($r = .13, p < .05$), it did not change the direct and mediation effects found in the models and was excluded from the final analysis.

Figure 1. Direct Effects Model
 (Māori, **European**)

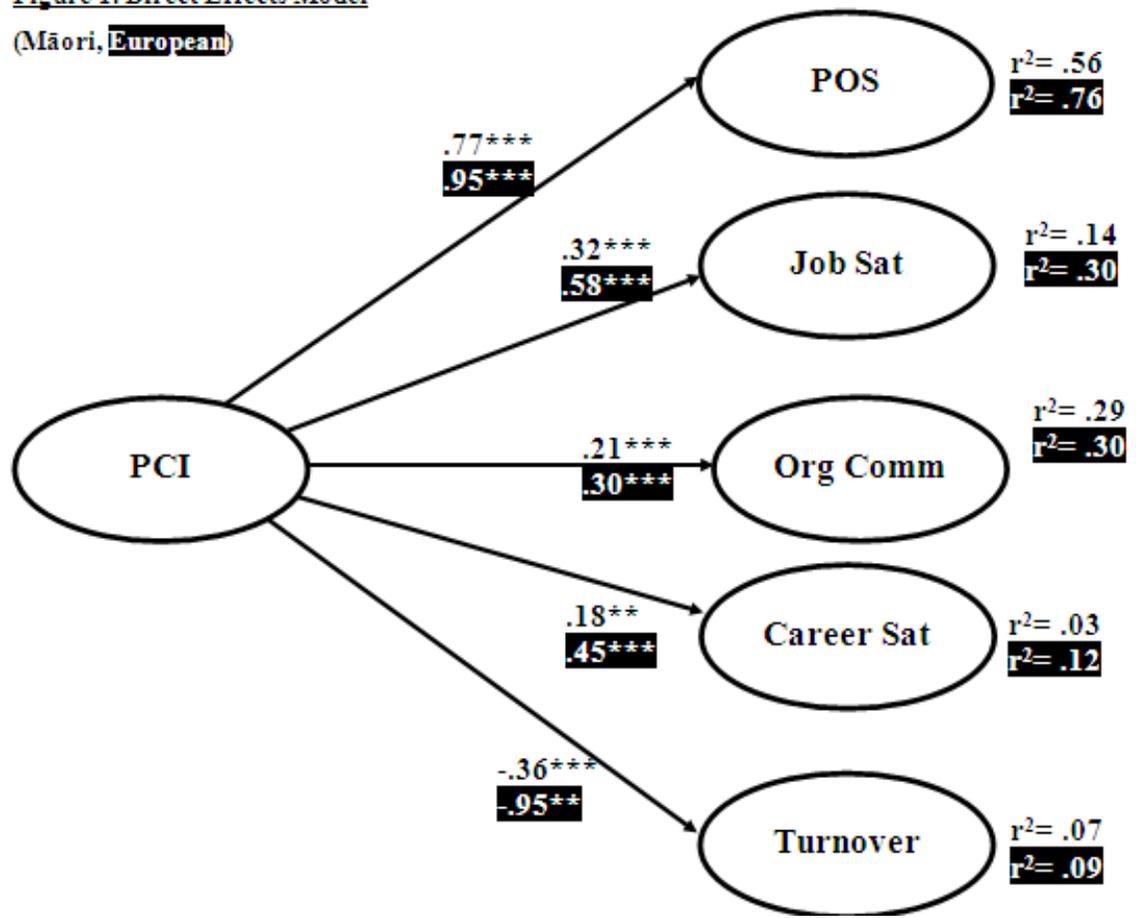
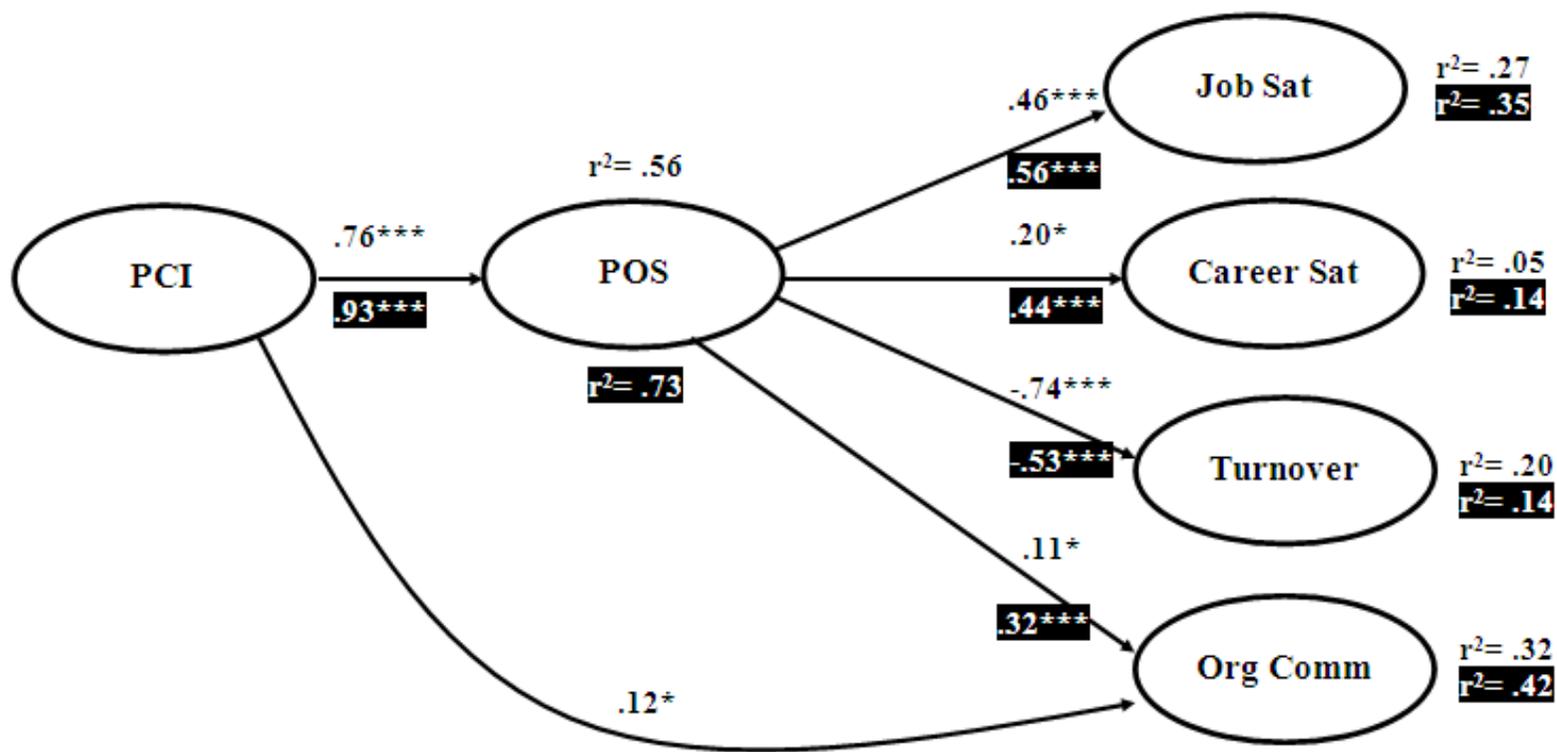


Figure 2. Final Model Mediation Effects
 (Māori, **European**)



Aligned with the recommendations of Grace and Bollen (2005), unstandardized regression coefficients are presented in Figure 2. Figure 2 shows that PCI was significantly linked with POS (path coefficient = .76, $p < .001$ for Māori and .93, $p < .001$ for Europeans). Furthermore, POS is significantly linked with job satisfaction (path coefficient = .46, $p < .001$ for Māori and .56 $p < .001$ for Europeans), career satisfaction (path coefficient = .20, $p < .05$ for Māori and .44, $p < .001$ for Europeans), turnover intentions (path coefficient = -.74, $p < .001$ for Māori and -.53 $p < .001$ for Europeans), and organizational commitment (path coefficient = .11, $p < .05$ for Māori and .32 $p < .001$ for Europeans).

Overall, with both studies, the models show that PCI accounts for a very large amount of variance for POS ($r^2 = .56$ for Māori and $r^2 = .73$ for Europeans), while PCI and POS account for large amounts of variance for organizational commitment ($r^2 = .32$ for Māori and $r^2 = .42$ for Europeans), job satisfaction ($r^2 = .27$ for Māori and $r^2 = .35$ for Europeans), and more modest amounts for turnover intentions ($r^2 = .20$ for Māori and $r^2 = .14$ for Europeans) and career satisfaction ($r^2 = .5$ for Māori and $r^2 = .14$ for Europeans). Given that in the direct effects model (Figure 1) PCI significantly predicted all outcomes (supporting Hypotheses 1-4) and then predicted none in the mediation model other than organizational commitment for Māori (Study One), there is broad support for POS mediating the effects of PCI on outcomes, supporting Hypothesis 5. We also confirmed the directionality of PCI to POS to job outcomes, and this approach revealed our mediation model to be a superior fit to the data.

5.3.14 Discussion

In the present study we built a theoretical argument for a measure of cultural inclusion based on SET and the related POS measure, as some studies of inclusion have also included POS within their empirical models (e.g., Stamper & Masterson, 2002; Wayne et al., 2002). PCI was developed because of the lack of empirical measures capturing inclusion related to cultural values and the shortfall of empirical studies on inclusion in general. PCI was tested on two highly distinct ethnic groups within New Zealand, consistent with Mor Barak and Levin (2002) who also focused on minority groups within California. Understanding cultural inclusion is highly important as many workplaces around the world are becoming more ethnically diverse. Our findings support our hypotheses, revealing that PCI directly and indirectly (through POS) predicted job outcomes in both the Māori and European samples. Importantly, while these samples are very distinct beyond ethnicity (i.e., demographics such as age, marital status etc.), the benefits were fairly universal and similar. The following sections will discuss our models in detail and the implications for management and research.

5.3.15 Direct Effects

Analysis from the present study shows that the two dimensions of PCI and POS were distinct in both studies. While they were highly correlated in both samples, the EFA established their distinct natures, and the CFA confirmed that combining PCI and POS into one dimension would provide a much poorer fit (in both samples). We interpret these findings as providing strong empirical evidence for PCI and POS being distinct constructs. The direct effects model (Figure 1) shows that PCI is significantly related to POS and all job outcomes provided support for

the direct influence of PCI on job outcomes. These effects are similar to other models of general inclusion used in the literature (Acquavita et al., 2009; Mor Barak & Levin, 2002; Nishii & Mayer, 2009). These direct effects highlight the importance of employees' cultural backgrounds and their feelings of inclusion and acceptance within their organizations. However, this alone is insufficient, as Shore et al. (2011) advocated exploring mediating mechanisms to better understand how inclusion influences outcomes. We therefore explored the mediating effects of POS to better understand the influence of PCI on job outcomes.

5.3.16 Mediation Effects

The present study confirmed that a mediation model provided a more accurate method of understanding the role of support and inclusion. POS fully mediated the effects of PCI towards the outcomes explored in Study Two and similarly in Study One, although a partial mediation model was superior in the case where PCI also directly predicted organizational commitment for Māori employees (Study One). This finding supported Shore et al.'s assertions that studies exploring inclusion need to explore potential mediators, and given the strong alignment between inclusion and SET, our use of the POS construct was theoretically logical and empirically supported.

The direct effect of PCI on organizational commitment for Māori could be because Māori view cultural support as an essential type of support and are likely to reciprocate more positively than other forms of support, forming a greater attachment to their organization. The finding for the cultural support outcome is quite distinct from the other outcomes tested here. Clearly, further research is

required to determine whether PCI functions predominately through POS or has its own direct influence depending on the outcomes tested or the specific population sampled. Other than this direct effect, the present study found that the mediating effects of POS on PCI were fully supported and superior to the direct effects model. This is not surprising given the power of POS as a strong predictor of job outcomes, such as job satisfaction and turnover intentions (Rhoades & Eisenberger, 2002; Riggle et al., 2009), and the findings of other studies that have explored inclusion as an antecedent of POS (e.g., Wayne et al., 2002). Our findings also extend the POS literature by confirming strong positive effects from POS towards outcomes amongst indigenous employees, which have not previously been explored. Overall, the support for cultural values and beliefs in the New Zealand workplace is likely to have a positive indirect effect on job outcomes for Māori and European employees. As such, it is through POS that the effects of cultural inclusion will be realized. These findings are consistent with our assertions that PCI should increase employees' overall perceptions of level of support, and so have a strong relationship with POS.

5.3.17 Theoretical and Managerial Implications

Our research contributes to the inclusion literature in several ways. It adds strength to this emerging area of research by highlighting the importance of cultural inclusion towards employee outcomes for both minority and majority ethnicities. This is highly important given the potential that inclusion has over traditional diversity management measures (Oswick & Noon, in press). We have also supported the relationship between inclusion, SET and POS, which was

touched upon by several researchers (i.e., Pless & Maak, 2004; Shore et al., 2011) but not empirically investigated.

Our measure of PCI was shown to be distinct from POS and able to predict job outcomes independently. Our mediation findings expanded our understanding of the antecedents of POS, and this answers calls from Cropanzano and Mitchell (2005) who suggested that new measures based on SET need to be investigated. This is highly relevant considering the importance of SET within the social psychology, human resource (HR) and organizational behavior literature (Cook & Rice, 2006; Cropanzano & Mitchell, 2005). These findings should provide a greater theoretical understanding for academic researchers as well as for HR managers.

A significant proportion of workplaces within New Zealand, and around the world, are becoming more ethnically diverse and this increasing diversity poses both challenges and opportunities for organizations and managers alike. Unleashing the potential of diversity is likely to be achieved by including all employees (Pless & Maak, 2004), regardless of their cultural backgrounds. Creating an organizational climate that values the input of all cultural backgrounds will benefit both organizations and individuals, and this may allow for a competitive advantage in attracting and retaining key staff (Haar & Brougham, 2011a). Consistent with Ryan and Kossek (2008), we suggest there is no “single best practices approach” (p. 306) to creating feelings of inclusion from all staff. However, the following paragraphs discuss ways in which managers can navigate the application of cultural inclusion in their workplaces.

Researchers have shown the difficulties that being racially different has on levels of support that individuals receive (e.g., Foley et al., 2006), and that it is likely to affect individuals reaching their full potentials (Greenhaus et al., 1990). These findings are consistent with findings from Pelled et al. (1999) who stated that “whether being different hinders or helps organizational inclusion may depend on whether that difference is visible and whether it reflects job expertise” (p. 1013). Supervisors will often provide more support to employees who are similar to them either by gender or race (Foley et al., 2006) and researchers have highlighted the importance of leaders and supervisors in the inclusion process (e.g., Nembhard & Edmondson, 2006; Nishii & Mayer, 2009) and training programs (Findler et al., 2007; Nishii & Mayer, 2009) when trying to increase levels of inclusion.

Training supervisors to understand cultural differences and needs is likely to result in more employees feeling supported and included in the workplace. These ideas are supported by a recent field experiment by Hammer, Kossek, Anger, Bodner and Zimmerman (2011) who demonstrated the benefits of training managers to understand the differing family needs of staff. Results revealed that training managers to understand these differences could enable them to offer more support to employees, which could, in turn, have a positive effect on job satisfaction, turnover intentions, and physical health when employees had high work-family conflict (Hammer et al., 2011). We expect that training supervisors to understand, respect and include all peoples’ cultures could offer similar benefits to those demonstrated by Hammer et al 2011.

Creating an inclusive work environment does not have to be expensive and time intensive if training is not available. This is especially relevant for small to

medium sized organizations that lack developed HR management systems, and which are also likely to lack the resources to implement and uphold formal HR policies. As such, informal forms of support and inclusion may better suit the individual needs of each employee and these may be better tailored to whatever diverse ethnic groups exist within an organization. Informal forms of support (e.g., a supportive organizational climate) have been shown to provide many benefits and are more flexible than formal HR management policies and practices (Aryee, Chu, Kim, & Ryu, in press). Prasad, Prasad and Mir (2011) discussed how adopting formal diversity management policies can be meaningless for employees and overall be damaging for the organization. This is because every country is different, and within those countries are a range of sub-cultures and within each organization there are noticeable differences at a branch or regional level (Cohen, 2007; Hofstede et al., 2010). Furthermore, Eisenberger et al. (1986) highlighted the importance of organizations supporting employees through freewill rather than policy pressure. Managers need to take into account the unique nature of the organization and understand the cultural dynamics. This can be achieved by simply meeting with employees face to face and creating a personal relationship to gain insight into their cultural needs.

Indeed, asking employees face to face about their culture and cultural beliefs may instil a sense of inclusion from employees. Getting to know about an employee's culture shows that managers are making an effort to understand an employee's, and therefore the organizations, cultural dynamics (Haar & Brougham, 2011a). Through this process, managers may be prompted to think about ways to support employees' cultural needs in the workplace. From this rapport building exercise, managers might gain an indication of how well they are including employees, and

if they are not doing so sufficiently, they can then work on ways to enhance employees' feelings of inclusion. Managers might also use their discretion to provide flexitime and shifting workloads to accommodate cultural events of significance to employees. Lirio, Lee, Williams, Haugen and Kossek (2008) highlighted the importance of considering flexible time and work schedules when trying to create feelings of inclusion. Overall, managers who use their discretion and insight to accommodate the needs of employees should see increased levels of PCI and see the reciprocal benefits.

5.3.18 Strengths, Limitations and Future Research

The present study has a number of strengths. For example, we surveyed two culturally distinctive populations within New Zealand from a large range of organizations. Furthermore, the individuals within each sample varied widely by demographic composition. Furthermore, the use of higher order statistical methods (SEM) provides empirical support for construct validity between PCI and POS and other potentially related constructs such as job satisfaction. A limitation to this study was the collection of self-reported data by respondents and the resulting potential for common method variance. However, because data was collected at two time periods, separating predictors and outcomes, we have somewhat mitigated this issue. Furthermore, the use of SEM also helps to reduce this factor (Kenny, 2008). Another limitation was the use of purposeful sampling to attract Māori respondents. However, this was necessary given that Māori only account for approximately 13 percent of the New Zealand workforce.

Future studies testing new constructs based on SET should test the potential mediation effects of POS to ensure that the distinct nature of constructs is

established. Future studies might also seek secondary data on performance, absenteeism etc. to further enhance confidence in findings. Extending the sample to include other minority groups within New Zealand, such as Asian and Pacific Islanders, who make up a significant part of New Zealand's diverse population (Khawaja et al., 2007) would also be beneficial. Continuing to explore inclusion empirically on majority and minority groups within other western economies, such as the US and UK, would aid our international understanding of PCI, especially given the high levels of diversity within these countries.

Future studies may also explore perceptions of inclusion at the supervisor level given the power of supervisor support in predicating employee outcomes (Beehr, King, & King, 1990; Eisenberger, Stinglhamber, Vandenberghe, Sucharski, & Rhoades, 2002). Additional antecedents of PCI might be another useful avenue, especially given that the meta analysis by Rhoades and Eisenberger (2002) found that supervisor support is an antecedent of POS. Tapping into what actually makes employees feel culturally included also needs further investigation, and a qualitative approach may provide useful insights, especially within different racial groups. For example, what makes Māori and Europeans feel included is likely to differ significantly because of their differing values, cultures and beliefs. Consistent with other researchers (i.e., Pless & Maak, 2004; Roberson, 2006; Shore et al., 2011) we encourage additional empirical testing to better understand and realize the benefits of diversity within workplaces through the inclusion of all of an organization's citizens. Finally, one area that is underexplored in the SET literature is the influence that POS and inclusion measures (such as PCI) have on non-work outcomes, in particular, wellbeing and mental health. There has been a significant shortfall of wellbeing and mental health studies within the broad SET

literature (e.g., POS, inclusion) and we suggest this might be a fruitful area of research for inclusion studies.

5.3.19 Conclusion

Understanding inclusion is highly important given the increasing levels of diversity within organizations. Making employees feel included will foster increased benefits for both individuals and organizations far beyond traditional diversity management practices and techniques. Overall, the results from this research provide strong empirical evidence for the benefits of PCI, and we expect these increased employee outcomes to have a highly positive effect on employees, organizations and ultimately, the bottom line.

5.3.20 References

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6. Perceptions of Cultural Inclusion and Mental Health

6.1 Submission Information

This paper will be sent for review once the journal paper in chapter five of this PhD has been published. This paper is written in a way that suggests that chapter five has been published and that the PCI measure has been established. The following section discusses the submission information, contributions and the publication status before the full journal paper is displayed.

6.1.1 Paper Title

“Perceived cultural inclusion and mental health outcomes: The moderating effects of race”

6.1.2 Declaration and Contributions

My co-author and I designed the theoretical model and survey items for this study. I was responsible for the data collection from both Māori and New Zealand European participants. I also created the online survey in Survey Monkey (refer to appendices 11.2 and 11.3). Data was cleaned and prepared for statistical analysis in SPSS and AMOS.

I conducted the analysis in AMOS, my co-author then checked that the analysis had been carried out correctly. I wrote the first draft of this paper. My co-author then provided feedback. Additional feedback was also provided at conferences and amendments made accordingly. A final draft of this paper was then sent to my co-author for the final review. This paper will be sent to a targeted journal once

feedback from the journal article in chapter five has been received from the Journal of Applied Psychology.

6.1.3 Publication Status

This paper will be sent out for review:

Brougham, D. & Haar, J. (To be reviewed). Perceived cultural inclusion and mental health outcomes: The moderating effects of race: Target journal, Journal of Vocational Behaviour [A ranked journal].

6.1.4 Conference/s

Brougham, D. & Haar, J. M. (2012). Testing perceived cultural inclusion on New Zealand employees: a study of mental health outcomes. Inaugural Aotearoa/ New Zealand Industrial/ Organisational Psychology Conference. The University of Auckland, New Zealand, 26 November 2012.

Haar, J. M. & Brougham, D. (2012). Māori employees' perceptions towards cultural support in the workplace: A study of job burnout. International Indigenous Development Research Conference. Auckland, New Zealand, 27 – 30 June 2012.

Haar, J. M. & Brougham, D. (2010). Cultural and organizational perceptions of support towards mental health outcomes: A study of Māori employees. 14th Conference on Labour, Employment and Work (LEW), Victoria University of Wellington, 30 November – 1 December 2010.

Brougham, D (2009). A Cultural Dimension of Perceived Organizational Support and the Role of Collectivism for Māori Employees. *14th Annual Waikato Management School Student Research Conference*. Hamilton, New Zealand, 18 October 2009.

My supervisor is listed first on two of these conference papers as he was the one that attended these conferences.

6.1.5 Special Note on Style and Formatting

The following paper has been formatted, referenced and written in accordance with the Journal of Vocational Behaviour guidelines. The full paper will be presented on the next page.

6.2 Full Article: Perceived cultural inclusion and mental health outcomes: The moderating effects of race

6.2.1 Abstract

This study tested perceptions of cultural inclusion as a predictor of mental health because of the short fall of empirical testing of inclusion in the workplace. In response to this limitation, we tested Perceived Cultural Inclusion (PCI) on two highly distinctive cultural groups within New Zealand. Study one surveyed 345 working Māori (the indigenous people of New Zealand) and study two surveyed 144 New Zealand Europeans (the majority population within New Zealand). PCI was found to be a direct predictor of Perceived Organisational Support (POS), anxiety and depression. However, because of the links between POS and PCI several models were tested in structural equation modelling. The full mediation model suggested that PIC predicted POS which in turn predicted anxiety and depression. In the final model, both samples were combined, with race used as a moderator. Māori respondents who reported high PCI reported significantly lower depression than New Zealand Europeans who reported high PCI. Overall, our findings add to the emerging inclusion literature highlighting the importance of cultural inclusion in the workplace. We suggest that support for cultural values and beliefs is likely to have positive effects over and above traditional organisational support on mental health outcomes.

6.2.2 Keywords

Inclusion, Māori, New Zealand, perceived cultural inclusion, perceived organisational support.

6.2.3 Introduction

Workplaces around the world are becoming more ethnically diverse because of globalisation, and changes to emigration and immigration policies (Brougham & Haar, in press; Houkamau & Boxall, 2011; Hyter & Turnock, 2006; Khawaja, Boddington, & Didham, 2007). Although the benefits of diversity in the workplace are well documented and researched (see, Cox, 1991; Cox & Blake, 1991), there is continuing consensus that diversity management techniques have failed to unleash the value of diversity (Pless & Maak, 2004). The present study focuses on New Zealand European (the majority) and Māori (a minority group) within New Zealand. These groups are culturally very different (Brougham, 2011; Brougham & Haar, in press) and they may therefore experience different effects from workplace phenomenon.

Over the past decade several works, such as *The Inclusion Breakthrough: Unleashing the Real Power of Diversity* (Miller & Katz, 2002) and *The Power of Inclusion: Unlock the Potential and Productivity of Your Workforce* (Hyter & Turnock, 2006) have pre-empted what later research has reinforced, which is that inclusion will be the future of managing diversity in the workplace (Oswick & Noon, in press; Shore et al., 2011). Although this assertion has gained prominence within the inclusion literature, there is still only limited empirical inclusion research (Roberson, 2006), and the theory surrounding inclusion is largely under developed (Shore et al., 2011).

It is widely recognised that the mental health and well-being of employees have a significant impact on the success of organisations as a whole (Panaccio & Vandenberghe, 2009), and that inclusion research on health and well-being needs

further investigation (Shore et al., 2011). Investigating mental health is highly important for minority groups and indigenous people (such as Māori), who have been found to report lower mental health and well-being (United Nations, 2009; Vega & Rumbaut, 1991; Verkuyten, 2008). These groups are also likely to account for a large proportion of those experiencing mental health disorders (Cauce et al., 2002).

These findings are consistent with the mental health research within New Zealand, which shows that Māori have significantly higher mental health problems compared with non-Māori and that Māori are also less likely to seek, or be referred to treatment (e.g. Arroll, Goodyear-Smith, & Lloyd, 2002; McPherson, Harwood, & McNaughton, 2003; Wells et al., 2006). The present study is one of the few studies that looks at the positive influence that support for culture in the workplace has towards wellbeing outcomes. This approach aligns with Kingi and Durie (2000), who suggested that cultural variations need to be taken into account when focusing on mental health outcomes. Furthermore, several organisational behaviour researchers have linked environmental factors at work with mental health outcomes (Brougham & Haar, in press; Spell & Arnold, 2007a, 2007b). Consistent with this previous research, we believe that a workplace which promotes cultural inclusion and support could be a vehicle for achieving better mental health outcomes.

The present study makes a number of valuable contributions to the inclusion literature by: (1) establishing empirical evidence linking cultural inclusion to low mental health issues; (2) illustrating the effects that POS has on the relationships between PCI and mental health, and; (3) providing much needed insight into

indigenous/minority groups in the workplace who are currently under researched. The following section discusses relevant theories and hypotheses development.

6.2.4 Literature review

6.2.5 Diversity and Inclusion

Diversity management has evolved significantly over the past 40 years (Shore et al., 2009) with much of the momentum being gained in the last two decades (Nishii & Mayer, 2009). Pooling a diverse range of employees together has been suggested as a means of increasing innovation and creativity, while also securing a competitive advantage for the organisation (Burnett, 2005; Chavez & Weisinger, 2008; Cox & Blake, 1991). While billions are spent every year on managing diversity (Chavez & Weisinger, 2008), researchers have now suggested that the true potential of diversity cannot be realised unless employees feel that they are included (Hyter & Turnock, 2006; Pless & Maak, 2004). In describing the difference between diversity and inclusion, Roberson (2006) suggested that “diversity focused primarily on differences and the demographic composition of groups or organizations, whereas... inclusion focused on organizational objectives designed to increase the participation of all employees and to leverage diversity effects on the organization” (p. 219). Probably the simplest conceptualisation around the differences between diversity and inclusion was summed up by Tapia (2009), who stated that “Diversity is the mix. Inclusion is making the mix work” (p. 1).

Shore et al. (2011) defined inclusion as “the degree to which an employee perceives that he or she is an esteemed member of the work group through experiencing treatment that satisfies his or her needs for belongingness and

uniqueness” (p. 1265). This paper focuses specifically on perceptions of cultural inclusion (PCI) that have been established by Brougham and Haar (under review)¹. PCI relates to “the extent to which an employee perceives his or her organization’s values, and how the organization cares about, and supports the employee’s cultural values, beliefs, and practices in the workplace” (Brougham & Haar, under review, p. np). Brougham and Haar (under review) suggested that this definition is closely aligned with the major elements of “belongingness and uniqueness” advocated by Shore et al. (2011). Their paper provided a good basis for the PCI measurement used in the present study and was found to be useful in predicting job outcomes.

6.2.6 Inclusion as a Predictor of Mental Health

Recently, Shore (2011) stated that “more extensive research testing the effects of inclusion on an individual’s well-being (e.g., stress, health) is likely to be a fruitful endeavor” (p. 1280). Although there has been some empirical testing on inclusion with respect to job outcomes (Acquavita, Pittman, Gibbons, & Castellanos-Brown, 2009; Cho & Mor Barak, 2008; Mor Barak, Findler, & Wind, 2001) there is a lack of testing around mental health outcomes and well-being. There is also no inclusion research focusing on the inclusion of cultural values and beliefs. There is some research exploring the links between inclusion and well-being. For example, a study by Mor Barak and Levin (2002) sampled 3400 employees with a range of predictors (e.g., perceptions of inclusion, fairness,

¹ This paper can be read in chapter five of this PhD. The present study will not be sent out for review until Brougham and Haar (under review) has been accepted and is in press

stress and social support) towards employee well-being. While stress and social support were important predictors of well-being “perception of inclusion was again the most significant variable in predicting well-being” (Mor Barak & Levin, 2002, p. 147). More recently, Findler et al. (2007) focused on a similar range of predictors towards well-being as Mor Barak and Levin (2002), and found that “the inclusion-exclusion variable is the most central variable in the model” (p. 81). Both studies included depression within their measure of well-being. They found, from a sample of 3400 employees, that minority groups were more likely to feel excluded, which in turn, linked to lower well-being. Findler et al. (2007) consequently emphasised the importance of promoting inclusion in the workplace.

Other research, such as that by Nembhard and Edmondson (2006), found links between leader inclusiveness and psychological safety, and they purported that psychological safety mediated the relationship between inclusiveness and employee improvement efforts. They also suggested that increased psychological safety would improve work quality and employee engagement (Nembhard & Edmondson, 2006). These studies provide valuable insight for this study’s hypothesis development. Based on the positive effects that inclusion has on employee well-being, we suggest that employees who perceive greater inclusion of their cultural values and beliefs in the workplace will report lower mental health problems. This leads to our first set of hypotheses:

Hypotheses: PCI will be positively related to (1) anxiety, and (2) depression.

While the main focus of this study is testing the role of PCI on mental health outcomes, it also includes an analysis of the role of POS. Several other researchers have used well-established measures alongside inclusion, such as

social support (Findler et al., 2007; Mor Barak & Levin, 2002) and leader member exchange (Nishii & Mayer, 2009). POS relates to the extent to which employees feel that “the organization values their contributions and cares about their well-being” (Eisenberger, Huntington, Hutchison, & Sowa, 1986, p. 501). POS is based on social exchange theory (Blau, 1964) and the norm of reciprocity (Gouldner, 1960), which are “among the most influential conceptual paradigms for understanding workplace behavior” (Cropanzano & Mitchell, 2005, p. 874).

