

Copyright is owned by the Author of the thesis. Permission is given for a copy to be downloaded by an individual for the purpose of research and private study only. The thesis may not be reproduced elsewhere without the permission of the Author.

Members' perceptions of cultural inclusivity in organisational communication

A thesis presented in fulfilment of the requirements for the degree of

Doctor of Philosophy

in Communication

at Te Kunenga ki Pūrehuroa: Massey University

Malcolm David Green

2023

Abstract

This study examines cultural inclusivity as a phenomenon in organisational communication. Its significant, original contribution to knowledge is identifying a construct of cultural inclusivity distinct from diversity, inclusiveness, and inclusion. Theories of organisational assimilation and member identity/identification are used to interpret the stories of organisational members from majority/dominant and minority/nondominant culture groups. The connection between ethnic/racial/national culture and the focal theories is explored. Clarification of the construct of cultural inclusivity and its relationship to cultural diversity, inclusiveness, and inclusion are developed. This enhances awareness of the core construct of cultural inclusivity in the stories of organisational members. Data gathered through loosely structured interviews produced stories from culturally diverse members' experiences of similar communication from their organisations in Aotearoa/New Zealand about changes in working conditions under Covid-19 restrictions. Thematic analysis was used to explore participants' perceptions of cultural inclusivity in organisational communication. Possibilities are presented for future research of this construct and its application in organisational communication.

Keywords: cultural inclusivity, identity, identification, assimilation, socialisation, organisational communication

Acknowledgments

When my Head of School, Dr Stephen Croucher, suggested in 2017 that I start a PhD in 2018, I thought he was joking. Now that I have finished, it turns out he was not. Thank you, Stephen, for getting me started, agreeing to be my primary supervisor, and keeping me going and focused over the past five years. Thank you, Dr Susan Fountaine and Dr Craig Fowler, for joining my supervision team and helping me with structuring, refining, and reducing the content to what appears in the following pages (sorry it is not shorter). The support of my colleagues in Te Pou Aro Korero: the School of Communication, Journalism, and Marketing at Te Kunenga ki Pūrehuroa: Massey University has been invaluable in getting me through. A special thanks are due to my colleagues on the Oteha Rohe: Albany campus in Tāmaki Makaurau: Auckland. Tēnā rawa atu koutou. My participants willingly gave their time and stories that provided a rich volume of data to inform the results and unique findings of my study. Ngā mihi maioha.

I could not have got through without the support of my family. To my wife, Jenny (also on her PhD journey) – I cannot thank you enough for making it possible for me to do this. Thank you for always being here for me and giving me continuous input and encouragement in every way on my journey – personal and academic. My children – all of you have played a part in getting me here. Your cultural, technical, academic, philosophical, and emotional support and input has been both a catalyst for getting me into tertiary academia in the past seven years and a source of informed understanding of so many aspects of my teaching and research. My flatmate and brother-in-law, Ira – you have patiently shown me how to be more authentically inclusive in daily life.

Table of contents

Abstract.....	ii
Acknowledgments.....	iii
1 Chapter one: Introduction	1
1.1 Research objectives	2
1.2 Study foundations	3
1.3 Monograph map.....	5
2 Chapter two: Literature review	6
2.1 Assimilation.....	6
2.1.1 Culture and assimilation	7
2.1.2 Approaches to understanding assimilation	8
2.1.3 Communication understanding of assimilation	9
2.1.4 Theories of assimilation.....	10
2.1.5 Relevance of assimilation to my study	12
2.2 Identity/identification	14
2.2.1 Individual identity.....	15
2.2.2 Member organisational identity	17
2.2.3 Member organisational identification.....	23
2.2.4 Cultural inclusivity and identity/identification	28
2.3 Cultural inclusivity as the focal construct	29
2.4 Literature review summary.....	32

2.5	Research questions.....	34
3	Chapter three: Method	36
3.1	Philosophical underpinnings.....	36
3.2	Research strategy	38
3.2.1	Introduction.....	38
3.2.2	Participant selection	39
3.2.3	Data collection instrument	42
3.2.4	Analysis.....	47
3.2.5	Interpretation.....	48
3.2.6	Research design	49
3.2.7	Ethics.....	52
3.2.8	Researcher perspective.....	52
3.2.9	Contextual design factors.....	53
3.3	Phases of analysis	56
3.4	Validity, reliability, and trustworthiness	58
3.5	Conclusion	63
4	Chapter four: Participant stories	64
4.1	Same organisation.....	67
4.1.1	Alex.....	67
4.1.2	Ali	68
4.1.3	Ashley	70

4.2	Tangata whenua	72
4.2.1	Nicky	72
4.2.2	Reese	76
4.2.3	Shannon.....	79
4.3	Pākehā dominant culture group	81
4.3.1	Chris.....	82
4.3.2	Dylan.....	84
4.3.3	Kelly.....	86
4.3.4	Kerry	90
4.3.5	Taylor.....	93
4.4	Immigrant nondominant culture group.....	97
4.4.1	Jordan.....	97
4.4.2	Kim	99
4.4.3	Leslie.....	102
4.4.4	Morgan.....	104
4.5	Summary.....	106
5	Chapter five: Data collection and analysis	107
5.1	Coding.....	108
5.2	Data collection: Tranche 1	110
5.3	Data analysis: Tranche 1.....	110
5.4	Data collection: Tranche 2.....	113

5.5	Data analysis: Tranche 2.....	114
5.6	Data segmentation: Dominant culture group voices.....	120
5.7	Data analysis: Dominant culture group voices	120
5.8	Data segmentation: Nondominant culture group voices.....	124
5.9	Data analysis: Nondominant culture group voices	124
5.10	Data analysis: Themes	127
5.11	Significant shared perception: Authenticity of inclusion	133
5.11.1	Perceptions.....	134
5.11.2	Commentary.....	137
5.12	Three focal constructs and four thematic sets.....	140
6	Chapter six: Cultural inclusivity in organisational assimilation.....	141
6.1	Findings on RQ1.....	141
6.2	Discussion of RQ1	147
7	Chapter seven: Culture and organisational socialisation/individualisation	150
7.1	Findings on RQ2.....	150
7.2	Discussion of RQ2.....	155
8	Chapter eight: Culture and organisational identity	159
8.1	Findings on RQ3.....	159
8.2	Discussion of RQ3.....	162
9	Chapter nine: Culture and organisational identification	166
9.1	Findings on RQ4.....	166

9.2	Discussion of RQ4.....	170
10	Chapter ten: Conclusion	174
10.1	Conclusions.....	175
10.2	Theoretical contributions	176
10.3	Practical contributions	176
10.4	Methodological contributions	177
10.5	Future research.....	178
10.6	Limitations.....	179
10.7	Implications	180
10.8	Final thoughts	181
	References.....	182
	Appendices.....	220
	Appendix A Potential theme domain alerts.....	220
	Appendix B Interpretive schemata.....	224
	Appendix C Human ethics committee approval	228
	Appendix D Social media invitation to participate	229
	Appendix E Google contact information response form	230
	Appendix F Participant information sheet.....	231
	Appendix G Participant consent form	233
	Appendix H Transcript release authority.....	234
	Appendix I Research design.....	235

Appendix J Potential prompt questions.....	236
Appendix K Code generation.....	237
Appendix L Whole capta thematic clusters.....	238
Appendix M Whole capta thematic sets.....	239
Appendix N Whole capta first order codes in thematic clusters	240
Appendix O Whole capta first order codes in thematic sets	241
Appendix P Whole capta second order codes in thematic clusters	242
Appendix Q Whole capta second order codes in thematic sets	243
Appendix R Tranche 1 open codes	244
Appendix S Tranche 2 open codes.....	258
Appendix T Tranche 1 first order code definitions	284
Appendix U Tranche 2 first order code definitions	288
Appendix V Dominant culture group first order code definitions	297
Appendix W Nondominant culture group first order code definitions	303
Appendix X Big paper and tables in analysis.....	310

List of tables

Table 1: <i>Cultural context/dimensions</i>	7
Table 2: <i>Approaches to assimilation</i>	8
Table 3: <i>Communication theories of assimilation</i>	11
Table 4: <i>Participant profiles</i>	65

Table 5: <i>Open codes generating first order codes – Tranche 1</i>	112
Table 6: <i>Tranche 1 first order codes generating second order codes</i>	112
Table 7: <i>Open codes generating first order codes – Tranche 2</i>	116
Table 8: <i>Tranche 2 first order codes generating second order codes</i>	116
Table 9: <i>Dominant culture group first order codes generating second order codes</i>	121
Table 10: <i>Nondominant culture group first order codes generating second order codes</i> ..	124
Table 11: <i>Tranche 1 and Tranche 2 first order codes compared</i>	127
Table 12: <i>Dominant culture group and Nondominant culture group first order codes compared</i>	128
Table 13: <i>Thematic clusters in four thematic sets</i>	132
Table 14: <i>Overall thematic sets defined</i>	132

List of figures

<i>Figure 1: Analysis phases</i>	56
--	----

1 Chapter one: Introduction

Globalisation and migration have created workplaces in which people of diverse cultures interact (Berry, 2016; Cheney et al., 2011; Croucher, 2016; Martin & Nakayama, 2015; Ortlieb & Sieben, 2013; Stevens et al., 2008) which presents opportunities and threats to organisations (Brett et al., 2006; Chrobot-Mason & Thomas, 2002; Luring, 2011; Ortlieb & Sieben, 2013). My study looks at members' perceptions of cultural inclusivity in the communication they experience in their organisations.

Organisations implement diversity, equity, and inclusion (DEI) initiatives to create culturally inclusive organisational environments and promote cultural inclusivity for members (Stevens et al., 2008). However, there are sometimes negative effects on majority/dominant culture group members and minority/nondominant culture group members (Oswick & Noon, 2014; Roberson, 2006; Stevens et al., 2008; Thomas & Ely, 1996). Findings from five studies by Plaut, Garnett, Buffardi, and Sanchez-Burks (2011) drew similar conclusions to a review of diversity initiatives in 829 US firms by Dobbin and Kalev (2016) reporting that dominant culture group members experienced feelings of exclusion and mental and physical stress in multicultural organisations with programmes promoting multiculturalism. A recent study reported detrimental outcomes for nondominant culture group, Māori and Pacific employees in Aotearoa/New Zealand organisations due to inadequate perceived organisational support (Haar, 2023). This outcome is despite decades of attempted bicultural DEI initiatives in many organisations.

Previous studies reported beneficial (mostly in innovation) and detrimental (mostly in efficiency) outcomes for organisations with culturally diverse workforces (Brunton & Cook, 2018; Ely & Thomas, 2001; Frijns et al., 2016; Levitt, 2019; Stahl et al., 2010; Wrench, 2007) and identified industry and occupational features as determinants of positive or negative outcomes (Corritore et al., 2019). Others focused on the effectiveness of

programmes variously described as multiculturalism, diversity, inclusion, and inclusivity initiatives (Bezrukova et al., 2016; Herdman & McMillan-Capehart, 2010; Jansen et al., 2016; Wrench, 2007). My study answers the call of Corritore et al. (2019) to explore experiences of cultural heterogeneity in organisations through interpersonal and intrapersonal perspectives (Jameson, 2007; Jansen et al., 2016). The advantages of this approach are it

- allows members to share their lived experiences of cultural inclusivity without being confined to predetermined criteria or parameters of reporting their perceptions
- avoids connecting the data collection to specific diversity or inclusion initiatives
- focuses on members' lived experiences of communication for their perceptions of inclusivity (Jansen et al., 2016)
- creates an opportunity to gain fresh insights into diversity resistance that Plaut et al. (2011) discovered in their studies on dominant group members' reactions to diversity in their organisations.

1.1 Research objectives

My objective is to explore how members of the dominant culture group and nondominant culture groups talk about their perceptions of cultural inclusivity in a shared experience of communication received from their organisations. The outbreak of the Covid-19 pandemic in January 2020 and subsequent extreme restrictions on social movement and intercourse imposed by the Aotearoa/New Zealand government, forced employees in all but essential services to stay home for lengthy periods over the next two years. The communication from organisations to their members about the enforced changes in working conditions provided the context for a shared communication experience for participants from different organisations. The impact of the pandemic features prominently in participant stories but the

focus of this study is the perceived presence or absence of cultural inclusivity in the communication they experienced.

The stories and comments of members provide data for the exploration of cultural inclusivity according to the understanding of this concept presented in the literature review. The data is reviewed for connections with culturally influenced aspects of assimilation and identity/identification presented in the literature review. The goal is to produce findings on perceptions of cultural inclusivity under common themes meaningful to the participants. These findings will inform the presentation of a construct of cultural inclusivity distinct from diversity, inclusiveness, and inclusion. The implications of these themes for practice and research are presented. My study does not evaluate the effectiveness of diversity/inclusion programmes but focuses on finding data that might inform ways to manage cultural diversity in organisational communication.

1.2 Study foundations

My qualitative study is based on a subjectivist epistemology, meaning the expressions and observations of a lived experience involve the perspectives of the participants (Crotty, 1998). My axiological standpoint is that knowledge is developed, delivered, and received with value-laden implications and inferences from the observer's and the observed's socio-economic statuses and cultural affiliations (Bernstein, 1983; Levers, 2013). A relativist ontology is used to support participants' subjective understandings of similar experiences that provide multiple perspectives of the same phenomenon (Bernstein, 1983; Levers, 2013; Littlejohn & Foss, 2011). An interpretivist paradigm with a phenomenological approach using thematic analysis allows the beliefs and feelings of the participants, researcher and subjects to guide how the data they produce should be understood and explained according to historical, temporal, social, and cultural contexts (Levers, 2013; Littlejohn & Foss, 2011).

The philosophical approach to my study is social constructionism as the belief that reality is produced “through discourse and symbolic interactions” (Croucher, 2016, p. 293) in the language we use to identify, label, discuss, and position our understanding of something in our environment (Deetz, 1982; Littlejohn & Foss, 2011). Stories and comments are collected in open-ended, loosely structured, in-depth interviews. Prompts to initiate the participants’ contributions are based on ideas that emerge from the literature review.

In this study, the term “culture” and its derivatives used without a modifier refer to culture as understood by Hall (1976) as “a series of situational models for behaviour and thought” (p. 13) accepted by a group who share the same ethnicity, race, and/or nationality. Organisational culture (Schein, 1990), meaning models for behaviour and thought within a particular organisation, will be used with its modifier to make this distinction clear. The term “member” is used mostly in assimilation and identity/identification communication literature to refer to employees in commercial organisations but includes volunteers and adherents in commercial and social organisations. My study focuses on commercial organisations but might include social organisations. The majority/dominant culture group in an organisation can be the numerically largest culture group of members in the organisation (Ashcraft & Allen, 2003) or the culture group members who own or are majority shareholders in the organisation (Chrobot-Mason & Thomas, 2002). The lack of either of these qualifications confers minority/nondominant culture group status on members of other cultures in the organisation (Berry, 2016; Brunton & Cook, 2018; Ely & Thomas, 2001; Orbe, 1996). Henceforth, the terms “dominant” and “nondominant” as found in intercultural competence literature (Bennett, 1993; Berry, 2016; Dandy & Pe-Pua, 2010; Deardorff, 2009; Jackson, 2017; Kim & McKay-Semmler, 2017) will be used to refer to these cultural groups in an organisation.

Awareness of the key elements of organisational assimilation and identity/identification, especially those affected by culture, enhances insights into members' perceptions of inclusivity in their experiences of organisational communication. Reviewing literature to understand inclusivity as distinct from diversity, inclusiveness, and inclusion, and how each of these terms are related, increases awareness of when perceptions of cultural inclusivity might appear in the expressions of members' experiences of organisational communication.

1.3 Monograph map

Chapter two reviews the literature on organisational assimilation (including socialisation and individualisation), identity formation and identification, and cultural inclusivity, and poses the research questions. Chapter three presents methodological foundations for the study, research strategies, and factors relevant to the project (ethics, researcher perspective, study context, and process credibility). In chapter four, participant stories are shared in groups based on shared socio-cultural attributes. The data collection and analysis processes are explained in chapter five, concluding with the presentation of the themes the data generated. Chapters six to nine report and discuss the findings for each of the research questions. Conclusions are drawn in chapter ten which offers contributions to knowledge and practice, proposes future research possibilities, acknowledges limitations, and poses final thoughts.

2 Chapter two: Literature review

This chapter presents a review of the literature on the organisational constructs of assimilation, identity, and identification. Relevant cultural factors for each construct are included. A review of literature on cultural diversity, inclusion, inclusiveness, and inclusivity is linked to the three previous organisational constructs. Four research questions are posed.

2.1 Assimilation

The entry of an individual into an organisation represents a critical point in the life of both parties. Both bring assumptions, values, worldviews, experiences, knowledge, skills, abilities, expectations, needs, and demands into the partnership (Jameson, 2007). These factors carry strong cultural influences, which can affect the experience of members and the organisation establishing their relationship and connecting each other's attributes in the ongoing, shared journey of assimilation.

Assimilation entails the macro-processes of socialisation and individualisation (Jablin, 2001) within which there are multiple micro-processes (Kramer & Miller, 2014; Scott & Myers, 2010). The literature on assimilation presents the construct through three main approaches – stages, processes, and dimensions (Kramer & Miller, 2014; Scott & Myers, 2010). Each approach offers an opportunity to consider the impact of cultural values, norms, and beliefs on a member's assimilation experience.

Assimilation is understood here as an experience constituted by an organisation and an individual through engaging in socialisation and individualisation processes in multiple dimensions of interaction to explore and establish a productive, working relationship (Cohen & Avanzino, 2010; Gailliard et al., 2010; Myers & Oetzel, 2003; van Maanen & Schein, 1979; Waldeck & Myers, 2007). This understanding emphasises the integrative aspect of the term as a productive dialectic of socialisation and individualisation and avoids promoting

organisational assimilation as an activity that subsumes individual identity (Cohen & Avanzino, 2010; Moreland & Levine, 2001; Myers & Oetzel, 2003).

2.1.1 Culture and assimilation

Hall's (1976) cultural context theory and recent iterations of the individualism/collectivism dimension in Hofstede et al.'s (2010) cultural dimensions model help identify aspects of culture that might affect the assimilation experience (Table 1). These provide explanatory frameworks, not determinative factors, for enhancing awareness of possible differences in experiences of assimilation based on a member's cultural identifications (Jameson, 2007; Martin & Nakayama, 2015; Wong et al., 2018).

Table 1

Cultural context/dimensions of assimilation

Framework	Key elements	Sources
Cultural context	<ul style="list-style-type: none"> • <i>High context</i> – implicit communication; societal expectations/norms; enduring relationships; hierarchy; traditions • <i>Low context</i> – explicit communication; personal expectations/norms; current relationships; egalitarian; situational demands 	Hall (1976)
Cultural dimensions	<ul style="list-style-type: none"> • <i>Individualism</i> – independence from others; uniqueness; discretionary approval/acceptance of selective societal norms; emancipation; autonomy; freedom of self-expression • <i>Collectivism</i> – duty to in-group; in-group cohesion/harmony; interdependence; approval/acceptance of restrictive, societal norms; conformity; power-seeking; hierarchy/status 	Minkov (2018); Minkov et al. (2017); Wong et al. (2018).

These cultural aspects will be considered in the approaches and theories of assimilation reviewed below. This consideration raises potential cultural implications that might be relevant to recognising perceptions of cultural inclusivity in organisational communication.

2.1.2 Approaches to understanding assimilation

Waldeck and Myers (2007) believed “assimilation comprises a construct that spans traditional discipline divides and methodological approaches” (p. 323). Three mutually inclusive approaches emerged in the literature that provide insights on how assimilation is experienced by participants. Table 2 summarises approaches to assimilation in the research and review literature and posits some cultural implications that might influence a member’s experience of assimilation.

Table 2

Approaches to assimilation

Approach	Key features	Cultural implications	Key authors
Stages – integrated temporal, cognitive, psycho-social phases	<ul style="list-style-type: none"> • <i>Pre-entry</i> – anticipatory socialisation; investigation/evaluation • <i>Entry/post-entry</i> – encounter, choice, commitment, accommodation • <i>Ongoing involvement</i> – metamorphosis, transition, role management, career determination 	<ul style="list-style-type: none"> • Competing expectations – family, social, cultural, organisational • Obedience • Maintaining social harmony • Sense of duty • Relationships 	Erikson (1968); Jablin (1985, 2001); Moreland & Levine (2001); van Maanen (1975); van Maanen & Schein (1979).
Processes – combinations of socialisation and individualisation micro-processes	<ul style="list-style-type: none"> • <i>Psycho-cognitive</i> – information giving/information seeking • <i>Interpersonal/social</i> – role negotiation, role-taking/role-making, relationships 	<ul style="list-style-type: none"> • Appropriate responses to requests, challenges, orders • Use of compliance, resistance, modification, selectivity • Respect – saving face, causing shame, deference • Role acceptance versus role forging • Maintaining social harmony 	Jablin (2001); Gailliard et al. (2010); Katz & Kahn (1966); Myers & Oetzel (2003); C. Scott & Myers (2010); van Maanen & Schein (1979); Waldeck & Myers (2007).
Dimensions – discrete clusters of concurrent processes mutually	<ul style="list-style-type: none"> • <i>Context/tactical framework</i> – role dimensions, strategies, paired tactical dimensions 	<ul style="list-style-type: none"> • Functional versus social/cultural inclusion • Hierarchy, deference, appropriate interactions 	Chao et al. (1994); Gailliard et al. (2010); Kramer & Miller (2014); Myers

influencing each other	<ul style="list-style-type: none"> • <i>Psychological contract</i> – expectations, goals, role/employment conditions, organisational knowledge content • <i>Values/norms</i> – rules, acculturation goals • <i>Structural</i> – status, role, titles, relationships, power • <i>Identity</i> – management, adaptation, identifications 	<ul style="list-style-type: none"> • Formal, mandated, defined, directive instruction • Conformity, compliance, obedience, responsibility, agreeableness, saving face, avoiding shame • Majority versus minority culture groups ease of organisational acculturation/identification • Self-worth • Identity modification • Whose values/norms? 	& Oetzel (2003); C. Scott & Myers (2010); van Maanen & Schein (1979); Waldeck & Myers (2007).
------------------------	--	--	---

Considering the potential effect of elements of cultural context and dimensions (Table 1) on the stages, processes, and dimensions of assimilation, increases my awareness of possible perceptions of cultural inclusivity in members' expressions of their organisational communication experience.

2.1.3 Communication understanding of assimilation

The communication literature presents assimilation as a combination of communication inputs and outputs by interested parties (Waldeck & Myers, 2007). Studies (e.g. Scott & Myers, 2010) and reviews report the significance of interpersonal, group, organisational, and societal communication in the assimilation experience (e.g. Kramer & Miller, 2014).

Communication enables socialisation (van Maanen & Schein, 1979) and individualisation (Scott & Myers, 2010) as individuals and organisations navigate the assimilation experience. This suggests assimilation is understood best as an interactive, dynamic experience (Scott & Myers, 2010; Waldeck & Myers, 2007) involving simultaneous, ongoing processes (Gailliard et al., 2010) at different stages in different dimensions (see Table 2).

The assimilation experience involves an individual and a group/organisation affecting each other (Moreland & Levine, 2001; Poole, 2011). Organisational members exercise

agency in compliance, accommodation, and resistance to individualise their membership while the organisation uses its power to socialise an individual into a desired membership profile. This is possible because, while an organisation and its incumbents use their resources and rules to socialise a newcomer, the newcomer uses their resources and those provided by the organisation to adopt, question, adapt to, and resist the rules imposed by the organisation. All of these are employed strategically to engender respect, acceptance, and resource and time credits for future use (Scott & Myers, 2010).

Incumbents and newcomers “reflexively monitor their knowledge of role expectations, norms of interaction, member identities, formal structure, power relations, and identification, and they utilise them as resources for action” (Scott & Myers, 2010, p. 97). This action is seen in a new member adjusting to an organisation, and the organisation and its incumbents accommodating the newcomer (Poole, 2011). According to Cheney et al. (2011), organisational members are “actors who actively create, interpret, and make sense of their world. Thus, the culture of any organization is created and re-created by its members over time” (p. 97). This introduces ethnic/racial/national culture as all members, whether from the nondominant or dominant culture groups, bring their cultural values, norms, beliefs, and rituals into the assimilation experience (Brunton & Cook, 2018; Brunton et al., 2019; Malatzky et al., 2018).

2.1.4 Theories of assimilation

The stages and dimensions approaches reviewed in Table 2 represent emic theoretical perspectives on the communicative nature of assimilation. These are referred to explicitly in the assimilation literature as tactical forms theory (van Maanen & Schein, 1979), stages theory (Jablin, 2001), and a theory of dimensions (Myers & Oetzel, 2003).

Various etic theoretical perspectives applied to the communicative nature of assimilation help our understanding of the processes involved and the effect on nondominant culture group members in their assimilation experience. These include, from intercultural communication: uncertainty management theory (AUMT; Gudykunst, 1993; 1995), and uncertainty reduction theory (URT; Berger & Calabrese, 1975), and co-cultural theory (Orbe, 1996); and from social psychology: sense making theory (Weick, 1995), and role theory (Mead, 1934). These theories (summarised in Table 3) will inform my discussion of the findings in chapters six to nine.

Table 3

Communication theories of assimilation

Theory	Key features	Cultural implications	Key authors
Anxiety/Uncertainty management/ uncertainty reduction – addressing the coexistence of cognitive and social uncertainty/ certainty	<ul style="list-style-type: none"> • Self-concept • Motivation to interact • Reactions to majority culture • Social categorisation • Situational processes • Connections • Ethical interactions • Majority culture conditions 	<ul style="list-style-type: none"> • Showing respect – status, saving face, preventing shame, appropriate interactions • Meeting expectations – family, culture, organisation • Comfort with values, norms, rituals • Dominant/nondominant culture dynamics 	Berger & Calabrese, (1975); Gudykunst (1993; 1995).
Sense making – responding to sense-breaking/sense-giving	<ul style="list-style-type: none"> • Cognitive restructuring and ordering of beliefs • Assigning meaning to experiences 	<ul style="list-style-type: none"> • Respect for authority • Saving face • Conformity to accepted beliefs/norms – cultural/organisational 	Weick (1995).
Role – determining an individual’s place in the space	<ul style="list-style-type: none"> • Acting out socially defined expectations and norms • Fitting structurally determined expectations 	<ul style="list-style-type: none"> • Dominant group agenda • Perceptions of role and status • Competing expectations – personal, family, cultural, organisational 	Mead (1934).
Co-cultural – creating culturally appropriate responses	<ul style="list-style-type: none"> • Coexistence of different cultures in the same space 	<ul style="list-style-type: none"> • Maintaining harmony • Respect for status 	Orbe (1996); Orbe &

	<ul style="list-style-type: none"> • “outsider within” status • Preferred outcome focus • Conscious/unconscious evaluation of communication impact • Separation/assimilation/accommodation • Non-assertive/assertive/aggressive communication 	<ul style="list-style-type: none"> • Conformity to the situational values/norms • Saving face • Avoiding shame • Appropriate interactions 	Spellers (2005).
--	--	---	------------------

Looking at assimilation theories in the literature and considering the potential effect of elements of cultural context and dimensions on a member’s experience of assimilation helps me recognise perceptions of cultural inclusivity in members’ expressions of their experience of organisational communication.