While POS has been shown to predict a wide range of job outcomes (refer to meta analysis by Rhoades & Eisenberger, 2002; Riggle, Edmondson, & Hansen, 2009), much less research has gone into testing its effects towards mental health and well-being outcomes (Panaccio & Vandenberghe, 2009). The few studies that have been conducted show that POS can be beneficial, in that it can have a positive effect on psychological well-being (Panaccio & Vandenberghe, 2009) and a negative relationship with emotional exhaustion and cynicism (Jawahar, Stone, & Kisamore, 2007; Walters & Raybould, 2007). Furthermore, links have been found between POS and job tension, somatic tension, general fatigue and job burnout (Cropanzano, Howes, Grandey, & Toth, 1997). While these studies give us confidence that POS can predict mental health outcomes, Panaccio and Vandenberghe (2009) have suggested that much more research needs to be conducted in this area.

The role that POS plays within this study is potentially important and is tested concurrently with PCI because: (1) this study’s measure of PCI is based on POS because of the links between inclusion and social exchange theory, the norm of reciprocity and POS (see, Brougham & Haar, under review; Pless & Maak, 2004;

Shore et al., 2011); and (2) Shore et al. (2011) argued “more theoretical development of mediating mechanisms between inclusion and outcomes” (p. 1281) is needed. This mediating aspect is highly important, and research by Wayne, Shore, Bommer and Tetrick (2002) suggested that inclusion was an antecedent of POS, which in turn predicted job outcomes. Rhoades and Eisenberger (2002) also found that supervisor support was highly important in predicting POS. It is expected that POS and PCI will be highly related, as PCI could be an antecedent of POS, in a similar way as demonstrated in the studies noted above (i.e., Rhoades & Eisenberger, 2002; Wayne et al., 2002). Finally, Findler et al. (2007) showed the importance of running several different conceptual models, and their final model showed that inclusion was highly important for the model. As such, this study’s final hypothesis is:

Hypothesis 3: POS will mediate the influence of PCI towards mental health outcomes.

6.2.7 Cross-Cultural Differences

Recently, researchers have moved away from cross-cultural differences at the country level (e.g., Spector et al., 2004; Spector et al., 2007) to focus on the vast cultural differences within countries (Cohen, 2006; Hofstede, Garibaldi de Hilal, Malvezzi, Tanure, & Vinken, 2010). Cohen (2007) stated that “differences between ethnic or cultural groups might be stronger than differences between countries”. This is highly important for the New Zealand context as Māori are a collectivistic minority working within an individualistic majority (Brougham & Haar, in press; Haar, Roche, & Taylor, 2011). Shore et al. (2011) discussed how racial minorities (including indigenous people) have fewer opportunities “due to

their unique features relative to the individuals (e.g., Caucasian men)” (p. 1264). This was backed up within the inclusion literature by Pelled, Ledford and Mohrman (1999) who discussed the fact that visible differences can be a factor. For example, “data from 345 individuals in eight work units showed that individual dissimilarity in race and gender were negatively associated with inclusion, and the effect of race dissimilarity was more pronounced for whites than for non-whites” (Pelled et al., 1999, p. 1013). Overall, Pelled et al suggested that differences that hinder inclusion are based on what is visible. While the present study does not focus on visible differences, one’s cultural orientation (i.e., individualism/collectivism) is likely to have a significant impact on mental health and well-being (United Nations, 2009; Vega & Rumbaut, 1991; Verkuyten, 2008).

Hypothesis 4: Race will moderate the influence of PCI towards mental health outcomes, with Māori reporting stronger benefits than New Zealand Europeans.

Hypothesis 5: Race will not moderate the influence of POS towards mental health outcomes, with both Māori and New Zealand Europeans reporting similar effects.

6.2.8 Method

6.2.9 Sampling Procedure

The present study sampled both Māori and New Zealand European participants within New Zealand. The present study made use of purposeful sampling to elicit responses from Māori as they make up a small percentage of New Zealand’s workforce (Statistics New Zealand, 2007). Over 200 organisations were approached and had the study requirements explained to both managers and the potential Māori participants. Approximately 700 hardcopy, physical surveys were

distributed to the Māori participants. An online survey was used for New Zealand European participants. Over 600 emails were sent to a New Zealand European database. Online surveys have proven to be highly useful in both inclusion (e.g., Acquavita et al., 2009), and POS studies (Panaccio & Vandenberghe, 2009; Pattie, Benson, & Baruch, 2006). Both hardcopy and online surveys were collected in two waves with a one month gap between time one and time two. This is known as temporal separation and can reduce the effects of common method variance (Feldman & Lynch, 1988; Podsakoff, MacKenzie, Lee, & Podsakoff, 2003; Podsakoff, MacKenzie, & Podsakoff, 2012). Surveys from time one and two were matched by a unique employee code. Surveys for European and Maori had identical measures.

Of the demographic variables, POS and PCI were collected in survey one, while anxiety and depression were collected in survey two. The response rate from the Māori sample was 349 (49.3% response rate) and from the New Zealand European sample was 144 (24% response rate). Participants were: on average, 38.9 (Māori) and 24.5 (New Zealand European) years old ($SD=11.9$ years and $SD=8.7$ years); 66% of Māori were married, while 29% of Europeans were married; 62% of Māori respondents were female compared with 50% from the New Zealand European sample. Māori and New Zealand Europeans had a job tenure of 5.3 years and 6.8 years ($SD=6.4$ and 10.6 years) respectively. Educational data showed that: 18% of Māori and 24% of New Zealand Europeans had a high school qualification, 14% Māori and 12% of New Zealand Europeans had a technical college qualification, 44% Māori and 39% of New Zealand Europeans had a university degree, and both 42% of Maori and New Zealand Europeans had a postgraduate qualification. By industry sector: 22% Māori and

67% of New Zealand Europeans worked in the private sector, 8% Māori and, 7% New Zealand Europeans worked in the not-for-profit sector, and 70% Māori and 26% New Zealand Europeans worked in the public sector.

While a comparison of the two groups' demographics showed there were significant differences (e.g., age, marital status etc.), which might encourage the separation of samples, the developmental work on the PCI measure showed that the effects were typically identical for both the Māori and New Zealand European samples. As such, we combined the samples for the present analysis. The combining of samples, even distinct data sets, is typical in empirical studies testing for cross-cultural differences (e.g., Spector et al., 2004; Spector et al., 2007).

6.2.10 Measures

While the measure analysis was completed at the combined sample level, this study also reports the individual reliability scores for the measures to highlight their robustness within both the Māori sample and the New Zealand European sample.

POS was measured with 5-items by Eisenberger et al. (1986) coded 1=strongly disagree, 5=strongly agree. Questions followed the stem "My organization..." "Really cares about my well-being". This measure had adequate reliability in both samples (Māori/New Zealand European $\alpha = .82/77$) and with the combined sample ($\alpha = .81$).

PCI was measured with 5-items based on previous work by Haar and Brougham (2011a, 2011b), which is based on Eisenberger et al.'s (1986) measure of POS

because of the close ties between PCI and POS (Shore et al., 2011). Responses were coded 1=strongly disagree, 5=strongly agree. Questions followed the stem “My organization...” “Really cares about my cultural well-being”. This measure had adequate reliability in both samples (Māori/New Zealand European $\alpha = .91/87$) and with the combined sample ($\alpha = .91$).

Anxiety and Depression were measured using 4-items each by Axtell, Wall, Stride, Pepper, Clegg, Gardner, and Bolden (2002), coded 1=never, 5=all the time. This measure represents a shortened version of Warr’s (1990) affective well-being scales and has been utilised by Spell and Arnold (2007b). “The scales were developed to assess anxiety as low pleasure and high mental arousal, whereas depression can be thought of as exhibiting low levels of pleasure and arousal” (Spell & Arnold, 2007b, p. 732). Respondents were presented with four adjectives each for anxiety and depression, and were asked to describe how often each applies to them at work. Items for anxiety were “relaxed” (reverse coded), “anxious”, “worried”, “tense”. Higher scores represent higher mental health issues. This measure had adequate reliability in both samples (Māori/New Zealand European $\alpha = .92/.90$) and with the combined sample ($\alpha = .91$). Items used for depression were “enthusiastic” (reverse coded), “depressed”, “gloomy” and “miserable”. This measure had adequate reliability in both samples (Māori/New Zealand European $\alpha = .91/87$) and with the combined sample ($\alpha = .90$).

Race was calculated as 1= Māori and 0=New Zealand European.

Controls: We also controlled for gender (1=female), education (1=high school, 2=technical college qualification, 3=bachelor degree qualification, 4=graduate qualification), age (in years), tenure (in years) and hours worked (per week).

6.2.11 Measurement Models

To confirm the separate dimensions of the various constructs, especially relating to PCI and POS, measures were tested with confirmatory factor analysis using structural equation modelling (SEM) with AMOS 20.0. Although studies using SEM typically offer a number of goodness-of-fit indices, Williams, Vandenberg and Edwards (2009) have argued that some are meaningless (e.g. chi-square goodness-of-fit statistic), while others have become less useful (e.g. goodness of fit). We utilise the authors' suggestion of three goodness-of-fit scores as ways to assess model fit: (1) the comparative fit index ($CFI >.95$), (2) the root-mean-square error of approximation ($RMSEA < .08$), and (3) the standardised root mean residual ($SRMR <.10$). The hypothesised measurement model and three alternative models are shown in Table 1.

Table 1. Results of Confirmatory Factor Analysis

Model	Model Fit Indices					Model Differences			
	χ^2	df	CFI	RMSEA	SRMR	χ^2	Δdf	p	Details
1. Hypothesised 4-factor model: PCI, POS, anxiety and depression.	341.8	130	.965	.058	.042				
2. Alternative 3-factor model: PCI and POS combined, anxiety, and depression.	551.4	132	.930	.080	.061	209.6	2	.001	Model 2 to 1
3. Alternative 3-factor model: PCI, POS, and anxiety and depression combined.	977.2	133	.859	.114	.057	635.4	3	.001	Model 3 to 1

Overall, the hypothesised measurement model was the best fit for the data. To confirm whether this was the best model for the study, the CFA was re-analysed testing a combination of alternative models, which resulted in all models being a poorer fit. Furthermore, we followed Hair, Black, Babin and Anderson's (2010) instructions regarding testing comparison models and this showed the alternative models were all significantly different (all $p < .001$) and a poorer fit than the hypothesised model.

6.2.12 Analysis

Both the direct effects (Hypotheses 1 and 2) as well as the potential meditation effects of POS (Hypothesis 3) and the potential moderating effects of race (Hypothesis 4) were tested using SEM in AMOS. Testing of moderating effects in SEM can be complex, as this requires each variable item to be multiplied by each moderator item. The present study tests the moderating effects of collectivism (via race: 1=Maori, 0=New Zealand European), so this is more manageable although it does lead to another two 5-item measures (PCI X race and POS x race) to be added to the SEM.

6.2.13 Results

Descriptive statistics for the study variables are shown in Table 2.

Table 2. Correlations and Descriptive Statistics of Study Variables

Variables	M	SD	1	2	3	4	5	6	7	8
1. Age	27.7	8.4	--							
2. Education	2.7	1.1	.18*	--						
3. Hours Worked	27.5	8.6	-.05	.00	--					
4. Tenure	6.8	10.4	.76**	.05	-.08	--				
5. Anxiety	1.9	.70	-.09	.14	.10	.02	--			
6. Depression	1.5	.64	-.02	.13	.05	.05	.60**	--		
7. POS	3.7	.68	-.02	-.06	-.23**	-.08	-.28**	-.42**	--	
8. PCI	3.3	.70	-.08	-.06	-.06	-.11	-.15†	-.19*	.66**	--

N=493 (Māori n=349 and New Zealand European n=144). †p< .1, *p< .05, **p< .01

The descriptive statistics in Table 2 show that PCI and POS are highly correlated ($r=.66$, $p< .01$) as are anxiety and depression ($r= .60$, $p< .01$), but both of these levels are still below $r >.75$, which is the threshold of concept redundancy (Morrow, 1983). Similarly, the CFA in AMOS confirmed that these measures fitted the data better as four distinct variables. Overall, PCI is significantly correlated to both anxiety ($r= -.15$, $p< .01$) and depression ($r= -.19$, $p< .05$), and POS is similarly significantly related to both anxiety ($r= -.28$, $p< .01$) and depression ($r= -.42$, $p< .05$). Of the control variables, only hours worked is significantly correlated with any of the main study variables: POS ($r= -.23$, $p< .01$).

6.2.14 Structural Model

Three alternative structural models were tested to determine the most optimal model based on the data regarding the mediation effects. These models do not include the additional moderation measures noted above (results included below).

Three alternative models for assessing mediation effects were tested:

- (1) a direct effects model with PCI predicting anxiety, depression and POS;
- (2) a partial mediation model where PCI predicted POS with both variables then predicting anxiety and depression; and
- (3) a full mediation model where PCI predicts POS, and, in turn, POS predicts anxiety and depression.

Analyses of the three models are presented in Table 3 below.

Table 3. Model Comparisons for Structural Models

Model	Model Fit Indices					Model Differences			
	χ^2	df	CFI	RMSEA	SRMR	χ^2	Δdf	p	Details
1. Direct Effects Model	335.5	132	.966	.056	.059				
2. Full Mediation Model	314.5	132	.970	.053	.042	21	0	n.s.	Model 2 to 1
3. Partial Mediation Model	313.6	130	.969	.054	.042	21.9	2	.001	Model 3 to 1
						0.9	2	n.s.	Model 3 to 2

Testing comparison models (Hair et al., 2010) showed that the partial mediation model was a significantly better fit to the data than the direct effects model. However, both the partial and full mediation effects models were not significantly different. In such cases, Byrne (2010) suggested the AIC (Akaike Information Criterion) and CAIC (Consistent Akaike Information Criterion) fit indices are most useful, with the smallest value indicating a better fit of the structural model (Byrne, 2010). Comparison shows the AIC (392.5) and CAIC (595.3) are superior for the full mediation model compared with the partial mediation model regarding AIC (395.6) and CAIC (608.8). The structural models, showing the direct effects model (Figure 1) and the full mediation model (Figure 2), are shown below. Given that none of the control variables had any direct influence on the results, the final diagrams are shown without these variables.

Figure 1. Direct Effects Model

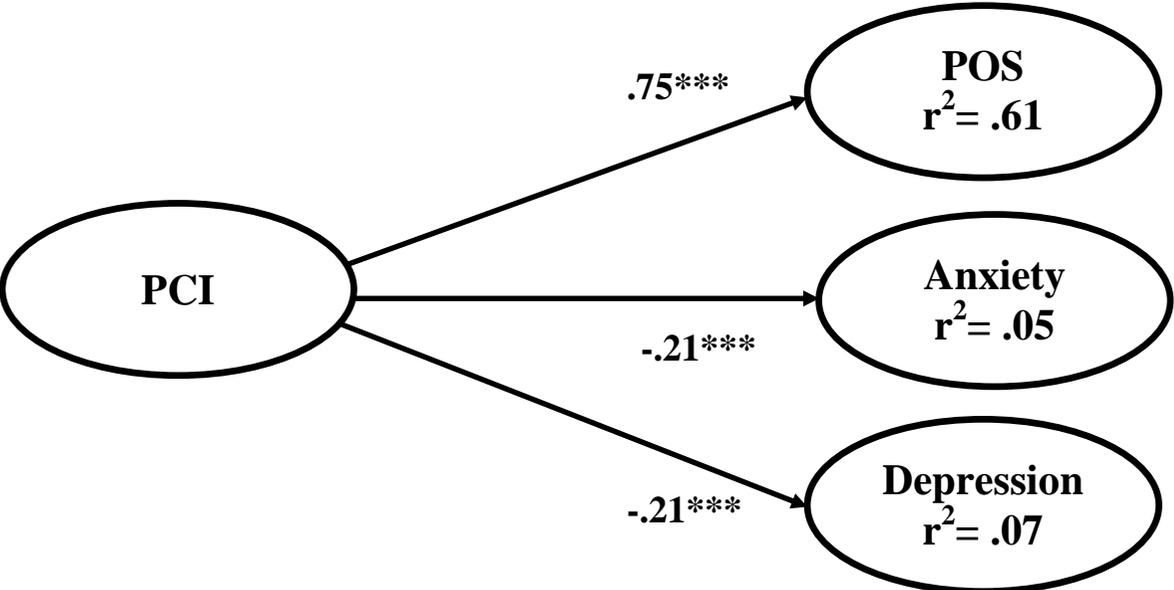
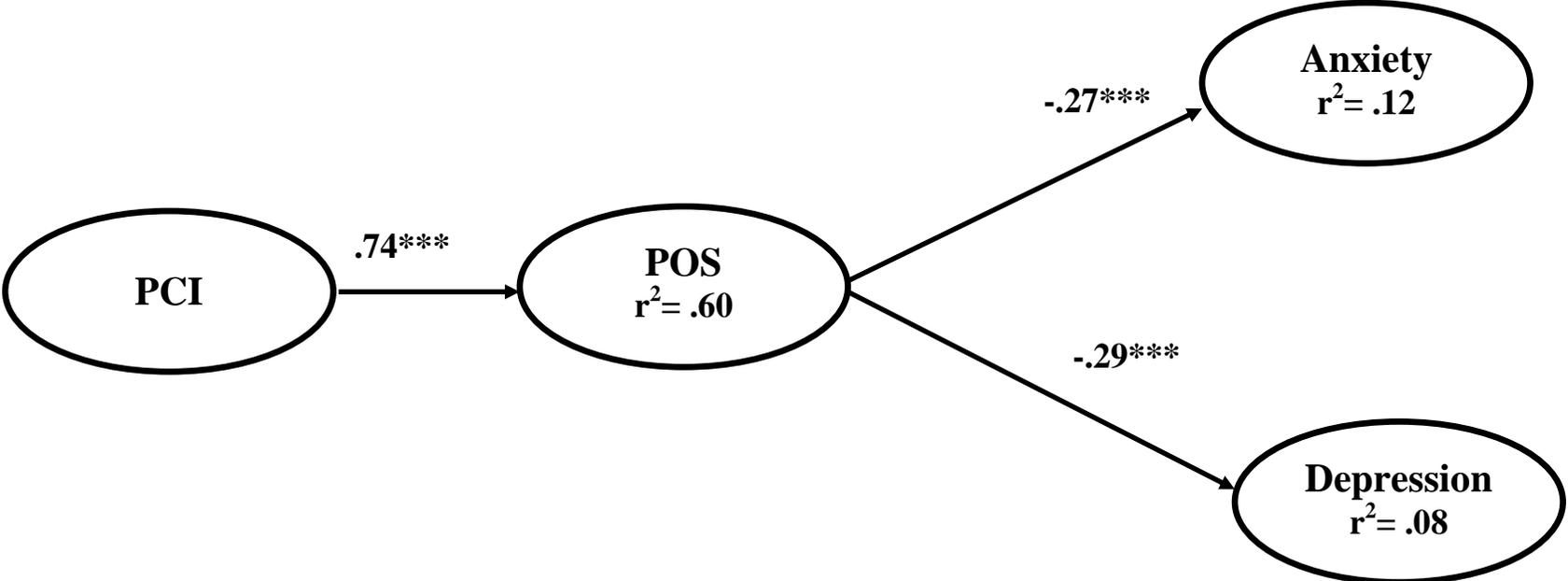


Figure 2. Full Mediation Model



Aligned with the recommendations of Grace and Bollen (2005), unstandardised regression co-efficients are presented in Figures 1 and 2. Figure 1 from the direct effects model, shows that PCI is significantly linked with POS (path coefficient = .75, $p < .001$), as well as anxiety (path coefficient = -.21, $p < .001$) and depression (path coefficient = -.21, $p < .001$). Overall, PCI accounted for large amounts of variance towards POS ($r^2 = .61$), but only small amounts of variance for anxiety ($r^2 = .05$) and depression ($r^2 = .07$). Figure 2 shows the full mediation effects model, and shows that POS fully mediates the influence of PCI on anxiety and depression. In this model, PCI is significantly linked with POS (path coefficient = .74, $p < .001$), while POS is significantly associated with anxiety (path coefficient = -.27, $p < .001$) and depression (path coefficient = -.29, $p < .001$). PCI accounts for large amounts of variance towards POS ($r^2 = .60$), while PCI and POS account for a modest amount of variance for anxiety ($r^2 = .12$) and a small amount of variance for depression ($r^2 = .08$). Importantly, the mediating effect of POS shows that, compared to the direct effects model (Figure 1), including POS as a predictor in the mediating effects model, accounts for an additional 7% variance for anxiety and an additional 1% for depression. These findings provide support for Hypotheses 1 to 3.

The structural model for moderation still achieved acceptable fit to the data, as per Williams et al. (2009): CFI= .953, RMSEA= .048, and SRMR= .040. The structural model, showing the moderating effects of race are shown in Figure 3.

Figure 3. Final Moderation Model

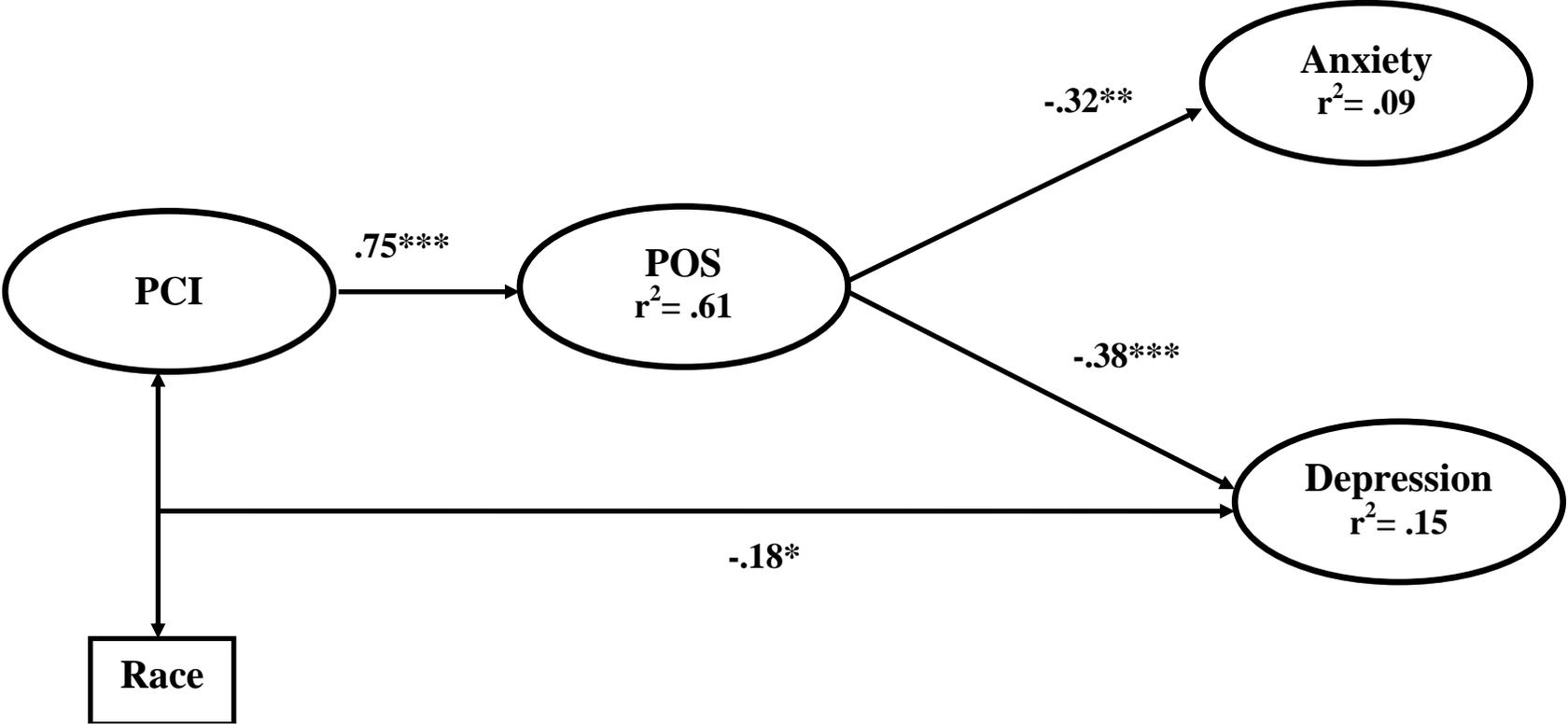


Figure 3 shows the full mediation effects model, and shows that POS fully mediates the influence of PCI on anxiety and depression. In this model, PCI is significantly linked with POS (path coefficient = .74, $p < .001$), while POS is significantly associated with anxiety (path coefficient = -.32, $p < .001$) and depression (path coefficient = -.38, $p < .001$). Although there was no significant interaction between POS and race to either outcome, there was a significant interaction between PCI and race towards depression (path coefficient = -.18, $p < .05$). PCI accounts for large amounts of variance towards POS ($r^2 = .61$), while PCI and POS account for a small amount of variance for anxiety ($r^2 = .09$) and a more modest amount of variance for depression ($r^2 = .15$). Overall, this provides support for Hypothesis 4b.

6.2.15 Discussion

While previous inclusion research has focused on age, gender, ethnicity, religion and education status (e.g., Bilimoria, Joy, & Liang, 2008; Cho & Mor Barak, 2008), the present study focused specifically on the importance of the inclusion of cultural values and beliefs. More specifically, the present study broadens our understanding of inclusion in the workplace by specifically focusing PCI towards mental health outcomes, specifically anxiety and depression. Focusing on mental health within New Zealand is highly important because of the prevalence of mental health issues among Māori and other minority groups around the world (Baxter, Kingi, Tapsell, Durie, & McGee, 2006; Vega & Rumbaut, 1991; Verkuyten, 2008). In addition, mental health outcomes like anxiety and depression are common internationally, with Ramsey (1995) stating that “today's workers are 10 times as likely to suffer from serious episodes of depression than

their grandfathers” (p. 14). These mental health outcomes are associated with numerous other health issues (Krishnan & Nestler, 2008) as well as employee and organisational outcomes, such as lower job performance (Lerner & Henke, 2008).

The present study suggests that employees’ mental health could benefit from the promotion of cultural inclusion in the workplace. Researchers have shown that this benefit is because organisational factors often contribute significantly to mental health outcomes (Spell & Arnold, 2007a, 2007b). This is highly important for not only all employees, but also from a business case perspective, as understanding how to better manage the mental health outcomes of employees is likely to have a positive effect on the overall success of the organisation (Panaccio & Vandenberghe, 2009).

We also expected PCI to have an impact on employees’ mental health as cultural factors have been shown to be influential on mental health outcomes (Cauce et al., 2002; Cheung & Snowden, 1990; Sue, Fujino, Hu, Takeuchi, & Zane, 1991). Interestingly, both Māori and European participants reported similar levels of organisational support and cultural inclusion, which is a positive finding for the two samples. The results also suggested that Māori and Europeans reported similar levels of anxiety and depression. While this is contrary to work published by other researchers, who typically point out the higher levels of mental health issues amongst Māori (e.g., Durie, 1999; Wells et al., 2006), there are a number of potential reasons for this. The main one is that Māori with mental health problems are likely to come from lower socio-economic groups and be unemployed or under-employed (Baxter et al., 2006). This study’s sample of Māori were highly

educated and in full-time employment, thus reducing the likelihood of mental health issues.

Results from the direct effects model showed that PCI was directly related to POS, anxiety and depression in the combined sample, and this was also confirmed when we re-tested effects on each sample separately. Although these findings are positive, Shore et al. (2011) noted a need to test for the potential mediating effects that surround inclusion. Results from the mediation effects model suggested that, in both samples, PCI works through POS to predict anxiety and depression. These effects hold in the combined sample and when both samples were re-tested individually. Ultimately, our analysis shows that PCI is a predictor of POS, which, in turn, predicts mental health. This is very similar to work by Rhoades and Eisenberger (2002) whose meta-analysis found “fairness, supervisor support, and organizational rewards and favorable job conditions were associated with POS” (p. 698). These factors were established as antecedents of POS, a finding confirmed by the present study.

This paper contributes to the cross-cultural literature by testing the effects of PCI on Māori and New Zealand European samples. It is suggested that Māori are more likely to benefit from cultural inclusion than New Zealand Europeans, due to their greater and more complex cultural values and ties (Durie, 1997). While the effects were similar towards anxiety, this hypothesis was supported towards depression. Māori respondents with high PCI reported significantly lower depression than New Zealand Europeans who reported high PCI. This shows the importance of focusing on cross-cultural differences within countries, which is consistent with

findings of other researchers (e.g., Cohen, 2007; Hofstede et al., 2010; Lenartowicz & Roth, 2001).

Overall, the inclusion of cultural values and beliefs in the New Zealand workplace is likely to have positive effects on POS. This finding adds to the inclusion literature as well as the literature on social exchange theory. Results also suggest that workplaces may need to accommodate employees' cultural beliefs to get the best out of them. This is consistent with Ramamoorthy and Carroll (1998), who showed that understanding cultural differences could be highly advantageous in the workplace. Finding ways to promote inclusion in the workplace therefore needs to be investigated. Finally, our findings of support for the direct effects of POS on anxiety and depression provide an additional solution to the gaps highlighted by Rhoades and Eisenberger's (2002) meta-analysis. They found that while job outcomes dominated the literature, the few studies on mental health outcomes did suggest that POS could play an important role toward well-being, and the present study confirms this.

6.2.16 Limitations, Future Research and Conclusion

This paper has several limitations, such as the use of self-reported data and the resulting potential for common method variance (CMV). However, predictors and outcomes were collected in separate time periods (known as temporal separation), and this has been known to mitigate the effects of CMV (Feldman & Lynch, 1988; Podsakoff et al., 2003; Podsakoff et al., 2012). In addition, the use of SEM for analysis provides additional confidence in mitigating the potential for CMV (Kenny, 2008). Future studies might test secondary data, including partner or supervisor rated data. The role of supervisors in the cultural inclusion process is

also likely to be a fruitful area because of the power of supervisor support when predicting outcomes (Kossek, Pichler, Bodner, & Hammer, 2011; Rhoades & Eisenberger, 2002). Extending the study to include some of New Zealand's other minority groups would be advantageous, particularly for Asian and Pacific Island workers, as would exploring these effects on other minority groups in other western economies (e.g. US, UK, Australia).

However, this study derives certain strengths from its focus on two distinct groups. Other inclusion researchers have based their findings on one homogeneous group (e.g., Nishii & Mayer, 2009), so, in this respect, we have provided a more comprehensible and widely applicable finding. It must also be noted that there was smaller sample size for the New Zealand European data set, as well as the vast differences in age between the New Zealand European and Maori. While the smaller sample size is a problem, these differences in age and other demographic information can still be seen as an advantage. This especially holds true when the data follows the same trends for both samples.

In conclusion, an employee's mental health and well-being is highly important. Managing diversity through the inclusion of culture offers a new avenue for achieving superior mental health outcomes for employees. The present study illustrates the importance of including employees in the workplace, as this may provide many benefits to employers, such as helping to attract and retain a highly diverse workforce (Cox, 1991). Providing support and inclusion is therefore likely to be highly advantageous for both employees and employers as it will benefit the employee's mental health and well-being, which will benefit the organisation as a whole.