2.1.5 Relevance of assimilation to my study

The assimilation literature raises potential negative assimilation experiences of nondominant culture group members coming into a dominant culture group controlled environment through cultural worldview aspects mentioned in the previous sections on approaches and theories of assimilation in Tables 2 and 3. Waldeck and Myers (2007) noted references in the literature to the complexity and dynamism of learning and coping communication interactions that involve cultural difference. Cheney et al. (2011) commented that multiple cultures in an organisation complicate the assumption that all members in the organisation share the same values. Gibson and Papa’s (2000) cultural osmosis concept described people in childhood absorbing a work ethic and values applicable to a workplace that either prepare them to accept or challenge occupational and organisational norms and values when they enter the workforce. As a result, Cheney et al. (2011) believed some members may choose to act in accordance with the values and norms of the majority culture in the organisation

without sharing those values and norms. They contended “Behind an integrative façade we may find differentiation or fragmentation” (Cheney et al., 2011, p. 101).

Gailliard et al. (2010) believed a member’s personal characteristics are likely to affect their experience of many of the dimensions and processes of assimilation. Notably, assimilation experiences are different for underrepresented, nondominant members which suggests some dimensions of assimilation may not be as effective and meaningful for newcomers from marginalised groups (Cohen & Avanzino, 2010; Gailliard et al., 2010; Kramer & Miller, 2014; Orbe, 1996).

When newcomers encounter situations for which they lack behavioural or cognitive knowledge, including intercultural situations, they must develop the skills and understanding to communicate effectively. However, an individual from a culture with low context awareness and highly individualistic traits who values independence (see Table 1), might not see the need to learn how to communicate outside of their cultural comfort zone. Instead, they may default to some or all of the communication strategies of avoidance, idealised communication, mirroring, respectful communication, self-censorship, extensive preparation, countering stereotypes, manipulating stereotypes, self-assured communication, increased visibility, utilisation of liaisons, and confrontational tactics discovered in his research on co-cultural communication by Orbe (1996; Orbe & Spellers, 2005).

Assimilation involves an element of self-disclosure (Waldeck & Myers, 2007) but a member from a culture with a high context orientation (Hall, 1976) might be constrained by consideration of the impact of their disclosure on the group and organisational context. A collectivist orientation (Minkov, 2018; Wong et al., 2018) and high context awareness (Hall, 1976) might prompt them to practice a form of culturally restrained, discretionary self-disclosure reported by Green (2017). Appearance of this phenomenon in my data might

suggest the significance of culture in participants' experiences of organisational communication.

Assimilation studies exposing the lack of cultural inclusivity in assimilation communication processes and dimensions have been mostly from a critical approach (Bullis, 1999; Clair, 1999; Gailliard et al., 2010; Turner, 1999). My study takes an interpretive approach to nondominant culture group members' perceptions of cultural inclusivity in organisational communication and its connection to belonging and integration with the organisation (Jansen et al., 2016). This review of the stages, processes, dimensions, and theories of assimilation from a communication perspective helps alert me to feelings nondominant culture group members based on their perceptions of inclusivity. It also alerts me to perceptions of dominant culture group members of the presence and characteristics of cultural inclusivity in organisational communication.

2.2 Identity/identification

Myers and Oetzel (2003) showed there is a strong correlation between organisational identification and organisational assimilation. Waldeck and Myers (2007) and Scott and Myers (2010) cited studies that showed a sense of organisational identity is positively and negatively affected by both the nature and effectiveness of the processes in the assimilation experience so that "a member's role in the organization becomes a key component of his or her identity" (p. 256). For a nondominant culture group member, the issue of identification becomes how their assimilation experience catalyses a coalescence of their cultural identity outside the organisation with their identity inside the organisation (Orbe, 1996) and the connection of this bipartite individual identity with the organisational identity. This issue, and the influence of culture on it, is explored in the following section.

As an organisational member individualises their assimilation journey, they form an understanding of their identity in the organisation (Cheney et al., 2014). At the same time, the organisation's socialisation manoeuvres cue the member about the identities it believes are relevant to the organisation (van Maanen & Schein, 1979). The formation of a member's organisational identity involves exploring connections between it and the organisation's identity. These connections produce identifications with members, groups, and the whole in different contexts at different levels in the organisation (Ashforth et al., 2008; Myers & Oetzel, 2003). Thus, the constructs of identity and identification are interrelated and interdependent (Cheney et al., 2014; Hardin, 2004; Hardin & Conley, 2001; Sluss & Ashforth, 2007). Nevertheless, it is helpful to treat them as discrete but symbiotic to produce an awareness of identity- and identification-related member perceptions of cultural inclusivity in communication.

The following subsections draw on the influential and frequently cited work from the past three decades of Blake Ashforth and those who followed him. This literature provides models, frameworks, and theories for understanding member organisational identity/identification and the influence of culture.

2.2.1 Individual identity

The notion of identity is well established in anthropological, sociological, and psychological scholarship (Cooley, 1902; Mead, 1934). More recently in the communication field, individual identity appears as an aggregation of multiple identities (Alvesson & Willmott, 2002; Ashforth & Mael, 1989; Hecht et al., 2005; Jack & Lorbiecki, 2007; Jameson, 2007). This aggregation answers the question "Who am I?" (Ashforth et al., 2011) and, according to identity theory, is constructed as personal and social narratives from self- and other-

referential sources for relational and functional purposes in the context of collectives (Albert et al., 2000; Hatch & Schultz, 2002; Hecht et al., 2005).

The personal construct of individual identity, according to Social Identity Theory, is a unique cluster of talents, abilities, experiences, personality, and traits. The individual constructs narratives for internal and external audiences that categorise and connect the elements in this cluster to produce micro-identities (Ashforth et al., 2008; Ashforth & Mael, 1989; Hornsey, 2008; Jameson, 2007; Tajfel, 1982). The external interaction produces social identities shared with others in group and corporate collectives (Ashforth et al., 2008; Hornsey, 2008; Jameson, 2007; Tajfel & Turner, 1985) to which the individual feels an affiliation (Haslam et al., 2003). Examples of group identity contexts include church, school, and sport communities; family; and workplace teams (Greenaway et al., 2017). Corporate identity contexts include gender, ethnicity, and cultural affiliations, and organisations such as faith traditions and workplaces. The combination of these personal and social identities forms an individual's identity.

The source material for constructing personal and social individual identities is partly self-referential, similar to the "me" in Mead's (1934) identity construct. Self-perceptions of "who I am" arise from introspection of the attributes the individual accepts as defining themselves (Ashforth et al., 2008). Observing comparisons with others who share similar personal micro-identities and contrasts with those who have dissimilar personal micro-identities provides an other-referential source for identity (Tajfel & Turner, 1985). Interactions with similar and dissimilar individuals exposes an individual to the perceptions of others about who the individual is, similar to the "I" in Mead's (1934) identity construct. From these sources, the individual creates and assumes micro-identities and a perception of how these aggregate to produce their sense of identity (Ashforth et al., 2008; Hatch & Schultz, 2002).

The notion of identity is essential in the pursuit of relational and functional goals (Ashforth et al., 2008; Ashforth et al., 2011; Scott, 2007). “Knowing who I am and being able to express it” and “understanding who you are and being able to discern it” provides the platform on which relationships can be explored and developed (Bullis & Bach, 1989, 1991; Hecht et al., 2005). Similarly, conducting social, political, and practical operations and achieving goals is predicated on “knowing who I am” and “being able to discern who you are” to explore the possibility of functioning competitively, cooperatively, or collaboratively to reach desired outcomes (Ashcraft, 2007; Bullis & Bach, 1989; Cheney, 1983).

This brief consideration of the constructs, sources, and aspects of individual identities emphasises that the exploration, development, and expression of identity is situated in the context of collectives (Albert et al., 2000; Ashforth et al., 2011). Without the need to represent oneself to another, there is no need for the construction of an identity (Ashforth et al., 2008). My study focuses on the collective context of an organisation and the identity of its members with reference to the place of culture in member organisational identity.

2.2.2 Member organisational identity

An individual brings personal and social identities into an organisation that are modified into multiple, malleable organisational identities (Ashforth, 2012; Ashforth et al., 2011; Hardin & Conley, 2001; Jameson, 2007; Jost & Hardin, 2011; Martin & Nakayama, 2015; Sinclair et al., 2005). These characteristics appear in the expressions of identity and targets of identification through which members aggregate identities that complement or contradict each other (see 2.21 and 2.2.2.2; Scott et al., 1998).

The member responds to “Who am I in this organisation?” with a personal construct of the relevance to the organisation of the talents, abilities, experiences, personality, and traits they bring as part of their extra-organisational identity (Haslam et al., 2003; Hatch & Schultz,

2002). Ashforth et al. (2008) portrayed the core, content, and behaviours of this personal construct of member organisational identity as nested within each other. In a functional social construct of “Who I am in this organisation,” the individual references occupational and role identities relevant to the organisation to connect the member with others in team, group, and corporate configurations (Ashforth et al., 2008). Haslam et al. (2003) used Self-Categorisation Theory to explain members’ creation of a relational social construct of member organisational identity.

Multiple organisational identities in a member appear as core, personal and social, extra-organisational identities (including cultural) are selected, adapted, categorised, and merged with their personal member organisational identities (Haslam et al., 2003). In addition, situated, organisational social identities are determined in response to self and other expectations of role enactment (Ashforth et al., 2008; Greenaway et al., 2017; Jameson, 2007). This merging of personal identities and determination of social identities is an ongoing process for members (Ashforth et al., 2008). This results in malleability in a member’s organisational identity (Ashforth, 2012; Brickson, 2000; Haslam et al., 2003) as they employ assimilative, accommodative, and separative strategies to manage organisational identities and the values, beliefs, and norms that constitute them (see Table 3; Ashforth & Mael, 1989; Orbe & Spellers, 2005).

Indications of member organisational identity appear in narrative and behavioural expressions. A member constructs self-narratives that communicate assumed identities introspectively and dialogically (Alvesson & Willmott, 2002; Ashforth et al., 2008; Giddens, 1991). Conversely, other members construct narratives for a member that ascribe identities to that member (Ashforth et al., 2011). Behavioural indicators of a member’s organisational identity are seen in communicative acts based on the identity narratives above (Ashforth et al., 2011; Hecht et al., 2005). These narratives also inform the actions of the member in

operational acts and activities consistent with the member's perception of their organisational identity and/or expectations of the member's identity by other members (Ashforth et al., 2008; Weick, 1995). These narratives and behaviours expressing member organisational identity can be targeted at the self as a form of self-reinforcement of organisational identity (Ashforth et al., 2011). Alternatively, the targets can be groups and corporate entities inside and outside the organisation as the member seeks to validate their organisational identity with significant others (Ashforth et al., 2008).

2.2.2.1 Culture and member organisational identity

Pertinent to my study is the contention that a member's cultural identity adds diversity to their already multiple organisational identities (Albert et al., 2000). Whether the member belongs to the dominant culture group in the organisation or a nondominant culture group influences how this diversity is perceived and expressed by a member (Brunton & Cook, 2018; Cook & Brunton, 2018; Orbe, 1996). This awareness of cultural identities can contribute to identity conflict and the associated responses to it.

Identity diversity is not determined solely by cultural identities, but cultural values, beliefs, and norms add a significant element of diversity to existing and developing member organisational identities (Chrobot-Mason & Thomas, 2002; Garcia, 2017; Jack & Lorbiecki, 2007; Jameson, 2007). Members bring into the organisation a conscious and unconscious adherence to their cultural worldview and practices that affect how they perceive, interpret, understand, and enact many aspects of their member organisational identity (Berry, 2016; Brunton & Cook, 2018; Chrobot-Mason & Thomas, 2002; Hatch & Schultz, 2002). This affects the functional and relational constructs of their social organisational identity by influencing them to enact their identity narratives in culturally appropriate ways.

However, the choice of culturally appropriate expressions of identity can create identity conflict (Brickson, 2000). The expectations of organisational identity are often from

the dominant culture group in the organisation (Brunton et al., 2019; Jack & Lorbiecki, 2007; Malatzky et al., 2018; Martin & Nakayama, 2015; Stevens et al., 2008). Nondominant culture group members may choose between enacting their member organisational identity in ways appropriate to the dominant culture values, beliefs of norms or in ways authentic to the member's personal cultural identity (Brickson, 2000; Levitt, 2019). This might be seen when a supervisor from a communalist, high context, nondominant culture group is supervising a team from an individualist, low context, dominant culture group in the organisation. This scenario could require the supervisor to take a flat, democratic, participative leadership approach in contrast to a more hierarchical, autocratic, prescriptive approach common in their culture. Thus, culture adds a further aspect of malleability for members already expected to be malleable in their identities depending on the context and level in which they are enacted (Albert et al., 2000).

A nondominant culture group member may feel obliged to adapt to the dominant culture group expectations of organisational identity and subsume selected aspects of their personal cultural identity (Ashforth et al., 2011; Chrobot-Mason & Thomas, 2002). Alternatively, they may adapt their personal cultural expression of their organisational identity to fit in with the dominant culture group expectation of the expression of their organisational identity (Brickson, 2000). Choosing to comply with the dominant culture group expectation of the expression of an organisational identity involves the member abandoning some aspect of their personal cultural worldview to meet the expectation of the dominant culture worldview (Berry, 2016; Stevens et al., 2008). A radical response occurs when a member chooses adherence to personal cultural values, beliefs, and norms and rejects the dominant culture group's expectations of the enactment of a member organisational identity (Berry, 2016; Haslam et al., 2003; Orbe & Spellers, 2005).

The impact of culture on a dominant culture group member is different to that on a nondominant culture group member (Brickson, 2000). The dominant culture group member is not faced with making choices about their organisational identity enactment based on a cultural conflict with the predominant cultural worldview of the organisation (Ashforth et al., 2008; Hecht et al., 2005; Jansen et al., 2016; Malatzky et al., 2018; Stevens et al., 2008). A nondominant culture group member is constantly faced with choices about what aspects of their personal cultural worldview need to be subsumed, adapted, abandoned, or maintained in the face of dominant culture expectations of what a member organisational identity is (Hecht et al., 2005).

2.2.2.2 Member organisational identity formation

These cultural issues are relevant also in the formation of member organisational identity (Stevens et al., 2008). A member's entry to an organisation begins an experience of assimilation in which members amalgamate existing personal and social identities with organisational identities (Ashforth et al., 2008) through communication (Hecht et al., 2005). These are produced through member organisational identity enactment.

Identity is enacted in communication between the member and the organisation during socialisation and individualisation processes in multiple dimensions of interaction (see Tables 2 and 3 in the previous section). In identity regulation (Kuhn, 2006), the organisation conducts socialisation using sense breaking and sense giving to construct narratives that ascribe desired organisational identities to a member (whether a newcomer or an incumbent assuming a new role) at group and corporate levels (Alvesson & Willmott, 2002; Ashforth et al., 2008; Cheney et al., 2014). Sense breaking involves challenges and disruptions to a member's existing identity narratives that do not fit with the organisational identities desired by the organisation (van Maanen & Schein, 1979). Through sense giving, the organisation communicates to the member attributes of the identities it desires in its members (Ashforth et

al., 2008; Sutcliffe, 2001). In identity work, a member engages in sense making that either constructs or co-constructs new identities consistent with those communicated in sense giving (Alvesson & Willmott, 2002; Ashforth et al., 2011; Pratt et al., 2016). A member might also use content from sense giving about appropriate, desired organisational identities to re-construct and/or co-construct edited narratives of identity from the identities disrupted through sense breaking (Ashforth et al., 2008; Cheney et al., 2014; Sutcliffe, 2001).

A member's sense making facilitates the individualisation of their assimilation experience through creating narratives that amalgamate their individual and organisational personal and social identities to produce a member organisational identity (Ashforth et al., 2008). Ashforth et al. (2008) referred to episodes of emulation that form part of the member's identity narrative when faced with an incongruity between an individual personal or social identity and an identity desired by the organisation. In these episodes, members adapt their existing identity narrative to accommodate expectations of the narrative for the organisational identity presented by the organisation. Episodes of affinity in the production of an identity narrative, occur when a member perceives an individual personal or social identity as congruent with an identity desired by the organisation (Ashforth et al., 2008). These repeated episodes of identity emulation and affinity are amalgamated into an ongoing narrative of organisational identity which is edited and developed as members enact identities and receive and perceive affirmation or resistance (Ashforth et al., 2008).

These processes of amalgamation of personal and social individual and member organisational identities are enacted in acts and activities and communicative interactions (Albert et al., 2000; Hecht, 1993; Scott et al., 1998). The Communication Theory of Identity (Hecht, 1993) approach highlights social interactions connecting identity and communication in layers of personal, enacted, relational, and communal identity. These enactments represent

the organisation's and member's attempts to establish their connections and relationships in organisational identification (Ashforth et al., 2008; Sluss & Ashforth, 2007).

Hornsey's (2008) historical review of Social Identity Theory studies demonstrated a symbiotic relationship between identity and identification. Individuals and groups manage the desire for individuality with aspirations for belonging and their respective values, beliefs, and norms mutually influence each other. This relationship in the organisational setting and the influence of culture is explored in the next section.

2.2.3 Member organisational identification

The literature presents member organisational identification as an organisation and a member creating a sense of attachment and belonging to each other through an integrated understanding of shared values, beliefs, and norms (Ashforth et al., 2008; Ashforth & Mael, 1989; Henderson et al., 2015; Hornsey, 2008; Poole, 2011; Scott & Myers, 2010; Sluss & Ashforth, 2007; Waldeck & Myers, 2007). Member organisational identification appears in the literature as both a process and a product (Bullis & Bach, 1991; Cheney, 1983; Scott et al., 1998).

As a process, member organisational identification represents the emergence and continuation of connections between a member's individual personal and social identities and member organisational identities expected by the organisation (Ashforth et al., 2008; Cheney, 1983). The process is influenced by role changes within the organisation; changes in personal circumstances; or changes in the structure, mission, vision, goals, and/or values of the organisation (Bullis & Bach, 1989). As a product, member organisational identification is a phenomenon of perceived psycho-social congruence between an organisational identity at corporate and/or group level and the member's organisational identity that cultivates a sense and state of oneness with, or belongingness to, each other (Ashforth et al., 2008; Ashforth &

Mael, 1989). A member forms an organisational identity that is desired, unique, and internally consistent as an expression of a personalised cognitive construct in the form of member organisational identification (Ashforth et al., 2008).

The formation of member organisational identification is a communicative enterprise of defining what membership means for an individual (Haslam et al., 2003) as an expression of how embedded in the organisation the member perceives themselves to be (Ashforth & Mael, 1989). As a member develops their organisational identities, they construct narratives that present perceptions of connections and relationships between their identities and salient identities in the organisation at group and corporate levels (Ashforth et al., 2011). These narratives of identification involving individual sense giving are activities composed from repeated episodes of enacting and interpreting identities (Ashforth et al., 2008). Initial feelings of connection motivate these narratives. Reasons, explanations, rationales, and evidence for their existence develop the narratives that constitute and reify identifications in the thinking of the member, their colleagues, and the organisation (Ashforth et al., 2008).

Perceptions of relational and functional role identities catalysed by contextual cues form the basis of situational narratives of a member's organisational identification (Ashforth et al., 2008; Ashforth et al., 2011; Henderson et al., 2015; Scott et al., 1998). Additionally, members engage in the construction of philosophical identity narratives based on perceptions of fit between personal values, beliefs, and norms and those observed at group and corporate levels in the organisation (Cheney, 1983).

As members and organisations interact in the enactment of identifications, different schemata of sense breaking, sense giving, and sense making are used by each to interpret responses to enactments of identification and shape identification narratives (Ashforth et al., 2008). The organisation engages in sense breaking to disrupt existing identifications deemed inconsistent with the organisational identifications desired by the organisation. Sense giving

provides rationales, explanations, and examples in training, modelling, promotion, and mentoring of desired organisational identifications (Cheney, 1983) and authentic affirmation and encouragement that validates the individual's efforts to weave the desired organisational identity into their identification narratives (Ashforth et al., 2008).

In episodes of self-defining emulation in response to sense breaking and self-referential affinity in response to sense giving (see pp. 21 & 22; Pratt, 1998), members use sense making to create narratives from their actions, feelings, and thoughts to give plausible answers to the questions "Who am I?" and "Who should I be?" (Ashforth et al., 2008). The narratives constructed around these schemata either embrace, reinforce, modify, or discount existing individual and organisational identifications (Ashforth et al., 2008; Cheney, 1983).

Member organisational identification produces explanations, perceptions, and actions that connect the values, beliefs, and norms of personal and social individual identities and organisational identities (Ashforth et al., 2008; Cheney, 1983). They give the member a sense of the place the organisation has in their hearts and minds (Albert et al., 2000) that affects attitudes, beliefs, performance, engagement, tenure, relationships, and interactions (Cheney, 1983). Through identification, a member appears to behave as a microcosm of the organisation exhibiting concerted and collaborative action, cooperative effort, and collective products (Ashforth et al., 2008; Haslam et al., 2003). This agreement with organisational values, beliefs, and norms is enacted in decision-making (Alvesson & Willmott, 2002; Ashforth et al., 2008; Chaput et al., 2011; Cheney, 1983; Poole, 2011; Tompkins & Cheney, 1985). Identifications at group and corporate levels provide premises for choosing options consistent with the group's or organisation's values, beliefs, and norms (Ashforth et al., 2008); advantageous and beneficial to the organisation (Ashforth et al., 2008; Bullis & Bach, 1991; Cheney, 1983); and enhancing what the member perceives to be in the best interests of the organisation (Tompkins & Cheney, 1985).

The next section reviews the literature on the influence of cultural identifications on relational, functional, and philosophical identity narratives (described above) in this meeting of individual and organisational values, beliefs, and norms. Understanding the significance of the relation of these factors is relevant to my exploration of awareness of cultural inclusivity in participants' experiences of organisational communication.

2.2.3.1 Culture and member organisational identification

Cultural diversity in organisations affects member organisational identification through bringing together people from different backgrounds with different values holding different expectations at all levels of organisations (Albert et al., 2000; Brunton & Cook, 2018; Malatzky et al., 2018). Cultural identification incorporates factors that tacitly influence member organisational identification in narrative construction, sources, and schemata, as well as outcomes (Ashcraft & Allen, 2003; Berry, 2016). This influence relates to power; values, beliefs, and norms; cognitive convergence and divergence; cultural suppression and repression; and cultural inclusivity.

A dominant culture group and nondominant culture groups in the same organisation create the possibility of implicit and explicit control of the processes and products of identification by the first group over the second group (Ashcraft & Allen, 2003; Hatch & Schultz, 2002). This control occurs because the first group shares similar values, beliefs, and norms that enhance identification with significant identities in the organisation (Cook & Brunton, 2018; Stevens et al., 2008). Conversely, members of nondominant culture groups can feel disempowered in their identification experiences (Stevens et al., 2008).

The challenge of developing a member organisational identification requires considering if and how existing personal and social cultural identifications of an individual fit with the dominant culturally influenced values, beliefs, and norms of the organisationally desired member identifications (Albert et al., 2000; Gailliard et al., 2010; Gibson & Papa,

2000; Myers & Oetzel, 2003; Waldeck & Myers, 2007). A lack of acceptance by the member of certain organisational values, beliefs, and norms can produce an inconsistency causing competition between these cultural contents (Ashcraft & Allen, 2003; Ashforth et al., 2008; Levitt, 2019).

Cultural factors can influence identification convergence and divergence (Ashforth et al., 2011) in assimilation, separation, integration, and marginalisation strategies (Berry, 2016). Sluss and Ashforth (2007) presented relational identification as a member perceiving existing individual identifications converging with organisational identifications. Members can draw on their extra-organisational cultural identifications as sources for attitudes, understandings, and behaviours consistent with their organisational identifications. However, if these extra-organisational identifications are more prominent as the sources for decisional premises, weaker identification with the organisation is possible (Cheney, 1983) and ambivalent relational identification can occur (Sluss & Ashforth, 2007). Relational disidentification (Sluss & Ashforth, 2007) occurs when a member perceives the contents of their cultural identifications are divergent from, and incompatible with, those of the expected organisational identifications (Ashforth et al., 2008).

A member may willingly or unwillingly, consciously or subconsciously, sublimate or suspend identification with their cultural identifications temporarily or long-term (Jost, 2004), causing identification competition between an individual identification and an organisational identification. This competition can arise when the differences in values, beliefs, and norms of each party are culturally diverse (Levitt, 2019). This can engender cultural identification suppression by a member who chooses to deny, avoid, or abandon one or more aspects of their cultural identifications to comply with the culturally mandated expectations of the organisation (Ashforth et al., 2008).

Repression by the organisation of individual cultural identifications can be a form of identity blindness (Roberson, 2006; Shih & Young, 2016). This appears as disruption of enactment of individual cultural norms, and a demand to renunciate values in cultural identifications that are inconsistent with those expected by the organisation's leadership and to deny beliefs contradictory to those of the organisation (Ashforth et al., 2008; Jack & Lorbiecki, 2007).

Of interest to my study is whether perceptions of cultural inclusivity in organisational communication reveal links to these culturally influenced responses. These could be evident in differing dominant and nondominant culture groups perceptions of power, values, beliefs, norms, cognitive convergence or divergence, and cultural suppression or repression as significant factors in their experience of identification.

2.2.4 Cultural inclusivity and identity/identification

Ashforth et al. (2008) discussed the impact of an organisational superordinate identity that incorporates identity diversity as one of its defining elements. This could mitigate member cultural suppression or organisational cultural repression in response to cultural identity and identification diversity in an organisation. The organisation would allow a member to retain their cultural identities and identifications and welcome the values, beliefs, and norms these identities and identifications bring into organisational operations such as decision-making (Cheney, 1983). For example, a supermarket in a culturally diverse neighbourhood that consults its culturally diverse employees on culturally popular product lines engenders a stronger identification of member cultural identities with organisational identities. Thus, a member perceives their cultural identities and identifications can complement and compliment their organisational identities and identifications.

Organisational initiatives to create, develop, and promote this culturally inclusive situation often employ the terms diversity, inclusion, inclusive, inclusiveness, and inclusivity (Wrench, 2007). This involves parties in the situation changing their perceptions of each other and reflecting on the values, beliefs, and norms each brings to the organisation to create a context for diversity (Chrobot-Mason & Thomas, 2002). Oswick and Noon (2014) presented the diversity approach as mostly descriptive of policies and practices that merely recognise identity and identification differences in the organisation. They argued inclusion goes beyond this to incorporate these differences in policy and practice. Stevens et al.'s (2008) all-inclusive multiculturalism framework emphasised the significance of communication in this approach, arguing the necessity of all-inclusive language as the catalyst for creating a positive climate for the inclusion of diversity (Stoermer et al., 2016).

The following section presents cultural inclusivity as a factor in the organisation's climate; cultural inclusiveness as a value in organisational culture; and cultural inclusion as an experience and condition for members. Inclusivity is presented in organisational contexts as a foundational principle and active construct, distinct from the more passive construct of diversity, which can be perceived by members in the communication of the organisation.

2.3 Cultural inclusivity as the focal construct

The choice of cultural inclusivity as the focus of my study is based on a review of the terms diversity, inclusivity, inclusiveness, and inclusion in existing linguistic, organisational, and communication literature. This revealed the suitability of inclusivity as the overall construct that includes the products of inclusiveness and inclusion.

Studies show not all diversity programmes in organisations attempting to address the demographic difference in their members (Bezrukova et al., 2016; Roberson, 2006) promote inclusivity, inclusiveness, or inclusion (Dreamson et al., 2017; Mak et al., 2014; Roberson,

2006; Wrench, 2007). Diversity denotes the presence of members of an entity who are demographically different to the majority of members through race, culture, language, gender, ability, and socio-economic status (Berlach & Chambers, 2011; DeLuca, 2013; Mak et al., 2014; Roberson, 2006; Scanlan, 2012; Schinke et al., 2016). It is used as a synonym for heterogeneity (Roberson, 2006) and an antonym of homogeneity (Berlach & Chambers, 2011). However, it does not imply equal participation and equity (Ahmed, 2012; Dreamson et al., 2017).

Inclusivity appears in the literature as an environmental element (Mak et al., 2014), an organisational climate factor (Tawagi & Mak, 2015), an intention of including (Oxford University Press, 2018e; Roy, 1995; Scanlan, 2012), devolution of strategy formation (Oxford University Press, 2018e; Roberson, 2006), handing over control of inclusion initiatives (Dreamson et al., 2017; Oxford University Press, 2018e), and an ongoing activity and enduring attribute (Merriam-Webster, n.d.-b; Oxford University Press, 2018e). Its appearance is relatively recent compared to the terms diversity and inclusion and is not used in the literature as widely as inclusiveness and inclusion. In dictionary definitions and examples of usage (Merriam-Webster, n.d.-b; Oxford University Press, 2018e), linguistic literature (Booij et al., 2008; Roy, 1995), critical thinking theory (Facione & Facione, 2008), and legal definition theory (Dickerson, 1966), inclusivity appears as a dynamic, intentional, continual concept. It is a belief that the participation of a minority group in a situation must be privileged by the majority group (Dreamson et al., 2017; Lapidot-Lefler et al., 2015; Scanlan, 2012) with an explicit set of values and norms that drive attitudes and actions to nurture inclusion (Continuum Psychology, 2018; Vinson, 2002). My study looks for perceptions, from a cultural perspective, of this construct of inclusivity in participants' experiences of organisational communication. The appearance or non-appearance of this

construct in their stories could indicate the presence or absence of cultural inclusivity in the communication they experienced.

In practice, the perspectives of dominant-nondominant, privileged-marginalised, majority-minority, and ingroup-outgroup participants influence who controls the level of esteem and respect for each participant, normality or abnormality, and sense of belonging or ostracism in the enactment of inclusivity (Gibson et al., 2016; Jansen et al., 2016; McLoughlin & Oliver, 2000; Millot, 2017; Roberson, 2006; Roy, 1995). The significance of the “lived reality of marginalised individuals” (Licsandru & Cui, 2018, p. 331) in their experience of inclusivity is experienced in “the domains of social participation, employment participation, and relationships” (Neely-Barnes & Elswick, 2016, p. 135). Dreamson et al. (2017), Forlin (2004), and McLoughlin and Oliver (2000) discovered activism, advocacy, and alliance by the privileged groups in a situation are necessary for the authentic and effective implementation of inclusivity as a set of inclusive operations to create inclusion for marginalised people (Malatzky et al., 2018). I am interested in this study to see if the perceptions of dominant and nondominant culture group members include these aspects.

The construct of inclusiveness is referred to in the literature as qualities and factors (Oxford University Press, 2018d), a foundational concept (Menendian et al., 2017), and a value or set of values (Dreamson et al., 2017; Forlin, 2004; McLoughlin & Oliver, 2000) that arise from and constitute inclusivity. Values and beliefs are the essence of organisational culture (Schein, 1990) and a value of inclusiveness underpins and motivates inclusive attitudes and actions that cultivate inclusion (Carroll et al., 2012; Continuum Psychology, 2018; Piedra et al., 2017; Scanlan, 2012; Vinson, 2002).

Inclusion in dictionary definitions and examples is defined as a passive state or condition of being included (Merriam-Webster, n.d.-a; Oxford University Press, 2018c). It appears in the literature as the opposite of exclusion (Lapidot-Lefler et al., 2015) and denotes

an experience of respect for difference, involvement in operations, incorporation of cultural views, knowledge, and experience in communication and relationships; and a sense of belongingness, empowerment, and equality (Jansen et al., 2016; Licsandru & Cui, 2018; Neely-Barnes & Elswick, 2016; Oswick & Noon, 2014; Roberson, 2006; Wrench, 2007). The literature reviewed showed inclusion as the lived reality of minority identity group members in a majority identity group dominated environment (Licsandru & Cui, 2018).

In summary, diversity is the presence in one place of individuals with different demographic attributes. Inclusiveness is a value embraced by individuals regarding others different to them. Inclusion is a state experienced by individuals from a nondominant group in a demographically diverse space. Inclusivity is a dynamic factor in the climate of a space that cultivates a value of inclusiveness in dominant social identities and nurtures a state of inclusion experienced by nondominant social identities.

Of interest to my study is whether perceptions of experiencing cultural inclusiveness and inclusion relate to perceptions of cultural inclusivity in the participants' experience of organisational communication. If so, how do these experiences inform our understanding of cultural inclusivity and what factors appear in the data that might explain a construct of cultural inclusivity?

2.4 Literature review summary

A member enters an organisation with their personal and social individual identities and identifications. Culture is a significant component of these identities and identifications – the values, beliefs, and norms that come from their worldview and inform their attitudes and behaviours (Brunton et al., 2019). Members enter an organisation that has cultural values, beliefs, and norms informed and controlled, implicitly or explicitly, by the dominant culture group in the organisation (Cook & Brunton, 2018; Malatzky et al., 2018). The initial and

ongoing assimilation experience for members of nondominant culture groups in an organisation involves responding to dominant culture-influenced socialisation with personal and social, culturally influenced individualisation. This requires negotiating their individual cultural identities and identifications with the dominant culture-informed organisational identities and identifications (Ely & Thomas, 2001).

Many organisations respond to this situation by implementing policies and practices they hope will integrate the nondominant culture group members with dominant culture group members and the organisation. These initiatives are often termed diversity or inclusivity programmes or initiatives (Bezrukova et al., 2016; Corritore et al., 2019; Herdman & McMillan-Capehart, 2010) and end up acknowledging, respecting, and accommodating cultural diversity without achieving authentic inclusion of culturally diverse members psychologically, socially, politically, and operationally (Ahmed, 2012; Stoermer et al., 2016; Wrench, 2007). Nondominant culture group members can enter an organisation hoping to be included fully in the organisation only to experience acceptance with implicit or explicit culturally restrictive conditions on their involvement.

Communication is the way in which organisations and members navigate assimilation and identification and manage cultural inclusiveness (Albert et al., 2000; Ashforth et al., 2011; Corritore et al., 2019; Hatch & Schultz, 2002; Hecht et al., 2005). Focusing on dominant and nondominant culture group members' perceptions of cultural inclusivity in organisational communication provides understanding of what is happening for nondominant culture group members in assimilation and identification and what is meant by cultural inclusivity. This understanding from dominant culture group and nondominant culture group members' perceptions of inclusivity in organisational communication may inform more authentic and effective approaches to inclusivity programmes and produce beneficial outcomes for organisations and members at individual, group, corporate, and industry levels.

2.5 Research questions

To explore members' perceptions of cultural inclusivity in organisational communication, I focus on the experiences of people in culturally diverse workplaces of communication of decisions from their organisation in relation to changes in their working conditions because of the Covid-19 global pandemic. This focus is based on frequent references in communication literature to the significance of decision-making in organisations as a locus of expressions of organisational assimilation and organisational identity/identification (Alvesson & Willmott, 2002; Cheney, 1983; DiSanza & Bullis, 1999; Moreland & Levine, 2001). Furthermore, Erez and Earley (1993) asserted culturally influenced values and dimensions, cognitive and communication styles, and worldviews have a significant impact in decision-making. Therefore, decision-making communication is likely to provide a good source of members' perceptions of cultural inclusivity.

The sudden impact of the Covid-19 global pandemic and consequent restrictions on interpersonal socialisation required organisations to pivot suddenly from face-to-face in the same physical space to remote, virtual operation. Members of organisations were confined to their homes and subjected to variations in employment conditions such as income, hours, modes of activity, and expected performance. This created an opportunity to recruit participants from different organisations with the same shared experience of involvement in the communication of decisions about similar changes in workplace conditions. These changes in working conditions gave all participants experiences similar to entry into a new organisation. In the context of my study, it was entry into a new way of working in their organisation. Identifying in the stories of participants their experience of organizational communication processes conveying these changes gave structure for my project.

This study investigates whether a phenomenon of cultural inclusivity exists in organisational communication. If it does exist, how does it appear in a member's experience

of organisational assimilation, socialisation, individualisation, identity formation, and identification? Thus, the following questions guide my research.

RQ1: What are members' perceptions of cultural inclusivity during organisational assimilation?

RQ2: How do members' stories of their experiences of cultural inclusivity show perceptions of culture as a factor in the organisational assimilation activities of socialisation and individualisation?

RQ3: How do members' stories of their experiences of cultural inclusivity show perceptions of culture as a factor in member organisational identity?

RQ4: How do members' stories of their experiences of cultural inclusivity show perceptions of culture as a factor in member organisational identification?

3 Chapter three: Method

This project is a qualitative study with an interpretive paradigm in a phenomenological approach using thematic analysis. A qualitative study is appropriate for researching a phenomenon in a real-life setting involving an activity with which the researcher and participants have experience (Denzin & Lincoln, 2005). The researcher can explore the places for speaking relevant to the phenomenon of interest and discern cultural values that inform the talk, scene, and personae that constitute speaking (Philipsen, 1975, 1976). Furthermore, Henrich and Holmes' (2011) belief that a participatory approach is relevant to research into people's experiences during a health crisis, supports doing a qualitative study in the context of the Covid-19 pandemic. This approach can capture in-depth insights into the lived realities of participants during a pandemic (Tremblay et al., 2021). Organisational assimilation and identity/identification provide a theoretical framework for using the voices of participants and reflections of the researcher to explore cultural inclusivity as a phenomenon in organisational communication with reference to patterns and themes that appear in the participants' data.

An explanation of the philosophical foundations for my project will be followed by a description of my research strategy. The phases of analysis I followed will be outlined and criteria for the trustworthiness of the process and product of my project will be presented.

3.1 Philosophical underpinnings

An interpretivist research paradigm gives participants a voice to express authentically their attitudes, concerns, and experiences (Henrich & Holmes, 2011) as they deal with the mental, emotional, vocational, and social impact of a pandemic (Tremblay et al., 2021). Their words become the focus of insightful review, reflection, analysis and interpretation by participants and the researcher and provide the source of the patterns and guide the themes that appear in their data (Bishop, 2005; Smith, 2005). Gadamer (2004) argued understanding comes only

through interpretation and interpretation happens only through language which assigns meaning to an experience. Through this interpretation, the researcher gathers perceptions, develops explanations, nurtures understanding, and assigns meaning to an experience from the participants' data (Bhattacharya, 2012; Hickson III & Hickson, 2019; Littlejohn & Foss, 2011). Denzin (2002) explained the interpretivist paradigm is implemented through deconstructing and critically analysing prior conceptions of the phenomenon of interest, capturing it and reducing it to its essential elements, before constructing the phenomenon in the light of results and theory and contextualising it. This implementation produces rich findings that can inform other research approaches, paradigms, and frameworks employed in studying the same phenomenon.

A phenomenological approach is widely used in qualitative research and strongly linked to an interpretivist paradigm (Dilthey, 1985). Merlau-Ponty's (2012) concept of the phenomenology of perception reinforced this connection by positing people's interpretation of their experiences is determined by the extent to which they relate meaningfully to the persons, events, and objects in those experiences. Thus, a phenomenological approach is relevant to this study because there is a definable phenomenon of interest, cultural inclusivity, being explored through the perceptions of the lived experiences of participants in organisational communication (Bhattacharya, 2012; Creswell, 1998, 2003; Kvale & Brinkmann, 2009). Participants use their lived experience as data from which they construct narratives to make sense of a phenomenon (Littlejohn & Foss, 2011). Furthermore, taking a phenomenological approach involves a desire for the stories the participants tell to reveal something that enhances the researcher's understanding of a phenomenon (Gadamer, 2004). Thus, participants and the researcher use their conscious experience to interpret and understand a social experience and construct a narrative or narratives about it (Alvarez, 2017).

3.2 Research strategy

This section will present my aims and approaches in this research project. It will

- Introduce theoretical and practical considerations in developing the project
- Describe how participants were selected and data collected
- Explain how data were analysed and interpreted
- Explain the design of the research process
- Acknowledge ethical, positionality, and contextual factors
- Offer validity, reliability, and trustworthiness justifications

3.2.1 Introduction

I used an inductive, emergent, iterative inquiry practice that encouraged forming questions from answers given to the initial research questions to discover what participants think and feel about the phenomenon of interest (Alvarez, 2017; Tracy, 2020). I collected descriptions of lived experiences as *capta*, and codes were generated from this *capta* by examining the structure of the descriptions, the narratives and discourses they expressed, and the features of language in the text (Briggs, 1986). From these codes significant themes were deduced, coded and categorised (Hickson III & Hickson, 2019). Ravasi et al. (2019) recommended open coding of textual data using participant terms and categories following which codes with similar meaning are combined into abstract, first-order codes. Connections (including patterns of occurrence, attributed meanings, coexistence in the *capta*, complementarity) deduced between these codes enabled them to be aggregated into broader, second-order codes to suggest structures in the *capta*. Finally, positing relations among the codes at first and second order levels created thematic, axial codes that produced findings for discussion (Ravasi et al., 2019). Braun and Clarke (2021) elaborated on this in their reflexive thematic

analysis approach in which they elucidated the different analysis activities as code generation, theme generation, and thematic relationship mapping.

As the focus of my study is on the phenomenon of cultural inclusivity, the following domains in cultural perspectives on communication were important for alerting me to possible themes in the capta.

- Awareness of cultural perspectives on epistemologies of meaning
- Ontologies of intrapersonal and interpersonal demeanours
- Axiologies of attitudes and social constructs
- Expressions of communication norms and goals, identity and identification, assimilation, and intercultural competency

These domains are explained in Appendix A based on the work of non-Western European scholars who introduce ways of looking at communication different from those encountered in much of the literature. Being aware of these different perspectives on communication relating to domains of epistemology, ontology, axiology, and enactment helped inform my research approach and practice. I was alerted to different ways recruiting and engaging participants and collecting data. I was also alerted to potential different meanings that might be in the data based on different cultural perspectives on the process of contributing stories and use of language.

3.2.2 Participant selection

The phenomenological approach requires research participants to be able to experience the phenomenon of interest as part of their organisational life and be capable of presenting stories of their real-life experience of it (Creswell, 1998, 2003). I looked for participants who were involved in communication about the same event to provide perceptions from a shared experience of the phenomenon. The possibility of cultural inclusivity not appearing in their

stories created an opportunity to explore participants' perceptions of the absence of this phenomenon in their experience.

Culture as a factor in my construct of inclusivity needed a cohort of culturally diverse participants to present their perceptions of inclusivity (Orbe & Kinefuchi, 2008). The possibility presented in the organisational assimilation and identity/identification literature that dominant culture group members and nondominant culture group members might have different experiences of the phenomenon meant these two cohorts needed to be represented in my sample.

Creswell (1998) noted researchers recommend a participant sample of six to 10 for phenomenological studies because each participant offers a substantial amount of data that accumulates into a large body of text to analyse. Starks and Trinidad (2007) contended a sample size of one to 10 persons reporting their perceptions of a lived experience with relevant details enables exploration of a phenomenon of interest in sufficient depth. This study aimed to use a sample of over 10 participants. Determination of the number of participants was guided partly by the need to capture enough perceptions relevant to the phenomenon of interest until data saturation could be assumed and no new perceptions were appearing (Graue, 2015). Saturation is a subjective assessment (Braun et al., 2019) and was based on Morse's (2000) five criteria of data saturation (see 3.4) as well as researcher awareness of the appearance of new topics and themes ceasing after multiple samples were analysed (Creswell & Poth, 2018). In addition, Braun and Clarke's (2021) version of information power was used to assist in determining the sufficiency of the number of participants and quantity of data collected. In this approach, the power of the information in the data to generate rich and relevant codes that answer the research questions and meet the objectives of the project is assessed. When sufficient data is collected to achieve this, participant recruitment is curtailed (see 3.4 for more on this).

Invitations to participate in the project (Appendix D) were placed on social media (LinkedIn, Facebook, and Instagram) and reposted occasionally over a period of three months. Participants were given opportunities to express interest through emailing me, completing a Google form (Appendix E), and messaging me through social media or text. Those responding were asked to invite others to join the project and contact me. Colleagues in workplace and community organisation groups I belong to were also asked to disseminate information about the project and invite people to contact me.

A participant had to be working in Aotearoa/New Zealand for an organisation based here. The organisation had to contain identifiable members of a dominant culture group in the organisation and one or more nondominant culture groups. The organisation must have communicated with a participant a decision about a change in their employment conditions because of the Covid-19 pandemic. Having participants from different organisations created anticipation that interesting contrasts and similarities in experiences of the phenomenon for comparison would be produced (Bloomberg & Volpe, 2008).

Inquirers were sent a project information sheet (Appendix F) and a participant consent and cultural data collection form (Appendix G) and asked to read these and agree if they were happy to participate. The information sheet included conditions given in the approval of my high-risk ethics application by the Massey University Human Ethics Committee. This sheet contained information about me; the purpose, scope, nature, and use of the research; and assurance of confidentiality and voluntary participation and withdrawal. The participant criteria were outlined as well as their rights. Contact details for me, my primary supervisor, and Massey University Human Ethics Committee were given. Participants gave contact details to me and an indication of suitable times for an interview after which a confirmation of the interview time was sent.

Participants were assigned a pseudonym which they could choose to change and were asked to give a description of their cultural identification(s). This description was used to place them in either a dominant culture group or a nondominant culture group in their organisation for the purposes of analysis and reporting.

3.2.3 Data collection instrument

Pandemic restrictions prevented in-person interviewing but created an opportunity for one-on-one, video interviews. Data were collected through recorded Zoom interviews of participant stories at a time chosen by the participant in a setting in which they were comfortable. I eschewed note-making during the interview and relied only on the content given by the participant to provide the *capta* for analysis and interpretation. The recordings were identified with the participant's pseudonym and anonymised workplace affiliation. Interview conduct was guided by my previous experience as a journalist and by reviewing the literature on qualitative interviewing. I was able to maintain a consistent approach in all interviews.

Data were produced from a *capta* gathered using the instrument of qualitative interviews. Given “we experience the world through language used to define and express that world” (Littlejohn et al., 2017, p. 111), qualitative interviews provide an excellent way of providing “first-order understanding through concrete description” (Brinkmann, 2018, p. 1003). The interviewer elicits information useful to their study (Patton, 2015) through the instrument of an interview that assembles a *capta* of descriptions, narratives, and texts producing data for analysis and interpretation to inform a research report (Brinkmann, 2018). Creswell and Poth (2018) highlighted the personal involvement of the researcher in qualitative interviewing in what Brinkmann (2018) described as a “romantic” conception with the “aim of interviewing as acquiring revelations and confessions of subjects through an

intimate relationship” (p. 1012). This creates a complicated situation, according to Alvesson (2011) in which “two strangers are supposed to get an understandable and valid summary of some key aspects of a targeted set of practices and/or experiences of these” (p. 32).

Nevertheless, Brinkmann (2018) noted these “conversations conducted for a purpose” (p. 1003) are “one of the most common ways of producing knowledge in the human and social sciences” (p. 998). Alvesson (2011) concluded the interview “appears, on the whole, to be a valid source of knowledge-production” (p. 22) so long as it is managed well by the interviewer.

Creswell and Poth (2018) argued qualitative interviews are useful for obtaining inductive ideas in an interpretive research paradigm because they fit the social constructivist view that informs this paradigm. They posited this interpretive paradigm is founded on an ontology of multiple realities constructed through our lived experiences and interactions with others. This ontology is supported by an epistemology of reality co-constructed between the researcher and the researched and shaped by individual experiences. Littlejohn et al. (2017) reported “many interpretive studies rely on ... in-depth personal interviews as the researcher seeks a full understanding of how a particular aspect of human cultural life is produced and maintained through norms, rituals, and daily practices” (p. 33). Kvale and Brinkmann (2009) and Brinkmann (2018) emphasised the interpretive potential of interviews to provide insights into, and understandings of, a participant’s view of their lived world that allow interpretations of the meaning of the phenomena presented. Patton (2015) concluded interviewing “allow[s] us to enter into the other person’s perspective” of a phenomenon (p. 628).

The efficacy of the interview as a research instrument in qualitative research from an interpretive paradigm is supported by Merlau-Ponty’s (2012) notion of the phenomenology of perception. Our perceptions of phenomena we encounter create meaning of them through our personal relationship with them. We explore, conceive, understand, and explain these

phenomena through language (Gadamer, 2004). Capturing snapshots of this language of everyday life in context provides the opportunity, from a hermeneutical phenomenology perspective, to share the reality of what is experienced by an individual or group (Littlejohn et al., 2017). Thus, researchers see the interview as an appropriate data collection instrument in phenomenological approaches to qualitative research (Brinkmann, 2018) because of its capacity to collect data from individuals who express perceptions of their lived experience of a similar phenomenon (Creswell & Poth, 2018). Important elements in phenomenological qualitative research interviews, according to Littlejohn et al. (2017) include

- concentrating on the topic of the everyday lived world of the interviewee
- considering the meaning of what is said and how
- giving primacy to qualitative knowledge
- eliciting nuanced descriptions of specific situations and actions in the subject's lived experience
- being naively open to new and unexpected phenomena
- focusing on particular themes
- accepting the ambiguity of statements
- accommodating changes in descriptions and ascribed meanings
- being sensitive to and knowledgeable about the interview topic
- engaging in interpersonal interaction
- giving the interviewee a positive experience of discovery

Incorporating these elements of phenomenological interviewing elicits “a personal description of a lived experience so as to describe a phenomenon as much as possible in concrete and lived-through terms” (Patton, 2015, p. 636).

The literature presents different styles of qualitative interviews on a continuum between structured and unstructured (Brinkmann, 2018) founded on theoretical positions of positivism, neo-positivism, rational interactionism, localism, or romanticism (Alvesson, 2011). I found a version of the unstructured interview using a romantic position fitted well with my phenomenological approach in an interpretive paradigm. Alvesson (2011) and Minichiello (2008) argued that no interview is completely unstructured and their nomenclature of “loosely structured” best describes the interviews I conducted. This conversational interview style is close to everyday informal intercourse in giving agency to both interview parties to follow angles and turns that appear in the story or stories (Alvesson, 2011; Brinkmann, 2018; Patton, 2015). Both parties contribute to knowledge production through having room to generate new and unexpected perspectives in dialogue “focused on understanding rather than explaining” (Fontana & Frey, 2005, p. 706). The romantic interviewing position described by Alvesson (2011) and Brinkmann (2018) uses a few open-ended questions prompting interviewees to reveal rich accounts of emotions, ideas, understandings, and values encouraged by a relationship of rapport, empathy, and trust with the interviewer.

I followed Alvesson’s (2011) advice and created a short interview guide not too comprehensive to inhibit the respondent but detailed enough to maintain focus on the research topic and questions. It included suggested questions to keep the conversation going and encourage interviewees to follow lines of perception they initiated about their experience of the phenomenon of interest (see Appendix J). This facilitated a pattern of short questions followed by long answers believed by Kvale and Brinkmann (2009) to be the criterion of a good interview. The interview guide “provided a conversational structure ... flexible enough for interviewees to ... raise questions and concerns in their own words and from their own perspectives” (Brinkmann, 2018, p. 1001). After opening with an invitation to the interviewee

to share their story, I strove to “remain a listener, withholding desires to interrupt, and occasionally asking questions that may clarify the story” (Brinkmann, 2018, p. 1002). This process allowed interviewees to contribute what they saw as relevant around the broad themes I presented. I asked relatively few and open-ended questions and we were able to follow emerging themes raised by the interviewee (Alvesson, 2011). I adopted a posture of listening, empathy, neutrality, being prepared for the unexpected, and being present (Alvesson, 2011). The tension between empathy and neutrality raised by Fontana and Frey (2005) was managed by viewing the interview process as a collaborative enterprise.

Some interview handbooks claim “the interviewing relationship is defined as one of equals, [in which] interviewer and respondent have different responsibilities” (Patton, 2015, p. 627). While this fits the assumed, collaborative view mentioned above, others believe there is an unavoidable, often implicit, “unequal power dynamic ... [because] the interview is ‘ruled’ by the interviewer” (Creswell & Poth, 2018, p. 366). In this “power asymmetry ... the interviewer is, by default, the dominant participant” (Kvale & Brinkmann, 2009, p. 33). This asymmetry can influence the interviewee to present what they think the researcher wants to believe is true “guided by expectations of what the researcher wants to hear and social norms for how a person should express themselves” (Alvesson, 2011, p. 14). I attempted to mitigate potential disparity of control by striving to willingly suspend my dominance as interviewer and to treat interviewees as participants in a conversation with give and take. Alvesson (2011) described this approach as “establishing a rapport, trust and commitment between interviewer and interviewee, thus turning the interview into a ‘warm’ situation. Here the interviewee is free to express him or herself authentically and will produce open, rich and trustworthy talk” (p. 14).

The instrument of the loosely structured qualitative interview provides “the researcher with descriptions, narratives, and texts” (Brinkmann, 2018, p. 1016) that contain “data ...

about authentic subjective experiences” (Alvesson, 2011, p. 14). According to Brinkmann (2018), “the goal is to acquire the interviewee’s concrete descriptions rather than abstract reflections or theorizations” (p. 1003) about “scenes, situations, and events the respondent has witnessed ... [and] ... capture their experiences, beliefs, fears, triumphs – any and all aspects of their stories” (Patton, 2015, p. 627 & 628). Brinkmann (2018) used Edmund Husserl’s term “lifeworld” to describe the source of the content offered by the interviewee which he defined as “the intersubjectively shared world of meanings in which humans live their lives and experience significant phenomena” (p. 1003). This definition is supported by Merleau-Ponty’s (2012) assertion that “all my knowledge of the world ... is gained from my own particular point of view, or from some experience of the world without which the symbols of science would be meaningless” (p. lxxii). Alvesson (2011) cautioned that interview *capta* contains what participants believe to be true, not what can be objectively claimed to be true, but Brinkmann (2012) argued “the idea that humankind is a kind of enacted conversation gives the interview a central position in producing knowledge about the conversational world” (p. 1008). Thus the data collection instrument of a loosely structured qualitative interview provided me with a video recording that I transcribed and both the recording and the transcription “constituted the materials for the subsequent analysis of meaning” (Kvale & Brinkmann, 2009, p. 27).