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7. Perceptions of Cultural Inclusion and Work-Family

7.1 Submission Information

Like chapter six, this paper will be sent for review once the journal paper in chapter five of this PhD has been published. This paper is written in a way that suggests that chapter five has been published and that the PCI measure has been established. The following section discusses the submission information, contributions and the publication status before the full journal paper is displayed.

7.1.1 Paper Title

Perceptions of cultural inclusion: A study of work, family and life for Māori employees within New Zealand

7.1.2 Declaration and Contributions

My co-author and I designed the theoretical model and survey items for this study. I was responsible for the data collection from Māori participants. I also created the online survey in Survey Monkey (refer to appendices 11.2 and 11.3). Data was cleaned and prepared for statistical analysis in SPSS and AMOS.

I conducted the analysis in AMOS 16.0, my co-author then checked that the analysis had been carried out correctly. I wrote the first draft of this paper. My co-author then provided feedback. Additional feedback was also provided at conferences and amendments made accordingly. This paper will be sent to a targeted journal once feedback from the journal article in chapter five has been received from the Journal of Applied Psychology.

7.1.3 Publication Status

This paper will be sent out for review:

Brougham, D. & Haar, J. (To be reviewed). Perceptions of cultural inclusion: A study of the work-family interface for Māori employees within New Zealand: Target journal, International Journal of Human Resource Management [A ranked journal].

7.1.4 Conference/s

Brougham, D. & Haar, J. M. (2012). Indigenous employees perceptions of cultural inclusion: A study of work-family outcomes. 15th Conference on Labour, Employment and Work (LEW), Victoria University of Wellington, 19 - 20 November 2012.

Brougham, D. & Haar, J. M. (2010). Stories of the work-family interface amongst Māori employees. *Contemporary Ethnography Across the Disciplines (CEAD) Hui*, Hamilton, New Zealand, 17-19 November 2010.

7.1.5 Special Note on Style and Formatting

The following paper has been formatted, referenced and written in accordance with the International Journal of Human Resource Management. The full paper will be presented on the next page.

7.2 Full Article: Perceptions of Cultural Inclusion and Work-Life Balance: A Study of Māori Employees within New Zealand

7.2.1 Abstract

Creating a work environment that is inclusive towards diverse cultures is beneficial to employees and organizations. The present study tests the effects of Perceived Cultural Inclusion (PCI) towards work-family and work-life related outcomes on a sample of Māori (the indigenous people of New Zealand) employees. Perceived Organizational Support (POS) was also used within this study because of the strong theoretical links between PCI and POS. The direct effects model revealed that PCI was directly related to POS, work-family conflict (WFC), family-work conflict (FWC), work-family enrichment (WFE), family-work enrichment (FWE), and work-life balance. However, testing different models (direct effects only, partial mediation and full mediation) indicated that a partial mediation model was the best fit for the data. Ultimately, PCI was positively related to POS and both WFE and FWE, while POS was negatively related to WFC and positively related to WFE. In addition, the final model revealed that WFC, WFE and FWE predicted work-life balance. These results emphasize the importance of cultural inclusion for overall work-life balance for Māori employees, and the implications of these findings are discussed.

7.2.2 Keywords

Perceived Cultural Inclusion, Perceived Organizational Support, Work-Family, Conflict, Enrichment, Balance, Māori, New Zealand.

7.2.3 Introduction

Work-family policies and practices need to be consistent with, and accommodating of, the core values of employees within an organization (Kossek, 2005; Ramamoorthy & Carroll, 1998). Kossek (2005) stated that “work is defined and experienced very differently across societies; organizational and societal structures construct what individuals and families perceive as possible for work-life integration” (p. 18). This statement is particularly important for Māori, as they are a collectivistic minority group working within a predominately individualistic European environment (Harrington & Liu, 2002; Podsiadlowski & Fox, 2011). The cultural differences between these two groups mean that Māori potentially experience significantly different work-family dynamics and demands than the majority of New Zealanders (Haar, Roche, & Taylor, 2011). Given that human resource (HR) practices (either formal or informal) are often focused toward the majority, we expect that the creation of an organizational climate which is inclusive of the cultural needs of individuals, will be beneficial to the work-family needs of Māori. This expectation is based on the developing area of inclusion, which suggests that workplaces that are more inclusive of a diverse range of employees tend to benefit both employees and their organizations (Shore et al., 2011).

Consideration of inclusion is important given the high levels of diversity within international (Mor Barak, 2011) and New Zealand workplaces (Houkamau & Boxall, 2011). However, traditional diversity management techniques (e.g., Cox, 1991; Cox & Blake, 1991) have failed to unleash the benefits of diverse workplaces (Pless & Maak, 2004). This might be why the inclusion discourse is

expected to gain popularity over the diversity discourse (Oswick & Noon, 2012). However, despite over a decade of research and theory development on inclusion, there is still a lack of empirical testing on the subject (Roberson, 2006) and it is still considered to be a new concept (Shore et al., 2011).

Although there are a limited number of papers that reveal inclusion as a promising predictor of job and well-being outcomes (e.g., Findler, Wind, & Mor Barak, 2007), to the best of our knowledge no empirical study has linked inclusion towards work-family and work-life related outcomes. The present study seeks to measure how PCI influences work-family and work-life related outcomes and suggests that inclusion support will be beneficial for Māori employees. The following review of literature discusses work-family related theory and how this relates to Māori. The paper then builds an argument as to how PCI is likely to benefit work-life balance for Māori employees.

7.2.4 Literature Review and Hypotheses Development

7.2.5 Work and Family

It has been nearly 30 years since the introduction of Greenhaus and Beutell's (1985) seminal work on work-family conflict. Significant factors, such as dual earner partnerships, single parents, increasing working demands and shifting of employee values, have made it more difficult for employees to participate in both work and family roles effectively (Eby, Casper, Lockwood, Bordeaux, & Brinley, 2005; Greenhaus & Powell, 2006). Work-family conflict was defined by Greenhaus and Beutell (1985) as "a form of interrole conflict in which the role pressures from the work and family domains are mutually incompatible in some respect" (p. 77). This incompatibility typically occurs via time-based, strain-

based, or behavioral-based dimensions. Interrole conflict is a bi-directional construct, which can occur from work-to-family (i.e., WFC) and also from family-to-work domains (i.e., FWC) (Greenhaus & Beutell, 1985).

Job stress, work hours, family stress, family support and hours spent with family have been found to have a significant effect on both WFC and FWC (Byron, 2005; Ford, Heinen, & Langkamer, 2007). However, support from organizations (Allen, 2001; Aryee, Chu, Kim, & Ryu, in press; O'Driscoll et al., 2003) and supervisors (Hammer, Kossek, Anger, Bodner, & Zimmerman, 2011; Lambert, 2000; Lapierre & Allen, 2006) are likely to affect WFC and FWC (Kossek, Pichler, Bodner, & Hammer, 2011), which can influence work-life balance (Haar, in press). Work-life balance was defined as “the extent to which an individual is able to actively engage in and manage the multiple roles in their life, including work, family, and other major responsibilities” (Haar, in press, p. np). Reducing both forms of conflict is important, as meta-analyses have shown this to be a predictor of outcomes from work (e.g., job satisfaction), non-work (e.g., life satisfaction) and stress (e.g., burnout and work-related stress) (Allen, Herst, Bruck, & Sutton, 2000; Ford et al., 2007; Kossek & Ozeki, 1998). Overall, both WFC and FWC pose “problems for employees, their families, employers, and for society as a whole...[and have]costly effects on individual work life, home life, and general well-being and health” (Allen et al., 2000, p. 301).

Over 20 years after the introduction of Greenhaus and Beutell’s seminal work on work-family conflict, Greenhaus and Powell (2006) identified a significant gap in the literature and suggested that work and family roles could be positive and thus allies. This has become known as work-family enrichment, which was defined “as

the extent to which experiences in one role improve the quality of life in the other role” (Greenhaus & Powell, 2006, p. 72). This enrichment can occur through either the instrumental path, where “skills, abilities, and values are applied effectively in another role” and/or (2) the affective path where “affect or emotion is carried over from one role to another” (Greenhaus & Powell, 2006, p. 74). Like conflict, enrichment is bi-directional, where enrichment can occur from work-to-family (WFE) and family-to-work (FWE).

Predictors of WFE and FWE can be affected by support from both work and family domains (Carlson, Ferguson, Kacmar, Grzywacz, & Whitten, 2011; Greenhaus & Powell, 2006; Tang, Siu, & Cheung, 2012; Wayne, Randel, & Stevens, 2006). Although work-family enrichment is still under researched (Kossek et al., 2011), there have been many findings that suggest it is a significant predictor of satisfaction, performance, health and well-being outcomes (Carlson, Ferguson, et al., 2011; Carlson, Hunter, Ferguson, & Whitten, 2011; Carlson, Kacmar, Zivnuska, Ferguson, & Whitten, 2011; Carlson, Kacmar, Wayne, & Grzywacz, 2006). Both forms of enrichment have a positive effect on work-life balance (Haar, in press). Support is a reoccurring concept for those trying to reduce WFC (Allen, 2001; Aryee et al., in press; Eby et al., 2005) and increase WFE (Tang et al., 2012; Wayne et al., 2006). Cultural values and differences also have a significant effect on the work-family interface and its outcomes (e.g. Hill, Yang, Hawkins, & Ferris, 2004; Spector et al., 2004; Spector et al., 2007).

New Zealand is an excellent example of a ‘cultural melting pot’, as it is a diverse bi-cultural society (Harrington & Liu, 2002) boasting a diverse range of cultural backgrounds (Khawaja, Boddington, & Didham, 2007). New Zealand’s

indigenous people are the Māori, who comprise 14.6 percent of the population, while the majority is New Zealand European, who comprise 67.7 percent of the population (Statistics New Zealand, 2007). Māori have significantly different cultural values and beliefs compared with Europeans (Lo & Houkamau, 2012; Tassell, Flett, & Gavala, 2010). Of considerable importance to this study is Māori's more collectivistic orientation towards the group and extended family networks (Harrington & Liu, 2002; Hook, 2007). Cultural differences like this are likely to have a significant impact on work family related outcomes generally (Powell, Francesco, & Ling, 2009), and we expect the same to hold true for Māori. In particular, collectivistic peoples have been found to hold different orientations towards work and family factors. The following section discusses work-family conflict and enrichment and how it might relate to individual Māori employees and their families within a New Zealand context.

7.2.6 Māori Work and Family

Culture is a significant factor to consider when focusing on work and family, and we expect Māori culture to have a significant effect on the way Māori perform in both work and family roles. Durie (1997) discussed many examples of how Māori culture might affect Māori family demands, and how it will have an effect on individuals and their work. For example, Durie (1997) noted that Māori place a high emphasis on whānau (extended family) and whanaungatanga, which refers to the importance of networks and relationships (Haar & Delaney, 2009). As such, interacting with, and managing, a relatively large social network can pose additional challenges on the work-family and life demands of Māori employees. In contrast, Europeans are in general more individualistic, focusing on self and

immediate family (Harrington & Liu, 2002; Hook, 2007). Whānau is defined as a cohesive unit working towards similar goals, a support group/team (Durie, 2003) connected through group solidarity, warm interpersonal interactions and cheerful cooperation (Bishop, 2005; Durie, 1997). It typically represents the extended family of Māori (Haar et al., 2011).

“Whanaungatanga is the process by which whānau ties and responsibilities are strengthened” (Durie, 1997, p. 2), where all genders and generations work alongside each other. Durie (2003) stressed the importance of whānau for the development of Māori well-being. Whānau and whanaungatanga, along with other cultural beliefs and practices (tikanga), are likely to affect the work-family and work-life roles of Māori significantly. For example, maintaining a strong relationship with extended family is likely to be challenging yet rewarding for Māori.

Recent research by the Ministry of Social Development (2008) revealed that Māori reported the lowest levels of work-life balance compared to other New Zealanders. The urbanization of Māori, longer working hours and wider social connections (Durie, 1997; Tassell et al., 2010) might make it difficult for Māori to fully participate with their families in the way they want to (Haar et al., 2011). Furthermore, the practice of whanaungatanga might offer potential conflicts (e.g., increased time demands and sacrifice of personal freedom) to Māori (Durie, 1997). For example, work can make it difficult for employees to practice whanaungatanga and see whānau on a regular basis, creating considerable time and strain related demands for Māori. Conversely, family demands may place strain and time demands on a Māori employee’s ability to work. Recently, Haar et

al. (2011) found that both WFC and FWC had significant effects on turnover intentions. Furthermore, they also found that whānau support moderated turnover intentions, highlighting the importance of whānau.

Despite the potentially conflicting nature of work and whānau, there are many positive benefits for organizations resulting from Māori practicing whanaungatanga. These positives include support/guidance in times of crisis, education and strengthening of cultural identity (Durie, 1997) which would likely benefit FWE. Organizations that demonstrate an understanding of cultural differences by respecting and supporting the cultural needs of Māori, may, in turn, create practices, policies and a climate that have a positive effect on the work, family, and life domains of Māori employees. For example, when an organization understands and supports the cultural needs of Māori, it is easier for Māori to interact with family, which enhances WFE and decreases WFC. This is known broadly as inclusion, which we consider to be a form of support, and support has been found to be an antecedent of both WFC and WFE (Allen, 2001; Tang et al., 2012). Support at the organizational (i.e., family supportive organizational perceptions) level has been shown to improve work-family related outcomes (Aryee et al., in press). We focus specifically on cultural inclusion, which is related to supporting and including one's cultural needs (detailed below). Overall, given the benefits that whānau offer (Durie, 1997), we expect that Māori are likely to outweigh the negatives if workplaces can be more supportive towards the cultural needs of their employees. The following section discusses how inclusion of one's culture in the workplace could benefit such work-family outcomes.

7.2.7 Inclusion

Inclusion is an evolved form of diversity management (Shore et al., 2011), and it has been suggested that it is set to overtake traditional diversity management (Oswick & Noon, 2012). Shore (2011) suggested that although diversity made people feel a sense of belongingness, it failed to acknowledge their uniqueness. Although there are many definitions of inclusion, a review of the literature led Shore et al. (2011) to state that inclusion should be defined “as the degree to which an employee perceives that he or she is an esteemed member of the work group through experiencing treatment that satisfies his or her needs for belongingness and uniqueness” (p. 1265). Although inclusion has existed for over a decade, it is still considered to be a new concept (Shore et al., 2011) for which there have been limited empirical studies (Pless & Maak, 2004; Roberson, 2006).

The few studies that have empirically tested inclusion have shown it to predict job outcomes, such as organizational citizenship behaviors, job satisfaction, turnover intentions, and well-being (Acquavita, Pittman, Gibbons, & Castellanos-Brown, 2009; Findler et al., 2007; Mor Barak, Findler, & Wind, 2001; Mor Barak & Levin, 2002; Nishii & Mayer, 2009). As such, employees who feel included because of their sense of race or gender are likely to feel better and experience greater job outcomes. Although several papers discuss inclusion and elements of work and family it is only in a very limited way (e.g., Bilimoria, Joy, & Liang, 2008; Lirio, Lee, Williams, Haugen, & Kossek, 2008; Ryan & Kossek, 2008). It appears that there are currently no empirical studies that link work-family related outcomes with inclusion. Ryan and Kossek (2008) suggested that work-family policies and support could predict perceptions of inclusion, which would, in turn,

predict employee outcomes. While these hypotheses were not validated empirically, they do support the idea that support at a basic level promotes feelings of inclusion, which can then affect outcomes (Ryan & Kossek, 2008).

The present study focuses specifically on perceptions of cultural inclusion (PCI). PCI relates to “the extent to which an employee perceives his or her organization’s values, and how the organization cares about, and supports the employee’s cultural values, beliefs, and practices in the workplace” (Brougham & Haar, under review, p. np). Brougham and Haar (under review) suggested that this definition also aligns closely with the major elements of “belongingness and uniqueness” advocated by Shore et al. (2011). Organizations can demonstrate their support by promoting difference and showing understanding, tolerance, and support for individuals’ cultural needs and obligations. The measure of PCI is based on POS because much of the inclusion literature discusses POS and aspects of social exchange theory (Pless & Maak, 2004; Shore et al., 2011; Stamper & Masterson, 2002; Wayne, Shore, Bommer, & Tetrick, 2002). POS is based on social exchange theory and it relates to the way employees perceive that “the organization values their contributions and cares about their well-being” (Eisenberger, Huntington, Hutchison, & Sowa, 1986, p. 501). Social exchange theory and POS have also been the basis for many models for assessing support. For example, Allen (2001) based family-supportive organization perceptions (FSOP) to capture support specifically targeting work-family issues, such as WFC. Furthermore, a study by Thompson et al. (1999) developed a measure of work–family culture that related to “the shared assumptions, beliefs, and values regarding the extent to which an organization supports and values the integration of employees’ work and family lives” (p. 392). They found that when an

environment was more supportive, employees were more likely to utilize work–family benefits, which in turn reduced WFC.

Organizational support has also been found to predict WFE (Tang et al., 2012). We expect that if an organization respects its employees’ cultural values and actively works with employees to meet their cultural needs, a sense of perceived cultural inclusion will be instilled in the employees. We expect this to have a beneficial effect on WFE as employees would be able to engage more readily with family. As such, we suggest PCI, like POS, will play a beneficial role on the work-family interface, being negatively related to conflict and positively related to enrichment. Similarly, given recent research which shows the similarities between work-family enrichment and work-life balance (Haar, in press), we also expect that PCI will ultimately be positively related. This leads to our first set of hypotheses.

Hypotheses: PCI will be negatively related to (1) WFC and (2) FWC.

Hypotheses: PCI will be positively related to (3) WFE, (4) FWE, and (5) work-life balance.

Because PCI is based on POS, both measures are likely to have a strong positive relationship with one another. Thus, employees who have high levels of PCI are also likely to have high levels of POS, and the two measures are likely to correlate highly. High correlations between POS and other constructs, such as job satisfaction, have been evidenced within earlier POS research (e.g., Eisenberger, Cummings, Armeli, & Lynch, 1997). However, measures that have used POS as a basis (e.g., FSOP, Allen, 2001) typically have not tested their new measure in relation to POS. Wayne et al., (2002) showed that POS mediated the influence of

inclusion towards commitment and organizational citizenship behaviors. Similarly, Stamper and Masterson (2002) revealed that perceived insider status mediated inclusion towards citizen and deviant behaviors. Based on Wayne et al's (2002) and Stamper and Masterson's (2002) research, we offer the next hypothesis. We test the relationship between PCI and POS to alleviate this shortfall and suggest that POS will mediate the influence PCI has on work-family outcomes and work-life balance.

Hypothesis 6: POS will mediate the influence of PCI on outcomes.

Finally, based on the idea that reducing conflict and increasing enrichment is likely to have a positive effect on work-life balance (Haar, in press), we expect work-family conflict to be detrimental and work-family enrichment beneficial towards work-life balance. In effect, while we expect PCI and POS to influence work-family conflict and enrichment, we think that ultimately these dimensions will predict work-life balance and not PCI and POS. Thus, conflict and enrichment will mediate the influence of support on work-life balance. This leads to our last hypothesis.

Hypothesis 7: Work-family conflict will be negatively related to work-life balance, while (8) work-family enrichment will be positively related, and these effects will mediate the influence of support (PCI and POS).

7.2.8 Method

Purposeful sampling (Coyne, 1997) was used to elicit responses from Māori participants. Physical surveys or a link to an online survey were distributed to a wide range of organizations and networks. Online surveys have been utilized

before by inclusion researchers (e.g., Acquavita et al., 2009). In total, over 200 organizations throughout New Zealand were approached and the study and its requirements were explained to them. Over 700 surveys were hand distributed or emailed to Māori participants. The study's data collection was split into two surveys to minimise common method variance. Survey one contained measures of POS, PCI and demographic variables. Two to four weeks later, survey two was administered and this contained the dependent variables of WFC, FWC, WFE, FWE and work-life balance.

The study achieved a response rate of 49.8%: 349 out of the 700 surveys distributed were completed and returned. Responses from the physical and online surveys were combined, and with no significant differences were found between the two. On average, respondents were married (66%), 38.9 years old (SD=11.9), worked 40.1 hours per week (SD=9.7 hours), and had a job tenure of 5.3 years (SD=6.4 years). The public sector was over-represented in our sample: 70% were employed in the public sector, 22% in the private sector and 8% in the not-for-profit sector. Respondents were highly educated, with 18% holding high school qualifications, 14% technical college qualifications, 44% university degrees and 24% postgraduate qualifications.

7.2.9 Measures

POS was measured with a 6-item measure by Eisenberger et al. (1986) coded 1=strongly disagree to 5=strongly agree. Questions followed the stem "My organization..." and a sample item was "Takes pride in my accomplishments at work" ($\alpha = .84$).

PCI was measured with 7-items based on Eisenberger et al. (1986), coded 1=strongly disagree to 5=strongly agree. Questions followed the stem “My organization...” and the items were: “Considers my cultural goals and values”, “Takes pride in my cultural accomplishments at work”, and “Really cares about my cultural well-being” ($\alpha = .95$). The psychometric properties of this measure have been validated and established in previous research (see, Haar & Brougham, 2010; Haar & Brougham, 2011a, 2011b).

Strain Based WFC and FWC were measured by Carlson, Kacmar and Williams (2000) measures, coded 1=strongly disagree to 5=strongly agree. A sample item for WFC was “I am often so emotionally drained when I get home from work that it prevents me from contributing to my family” ($\alpha = .87$) and a FWC sample item was “Because I am often stressed from family responsibilities, I have a hard time concentrating on my work” ($\alpha = .90$).

Affective WFE and FWE were measured with the 3-items by Carlson, Kacmar, Wayne and Grzywacz (2006), coded 1=strongly disagree to 5=strongly agree. WFE questions followed the stem “my involvement in my work...” and a sample item was “Makes me feel happy and this helps me be a better family member” ($\alpha = .94$). FWE questions followed the stem “my involvement in my family...” and a sample item was “Puts me in a good mood and this helps me be a better worker” ($\alpha = .95$).

Work life balance was measured with 3-items by Haar (in press) coded 1=strongly disagree to 5=strongly agree. A sample item was “I am satisfied with my work-life balance, enjoying both roles” ($\alpha = .88$).

Measurement Models

Confirmatory factor analysis (CFA) confirmed that PCI and POS were separate dimensions. The (1) comparative fit index ($CFI > .95$), (2) root-mean-square error of approximation ($RMSEA < .08$), and (3) standardized root mean residual ($SRMR < .10$) were utilised to show the goodness-of-fit for the structural model consistent with Williams, Vandenberg and Edwards (2009). The hypothesized measurement model and three alternative models are shown in Table 1.

Table 1. Results of Confirmatory Factor Analysis

Model	Model Fit Indices					Model Differences			
	χ^2	df	CFI	RMSEA	SRMR	χ^2	Δ df	p	Details
1. Hypothesized 7-factor model: PCI, POS, WFC, FWC, WFE, FWE, and work-life balance.	560.3	303	.96	.05	.04				
2. Alternative 6-factor model: PCI and POS combined, WFC, FWC, WFE, FWE, and work-life balance.	798.7	309	.93	.07	.05	238.4	6	.001	Model 2 to 1
3. Alternative 5-factor model: PCI, POS, WFC and FWC combined, WFE and FWE combined, and work-life balance.	1984.6	314	.77	.12	.14	1424.3	11	.001	Model 3 to 1

The CFA was re-analyzed, which revealed a combination of alternative models. We followed Hair, Black, Babin and Anderson's (2010) instructions, and tested comparison models, which showed that the alternative models were all significantly different (all $p < .001$) and a poorer fit than the hypothesized model.

7.2.10 Analysis

Hypotheses 1-8 were tested using structural equation modelling in AMOS to assess the direct and potential meditational effects of the study variables.

7.2.11 Results

Descriptive statistics for the study variables are shown in Table 2.

Table 2. Descriptive Statistics and Correlations

Variables	M	SD	1	2	3	4	5	6	7
1. WFC	2.6	.96	--						
2. FWC	2.2	.78	.44**	--					
3. WFE	3.3	.87	-.28**	-.19**	--				
4. FWE	3.8	.77	-.15**	-.32**	.45**	--			
5. Work-life balance	3.7	.94	-.50**	-.29**	.54**	.35**	--		
6. POS	3.7	.75	-.30**	-.19**	.46**	.19**	.36**	--	
7. PCI	3.5	.89	-.26**	-.17**	.50**	.26**	.38**	.68**	--

Māori=349

*p< .05, **p< .01

Table 2 shows that POS and PCI are highly correlated ($r=.68$, $p< .01$), but still below the threshold of concept redundancy, which occurs at $r >.75$ (Morrow, 1983). In addition, the CFA in structural equation modeling revealed that PCI and POS were distinct. Indeed, combining the items into a single support measure construct caused a significant decrease in the measurement models fit. Overall, PCI and POS were significantly related to all work-family related outcomes (all $p< .01$).

7.2.12 Structural Model

A number of alternative structural models were tested to determine the optimal model based on the data. The number of alternative models tested included:

- (1). A direct effects only model, with PCI predicting POS, work-family conflict and enrichment and work-life balance.
- (2). A full mediation model, with PCI predicting POS, and, in turn, POS predicting all work-family related outcomes.
- (3). A partial mediation model, with PCI and POS predicting all other outcomes, including PCI predicting POS. In addition, work-family conflict and enrichment predict work-life balance.

Analyses of the three models are presented in Table 3 below.

Table 3. Model Comparisons for Structural Models

Model	Model Fit Indices					Model Differences			
	χ^2	df	CFI	RMSEA	SRMR	χ^2	Δ df	p	Details
1. Direct Effects Model	587.8	308	.96	.05	.05				
2. Full Mediation Model	574.2	308	.96	.05	.05	13.6	0	n.s.	Model 1 to 2
3. Partial Mediation Model	560.3	303	.96	.05	.04	27.5	5	.001	Model 1 to 3
						13.9	5	.05	Model 2 to 3

Using analyses recommended by Hair et al. (2010) with regards to testing comparison models, we show that both the direct effects (Model 1) and full mediation effects (Model 2) are not significantly different from each other. However, the partial mediation model (Model 3) is significantly different than Models 1 and 2, showing this model fits the data best.

The structural models, showing the direct effects only (Figure 1), and the partial mediation model (Figure 2), are shown below.

Figure 1. Direct Effects Model

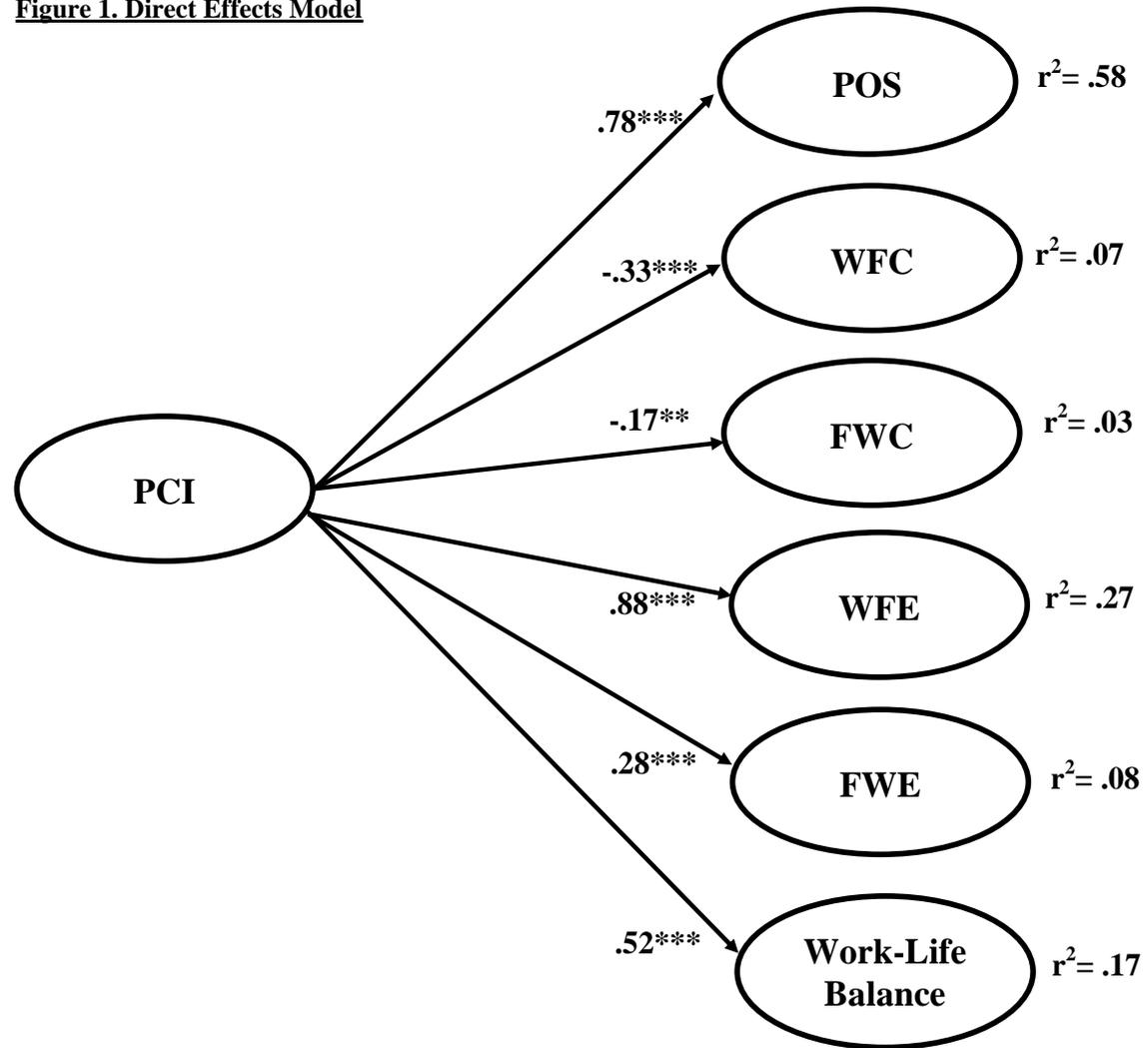
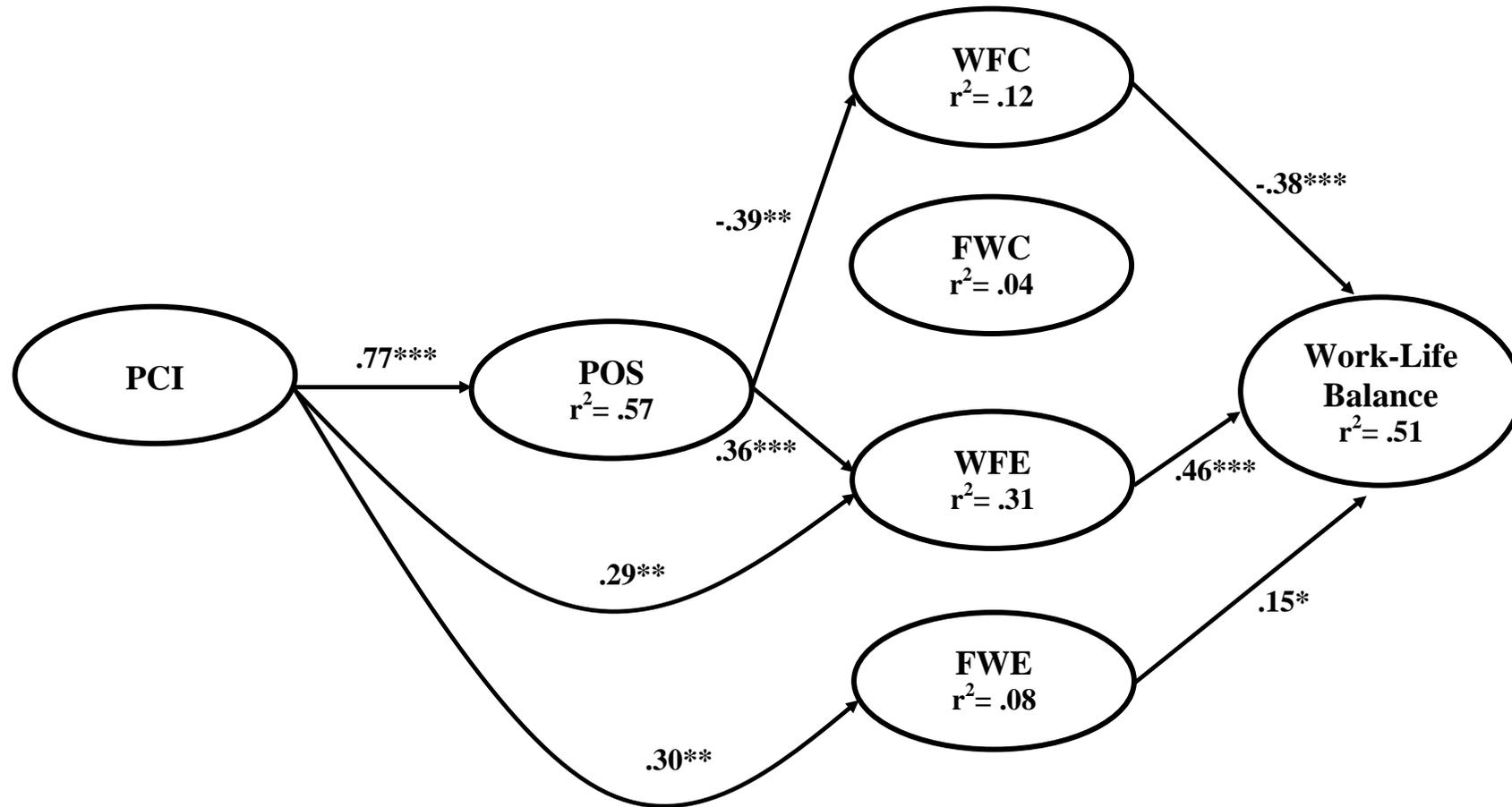


Figure 2. Final Model Mediation Effects



Aligned with the recommendations of Grace and Bollen (2005), unstandardized regression coefficients are presented. Figure 1 shows that PCI is significantly related to all outcomes as expected, which supports Hypotheses 1 to 5. Figure 2 shows that PCI is significantly linked with POS (path coefficient = .77, $p < .001$). POS was then significantly linked with WFC (path coefficient = -.39, $p < .01$) and WFE (path coefficient = .36, $p < .001$). WFC (path coefficient = -.38, $p < .001$) and WFE (= .46, $p < .001$ respectively) were then linked with work-life balance. PCI still had direct effects on WFE (path coefficient = .29, $p < .01$) and FWE (path coefficient = .30, $p < .01$). Both WFE (path coefficient = .46, $p < .001$) and FWE (path coefficient = .15, $p < .05$) linked with work-life balance. FWC was insignificant to the model. Overall, the model for POS shows that PCI accounts for very large amounts of variance ($r^2 = .57$), while PCI and POS account for only small amounts of variance for WFC ($r^2 = .12$) and FWC ($r^2 = .04$). The amounts of variance are large for WFE ($r^2 = .31$), but small for FWE ($r^2 = .08$). Finally, all the support and conflict and enrichment variables account for very high amounts of variance for work-life balance ($r^2 = .51$).