3.2.4 Analysis

The analysis of the data is described in section 3.3 Phases of analysis, and chapter five Data collection and analysis. I used Braun and Clarke’s (2006) six phases of analysis as explicated by Nowell et al. (2017) and updated by Braun and Clarke (2020) to enhance the trustworthiness of the thematic analysis process (see Figure 1 in 3.3). These phases include familiarisation, generating codes, constructing themes, revising themes, defining themes, and

producing the report. A reflexive thematic analysis approach was included in these phases that involved code and theme generation and relationship mapping supported by my reflective journal comments in all phases (Braun & Clarke, 2021). The results from the data analysis are presented in a Data collection and analysis chapter presenting salient themes generated by the data. These themes are refined and redefined for interpretation in a dynamic, recursive, integrated process (Alvarez, 2017) in in the Findings and discussion chapters. Each of these chapters addressed each research question using the core theoretical constructs of my study identified in the literature review – organisational assimilation, organisational identity and identification, and cultural inclusivity.

3.2.5 Interpretation

Identifying topical similarities in the meanings in the text in the analysis phases enables them to be categorised into common themes (Creswell & Poth, 2018). Braun and Clarke (2006) promoted thematic analysis as going beyond identifying and categorising to engaging in analysis and reporting of patterns in the data. These patterns are presented as themes that can be used to interpret facets of the research topic. Discernment of these themes in the text was guided by the significance of an idea or topic in the text (Braun & Clarke, 2006), commonly recognised through the recurrence of meanings, repetition of words or phrases, and the forcefulness of presentation of these meanings, words, or phrases (Owen, 1984).

I applied thematic analysis guided by a culturally nuanced version used by Orbe and Kinefuchi (2008) who investigated the different perceptions of racism in a film of those watching it from diverse cultural, ethnic, and racial affiliations. Thematic analysis was used to understand different responses to the phenomenon of racism not only in the film but in real life. Similarly, my analysis considered participants' responses to the phenomenon of cultural inclusivity in real life beyond the organisational context. Lawless and Chen (2019) used

thematic analysis to show the influence on recurrence, repetition, and forcefulness of colour blindness in perceptions of dominant culture group participants of the experience of a phenomenon for nondominant culture group participants, and of ethnocentrism in (re)adaptation to a contrasting cultural ideology and social system. I applied this approach to thematic analysis to explore dominant culture and nondominant culture perspectives by grouping transcripts from each culture group into discrete capta and analysing them separately before looking for connections and relationships between generated themes. The results are interpreted in findings and discussion sections in chapters six to nine focusing on the themes that arose from the participants' experiences and perceptions (Creswell & Poth, 2018).

Possible interpretations of the connections and relationships were illuminated by the theoretical concepts and constructs from the fields of analytical approaches in qualitative research, communication norms and codes, intercultural interaction strategies, identity formation and identification tactics, cultural perspectives on identity and communication, and the impact of a crisis on communication. These are explicated in Appendix B to show aspects relevant to my study in each theoretical field and potential interpretive schema that might inform my interpretation.

Interpretations in the findings and discussion chapters are organised under the three foci of my literature review – organisational assimilation, organisational identity and identification, and cultural inclusivity. Limitations of my findings are presented at the end of the discussion section.

3.2.6 Research design

The research activity of my project was based on the four research questions that arose out of my review of the literature (see 2.5) on the three focal constructs of my topic (see Appendix

I).¹ These questions informed the introduction to and conduct of a loosely structured interview with each participant (Alvesson, 2011; Minichiello et al., 2008). Participants were allowed as long as they wanted to present their perceptions of cultural inclusivity in their experience of organisational communication. The loosely structured format allowed participants to tell their stories in their own words, focusing on issues they deemed pertinent to their experience of the phenomenon (Alvesson, 2011; Chase, 2018; Crotty, 1998; Graue, 2015; Kvale & Brinkmann, 2009).

At the start, the participant was invited to share anything about themselves they chose to enable a more informed conversation. If culturally appropriate, an offer was made to exchange pepeha as an introduction to the ethnic and cultural origins of researcher and participant. I gave a brief overview of the project using the following script.

“I’m interested in how the way we communicate in organisations affects our feelings of being part of the organisation. I’m especially interested in how this happens in organisations with a lot of different cultures. I’m trying to find out what people think about the communication they experience in an organisation when they are not from the culture that is in the majority or in control of the organisation. I’m also interested in what people from the dominant culture in an organisation think about how they communicate with members from nondominant cultures in the organisation.”

This was followed by an open-ended prompt based on the research topic (Brinkmann, 2018).

“I’d like you to think about the communication used by your organisation when they told you about your employment conditions were changing because of Covid-19.

¹ RQ1: What are members’ perceptions of cultural inclusivity during organisational assimilation?
RQ2: How do members’ stories of their experiences of cultural inclusivity show perceptions of culture as a factor in the organisational assimilation activities of socialisation and individualisation?
RQ3: How do members’ stories of their experiences of cultural inclusivity show perceptions of culture as a factor in member organisational identity?
RQ4: How do members’ stories of their experiences of cultural inclusivity show perceptions of culture as a factor in member organisational identification?

What was your experience? Can you tell me how it felt for you and give me some thoughts, stories, examples of what happened and how it affected you?"

I used encouraging and reinforcing comments and questions to keep the participant's narrative going for as long as necessary. These prompts, informed by best practice outlined by Tracy (2020), Creswell and Poth (2018), and (Patton, 2015), included:

Tell me more about

How was that for you?

Why do you think ...?

How did you feel?

What happened next?

What do you know about ...?

Did you feel you were able to ...?

How likely were/are you to ...?

Did/Do you think that you were/could? Why? How much/far?

The participant was given freedom to present their perceptions in a connected narrative or a collection of examples, incidents, or stories. The form of the interview was more of a conversation (Minichiello et al., 2008; Prentice, 2017) producing stories rich in data about perceptions of cultural inclusivity in organisational communication. If the participant seemed to be following a particular line, I used one or more potential prompt questions (Appendix J) to encourage the participant to expound more on their idea. These prompt questions were based on reviews of literature on crisis research (Belousov et al., 2007; Ives et al., 2009); perspectives on research from Māori (Haar et al., 2019), Pasifika (Meredith, 2020), Confucian (Chen & Chung, 1994), and non-Western (Xiao, 1995; Yin, 2018) scholars; and the muting or privileging of voices expressing culture-based concerns (Ardener, 2005; Meares, 2017).

Participants were grouped into two tranches based primarily on two periods of data collection. A further subgrouping of some of these participants was based on their identification as members of a dominant or nondominant culture group in their organisation. The analysis of the open codes from each group generated first order and second order codes (Creswell, 2007; Fletcher, 2017; Patton, 2015; Tracy, 2020; Trainor & Bundon, 2020) that supported the four thematic sets of including, accepting, caring, and respecting (culture) that arose from the final phase of analysis. These thematic sets informed discussion of the findings in answers to the four research questions

3.2.7 Ethics

My research project required full human ethics approval under the Massey University code of ethical conduct for research, teaching, and evaluations involving human participants. A comprehensive risk assessment was completed with the assistance of my supervisors, selected colleagues, and two cultural navigators who guided me on necessary considerations when working with Māori participants. Ethics approval was given for three years by the Massey University Human Ethics Southern A Committee on 05 May 2020 (see Appendix C). All participants were sent an information sheet (see Appendix F) with full information about the research and an explanation of their rights. All participants completed a Participant Consent form (see Appendix G) and a Transcript Release authority (see Appendix H).

3.2.8 Researcher perspective

I come to this project with a lifelong experience in my extended family that includes Māori and Malaysian Chinese relatives. For three generations, my mixed British heritage, Pākehā, nineteenth century immigrant family welcomed Chinese, Pasifika,² Filipino, Māori, Thai, and

² Pasifika refers to people from Polynesian, Melanesian, and Micronesian islands in the Pacific and, in my study, refers specifically to those from these islands living in Aotearoa/New Zealand.

Korean people into our family homes as short-term guests and long-term ‘adopted’ family members. I have worked as an employer, employee, and volunteer in a community youth work organisation since 1976 with Māori, Pasifika, Pākehā, and Korean staff serving young people and families from these cultures as well as immigrant young people from the Karen nation (from Myanmar), Singapore, Malaysia, China, and Thailand. I have been a nondominant culture group member in multicultural projects in Aotearoa/New Zealand, Korea, and Singapore (including living there with my family).

I serve on boards of multicultural community organisations providing culturally appropriate governance to culturally diverse staff serving culturally diverse clients. My small consultancy enterprise provides individuals and entities intercultural communication advice and support for interacting more effectively with culturally diverse members in their networks. It also provides mentoring to immigrant young people on integrating into the host culture while retaining affiliation to their birth culture which is reported in an autoethnographic study (Green, 2017).

My masters’ research (Green, 1974) included aspects of cross-cultural interaction in proposals to introduce ethnically diverse, migrant labourers to the Solomon Islands in the early twentieth century. This background informs assumptions and understanding of the field of cultural inclusivity in organisational communication in my analysis and interpretation of the data.

3.2.9 Contextual design factors

Contextual factors affected the collection of data in this project. These included the Covid-19 pandemic, the bicultural landscape of Aotearoa/New Zealand, and the significant multicultural population of Aotearoa/New Zealand.

As the seriousness of the Covid-19 pandemic unfolded globally in early 2020, the government of Aotearoa/New Zealand quickly implemented a prevention and elimination strategy to minimise the magnitude of the impact of the virus on health, social, and economic systems and individuals. There were four levels of lockdowns with the highest isolating in their homes all people not deemed essential workers. This prevented business-as-usual practices for most industries. Employees in most sectors could not work on site and only businesses providing essential goods and services were open to the public. The next two lockdown levels allowed increasing levels of activity for some businesses and some relaxation of movement for the public. The lowest lockdown level allowed all business to open and full freedom of movement for the public. All interviews recorded the perceptions of participants in the two highest lockdown levels under working-from-home restrictions.

Businesses lost income and some employees lost jobs while others had reductions in hours and income (Fletcher et al., 2022). Most organisations transitioned suddenly to remote working arrangements with employees working from home. The health crisis context of the communication of interest required me to be prepared for a participant to show stress, anxiety, fatigue, or a feeling of intrusion on their personal experience (Belousov et al., 2007). Ives et al. (2009) encouraged the use of open questions that allowed the data collection to be participant-led as an empathetic way of allowing the expression of attitudes in a crisis.

The location of the research in Aotearoa/New Zealand required consideration of kaupapa Māori (guiding principles of interaction of the first-nation people of Aotearoa/New Zealand; Bishop, 1998, 1999), tikanga Māori (protocols for interaction; Haar et al., 2019), and Māoritanga (values; Harris et al., 2016; Kuntz et al., 2014) in data collection to incorporate culturally specific reactions, expectations, and demands in the research process (Dutta, 2020). Additionally, the growing multicultural demographic of the population of Aotearoa/New Zealand made likely intercultural interactions involving diverse extrinsic

cultural factors in explicit, culturally determined expressions; and intrinsic cultural factors in implicit, culturally held beliefs, values, and norms. These could produce associative and disassociative behaviours between entities, corporate and individual, on the basis of perceived affiliation or disaffiliation (Y. Y. Kim, 2017b) that might influence expressions of perceptions of the phenomenon of interest. Depending on the level of cultural attachment to their avowed culture, perceptions of the communication experienced may be biased by anxiety about and avoidance of intercultural interaction (Hong, 2017).

When interviewing participants of diverse cultures, awareness of culturally appropriate conventions and norms of speaking needed to be considered (Jackson, 2017). Consideration of culturally accepted communication assumptions and norms of prosody such as timing of contribution, length of phrasing, pace of speaking, and the significance of silence (Y. Y. Kim, 2017d) can avert misinterpretation of what the participant is expressing. An ethnographic approach to intercultural communication prompted consideration of the speech community, situation, event, act, patterns, and scenes in which the participant was expressing their perceptions (Winchitz, 2017). This improved the data collection process by allowing for culturally diverse perspectives on the part of the participant and the researcher.

The cultural focus of the phenomenon of interest required examination of my dispositions and attitudes (see 3.2.8) to check whether these supported or undermined the cultural sensibilities of the participants (Arasaratnam-Smith, 2017). There was the potential for ethnocentrism or ethnorelativity to affect the contributions of a participant negatively or positively or similarly affect my conduct during data collection (Bennett, 2017). To address this possibility, I drew on my many years of experience working in multi-cultural environments, often as one of the only nondominant culture group members in the situation, and considerable involvement in research and training in cultural competency. These

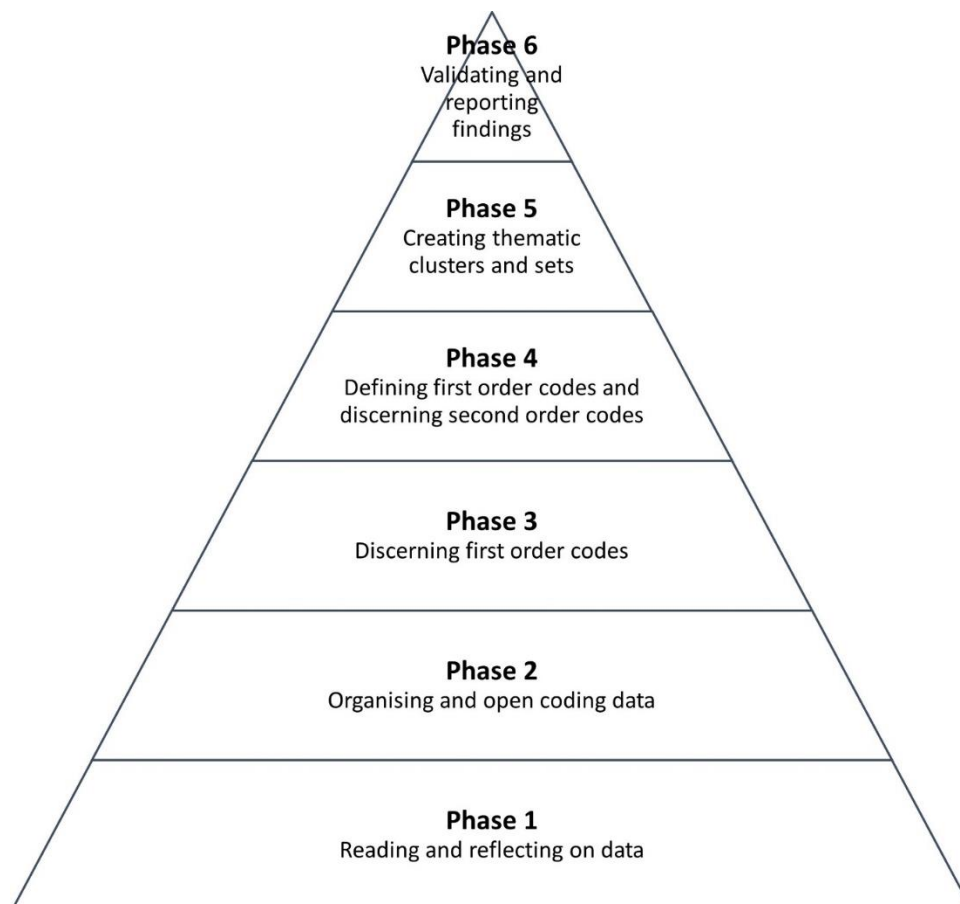
experiences and involvement informed how I framed each interview and interacted with each participant.

3.3 Phases of analysis

Analysis of the data followed Nowell et al.'s (2017) version of Braun and Clarke's (2006) six phases of analysis framework. This was adapted using Tracy's (2020) iterative and emergent approach to interpretive thematic analysis (see Figure 1). The activity in each phase is explained in section 3.4 below.

Figure 1

My analysis phases (adapted from Braun & Clarke, 2006; Nowell et al., 2017)



Thematic analysis followed a procedure promoted by multiple qualitative researchers (Braun & Clarke, 2006; Braun et al., 2019; Chase, 2018; Creswell & Poth, 2018; Minichiello et al., 2008; Owen, 1984; Reissman, 2008). The interviews were conducted using Zoom which

provided a video text track (VTT) file of the recording. In Phase 1, I verified the data in this VTT file by listening to the recording and creating an accurate transcript. The transcripts were anonymised to enhance confidentiality and privacy. Each participant received an anonymised transcript for checking accuracy, privacy and confidentiality. They were invited to correct any errors in their story and add perceptions. None of the participants reported any errors in their transcripts or offered additional perceptions.

Transcribing introduced me to the content as a first step in the thematic analysis process. The transcripts of each participant's narrative were printed and read to get familiar with the content, structure, style, perspectives, and perceptions of each participant. Then, each transcript was read a second time and significant and recurrent concepts and ideas, significant and repeated words and phrases, and moments of forcefulness were highlighted (Braun & Clarke, 2006; Owen, 1984). The features were grouped into clusters of meaning for each participant narrative in Phase 2 that generated open codes for each participant.

At this stage, each participant's narrative was treated discretely and as patterns of meanings and responses appeared, codes were posited (Braun & Clarke, 2006). A first tranche of transcripts (Tranche 1) was created by choosing seven interviews transcribed by 30 September 2020 from the early capta for a comparison of codes to create a group of shared first order (Phase 3) and second order (Phase 4) codes arising from the open codes. The analysis outcomes from Tranche 1 were completed by the end of January 2021 and sealed and stored for three months. In May 2021, a second tranche of transcripts (Tranche 2) was created from the remaining interviews in the early capta and all interviews from the late capta. Tranche 2 transcripts were analysed using the same process as for Tranche 1. The first and second order codes from each tranche were compared and consistencies and inconsistencies were explored to posit higher order, axial codes supported by the data in the whole capta.

In July 2021, two subgroups of transcripts were created by segmenting participant narratives into a dominant culture group *capta* and nondominant culture group *capta*. Open order codes were discerned from each *capta* and were compared and combined to produce first and second order codes for these subgroups. The second order codes from both tranches and subgroups were compared and combined to provide higher order axial codes for the whole corpus of data. These higher order axial codes created the thematic sets used to review the individual narratives. Appendices I and K present the analysis process diagrammatically.

3.4 Validity, reliability, and trustworthiness

The decision to limit the *capta* to 15 interviews was partly based on five criteria of data saturation (Morse, 2000). The *scope* of this study was limited to the same shared experience – communication from an organisation to a member about a change in their work conditions as a result of restrictions on in-person contact during the Covid-19 pandemic lockdown periods in Aotearoa/New Zealand. The *nature of the topic* was limited to one significant phenomenon – cultural inclusivity – and the three factors of organisational assimilation, organisational identity/identification, and inclusivity identified in the literature as possible indicators of this phenomenon. The *quality of the data* was rich because the sense of rapport and empathy I nurtured with each participant motivated them to take advantage of the loosely structured interview collection method and share freely and deeply their perceptions of their experiences of the same event in their own way and time. The *study design* (a phenomenological/interpretive study of the lived experiences of a specific event; see 3.2.1, 3.2.6, and Appendix I) required only a single interview per participant to capture their perceptions of their experience of the event. The use of *shadowed data* was present in all interviews as participants frequently discussed the experiences of others that provided “some idea of the range of experiences and the domain of the phenomenon beyond the single participant’s

personal experience” (Morse, 2000, p. 4). This view of saturation is supported by Starks and Trinidad’s (2007) argument that, in phenomenological studies, a few participants recounting detailed perceptions of their common lived experience can provides enough data to reveal the core elements of the phenomenon of interest.

Braun and Clarke (2021) cautioned against appealing only to criteria of data saturation in a qualitative study to justify the number of participants. They recommended using a variation on information power to guide a decision on when to curtail each stage of participant recruitment, coding, and theme generation before moving to the final stage of thematic relationship mapping (Braun & Clarke, 2021). The researcher uses their knowledge of theoretical frameworks and engagement with the topic, context, and participants to make an interpretive judgement on the relevance and richness of the data and its power to inform and support the codes and themes generated by it. The researcher considers whether and when the richness and complexity of the data collected is considered adequate to address the research questions and meet the aims of the project. When the power of the data collected is considered sufficient to inform a multi-faceted narrative of meanings related to the phenomenon of interest, an equivalence to data saturation can be assumed (Braun & Clarke, 2021).

I applied this approach to information power by drawing on my in-depth understanding of the core constructs of my study (chapter two); my heightened awareness of cultural factors relevant to the foci of the four research questions (chapter two); my knowledge of the essential elements of qualitative interviewing for phenomenological studies from an interpretive paradigm (Section 3.2.3); my sensitivity to potential domains in which themes might emerge in the data (Appendix A); and the interpretive schemata from cultural perspectives on communication I developed in the early stages of the project (Appendix B). Initial reflection on and analysis of the data in the Tranche 1 capta revealed a depth and

breadth of information relevant to my study that began to suggest potentially valuable answers to my research questions. Subsequent reflection on and analysis of the Tranche 2 capta confirmed this discovery and led me to conclude that the power of information in the total capta was adequate to address each research question in sufficient depth.

I concluded that a sample of 15 participants was appropriate for my study because it generated enough data for in-depth analysis but not too much data that it obscured significant and key themes. Within the sample, there were multiple cultures represented with more than one participant from the same culture. There were culturally diverse participants from the same organisation. These features in the sample afforded the interplay of shared and unique experiences.

Braun et al. (2019) outlined six phases of thematic analysis as familiarisation, generating codes, constructing themes, revising themes, defining themes, and producing the report. Nowell et al.'s (2017) explication of these phases incorporated Lincoln and Guba's (1985) trustworthiness criteria that provided a framework for conducting the analysis of the capta. I incorporated aspects of Tracy's (2020) iterative and emergent approach to interpretive thematic analysis and adapted Nowell et al.'s phases to delay the generation of themes until Phase 5 (see 3.3, Figure 1.). This allowed the discovery of descriptive open codes in the second phase; the generation of emergent first order codes (similar to Tracy's first level) in Phase 3; and second order analytical codes in the fourth phase (similar to Tracy's second level). At this point, the first order codes were defined (see Appendices T, U, V, and W) to see if and how they might be salient to the research questions (Tracy, 2020).

Delaying the process of thematic mapping until Phase 5 allowed me to become fully immersed in the data and familiar with the perspectives of my participants. Through open coding of all participants in each of the two tranches in periods of coding separated by time, I discovered similarities in first order and second order codes from each tranche. Segmenting

selected participants from both tranches into dominant culture and nondominant culture subgroups allowed me to re-engage with the open codes from the whole capta. This produced different perspectives on the same open codes and I identified similarities in first order and second order codes from each culture subgroup's data. This repeated and intensive engagement with the data generated a deep and comprehensive awareness of connections between the second order codes from each tranche and culture subgroup without imposing preconceived themes on the data. These connections were explored and clarified in Phase 5 to inform the generation of six thematic clusters that could be distilled into four thematic sets. Taking this approach increased the likelihood that the themes produced were authentically connected to the data and less likely to be imposed on the data by my perspective.

Phase 1 developed familiarity with the data in each tranche through extended engagement with and exposure to the capta of each tranche. This phase was conducted separately for each tranche by transcribing each interview; reflexive journaling (see Appendices R & S); re-reading the transcripts and highlighting or underlining any significant and recurrent ideas and concepts, significant and repeated words and phrases, and expressions of forcefulness (Owen, 1984; Zorn, n.d) and making notes on potential codes and themes.

Initial open codes for each tranche were generated in Phase 2 by reviewing the highlighted and underlined items in the capta and entering this data into a table for each participant with three columns, one for each component of analysis. Reflective journaling was conducted concurrently to review the reflexive notes from the first phase (see Appendices R & S).

In Phase 3, the tables for each participant capta in each tranche were reviewed and the open codes from same column in each participant table were recorded onto separate, blank charts that enabled consolidation of the data to reveal similar items in each of the three components of analysis. A review of the items combined from the significant and repeated

ideas and concepts column of each tranche suggested first order codes based on my prior knowledge and experience with the focus and content of the constructs of interest in the project.

These first order codes were reviewed in Phase 4 by analysing items in each of the other two component columns for each tranche and defining them (see Appendices T, U, V, and W). First order codes were refined into second order codes for each tranche by entering the open codes for each tranche into a block for each first order code in a table (see Tables 5 and 7). First order codes for each tranche were then entered into a block for each second order code (see Tables 6 and 8). Consistency of the identification of each item was checked with the second order codes in which they were placed. All open codes and first order codes were able to be identified with one of the second order codes appearing in each tranche.

In Phase 5, the results from each tranche were compared and consistencies and inconsistencies were explored to establish the final themes arising from the whole capta. The second order codes were grouped on a large sheet of paper into thematic clusters (see Appendix L and Table 13) and then into thematic sets with definitions (see Appendix M and Table 14) to see if the items from the capta fitted the set in which they were included. The results of this phase were discussed with supervisors to confirm the justifiability, credibility, and reliability of these themes as topics for the findings sections in chapters six to nine and significant points of interpretation for the discussion sections in chapters six to nine.

In the final phase, a summary of the themes was sent to each participant for comment and discussions were held with supervisors to clarify the framing of the report of the analysis undertaken in the previous phases. A Participants' stories chapter was created introducing the participants and their organisational settings to ground the subsequent analysis and interpretation. A section (5.1) reporting the path of analysis that generated codes and themes was introduced to show the generation of descriptive open codes from the data, to emergent

first order codes from the open codes, to analytical second order codes from the first order codes. The generation of thematic clusters and sets from the first order and second order codes was explained and the thematic sets were confirmed as valid for informing the reporting of results and interpretation of them in the findings and discussions. The findings are critiqued in discussion sections using theoretical, methodological, and analytical paradigms and approaches identified in Appendix B.

3.5 Conclusion

The Method chapter has explained the philosophical foundations of the research project, research strategy, phases of analysis, and considerations of trustworthiness of the data collected. Before reporting on the analysis and interpretation of the data, a synopsis of the capta of each participant will be presented. Allowing each participant to share their story gives context for the analysis and interpretation of the data their stories produced.

4 Chapter four: Participant stories

The data capta for analysis consisted of transcripts of 15 interviews with participants from six public entities and seven private entities (see Table 4 below). Three ethnically diverse participants came from the same organisation. Seven ethnicities in the participant sample included Māori (3), Pākehā New Zealand European (4), Korean (4), Chinese (1), Indian (1), South African Pākehā (1), and British Pākehā (1).³ Four cultural affiliations were self-identified by participants as Māori (3), Kiwi New Zealand (8), Korean (3), and Chinese (1). There were five nationalities represented that included Aotearoa/New Zealand (10), South Korea (4), and China (1). Two with Aotearoa/New Zealand nationality also each held United Kingdom and United States of America passports respectively.

Six of the participants identified as members of the dominant and five as members of the nondominant culture in their workplace (See Table 4). One participant identified as primarily dominant based on having the same cultural affiliation as the majority of leaders making day-to-day decisions in their workplace but nondominant based on not having the same cultural affiliation as the controlling owner and executive team of the organisation. Another participant identified as dominant based on having the same cultural affiliation as the controlling owner but primarily nondominant based on not having the same cultural affiliation as the majority of the leaders making the day-to-day decisions in their organisation. A third participant acknowledged they belonged to the Pākehā dominant executive leading their organisation but valued the strong bicultural climate in their organisation which they believed made the dominant/nondominant culture group distinction moot. A final participant in an organisation with a strong bicultural climate similarly regarded their identification with

³ Māori are the indigenous, first people of Aotearoa/New Zealand (Harris et al., 2016). Pākehā is a term used to describe non-Māori New Zealanders of European descent who settled Aotearoa/New Zealand from the nineteenth century (Harris et al., 2016; Rauika Māngai, 2020).

one of the two equally dominant cultures in the organisation as making the dominant/nondominant culture group distinction inconsequential.

To protect participant identity while providing context for the data, pseudonyms are used for Table 4 and this chapter. These are different from the anonymous, gender neutral, alphanumeric identifications used in the data collection process and the open codes' tables, Data collection and analysis section, and Findings and discussion sections in chapters six to nine. In the following stories, gendered pronouns are used to enhance the depth and nuance of understanding of each participants' experience. While my focus is on culture, identifying the gender of each participant in their story allows for gendered dimensions on cultural inclusivity to be included.

Table 4

Participant profiles

Alias	Organisation	Organisational dominant culture group	Role	Ethnicity	Cultural affiliation	Group identification in organisation
Alex	Private educational institute	Korean/Pākehā	Administrator	Korean	Korean	Nondominant/dominant
Ali	Private educational institute	Korean/Pākehā	Educator	Pākehā New Zealand European	Kiwi New Zealand	Dominant/nondominant
Ashley	Private educational institute	Korean/Pākehā	Administrator	Chinese	Chinese	Nondominant
Chris	Private multinational corporate entity	Anglo	Chief Executive	Pākehā New Zealand European	Kiwi New Zealand	Dominant
Dylan	Public tertiary institute	Pākehā	Educator	Pākehā New Zealand European	Kiwi New Zealand	Dominant
Jordan	Private creative SME	Pākehā	Designer	Korean	Korean	Nondominant
Kelly	Public health entity	Pākehā	Administrator	British Pākehā	Kiwi New Zealand	Dominant

Kerry	Government tertiary education provider	Pākehā	Manager	Pākehā New Zealand European	Kiwi New Zealand	Dominant
Kim	Private tertiary education provider	Pākehā	Educator	Indian	Kiwi New Zealand	Dominant
Leslie	Private multinational retail chain	Pākehā	Customer service	Korean	Kiwi New Zealand	Dominant
Morgan	Private hospitality SME	Pākehā	Customer service	Korean	Korean	Nondominant
Nicky	Government social service provider	Pākehā/Māori	Community worker	Māori	Māori	N/A
Reese	Public tertiary institute	Pākehā	Educator	Māori	Māori	Nondominant
Shannon	Private social service provider	Pākehā	Community worker	Māori	Māori	Nondominant
Taylor	Government social service provider	Pākehā/Māori	Manager	South African Pākehā	Kiwi New Zealand	Dominant (N/A)

This chapter presents the story of each participant in their organisational and life contexts.

This grounds the codes and themes generated by the data in the people and their worlds. The stories are grouped according to salient shared attributes relevant to the aims of my study.

Each story includes acknowledgement of the type of organisation, each participant's role, and their perceptions of its culture and climate. The participant's cultural identification and affiliation with the dominant or nondominant cultural group in their organisation are stated.

Participants' perceptions of the changes in their working conditions and the communication about these changes are reported. Impressions about the impact of the changes, and the communication about them, on clients, colleagues, employment status, personal life

(individual, whānau, hapū, iwi⁴) expressed in the participants' stories are presented. Finally,

⁴ Iwi is a term used by Māori to refer to descendants of a first or early arrival ancestor from one of the seven migration canoes (waka) that brought the Māori people to Aotearoa/New Zealand in the fourteenth century in the common era. It is similar to the English word tribe. Hapū refers to sub-tribes within an iwi made up of groups of smaller, extended family groups known as whānau.

any salient comments about culture as a factor in the participant's experience of the pandemic are reported.

4.1 Same organisation

Three culturally diverse participants worked in the same organisation – a private education institute with a culturally diverse, predominantly immigrant student body. The organisation is owned and led at the executive level by Koreans. The management, administration, and teaching teams include Pākehā, Chinese, and Korean staff.

4.1.1 Alex

Alex filled a public-facing, administrative role in the organisation that required interaction with staff at all levels, clients, and the public. She conveyed an atmosphere of everyone feeling connected and working collegially to promote what was best for all stakeholders that contributed to “maintaining the safest environment” for everyone in the pandemic situation. Nevertheless, she believed, because the organisation is “run by Korean people ... we can't help that sometimes it is done in a very Korean way such as “having to solve all problems ... as quick as possible and as soon as possible” and communication sometimes being “very last minute.”

Alex was born in Korea and grew up in Australia before moving to Aotearoa/New Zealand as a young adult. She identified as part of the dominant culture group in the organisation by virtue of being of the same ethnicity and nationality as the executive leadership. However, she also felt part of a nondominant culture group because there were fewer Koreans involved in middle management controlling the day-to-day running of the institute.

Changes in her work caused by the pandemic included the requirement to wear masks on campus, stop sharing food, and maintain social distance. The move to online delivery of

learning was the biggest change in the organisation. Alex supported students who struggled with the lack of face-to-face interaction and felt isolated in their off-campus accommodation.

She perceived communication about the changes as frequent, transparent and clear, and delivered through multiple channels which made her feel informed. She valued private, face-to-face communication, and being included in collective decision-making. This was noted when talking about who would come back on campus as the government lockdown levels were relaxed. Alex commended her organisation for allowing staff to stay home who were older or felt unsafe whose health might have been compromised by returning to the campus. As a healthy, younger staff member, Alex accepted she was expected to return to campus as soon as possible.

Alex described organisational communication during the health crisis as different to the Korean cultural expectation of being “always ... able to answer an email ... within 10 to 15 minutes when it’s outside work hours.” This was still apparent at times but Korean executives “tried their best to care for the staff who weren’t Korean.” The organisation’s attempts to enforce government social distancing rules before lockdowns were introduced, presented challenges for staff and students from her culture. This was attributed to “sharing food is very common in Korea” and socialising is often done at close range over a meal. She pointed out cultural differences in mask-wearing attitudes noting, in contrast to her experience in Australia, “it’s very natural for Koreans to wear masks.”

4.1.2 Ali

Ali is a Pākehā New Zealand European with many years’ experience working in multicultural environments with Pasifika and Asian people. He was a tutor in the institute for classes of adult, international students and provided pastoral care for his students. Ali identified with the dominant, Pākehā, academic leadership of the organisation but felt like a member of a

nondominant culture group in relation to the Korean owners and executive team. He highlighted an organisational culture and climate of respectful interaction between culturally diverse staff in different roles as creating a collaborative and collegial operation in the organisation. As the pandemic unfolded, “I don’t think any of us had the feeling that we were in the dark.... I think we had a pretty proactive management.... We had a good, good, good, good team.”

Reports of the impact of the pandemic from the home countries of immigrant staff and students prompted heightened hygiene protocols and compulsory mask-wearing in the organisation. Under lockdown restrictions, staff relocated to their homes and the operation of the organisation went online. Ali commended the organisation’s response to these changes in a deliberate and thought-out communication plan developed through consultation with staff in all areas and at all levels. The opinions of “Korean staff who are observing what’s going on in Korea at the time and Chinese staff observing what’s going on in China” informed decisions about responses to the pandemic restrictions.

Ali approved the leadership’s acknowledgement of the significant impact on the students and the encouragement “to just connect with our students ... and say ‘Now, are you going alright? How are you doing?’” During the pandemic, “we always had a lot of contact with one another.” Ali appreciated the tutors touching base at the end of each week and asking each other “how are you going yourself?” and “people can share how they felt about things.” He also valued messages from the leaders “to see how you were going at a personal level.”

Ali thought Korean and Chinese students benefitted from more accurate communication from Korean and Chinese staff. Students outside of these ethnicities relied on English-speaking staff to convey messages as best they could with non-Korean, non-Chinese, non-English-speaking students. Ali used his considerable work and social experience with

Koreans to inform his approaches to online learning delivery in classes with only Korean students. He used familiar Korean apps to make the students more comfortable and he reported working with Korean students “didn’t bother me too much and I kind of understood where they were coming from.”

The sense of respect and acceptance of each other’s culture in the organisation was attributed partly to a belief that different nations prioritised different areas of expertise that were valuable to all stakeholders in the organisation. “The owner is Korean.... A couple of staff who are Korean ... run the business side.... The key staff who run the teaching are Kiwi.... The Koreans are typically very good at technology.” This cultural inclusiveness was seen in “the people who drove the decision-making were Korean and Kiwi staff [with] the Chinese staff involved as well.” The result is “a lot of us felt very comfortable about being told what to do by people of another culture because we needed their expertise.”

4.1.3 Ashley

Ashley was involved in student recruitment and management with a focus on students from her home country, China. She identified as part of the nondominant culture group in the organisation because, although there were Chinese colleagues in middle management, most of the executive and management team were Korean and Pākehā.

Her view of the organisational culture and climate was alluded to in perceptions about positive and negative aspects of her experience in the company. Ashley reflected on her experience of entering the organisation without any cultural awareness training. She asserted “cultural understanding is the most important” because people “sometimes try to think about things from our own language or our own culture.” She did not realise the importance of small talk in workplace communication with Pākehā colleagues. Ashley believed this was due to her cultural habit of “I really talk very frankly,” “Sometimes I’m really straight ...

[and] I just want to solve the problem.” She reported offending colleagues by not knowing to start a conversation with something inconsequential (such as “today is good weather”) and learning to “say something else first ... to make others feel happy” and then introducing the point.

Her non-Chinese colleagues’ reactions to Ashley’s strict hygiene and safety protocols and attempts to get permission for students to come to Aotearoa/New Zealand were perceived as “definitely cultural difference.” Ashley attributed the critical attitudes towards mask wearing and hand washing as Pākehā imposing their lack of comfort and experience with these practices on colleagues in whose countries they were more common even without a pandemic. Ashley felt her Pākehā colleagues did not take her concerns about the danger of Covid-19 and the importance of hygiene and safety protocols seriously. Ashley was upset when her colleagues became over cautious in preventing students joining the institute as the pandemic got worse even though students could show they were Covid free and were willing to go through quarantine and isolation.

She seemed irritated by her colleagues’ beliefs about Chinese parents’ attitudes towards sending children overseas for education. Ashley perceived these attitudes as not accepting “the era is different now, it’s not the old” and lacking understanding of a Chinese cultural approach to making this decision based on what is best for their children holistically. Ashley was frustrated with the obstinate attitude of an older, Pākehā colleague who held an opinion from “older times” that parents would send their children to Aotearoa/New Zealand even if there were dangers “because they know in their own country the situation is worse.” Ashley’s attempts to update the colleague’s understanding of life in China in the twenty-first century appeared to her to fall on deaf ears influenced by “cultural difference.”

Conversely, she talked positively about the value of the clear and regular communication and interest in how each member was doing under the operating restrictions

of the pandemic. The weekly communication with staff on one platform was good in that, “from management or from admin side, we can know everything.”

4.2 Tangata whenua

Three participants expressed a strong affiliation with their Māori heritage and regarded this as the strongest cultural influence in their lives.

4.2.1 Nicky

Nicky worked in a large government social service provider as a senior manager in a team providing support and supervision to a marginalised sector of the population. She described the organisation as bicultural with Māori and Pākehā leading in partnership. Her team and district have “a good mix of ethnicity ... really good mixture [but] not in [senior management roles].”⁵ Those in the highest and upper middle levels of management are predominantly Pākehā, and Pasifika and Māori females almost never get appointed to senior management roles. In contrast to the lack of diversity in senior management roles, those in senior operations roles are “predominantly brown.” This was attributed to this local branch doing “whakawhanaungatanga really well” – strong networking and building of relationships amongst Māori and Pasifika members.⁶ Nicky talked a lot about a bicultural protocols framework (BPF) embedded in the organisation but perceived a lack of commitment and authenticity by Pākehā members in implementing the principles of the BPF.

Her views on management of staff suggested a disconnect between upper management and lower management and staff on the floor. She noticed “the top bosses weren’t very happy that pretty much all the teams went on Christmas break because that’s never happened – but we’d proven it can work” and clients coped well even though staff were

⁵ Entities, roles, or titles in square brackets in direct quotes are used to promote anonymity and confidentiality by replacing specific names for these used by the participant.

⁶ Whakawhanaungatanga is a te reo word for forming relationships or making close social connections.

not on the floor during lockdown. Lack of thoughtfulness by upper management was seen after lockdown, when some middle managers went on annual leave. “Upper management came into our offices and moved people, took people out, put them in different [branches] without consultation.” Nicky found “people were feeling really unstable and really unsettled about them doing this.”

However, she commented that, operationally, “where our top bosses did get it right was ... directives that were coming down ... like nobody on site.” When lockdown level restrictions eased and staff were able to come back on site, “upper management fully trusted the service managers.” Nicky appreciated that her

boss rang me and said, ‘Are you able to come in on any days’ and I said, ‘No, because my partner and I are the support bubble for the mokos.’⁷ She was, ‘Right. Work from home. Never asking you to come in.’

Her manager gave the same treatment to all team members regardless of culture. She commended her manager adjusting the workload for a member who had to leave the city to care for a relative in another city. She observed similar considerate management of staff when lockdown levels allowed return to the workplace.

There was an attitude of family first at the service managers’ level. The message she got was “do your job, do it well, best practice, but don’t let it be first.” Existing relationships made a difference because “there are lots of [service] managers like that – Māori, Pākehā, Indian, Samoan – because they work with us on a daily basis.” In contrast, managers above this level did not respect cultural, family expectations such as a grandparent’s obligation to look after her mokopuna⁸ if the parents were unable to. Her promotion was denied because of

⁷ Moko is short for mokopuna meaning a grandchild in te reo Māori.

⁸ See note 7.

this lack of respect. During lockdown, she experienced “mixed messages from managers on the floor compared to what our national office was saying ... [they] were worlds apart.”

A positive impact of members’ responses to communication about changes in working conditions was “people have found their voice during this Covid and whole teams were coming together and saying to upper management, ‘Yeah, nah. This is not on.’” An existing “[safety protocol system] ... has been used a lot in the last two months” as a way of objecting to demands from upper management to do things with which members were uncomfortable. This extended to her feeling empowered to “challenge [senior management and Pākehā colleagues] on their thinking without offending them.” She recognised her own responsibility “to be continually transparent and genuine and say, ‘The reason that is offensive is because of this, this, and this.’”

Nicky talked about cultural biases.

on our floor, if someone’s ... if you don’t want to deal with them, you just say, ‘Listen, as a Māori, I’m feeling very vulnerable right now.’ ... You’re lying through your teeth. You just want them to get out of your face because ... they haven’t confronted their own biases.

As part of her commitment to transparency and genuineness about her biases, she declared, “I’m racist. I’m not scared to admit it. It doesn’t make me a bad person. Would I pick on someone for their race? Would I ... be just mean? No!” The presence of biases in colleagues was felt when she became aware of Pākehā colleagues being suspicious Māori staff were managing Māori clients leniently using “bro management” – treating clients as family and not maintaining a professional relationship. Nicky saw transparency about biases as important for being more authentic in her own attempts to be culturally aware and inclusive. She attributed a lack of authenticity as a potential explanation for inappropriate applications of the organisation’s BPF by colleagues.

Inconsistency was particularly prominent in her perceptions of how the BPF was communicated, managed, and applied. “We have to show this [BPF] to [clients]; we’re not showing it on the floor.” She attributed this partly to having “upper middle management dictate what BPF looks like” and having a “[white recent immigrant] man that’s delivering BPF to the department.” On the floor, “senior [operational staff] ... are now being looked at ... [to] deliver it on the floor... because we’re six months behind.” Nicky suggested this was because a non-Māori person attempted to roll it out initially, but she welcomed the opportunity now to deliver it although pointed out “I can only do it in an [operational] way.” She believed the inconsistency between what happens in applying the BPF with clients and what happens applying it with colleagues was due to “the drive’s got to come from upstairs” to implement it authentically.

Examples of members’ lack of understanding of the principles and practices of the BPF included mispronunciation of Māori names (including the BPF name) and common te reo⁹ words and token use of Māori tikanga such as

At the drop of a hat, for any damn thing; someone walks through the door, ‘Let’s do a karrakeeah.’¹⁰ Oh, let’s not! We’ve got a Māori person coming, ‘Let’s do a fukkatower,¹¹ and we’ll give you a peepechar.’¹²

Another example was colleagues being lenient on clients and claiming to be implementing the BPF principle of humanising - manaaki. She pointed out the misapplication of this BPF principle potentially dehumanised the people who were harmed by the actions of the client because they saw the person causing the harm being let off.

⁹ Te reo is the indigenous name for the Māori language spoken by Aotearoa/New Zealand’s first arrival people.

¹⁰ A mispronunciation of the Māori word karakia – prayer.

¹¹ A mispronunciation of the Māori word whakatau – a semi-formal welcome ceremony according to Māori customs.

¹² A mispronunciation of the Māori word pepeha – a short, stylised, personal introduction used on formal occasions.

4.2.2 Reese

Reese is employed in a senior role in the field of indigenous people’s health and well-being in a large public tertiary education institute. Despite the organisation’s espoused commitment to implementing the principles of Te Tiriti o Waitangi (Waitangi Tribunal, 2019),¹³ Reese perceived her Pākehā-dominated organisation inadequate in its attempts to implement these principles in response to the pandemic enforced changes in working conditions.

Reese noted she is “one Māori within a team of about 15, 16 of us and one other Māori colleague – a student.” She expressed feeling really different to other people in her team because her organisation and team members seemed more focused on the operational demands of the changes but “at a wairua¹⁴ level they were missing the boat” and failed to address the emotional, relational, and mental health needs of their members. She described the organisation as “more about process than people, I would say absolutely;” which she could “only put that down to being money driven.” Reese commented positively about her organisation’s consideration in relocating her and her spouse when they were in danger of being trapped overseas on work-related business by border restrictions at the start of lockdown.

Reese’s organisation’s response to the lockdown was similar to other entities with no access to the workplace and a sudden pivot to online operational activity. She complained the message she got was “a very, very, very strong push to keep working, keep working, keep

¹³ Te Tiriti o Waitangi (The Treaty of Waitangi) was signed in 1840 between representatives of the British crown and representatives of Māori iwi and hapū throughout Aotearoa/New Zealand. (See note 4 for explanations of iwi and hapū). Recently, organisations have attempted to honour this treaty by implementing policies, protocols, and practices incorporating principles deduced from the treaty. Principles include protection of Māori autonomy, self-determination, and guardianship of their resources, people, language, and culture; participation equitably in access to services and outcomes socially, economically, politically, and medically for Māori; partnership with Māori in determining how protection and participation are best achieved for Māori; provision of options for Māori to access kaupapa Māori services and culturally appropriate mainstream services.

¹⁴ Wairua is a te reo word similar to the English word spirit but conveying more of the non-physical, eternal, essence of a person’s being that connects them with everything and everyone.

working” followed by a sudden flurry of Zoom meetings. This approach to the changes in working conditions because of the pandemic restrictions was expressed by Reese as, “Just get the job done so that the money keeps rolling in.”

Reese’s experience of the communication about these changes made her feel “like the communication between me and my employer was broken” to the point she “felt like we were on different planets.” This disconnection was attributed to her organisation not realising what was happening for Māori facing the pandemic and not being able to “see we have to stop” trying to keep doing what was being done prior to lockdown. Reese resented not being consulted by the organisation for her perspective on what would work best for her and for Māori staff, asserting, “No, unfortunately, no. I don’t think they ever got it and I don’t think they probably do now.” Her reaction to not feeling “like [my employer] had a clue whatsoever” was to “put my head down and almost hide and I would try to avoid Zooms.”

On a personal level, “Covid didn’t work well for me” because “I couldn’t make sense of the world around me” to the point she “felt like I was going insane because I kept thinking, ‘You [organisation and my team] don’t realise what’s happening.’” There was a personal element to this in that her “father’s grandfather is buried in a mass grave ... [with] others who died in the 1915-1918 flu epidemic.” She became “really scared we were going to lose people” – a fear she perceived was shared by all Māori. The lack of awareness of her organisation prompted Reese to ask, “how good would it have been for my organisation to recognise the disproportionate need of Māori and maybe cut us some slack or even ask how we can support you? What can we do?”

In contrast to what was happening in her organisation, a positive impact of the changes was “what was happening in our communities – in our iwi, in our hapū, maybe in our whānau as well.” She reported “access to mātauranga Māori (Māori knowledge) suddenly was available online.” In particular, she found “Māori mental health people – Mahi a Atua;

Māra Kai (a fund for sustainable gardening projects); any Māori that had a skill; people just started sharing their knowledge.” Reese was excited and encouraged that “things that are great for professional development were available free online.” She appreciated the social aspect of “allowing people just to get together and wānanga.¹⁵” A spiritual component of this online activity was “you could log into karakia daily or whenever you might want it.” The result was, “as Māori, we did gain a lot of whanaungatanga and wairuatanga and aroha and manaakitanga and all those things.¹⁶” Conversely, she noted a lack of recognition by her employer of “the importance of the well-being of their staff” and that the impact of “placing pressure on staff to try and pretend we are living in a normal world is bad for well-being.”

On a national level, Reese observed that restrictions on social interactions involving numbers and distancing meant “across the country we started to shut down marae.¹⁷ We stopped our tangi.”¹⁸ She was aware of a lot of anger within Māori communities because of this and believed that through cultural “processes of tapu and noa¹⁹ ... we know how to keep things safe and keep unsafe from safe and to keep things separate.” Reese saw the restrictions on Māori tikanga and kawa²⁰ as being “told by a colonial government that this is how you will be doing things, ... by people who had no freakin’ idea about our worlds” which “really

¹⁵ Wānanga is a te reo word for the experience of getting together to meet, discuss, debate, and learn.

¹⁶ Whanaungatanga is a te reo word for relationship and a sense of togetherness and connection. Wairuatanga is a te reo word for spirituality. Aroha is a te reo word that encompasses the concepts of love, concern, compassion, empathy, affection, care, and sympathy. Manaakitanga is a te reo word meaning kindness, generosity, support, and respect.

¹⁷ Marae is a te reo word that describes a piece of communally held land (whenua) belonging to the people (tangata) of a local iwi (tribe) or hapū (sub-tribe). It is a place where those connected through ancestral ties (whakapapa) come to celebrate and mourn and discuss issues. Two key structures on a marae that provide places for these activities are the whareniui (big house for meetings and sleeping) and wharekai (dining room and food preparation space).

¹⁸ Tangi is a te reo word for a funeral that follows Māori tikanga for the completion of tangihanga – a ceremony over a few days in which the body lies in the whareniui for people to come and pay their respects before burial.

¹⁹ These te reo words signify what is sacred, forbidden, and restricted (tapu) and what is common, allowed, and unrestricted (noa). Tapu is invoked to protect people and places from harm.

²⁰ Kawa refers to the protocols for actions in a specific situation based on the regulations and practices of tikanga which are derived from the principles and guidelines of kaupapa in mātauranga Māori – Māori knowledge.

did rank people up.” She concluded, “I really did feel like ... Māori and Pākehā saw Covid really differently.”

4.2.3 Shannon

Shannon was a frontline worker interacting with clients in a medium to large, private social service provider. The organisation was founded by a well-known, historical figure in Aotearoa/New Zealand who “was very much about Māori – Māori people first.” However, Shannon believed “that kaupapa doesn’t run like that there” even though the current members “would like to believe in their hearts that it does.” She found this frustrating because the clients are “predominantly Māori men and since Covid we’ve had an increase in Māori wahine (women) and kids ... the families started coming in ... predominantly Māori.” Shannon felt very much a minority in the organisation as a Māori person in an environment dominated through control and numbers by Pākehā.

While the organisation’s origins were grounded in compassion, Shannon believed the people who lead the organisation now are “more about processes ... and interested in their own ego and what that looks like to other people.” In contrast, Shannon saw her relationship with the people as paramount in her approach to delivering the organisation’s services. She perceived the organisation lacked regard for the community that are involved in the service – clients and members. The approach of “just get the job done” and deliver the products they need “so we look good” meant the manager was not considering “the actual realities of what’s happening or the people who are using the service.” Furthermore, Shannon felt the manager “wasn’t really looking out for our [staff] well-being.” This organisational culture and climate were present before the pandemic, but Shannon believed “Covid has ... probably made that person’s viewpoint a lot stronger in their [the manager’s] head.”

The lockdown restrictions meant the organisation stopped its daily drop-in access to services at its venue and pivoted to supplying services at street level in front of the building. For Shannon, this meant “my colleagues were fully covered in PPE gear and there was a table and a door separating you from other people.” Clients who were used to congregating in a shared space over a meal around a table suddenly found they had to wait outside and receive food parcels across a table through a door. Shannon, as a community contact worker, was ordered to work from home which made “tracking homeless people really hard because no-one had phones.” They failed to recognise that “people needed actually to communicate.”

Lack of effective communication with clients meant Shannon discovered “some of the guys didn’t even know that it was happening that they’d gone into lockdown.” But while “some were so totally oblivious to the situation; some were really fearful.” This level of fear seemed significant, and she opined, “the things I would have worked on [were] to make sure to lessen the stress for the people using our service.” The manager failed to recognise the number of clients who were saying they were depressed through the whole of Covid and this was exacerbated by the lack of opportunities to sit with someone from the organisation and talk about it. This disrupted the normal routine where the clients “would come to the [organisation] and we’d all just have a kōrero²¹ around the table.” Even more,

a lot of these people, they crave human touch and so I was one of the few people they might even get a hug from. And when Covid hit, you take away that and so that was tough, that was really tough on people.

The result was, “When we reopened, we had a lot of unwell people coming back in where we had to therefore try and get them back to the wellness they can cope with.” The organisation did not do a good job in looking after the well-being of either clients or staff

²¹ Kōrero is a te reo word meaning speech, story, discussion, or conversation.

Shannon felt, because for the clients “it totally is about ... sitting with whānau having dinner and catching up,” the confusion created by management maintaining restrictions on association from the highest levels of lockdown when more lenient rules were implemented by the government in lower levels of lockdown, had a significant impact on clients. They were seeing other social services and food businesses open for customers to meet others outside and in their premises but not Shannon’s organisation. “People were turning up at dinner time going, ‘Why aren’t you open?’” Shannon perceived that some clients thought they might be seen by the organisation as “ten times more likely to be the one that would have Covid” and she felt obliged to try to “make it not feel about them, not them think it’s about them.”