7.2.13 Discussion

This paper, using a sample of Māori employees, highlights the importance of cultural inclusion to outcomes associated with work, family and life. We found that PCI had significant direct and indirect effects on POS, WFC, FWC, WFE, FWE and work-life balance. Our findings are promising for both the prediction of work-family outcomes and, more importantly, for the inclusion literature, which has limited empirical papers (Roberson, 2006; Shore et al., 2011). Figure 1 supports our first set of hypotheses that PCI has direct effects on WFC, FWC,

WFE, FWE, work-life balance, and POS. This finding aligns with the limited empirical inclusion literature, which has found that inclusion predicted job related (e.g., job satisfaction) and life related (e.g., well-being) outcomes (Findler et al., 2007). Furthermore, we view PCI as a form of cultural support, and increasing levels of support can reduce conflict (Allen, 2001) and increase enrichment (Tang et al., 2012) and this was supported. Furthermore, the results from SEM revealed that our hypothesized partial mediation model (figure 2) was superior to the direct effects model (figure 1). As such, PCI appears to operate most effectively when used to develop a stronger sense of overall support (POS), while both support dimensions then influence the work, family and life outcomes.

Testing POS within a model that uses a measure of PCI, based on social exchange theory, provides a methodological improvement on existing approaches, such as FSOP (Allen, 2000). We expected POS to have a significant effect on our overall model, based on similar effects shown in the literature (e.g., Stamper & Masterson, 2002; Wayne et al., 2002). Although Stamper and Masterson (2002) and Wayne et al (2002) tested POS as a mediator within the inclusion literature, our findings offer a unique picture within the inclusion literature, as we measured something different from these authors. The following sections discuss the partial mediation model effects in more detail.

Figure 2, which is the best fit for the data, shows that PCI still has direct effects on WFE and FWE. PCI has a direct positive influence on WFE, as well as an indirect effect, through its positive influence on POS, which in turn is positively related to all work-family variables except FWC. This finding shows the importance of PCI over POS for work-family enrichment (WFE and FWE). In this

case, those organizations that support cultural needs also support the dynamic and complex family needs of Māori. Furthermore, our findings add a deeper insight into the predictors of enrichment, which are still under-explored (Wayne et al., 2006). In addition, PCI, working through POS, reduced WFC. This shows the importance of POS for the work-family interface, which is consistent with research that is only recently beginning to explore such relationships between POS and work-family conflict (Aryee et al., in press).

Looking at Figure 2 as a whole, we can see that work-life balance benefits when conflict is reduced and enrichment is heightened. Indeed, support (PCI and POS) has no direct effects on work-life balance, only working through work-family conflict and enrichment. The relationships of conflict and enrichment on work-life balance aligns with Haar (in press), showing the importance of these variables on employee perceptions of work-life balance. The present study expected PCI to be highly beneficial to Māori given their complex family/whānau structure, which can see Māori experiencing difficulties with balancing their work and family obligations (Durie, 1997, 2003). However, the benefits of whānau might not be accessible unless Māori employees are able to fully fulfill their duties to, and spend 'adequate' time with, their families. As such, PCI might signal to Māori employees that it is acceptable for them to participate in cultural events and support their whānau/families. This support will in turn enrich the family lives of Māori employees, and their families will then reciprocate this support to them. This can only be achieved if organizations realize the importance of inclusion and the support of culture in the workplace.

While Allen (2001) established the importance of support in the workplace for work-family related outcomes, this area has grown in popularity with many types of support being focused on (Aryee et al., in press; Kossek et al., 2011). However, there is a clear lack of studies that discuss inclusion in relation to work and family. Furthermore, there are very few studies that focus on the effect that support has on enrichment as well as work-life balance. PCI offers an interesting insight into other mechanisms that might benefit an individual's work-family needs. This is especially important if the minority group has different needs to the majority (Durie, 1997). Overall, this paper makes a significant contribution to the literature, with several implications for management, and offers ideas for future research that will now be discussed.

7.2.14 Implications for Managers

Findings from the present study reflect the importance of managers supporting and including employees' cultural values towards work and family. Research has shown that being from a different culture from one's manager often has a negative effect on levels of support (Foley, Linnehan, Greenhaus, & Weer, 2006) and inclusion (Pelled, Ledford, & Mohrman, 1999) that employees receive, and can also affect job outcomes (Greenhaus, Parasuraman, & Wormley, 1990), as well as life satisfaction and overall well-being (Verkuyten, 2008). Foley et al. (2006) found that "supervisors provided more family support to subordinates who were similar in either gender or race than to those subordinates who were dissimilar" (p. 420). Masuda et al. (2011) highlighted the importance of supporting collectivistic employees by providing flexible work arrangements and other forms

of support to “help them build social ties and spend time with their family” (p. 24).

Training managers to understand cultural differences is highly important. It has been suggested that informal support, such as managers getting to know about employees’ cultures and cultural needs, may be the best way to support (Wayne et al., 2006) and include culture in the workplace. This type of support shows that the organization/supervisor is acknowledging the importance of culture in the workplace. Taking steps to support the cultural needs of individual employees, such as flex-time, which may enable employees to meet their cultural obligations, will increase PCI. It is also important for managers to view cultures as dynamic, and to consider employees and their cultural needs on a case by case basis.

7.2.15 Limitations and Future Research

Our research has several limitations. Firstly, data was self-reported and not collected longitudinally, which increased the risk of common method variance. However, structural equation modeling has the potential to mitigate this slightly as did separating the support variables (survey 1) from outcomes variables (survey 2), which were separated by a month. Secondly, data only included Māori employees. Future researchers may wish to include a diverse range of employees, such as New Zealand’s European, Pacifica and Asian populations (Khawaja et al., 2007). In addition, Māori respondents within the sample were highly educated, with a large proportion working within the public sector; this is not representative of Māori as a whole. Future studies may need to consider attracting employees from more diverse educational backgrounds as well as more private sector employees. Despite these limitations, we still interpret the findings as significant.

Overall, supporting and including the cultural needs of Māori employees is likely to have a highly beneficial effect on work-family related outcomes and work-life balance. These benefits will, in turn, benefit both employees and organizations.

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8. Supervisor Support and Well-Being

8.1 Submission Information

The following section discusses the submission information, contributions and the publication status before the full journal paper is displayed.

8.1.1 Paper Title

Supervisor work-family support mental health and well-being: A study of indigenous employees

8.1.2 Declaration and Contributions

My co-author and I designed the theoretical model and survey items for this study. I was responsible for the data collection of Māori participants. Data was cleaned and prepared for statistical analysis in SPSS. I conducted the statistical analysis in SPSS, this was then checked by my co-author. I wrote the first draft of this paper. My co-author then provided feedback. Additional feedback was also provided at conferences and amendments made accordingly. A final draft of this paper was then sent to my co-author before being sent off for review.

8.1.3 Publication Status

This article is under review with the International Journal of Human Resource Management:

Brougham, D. & Haar, J. (under review). Supervisor work-family support mental health and well-being: A study of indigenous employees. International Journal of Human Resource Management [A ranked journal].

8.1.4 Conference

Brougham, D. & Haar, J. M. (2012). Supervisor work-family support and employee wellbeing: A study of Māori employees. *New Zealand Psychology Conference*, Wellington, New Zealand, 20-23 April 2012.

8.1.5 Special Note on Style and Formatting

The following paper has been formatted, referenced and written in accordance with the International Journal of Human Resource Management guidelines. The full paper will be presented on the next page.

8.2 Full Article: Supervisor Work-Family Support Mental Health and Well-being: A Study of Indigenous Employees

8.2.1 Abstract

The present study tested the effects of Supervisor Work-Family Support (SWFS) towards life satisfaction, cultural well-being, anxiety and depression on an employee sample of Māori (the indigenous people of New Zealand). Findings from 466 Māori employees indicate that SWFS has a significant positive influence on life satisfaction and cultural well-being, while having significant negative influence on depression and anxiety. These outcomes are highly important given the prevalence of mental health issues affecting Māori. The moderating effects of collectivism were also tested because of the collectivistic nature of Māori. Respondents with higher levels of collectivism achieved superior well-being outcomes at all levels of SWFS. Overall, the present study expands our limited understanding of Māori employees in the workplace, and shows the importance of support towards personal and cultural well-being, as well as highlighting the role of collectivism.

8.2.2 Keywords

Supervisor work-family support, life satisfaction, cultural well-being, anxiety, depression, Māori, New Zealand.

8.2.3 Introduction

Significant changes to the work-family interface over the past 30 years has led researchers to investigate support for employees in the workplace (Allen 2001), and, more specifically, the importance of supervisor support (Lambert 2000). In addition, cultural background has been recognised as a highly important factor to consider, as family demands are experienced very differently across different cultures (Kossek 2005). Understanding cultural differences is especially important given the rise of diversity within New Zealand workplaces (Khawaja, Boddington and Didham 2007) and around the world (Trompenaars and Hampden-Turner 2012).

New Zealand has a comparatively diverse population, with over 30 per cent of its inhabitants identifying themselves as something other than the European majority, who make up 67.6 per cent of the population (Statistics New Zealand 2007). Within this diverse group of cultures are Māori, the indigenous people of New Zealand, who make up 14.6 per cent of the population (Statistics New Zealand 2007). In general, Māori are considered to be a collectivistic people (Tassell, Flett and Gavala 2010) operating within an individualistic society (Hofstede 2012). Māori collectivistic orientation, differing cultural values, practices and beliefs, give them significantly different family demands than the European majority (Durie 1997; Haar, Roche and Taylor 2011). As such, we expect these cultural differences to have a significant effect on the well-being of Māori employees, especially relating to support for family issues.

Focusing on mental health and well-being is highly important as Māori have significantly more mental health problems than non-Māori and are also less likely

to seek or be referred to treatment (Arroll, Goodyear-Smith and Lloyd 2002; Baxter, Kingi, Tapsell, Durie and McGee 2006). One reason for this could be the low levels of work-life balance reported by Māori in a recent government report (Ministry of Social Development 2008). Research outside New Zealand has highlighted the struggles that minority groups, such as indigenous people, face every day with respect to poorer mental health outcomes and lower life satisfaction, compared to the majority population (Vega and Rumbaut 1991; Verkuyten 2008). Given that Māori are an integral part of the New Zealand economy and workforce (Whitehead and Annesley 2005), focusing on ways to support them in the workplace is vital.

Our study focused on the under researched relationship between SWFS and well-being outcomes (life satisfaction and cultural well-being), and specific mental health outcomes of anxiety and depression, as these are all under researched outcomes in the SWFS literature (Hammer, Kossek, Yragui, Bodner and Hanson 2009). Although there are many terms to describe supervisors who are supportive towards work and family (e.g. family supportive supervisor behaviors, Hammer et al. 2009), the present study uses the term SWFS, which aligns with terminology in the latest meta-analysis (Kossek, Pichler, Bodner and Hammer 2011). We expect SWFS to be a powerful predictor, as in most cases “supervisors are the gatekeepers to effective implementation of work and family policies” (Ryan and Kossek 2008).

The present study makes four significant contributions to the literature. Firstly, it adds understanding to the short supply of SWFS research by testing beyond job outcomes; in particular we focus on mental health and well-being outcomes

(Hammer et al. 2009). Our focus on life satisfaction is also important as it is under researched for minority groups (Verkuyten 2008). Secondly, we test SWFS towards a culturally specific measure (cultural well-being, discussed below) to investigate if the acceptance of cultural values and beliefs in the workplace is influenced by a supportive supervisor. This also adds a much needed insight into the effect of SWFS in cultural groups outside the west (Hammer et al. 2009). Thirdly, because of the collectivistic nature of Māori, we test the moderating effects of collectivism, which adds to our limited understanding of indigenous people in the workplace and the way collectivistic employees might respond to greater SWFS. Finally, the present study focuses on the positive aspects of Māori mental health, a perspective which is missing, and needed, within the Māori literature (Irwin 1992). In summary, we expect SWFS to be beneficial for working Māori within New Zealand.

8.2.4 Literature Review and Hypotheses Development

8.2.5 Supervisor Work-Family Support

Leaders have the ability to create work environments that support a diverse range of employees (Nishii and Mayer 2009). This support is fundamental in creating high performance employees (Thomas and Ganster 1995; Allen 2001), who in turn create a competitive advantage for the company (Aryee, Chu, Kim and Ryu in press). Organizations can also support employees' family needs through formal and informal work-family policies (Aryee et al. in press). Examples of formal policies are flexitime, and the provision of onsite childcare, while informal policies center on creating family-supportive organizational cultures and supportive supervisors (Aryee et al. in press). Despite the importance of formal

policies, the present study focuses on support from supervisors, as a recent meta-analysis showed that SWFS was more effective than other forms of support (Kossek et al. 2011).

SWFS is based on social support theory, which is well established, and was defined by Cobb (1976) “as information leading the subject to believe that he is cared for and loved, esteemed, and a member of a network of mutual obligations” (p. 300). SWFS is a specific type of workplace social support, defined by Kossek et al. (2011) as “the degree to which individuals perceive that their well-being is valued by workplace sources, such as supervisors and the broader organization in which they are embedded, and the perception that these sources provide help to support this well-being” (p. 292). For example, supervisors may allow staff to leave work early to resolve family emergencies or to pick up children from school (Carlson and Perrewé 1999). Social support has been found to link to many outcomes including job, health and well-being outcomes (House 1981; Beehr, King and King 1990; Fenlason and Beehr 1994; Adams, King and King 1996; Lakey and Cohen 2000). Overall, social support, specifically workplace social support, is likely to predict health and well-being outcomes (Adams et al. 1996; Carlson et al. 1999).

SWFS has been found to predict a wide range of employee outcomes, including job satisfaction and turnover intentions (Thomas et al. 1995; Bagger and Li in press). Although SWFS’s influence on job outcomes is well explored, there is a dearth of focus towards broader outcomes, such as on life satisfaction, well-being and mental health (Hammer et al. 2009). Focusing on well-being and mental health is particularly important in the New Zealand context, given the prevalence

of mental health problems experienced by Māori compared to non-Māori (Baxter et al. 2006).

Studies of supervisor support, but not SWFS, have found significant correlations with depression, negative/positive emotions, psychological strain and cynicism (Beehr et al. 1990; O'Driscoll et al. 2003; Cole, Bruch and Vogel 2006). In one of the only studies of SWFS, Lapierre and Allen (2006) found that it correlated significantly to affective well-being, a measure that included dimensions of anxiety and depression. Social support has also been found to have a positive relationship with life satisfaction (King, Mattimore, King and Adams 1995), Haar and Roche (2008) also found SWFS was a significant predictor of life satisfaction. Overall, we expect SWFS to predict and influence outcomes for Māori employees in a similarly beneficial way to non-Māori. Because Māori have a very broad range of social connections and are more collectivistic, we expect SWFS will play a major role towards influencing these outcomes. We also suggest that extending the literature to include indigenous employees will aid in advancing the applicability of the relationship of SWFS to outcomes, and lead to a greater understanding of the theory. This leads to our first set of hypotheses.

Hypotheses: SWFS will be positively related to (1) life satisfaction, and negatively related to (2) anxiety and (3) depression.

8.2.6 Cultural Well-being

We extend the outcomes in the social support literature to include cultural well-being, as this is particularly relevant to our unique sample of indigenous Māori employees, for whom traditional cultural values and beliefs are important. Cultural well-being captures “how indigenous employees feel about the way their

cultural values and beliefs are accepted in the workplace” (Haar and Brougham in press, np). Haar and Brougham (in press) found that cultural well-being was significantly associated with career satisfaction, and can play an important role in the formation of workplace outcomes. The present study suggests that Māori who enjoy higher levels of SWFS may see their supervisors as supporting, accepting and understanding their cultural values and beliefs. Social support from supervisors is likely to predict cultural well-being for Māori employees. Our affirmations are consistent with research from Lapierre and Allen (2006), who found that SWFS was correlated with well-being. We therefore hypothesize that Māori, who enjoy higher levels of SWFS, are likely to experience higher levels of cultural well-being.

Hypothesis 4: SWFS will be positively related to cultural well-being.

8.2.7 The Moderating Effects of Collectivism

An individualism/collectivism distinction is the most widely utilized measure for capturing cultural variation (Brewer and Chen 2007) and has been found to be a powerful moderator (e.g., Ramamoorthy and Flood 2002). Spector et al. (2007) suggested that in general, individualistic societies are concerned with self, immediate family, personal independence and achievement, whereas collectivistic people are more integrated and concerned with a broad network of social connections by being focused on family and the group over individual needs. Many aspects of individualism and collectivism were highlighted in a comparison by Hook (2007), who noted the contrasting cultural differences between Europeans and Māori. Overall, Māori values, beliefs and traditions clearly reflect the essential elements of collectivist culture (Tassell et al. 2010). Understanding

these differences is important for the present study. Kossek (2005) identified a number of gaps in the work-family literature, including the lack of studies that focus on cultural integration in the work-family interface. He noted specifically that work-life policies could focus on meeting the needs and values of all members of the workforce, including those from smaller sub-cultures.

There have been several studies that have used collectivism as a moderator in this area (e.g., Spector et al. 2004; Spector et al. 2007). Spector et al. (2004) found that work hours in individualistic countries were more likely to be related to work-family pressure than in collectivistic countries. This was because collectivists believe their families will understand and appreciate the longer hours of work, as, ultimately, the work provides much needed financial resources for the family. In addition, studies have focused on the effects of individualism towards the outcomes tested in the present study. A study by Oishi, Diener, Lucas and Suh (1999) investigated life satisfaction by using individualism/collectivism as a moderator. They suggested that life satisfaction could vary based on cultural factors, and Diener, Diener and Diener (1995) found individualism consistently correlated with subjective well-being.

We expect workplace collectivism to have significant effects on the relationships tested in our study. This is based on suggestions by Ramamoorthy and Carroll (1998), who proposed that employees from collectivistic cultures are more likely to have cooperative behaviors, as opposed to individualistic competitive behaviors. These cooperative behaviors mean collectivistic employees are more likely to help their fellow employees in times of need. Support from co-workers is seen as another form of workplace social support (Johnson and Hall 1988), and

while it is not as popular in the literature as support from supervisors (Carlson et al. 1999), it is still an important aspect likely to affect employee outcomes. Additional benefits of being collectivistic were noted by Hui and Triandis (1986) and affirmed by Durie (1997) who suggested that Māori families provided greater levels of support towards individuals, such as creating a sharing environment that can provide support and guidance in times of need, give financial assistance, and strengthen Māori identity. Overall, we suggest that because of the importance of family and the supportive practices inherent to their culture, collectivistic Māori employees will respond to, and benefit from, SWFS to a greater extent than non-Māori. As such, Māori employees will enjoy greater work outcomes and lower mental health outcomes when they are more collectivistic in orientation and receive greater SWFS. This leads to our last set of hypotheses.

Hypotheses: Collectivism will moderate the effects of SWFS leading to greater levels of (5) life satisfaction and (6) cultural well-being, and lower levels of (7) anxiety and (8) depression.

8.2.8 Method

8.2.9 Sample and Procedure

Over 900 surveys were distributed to over 300 New Zealand organizations, of various sizes, from a range of different industries, i.e., from the public, private and not-for-profit sectors. Data was collected in two waves (one month between surveys) to eliminate the potential for common method variance. Surveys were matched with unique employee codes. Survey one contained the measures of SWSF, collectivism and control variables, while survey two measured the outcomes of life satisfaction, cultural well-being, anxiety, and depression.

A total of 466 surveys were returned: an overall response rate of 51.2%. On average, the participants were 38.9 years old (SD = 11.5 years), female (55%), married or in a de facto relationship (69.7%), with 19% holding a high school qualification, 25% a technical college qualification, 40% a university degree, and 16% a postgraduate qualification. On average, respondents worked 39.3 hours (SD = 8.6 hours), and came from a range of industry sectors: private 23%, public 58% and not-for-profit 19%.

8.2.10 Measures

8.2.11 Predictor Variable

SWFS was measured using 6-items by Lambert (2000), coded 1=strongly disagree to 5=strongly agree. An example of the questions used is “My supervisor... is helpful to me when I have a routine family or personal matter to attend to” (Lambert 2000, p. 809). This measure has been validated in New Zealand ($\alpha = 0.88$, Haar et al. 2008) and the present study found $\alpha = 0.89$.

8.2.12 Outcome Variables

Life Satisfaction was measured with a 5-item measure created by Diener, Emmons, Larsen and Griffin (1985), coded from 1=strongly disagree to 5=strongly agree. A sample item is “In most ways my life is close to ideal”. This measure has been consistently validated internationally, including within New Zealand ($\alpha = 0.82$, Haar and Roche 2010), and was equally robust in the present study ($\alpha = 0.82$). Cultural Well-Being was measured with 4-items based on Haar and Brougham (in press), coded 1=strongly disagree to 5=strongly agree, which was found to be reliable ($\alpha = .83$) on a sample of Māori employees. Sample items

are “I find real enjoyment in Māori culture in my workplace” and “I feel satisfied about my organization’s understanding of Māori culture in my workplace”. The present study confirms this measure’s reliability ($\alpha = 0.78$). Anxiety and Depression were measured with 3-items each from Axtell et al. (2002), coded 1=never to 5=all the time. Respondents were presented with three adjectives for both anxiety and depression, and were required to rank how these applied to them at work. Items were “anxious”, “worried” and “tense” for anxiety ($\alpha = 0.80$), and “depressed”, “gloomy” and “miserable” for depression ($\alpha = 0.87$). Higher scores represent higher mental health issues.

8.2.13 Moderating Variable

Collectivism was measured with 4-items from (Clugston, Howell and Dorfman 2000) coded 1=strongly disagree to 5=strongly agree. This item measures collectivism at the individual level rather than at the national level, as was used in Hofstede’s (1980) work. Clugston et al.’s (2000) study of American professionals found $\alpha = 0.77$ and the present study found similar reliability ($\alpha = 0.70$).

8.2.14 Control Variables

We controlled for a number of demographics typically tested in the work-family literature: Age (number in years), Gender (1=female, 0=male), Marital status (1=married/de facto, 0=single), Education (1 = high school, 2 = technical college, 3 = university degree, 4 = postgraduate qualification), and Hours Worked (total per week including overtime). Finally, we also controlled for the private sector, by measuring it as a dummy variable (1=private sector, 0=public and not-for-profit sectors).

8.2.15 Analysis

Data was analysed using a hierarchical regression analysis, with life satisfaction, cultural well-being, depression and anxiety as the dependent variables. Control variables (Age, Gender, Marital Status, Education, Hours Worked and Private Sector) were entered in Step 1. SWFS was entered in Step 2 as the predictor variable. In addition, the moderator (collectivism) was included in Step 3 and in Step 4 the two-way interactions (SWFS multiplied by collectivism) were added. Mean centering of the interaction terms was undertaken (Aiken and West 1991).

8.2.16 Results

Table 1 illustrates the descriptive statistics for the present study.

TABLE 1. Descriptive Statistics and Correlations

Variables	M	SD	1	2	3	4	5	6	7	8	9
1. Age	39	11.5	--								
2. Education	2.5	0.97	0.13**	--							
3. Hours Worked Per Week	39.3	8.60	0.17**	0.05	--						
4. Life Satisfaction	3.5	0.80	-0.02	-0.03	-0.03	--					
5. Māori Cultural Well-being	3.7	0.77	0.10*	0.05	-0.01	0.44**	--				
6. Anxiety	2.2	0.92	0.06	0.01	0.02	-0.48**	-0.53**	--			
7. Depression	2.2	0.93	-0.04	-0.08	0.03	-0.47**	-0.41**	0.70**	--		
8. SWFS	3.8	0.83	0.03	0.02	0.01	0.36**	0.46**	-0.43**	-0.43**	--	
9. Collectivism	3.2	0.71	0.01	-0.18**	-0.02	0.36**	0.26**	-0.18**	-0.19**	0.21**	--

N=466 *p< .05, **p< .01

From Table 1, the mean scores show that SWFS ($M = 3.8$), life satisfaction ($M = 3.5$) and cultural well-being ($M = 3.7$) are above the midpoint of 3.0, indicating that, on average, Māori feel supported, are happy with life, and feel that their culture is accepted in the workplace. Anxiety ($M = 2.2$) and depression ($M = 2.2$) were below the midpoint of 3.0, indicating that Māori have below average levels of mental health issues. These scores correspond to other employee studies using these dimensions (Spell and Arnold 2007). Interestingly, collectivism ($M = 3.2$) was only slightly above the midpoint with a standard deviation = .71, indicating, that on average, Māori in the present sample were only slightly above average on the collectivistic scale. Table 1 also confirms that SWFS and collectivism are both significantly related to all outcomes in the expected direction, including towards each other. All outcome variables are similarly significantly related to each other in the expected directions.

8.2.17 Direct Effects

Results of the hierarchical regressions for Hypotheses 1 to 4 are shown in Tables 2 and 3.

TABLE 2. Moderated Regressions for SWFS and Collectivism towards Well-being Outcomes

Variables	Life Satisfaction				Cultural Well-being			
	Controls	Predictor	Moderator	Interaction	Controls	Predictor	Moderator	Interaction
Age	-.04	-.06	-.05	-.05	.08	.06	.06	.06
Gender	.04	.02	.06	.06	.08	.06	.08	.08
Marital Status	.08	.12*	.09*	.09*	-.01	.04	.03	.03
Education	-.01	.00	.06	.05	.01	.02	.04	.03
Hours Worked	-.03	-.03	-.02	-.03	-.03	-.03	-.03	-.03
Private Sector	-.02	.02	.01	.01	-.23***	-.18***	-.19***	-.18***
SWFS		.36***	.29***	.20***		.45***	.40***	.34***
Collectivism			.31***	.31***			.17***	.17***
SWFS x Collectivism				-.24***				-.16**
R ² change	.01	.13***	.09***	.05***	.07***	.19***	.03***	.02**
Total R ²	.01	.14	.23	.27	.07	.27	.29	.31
Adjusted R ²	.00	.12	.21	.26	.06	.25	.28	.29
F Statistic	.680	8.890***	14.214***	16.170***	5.043***	20.102***	19.990***	19.447***

*p<.05, **p<.01, ***p<.001, Standardized regression coefficients, all significance tests were two-tailed.

TABLE 3. Moderated Regressions for SWFS and Collectivism towards Mental Health Outcomes

Variables	Anxiety				Depression			
	Controls	Predictor	Moderator	Interaction	Controls	Predictor	Moderator	Interaction
Age	.06	.08	.08	.08	-.04	-.02	-.02	-.03
Gender	-.01	.01	-.00	-.00	-.06	-.04	-.05	-.05
Marital Status	-.01	-.06	-.05	-.05	.02	-.03	-.02	-.03
Education	.01	.00	-.02	-.01	-.07	-.07	-.09	-.09
Hours Worked	.01	.01	.01	.01	.03	.03	.02	.03
Private Sector	.14**	.09	.09*	.09*	.07	.03	.04	.03
SWFS		-.45***	-.42***	-.36***		-.43***	-.39***	-.32***
Collectivism			-.12*	-.11*			-.13**	-.12*
SWFS x Collectivism				.13**				.18***
R ² change	.02	.19***	.01*	.01**	.02	.18***	.02**	.03***
Total R ²	.02	.21	.23	.24	.02	.20	.21	.24
Adjusted R ²	.01	.20	.21	.22	.01	.18	.20	.22
F Statistic	1.372	15.353***	14.367***	13.791***	1.399	13.820***	13.276***	13.593***

*p<.05, **p<.01, ***p<.001, Standardized regression coefficients, all significance tests were two-tailed.