Shannon commented the organisation “didn’t do a lot for Māori.” In contrast, there was an amazing response to Covid by Māori individuals and groups outside the organisation who “pulled together phenomenally.” Different iwi and rōpū²² “did an amazing job of providing food to our kaumatua,²³ to whoever needed it” in ways that were culturally appropriate. An example was a residential “block [that] had a lot of [Māori] people that use [our service] staying there and, of course, at [our service], we weren’t allowed to do deliveries or take aways.” She arranged with a Māori rōpū to supply food and “went and picked it up and then I dropped it in front of this complex.” When she told her manager, “He wasn’t happy at all, and I said, ‘At the end of the day, it’s about feeding people.’”

4.3 Pākehā dominant culture group

These participants acknowledged their identification with the dominant Pākehā culture group in their organisation. Chris, Kerry, and Taylor identified with the same culture as the majority

²² Rōpū is a te reo word that denotes a group, company, association, organisation.

²³ Kaumatua is a te reo term for an older, respected male in te ao Māori.

of those working in their organisation who influenced how the organisation was managed.

Dylan and Kelly identified with the same culture as those who held executive power in their organisation and thereby controlled the way the organisation was run.

4.3.1 Chris

Chris was the head of the Aotearoa/New Zealand branch of a large, private, multinational corporate entity. He identified as Pākehā in a Pākehā dominated organisation internationally although the Aotearoa/New Zealand office was more multicultural “with a significant subculture of Asian from various Asian backgrounds.” He was concerned that the cultural mix of the local branch was “not perfect from our perspective in our balance” and the organisation is “probably not as diverse as we would like to be.” Nevertheless, Chris was proud of having very good gender balance and being inclusive of people of diverse sexual orientations and gender identities. The motivation for this was being “extremely mindful of ... the implications of not being seen to be an inclusive and diverse organisation.” He reported in regular staff surveys, the organisation gets “really good employee satisfaction results ... including this area of inclusion and diversity and from a whole cultural staff workplace safety” but acknowledged “we can always do better.”

Chris described the organisation as “process-driven” with “an insistence on people abiding by certain rules and running certain processes and doing time sheets.” However, it appears this regime is not overbearing. Chris was confident the organisation employs “very smart people” supported by his assertion that “our employees are 95% professional employees; high degrees; very smart.” This allowed Chris to tell new staff during induction, “I don’t care where you work; I don’t care when you work; I don’t care what you wear while you work (unless you’re talking to a client). What I care about is quality of deliverables on time.” This is not a written policy but is based on a value in the organisation that “we trust,

instinctively trust, our staff.” Chris rated the operational change to working from home under lockdown restrictions as relatively easy. The existing trust element and unwritten provision for flexible working conditions combined well with the fact the organisation was already a predominantly digitally based operation.

Chris worked quickly and carefully with a group of senior executives to create policy and broadcast it “to ensure our staff felt physically safe and felt secure.” The messages included acknowledgement of the severe effect economically of the pandemic but emphasised the organisation’s “number one objective is to save jobs.” There was some attempt “to talk to different cohorts slightly differently. But that wasn’t so much cultural cohorts but actually age based.” Chris’ observed “different age groups of junior staff and more senior staff did have different issues ... physical issues with their life’s stage but also different attitudes.”

When reflecting on his approach to focusing on staff safety in the organisation’s responses to the changes in workplace conditions and communicating with members, Chris opined that he “just did what any good employer would do or expect which is abide by all the government mandates” on working from home, cleaning, protective equipment, and distancing. This approach to staff safety continued after lockdown restrictions eased and Chris gave staff control over returning to the workplace by telling them, “Do whatever you want; do whatever is right for you; work from home constantly if you want; come back every day if you want.” He noticed the senior staff were reluctant to come back into the building but “junior staff were eager to come back so that they were no longer trying to work in a crowded, crappy flat.” Chris commented he hadn’t realised “how central the work life is to their social life” for younger staff. This prompted Chris to organise a “special welcome back social drinks just to promote the sociability and the feeling of normality.”

Chris reflected on his lack of thought about the ethnic makeup of the staff and wondered if this “might display a lack of awareness.” This lack of awareness was expressed of not perceiving “anything systemic in terms of how different cultural cohorts are thinking about the organisation and their organisation’s reaction.” He talked about unconscious bias training and admitted “I probably do have unconscious bias going on.” He suggested “one of the things we need to do some work on is finding ways to ensure we do get true understanding of what’s going on in people’s heads.”

Chris talked one-on-one with most of the staff after returning to the workplace and was “aware there are some staff, especially the more junior staff, especially the ones who are from different backgrounds than me, that probably don’t tell me the truth about what they’re actually thinking.” He suggested this might be because “I’m a white, older person and some of my staff are the opposite of that.” The overall impression Chris gave was one of openness, trust, and empathy with all his staff without discrimination and an implicit willingness to treat each member in accordance with their individual needs and expectations.

4.3.2 Dylan

Dylan started working as an educator in a large public tertiary education institute in the early days of the Covid-19 lockdown. She identified as Pākehā in a Pākehā dominated organisation although the organisation has a publicly espoused commitment to honouring and implementing the principles of Te Tiriti o Waitangi. She had not been in the organisation long enough to be fully aware of the organisational culture and climate. However, Dylan observed her boss “was very much focused on well-being” and she found the environment reassuring.

Dylan’s job started just after the organisation closed its facilities to staff and students and moved to working online from home. The organisation had insufficient time to set her up

but wanted her to start working, so she set herself up for working remotely. Fortunately, she “wasn’t working with students straight away. I was preparing to work with students [later].”

Dylan rated the communication from her boss as good. “My line manager phoned me and that’s the sort of communication I would have expected because we’re not [in the same geographic location].” This personal communication and direction were reassuring and highly appreciated. She looked forward to the team and departmental Zoom meetings because they “connected me with the rest of my colleagues [and] it just felt like work. Whereas, if I was just working away by myself, it’s very insular.” Even though the connection was electronic, Dylan appreciated the human factor and being able to see the faces of colleagues, none of whom she had met yet because “it is important making that personal connection.” Dylan observed once lockdown restrictions eased and “now that we’re going back on campus, our meetings aren’t as regular and there is no longer the same emphasis on well-being.” She wondered if “business as usual” means “less of an emphasis on well-being and communication?”

In communication at the organisational level, Dylan perceived a lack of information about questions such as, “Who’s making a decision here? When are we going forward? Why are we taking this approach?” She found the messages of ““We’re waiting; we’re pausing; we’re continuing at home” tedious and believed it created “anxiety and uncertainty of what are we going to do with our students because we can’t pause forever.” Dylan

felt like there was a lot of planning going on, but it wasn’t filtering down to our level.

We weren’t discussing how will we manage if we have to stay in this state. It was about the longer-term planning if the scenario [from overseas] was to play out and there wasn’t any visible decision-making.

She reported on colleagues with students waiting to do practical assessments and not having any protocols from the organisation on how to do this. She would have appreciated “a

decision and start planning for scenario B.” Dylan was aware of students feeling “dislocated and anxious” while staff “felt a little bit useless in doing your job with the students.”

Dylan pointed out “we have a very [culturally] homogenous team.... There’s not a great diversity in our team.” While it had a beneficial effect of everyone in the department accepting the way communication is done, Dylan also believed the lack of diversity was a problem. This was expressed as something she missed because she comes “from a really strong bi-cultural approach of my practice and in the way I’m used to working” and values “meetings to be run in that manner where there is more of a bicultural approach.” Dylan appreciated the one or two opportunities for the team to all get together on Zoom to have karakia and noticed people showed up to these times. In relation to the regular meetings focused on well-being ceasing once lockdown restrictions eased, she perceived that, during the Covid-19 lockdown, “we became a more collective culture; we started thinking in a more collective manner.” However, once it was back to “business as usual, I’m thinking ... we are back to our individualistic ways.”

4.3.3 Kelly

Kelly worked in an administrative role managing staff and clients face-to-face in a large public health entity. She described having the “bonus of [being] a Pākehā working in a Pākehā environment” which presages her perceptions of the place of culture in communication in her organisation. Kelly also identified as a person with a disability which gave her insights into the presence of inclusivity in the organisation. She was trained under a public health scholarship scheme which gave her “the understanding that I’ve got to work in the public sector.” She expressed a strong sense of commitment and loyalty to her community and the [organisation] because she regarded them as “my community.... my people.”

Kelly expressed a sense of connection with colleagues at a team and departmental level partly cultivated by the presence of a very good coffee machine on site in her workplace around which staff met frequently. This created a focal staff social meeting point that also served as an important information sharing point. It facilitated staff from different areas collaborating and cooperating across different teams for the benefit of clients. However, after lockdown, the organisation removed this opportunity when it made the area with this coffee machine the Covid-19-positive treatment area thus restricting access. Kelly commented this action was consistent with her opinion that a sense of connection “has long since gone from [the larger organisational branch].”

Kelly’s critical perceptions of aspects of the organisation’s culture and climate included the lack of consideration for members with disabilities whose situation “never gets addressed in the [organisation] – not in good times and certainly not in bad.” The policy on this was perceived as “pretend it’s all fine and pretend your disability has no impact on you and work like everyone else does.” It was futile to look for help and it was better not to talk about it because the organisation’s attitude was “you either do your job or you don’t.” This apparently uncaring approach was exacerbated in the pandemic situation through the organisation’s policy of providing appropriate private protection equipment (PPE) and insisting that with proper hand hygiene, staff were at no or low risk of catching Covid-19. Kelly perceived this as wishful thinking, especially for people with disabilities that made them immune-compromised.

Kelly experienced poor communication from her organisation from the start of the pandemic because “nobody was really giving any guidelines.” This continued when lockdown was announced and Kelly “didn’t know what was happening with my caseload.” The messages from the organisation were unclear and told members, “We don’t know what

this looks like yet but just get ready to change. We don't know what the changes are going to be. Just get ready for some big changes.”

Kelly described the communication as a “a flurry of contact right at the beginning,” that became nothing “once my caseload was clear [and I was] unable to offer routine [remote/telephone] services.” She felt isolated because she “had no contact from my managers, from colleagues, from anyone for the best part of a month.” Once it looked like the country was going from level three lockdown to level two, “there was suddenly a flurry of emails of ‘Great. Everyone back in the office. It’s back to normal’” that took a lot of staff by surprise.

The area Kelly worked in dealt with vulnerable, older adults, some with intellectual disability. These people are “quite medically vulnerable and socially vulnerable” and needed a “balance between keeping them safe and providing them with the interaction and the opportunities they would benefit from.” This was exacerbated for many clients because they lived in a lower socio-economic, multi-ethnic area that has “high levels of needs in normal times.” The result for these clients was “these last few months have been awful.” For clients, telehealth (the delivery of health care via technological communication channels) relied on them having technological equipment and knowledge.

In multi-generational households, what devices there were suddenly had to be used by the kids because they were required to be online for school. Although there’s the benefit of potentially having young people at home who could say, ‘Here, Nana, let me show you how to do it,’ that was counteracted by the fact that what devices there were, were prioritised for kids.

Kelly showed considerable awareness of the effect of culture on the experiences of colleagues and clients under the changes in working conditions. She observed pressure put on Māori colleagues to create culturally appropriate responses to changes in the delivery of

service. She commented also on the situations of clients from Pasifika cultures and those from immigrant communities – especially those for those whose English language ability was limited or lacking.

Kelly noted the plight of Māori colleagues who were told “everything around the way they work was suddenly out of the question. They were having to create a whole new way of working and there was no tikanga for it.” For example, there was no tikanga for how to conduct a hui (meeting) by video call because this protocol relied on “physical contact or sharing of breath because it’s so fundamental to that experience of introduction and understanding each other.” Kelly reported a kaumatua colleague saying everyone was looking to him for answers and he responded,

I don’t know. None of us do. We have no way of dealing with this situation at all and the normal way of dealing with it is to sit down in a room and talk about it and we’re not allowed to do that.

Kelly felt it was “really unfair [for] the whole Pākehā community to rest on a few kaumatua and go, ‘you tell us what to do. It’s all on you to figure this out and tell us what to do,’ because it was unprecedented.” She believed this reflected a lack of authentic commitment to full inclusion of kaupapa and tikanga Māori in her organisation even though she pointed out “we have a lot of Māori colleagues; we have a lot of Māori professional development – opportunities to hear a Māori perspective and learn about the Treaty from a Māori perspective.” Kelly asserted, “I don’t think it’s tokenistic in most respects anymore. I think people actually do take cultural safety and cultural awareness seriously.”

However, Kelly noted not much of this bicultural input is seen “in terms of the changes it makes to the way we do the things and the structures that exist around us. It is still 99% run in the way it’s always run based off the British system.” For Kelly, this demonstrated that commitment to biculturalism is

not actually ingrained in the organisation as, ‘How does this relate to te ao Māori [the Māori world]? How does this relate to our Pasifika communities? What’s the impact going to be?’ It’s still a bit of an afterthought or nice to have.... There’s an awful long way to go before the organisation can see te ao Māori instead of just bringing in this box to tick.

Another area of concern was those who spoke English poorly or not at all. She perceived inequitable opportunities and outcomes for these clients because of the difficulties of using interpreters in telehealth. The system for engaging an interpreter was cumbersome and potential breaches of privacy were raised when culturally delicate or morally sensitive health issues were discussed. Kelly concluded, “we still don’t know how to organise telehealth for anybody that requires an interpreter.” As an aside, she commented on the plight of those from the deaf community being excluded from telehealth that relied on voice communication.

Kelly’s concern for clients from the Pasifika community arose from her knowledge of their “living situation with so many people in the small, not ideal spaces. [It’s] difficult at the best of times and when you’ve got a pandemic, that’s not the best of times – particularly when everybody’s at home all day.” The lockdown meant that people who normally went to work or school and gave other family members a break and time to do other things, were stuck in the home. This difficult situation was exacerbated by a perceived sense of “social isolation of people who rely on church once a week for interaction” because church services central to Pasifika culture, were forbidden under lockdown.

4.3.4 Kerry

The week the pandemic lockdown was implemented, Kerry started work as a senior, regional manager for a medium to large, government tertiary education provider. She previously worked in a medium regional government tertiary provider with a high percentage of

international students and a strong and patent bicultural climate. In contrast, she described her current, larger employer as having a very small international student body and less obvious commitment to biculturalism. Kerry identified as Pākehā European in “a very dominant European culture” organisation. One month prior to the lockdown, the regional campus she joined as manager “peeled off from the main campus and [with] our [own] management structure. My appointment was [in] the second month of that peel off.”

Kerry perceived that the organisation uses “a very dominant, European method of communication.” She noticed a difference in communication approaches by the central and regional managers on expectations during the Covid-19 lockdown. She perceived the messages from the central office conveyed an “expectation was that you will work in a bit more than that and bit harder than that and putting quite a lot of pressure on people that have families and whānau commitments.” Conversely,

the message from my direct manager here on our campus (which is a small regional campus) was very much, ‘Well, you come first; your family and you come first; and then work comes second. Basically, the expectation is I expect people to be working about four hours a day.’

Kerry appreciated the online meetings at the beginning and end of each week for her area campus. “The end of the week one was drinks and talk about things that were happening at home. It was nothing to do with work. The one at the beginning of the week was around work.” In addition, there was an organisation-wide Zoom meeting where anybody could log in at midday once a week. Kerry noted “you actually got to see the faces and names of people you would have taken months to meet if you weren’t in lockdown. So they had an upside as well.” Overall, she believed the communication was “handled pretty well. The [organisation] did have quite clear messages around Covid-19 and the request to work from home and therefore to deliver from home.”

Once lockdown restrictions eased, Kerry noticed “quite a resistance in certain pockets of the institute for staff being willing to come back into the office.” She commended the organisation for using “quite a lot of extra counselling and support” to get some of the staff to feel safe to come back on site. In her regional office, there were “about four staff identified as high risk [for] a range of reasons.” These included those aged over 75; with personal health conditions; with a child or partner who was high risk; or looking after an ill or aged parent. “Those were identified and there was leeway provided for them to choose to not come back on campus and keep delivering [from home]. I think [the organisation] has been quite supportive.”

Kerry commented some members experienced anxiety during and after lockdown. Some felt this from the “the stress that they had put themselves under trying to be connected to the students” using online communication and teaching channels. For others, it was concerns about their own and their family’s health. Living conditions created anxiety for members. Kerry gave an example of one colleague who had “five children that she fosters, and she does it by herself so there was just an impossibility for her to have children and be able to successfully work from home.” She applauded the organisation’s openness to accommodate staff by granting special leave and opined that “it made the staff feel very safe and very supported.”

Early in the lockdown period, Kerry was concerned no-one heard from a Māori lecturer and went to considerable lengths to contact them. It turned out this member was focusing on their role as kaumatua in their community and became “so busy looking after his iwi and his hapū that any sort of teaching went completely out the window.” Kerry was impressed the management of the organisation were happy with this “because a lot of our students are from the iwi and hapū,” and saw the value of the kaumatua “just doing pastoral care of each other and supporting each other and no teaching.” Kerry perceived the

organisation respected this member's perspective of, "I've got whānau that need food and need accommodation and need help and support and that's where I'm directing my attention" and they "let him get on with it."

Kerry noted the organisation's bespoke responses to different staff members' situations. Another Māori staff member chose to keep working in the staff mentor part of their role and focused only on providing support to staff. The organisation accepted this member's different responsibility and was open and even affirming of it. Almost all other staff members did try to connect with the students and keep the learning going.

4.3.5 Taylor

Taylor had a managerial position as the leader of a small team in a large government social service provider. The team was part of a medium sized division of about 50 colleagues in the same roles in two cities and all of them were part of a larger department of about 200 people in the organisation of about 100 employees. He identified as South African born, Kiwi Pākehā who belonged to one of the two equally dominant cultural groups in a strongly bicultural organisation.

At the time the pandemic arrived in Aotearoa/New Zealand, the organisation was being reformed under a new name in a merger of three existing organisations. As part of the reformation, there was an explicit commitment to the obligations of Te Tiriti o Waitangi. Taylor suggested this commitment encourages expressions of "we're all about collaboration, collaboration, collaboration but we're very much in our silos. What we say and what we do is different." He hoped the organisation was becoming more collaborative but commented

We're a government organisation – it's command and control – it's kind of the dominant image [laughs]. We're trying [coughs] to sort of cover it up and we're really

trying to look at collaboration but, when the chips are down, we easily, quickly move into [command and control].

He opined that “to survive in this organisation, you have to be able to be bilingual. What they say and what you do” but looked forward to the organisation becoming more transparent so that “what we say and what we do is the same.” However, Taylor noted at this stage in the organisation’s journey, “if you speak a language that is completely collaboration, you actually annoy a lot of people.”

Taylor’s organisation followed the same pattern as others in the pandemic lockdown and required all members to work from home. The communication about the change from the leadership experienced by Taylor emphasised getting together, connecting with the team, and creating opportunities to connect. Task-focused and social interactions were supplemented with training and Taylor was asked to run a session around wellness. He observed “That became a theme in our one-on-one meetings and our smaller team meetings around wellness and looking after yourself and taking time out.” This was seen in “as a leadership team we’d be asking ‘Is there any concerns?’ and if there’s a concern with somebody, ‘How can we take workload off them?’” He noted there was adjustment of workload and an appreciation in the organisation that some projects would be delayed or put on hold.

The communication took a more individual approach than a cultural one. He observed a strong “family first” message from the early days of the lockdown “that has still stayed with our subsequent lockdowns.” The impact of the changes in working conditions on members was perceived as different depending on personal circumstances. Taylor noted that

some of our teams would have a lot more family that they’re having to navigate with. Our Pasifika colleagues, our Māori colleagues that have a lot of extended family, were either living in their bubble or having to care for extended [family] and more vulnerable.

He welcomed the understanding “in the organisation from the top down that this was a unique event” that required the flexible responses reported in the previous paragraph. He believed all members missed physical connection with people in the working from home environment and opined that 2020 “was a really tough year for us.”

While the organisation is primarily bicultural (Māori and Pākehā), there is a more varied mixture of cultures in his team and in the whole organisation. Nevertheless, he emphasised “there’s been a real shift and a focus around te reo Māori and te ao Māori that’s starting to weave its way very much into our communication.” Taylor expressed this shift as one “we really want to take” because it shows “we want to get closer to our customers; we want to meet the obligations of the Treaty; we want to support the aspirations of Māori.” He attributed some of the motivation for this as being “baked into the legislation that underpins [the organisation]” but believed the “organisation is serious about it and they definitely don’t want it to be a token effort.”

The impact of this is seen in Māori names being given to key leadership initiatives and governance groups. Taylor found it “challenging because, when you look at ... a piece of business initiative and there are really long Māori names, ... it’s like, ‘Oh my goodness,’ and it’s in brackets ‘delegated authority.’ Oh my goodness.” He was at a leadership meeting and one of the speakers said his vision for the organisation is “to embed [the organisation] in te ao Māori.” Taylor noticed “a lot of nodding” and “Yes, this is where we want to go.” However, he commented, while “the message has been communicated to the organisation this is where we’re going, I haven’t worked out what is the real message.”

Taylor expressed having “an appreciation for Māori” but acknowledging that “it’s not my main culture.” He admitted knowing the language is “a competency that I don’t have.” Taylor attributed the rise of people quickly through the levels of the organisation as being the result of them having competency in te reo. He showed understanding of this and avowed,

while he was “not necessarily driven by that,” he did find it “unsettling because it’s ground that I’m not familiar with” and was aware “it’s not something that you can just learn from a book.” He felt this as a pressure of “as well as competency in my expertise and my field, there’s this overlay of being competent [in te reo].”

Taylor reported that the organisation has te reo classes “that are open to the organisation” but was concerned “there’s like only 30 people are going to that.” At a team level, he is taking action with the help of a team member who is Māori by asking them,

Can you at least, when we meet as a team, help us with even pronunciation of some of our key words? Can we pretend; can we assume that we are all learning and we’re all muddling along but let’s do our best to actually start to pronounce words correctly?

Let’s start with something small.

Taylor seemed disappointed some people in the organisation could not even pronounce the te reo name of the organisation correctly. This encouraged him to take the initiative to start with pronunciation as a step towards promoting te ao Māori in the organisation.

Taylor showed awareness of the situation of his Māori team member’s explanation of “when you’re Māori, you’re not only coming to an organisation with your job, but you also carry another mantle of your culture.” He reflected on the challenge this posed for his colleague and acknowledged the challenge of them not wanting “to be the spokesperson for Māori [because] they’re a project manager there to do a job.” However, Taylor asked the colleague, “How do we learn? How do you know without ...?” which encouraged the colleague to agree, “Okay, let’s try; let’s start.” Taylor showed sensitivity to the colleague’s situation by telling them, “Let’s not position you as the font of knowledge but just as a helper” to avoid putting “expectations on them being the teacher and us being the students.” He saw this as mitigating his Māori colleague being in a difficult position while meeting

Taylor's desire to prevent the situation of "if we don't do anything, that's wrong too because that's ignoring what's going on in our organisation."

4.4 Immigrant nondominant culture group

Four participants from immigrant minorities worked in organisations dominated by Pākehā.

4.4.1 Jordan

Jordan is Korean and worked as a designer in a private creative SME owned by a Pākehā CEO with two other colleagues from China and Nepal. Jordan believed the CEO has a high commitment to teamwork as a key to running a successful business. Jordan offered evidence of the CEO caring about the team through the monthly, one-on-one meetings the CEO has with each staff person. The CEO checks the concerns of each member and any changes they would like to see through asking the member "what's going well; what is blocking us and blocking me; and how we can solve that." The CEO gives feedback on each member's performance and responds to requests to make changes in working conditions to help them work better. The CEO conveys a calm demeanour that relaxes the staff who are worried.

The pandemic lockdown forced all staff to work from home. The organisation used a government subsidy scheme to pay workers who agreed to reduce their hours to four days a week. Jordan experienced two lockdowns and reported the second one was more easily organised because of the experience of the first one. In both lockdowns, Jordan appreciated the CEO's concern about all the staff and commended the CEO's efforts to overcome language barriers with English second language speakers and try to understand each member and make himself understood to each member.

The communication of changes was comprehensive and considerate. "He gave us a letter individually and then talk individually first and then we had a meeting – two meetings – individually and then talk together [as a team] after lunch." Jordan talked about follow up

meetings and encouragement from the CEO to “keep thinking” and appreciated not feeling pushed to decide before he understood all the factors and implications. This extended to an offer from the CEO of “if you do not know much about the law or the accounts situation, you can bring your friends to a meeting.”

Jordan gave his experience of the CEO negotiating the best way to handle remuneration during lockdown as an example of the CEO’s thoughtful communication. Before the lockdown was implemented, the CEO “explained all the situation about the company, the financial especially. He had a chart for 2020, 2019, and 2018 [with] how much we earned. Then we compare that and also [how] much rose in this year.” The CEO then asked, “and what do you think about that?” He received a letter summarising the situation and options so the employees could “think about if we had a subsidy and we might work like full four days a week. [Or if] we couldn't get the subsidy from the government and then we might work three days and half.” Jordan appreciated the CEO making sure he understood the situation and being able to say what he thought and felt about it.

Jordan had not encountered this approach in Korea where “mostly we [just] heard the boss’s decisions.” As a result, Jordan felt “like I belong more to this organisation because [the CEO] always asks us for [our opinion] and then decides.” When the CEO applied for the subsidy, he always asked the staff first. For the second lockdown with the prospect of doing the subsidy again, the CEO asked again, “[do] you guys agree with that?” This commitment to ongoing conversations by the CEO gave Jordan a sense of feeling safe in his organisation.

Jordan reflected on the cultural diversity in his organisation. “Xxxx [CEO] is from New Zealand and Xxxxx, he’s from Nepal, and Xxxxx from China. And [me] from Korea. So, four different cultures.” The CEO proactively attempted to understand each member’s culture when encountering something culturally unfamiliar and encouraged everyone to share aspects of their culture. Jordan commented “most Kiwis are quite generous about different

cultures” but while his CEO “has an open mind as well, his personality is more like, if Kiwis [have] 70 per cent open mind, he is like 90 something per cent.” This perceived commitment to cultural understanding extended to the CEO’s efforts to understand his staff for whom English is a second language. Jordan discovered that, even though he did not speak English as well as the CEO, the CEO would keep trying to understand him and ensuring that he understood the CEO.

Jordan attributed changes in his colleagues partly to the CEO’s proactive efforts to understand the culture and communication of his diverse employees. The Nepalese colleague showed increased confidence to speak English seen at lunchtime when the colleague was “not just doing the mobile phone or watching something [but] trying to talk more.” The Chinese colleague tried to copy the CEO in a good way such as doing the same as the CEO who, when “someone is coughing or sneezing, always says, ‘Bless you.’” Jordan reflected on his own changes such as “when [the CEO] read a book and then he shared the story, if I learned something, I feel like I want to do something like that.”

4.4.2 Kim

Kim has had a long term, senior tutor role in a medium size private tertiary education provider with a Pākehā CEO and a significant number of Pākehā in a multicultural leadership team. Her ethnicity is Indian, but she identified her cultural affiliation as Kiwi New Zealand. Ethnically, Kim was in a nondominant group in her organisation, but the multi-ethnic employee demographic of the organisation meant she shared this nondominance with almost all her colleagues. The dominant culture in the organisation was Pākehā New Zealand by virtue of ownership and executive power.

Warning of impending changes in learning delivery was given by the CEO in a meeting before lockdown. Kim and a colleague understood what the changes in working

conditions would mean. They “were quite happy” to invest time and energy in experimenting with and developing effective ways of delivering learning online “because we both had a lot of IT background.” Thus, they could assure the CEO the organisation would be able to quickly transition to online Zoom classes.

Subsequently, Kim was told her pay was cut 20% even though she was doing more than her usual 40 hours. Even more upsetting was discovering “some of the tutors were able to maintain their [hours] by doing extra one paper or something which I wasn't given the opportunities and was not clearly communicated.” Kim felt this negotiation was done “behind the scenes” and the disparity created reactions of, ‘Why am I being this and why is everybody else?’” Added to this dissatisfaction was the perception the CEO expected more than 50 hours work from staff. When Kim questioned the CEO on this expectation, she was told “you'll have to work as you have been working.”

Kim perceived a lack of support from management in the pressure to sign a variation of contract within 24 hours and noted the absence of a collaborative approach to decision making. She opined “if you were very big mouth and you were really aggressive, you could get your way.” She felt she could not do anything because “I don't know how to create conflict scenarios”. Kim justified this partly with the “mentality of at least I have a job.” She would have liked more staff meetings through the lockdown period to encourage cohesiveness, but she appreciated the fun in the online weekly tutors’ meetings.

Kim was told by friends that she was fortunate to have a job, but she pointed out the benefit of this was diminished by the reality that

we as tutors are working really, really hard and it's really stressful teaching so many hours online and making sure you've done all the attendances. You have one on one sessions after because a lot of the students are adult students who haven't adapted to

the online method of teaching. They needed a lot of support, so it never ended being a 40 [hour day].

A further impact of the changes was having families at home. This created “a bit of disturbance here and there” because routines were disrupted. This was particularly hard when Kim had to deliver evening classes because “everybody was watching TV at home and I'm sitting cooped up into my little study and, you know, everybody was like, ‘Don't talk, don't play the TV, don't watch this programme with us.’”

The pressure of the changes, the way they were communicated, and the impact of the changes of working conditions were identified as taking a toll on her mental well-being. The enjoyment of being home with family was offset by the pressures of drastically reduced income while “the bills didn't go down.” She described as “grim” the constant

pressure to keep performing, keep performing with teaching and stuff. So sometimes ... I was really demotivated by my putting so much effort and then once the Covid was over, we went back. The only thing our boss did was he allowed us to work a lot of time from home.

Kim offered the culturally diverse demographic of the organisation as an explanation for why she did not perceive culture as a factor in her experience of the changes in working conditions and how they were communicated. There was only one “native” [Pākehā] colleague who was “equally in the same boat.” She believed the different experiences of culturally diverse colleagues was “more about being vocal and being able to put your [opinion]. When I discussed it with my some of colleagues, it was nothing to do with the cultural thing because they were all migrants with me.” It was more about “personality types ... absolutely personality,” and “I'm a very good follower kind of person. You tell me something, I'll do it and then I'll think later on, ‘Oh damn. I should have asked that.’”

4.4.3 Leslie

Leslie worked as a senior demonstrator and sales assistant in an intensive, customer-facing role in a large, private, multinational retail cosmetics chain. She had to “show and teach” customers because people do not “just come and buy, but we have to show the products or introduce them by applying it on them.” She was the only Korean in a multicultural local organisational setting that is “mainly Kiwi culture background” with Pākehā, British, South African, Pasifika, and Asian colleagues. Clients were similarly culturally diverse.

Leslie felt more connected with Kiwi culture due to living here since early childhood and felt uncomfortable dealing with Korean customers. “When I do end up serving a Korean customer, I feel really awkward, even though I can speak fluently.” She did not know the appropriate professional terminology in Korean and was more competent using English terms. She worried that “I don't feel like it's being inspiring enough to sell the product,” and “if I say that in Korean, it sounds really fake.”

The organisation consisted of small teams in local retail outlets reporting to the local, Aotearoa/New Zealand head office. At the local level, Leslie experienced strong connections online with colleagues in social media and chat groups created by the local manager for each store. Each manager is free to lead their team according to the manager's preferred style. At the whole company level, there is a staff Facebook group “where we can post our artistry or the exciting news or something to celebrate.” Significant decisions affecting all staff were delivered in whole company Zoom meetings. A strong expectation of the company executive is for staff to give feedback on decision, products, or anything of interest or concern. She thought it was “nice to feel that they, at least, do want to hear your voice.” This gave her confidence that “I can just email our head general manager if I want to, and no-one would really say anything about it.” The combination of local online groups and encouragement to

communicate with head office made Leslie feel like “there's always someone that I can talk to about suggestions or concerns.”

Covid restrictions affected Leslie and her colleagues significantly. They stopped all “touch services” and “almost had to adjust it to just being a sales assistant.” The essential opportunity to present or showcase products on their own faces disappeared with the requirement to wear masks. The restrictions “stopped us from doing what we were good at or we like doing.” Fewer staff were needed to maintain local store operations resulting in redundancies.

At the start of the pandemic, Leslie and her colleagues in the local store were asking their manager in the Facebook chat group what was happening. This communication was “very chill, friendly talk” in which the manager assured them as soon as head office decided, it would be shared with the group. Leslie appreciated getting the information through the local manager rather than a global announcement from head office. She also appreciated when “the big redundancy, or changes in the company was getting made, they [head office] would open up a Zoom meeting. They will organize a time for us to talk.” However, changes affecting individuals or specific branches were made in one-on-one or small group Zoom meetings that were “all confidential between stores, because everyone had different results.”

Leslie highlighted the involvement of “the general manager and the finance team or someone who was looking after all these decisions for each store” delivering significant decisions in branch staff meetings. She liked the approach taken by management of

‘This is where we're going towards; these are the sort of the decisions that we’re thinking of. If there is something that you think that could be better, please let us know. Please don't feel like it's like set in stone. Let us know if you do feel like that's not right.’

This gave members a chance to send an email to management and Leslie did so, suggesting “rather than losing a staff member, I'm happy to take my hours down ... if this could save one of us.”

The impact on Leslie and her colleagues was significant as many resigned and some lost their jobs, “so, it wasn't easy.” She commented “hearing from my friends ... was quite tough because they ... got told they will see in couple of months, and they had to re-interview ..., and almost show them why they still need to be there.” Leslie was relieved not to have this experience because “I would have been quite stressed personally feeling I have to compete.” High uncertainty made many wonder if they should quit and find another job before being fired. Others “tried to keep positive. We're, 'It's hard but let's not think about it like that.’” She appreciated the company “tried their best to keep as many of us as possible” and commented “we are still grateful that we have a job.”

Leslie's comment that “our company's quite good, because we talk, talk a lot about like all races and you know all sort of everyone getting to use our products” suggested a culturally inclusive organisational environment. She experienced racism from customers in her store over mask-wearing. She believed “questions like, ‘Oh, so tell me, does wearing a mask make you feel safe?’” from Caucasian customers were racially motivated as non-Asian colleagues were not asked this. She observed “this happened in [high Caucasian foot traffic area] so I'm not surprised.”

4.4.4 Morgan

When the first Covid-19 lockdown was announced, Morgan had worked for a year in a reasonably senior role as a chef in a private hospitality SME. In the second year of the pandemic, he moved to a similar role in a similar organisation in a different location. In both workplaces, Morgan was the only Korean amongst colleagues from India, China, Italy,

England, and USA in the kitchen working for a Kiwi Pākehā employer/owner with a majority of staff from the same cultural group in the front of house. He observed that the employers in both places made decisions without consultation and “just ... told [staff] what’s going to happen.”

During both lockdowns, Morgan’s workplaces closed and stopped all operations. When the restrictions eased, both offered takeaways and some senior food preparation staff returned to the workplace. None of the part time, kitchen hand staff came back and “most of the people was redundant.” He appreciated that his workplaces took the government subsidy and continued to pay as many staff as possible at 80% during the first weeks of each lockdown.

Morgan accepted the owners conducted decision-making and communication in a “sort of Western, traditional kind of style” and commented “we didn’t really have a chance to say something about it.” There was one full Zoom meeting with all the staff which was different to some of Morgan’s friends in other workplaces who were having regular, whole team, Zoom meetings. Nevertheless, he was “pretty okay” with how the communication was conducted. At the next level of decision-making, Morgan and his head chef were given responsibility, in consultation with the owners, to decide how they would deliver service at the different levels of eased restrictions.

Compared to colleagues in junior roles or part timers, Morgan reflected that he “didn’t really get a big impact from Covid.” In fact, he regarded that initial period when all staff received 80% income as a bonus because staff got extra days off and still received some income for doing nothing. However, he acknowledged the subsequent negative impact on staff who were made redundant. Nevertheless, in one workplace, Morgan was aware that his employer gave financial support to a colleague who started a few weeks before Covid restrictions despite them not being eligible for the government subsidy. Eventually this

colleague was made redundant, but Morgan believed it was “not the owner’s fault” because “the owner went through a hard time” and soon after sold the business.

Morgan did not perceive culture and the cultural group status of members as significant in his experience of communication about changes in working conditions because of the pandemic restrictions. He identified strongly with his Korean heritage in family and social contexts but presented as somewhat a-cultural in his perceptions of the significance of culture in the workplace. Perceptions of the inclusion or exclusion of culture as a factor in communication in the workplace were absent in his story, other than a reference to what he perceived as a traditional Western approach to decision-making and transmission of decisions to staff.

4.5 Summary

These participant stories are condensed presentations of perceptions of their experiences. Grouping participants into cohorts provides comparative perspectives from people sharing similar attributes of cultural or organisational affiliation or status. The stories give content, context, and background that informs the analysis, results reporting, and discussion in chapters five to nine.

5 Chapter five: Data collection and analysis

The data were gathered through recorded Zoom interviews that produced a video and audio recording and an automated transcript for each interview. The size of the data from 15 participants was approximately 40,000 words from six hours 39 minutes of interview content. Each participant transcript was checked for accuracy by watching the video recording and reading through the transcript and correcting automated mistakes. A second reading of the transcripts was undertaken to anonymise them and remove all information that might identify the participant or their organisation. On the third reading, data that fitted Owen's (1984) three component framework and met the criteria of significance and relevance to the research questions (Braun & Clarke, 2006) were underlined and highlighted. Brief reflections on what was appearing in the data for each participant were recorded at the end of each transcript.

During transcription of a first group of interviews, I became aware of the richness of data and, on the advice of my supervisor, decided to undertake initial coding of seven of these transcripts to discern what ideas and concepts, words and phrases, and items of forcefulness (Owen, 1984) were appearing in the data. I assigned these seven transcripts to a first tranche (Tranche 1) to start analysing and to provide me with initial insights into what the data might be revealing. The remaining transcripts were assigned to a second tranche (Tranche 2) based on the availability of interviews conducted and transcribed by a certain date.

Dividing the participants this way was consistent with the research design, which focused on recording the perceptions of diverse, self-selected participants of their unique, lived experiences of a shared event to see if and how the proposed phenomenon of interest might appear in the data. A further segmentation of selected participants from both tranches was made by identifying six participants who identified as members of the dominant culture group in their organisation and five participants who identified as members of the nondominant culture group in their organisation (see Table 4). These were analysed in Phases

3 and 4 to generate first and second order codes. At this point, the code generation process of the analysis was stopped and the second order codes from Tranches 1 and 2 and the Dominant and Nondominant culture subgroups informed the thematic relationship mapping in Phase 5 (see Appendices L and M).

To increase protection of participant identity in chapters five to nine, the APA protocol for gender neutral, singular, third person pronouns using both forms separated by “and” has been adapted by using a separating forward slash to enhance syntactic flow. The alphanumeric participant identifications used in these chapters and the open codes’ tables are different from the pseudonyms used in chapter four in a further attempt to increase preservation of participant anonymity.

5.1 Coding

The initial open coding phases were conducted using Owen’s (1984) three component, thematic analysis framework as explicated by Zorn (n.d) to highlight recurrent ideas and concepts; repeated words and phrases; and expressions of forcefulness. To augment this phase, the factor of significance in meaning was added to the first two components to highlight ideas, concepts, words, and phrases relevant to the research questions (Braun & Clarke, 2006). The identification of relevant, significant data in the capta was guided by the literature review section and analysis alerts presented in the method section and reported in Appendix A. The code generation framework is summarised in Appendix K.

The review of open codes of both tranches into first order codes showed, in each tranche, seven of the codes generated were shared by the data from each transcript in each of the three components of analysis with no significant, outlying data in any transcript being excluded (see Table 11 below). Tranche 2 produced an eighth first order code that can be explained by two out of the eight participants coming from organisations with a shared

commitment to an explicit bicultural awareness and practice initiative. Similarly, the review of the open codes from the dominant and nondominant culture group participant subgroups showed similarities in the five first order codes generated by the data from each transcript in each subgroup (see Table 12 below).

These first order codes generated a total of 14 second order codes (four for Tranche 1; five for Tranche 2; two for the dominant culture subgroup; three for the nondominant culture subgroup; see Tables 6, 8, 9, and 10 below). Further analysis revealed connections between these second order codes from each tranche and subgroup that produced six thematic clusters (See Table 13 and Appendix L). These clusters, in turn, generated four thematic sets that form the framework for section 5.10 below in this chapter (see Table 14 and Appendix M).

Participant expressions of ideas, concepts, words, phrases, and items of forcefulness revealed the first and second order codes from both tranches that were experienced negatively and positively by the participants. Factors arising from the data that might account for the individually different experiences of these first and second order codes were considered. Environmental factors included culture; social status dynamics (e.g. family composition, housing configuration); and organisational climate, culture, and structure. Experiential factors included perceptions of belonging to the dominant or nondominant culture in the organisation; and having personal and cultural expectations fulfilled or violated. Personal factors included presumed personality traits expressed in the interview responses.

The results from the analysis are grouped in sections below according to the previously described Tranches 1 and 2. This afforded comparisons and contrasts between two collations of perceptions from groups of randomly diverse participants (see 3.3 above). Additionally, the results of analysis from Phases 1 and 2 for each Tranche are segmented into those from six participants who identified as members of the dominant cultural group in their organisations and those from five participants who identified as members of the nondominant

cultural group in their organisations. This afforded comparisons and contrasts between two collations of perceptions from groups with a shared diverse perspective (see 3.3 above). These are analysed in Phases 3 and 4 to see what perceptions and higher order codes might be generated based on participant experiences from these different cultural subgroup perspectives.

5.2 Data collection: Tranche 1

Tranche 1 consisted of seven online interviews conducted in July and August 2020, transcribed in September and October 2020, and coded to the second order in December 2020 and January 2021. Participants included in this tranche are identified in the Tranche 1 list of open codes with supporting data (Appendix R) as P3, P4, P5, P6, P7, P9, and P10.

5.3 Data analysis: Tranche 1

The highlighted and underlined content in the transcripts produced results in this phase that suggested specific patterns and routines in the communication about changes in their employment conditions because of the Covid-19 lockdown conditions. Participants reported experiencing routines of behaviours by supervisors and colleagues perceived as indicators of being included or excluded in the communication by their organisation.

Some of the patterns reported were a feeling of being used by the organisation, either deliberately or unwittingly, to meet organisational needs at the expense of personal needs. A contrast was the participant who reported their organisation was very proactive on both pastoral care side and teaching adjustment support. A similar experience was that of a manager telling a participant they and their family came first and work came second and was to be done only once personal and family needs were addressed. The holding of regular meetings between supervisors and staff at individual, group, and corporate levels was perceived as a demonstration of inclusion. This pattern was supported by another participant

who experienced regular, persistent communication throughout lockdown conditions that connected them with colleagues.

In some organisations, there was a noticeable difference between communication from different levels of leadership. Departmental or divisional communication was perceived as being more inclusive. Corporate communication was seen as either insufficient to inspire a sense of being included or insensitive to the point engendering feelings of being excluded.

Reflecting on the data in this phase prompted a thought of inclusivity being perceived as something other than an autonomous organisational climate factor (see 2.3 above). This insight on inclusivity is seen in my journal reflection that people with certain personality profiles may be more inclined to be culturally inclusive than others. There were references in the data to people with diversity other than culture (e.g. disability) as feeling their diversity was included or excluded in the communication from the organisation. I began to think that inclusivity might be a base, core, molar attitude or attribute in an individual or organisation engaged in by those who hold it whenever they interact with people different to themselves in gender identity, sexual orientation, ability, social class, socio-economic status, or culture. Conversely, when inclusivity is absent in one area, cultural inclusivity might similarly be absent.

Using the six phases approach to analysis described and explained in sections 3.3, 3.4 and Appendix K, highlighted and underlined content in the transcripts was assigned codes based on lexical, denotative, and connotative similarities. This process generated the open codes listed below in Table 5 and in Appendix R (with supporting data from transcripts for each code). These open codes were recorded on a large sheet of paper and subjected to closer analysis and reflection. This process revealed commonalities between them that generated the first order codes listed below in Table 5.

Table 5*Open codes generating first order codes – Tranche 1*

Open codes	First order codes
Holistic/pastoral concern Personal safety	Caring
Going online Leadership Staying home	Supporting
Cultural homogeneity Cultural sensitivity/awareness	Respecting (culture)
Decision-making Getting/giving feedback	Including
Bespoke responses Equitable treatment	Accepting
Communication channels Information access/available	Communicating
Interpersonal communication Regular meetings	Connecting

Each of the first order codes was defined using participant data, dictionary, and literature sources (see Appendix T). Further reflection on these seven first order codes was informed by the literature review, potential theme domain alerts (Appendix A) and interpretive schemata (Appendix B). This produced a coalescence of the first order codes into four second order codes summarised in Table 6.

Table 6*Tranche 1 first order codes generating second order codes*

Tranche 1 first order codes	Tranche 1 second order codes
Caring	Caring
Supporting	
Respecting (culture)	Respecting (culture)
Including	Including
Accepting	
Communicating	Communicating
Connecting	

The review of the first and second order codes highlighted the positive and negative experiences of participants of these codes. Participants who perceived their experience of some or all these codes positively in the communication from their organisation gave the impression of feeling more included in their organisation. Conversely, those who expressed negative experiences of these codes in the communication from their organisation perceived themselves as being excluded by their organisation.

An interesting observation of participant perceptions filtered through the lenses of these codes is the lack of direct attribution by participants of cultural factors as significant in their feelings of inclusion or exclusion. Where there was awareness of a participant from nondominant cultural group in an organisation feeling included, it was attributed to personal or organisational values and attitudes that transcended the cultural domain and were seen as prime motivators for taking a holistic approach to including individuals in the organisation.

The analysis of Tranche 1 was suspended at this point and the results were sealed and stored awaiting review after the Tranche 2 interviews were transcribed and coded. This afforded an opportunity to engage somewhat objectively with a second set of data to see what codes emerged. The results of the coding of each tranche would be compared to reveal consistencies and inconsistencies between the second order codes identified in each.

5.4 Data collection: Tranche 2

Tranche 2 included two interviews conducted in August 2020 and six interviews conducted in March and April 2021, all of which were transcribed in May 2021, and coded to the second order in June 2021. Participants in this tranche included those identified in the Tranche 2 list of open codes with supporting data (see Appendix S) as P1, P2, P8, P11, P12, P13, P14, and P15.

5.5 Data analysis: Tranche 2

The results in this phase from the underlined and highlighted content in the transcripts of the Tranche 2 capta appeared mostly as perceptions of interactions with organisations that deliberately or accidentally communicated thoughtful or thoughtless intentions of including or excluding. Some participants received conflicting or contradictory messages from different levels in an organisation that were confusing. Others experienced consistent, clear communication that gave them confidence and assurance.

Many organisations in this tranche were reported as issuing blanket, generic expectations of performance regardless of personal circumstances and needs. Beyond the organisational level, the government's actions were seen as too generic and not culturally nuanced enough. Conversely, some organisations crafted bespoke arrangements that gave members agency in their choice of work conditions. The putative explanations given for this disparity included perceptions of thinking or lack of thinking about factors beyond just the job description that created awareness and acknowledgement or unawareness and ignorance of the needs, experiences, and expectations of specific individuals or demographic groups. This extended into attempts to implement bicultural awareness and competency initiatives.

Perceptions of agency taken or given appeared in some participants' experiences as the presence or absence of cultural awareness and sensitivity. Some participants' comments suggested acceptance or rejection of different cultural perspectives as sources of different approaches to managing working conditions for individuals. Other participants commented on the different impact authentic or tokenistic attempts to be culturally sensitive, appropriate, and inclusive had on members' perceptions of belonging and being included.

There was disparity reported by participants on the willingness or unwillingness to provide or withhold resources organisations had that could have increased members' capacity

and capability to cope with the change in working conditions. Disparity in employment was expressed by one participant in terms of promotion in their organisation.

One of the key actions valued by participants was the proactive attempts by organisations to create connections that gave a feeling of being valued and belonging. Some participants' comments indicated individual personality and organisational cultural traits as explanations for interactions seen as more inclusive. Other participants noted their organisation's lack of attempts to do this as creating feeling of isolation. Causal factors for reported experiences of perceived exclusion were attributed by a few participants to potential cultural myopia on the part of those responsible for the communication. Many participants highlighted individual and organisational drivenness, egoism, narcissism, and greed as explanations for actions that created feelings of being excluded by their organisations.

These initial results suggested a construct of a possibly discrete phenomenon of cultural inclusivity might be explained by a more complex and intertwined array of personal and organisational factors than just cultural sensitivity and competency. The process of journaling in the analysis of this tranche prompted an awareness that the codes generated by the data had opposing poles of experience in the perceptions of participants. This led to framing the codes in the data for this tranche as dichotomous with participant perceptions expressing experiences of both positive and negative aspects of each code. This bipolar understanding of the codes was consistent with observations in Phase 5 of the analysis of Tranche 1 of participants experiencing the codes negatively and positively.

Using the six phases approach to analysis described and explained in sections 3.3, 3.4 and Appendix K, highlighted and underlined content in the transcripts was assigned codes based on lexical, denotative, and connotative similarities. This process generated the open codes listed below in Table 7 and in Appendix S (with supporting data from transcripts for each code). These open codes were recorded on a large sheet of paper and subjected to closer

analysis and reflection. This process revealed commonalities between them that generated the first order codes listed below in Table 7.

Table 7

Open codes generating first order codes – Tranche 2

Open codes	First order codes
Connection, disruption, isolation	Connecting/isolating (people)
Conflict, money, overwork, pressure, stress	Inviting/demanding (performance)
Consultation, indifference, mandates, trust	Consulting/mandating (decisions)
Empathy, well-being, wellness	Caring/uncaring (staff and clients)
Authenticity, beliefs, culture, discrimination, fear, norms, values	Including/excluding (culture)
Agency discomfort, family, openness, unfairness	Customising/standardising (solutions)
Accessibility, communication, confusion, inconsistency	Communicating/miscommunicating (messages)
Lip-service, misapplication, mismanaging, unawareness	Embracing/ignoring (Diversity, Equity, and Inclusion initiatives; DEI)

Each of the first order codes was defined using participant data, dictionary, and literature sources (see Appendix U). Further reflection on these eight first order codes was informed by the literature review, potential theme domain alerts (Appendix A) and interpretive schemata (Appendix B). This produced a coalescence of the first order codes into five second order codes summarised in Table 8.

Table 8

Tranche 2 first order codes generating second order codes

Tranche 2 first order codes	Tranche 2 second order codes
Caring/uncaring (staff and clients)	Caring/uncaring
Customising/standardising (solutions)	
Inviting/demanding (performance)	Inviting/mandating
Consulting/mandating (decisions)	

Including/excluding (culture)	Embracing/ignoring (DEI initiatives)
Embracing/ignoring (Diversity, Equity, and Inclusion initiatives; DEI)	
Communicating/miscommunicating (messages)	Communicating/miscommunicating
Connecting/isolating (people)	Including/excluding

Reviewing the data in Tranche 2 against the codes that arose from it reinforces the bipolar nature of the codes in the experiences of participants that began to appear in the analysis of the Tranche 1 capta. All codes identified in the Tranche 2 capta had positive and negative aspects in the perceptions of the communication experienced by Tranche 2 participants. In the Tranche 2 capta, participants expressed perceptions of some or all of the codes being encountered or expressed consistently or differently at individual, group, or corporate levels within the organisation and at a societal level outside the organisation.

My literature review isolated cultural inclusivity as a concept distinct from diversity, inclusiveness, and inclusion but there was no clear support in the literature for it as a phenomenological construct distinct from the more commonly understood and accepted constructs of diversity and inclusion. The possibility mentioned in the reflection on the Tranche 1 analysis that inclusivity might be a generic construct of social inclusivity, is reinforced in the analysis of the perceptions of some participants in Tranche 2. The results for these participants suggested inclusivity in a bi- or multi-cultural context might be predicted by the traits of trust, openness, and empathy (Ashton & Lee, 2007; Costa & McCrae, 1992) more than identifiable competency attributes of intercultural sensitivity and ethnorelativity (Bennett, 2017). This would make cultural inclusivity a domain within a molar construct of social inclusivity. However, analysis of the perceptions of other participants in Tranche 2 (see Table 8) revealed two codes directly related to culture which could provide support for the

idea that cultural inclusivity might be a discrete construct present in entities who are strong in cultural awareness (Chen, 2009b), intercultural sensitivity, and ethnorelativity.

The possibility of inclusivity being a generic concept arising from valuing inclusiveness and constructed through inclusive communication, suggests an inclusive entity (individual or corporate) will demonstrate cultural inclusivity when confronted with cultural diversity. However, a communicator might be inclusive of diverse gender orientations and sexual orientations but be ethnocentric and therefore not be communicatively culturally inclusive. If so, cultural inclusivity appears as a distinct phenomenon that combines intercultural competency attributes with a molar construct of social inclusivity to produce cultural inclusivity.

The construct of cultural inclusion was presented in my literature review as a state of being included experienced by nondominant culture group members in a dominant culture group environment. However, some dominant culture group members in Tranche 2 seemed to experience implicit and unconscious cultural inclusion afforded through the privilege of cultural dominance. Perhaps this assumed inclusion could explain why some participants did not perceive culture as a factor in decisions communicated by their organisation to all members.

In contrast, nondominant culture group members seemed more aware of experiencing cultural inclusion or exclusion consciously and explicitly by virtue of being culturally different to the culture dominant in the organisation. Dominant culture group members in Tranche 2 who seemed to be aware of these differences in the experience of cultural inclusion seemed to demonstrate a potential attitude of cultural inclusivity.