Table 2 shows that SWFS is significantly associated with life satisfaction ($\beta = .36$, $p < .001$), and cultural well-being ($\beta = .45$, $p < .001$). From the R2 Change figures in Step 2, we see that SWFS accounts for sizable amounts of variance: 13% ($p < .001$) for life satisfaction and 19% ($p < .001$) for cultural well-being. This provides support for Hypotheses 1 and 4. Table 3 shows that SWFS is significantly associated with anxiety ($\beta = -.45$, $p < .001$) and depression ($\beta = -.43$, $p < .001$) and from the R2 Change figures in Step 2, we see that SWFS accounts for sizable amounts of variance for anxiety (19%, $p < .001$) and depression (18%, $p < .001$). This provides support for Hypotheses 2 and 3. We also find collectivism has a significant direct effect on all outcomes, being positively related to life satisfaction ($\beta = .31$, $p < .001$, 9% additional variance) and cultural well-being ($\beta = .17$, $p < .001$, 3% additional variance) and negatively related to anxiety ($\beta = -.12$, $p < .05$, 1% additional variance) and depression ($\beta = -.13$, $p < .01$, 2% additional variance).

8.2.18 Interaction Effects

Table 2 shows that a significant interaction effect exists between collectivism and SWFS towards life satisfaction ($\beta = -.24$, $p < .001$) and cultural well-being ($\beta = -.16$, $p < .01$), accounting for an additional 5% ($p < .001$) and 2% ($p < .01$) of the variance for life satisfaction and cultural well-being respectively. Similarly, Table 3 shows that collectivism has a significant interaction effect with SWFS towards anxiety ($\beta = .13$, $p < .01$), accounting for an additional 1% ($p < .01$) of the variance, and towards depression ($\beta = .18$, $p < .001$), accounting for an additional 3% ($p < .001$) of the variance. These findings provide support for Hypotheses 5 to 8, and in order to facilitate interpretation of the significant moderator effects, the

interactions are presented in Figures 1 to 4. On these figures, low and high represent points below and above the respective means.

Figure 1. SWFS Interaction with Collectivism with Life Satisfaction as Dependent Variable

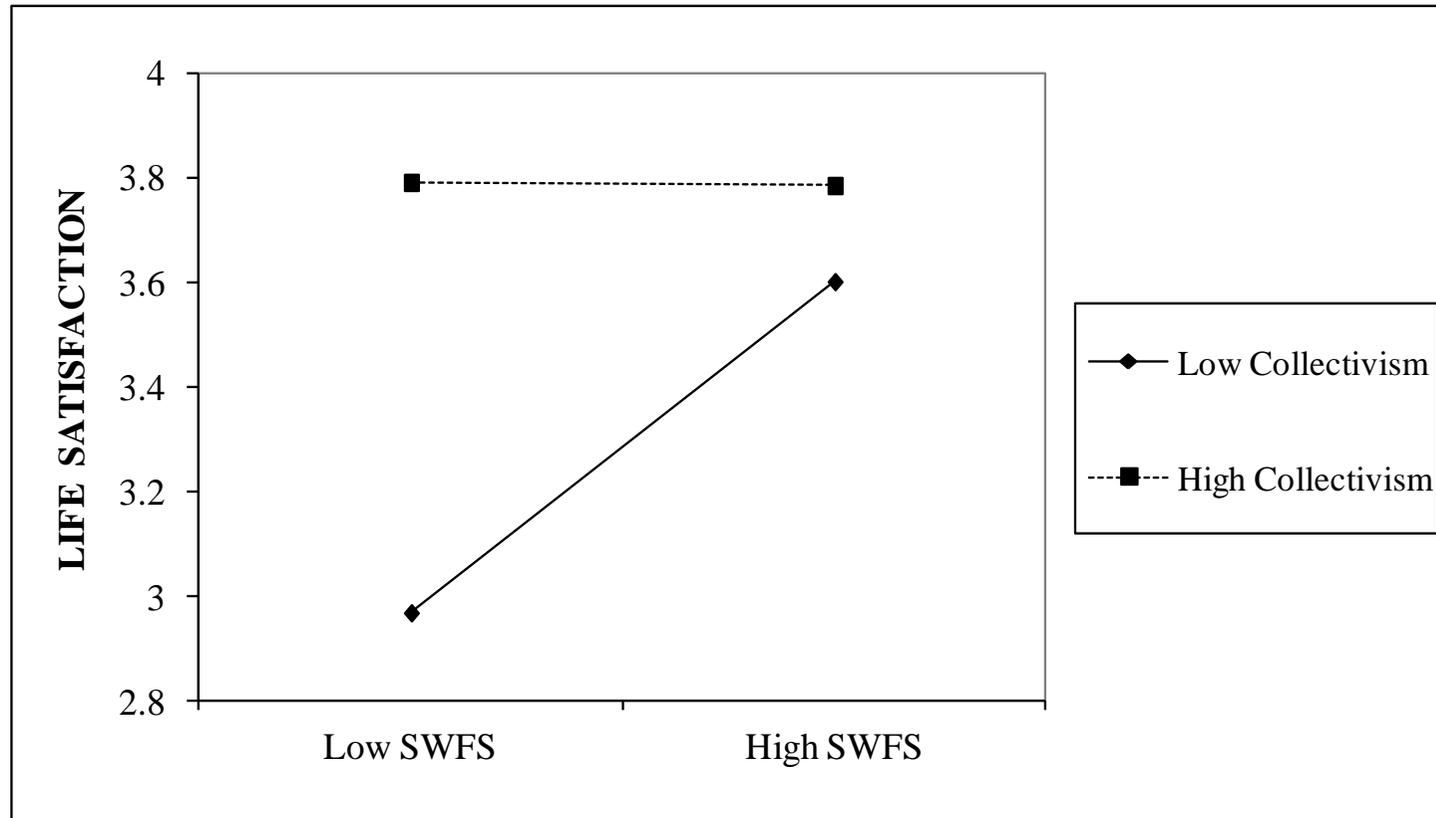


Figure 2. SWFS Interaction with Collectivism with Cultural Well-being as Dependent Variable

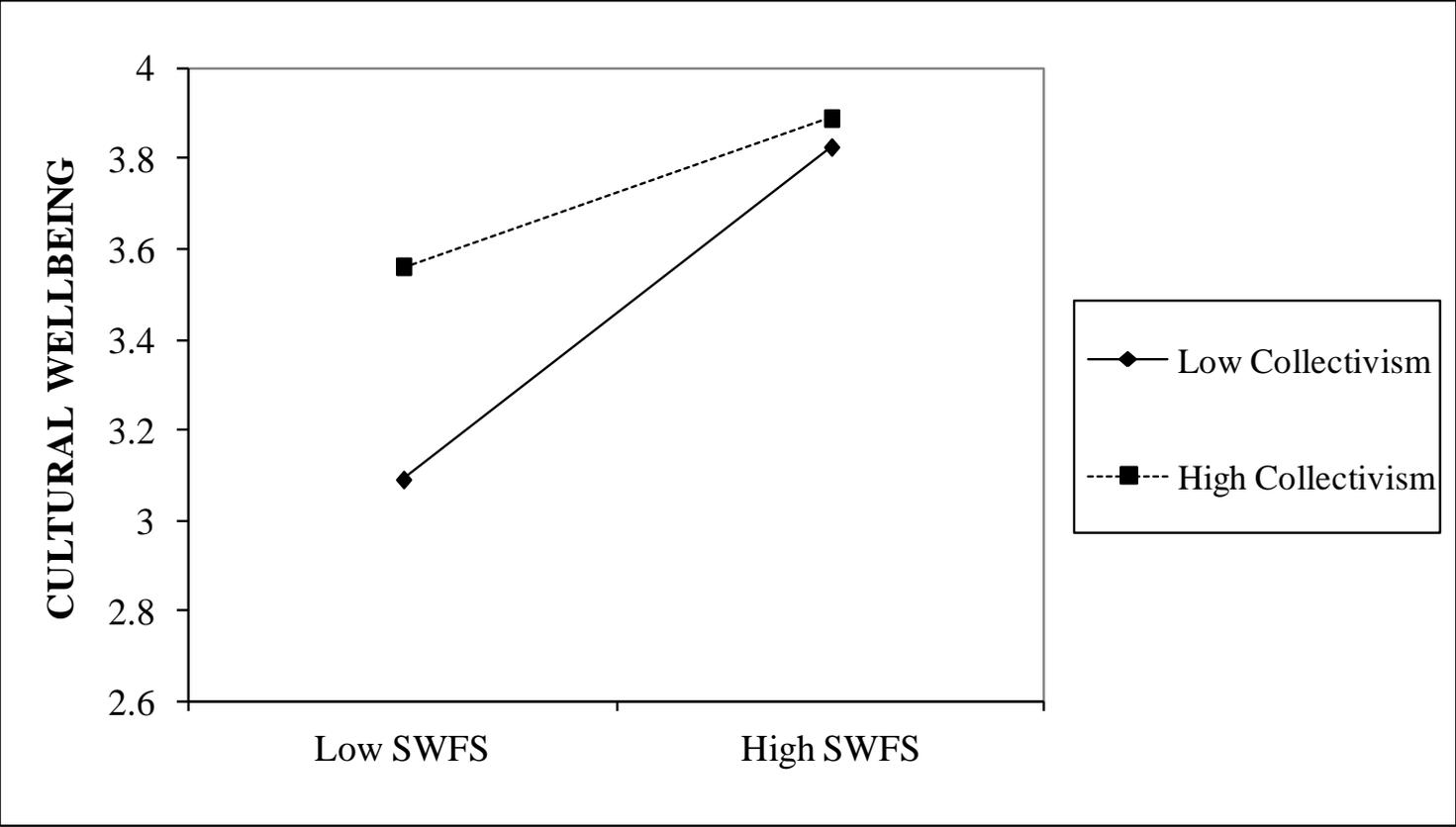


Figure 3. SWFS Interaction with Collectivism with Anxiety as Dependent Variable

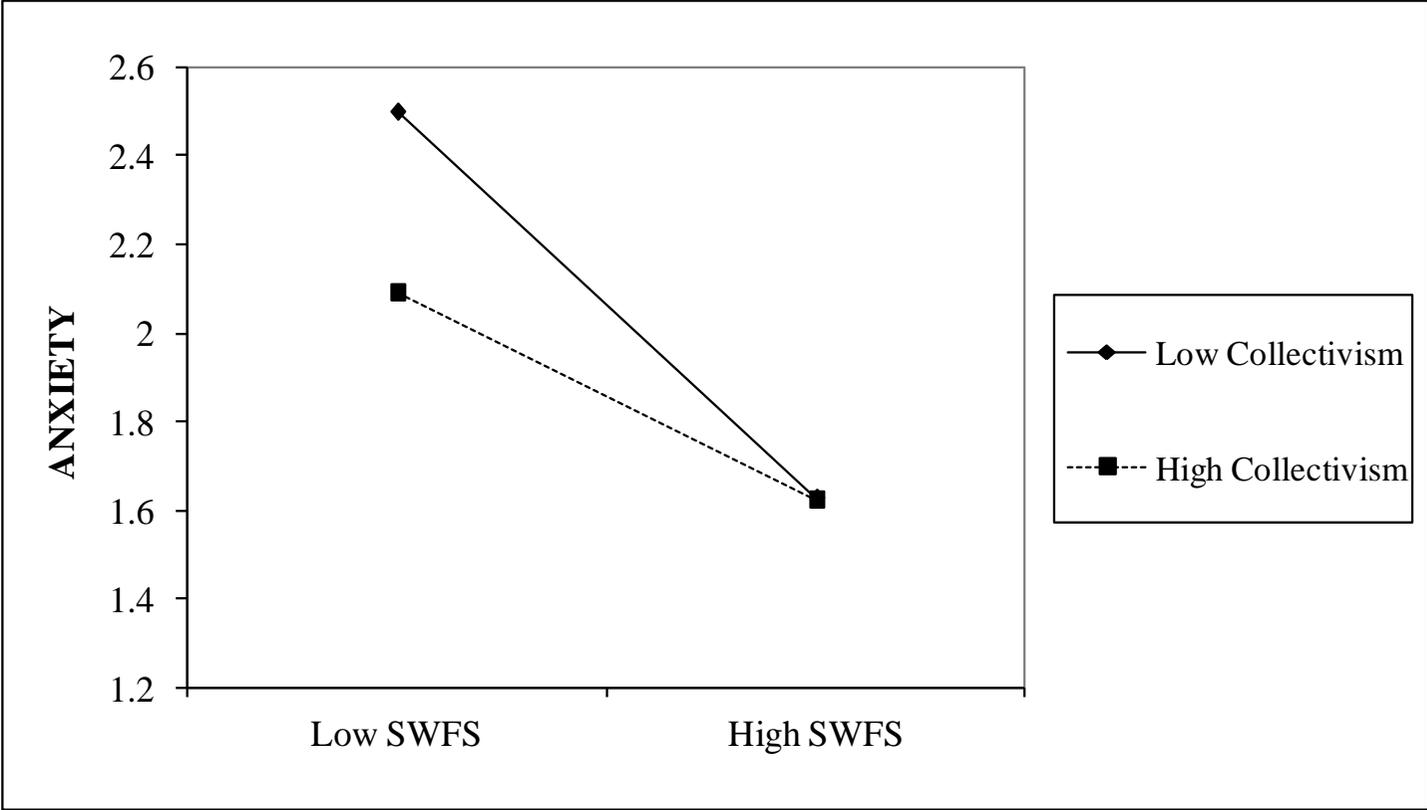
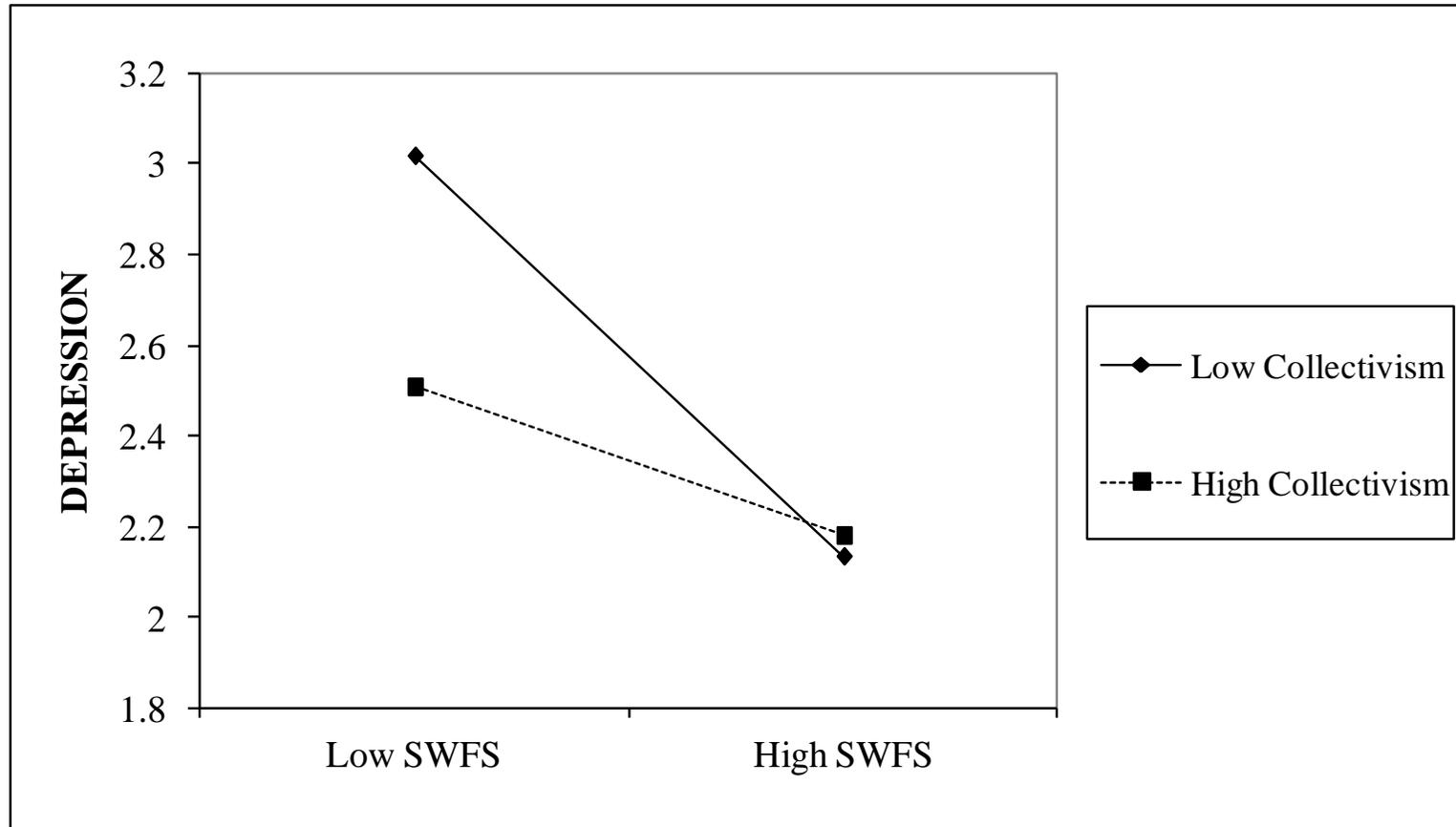


Figure 4. SWFS Interaction with Collectivism with Depression as Dependent Variable



Figures 1 to 4 illustrate the interaction effects between SWFS and collectivism towards all the study's outcomes, and results consistently suggest that Māori employees who are more collectivistic report better outcomes. With regards to life satisfaction (Figure 1), high collectivism is most important, with the highest levels of life satisfaction occurring at any level of SWFS. However, with regard to cultural well-being (Figure 2), high collectivism is most beneficial at low levels of SWFS. At high levels of SWFS, there are similarly high levels of cultural well-being irrespective of the level of collectivism. Similarly, the interaction graphs for anxiety and depression (Figures 3 and 4) show that Māori respondents with higher levels of collectivism benefited most when SWFS levels were low. Respondents with high SWFS reported the lowest mental health outcomes, irrespective of levels of collectivism.

These interactions show the beneficial effects that collectivism has when combined with SWFS on the various outcomes. The strongest benefits of high levels of collectivism occur at low levels of SWFS, while at high levels of SWFS, the best outcomes occur for respondents with either level of collectivism (low or high). Finally, the variance inflation factors (VIF) were examined for evidence of multicollinearity. Ryan (1997) argues that this can be detected when the VIF values equal 10 or higher. However, all the scores for the regressions were below 1.3, indicating no evidence of multicollinearity unduly influencing the regression estimates.

8.2.19 Discussion

Social support theory suggests that employees who feel higher levels of support are likely to have better general health and well-being (House 1981; Adams et al.

1996; Carlson et al. 1999; Lakey et al. 2000). However, the links between social support, specifically from the supervisor (i.e., SWFS), are poorly understood (Hammer et al. 2009), and have never been tested on an indigenous population of employees. The present study confirmed the importance and value of SWFS for Māori employee well-being. Given the lack of research and understanding of life satisfaction and minority groups (Verkuyten 2008), as well as indigenous employees in the workplace (Haar et al. in press), our findings are important. Finally, the effects of collectivism as a form of non-work related social support was also tested, and revealed the positive direct effect collectivism had on all the outcomes tested, as well as moderating the effects of SWFS. The following paragraphs provide interpretations of our findings, and discuss their implications for organizations and researchers.

8.2.20 Direct Effects

SWFS was found to be significantly and positively related to life satisfaction and cultural well-being, while being significantly and negatively related to anxiety and depression. Our findings confirmed those of previous researchers, who have found links between social support and life satisfaction (King et al. 1995; Adams et al. 1996; Haar et al. 2008). Furthermore, our findings align with studies of mental health: Beehr et al. (1990) reported that supervisor support correlated with depression. More specifically, Lapierre and Allen (2006) found that SWFS indirectly predicted well-being (which includes anxiety and depression) through work-family conflict. However, all these studies are based on western employees. The relationships tested for our study are rare, so, to the best of our knowledge, this is the first time such examination has been undertaken and empirical support

has been found in relation to indigenous employees, which improves our understanding of the human need for support. We found that Māori employees enjoy benefits from a supervisor cognizant of work and family issues in similar ways to other employees, supporting our assertion that such support is desirable for Māori, given the strong cultural focus on family.

The present study also supports the idea that SWFS is beneficial towards cultural well-being. This benefit is based on employees perceiving their cultural values being afforded respect in their workplaces. However, given that the aforementioned study showed the strong links between SWFS and career satisfaction, we suggest that further exploration of this outcome in relation to indigenous employees is important. The importance of belongingness and acceptance for members of minority groups was discussed by Verkuyten (2008). Our findings confirmed our expectation that Māori who perceived a high level of SWFS would report a heightened belief that their cultural values were being respected in the workplace. Overall, there are likely to be many positive externalities derived from supervisors being more supportive towards the family needs of Māori employees, and we show that this extends to cultural values. This support may also enable Māori to build even stronger ties and relationships with extended family, which may potentially lead to other benefits (Durie 1997).

SWFS was also beneficial towards mental health outcomes. This is important given the prevalence of mental health issues within Māori (Baxter et al. 2006). While the present study found mental health issues to be low for Māori, this could be reflective of our sample of Māori who were fulltime employees and highly qualified. Therefore, workplaces interested in addressing Māori employee mental

health issues may wish to target supervisor support as an important mechanism. Indeed, this form of support could also be an avenue for reducing mental health outcomes with other collectivistic minority groups such as Asian or Pacific Peoples. The present study offers a positive research perspective of Māori in the workplace, adding to our knowledge of this group (Irwin 1992). An important finding was the large amounts of variance accounted for by SWFS, especially towards mental health accounts (18-19%). This suggests that high levels of mental health issues amongst Māori may relate to much higher levels of unemployment and also indicates a lack of supervisor support within certain industries. For example, while the present study surveyed a broad range of employees, blue collar workers are seldom included in survey research, and Māori are more likely to be employed in this type of work (Department of Labour 2009). Clearly, exploring the level of SWFS across a broader range of occupations may be important to furthering our understanding of the influence of SWFS on mental health.

8.2.21 Moderating Effects

The testing of the effectiveness of collectivism as a moderator has been discussed by Ramamoorthy and Flood (2002) and was explored in the present study because of the supposed higher collectivistic nature of Māori within New Zealand (Hook 2007; Tassell et al. 2010). However, our results indicated that the Māori respondents in our study may not be as collectivistic as suggested in the literature: our mean score of 3.2 suggests only average levels of collectivism. This can be attributed to several reasons. Noordin and Jusoff (2010) compared managers from Malaysia (collectivistic) with those from Australia (individualistic) and their findings suggested that Malaysian managers were highly individualistic,

suggesting that much may have changed since Hofstede's (1980) cultural classifications (Noordin and Jusoff 2010).

This idea was also discussed by Yamaguchi (2001), who suggested that Japanese culture may be changing from the collectivistic side of the spectrum to being more individualistic. While this idea was not directly discussed by Durie (1997), he did suggest that Māori family and cultural values within New Zealand have changed significantly over the past 50 years. Given the complexities of modern cultures, Tassell et al. (2010) stated that "many individuals are likely to exhibit both cultural orientations, albeit to varying degrees" (p. 140). One final reason for the low mean score of collectivism could be that collectivism was not measured at the national level but at the workplace level. Consequently, our measure of collectivism may reflect a specific workplace context and bias and not be related to a broader national level approach to collectivism. We encourage different ways of measuring collectivism in future studies.

Despite the level of collectivism being slightly below average, we found a direct correlation between Māori employees with high levels of collectivism and the attainment of higher levels of life satisfaction and cultural well-being and with lower levels of anxiety and depression. Social support from co-workers (Johnson et al. 1988) and support gained from extended family networks may explain this finding. As such, Māori who are more collectivistic gain social support that makes life more satisfying, yields greater cultural well-being and better mental health outcomes. When this support is complemented by support from supervisors in the workplace (SWFS), there are additional benefits.

The interactions show that collectivism is particularly effective when it is working in conjunction with high levels of SWFS, as employees who were both highly collectivistic and perceived high levels of SWFS achieved the best outcomes in this study. These findings illustrate that support from multiple sources and strong family connections are especially helpful to Māori employees, who may derive greater benefits from supervisor support for work-family issues.

8.2.22 Management Implications

The importance of diversity management practices has been highlighted within New Zealand, as have the beneficial influence equal employment opportunity practices have on employee outcomes (Houkamau and Boxall 2011). Furthermore, a recent survey of HR practitioners within New Zealand revealed that understanding diversity management was a significant area of interest (Macky 2010). This is not surprising considering that New Zealand, like many other countries such as the United States (Humes, Jones and Ramirez 2011), have increasingly diverse populations. These changes in diversity are likely to have significant impacts in the workplace, as contrasting cultures need to be managed effectively. Managers and supervisors must understand these cultural differences and need to get the best out of their employees. New Zealand's "changing ethnic mosaic" (Khawaja et al. 2007, p. 4) is likely to become even more diverse, as by 2026 over 40 percent of the population will identify as being of an ethnicity other than European (Statistics New Zealand 2010). Providing support to employees, such as SWFS, offers organizations an avenue for creating a competitive advantage in these changing times (Aryee et al. in press).

Creating work environments that accommodate different cultures has started to receive growing attention (Ramamoorthy et al. 1998; Shore et al. 2011) and this might provide benefits that align with supervisor support for work-family issues. Training managers to understand cultural differences is highly important, considering the findings from Foley et al. (2006) that “supervisors provided more family support to subordinates who were similar in either gender or race than to those subordinates who were dissimilar” (p. 420). This is because similar employees and supervisors are likely to empathize with each other. Although we did not test the ethnicity of the respondents’ supervisors, this is an avenue for further research. However, given that Māori respondents reported high levels of SWFS even though Māori are less likely to hold a management position (Department of Labour 2009), perhaps the cultural differences between employee and supervisor are less of an issue in New Zealand than in other countries. Training managers to be more supportive has been tested in a recent quasi-experimental field study (Hammer, Kossek, Anger, Bodner and Zimmerman 2011). Their study found that training managers to be more supportive had a positive effect on employees with high levels of work-family conflict, which, in turn, had a positive impact on their physical health. The authors suggested that supervisors might not exhibit supportive behaviors without the correct training. This highlights the potential value for organizations which provide supervisor training in work-family issues, and this training could encompass cultural factors, such as the importance of extended family for Māori.

Tailoring this training towards cultural values of minority employees, like Māori, need not be overly difficult or expensive. Brougham (2012) offered a three step approach for supporting culture in the workplace. The first step involved

discussing and learning about employees' cultural backgrounds. The second step goes further by showing respect for a mixture of cultures in the workplace. Offering ways to support an employee's culture is the final step. This could be achieved through SWFS. However, at present, culturally specific measures of support do not exist at the organizational or supervisor level. Overall, supporting employees "makes good business sense" and will "ultimately contribute favourably to the bottom line" and better organizational performance (Bagger et al. in press, p. 22). Thus, given our study's findings, we support the call for greater support of all employees, particularly minority employees, who might otherwise experience less support.

8.2.23 Limitations and Future Research

While the present study's method has many strengths there are still several limitations that future studies may seek to explore. For example, the problems associated with self-reported data are well known and, as such, the potential for common method variance (CMV) is always an issue. However, the present study did separate predictors and outcomes through distributing distinct surveys a month apart, minimizing this issue. Secondary data from co-workers and family may be useful to further enhance confidence in future studies. Purposeful sampling was necessary in this study, given that Māori account for only 13% of the New Zealand workforce and needed to be targeted for such a study. Future studies may also want to include other cultural groups within New Zealand, such as Asian and Pacific peoples, and internationally, studies could repeat the present study's methods with other minority employees.

Future research should explore the effects of supporting cultural values and beliefs of minority employees, as this might also benefit employee outcomes. This support could be from either supervisor or organisational level. In addition, we support Durie's (1997) recommendation that the role of whānau (extended family) be investigated. For example, although Māori are likely to have wider family demands they are also likely to enjoy greater support from extended family in times of need. Thus whānau support should be included in future studies as a form of non-work social support.

Finally, a more thorough investigation is needed with regards to collectivism before conclusions can be drawn about the collectivistic nature of Māori, especially in a workplace context like the present study. Future research could test and compare levels of collectivism among European and Māori in order to determine the actual differences between these two groups. Studies could also ascertain whether views around collectivism and individualism are different at the national level versus employee level. For example, while Māori, in general, might have a strong collectivistic orientation, perhaps this is distorted, and therefore weaker, in the workplace, where pay rises and promotions are typically achieved at an individual, rather than at a group, level. As such, these practices might discourage collectivism in the workplace. Future research is needed to extrapolate these issues.

8.2.24 Conclusion

SWFS was found to benefit a broad range of employee well-being outcomes, including many that have been seldom tested in the literature. We found that being supportive towards employee work-family issues is likely to be highly beneficial

to well-being, and that cultural differences, such as individualism and collectivism, may also play both direct and indirect roles in understanding employee well-being. Overall, we find strong empirical evidence that supervisors who are proactive with employees towards discussing their individual work-family needs are likely to get the best out of their employees.

8.2.25 References

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9. Supervisor and Whānau Support

9.1 Submission Information

The following section discusses the submission information, contributions and the publication status before the full journal paper is displayed.

9.1.1 Paper Title

The effects of work and non-work support on indigenous employees: A study of job and well-being outcomes

9.1.2 Declaration and Contributions

My co-author and I designed the theoretical model and survey items for this study. I was responsible for the data collection from Māori participants. I also created the online survey in Survey Monkey (refer to appendices 11.2 and 11.3). Data was cleaned and prepared for statistical analysis in SPSS and AMOS.

I conducted the analysis in AMOS, my co-author then checked that the analysis had been carried out correctly. I wrote the first draft of this paper. My co-author then provided feedback. Additional feedback was also provided at conferences and amendments made accordingly before being sent off for review.

9.1.3 Publication Status

This article is under review with Human Resource Management Journal:

Brougham, D. & Haar, J. (under review The effects of work and non-work support on indigenous employees: A study of job and well-being outcomes. Human Resource Management Journal [A ranked journal].

9.1.4 Conference

Brougham, D. & Haar, J. M. (2012). The effects of supervisor work-family support on indigenous employees: A study of job and health outcomes. *15th Conference on Labour, Employment and Work (LEW)*, Victoria University of Wellington, 19 - 20 November 2012.

9.1.5 Special Note on Style and Formatting

The following paper has been formatted, referenced and styled in accordance with Human Resource Management Journal. The full paper will be presented on the next page.

9.2 Full Article: The Effects of Work and Non-Work Support on Indigenous Employees: A Study of Job and Well-being Outcomes

9.2.1 Abstract

Support from work and non-work sources is highly important for employee well-being and job outcomes. However, few studies have explored social support from both domains. Furthermore, workplace studies on indigenous employees are severely under researched. Based on survey data from 260 Māori (the indigenous people of New Zealand) employees, we conducted analysis using structural equation modeling, to test supervisor work-family support (SWFS) and whānau (extended family) support towards well-being and job outcomes. Overall, findings show that SWFS and whānau support both predict job satisfaction and emotional exhaustion, while SWFS also directly predicts turnover intentions. In turn, job satisfaction significantly predicts all outcomes: our study shows that it mediates the influence of support on outcomes. Findings indicate that support from both work and home (extended family) is likely to be highly beneficial towards the broad range of job outcomes investigated for Māori employees, especially through enhancing job satisfaction.

9.2.2 Keywords

Supervisor work-family support; whānau support; Māori; work outcomes, mental health outcomes.

9.2.3 Introduction

This study tested social support from both work and non-work sources. Testing both forms of support simultaneously has received limited attention in academic research (Adams, King, and King, 1996; Lapierre and Allen, 2006). Like many other developed Western countries, New Zealand has undergone many changes that have affected the work-family interface, e.g., more dual earning couples, longer working hours and a shift of employee values (Aryee, Chu, Kim, and Ryu, in press; Greenhaus and Powell, 2006; Ministry of Social Development, 2009; Ng, Eby, Sorensen, and Feldman, 2005; Statistics New Zealand, 2008). Because of the negative impacts these changes have had on employees' health and job outcomes, organizations need to develop strategies to manage employee work-family issues (Allen and Armstrong, 2006; Eby, Casper, Lockwood, Bordeaux, and Brinley, 2005; Frone, Russell, and Cooper, 1997; Kossek, 2005).

Offering organizational support and formal work-family policies/benefits has been recognized as an effective means of improving employee well-being and job outcomes (Allen, 2001; Bagger and Li, in press). However, the lack of supervisor support may mitigate the success of these initiatives (Aryee *et al.*, in press; Bagger and Li, in press). Supervisors are often referred to as 'Gate Keepers' and linking pins to the successful implementation of both formal and informal work-family support (Hammer, Kossek, Zimmerman, and Daniels, 2007; Ryan and Kossek, 2008). Furthermore, the level of support from a supervisor towards an employee's family concerns is a stronger predictor of work-family conflict than other forms of support (Kossek, Pichler, Bodner, and Hammer, 2011). Therefore, the benefits of SWFS should be considered when looking at effective ways for

employees to manage their busy lives and the associated fallout that may result from undertaking multiple roles.

The present study focuses on Māori, as they are under researched in the workplace, make up a significant part of the workforce (Haar and Brougham, 2011, in press), and are an integral part of the workforce (Brougham, 2011). Recent census data shows the majority of the population within New Zealand is European, 67.6 percent of the population, while 14.6 percent of people within New Zealand identify as Māori (Statistics New Zealand, 2007a). Understanding that Māori have significantly different needs to the European majority may be a significant factor in improving employee outcomes.

Given New Zealand's diverse nature, managers need to be proactive in understanding and supporting the differing work-family needs of their employees (Brougham, 2011). Within New Zealand, whānau has been found to play an important role in the outcomes of Māori employees (Haar, Roche, and Taylor, 2011), but as an employee group, Māori are still under researched. Whānau support is included in the present study because of the complex family relationships Māori have with immediate and extended family. This inclusion of both whānau support and SWFS answers calls from Lapierre and Allen (2006), who suggested that understanding one's family and supervisor is a promising area for reducing work-family conflict and increasing the well-being for employees.

The present study makes several contributions to the literature: (1) for the first time, we test support from both supervisor and family (whānau) within an indigenous employee population; (2) we respond to calls in the literature to examine a broader range of well-being outcomes (Hammer, Kossek, Yragui,

Bodner, and Hanson, 2009) by including job and well-being outcomes in the present study; and (3) we respond to Bagger and Li (in press), and test and find support for job satisfaction as a mediator of support to outcomes and provide better understanding of the complex relationships between support and outcomes.

9.2.4 Literature Review

9.2.5 Social Support

Given the many changes to work and family over the past 30-40 years, exploring the dynamics of support from both work and non-work sources may be highly important for understanding employee well-being and job outcomes (Hammer *et al.*, 2009; Lapierre and Allen, 2006). Social support theory is typically used to explain the different forms of support and how they operate, as it is viewed as an antecedent in predicting, and buffering, the effects of stress, general health and well-being (Adams *et al.*, 1996; Beehr, King, and King, 1990; Carlson and Perrewé, 1999; House, 1981; Lakey and Cohen, 2000). Cobb (1976) defined social support as “information leading the subject to believe that he is cared for and loved, esteemed, and a member of a network of mutual obligations” (p. 300). While social support takes many forms (Carlson and Perrewé, 1999), the present study focuses on social support from a work source (i.e., SWFS) and a non-work source (i.e., whānau support). Consistent with Adams *et al.* (1996), we suggest that this dual focus is likely to provide a more complete picture of support and aligns with recent calls to extend attention from the workplace to the family (Greenhaus and Powell, in press).

The recognition that employees need to be supported by their organizations was viewed as a fruitful area for understanding various employee outcomes (Allen,

2001; Grandey, Cordeiro, and Michael, 2007; O'Driscoll *et al.*, 2003; Thomas and Ganster, 1995). More recently, it has become apparent that supervisors play a highly important role in determining well-being and job-related outcomes over and above general support from the organization (Aryee *et al.*, in press; Kossek *et al.*, 2011). Social support from non-work sources, such as family, has been associated with lowering stress levels and having a positive effect on well-being (Carlson and Perrewé, 1999; House, 1981; Lakey and Cohen, 2000; Viswesvaran, Sanchez, and Fisher, 1999). However, despite these early findings and promise, non-work related social support receives much less attention within the management literature (Lapierre and Allen, 2006). Indeed, in their meta-analysis of support, Kossek *et al.* (2011) included four components of work-related support but nothing from non-work support. This is surprising considering “family members have a unique opportunity to provide both emotional support and instrumental support to the worker outside of the work environment” (Adams *et al.*, 1996, p. 412). Thus, by ignoring family support a less than accurate picture of the influence of support on outcomes may be generated

We argue that family support may be an important predictor of well-being outcomes (Walen and Lachman, 2000), whereas social support from work, such as SWFS, is more likely to be associated with job outcomes, such as job satisfaction and turnover intentions (Adams *et al.*, 1996; Bagger and Li, in press; Kossek *et al.*, 2011). Because of the importance of whānau for Māori (Durie, 1997) and empirical evidence highlighting its benefits for Māori employees (Haar *et al.*, 2011), the role of whānau support is also tested in our model. Overall, work and non-work social support is important in predicting well-being, health and

workplace outcomes (Adams *et al.*, 1996; Carlson and Perrewé, 1999) and we test both domains (work and non-work) to provide a comprehensive test of support.

9.2.6 Supervisor Work-Family Support

SWFS is a type of workplace social support which is similar to social support as it reflects the “the degree to which individuals perceive that their well-being is valued by workplace sources, such as supervisors and the broader organization in which they are embedded and the perception that these sources provide help to support this well-being” (Kossek *et al.*, 2011, p. 292). While there are several other terms to describe this type of support, e.g., Family-Supportive Supervision (Foley, Linnehan, Greenhaus, and Weer, 2006; Lapierre and Allen, 2006), Supervisory Family Support (Bagger and Li, in press), and Family-Supportive Supervisor Behaviours (FSSB) (Hammer *et al.*, 2007), fundamentally, they capture a similar construct. We use SWFS to represent this construct which is consistent with terminology used in a recent meta-analysis by Kossek *et al.* (2011).

Thomas and Ganster (1995) suggested that supervisors who support work-family issues “empathize with the employee’s desire to seek balance between work and family responsibilities” (p. 7). Kossek (2011) stated that “supervisor work–family support is defined as perceptions that one’s supervisor cares about an individual’s work–family well-being, demonstrated by supervisory helping behaviors to resolve work–family conflicts” (p. 291). Examples of SWFS are: expressions of concern (e.g., emotional support), allowing employees to have a flexible schedule, the ability to take personal phone calls at work and pick children up from school during work hours (Aryee *et al.*, in press; Kossek, Barber, and Winters, 1999;

Kossek *et al.*, 2011; Thomas and Ganster, 1995). In addition, if a company does have formal policies to assist with the management of work-family issues, for example, flex-time or working from home; it is often the supervisor who enables the employee's successful utilization of these policies (Bagger and Li, in press). This type of informal support (Hammer *et al.*, 2007) is considered important in the workplace (Kossek *et al.*, 1999; Thompson, Beauvais, and Lyness, 1999). Overall, when support is high, employees "should be motivated to give something extra back to their organization in return for extra benefits" (Lambert, 2000, p. 802) and will have improved levels of health and well-being (Carlson and Perrewé, 1999).

The present study suggests that SWFS will be particularly important and beneficial to Māori given that a New Zealand Government study showed Māori reported the lowest levels of work-life balance compared to both the majority group (Europeans) and other minority groups (Ministry of Social Development, 2008). There are several reasons for this, including Māori occupying lower skilled positions (Department of Labour, 2009; TPK, 2009), and engaging in long work hours and shift work (Statistics New Zealand, 2008). Māori also have a lower average income than New Zealand Europeans (Statistics New Zealand, 2007b) and, combined, these statistics support Verkuyten's (2008) statement that being within a minority group generally equates to a "lower income, lower education and poorer health" (p. 391).

Aryee *et al.* (in press) suggested that researchers are moving away from formal work-family policies, to focus instead on informal assistance given to work-family needs. The importance of supervisor support on the work-family

relationship was reinforced with a meta-analysis by Kossek et al. (2011) that drew data from 115 samples from 85 studies, with a combined sample size of over 72,000 employees. Results indicated that “supervisor work–family support had a direct and negative relationship towards work-to-family conflict” (Kossek *et al.*, 2011, p. 303). Their findings showed the importance of SWFS over general forms of support, as well as SWFS having indirect effects through perceived work–family organizational support. These findings link with other studies highlighting the benefits of SWFS, including being positively linked to job satisfaction (Bagger and Li, in press; Frye and Breugh, 2004; Hammer *et al.*, 2009; Thomas and Ganster, 1995) and negatively linked to turnover intentions (Bagger and Li, in press; Hammer *et al.*, 2009; Thompson *et al.*, 1999). O’Driscoll et al. (2003) found that supervisor support could also moderate (buffer) the effects of work-family conflict towards strain. Overall, it is expected that employees who are supervised by managers who are supportive towards work and family, are likely to benefit through enhanced job outcomes and well-being (Hammer *et al.*, 2007).

Hammer et al. (2009) stated that “further research should also examine a broader array of outcomes” (p. 853) and encouraged extending the influence of SWFS towards worker health and well-being outcomes. In response to Hammer et al. (2009), the present study tests a broad range of outcomes as follows.

Hypothesis 1: SWFS will be positively related to (a) job satisfaction, and negatively related to (b) turnover intentions, (c) insomnia, (d) emotional exhaustion, and (e) cynicism.

9.2.7 Family and Whānau Support

As discussed above, non-work sources such as family support are a form of social support, and can play a significant role in predicting health and well-being outcomes (Adams *et al.*, 1996; Viswesvaran *et al.*, 1999) as well as job outcomes (King, Mattimore, King, and Adams, 1995). For example, one's spouse or family can provide support in times of crisis (Hupcey, 1998). Researchers are beginning to focus on non-work related forms of support (e.g., Bishop, Scott, Goldsby, and Cropanzano, 2005); with Lapierre and Allen (2006) suggesting that family support is a promising area of support research.

We argue that family support is likely to be very important for Māori as they hold fundamentally different world views from New Zealand Europeans with respect to family connections. Specifically, Māori have a higher value on “relationality, collectivity, reciprocity, and connectivity to prior generations” (Hook, 2007, p. 4). Conversely, New Zealand Europeans tend to value “autonomy, freedom, self-interest, entitlement, competition” (Hook, 2007, p. 4). Durie (1997) suggested that whānau (extended family) is “based on a common *whakapapa* (descent from a shared ancestor), and within which certain responsibilities and obligations are maintained” (p. 1). Those within a whānau form a cohesive unit working towards the same goals, through group solidarity, warm interpersonal interactions and cheerful cooperation (Bishop, 2005). The connection that Māori place on their family networks and linkages with others, called *whanaungatanga* (Haar and Delaney, 2009), is also strengthened through whānau ties and responsibilities (Durie, 1997), further highlighting the importance of whānau and its related support for working Māori.

We expected that Māori employees would have a greater focus and responsibility towards family (Haar *et al.*, 2011) and thus gain many benefits from whānau support. Whānau support can include education, guidance and financial support in times of crisis (Durie, 1997). Overall, whānau support captures the “much wider and inter-generational conceptualization of family” (Haar *et al.*, 2011, p. 2551) for Māori.

The literature shows that social support from non-work sources, such as family, is likely to have a significant effect on well-being. For example, Adams *et al.* (1996) found two types of family support (emotional and instrumental) were significantly correlated to life satisfaction, a finding corroborated by Ganster, Fusilier, and Mayes (1986) who found that family support was linked to life satisfaction (positively), and also to somatic complaints and depression (negatively). Walen and Lachman (2000) found family support was positively related to life satisfaction, positive mood, and health, and negatively to strain and negative moods. Similarly, Lu (1999) found family support negatively related to anxiety and depression outcomes.

Furthermore, family support can also influence job outcomes. Baruch-Feldman, Brondolo, Ben-Dayana, and Schwarz (2002) found family support was a significant predictor of job satisfaction (positively) and job burnout (negatively). They noted “there has been much less research on the association of family support to job satisfaction” (p. 85), highlighting the need to test the effect of distinct sources of support on different job outcomes. In his meta-analysis, Halbesleben (2006) found that family support was significantly linked to all dimensions of job burnout. Studies have found that family support is positively related to job satisfaction

(King *et al.*, 1995; Adams *et al.*, 1996), and that family support is significantly and positively related to both pay satisfaction and job satisfaction (Lu, 1999).

Um and Harrison (1998) found links between social support (including family support) and job and well-being outcomes. In a New Zealand context, Haar *et al.* (2011) found a significant and negative link between whānau support and turnover intentions within a sample of Māori employees. Studies such as that of Haar *et al.* (2011) validate this study's testing of whānau support's link with the broad range of job outcomes identified in this study.

While researchers (Adams *et al.*, 1996; King *et al.*, 1995) suggest that family support is likely to have a stronger influence on well-being outcomes than job outcomes, given the cultural importance of whānau for Māori, following previous research, we suggest that family support will have beneficial links to all tested outcomes. This leads to our second hypothesis.

Hypothesis 2: Whānau support will be positively related to (a) job satisfaction, and negatively related to (b) turnover intentions, (c) insomnia, (d) emotional exhaustion, and (e) cynicism.

9.2.8 Mediating Effects

Finally, we respond to Bagger and Li's (in press) statement that a "complete understanding of the mediating mechanism is critical for the advancement of research on supervisory family support" (p. 2) and we extend this required understanding to include SWFS. A meta-analysis by Faragher *et al.* (2005) found job satisfaction to be a significant predictor of outcomes: people with higher job satisfaction were more likely to experience lower levels of job burnout, anxiety

and depression. We expect job satisfaction to have similar effects on the well-being outcomes selected (i.e., emotional exhaustion, cynicism and insomnia). Furthermore, a meta-analysis by Griffeth, Hom and Gaertner (2000) found that job satisfaction is a strong predictor of turnover intentions. Overall, SWFS is a consistent predictor of job satisfaction (e.g., Bagger and Li, in press; Frye and Breugh, 2004; Hammer *et al.*, 2009; Thomas and Ganster, 1995), and family support relates to job satisfaction (King *et al.*, 1995; Adams *et al.*, 1996; Lu, 1999; Baruch-Feldman, 2002). Thus, the mediating effects of job satisfaction were explored.

Overall, there is strong evidence (Faragher *et al.*, 2005; Griffeth *et al.*, 2000) that job satisfaction may mediate the influence of support from supervisors and whānau towards the outcomes tested here. As such, we argue that support from work and non-work sources will ultimately enhance job satisfaction, and this in turn will have a beneficial influence on other outcomes, specifically reducing mental health outcomes and turnover intentions. This leads to our final hypothesis:

Hypothesis 3: Job satisfaction will mediate the relationship between SWFS and whānau support towards (a) turnover intentions, (b) insomnia, (c) emotional exhaustion, and (d) cynicism.

9.2.9 Method

9.2.10 Sample and Procedure

Data was collected from a wide range of New Zealand organizations. Purposeful sampling was carried out to specifically attract responses from Māori employees

within 100 organizations. Surveys were distributed and data was collected in two waves, with a one month time lag to reduce the chances of common method variance. Surveys were matched with unique employee codes. Survey one contained measured SWSF, whānau support, and demographic variables, while survey two measured job satisfaction, turnover intentions, emotional exhaustion, cynicism, and insomnia.

From a total of 500 Māori employees, 260 participants responded to both surveys (52 percent response rate). On average, the participants were 39 years old (SD=11.7 years), married (67 percent), parents (70 percent), and female (65 percent). Respondents worked 40.1 hours per week (SD=9.8 hours) and had job tenure of 5.7 years (SD=7.1 years), with 19 percent holding a high school qualification, 13 percent a technical college qualification, 44 percent a university degree, and 24 percent a postgraduate qualification. Forty six percent of respondents worked in an organization that had a major focus on Māori, for example Māori health or education. A T-test confirmed there were no significant differences between the responses of participants working for Māori organizations and non-Māori organizations. Finally, respondents were predominately from the public sector (70 percent), followed respectively by the private sector (23 percent) and not-for-profit sector (7 percent).

9.2.11 Measures

9.2.12 Predictor Variables

Supervisor work-family support was measured using five items by Lambert (2000), coded 1 = strongly disagree, 5 = strongly agree. A sample question is: “My supervisor... is helpful to me when I have a routine family or personal matter

to attend to”. This measure has been validated in New Zealand by Haar and Roche (2008) with $\alpha = 0.88$. The present study found $\alpha = 0.93$. Whānau support was measured using three items from Haar et al. (2011), coded 1 = strongly disagree, 5 = strongly agree. A sample question is: “My whānau help out when there is a family or personal emergency”. Haar et al. (2011) reported $\alpha = .75$, the present study finds $\alpha = .83$.

9.2.13 Mediator Variable

Job Satisfaction was measured using three items from Judge, Bono, Erez and Locke (2005). A sample question is: “Most days I am enthusiastic about my work” ($\alpha = 0.76$).

9.2.14 Criterion Variables

Turnover Intentions was measured using three items from Kelloway, Gottlieb, and Barham (1999), coded 1=strongly disagree, 5=strongly agree. A sample question is: “I am thinking about leaving my organization” ($\alpha= 0.89$). Emotional Exhaustion was measured using four items from Maslach and Jackson (1981), coded 1 = never, 5 = always. A sample question is: “I feel emotionally drained from my work” ($\alpha= 0.90$). Cynicism was also measured using four items from Maslach and Jackson (1981), coded 1 = never, 5 = always, and a sample question is: “I have become more cynical about whether my work contributes anything” ($\alpha= 0.85$). Insomnia was measured using three items from Greenberg (2006), coded 1 = not at all, 5 = to a great extent agree. Questions followed the stem: “*Indicate the extent to which you have experienced each of the following symptoms over the past month*” with a sample item being: “Difficulty falling asleep” ($\alpha= 0.88$).

9.2.15 Measurement Models

Many studies using structural equation modelling (SEM) typically offer a number of goodness-of-fit indexes. However, Williams, Vandenberg and Edwards (2009) argued that some goodness-of-fit indexes e.g., chi-square, have become less useful. They suggested the use of the following three goodness-of-fit indexes as superior ways to assess model fit: (1) the comparative fit index (CFI $>.95$), (2) the root-mean-square error of approximation (RMSEA $< .08$), and (3) the standardized root mean residual (SRMR $<.10$). The hypothesized measurement model and two alternative models are shown in Table 1.

Table 1. Results of Confirmatory Factor Analysis for Study Variables

Model	Model Fit Indices					Model Differences			Details
	χ^2	df	CFI	RMSEA	SRMR	χ^2	Δ df	p	
1. Hypothesized 7-factor model: Job Satisfaction, Turnover Intentions, Emotional Exhaustion, Cynicism, Insomnia, SWFS and Whānau Support.	463.5	254	.95	.06	.05				
2. Alternative 6-factor model: Job Satisfaction, Turnover Intentions, Emotional Exhaustion, Cynicism, Insomnia, and SWFS and Whānau Support combined.	764.1	260	.88	.09	.08	300.6	6	.001	Model 2 to 1
3. Alternative 5-factor model: Job Satisfaction, Turnover Intentions, and Emotional Exhaustion, Cynicism, and Insomnia combined, SWFS and Whānau Support.	995.3	265	.83	.10	.07	531.8	11	.001	Model 3 to 1

The hypothesized measurement model was the best fit to the data. We confirmed this best fit through testing two alternative measurement models, which resulted in both models being a worse fit. Following guidelines by Hair, Black, Babin and Anderson (2010), these comparison models were all significantly different (all $p < .001$) and a poorer fit than the hypothesized model.

9.2.16 Analysis

Hypotheses were tested using SEM in AMOS to assess the direct and mediational effects of the study variables. Analysis showed that control variables related to demographics (e.g., gender), work variables (e.g., tenure), and non-work variables (e.g., family size) did not change the nature of effects found, and thus we did not include any control variables in the final models.

9.2.17 Results

Table 2 illustrates the descriptive statistics for the present study.

TABLE 2. Descriptive Statistics and Correlations

Variables	M	SD	1	2	3	4	5	6	7
1. Job Satisfaction	3.8	.75	--						
2. Turnover Intentions	2.9	1.1	-.44**	--					
3. Emotional Exhaustion	2.4	.99	-.32**	.30**	--				
4. Cynicism	2.2	.96	-.55**	.50**	.64**	--			
5. Insomnia	2.4	1.1	-.32**	.33**	.61**	.47**	--		
6. SWFS	4.0	.80	.33**	-.35**	-.25**	-.31**	-.20**	--	
7. Whānau Support	3.9	.79	.19**	-.09	-.19**	-.16*	-.18**	.18**	--

N=260 *p< .05, **p< .01

From the mean scores on Table 2 we can see that SWFS (M=4.0) and whānau support (M=3.9) are both well above the midpoint of 3.0, indicating that Māori felt strong support from both work and non-work sources. The mean score for job satisfaction (M=3.8) is also high, as is turnover intentions (M = 2.9), which are almost at the midpoint (3.0). These show that Māori respondents are highly satisfied in their jobs but are also exploring their job opportunities at relatively high levels. Overall, the well-being outcomes (M=2.2 to 2.4) indicate modest levels of job burnout and insomnia.

Table 2 shows that SWFS correlates significantly with job satisfaction ($r = .33, p < .01$), turnover intentions ($r = -.35, p < .01$), emotional exhaustion ($r = -.25, p < .01$), cynicism ($r = -.31, p < .01$), and insomnia ($r = -.20, p < .01$). Whānau support also correlates significantly with job satisfaction ($r = .19, p < .01$), emotional exhaustion ($r = -.19, p < .01$), cynicism ($r = -.16, p < .05$) and insomnia ($r = -.18, p < .01$) but did not correlate with turnover intentions ($r = -.09$, non-significant). SWFS and whānau support correlate with each other at $r = .18$ ($p < .01$). All outcome variables significantly correlate with each other (all $p < .01$).

Using the approach of Hair et al. (2010), we tested comparison models and found that model 3 (partial mediation model) was superior to the other models (direct effects and the full mediation model). We show both the direct effects model (Figure 1) and the partial mediation model (Figure 2), which allows us to compare the additional benefits of including job satisfaction as a mediator.

Figure 1. Direct Effects Model

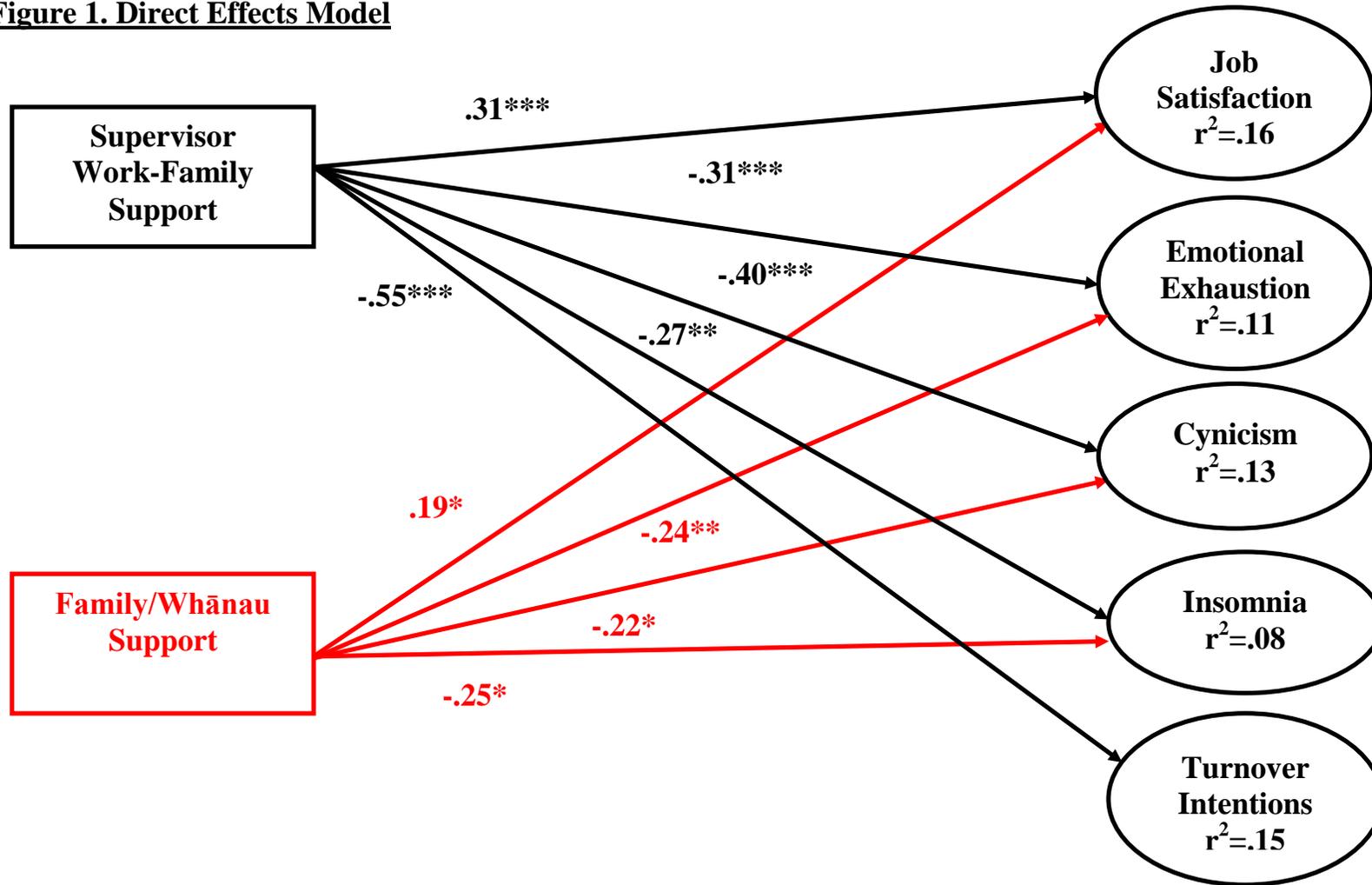
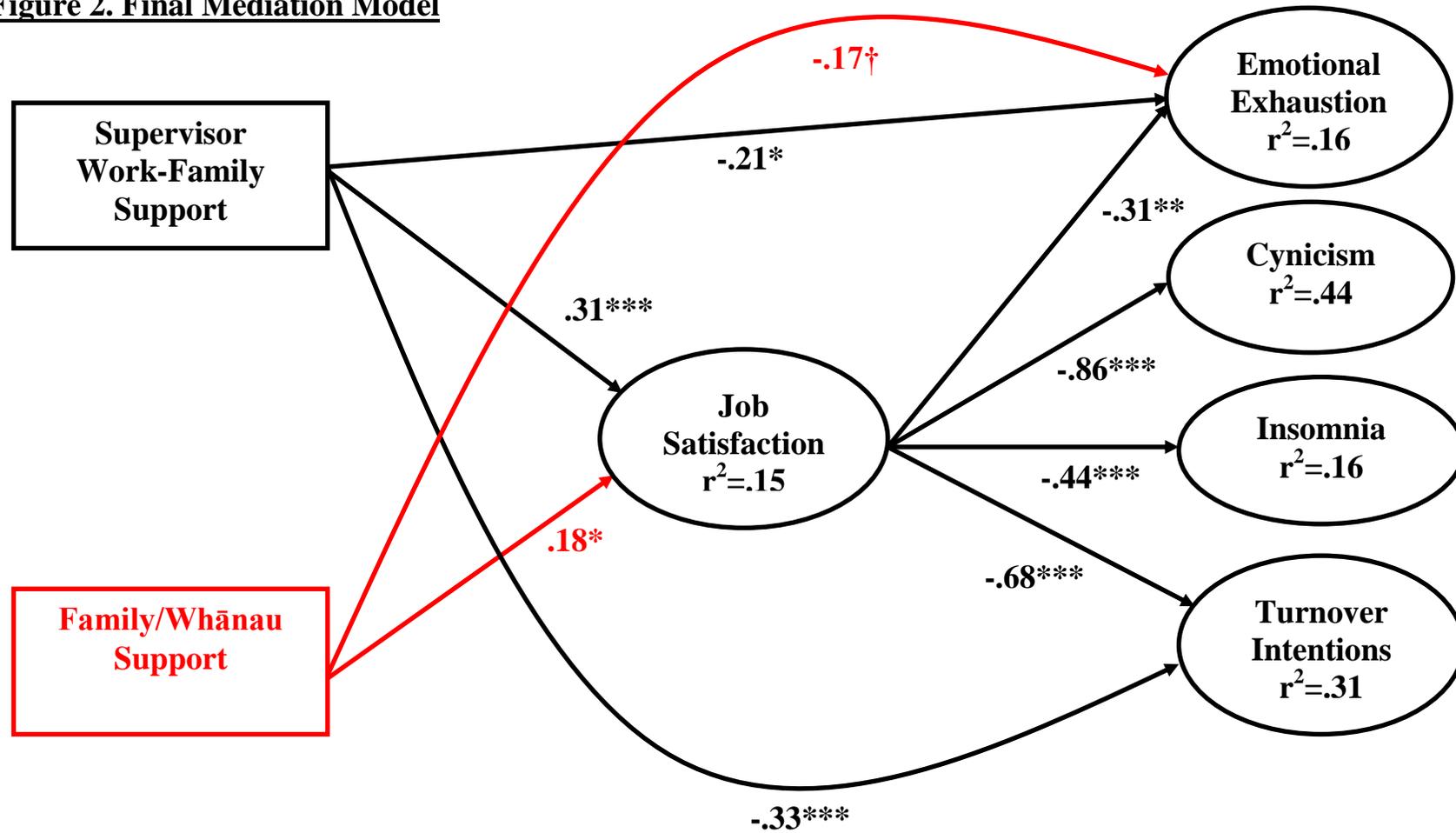


Figure 2. Final Mediation Model



9.2.18 Structural Models

Aligned with the recommendations of Grace and Bollen (2005), unstandardized regression coefficients are presented in Figures 1 and 2. We see from Figure 1 that SWFS is significantly linked with job satisfaction (path coefficient = 0.31, $p < 0.001$), emotional exhaustion (path coefficient = -0.31, $p < 0.001$), cynicism (path coefficient = -0.40, $p < 0.001$), insomnia (path coefficient = -0.27, $p < 0.001$), and turnover intentions (path coefficient = -0.55, $p < 0.001$). From Figure 1, we also see that whānau support is significantly linked with job satisfaction (path coefficient = 0.19, $p < 0.05$), emotional exhaustion (path coefficient = -0.24, $p < 0.01$), cynicism (path coefficient = -0.22, $p < 0.05$), and insomnia (path coefficient = -0.25, $p < 0.05$).

Figure 2 (mediation study) shows that SWFS is significantly linked with job satisfaction (path coefficient = 0.31, $p < 0.001$) as is whānau support (path coefficient = 0.18, $p < 0.05$). Job satisfaction is significantly linked with emotional exhaustion (path coefficient = -0.31, $p < 0.001$), cynicism (path coefficient = -0.86, $p < 0.001$), insomnia (path coefficient = -0.44, $p < 0.001$), and turnover intentions (path coefficient = -0.68, $p < 0.001$). In addition, there are two direct effects with SWFS being significantly linked to emotional exhaustion (path coefficient = -0.21, $p < 0.05$) and turnover intentions (path coefficient = -0.33, $p < 0.001$), while whānau support is significantly linked to emotional exhaustion (path coefficient = -0.17, $p < 0.057$).

The model shows that the support dimensions account for a modest amount of variance towards job satisfaction (15percent). By comparing Figures 1 and 2, we can see that large amounts of variance towards outcomes are due to the mediator

(job satisfaction). Support and job satisfaction account for 16 percent of the variance for emotional exhaustion (increased from 11 percent), 44 percent for cynicism (increased from 13 percent), 16 percent for insomnia (increased from 8 percent), and 31 percent of turnover intentions (increased from 15 percent). Overall, job satisfaction as a mediator accounted for significantly more variance than inclusion of the two support dimensions alone.

9.2.19 Discussion

Research surrounding social support theory suggests that support from work and non-work related sources is likely to be highly beneficial to the individual (Adams *et al.*, 1996; Carlson and Perrewé, 1999). As such, we tested support from supervisors (work-related social support) and whānau (non-work social support) on a sample of Māori employees. Adams *et al.* (1996) suggested that testing support from both workplace and family sources was under researched; a concern repeated a decade later by Lapierre and Allen (2006) who suggested this was still a promising area of research. Given the importance of whānau in providing benefits for Māori (Durie, 1997), the effects of whānau support were also tested towards the same range of job and well-being outcomes as SWFS.

Our direct effects model shows that SWFS predicts job satisfaction, turnover intentions, insomnia, emotional exhaustion, and cynicism in the expected direction. Similarly, whānau support is also a strong predictor of all tested outcomes, excluding turnover intentions. Results from the study suggest that SWFS and whānau support are important predictors of Māori employee job and well-being outcomes. We now discuss our mediation model in detail and the implications for management.

Given the need to have a greater understanding of the complexities of relationships regarding social support and outcomes (Bagger and Li, in press), SEM was used to test for potential mediation effects. Findings suggest that a mediation model was superior to the direct effects model. However, SFWS and whānau support still had direct effects on some outcomes, highlighting the applicability of a partial mediation model. For instance, SWFS was found to have a significant relationship with turnover intentions for our sample of Māori employees, which is consistent with other research (Anderson, Coffey, and Byerly, 2002; Thomas and Ganster, 1995). SWFS also had a direct effect on emotional exhaustion, which adds further understanding to the currently limited understanding of SWFS and employee well-being (Hammer *et al.*, 2009). Whānau support also had direct effects on emotional exhaustion, consistent with social support theory, which suggests that family is likely to have a beneficial effect on health and well-being (Adams *et al.*, 1996).

Our mediation model (Figure 2) revealed that job satisfaction plays a powerful mediator role between the other outcomes, SFWS and whānau support. According to Adams *et al.* (1996), social support from work related sources (i.e., SWFS) is more likely to predict job related outcomes (i.e., job satisfaction) over and above non-work related sources (i.e., whānau support). This is consistent with our results, which show SWFS as a stronger predictor of job satisfaction (path coefficient = 0.31, $p < .001$) than whānau support (path coefficient = 0.19, $p < .05$), although whānau support was still a significant predictor. Furthermore, job satisfaction had a significant negative effect on emotional exhaustion, cynicism, insomnia, and turnover intentions, supporting the mediation hypothesis. These findings support meta-analyses that highlight job satisfaction as being a

significant predictor of similar well-being outcomes, such as job burnout (Faragher *et al.*, 2005) and turnover intentions (Griffeth *et al.*, 2000).

Despite having a lesser effect than SWFS in our model, whānau support is still highly beneficial, and has significant direct effects on job satisfaction. This is not surprising considering King *et al.* (1995) stated that “it is logical that family social support would be more highly related to life satisfaction than to job satisfaction since family members are typically removed from the work setting” (p. 241). However, this finding does question the ability of family support to predict job related outcomes (King *et al.*, 1995; Adams *et al.*, 1996; Lu, 1999; Baruch-Feldman, 2002). Our results supplement findings from Haar *et al.* (2011), which highlighted the benefits of whānau support towards job outcomes for Māori employees. Overall, our findings suggest that employees with high levels of support from their supervisors and whānau are likely to have greater job satisfaction, which is, in turn, likely to have a beneficial effect on job satisfaction and well-being.

Māori respondents in our sample reported a high level of support from their supervisors and whānau, which is positive. This is highly important considering the Ministry of Social Development (2008) who reported that “Māori had the lowest rate of satisfaction with work-life balance” (p. 55) compared to other ethnic groups within New Zealand. Furthermore, Foley (2006) suggested that employees that were racially dissimilar to their supervisors would, in general, have less support. While the present study did not test the ethnicity of the supervisors, we suggest that the high SWFS score is a positive within our sample: suggesting that Māori feel well supported by their supervisors towards work-

family issues. We believe that the degree of supervisor support is likely to be highly important to Māori, particularly given the discretion supervisors have in enabling employees to attend family matters, such as a tangi (a Māori funeral that can last several days), during work. Māori, as a markedly different race to the hegemonic, European majority, have distinct needs, due, in part, to the complex range of their social connections (Hook, 2007). Māori are therefore more likely to experience conflict between work and family (Haar *et al.*, 2011). This paper endorses calls from Haar et al. (2011) who stated that “European New Zealanders must come to understand Māori perspectives in order to properly support Māori employees to reach their potential” (p. 2556). The data collected for this paper indicates that this understanding, and subsequent support, appears to be strong, both within the workplace and in the broader family context.

9.2.20 Implications for Managers

The present study underscores the importance of SWFS and whānau for indigenous and minority groups working within a Western working environment. The findings also offer several implications for managers. Consistent with Bagger and Li (in press) we suggest that supporting employees “makes good business sense. . . [and will] ultimately contribute favourably to the bottom line” (p. 22) and may create a competitive advantage (Aryee *et al.*, in press). The ability for supervisors to manage employees in a way that meets their cultural needs (Ramamoorthy and Carroll, 1998) is important considering the level of diversity within both New Zealand (Khawaja, Boddington, and Didham, 2007) and other countries (Cox, 1991).

Understanding the differences between cultures in the workplace is important given that previous research has shown that managers are more likely to support employees who are ethnically similar to themselves (Foley *et al.*, 2006). Training managers to be more supportive and understanding towards general work-family needs has been discussed by researchers (e.g. Aryee *et al.*, in press; Hammer, Kossek, Anger, Bodner, and Zimmerman, 2011; Hammer *et al.*, 2007). We suggest that training managers to understand cultural differences (e.g., customs and beliefs) may be advantageous considering the positive results gained from training managers to be more supportive in Hammer *et al.*'s (2011) quasi-experiment. Kossek *et al.* (1999) argued that supervisors need to be the leaders when changing the culture of an organization to be more supportive towards employees.

9.2.21 Limitations and Future Research

Despite the strengths of the present study, there are some limitations to acknowledge. The possibility of common method variance was reduced by collecting data in two waves with dependent and independent variables collected a month apart. However, we acknowledge that there are limitations arising from the use of self-reported data. The present study also generated a number of responses from the public sector making findings less generalizable. Furthermore, the present study does take a single ethnicity approach; as opposed to testing multiple ethnicities within a single country (see Cohen, 2007). That said, the focus on Māori and their unique conceptualization of family (i.e., whānau) may make a multi-ethnicity approach problematic. We suggest that future studies could

explore employees from other minority groups within New Zealand and internationally.

9.2.22 Conclusion

This study highlights the importance of SWFS and whānau support for Māori employees. We have also made significant contributions to the literature as indigenous employees are still under researched in the workplace (Haar and Brougham, in press). Our study shows that both work and non-work forms of support are highly valuable for employee well-being and job outcomes. Both family and work support have been recognised as being highly beneficial for employees, and supervisors need to be proactive in supporting employees, particularly when family-friendly benefits are not available (Bagger and Li, in press). SWFS will not only benefit the employees, but will also benefit the organization (Bagger and Li, in press).

9.2.23 References

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10. Discussion and Conclusion

10.1 Chapter Overview

The following chapter concludes by giving a general overview of the findings from the entire thesis, discussing overall limitations, and highlighting areas for future research. To limit repetition, this chapter discusses these areas in broad terms as specific discussions on these areas have been presented in more detail throughout chapters three to nine.

10.2 General Discussion

This thesis offers an insight into New Zealand's ethnic makeup, while also highlighting the importance of culture, support and inclusion throughout the seven journal articles presented. The following section synthesises ideas and discusses the major findings from chapters three to nine by discussing: (1) New Zealand's diverse ethnic makeup and (2) the importance of culture and collectivism for Māori well-being. These chapters build the platform for the major contribution of this thesis, which relate to: (3) perceptions of culture inclusion and (4) support from both supervisors and family/whānau.

10.2.1 New Zealand Context and Importance of Culture

Chapter three highlighted the past, current and future state of ethnic diversity within New Zealand. The underperformance of minority groups within New Zealand (including Māori) was also discussed. There are obviously many factors outside the workplace that contribute to the underperformance by Māori (e.g., education, upbringing and other contextual factors) (Ministry of Social Development, 2009, 2010). However, Haar and Brougham (2011a) suggested that

a general lack of support and understanding toward Māori culture may be a significant contributor to this underperformance in the workplace. Chapter three also explained some of the cultural syndromes within New Zealand (i.e., collectivism) and how these may influence workplace outcomes. This discussion built a strong platform for chapter four, and established an empirical need for understanding such relationships for Māori.

Chapter three was the only journal paper that did not contain primary data and statistical analysis; arguments were formed from a literature review and an analysis of secondary data (e.g., Statistics New Zealand, 2007b). I collected all the data used in chapters four to nine. This data made use of well-established, as well as new, measures developed for this PhD. The use of higher order statistical analysis (including structural equation modelling and moderated regression) was used to test hypotheses. The following paragraphs discuss and summarise these empirical papers and their findings.

The first empirical chapter, chapter four, highlighted the importance of workplace collectivism for Māori employees, and how this aligns with their cultural beliefs. This is important as Māori are a collectivistic people working within a largely individualistic (predominantly New Zealand European) country (Hook, 2007; Statistics New Zealand, 2007a; Tassell, Flett, & Gavala, 2010). Focusing on sub-cultures within a country in this way has recently become popular (e.g., Ahuvia, 2002; Cohen, 2007; Hofstede et al., 2010; Lenartowicz & Roth, 2001) and has also proven to be highly advantageous for the present study.

Results from the 336 Māori participants in chapter four showed that those Māori who reported higher levels of collectivism reported significantly lower levels of

anxiety and depression. Moreover, several two-way interactions provided evidence that Māori with high collectivism and high cultural knowledge had lower depression, while those with high cultural knowledge and high cultural language skills also reported lower depression and anxiety. Cultural knowledge relates to Māori employees' understanding of their whakapapa and their use of it in the workplace. The focus on mental health issues is highly important to understand, as Māori have a higher prevalence of mental health issues and are less likely to receive treatment (Baxter, Kingi, Tapsell, Durie, & McGee, 2006; Durie, 1999; Kingi & Durie, 2000; Wells et al., 2006). The prevalence of mental health issues among minority groups also appears to be a global issue (Vega & Rumbaut, 1991), yet is still misunderstood (Verkuyten, 2008). This chapter argues that the recognition of Māori culture in the workplace is important for Māori mental health. The following section discusses PCI and builds a strong business case for the inclusion of cultural values in the workplace.

10.2.2 Perceptions of Cultural Inclusion

The most notable contribution from this thesis to the literature is the development and testing of a new inclusion measure focusing on the cultural values and beliefs of two highly distinctive ethnic groups within New Zealand. It has been suggested that inclusion is likely to take over from traditional diversity management as the dominant research paradigm (Oswick & Noon, in press): this is because traditional diversity management techniques have not been as successful as expected (Shore et al., 2011). While the importance of inclusion has been established, there is still little empirical research on inclusion in the workplace (Roberson, 2006; Shore et al., 2011). This thesis answers calls from researchers to

establish a new measure of perceived cultural inclusion. Furthermore, understanding inclusion in the workplace is highly important within the New Zealand context as we, as a country, are ethnically very diverse (as shown in chapter three). An individual's culture has been recognised internationally as very important for employees, both in terms of job and well-being outcomes (Earley, 1993; Hartung, Fouad, Leong, & Hardin, 2010; Ramamoorthy & Carroll, 1998; Ramamoorthy & Flood, 2002; Spector et al., 2004; Spector et al., 2007), and this has been supported several times by findings reported within chapters four and eight of this thesis.

Chapter five established the new measure of PCI, which links POS, social exchange theory and the norm of reciprocity (Pless & Maak, 2004; Shore et al., 2011). POS and social exchange theory have also been used as the theoretical foundation in other areas of support research, such as family-supportive organisation perceptions (Allen, 2001) and perceived supervisor support (Eisenberger et al., 2002). Both these types of support have also been found to be strong predictors of outcomes (Kossek et al., 2011) while POS itself is a very strong predictor of employee job and well-being outcomes (Eisenberger et al., 1997; Eisenberger & Fasolo, 1990; Eisenberger et al., 1986; Panaccio & Vandenberghe, 2009; Rhoades & Eisenberger, 2002; Riggle et al., 2009). However, despite the wide-spread use of social exchange theory in organisational behaviour research, there are still many areas that need to be explored. Cropanzano and Mitchell (2005) stated that “many important components of social exchange theory have been overlooked, or simply neglected, that may shed light on organizational phenomena” (p. 891).

Because PCI was based on POS, the mediation effects also need to be tested. This is highly important as the majority of studies do not consider the role of POS (e.g., Allen, 2001; Haar & Roche, 2010; Lapierre & Allen, 2006). For example, Allen (2001) failed to test the relationship between FSOP and POS, and to establish the distinctive properties of the new measure based on POS. Furthermore, a recent meta-analysis study noted that there are only three studies including FSOP and POS (2011), and they had an effect size of 0.35.

Results from chapter five showed that PCI was found to be distinct from POS through factor analysis. Findings from the 345 Māori and 144 New Zealand European participants showed PCI was positively related to POS, job satisfaction, organisational commitment and career satisfaction and negatively related to turnover intentions. However, the final mediation model revealed that PCI predicted POS, and POS predicted job outcomes for Māori and New Zealand Europeans, with the exception of PCI directly predicting organisational commitment for Māori employees. This chapter (five) highlighted the importance of PCI towards job outcomes and paved the way for a new measure to be used. Because data was collected on work-family and well-being related outcomes, hypotheses were formed as to the predicting power of PCI and POS. Furthermore, because there is a lack of empirical research into these areas (Shore et al., 2011) this would be a fruitful area for research.

Chapters six and seven discussed PCI in relation to mental health (for Māori and New Zealand Europeans) and work-family related outcomes (for Māori only). They are shorter papers, as chapter five established and described in detail the theoretical development of the PCI measure. It must be noted that work-family

related outcomes were not collected in the New Zealand European data set and therefore could not be compared with Māori. This was because the New Zealand European survey needed to be much shorter.

Findings from chapter six showed that PCI was a significant predictor of POS, anxiety and depression for both Māori and New Zealand Europeans. However, like chapter five, the model of best fit indicated that PCI was fully mediated through POS, which in turn predicted anxiety and depression in both Māori and New Zealand European samples. These findings were highly important for the POS literature too, as there has been a lack of research with POS and mental health outcomes (Panaccio & Vandenberghe, 2009). As such, the findings show that PCI appears to enhance POS and this, in turn, can reduce mental health issues.

In the PCI and work-family paper it was found that PCI was negatively related to work-family conflict, and positively linked to enrichment and work-life balance. Again, the best fitting model suggested that PCI worked through POS to work-family and family-work enrichment, while also directly influencing, and predicting, work-family conflict. Finally, this model also showed that work-family conflict and both directions of enrichment predicted work-life balance, which aligns with recent exploration (Haar, in press). Chapters five to seven illustrated the power of PCI as a predictor but, more importantly, they showed the consistency of PCI as a predictor of POS. Shore et al. (2011) made a criticism of Mor Barak and colleagues' measure of inclusion for their failure to produce consistent results, something which the present thesis does achieve across two distinct samples (Māori and New Zealand Europeans). PCI also offers a deeper

insight into the antecedents of POS. PCI appears to be best understood as an antecedent of POS similar to supervisor support (see, Rhoades & Eisenberger, 2002) This thesis answers calls for exploring social exchange theory in more depth in other areas (Cropanzano & Mitchell, 2005), in this case, relating specifically to cultural inclusion. The final part of this discussion relates to chapters eight and nine around supervisor and whānau (extended family) support.

10.2.3 Supervisor and Whānau Support

Support from both work and non-work sources is highly important for both employee job and well-being (Adams et al., 1996; Carlson, Ferguson, Kacmar, Grzywacz, & Whitten, 2011; Carlson & Perrewé, 1999; Eisenberger et al., 2002; Kossek et al., 2011). This thesis offers an insight into supervisor support as well as support from family (whānau). For example, chapter eight showed that SWFS was a significant predictor of life satisfaction, cultural well-being, depression and anxiety in the expected directions, based on a sample of 466 Māori employees. Furthermore, those respondents who reported higher levels of collectivism achieved superior well-being outcomes at all levels of SWFS. These findings aid our understanding of the importance of support from the supervisor and how this is especially beneficial for Māori employees who are more collectivistic in the workplace.

Chapter nine focused on SWFS and whānau support. Findings from the 260 Māori respondents showed that both SWFS and whānau support predicted job satisfaction and emotional exhaustion. SWFS also directly predicted turnover intentions. However, most importantly, SWFS and whānau support worked through job satisfaction to predict emotional exhaustion, cynicism, insomnia, and

turnover intentions. As such, this thesis finds additional support for employee support and shows how this might be best understood as being mediated by other variables, in this case, job satisfaction. Chapters eight and nine highlighted the importance of support from both work and non-work sources for job and well-being outcomes. This is highly important for Māori as making connections with whānau is likely to be highly beneficial to all aspects of their lives (Durie, 1997; Haar et al., 2011). Overall, the findings from chapters three to nine illustrated the importance of understanding culture, while also highlighting the importance of supporting and including all employees in the workplace. Limitations and future research are discussed in the following two sections.

10.3 Implications for Managers

The implications for managers have been provided within each journal article of the PhD. This section takes an overview of general implications for managers. While many popular management books offer advice in the area of diversity and inclusion (e.g., Cox, 1991; Trompenaars & Hampden-Turner, 2012), I remain sceptical about any ‘Magic Bullet’ solution that can be applied to supporting the diverse range of employees within the workplace.

In particular, I couldn’t find any credible ‘10 step’-style method capable of effective application to all situations. All workplaces are different and context specific, in ways that require their own unique set of support and inclusion approaches (Brougham, 2012). Nevertheless, the fundamentals of this PhD show that, when workers are supported and included, they reciprocate positively. I would argue that simply getting to know about an employee’s family, community and interests would provide managers with more than enough of an idea of how

they could support their staff. Furthermore, the very act of engaging with employees at this level would lend itself to making them feel more included in the workplace.

I would further add that support and inclusion should not be offered with an ‘expected return’. The very nature of giving should be offered out of genuine care for the employee. It is only in these situations that employees will reciprocate in a positive way as suggested originally by Eisenberger et al. (1986).

10.4 Limitations

Specific limitations for each journal article have been discussed within chapters four to nine. However, there are still some limitations for this thesis as a whole that have to be acknowledged. For example, the present study used a positivistic approach for all six journal articles. The reliance on surveys leaves the potential for a rich qualitative perspective to be missed. Qualitative interviews could have been conducted to explore collectivism, support, and inclusion in greater depth. The benefits of using both methods of research have been highlighted by Owuegbuzie and Leech (2005) who stated that combining both “quantitative and qualitative research helps to develop a conceptual framework” (p. 384). This point was also highlighted by other researchers (e.g., Edmondson & Mcmanus, 2007; Parkhe, 1993) as well as being noted within the inclusion literature (e.g., Chavez & Weisinger, 2008).

Conducting qualitative research through interviews has also been a popular approach within the social sciences (Durlau, Reger, & Pfarrer, 2007; Hitt, Beamish, Jackson, & Mathieu, 2007; Lee, Mitchell, & Sablinski, 1999; Onwuegbuzie & Leech, 2005) as it is useful for conducting preliminary studies,

theory development and used before the research takes a quantitative focus (Lockett, Moon, & Visser, 2006). However, despite the potential applications and strengths of a qualitative approach I took a quantitative approach. I had three main reasons for this: (1) the qualitative research on inclusion is already well established, and there was a greater need for more empirical studies (Roberson, 2006; Shore et al., 2011); (2) Māori have been under explored within the New Zealand workplace, especially within empirical studies (Haar & Brougham, 2011a); and (3) qualitative research can be too subjective, difficult to standardise, and can produce generalised findings: “because of such factors it is difficult – not to say impossible – to replicate qualitative findings” (Bryman & Bell, 2007, p. 423).

Creating a measure that was able to be replicated was highly important for this thesis and therefore a quantitative approach was taken. It was also important to use well established measures (e.g., POS, SWFS, job satisfaction and turnover intentions) on a minority group such as Māori. This shows the validity of well-established measures on a range of different employees and the thesis confirmed these measures had similar psychometric properties on different samples of Māori employees, which aided to the generalisability of these measures across indigenous populations. The importance of conducting qualitative research will be further addressed in the section on future research.

There were several limitations with the quantitative based research. For example, a large proportion of Māori respondents worked for government departments. This is not representative of the New Zealand workplace. In addition, Māori respondents in this thesis were very highly educated compared to the general

Māori population. The New Zealand European respondents tended to be younger, single and highly educated. This could be a result of the snow-ball method of sampling and purposeful sampling (Van Meter, 1990). However, although these samples were highly distinctive compared to each other, results were still consistent, showing the power of the selected measures (and developed measure of PCI) as a predictor of employee outcomes.

Another limitation was the use of self-reported data, which leaves the potential for common method variance. However, all data was collected in two parts with the predictors and outcomes in separate surveys (refer to appendices 11.1 to 11.3). This method of data collection has the potential to mitigate this issue (Feldman & Lynch, 1988; Podsakoff et al., 2003; Podsakoff et al., 2012). The use of structural equation modelling can also mitigate the effects of common method variance (Kenny, 2008). However, this limitation of self-reported data is typical of the majority of the social sciences literature, particularly with regards to employees.

The use of online surveys in this thesis was smaller than the use of paper surveys, with about 250 out of the 1500 plus participants filling out the survey in this way. Māori had access to physical (hardcopy) and online surveys, while New Zealand Europeans were only sent links to the online survey. T-tests confirmed that within the Māori data set there were no significant differences between participants who filled out online surveys and those who completed hardcopy paper surveys. This highly positive finding is important for future online survey studies. However, the demographic information from the New Zealand European data differed significantly from the Māori.

Finally, as noted throughout this thesis, New Zealand is ethnically very diverse (Statistics New Zealand, 2007a), and is set to become more diverse (Khawaja et al., 2007; Statistics New Zealand, 2010b; Tan, 2012). While this study focused on Māori, including New Zealand Europeans in two papers, there are still many other very significant minority groups within New Zealand, such as Asian (Badkar & Tuya, 2010) and Pacific Islanders (DOL, 2010; Middleton, 2011; Statistics New Zealand, 2010a) who need to be better understood in the workplace. This thesis did not explore these groups, but I acknowledge that further testing of this thesis, by focusing on support for other minorities in New Zealand, would be worthwhile. Overall, these limitations also provide many new areas for future research which will be discussed in the next section.

10.5 Future Research

While future research has been discussed within each chapter, there are, broadly speaking, still a great deal of research opportunities that need to be investigated. The following areas for future research are largely based on the limitations identified above. For example, I believe there is a significant research opportunity to survey employees of Asian and Pacifica descent within New Zealand, using the constructs explored in this thesis (e.g., PCI, POS, collectivism, job and well-being outcomes). Exploration of these groups would provide a much deeper insight into the generalisability of these constructs as a whole. Globally, employees from minority groups are under researched (Verkuyten, 2008) and there is still a need for more within-country cross-cultural research to explore the significant differences, similar to the work undertaken by Cohen (2007) in Israel. For example, it has been found that within cultural differences within a country are

vastly different and have a significant effect on many work outcomes (Cohen, 2007). That said, interestingly, I found very similar effects from PIC and POS towards outcomes between Māori and New Zealand European employees. The main reason for this is that reciprocity and social exchanges are culturally universal (Cropanzano & Mitchell, 2005).

Another area that would be a fruitful area of research would be a study relating to actual types of cultural inclusion compared to perceptions (i.e., PCI). This would reflect research carried out by Wethington and Kessler (1986), who found that “perceived support is, in general, more important than received support” (p. 78). Although these findings have been found within the support literature, research around actual inclusion and perceived inclusion is currently lacking. Establishing actual cultural inclusion could be researched within a qualitative study and later adapted to survey items for data collection. As such, we should not automatically assume that, towards inclusion, perceptions are the stronger influencer of outcomes. This would also give managers a strong basis for understanding what really matters to employees with respect to cultural inclusion. Research into the effects that inclusion has on actual organisation performance, employee attraction and retention needs to be conducted. However, actual performance, attraction and retention data would need to be obtained from a range of organisations to establish this.

Finally, the realisation that supervisors may play a more significant role in the support (e.g., Kossek et al., 2011) and inclusion process (e.g., Nishii & Mayer, 2009) has highlighted another limitation within this study. Creating a measure that reflects inclusion from the supervisor level may have been highly advantageous

and insightful. It would, therefore, be interesting to see if the organisation or supervisor played a more significant role in predicting employee outcomes, especially relating to workplace outcomes such as job satisfaction and turnover intentions. Other areas of inclusion, from other sources (i.e., co-workers), may also be fruitful. This area has certainly been under researched in the OB/HRM context (Hayton, Carnabuci, & Eisenberger, 2011). The 'inclusion climate' could be measured in a similar way to the diversity climate literature (e.g., Gonzalez, 2010; Gonzalez & Denisi, 2009; Mor Barak et al., 1998). Overall, a great deal more research needs to be conducted on inclusion and minority groups.

10.6 Conclusion

Diversity management continues to be one of the top issues among HR practitioners within New Zealand (Robinson, 2013). This thesis illustrated the importance of understanding culture while simultaneously highlighting the benefits of supporting and including a diverse range of employees. This process of providing support and inclusion is highly advantageous for both employees and employers. My research findings show that employees benefit through greater job satisfaction, well-being and work-family related outcomes, while employers benefit by attracting and retaining a highly diverse workforce.

Inclusive workplaces will inevitably translate to organisations having a competitive advantage, and benefit bottom-line profits. However, it is also important to consider employee well-being and satisfaction. These may not be measurable but remain important factors to consider within the inclusion process. The thesis has offered numerous illustrations that support throughout discussions

around theory and results. The challenge now is to take the most important step forward and turn theory into practice.

11. Appendices

11.1 Survey One: Physical / Hard Copy Māori Survey

The following section shows how the surveys were presented to participants. Because this thesis has narrower margins, columns could not be displayed side by side. However, this still provides an insight to the survey that was used. Refer to the screen shot of survey one below.

11.1.1 Part one of the Survey

MAORI EMPLOYEE SURVEY				
PLEASE START THE SURVEY BY ANSWER THE FOLLOWING QUESTIONS: THEN CONTINUE ON THE FOLLOWING PAGES.				
What is your age? _____ What is your gender? [circle one] Male Female				
How long have you been an employee at this workplace? _____ (in years)				
Workplace is? [circle] Urban Rural Workplace is? [circle] Maori non-Maori				
Job title: _____				
What industry are you in? (circle one)				
Private	Public/Government	Not-For-Profit		
How many hours do you work in a usual week? _____ (in hours/week)				
Marital status? [circle one] Married Living together Single				
Parental status? [circle one] No Yes - if yes, number? _____				
What is the highest level of education you have attained? [circle one]				
College qualification e.g. Bursary	Polytechnic qualification e.g. Diploma	University/Polytechnic Degree e.g. Bachelors	Graduate Qualification e.g. Masters	
Can you speak any te reo? No Yes (if yes, answer the following:)				
What is your level of te reo Maori? [circle one]				
Limited	Average	Good	Fluent	
Do you know your tribal affiliations (e.g. iwi)? Yes No				
Do you know your personal mihi (e.g. mountain, river, iwi, hapu, marae)? Yes No				
Do you speak your personal mihi (e.g. mountain, river, iwi, hapu, marae)? Yes No				
Are you enrolled on your tribal roll? Yes No				
Are you enrolled on the Maori electoral roll? Yes No				
Outside of work, do you spend time at your Marae, Hapu, Iwi? No Yes (if yes, answer the following:)				
Once a year	Once a month	Once a week	More than once a week	
How often are you late for work? [circle one]				
Never	A bit	Sometimes	A lot	Constantly

11.1.2 Screenshot of Māori Physical Survey

Māori Employee Survey – Part 1.

All responses are confidential

ID Code: _____

The following questions relate to your organization:

	Strongly Agree				
	Agree				
	Neither Disagree or Agree			Disagree	
	Strongly Disagree				
21. I will say good things about this organisation even when other people criticise it	1	2	3	4	5
22. Employees shouldn't criticise this organisation	1	2	3	4	5
23. I will patiently wait for the organisations systems to improve	1	2	3	4	5
24. I've found that patience is a virtue in this organisation – time seems to solve most problems at work	1	2	3	4	5
25. I sometimes wear clothing (tie, pin, jacket, etc.) that bears the organisation's symbol or insignia (or I would do so if my organisation had such clothing)	1	2	3	4	5
My Organisation...					
26. Considers my goals and values	1	2	3	4	5
27. Values my contributions to its well-being	1	2	3	4	5
28. Takes pride in my accomplishments at work	1	2	3	4	5
29. Really cares about my well-being	1	2	3	4	5
30. Would hire someone else to replace me at lower pay if they could	1	2	3	4	5
31. Would take unfair advantage of me if they could	1	2	3	4	5
32. Is willing to help me when I need a special favour	1	2	3	4	5
33. Offers help when I have a problem	1	2	3	4	5
34. Would change my working conditions for the better if possible	1	2	3	4	5
35. Would ignore any complaint from me	1	2	3	4	5
36. Fails to appreciate any extra effort from me	1	2	3	4	5
37. Would fail to notice if I did the best job possible.	1	2	3	4	5
38. Cares about my general satisfaction at work	1	2	3	4	5
39. Shows very little concern for me	1	2	3	4	5
40. Cares about my opinions	1	2	3	4	5
41. Considers my cultural goals and values	1	2	3	4	5
42. Values my cultural contributions to its well-being	1	2	3	4	5
43. Takes pride in my cultural accomplishments at work	1	2	3	4	5
44. Really cares about my cultural well-being	1	2	3	4	5
45. Fails to appreciate any extra cultural effort from me	1	2	3	4	5
46. Cares about my cultural satisfaction at work	1	2	3	4	5
47. Cares about my cultural opinions	1	2	3	4	5
48. Is willing to help me when I need a special favour relating to cultural	1	2	3	4	5

aspects	1	2	3	4	5
49. Offers help when I have a cultural problem	1	2	3	4	5
50. Would change my working conditions for the better if possible to help my cultural beliefs	1	2	3	4	5
51. Would ignore any cultural complaint from me	1	2	3	4	5
52. Shows very little cultural concern for me	1	2	3	4	5
My supervisor...					
53. Is concerned about me as a person	1	2	3	4	5
54. Is helpful when I have a family or personal emergency	1	2	3	4	5
55. Feels each of us is important as an individual	1	2	3	4	5
56. Is helpful when I have a routine family or personal matter to attend to	1	2	3	4	5
57. Is concerned about how employees think and feel about things	1	2	3	4	5
58. Is understanding when I have personal or family problems which interfere with my work	1	2	3	4	5

For the next set of questions, there are no right or wrong answers, simply provide your perspective on your work and family life. If you have no children, family might still include partner, parents, siblings and friends etc.

	Strongly Agree				
	Agree				
	Neither Disagree or Agree			Disagree	
	Strongly Disagree				
1. My work keeps me from my family activities more than I would like	1	2	3	4	5
2. The time I must devote to my job keeps me from participating equally in household responsibilities and activities	1	2	3	4	5
3. I have to miss family activities due to the amount of time I must spend on work responsibilities	1	2	3	4	5
4. The time I spend on family responsibilities often interfere with my work responsibilities	1	2	3	4	5
5. The time I spend with my family often causes me not to spend time in activities at work that could be helpful to my career	1	2	3	4	5
6. I have to miss work activities due to the amount of time I must spend on family responsibilities	1	2	3	4	5
7. When I get home from work I am often too frazzled to participate in family responsibilities	1	2	3	4	5
8. I am often so emotionally drained when I get home from work that it prevents me from contributing to my family	1	2	3	4	5
9. Due to all the pressures at work, sometimes when I come home I am	1	2	3	4	5

11.1.3 Survey One

11.1.4 Perceived Organisational Support (Eisenberger et al., 1986)

The following questions relate to your organisation:

	<i>Strongly Agree</i>				
	<i>Agree</i>				
	<i>Neither Disagree or Agree</i>				
	<i>Disagree</i>				
	<i>Strongly Disagree</i>				
My Organisation...					
1. Considers my goals and values	1	2	3	4	5
2. Values my contributions to its well-being	1	2	3	4	5
3. Takes pride in my accomplishments at work	1	2	3	4	5
4. Really cares about my well-being	1	2	3	4	5
5. Would hire someone else to replace me at lower pay if they could	1	2	3	4	5
6. Would take unfair advantage of me if they could	1	2	3	4	5
7. Is willing to help me when I need a special favour	1	2	3	4	5
8. Offers help when I have a problem	1	2	3	4	5
9. Would change my working conditions for the better if possible	1	2	3	4	5
10. Would ignore any complaint from me	1	2	3	4	5
11. Fails to appreciate any extra effort from me	1	2	3	4	5
12. Would fail to notice if I did the best job possible.	1	2	3	4	5
13. Cares about my general satisfaction at work	1	2	3	4	5
14. Shows very little concern for me	1	2	3	4	5
15. Cares about my opinions	1	2	3	4	5

11.1.5 Perceived Cultural Inclusion (Developed for this PhD)

The following questions relate to your organisation:

	<i>Strongly Agree</i>				
	<i>Agree</i>				
	<i>Neither Disagree or Agree</i>			<i>Disagree</i>	
	<i>Strongly Disagree</i>				
My Organisation...					
1. Considers my cultural goals and values	1	2	3	4	5
2. Values my cultural contributions to its well-being	1	2	3	4	5
3. Takes pride in my cultural accomplishments at work	1	2	3	4	5
4. Really cares about my cultural well-being	1	2	3	4	5
5. Fails to appreciate any extra cultural effort from me	1	2	3	4	5
6. Cares about my cultural satisfaction at work	1	2	3	4	5
7. Cares about my cultural opinions	1	2	3	4	5
8. Is willing to help me when I need a special favour relating to cultural aspects	1	2	3	4	5
9. Offers help when I have a cultural problem	1	2	3	4	5
10. Would change my working conditions for the better if possible to help my cultural beliefs	1	2	3	4	5
11. Would ignore any cultural complaint from me	1	2	3	4	5
12. Shows very little cultural concern for me	1	2	3	4	5

11.1.6 Supervisor Work-Family Support (Lambert, 2000)

The following questions relate to your supervisor:

My supervisor...

	<i>Strongly Agree</i>				
	<i>Agree</i>				
	<i>Neither Disagree or Agree</i>				
	<i>Disagree</i>				
	<i>Strongly Disagree</i>				
1. Is concerned about me as a person	1	2	3	4	5
2. Is helpful when I have a family or personal emergency	1	2	3	4	5
3. Feels each of us is important as an individual	1	2	3	4	5
4. Is helpful when I have a routine family or personal matter to attend to	1	2	3	4	5
5. Is concerned about how employees think and feel about things	1	2	3	4	5
6. Is understanding when I have personal or family problems which interfere with my work	1	2	3	4	5

11.1.7 Cultural Speaking and Knowledge (Measure was developed for this PhD)

Can you speak any te reo? No Yes (if yes, answer the following:)

What is your level of te reo Maori? [circle one]

Limited	Average	Good	Fluent
---------	---------	------	--------

Do you **know** your tribal affiliations (e.g. iwi)? Yes No

Do you **know** your personal mihi (e.g. mountain, river, iwi, hapu, marae)? Yes No

Do you **speak** your personal mihi (e.g. mountain, river, iwi, hapu, marae)? Yes No

Are you enrolled on your tribal roll? Yes No

Are you enrolled on the Maori electoral roll? Yes No

Outside of work, do you spend time at your Marae, Hapu, Iwi? No Yes (if yes, answer the following:)

Once a year	Once a month	Once a week	More than once a week
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11.1.8 Work-Family Conflict (Carlson et al., 2000)

For the next set of questions, there are no right or wrong answers, simply provide your perspective on your work and family life. If you have no children, family might still include partner, parents, siblings and friends etc.

	<i>Strongly Agree</i>				
	<i>Agree</i>				
	<i>Neither Disagree or Agree</i>				
	<i>Disagree</i>				
	<i>Strongly Disagree</i>				
1. My work keeps me from my family activities more than I would like	1	2	3	4	5
2. The time I must devote to my job keeps me from participating equally in household responsibilities and activities	1	2	3	4	5
3. I have to miss family activities due to the amount of time I must spend on work responsibilities	1	2	3	4	5
4. The time I spend on family responsibilities often interfere with my work responsibilities	1	2	3	4	5
5. The time I spend with my family often causes me not to spend time in activities at work that could be helpful to my career	1	2	3	4	5
6. I have to miss work activities due to the amount of time I must spend on family responsibilities	1	2	3	4	5
7. When I get home from work I am often too frazzled to participate in family responsibilities	1	2	3	4	5
8. I am often so emotionally drained when I get home from work that it prevents me from contributing to my family	1	2	3	4	5
9. Due to all the pressures at work, sometimes when I come home I am too stressed to do the things I enjoy	1	2	3	4	5

11.1.9 Family-Work Conflict (Carlson et al., 2000)

For the next set of questions, there are no right or wrong answers, simply provide your perspective on your work and family life. If you have no children, family might still include partner, parents, siblings and friends etc.

	<i>Strongly Agree</i>				
	<i>Agree</i>				
	<i>Neither Disagree or Agree</i>				
	<i>Disagree</i>				
	<i>Strongly Disagree</i>				
1. Due to stress at home, I am often preoccupied with family matters at work	1	2	3	4	5
2. Because I am often stressed from family responsibilities, I have a hard time concentrating on my work	1	2	3	4	5
3. Tension and anxiety from my family life often weakens my ability to do my job	1	2	3	4	5
4. The problem-solving behaviours I use in my job are not effective in resolving problems at home	1	2	3	4	5
5. Behaviour that is effective and necessary for me at work would be counterproductive at home	1	2	3	4	5
6. The behaviours I perform that make me effective at work do not help me to be a better parent and spouse	1	2	3	4	5
7. The behaviours that work for me at home do not seem to be effective at work	1	2	3	4	5
8. Behaviour that is effective and necessary for me at home would be counter-productive at work	1	2	3	4	5
9. The problem-solving behaviour that work for me at home does not seem to be as useful at work	1	2	3	4	5

11.1.10 Work-Family Enrichment (Carlson et al., 2006)

For the next set of questions, there are no right or wrong answers, simply provide your perspective on your work and family life. If you have no children, family might still include partner, parents, siblings and friends etc.

	<i>Strongly Agree</i>				
	<i>Agree</i>				
	<i>Neither Disagree or Agree</i>				
	<i>Disagree</i>				
	<i>Strongly Disagree</i>				
1. Helps me to understand different viewpoints and this helps me be a better family member	1	2	3	4	5
2. Helps me to gain knowledge and this helps me be a better family member	1	2	3	4	5
3. Helps me acquire skills and this helps me be a better family member	1	2	3	4	5
4. Puts me in a good mood and this helps me be a better family member	1	2	3	4	5
5. Makes me feel happy and this helps me be a better family member	1	2	3	4	5
6. Makes me cheerful and this helps me be a better family member	1	2	3	4	5
7. Helps me feel personally fulfilled and this helps me be a better family member	1	2	3	4	5
8. Provides me with a sense of accomplishment and this helps me be a better family member	1	2	3	4	5
9. Provides me with a sense of success and this helps me be a better family member	1	2	3	4	5

11.1.11 Work-Family Enrichment (Carlson et al., 2006)

For the next set of questions, there are no right or wrong answers, simply provide your perspective on your work and family life. If you have no children, family might still include partner, parents, siblings and friends etc.

	<i>Strongly Agree</i>				
	<i>Agree</i>				
	<i>Neither Disagree or Agree</i>				
	<i>Disagree</i>				
	<i>Strongly Disagree</i>				
1. Helps me to gain knowledge and this helps me be a better worker	1	2	3	4	5
2. Helps me acquire skills and this helps me be a better worker	1	2	3	4	5
3. Helps me expand my knowledge of new things and this helps me be a better worker	1	2	3	4	5
4. Puts me in a good mood and this helps me be a better worker	1	2	3	4	5
5. Makes me feel happy and this helps me be a better worker	1	2	3	4	5
6. Makes me cheerful and this helps me be a better worker	1	2	3	4	5
7. Requires me to avoid wasting time at work and this helps me be a better worker	1	2	3	4	5
8. Encourages me to use my work time in a focused manner and this helps me be a better worker	1	2	3	4	5
9. Causes me to be more focused at work and this helps me be a better worker	1	2	3	4	5

11.1.12 Work-Life Balance (Haar, in press)

For the next set of questions, there are no right or wrong answers, simply provide your perspective on your work and family life. If you have no children, family might still include partner, parents, siblings and friends etc.

	<i>Strongly Agree</i>				
	<i>Agree</i>				
	<i>Neither Disagree or Agree</i>				
	<i>Disagree</i>				
	<i>Strongly Disagree</i>				
1. I am satisfied with my work-life balance, enjoying both roles	1	2	3	4	5
2. Nowadays, I seem to enjoy every part of my life equally well	1	2	3	4	5
3. I manage to balance the demands of my work and personal/family life well	1	2	3	4	5

11.1.13 Final Note

Thank you for participating!! 😊

Please be assured that all times your replies will remain confidential and you will not be identified in anyway.

The second survey will be sent out to you a few weeks after this survey is returned. I hope you will complete this survey as well, as the second survey asks different questions from this survey and my study really needs both surveys to be completed. The second survey is also shorter than this one. Thank you in advance! 😊

11.2 Survey Two: Physical / Hard Copy Māori Survey

11.2.1 Whānau Support (Haar et al., 2011)

For the following questions, the terms *family* relates to only those that live with you and *whānau* relates to your family and extended family that don't live with you.

	<i>Strongly Agree</i>				
	<i>Agree</i>				
	<i>Neither Disagree or Agree</i>				
	<i>Disagree</i>				
	<i>Strongly Disagree</i>				
1. Help out when there is a family or personal emergency	1	2	3	4	5
2. Help out with family when there is extra job related work to do	1	2	3	4	5
3. Regularly help me balance my work roles with personal and family roles	1	2	3	4	5
4. Can be relied upon to help make my life issues easier when required	1	2	3	4	5

11.2.2 Individualism/Collectivism (Clugston et al., 2000)

	<i>Strongly Agree</i>				
	<i>Agree</i>				
	<i>Neither Disagree or Agree</i>				
	<i>Disagree</i>				
	<i>Strongly Disagree</i>				
1. Group welfare is more important than individual rewards.	1	2	3	4	5
2. Group success is more important than individual success.	1	2	3	4	5
3. Being accepted by members of your work group is very important.	1	2	3	4	5
4. Employees should only pursue their goals after considering the welfare of the group.	1	2	3	4	5
5. Managers should encourage group loyalty even if individual goals suffer.	1	2	3	4	5
6. Individuals may be expected to give up their goals in order to benefit group success.	1	2	3	4	5

11.2.3 Anxiety and Depression (Axtell et al., 2002)

Thinking of the past few weeks, how much of the time has your own job made you feel each of the following?

	All of the Time				
	Most of the Time				
	Much of the Time				
	Some of the Time				
	Never				
1. Uncomfortable?	1	2	3	4	5
2. Not relaxed?	1	2	3	4	5
3. Not calm?	1	2	3	4	5
4. Anxious?	1	2	3	4	5
5. Worried?	1	2	3	4	5
6. Tense?	1	2	3	4	5
7. Unenthusiastic?	1	2	3	4	5
8. Unoptimistic?	1	2	3	4	5
9. Not cheerful?	1	2	3	4	5
10. Depressed?	1	2	3	4	5
11. Gloomy?	1	2	3	4	5
12. Miserable?	1	2	3	4	5

11.2.4 Emotional Exhaustion (Maslach & Jackson, 1981)

	Always				
	A few times a week				
	A few times a month				
	A few times a year				
	Never				
1. I feel emotionally drained from my work.	1	2	3	4	5
2. I feel used up at the end of the workday.	1	2	3	4	5
3. I feel tired when I get up in the morning and have to face another day on the job.	1	2	3	4	5
4. Working all day is really a strain for me.	1	2	3	4	5
5. I feel burned out from my work.	1	2	3	4	5

11.2.5 Cynicism (Maslach & Jackson, 1981)

	<i>Always</i>				
	<i>A few times a week</i>				
	<i>A few times a month</i>				
	<i>A few times a year</i>				
	<i>Never</i>				
6. I have become less interested in my work since I started this job.	1	2	3	4	5
7. I have become less enthusiastic about my work.	1	2	3	4	5
8. I have become more cynical about whether my work contributes anything.	1	2	3	4	5
9. I doubt the significance of my work.	1	2	3	4	5
10. I just want to do my job and not be bothered.	1	2	3	4	5

11.2.6 Insomnia (Greenberg, 2006)

Indicate the extent to which you have experienced each of the following symptoms over the past month

	<i>To a Great Extent</i>				
	<i>To Some Extent</i>				
	<i>Not at all</i>				
1. Difficulty falling asleep	1	2	3	4	5
2. Waking up several times per night	1	2	3	4	5
3. Difficulty staying asleep (including waking up too early)	1	2	3	4	5
4. Waking up feeling tired and worn out after one's usual amount of sleep	1	2	3	4	5

11.2.7 Life Satisfaction (Diener et al., 1985)

	<i>Strongly Agree</i>				
	<i>Agree</i>				
	<i>Neither Disagree or Agree</i>				
	<i>Disagree</i>				
	<i>Strongly Disagree</i>				
1. In most ways my life is close to ideal	1	2	3	4	5
2. The conditions of my life are excellent	1	2	3	4	5
3. I am satisfied with my life	1	2	3	4	5
4. So far I have gotten the important things I want in life	1	2	3	4	5
5. If I could live my life over, I would change almost nothing	1	2	3	4	5

11.2.8 Job Satisfaction (Judge et al., 2005)

	<i>Strongly Agree</i>				
	<i>Agree</i>				
	<i>Neither Disagree or Agree</i>				
	<i>Disagree</i>				
	<i>Strongly Disagree</i>				
1. I am enthusiastic about my work	1	2	3	4	5
2. I feel satisfied with my present job	1	2	3	4	5
3. Each day at work seems like it will never end	1	2	3	4	5
4. I find real enjoyment in my work	1	2	3	4	5
5. I consider my job rather unpleasant	1	2	3	4	5

11.2.9 Career Satisfaction (Greenhaus et al., 1990)

	<i>Strongly Agree</i>				
	<i>Agree</i>				
	<i>Neither Disagree or Agree</i>				
	<i>Disagree</i>				
	<i>Strongly Disagree</i>				
1. I am satisfied with the success I have achieved in my career	1	2	3	4	5
2. I am satisfied with the progress I have made toward meeting my overall career goals	1	2	3	4	5
3. I am satisfied with the progress I have made toward meeting my income goals	1	2	3	4	5
4. I am satisfied with the progress I have made toward meeting my goals for advancement	1	2	3	4	5
5. I am satisfied with the progress I have made toward meeting my goals for the develop of new skills	1	2	3	4	5

11.2.10 Turnover Intentions (Kelloway et al., 1999)

	<i>Strongly Agree</i>				
	<i>Agree</i>				
	<i>Neither Disagree or Agree</i>				
	<i>Disagree</i>				
	<i>Strongly Disagree</i>				
1. I am thinking about leaving my organization	1	2	3	4	5
2. I am planning to look for a new job	1	2	3	4	5
3. I intend to ask people about new job opportunities	1	2	3	4	5
4. I don't plan to be at my organisation much longer	1	2	3	4	5
5. I would change my regional location if that would help me find a new job	1	2	3	4	5

11.2.11 Organizational Commitment (Meyer et al., 1993)

	<i>Strongly Agree</i>				
	<i>Agree</i>				
	<i>Neither Disagree or Agree</i>				
	<i>Disagree</i>				
	<i>Strongly Disagree</i>				
1. I would be very happy to spend the rest of my career with this organisation.	1	2	3	4	5
2. I really feel as if this organisation's problems are my own.	1	2	3	4	5
3. I do not feel a strong sense of "belonging" to my organisation.	1	2	3	4	5
4. I do not feel "emotionally attached" to this organisation.	1	2	3	4	5
5. I do not feel like "part of the family" at my organisation.	1	2	3	4	5
6. This organisation has a great deal of personal meaning for me.	1	2	3	4	5

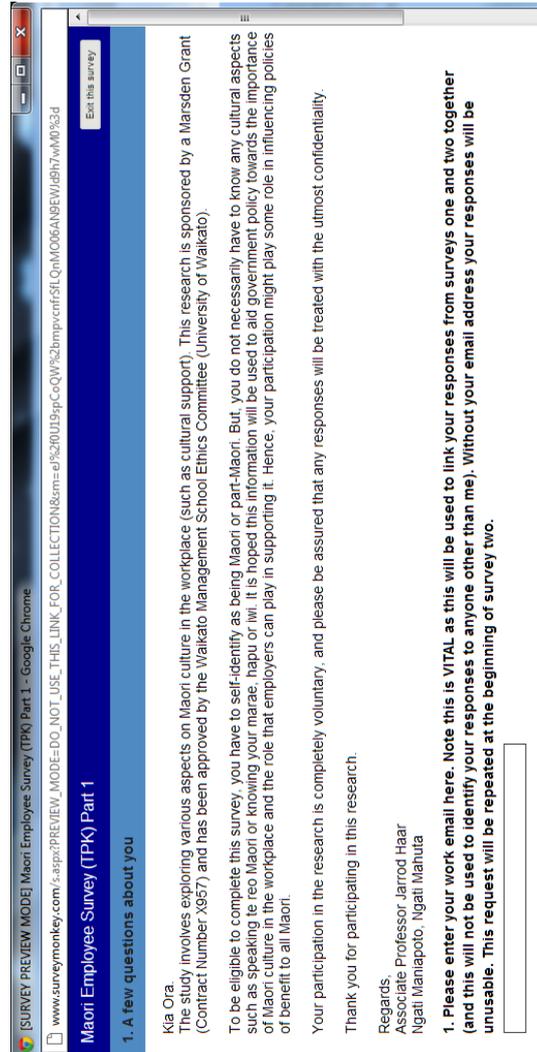
11.2.12 Final Note

Thank you for participating!! 😊

Please be assured that all times your replies will remain confidential and you will not be identified in anyway.

11.3 Māori Survey: Online Survey Screen Shots (Survey Monkey)

11.3.1 Cover Letter Screenshot



11.3.2 Demographic Forum Screenshot

[SURVEY PREVIEW MODE] Maori Employee Survey (TPK) Part 1 - Google Chrome
 www.surveymonkey.com/s.aspx?PREVIEW_MODE=DO_NOT_USE_THIS_LINK_FOR_COLLECTION&sm=e%2fR0U9pCoQW%2bmv.cnr5fLQnMO36AN9EWJd8H7wMP%3d

2. Demographics
 (Please answer each one by clicking the appropriate answer from the drop down options)

Please confirm you are Maori: What is your gender? Age? Marital status? Parent? Number of Children? Level of te reo Maori?

Please answer the following:

3. Work and education
 (Please answer each one by clicking the appropriate answer from the drop down options)

Your workplace location? How often are you late for work? Highest level of education attained?

Please answer the following:

4. More on your work:
 Job title (brief title e.g. assistant, finance, administration, manager etc.):
 How long have you been an employee at this workplace (in years)?
 How many hours do you work in a usual week (in hours/week)?

5. Relating to your tribe
 (Please answer each one by clicking the appropriate answer from the drop down options)

Do you know your tribal affiliations (e.g. iwi)? Do you know your personal mihhi (e.g. hapu, marae)? Do you speak your personal mihhi (e.g. hapu, marae)? Are you enrolled on your tribal roll? Are you enrolled on the Maori electoral roll?

Please answer the following:

6. Relating to your tribe
 (Please answer each one by clicking the appropriate answer from the drop down options)

11.3.3 Measures Screenshot

[SURVEY PREVIEW MODE] Maori Employee Survey (TPK) Part 1 - Google Chrome
www.surveymonkey.com/s.aspx?PREVIEW_MODE=DO_NOT_USE_THIS_LINK_FOR_COLLECTION&sm=e%2F0U19spCoQW%2bmpvcnfrf5LQnMO6ANBEW/d9h7wM0%3d
 Exit this survey

Maori Employee Survey (TPK) Part 1

3. Questions About Your Organisation and Supervisor

1. My Organisation...

	Strongly Disagree	Disagree	Neither Disagree or Agree	Agree	Strongly Agree
Considers my goals and values	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Values my contributions to its well-being	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Takes pride in my accomplishments at work	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Really cares about my well-being	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Would hire someone else to replace me at lower pay if they could	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Would take unfair advantage of me if they could	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Is willing to help me when I need a special favour	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Offers help when I have a problem	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Would change my working conditions for the better if possible	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Would ignore any complaint from me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Falls to appreciate any extra effort from me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Would fail to notice if I did the best job possible	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Cares about my general satisfaction at work	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Shows very little concern for me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Cares about my opinions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

11.3.4 Completed Survey Screenshot

[SURVEY PREVIEW MODE] Maori Employee Survey (TPK) Part 1 - Google Chrome
 www.surveymonkey.com/?a=sp?PREVIEW_MODE=DO_NOT_USE_THIS_LINK_FOR_COLLECTION&sm=e%2F0U19spCoQW%2BmpvcnfsLQmMO06AN9EWjd9h7wMD%3d

	1-To a Small Extent	2	3	4	5-To a Large Extent
Were you able to express your views and feelings during these procedures?	<input type="radio"/>				
Did you have influence over the total compensation package arrived at by these procedures?	<input type="radio"/>				
Have these procedures been applied consistently across all employees?	<input type="radio"/>				
Have these procedures been free of bias?	<input type="radio"/>				
Have these procedures been based upon accurate information?	<input type="radio"/>				
Have you been able to appeal the outcome (i.e., your compensation) arrived at by these procedures?	<input type="radio"/>				
Have these procedures upheld ethical and moral standards?	<input type="radio"/>				

4. Thank you for participating!!! :-)
Please be assured that all times your replies will remain confidential and you will not be identified in anyway.

The second survey will be sent out to you a few weeks after this survey is returned. I hope you will complete this survey as well, as the second survey asks different questions from this survey and my study REALLY NEEDS both surveys to be completed. The second survey is also shorter than this one. Thank you in advance! :-)

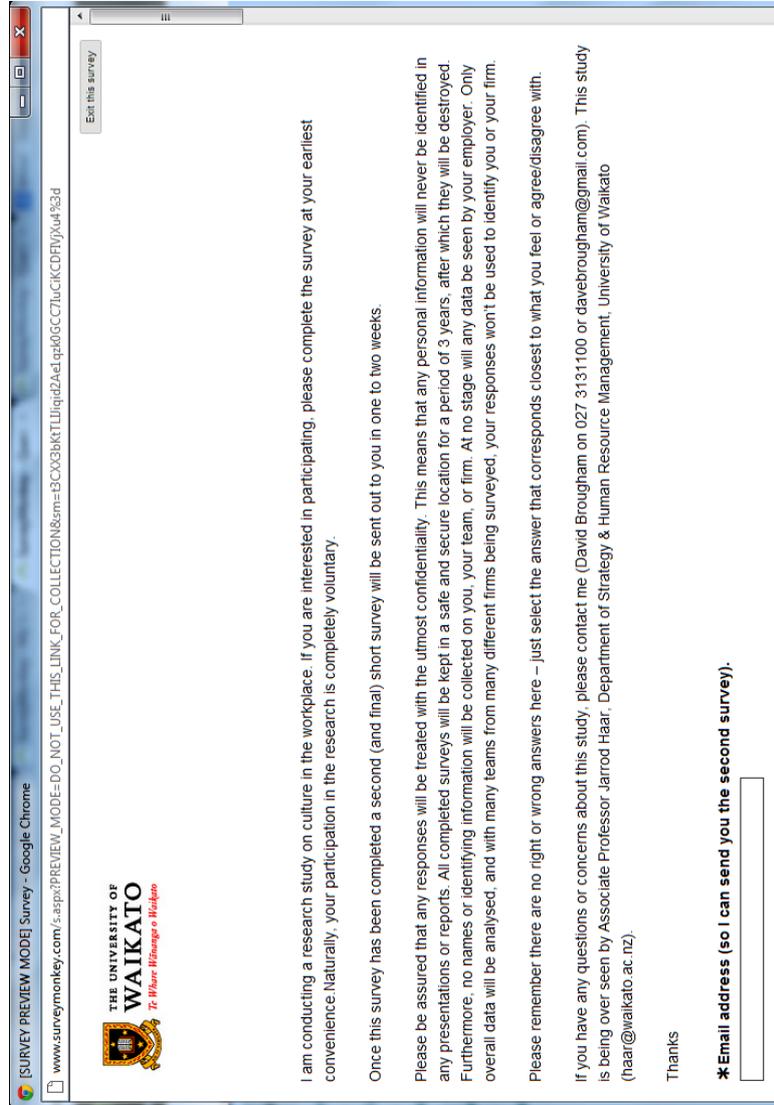
Associate Professor Jarrod Haar
 (Ngati Maniapoto, Ngati Mahuta)

If you have any questions or comments, please enter them here:

100%

11.4 New Zealand European Online Survey Screen Shots (Survey Monkey)

11.4.1 Cover Letter Screenshot



11.4.2 Demographic Forum Screenshot

The screenshot shows a web browser window with the following content:

Browser title: [SURVEY PREVIEW MODE] Survey - Google Chrome
Browser address bar: www.surveymonkey.com/s.aspx?PREVIEW_MODE=DO_NOT_USE_THIS_LINK_FOR_COLLECTION&cm=3CX3BkTUlqId2AeIqt80GcC7MCKCDfYU4%3d

Demographics

Age Gender Married/De Facto Parent Ethnicity? Highest level of education completed

Work

Total hours worked per week Years worked in your organization What industry are you in?

Current job title (you can be broad)

11.4.3 Measure Screenshot

My organisation...	Strongly Disagree		Neither Disagree or Agree		Strongly Agree	
	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Considers my goals and values	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Values my contributions to its well-being	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Takes pride in my accomplishments at work	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Really cares about my well-being	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Would hire someone else to replace me at lower pay if they could	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Would take unfair advantage of me if they could	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Is willing to help me when I need a special favour	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Offers help when I have a problem	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Would change my working conditions for the better if possible	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Would ignore any complaint from me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Fails to appreciate any extra effort from me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Would fail to notice if I did the best job possible	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Cares about my general satisfaction at work	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Shows very little concern for me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Cares about my opinions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

11.4.4 Completed Survey Screenshot

[SURVEY PREVIEW MODE] Survey - Google Chrome
www.surveymonkey.com/.../PREVIEW_MODE=DO_NOT_USE_THIS_LINK_FOR_COLLECTION&sm=B3CX3bKkTlIqiz2AeI.gtd0GC7luCkCkDFVjX4%3d

Please answer the following

	Strongly Disagree	Disagree	Neither Disagree or Agree	Agree	Strongly Agree
Group welfare is more important than individual rewards.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Group success is more important than individual success.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Being accepted by members of your work group is very important.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Employees should only pursue their goals after considering the welfare of the group.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Managers should encourage group loyalty even if individual goals suffer.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Individuals may be expected to give up their goals in order to benefit group success.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Thank you for participating.

Please be assured that all times your replies will remain confidential and you will not be identified in anyway.

The second survey will be sent out to you in one week after this survey is returned. I hope you will complete this survey as well, as the second survey asks different questions from this survey and my study really needs both surveys to be completed.

Thank you in advance!

)

Done

12. References

Note: This reference list represented chapters 1 (Introduction and Overview), 2 (Method Section), 10 (Discussion and Conclusion) and 11 (Appendices).

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