The appearance in the data of a code related to DEI initiatives in organisations is attributable to three of the participants being from public entity organisations with strongly espoused bicultural protocol framework (BPF) initiatives. One participant identified as Māori

in an organisation in which they perceived Māori and Pākehā to be equally co-dominant in terms of numbers, control, and organisational values, vision, and mission. However, they were very aware that the presence of a strongly and widely promoted corporate BPF did not translate into consistent application of that DEI initiative at executive, group, or individual levels. The authenticity and appropriateness of the application of DEI initiatives seemed, from the data, to depend more on the management style, personality traits, and even cultural affiliation of the individuals and groups involved.

This suggests the adoption of DEI programmes is not a guarantee of inclusiveness, inclusion, or inclusivity in an organisation. The presence of key individuals with strong traits of trust, openness, and empathy might be more critical for cultivating and nurturing inclusivity at different levels of the organisation, including corporate, than the mere presence of a DEI programme. This could suggest inclusivity is not a policy, framework, or protocol nor a set of practices and procedures in which training gives competence but is more likely a belief and attitude.

The results from Tranche 2 confirm many of the results from Tranche 1 but add weight to the possibility that cultural inclusivity might be emerging as a construct distinct from diversity, inclusiveness, and inclusion (see 2.3 above). The Tranche 2 results also suggest cultural inclusivity might be a domain-specific sub-construct within a molar construct of social inclusivity. If this latter possibility is true, social inclusivity could be a generic construct arising from high levels of the trust, openness, and empathy in an entity, and this combined with high levels of intercultural sensitivity and ethnorelativism, might explain the construct of cultural inclusivity as a domain-specific expression of inclusivity.

At this point, selected transcripts from Tranches 1 and 2 were segmented into those from six participants who identified as members of the dominant culture group in their

organisation and those from five participants who identified as members of the nondominant culture group in their organisation.

5.6 Data segmentation: Dominant culture group voices

The transcripts of participants in the whole capta who identified as members of the dominant culture group in their organisation were ascertained through self-declaration on the participation consent form or comments in the interviews. Dominance was determined by identification with the same culture of either the majority of members in the organisation or of those in control of the organisation (either through role or ownership). The participants in this subgroup are identified in the Tranches 1 and 2 lists of open codes with supporting data (Appendices R and S) as P1, P4, P5, P7, P8, and P9. Results from these participants in the analysis in Phases 1 and 2 of Tranches 1 and 2 were grouped together to facilitate analysis in Phase 3 for this group.

5.7 Data analysis: Dominant culture group voices

The results from Phases 1 and 2 analyses of these transcripts were analysed further using the criteria in Phases 3 and 4 to reveal perspectives of their experience of the constructs of interest in my project. This generated five first order codes (see Table 9) that were defined using participant data, dictionary, and literature sources (see Appendix V). Further reflection on these five first order codes was informed by the literature review, potential theme domain alerts (Appendix A) and interpretive schemata (Appendix B). This produced a coalescence of the first order codes into two second order codes summarised in Table 9.

Table 9*Dominant culture group first order codes generating second order codes*

Dominant culture group first order codes	Dominant culture group second order codes
Cultural humility/cultural arrogance	Cultural competencies
Cultural sensitivity/cultural insensitivity	
Cultural blindness/cultural awareness	
Cultural competency applied/misapplied	
Communication – positive/negative	Communication/miscommunication

The results of this analysis of the open codes for dominant culture group voices in Tranches 1 and 2 revealed four codes related to culture and one to communication. These were cultural humility, cultural blindness, cultural sensitivity, cultural competency, and communication, each of which appeared in the capta with positive and negative poles. The poles of the cultural codes arose from perceptions of how the code was expressed by individuals or the organisation. Thus, individual cultural humility was contrasted with organisational cultural arrogance; individual cultural sensitivity with organisational cultural insensitivity; organisational cultural blindness with individual cultural awareness; individual application of cultural competency training with organisational misapplication of cultural competency training. The communication code contrasted positive perceptions of open, dialogic, multi-level, clear communication facilitated and encouraged frequently with negative perceptions of closed, monologic, generic, confusing communication delivered infrequently and erratically.

An interesting perspective on inclusion arose from two participants in the dominant culture group voices appearing to problematise the phenomenon of monocultural group dominance in their organisation. Their awareness of Pākehā having control of what was done

and how it was done, made these participants aware of the presence of diversity in their organisation and the need to find more ways to be more inclusive with people from other cultures. This appeared in the data as cultural sensitivity and awareness as well as a sense of their default experience of inclusion by virtue of being a member of the dominant culture group in their organisation.

The recognition of these dominant culture group participants' experience of inclusion as dominant culture group members seems to have made them aware of token inclusion facilitated by attempts to apply DEI initiatives uninformed by a value of inclusiveness and an attitude of inclusivity. This was seen in participant perceptions of different responses at different levels to the presence of diversity in their organisations. Individuals with an apparent (although not explicit) ethos of inclusivity and belief in inclusivity seemed to have a positive impact on cultivating and nurturing more authentic applications of DEI initiatives at their level. The perceptions by one participant, who was the CEO of their private sector organisation, of how communication of changes to work conditions was done, appeared to show an implicit acceptance of individual and cultural needs and expectations despite the organisation having no explicit DEI initiative. This suggests a state or activity of token inclusion is always possible as a response to DEI programmes, but the value of inclusiveness and attitude of inclusivity are either present or absent. Thus, the adoption of DEI programmes is not a guarantee of inclusivity, inclusiveness, or inclusion in an organisation.

Dominant culture group participants' perceptions of their experience of communication in their organisations about changes in work conditions considered frequency, variety (of channels and numbers of interactants), personalisation, opportunity for feedback, and quality of information and equity in the content as indicators of how inclusive they thought the communication was. However, less inclusive communication in a crisis, especially from the highest level of the organisation, may be more attributable to a sense of

not knowing what to do at executive level in response to a novel, rapidly escalating, and previously unheard-of global health crisis rather because of the lack of an underlying commitment to inclusiveness.

This lack of information and experience for executive leadership of how to respond at a corporate level to the rapidly evolving crisis contrasted with the focus of responses at lower levels of leadership in some organisations on meeting the immediate needs of members might explain why their communication was perceived to be more inclusive. Conceivably, middle and lower-level leaders understood employees' affective, cognitive, and normative needs and expectations at a group and individual level while the executive level leaders struggled to deal with relatively unknown implications for the whole organisation of a rapidly unfolding pandemic. Thus, perceptions of cultural inclusivity at group and individual levels by dominant culture group participants may be the result of the communicators having greater opportunity to focus on effective communication as much as any cultural competencies they had.

A few dominant culture group participants noted there seemed to be heightened levels of interdependence and collectivism in the communication in their organisation experienced during the lockdown periods in Aotearoa/New Zealand. This was contrasted with a return to a more independent and individualistic style of communication once a return to the workplace was allowed. Two dominant culture group participants commented on this from a cultural perspective as an example of how the dominant Pākehā cultural approach in their organisation seemed to be temporarily suspended during the height of the crisis but prevailed once the sense of crisis was diminished. The organisations of both participants were also perceived to be paying lip-service to the DEI initiatives they espoused which may indicate a lack of commitment to either a value of inclusiveness or an attitude of inclusivity.

5.8 Data segmentation: Nondominant culture group voices

The transcripts of participants who identified as members of the nondominant culture group in their organisation were ascertained through self-declaration on the participation consent form or comments in the interviews. Nondominance was determined by identification with a culture different from either the majority of members in the organisation or those in control of the organisation (either through role or ownership). The participants in this subgroup are identified in the Tranches 1 and 2 lists of open codes with supporting data (Appendices R and S) as P2, P6, P11, P12, and P15.

5.9 Data analysis: Nondominant culture group voices

The results from Phases 1 and 2 analyses of these transcripts were analysed further using the criteria in Phases 3 and 4 to reveal perspectives of their experience of the constructs of interest in my project. This generated five first order codes (see Table 10) that were defined using participant data, dictionary, and literature sources (see Appendix W). Further reflection on these five first order codes was informed by the literature review, potential theme domain alerts (Appendix A) and interpretive schemata (Appendix B). This produced a coalescence of the first order codes into three second order codes summarised in Table 10.

Table 10

Nondominant culture group first order codes generating second order codes

Nondominant culture group first order codes	Nondominant culture group second order codes
Cultural understanding (proactive/inactive)	Cultural competencies
Ignorance/awareness (nondominant experience)	
Support (internal/external)	Supporting/unsupporting
People/product focus (consideration)	
Including/excluding (organisational life)	Including/excluding

The results of this analysis of the open codes nondominant culture group voices in Tranches 1 and 2 revealed five first order codes related to culture in the perceptions of the participants. These were understanding, feeling included, focus on people or product, ignorance, and support, each of which were expressed with negative and positive aspects. The experience of being a member of the nondominant culture group in their organisation seems to have heightened awareness of cultural factors as reasons for the positive or negative experience of each code by participants.

Understanding of the nondominant culture group's worldview was seen as either proactive attempts by the dominant culture group to understand or inactive assumptions that dominant culture worldviews were the norm. Feeling included or excluded in the organisation was perceived as an outcome of the first code. When dominant culture group members took an individualised approach in communication with nondominant culture group members, they felt included. When dominant culture group members took a generic, dominant culture, monocultural approach, nondominant culture group members felt excluded. The code of focusing on either people or product seemed to be based on whether the communication was perceived as considerate or inconsiderate and this was sometimes expressed as a difference in cultural values. The ignorance of nondominant experiences in the pandemic and changes in working conditions was contrasted with a perceived awareness of these in some participant stories. The comparative experiences of culturally appropriate support being communicated during this time were related to whether this support came from within or outside of the participant's organisation.

One of the threads that appeared in the nondominant culture group participants' data was their awareness of experiencing cultural inclusion or exclusion (on a continuum) consciously and explicitly by virtue of being culturally different to the culture dominant in their organisation. This compares with the reflection on the dominant culture group

participants' data in which inclusion appeared to be experienced unconsciously and implicitly by virtue of them being culturally homogenous with the culture dominant in their organisation. A related thread to this appeared in the nondominant culture group participants' data as heightened sensitivity to belonging or not belonging to their organisation compared to dominant culture group participants' perceptions of this.

Being culturally different to the culture dominant in the organisation appears to raise the awareness of nondominant culture group members of identification with their organisation and determines how strong or weak it is. It seems from the data that this determination could be influenced by perceptions of how culturally inclusive the communication from dominant culture group supervisors is. These perceptions of cultural inclusivity in communication were influenced by the personalisation of the communication and the content of it. Communication from a dominant culture group sender that ignored the values, beliefs, and norms of the nondominant culture group recipient was interpreted as non-inclusive. Similarly, communication that ignored the holistic well-being of the receiver and failed to address their affective, cognitive, normative, social, and behavioural needs, was perceived as being non-inclusive.

Dominant culture group cultural stereotyping and blindness was evident in the nondominant culture group data. The stereotyping appeared to be informed by historic experiences of the dominant culture with the nondominant culture that produced beliefs and opinions about the nondominant culture group. These seemed to be catalysts for actions and attitudes in the present even though the current situation and context was unrelated to the historical situation and context. Furthermore, cultural stereotyping appeared in the treatment of one cohort of clients from the same nondominant culture group as homogenous and the failure to respond with individualised communication to address discrete circumstances. A form of cultural blindness seemed to be at play in the experience of some nondominant

culture group participants wherein the dominant culture group leadership of their organisation seemed to be oblivious to the unique, precarious situation of a nondominant culture group in their organisation and made no attempt to be aware of this and understand it.

The data revealed a perceived unwillingness of dominant culture group supervisors and members to listen to and incorporate the knowledge, perspectives, and opinions of nondominant culture group members in decisions on issues affecting colleagues and clients from their culture. In two cases, the data came from participants in organisations with espoused commitments to BPFs. In contrast, there was data that showed a willingness of a dominant culture group supervisor and members in one participant’s organisation (with no espoused DEI initiative) not only to listen to but to attempt to incorporate diverse perspectives in their decision making. This adds to the possibility that the potential presence or absence of cultural inclusivity in an individual is a result of a combination of personality trait factors rather than only the result of some form of intercultural competency.

5.10 Data analysis: Themes

The first order codes generated by both tranches and both subgroups were compared to determine if any overarching connections could be elicited that might generate common codes supported by the data in the entire capta. Table 11 shows matches between the first order codes that were suggested by this review of the analysis of the data from each tranche.

Table 11

Tranche 1 and Tranche 2 first order codes compared

Tranche 1 first order codes	Tranche 2 first order codes
Caring	Caring/uncaring (staff and clients)
Supporting	Inviting/demanding (performance)
Respecting (culture)	Including/excluding (culture)

	Embracing/ignoring (Diversity, Equity, and Inclusion initiatives; DEI)
Including	Consulting/mandating (decisions)
Accepting	Customising/standardising (solutions)
Communicating	Communicating/miscommunicating (messages)
Connecting	Connecting/isolating (people)

The codes of including/excluding (culture) and embracing/ignoring (DEI initiatives) were combined for this phase of analysis due to their similarities of focus, attitude, and activity that appeared in the data, and definitions. The codes in the Tranche 1 data of caring, respecting (culture), communicating, and connecting had reasonably direct matches to codes with similar descriptors and definitions in the Tranche 2 data that justified the recognition of these as potential themes of the whole capta (see Table 11 above). The definition of the codes of supporting, including, and accepting in Tranche 1 had similarities to the definitions for the codes of inviting/demanding (performance), consulting/mandating (decisions), customising/standardising (solutions) in Tranche 2 respectively and therefore a reasonable match between these codes across the two tranches was concluded.

Table 12 shows matches between the first order codes that were suggested by the review of the analysis of the data from each culture subgroup.

Table 12

Dominant culture group and Nondominant culture group first order codes compared

Dominant culture group codes	Nondominant culture group codes
Cultural humility/cultural arrogance	Cultural understanding (proactive/inactive)
Cultural sensitivity/cultural insensitivity	People/product focus (consideration)

Cultural blindness/cultural awareness	Ignorance/awareness (nondominant experience)
Cultural competency applied/misapplied	Support (internal/external)
Communication – positive/negative	Including/excluding (organisational life)

The definitions for each pair of matched codes from each sub-group data had similarities with the codes in each matched pair. Thus, the five codes in the dominant culture group sub-group data of cultural humility/cultural arrogance, cultural sensitivity/cultural arrogance, cultural blindness/cultural awareness, cultural competency applied/misapplied, and communication – positive/negative, had reasonable matches to the five codes in the nondominant culture group sub-group data of cultural understanding (proactive/inactive), people/product focus (consideration), ignorance/awareness (nondominant experience), support (internal/external), and including/excluding (organisational life) respectively.

The results of this comparison of codes from the dominant culture group and nondominant culture group data supported the justifiability of the five codes that were generated in the analysis of the data of both sub-groups. This concluded the process of code generation (Braun & Clarke, 2021) and provided a basis for exploring connections with the seven significant codes from the whole capta.

The comparative review above informed, enriched, and clarified each of the 25 first order codes that were generated in the whole capta data (see Tables 6, 8, 9, and 10 above). This facilitated the next step of thematic relationship mapping (Braun & Clarke, 2021) that continued my engagement with the data deeply to produce “evolving, situated, reflexive, interpretation of them” (2021, p. 207). The 25 first order codes were entered onto a blank page to see possible connections between them (see Appendix L). Mapping the codes in this way suggested six clusters of themes that were identified by the seven first order codes from

the Tranche 1 data. These were caring-supporting, accepting, respecting (culture), including, connecting, and communicating. First order codes from Tranche 2 and the Dominant and Nondominant culture group voices sub-groups were found to fit well in one of these six clusters which were circled. Higher order connections between these theme clusters were explored which produced four sets of themes (see Appendix M). The individual codes in the six thematic clusters were found to fit well into the four sets of themes that could be identified appropriately by four of the second order code descriptors that appeared in Tranche 1 which were including, accepting, caring, and respecting (culture). The construct of these thematic sets fits with Braun and Clarke's (2021) description of themes derived from codes at the highest order having multiple facets of an essential core that tells "a compelling, coherent and useful story in relation to the research question[s]" (p. 207).

The generation of the thematic clusters and sets was reviewed by entering the first and second order codes for the whole capta into separate tables and seeing if a fit with the six thematic clusters and four thematic sets was confirmed. Guided by the definitions of the first order codes (see Appendices T, U, V, and W), each of the first order codes was found to match one of the thematic clusters and one of the thematic sets (see Appendices N and O). Similarly, a review of the second order codes for the whole capta using tables showed a good fit for each of these with one of the thematic clusters and one of the thematic sets (see Appendices P and Q).

Exploring potential connections between the four thematic sets began to reveal possible confirmation for a trend that began appearing in the data early in the analysis. This study is investigating whether it is possible to identify a concept of cultural inclusivity distinct from diversity, inclusiveness, and inclusion and, if so, what its construct as a phenomenon might be. Early data analysis suggested evidence (that was increasingly supported in subsequent analysis) for a concept of inclusivity whose phenomenological

construct might be the result of a unique combination of personality traits. This combination might explain why some people seemed predisposed to develop a belief or attribute of inclusivity founded on a commitment to a value of inclusiveness that was enacted in inclusive behaviour that contributed to the inclusion experienced by diverse people around them. The consideration of possible connections between the four thematic sets suggested that the three thematic sets of including, accepting, and caring might be the source of an attribute of inclusivity in a person. The incorporation of the fourth thematic set of respecting (culture) with the previous three thematic sets might explain why a person could demonstrate the attribute of inclusivity in a culturally informed way and produce a phenomenon of cultural inclusivity.

This final level of analysis suggested the application of these four sets in an organisation might be connected to the activities of managing (including people in the life of the organisation), organising (accepting input from members on decisions), pastoral caring (promoting holistic health and well-being of members), and DEI initiative implementing (based on an authentic respecting of culture). The relationship of these thematic sets and possible organisational activities will be discussed in the next four chapters in relation to the constructs of interest presented in the literature review on organisational assimilation, organisational identity/identification, and inclusivity.

A further review of the relationship between the thematic clusters and thematic sets was done by entering the six thematic clusters into a table and seeing if they could be grouped to match the four thematic sets generated previously (Table 13). Based on the Literature review (chapter two), potential theme domain alerts (Appendix A), and first order codes definitions (Appendices T, U, V, and W), each of the six thematic clusters was found to fit well with one of the four thematic sets. Three of the thematic cluster items directly matched three of the thematic sets. A review of the sources and significance of the three

remaining thematic cluster items (including, connecting, communicating) revealed a commonality between the concept and construct of each in the data and first four phases of analysis that matched well with the thematic set of including.

Table 13

Thematic clusters in four thematic sets

Thematic clusters	Four thematic sets
Accepting	Accepting
Including	Including
Connecting	
Communicating	
Caring/supporting	Caring
Respecting (culture)	Respecting (culture)

Discussion with the candidate’s supervisors of the results from this phase confirmed the trustworthiness of these themes. The literature review and analysis of data in Phases 1 to 4 informed clearer definitions of each of the thematic sets in relation to the study. The agreed definitions for each theme are found in Table 14.

Table 14

Overall thematic sets defined

Thematic set	Definition from second order codes
Including	A management approach that engenders a sense in other members of being integrated into the life of the organisation. This encompasses actions that connect members with each other and the organisation and mitigate feelings in a member of isolation from the organisation and its members. Positive and negative perceptions of communication from the organisation contributed to perceived positive or negative experiences of this theme.
Accepting	An organising approach that invites a member to consult on decisions made about them rather than issuing a mandatory demand to perform. The member’s ideas and preferences are incorporated into

	customised solutions for them rather than standardised, global measures.
Caring	A pastoral approach to staff and clients that shows empathy and provides internal, holistic support to members instead of leaving them to find this support outside the organisation. Responses to changes in work and service delivery conditions are considerate, people-focused, and humanising rather than inconsiderate, product-focused, and dehumanising.
Respecting (culture)	An attitudinal quality that is demonstrated in behaviours (verbal and practical) that evince elements of cultural awareness, sensitivity, humility, understanding, competency. DEI initiatives are implemented intentionally and authentically, and organisational policies and procedures show awareness of the experiences of culturally diverse members.

Specifically, these themes appeared as perceptions by nondominant culture group participants that dominant culture group members at all levels in an organisation

- manage people and processes to include nondominant culture group members meaningfully on their terms in the life of the organisation
- organise work to accept nondominant culture group ways of doing it
- pastor nondominant culture group members in a way that they consider supportive, considerate, and humanising
- respect the cultural perspectives of nondominant culture group members by inviting them to guide expressions of cultural awareness, sensitivity, and intercultural competencies

5.11 Significant shared perception: Authenticity of inclusion

During the analysis, a significant number of participants forcefully expressed their perceptions of the authenticity of the inclusion experienced by them or their colleagues. This

was reported positively and negatively by participants, especially those in organisations with espoused diversity, equity, and inclusion (DEI) initiatives or bicultural protocols frameworks (BPFs). Given its prominence in the capta and relevance to all four research questions, it is presented here in relation to the four thematic sets in section 5.10 above as a prelude to exploring answers to the research questions in chapters six to nine.

5.11.1 Perceptions

Efforts to authentically include nondominant culture group members in organisations with DEI initiatives appeared P14's perceptions that her/his organisation was intentionally making the shift to integrate te reo Māori and te ao Māori [Māori language and worldview] into its communication. This shift, guided by a bicultural protocols framework (BPF), convinced the participant that not implementing the BPF is "wrong ... because that's ignoring what's going on in our organisation" (P14).

Other participants felt excluded by inauthentic attempts to implement DEI initiatives. A participant in an organisation whose founder "was very much about Māori, Māori people first," commented that, during the Covid-19 response, "that kaupapa doesn't run like that there. I know that they would like to believe in the hearts that it does" (P15). A similar experience was reported by another participant who complained, "I don't think they ever got it [including kaupapa Māori] and I don't think they probably do now, and we have treaty principles that we abide by too" (P2). One participant believed she/he was excluded from promotion based on her/his commitment to kaupapa Māori approaches to childcare.

Another participant felt her/his organisation's espoused BPF was expressed unevenly depending on who was implementing it. At senior executive level and among ground level staff there was considerable tokenism in acceptance and application of the BPF. This was attributed to a lack of understanding that to genuinely express the framework requires

openness to understand “being Māori and where we’re from and what we’ve been taught... Understanding āta [thoughtful deliberation], respectful relationships” without which they are only “as respectful as they allow themselves to be” (P13). The inappropriate and inauthentic application of the bicultural protocols framework by managers was believed to be, in part, a result of “management style. If they’re a micro-manager that is result-driven, [bicultural protocols framework] doesn’t give that. There’s too many fluffy grey areas” (P13). At another level in the organisation, the cultural expectation of looking after their ‘mokus’ (short for ‘mokopuna’ which means ‘grandchild’ in te reo Māori) in place of the parents in an emergency, was accepted by this participant’s immediate (Māori) supervisor who insisted P13 work from home.

In the same organisation, Pākehā colleagues attempted to show caring by appealing to the BPF to “excuse them [a client] from reporting for two weeks due to [bicultural protocols framework] ‘humanising’” (P13). The participant responded,

So if the [other party] was sitting here who they had [affected] or [affected seriously], you would feel very, very good about saying to them, ‘No, he doesn't have to be held accountable because I’m humanising them.’ And I said, ‘And you won’t feel you’ve dehumanised the [other party] who trust us as stakeholders to hold them to account.’

(P13)

This exposed an inauthentic approach to implementing biculturalism that failed to consider “how you deliver it is one thing but splattering it out there and not having a reason to it – it’s dangerous practice, and it’s not fair to our stakeholders, and not [bicultural protocols framework]. (P13). In contrast, the caring shown in inclusive approaches to delivering changes in working conditions by a culturally diverse group of managers was attributed to “they work with us on a daily basis” rather than any cultural awareness or sensitivity (P13).

Explicit and implicit expressions of respecting (culture) appeared to affect perceptions of the authenticity of attempts to implement DEI initiatives. One dominant culture group participant commented her/his organisation “does really well and we get really good employee satisfaction results, very good, and including this area of inclusion and diversity and from a whole cultural staff workplace safety” but commented “we can always do better” (P9). Another dominant culture group participant asserted “we want to meet the obligations of the Treaty; we want to support the aspirations of Māori.... We don’t want it to be a token thing.... This is a shift that we really want to take” (P14). In having to take on the challenge of implementing the bicultural protocols framework in her/his organisation at an individual and team level, this participant (P14) was open and honest about “it’s unsettling because it’s ground I’m not familiar with” even though “I have an appreciation for Māori” (P14). However, she/he was very aware that the presence of a strongly and widely promoted corporate BPF required her/him to be committed to trying to apply the BPF authentically and appropriately despite feeling uncomfortable and ignorant. A similar attempt at authenticity was acknowledged by a Māori participant commending a dominant culture group supervisor’s attempt at being culturally inclusive because “he’s trying, really, really hard and he’s [a] 70-year-old white guy, and he tries, really, really hard but struggles with it, and he knows he struggles with it” (P13)

Negative experiences of respecting (culture) as a contributor to inauthentic expressions of a DEI initiative were perceived by both dominant and nondominant culture group participants. A dominant culture group member of an organisation with a public DEI commitment noted the popularity of individual members taking DEI training and applying it. However, she/he pointed to a lack of cultural inclusiveness in her/his organisation.

It's not actually ingrained in the organization as, 'How does this relate to te ao Māori? How does this relate to our Pasifika communities? What's the impact going to be?' It's still a bit of an afterthought or nice to have. (P4)

Another participant was very aware that the presence of a strongly and widely promoted corporate BPF did not translate into consistent application of that DEI initiative at executive, group, or individual levels. "We're doing this big push on [BPF] and it's the [defined principles/practices] and the [organisation] is you moving forward. We're not! So, while we have to show this to [clients] we're not showing it on the floor" and she/he bemoaned the delivery of the BPF as "splattering it out there and not having a reason to it – it's dangerous practice and it's not fair to our stakeholders and not [BPF]" (P13).

5.11.2 Commentary

DEI initiatives in organisations have a varied reputation in the experience of participants in my study and the literature (P4; P13; P14; Dobbin & Kalev, 2016; Plaut et al., 2011).

Nondominant culture group people appear to be more sensitive to the presence or lack of authenticity in dominant culture group colleagues' attempts to implement these initiatives.

The results of my analysis suggest authenticity is dependent as much on the implementer of the DEI having perceived high levels of openness, trust, and empathy as on experience, awareness, understanding, and competencies in cross- and inter-cultural interactions. Chiu et al.'s (2013) brief review of cultural competence literature reported studies that showed individual personality, attitudinal, and behavioural attributes are significant antecedents of heightened levels of cultural competencies.

The four thematic sets generated by my study support the proposal that where trust, openness, and empathy were perceived to be strongly present in key individuals in an organisation or in an organisational climate, nondominant members perceived they were

more authentically included and experienced more genuine inclusion. This perception of authentic inclusion came through as feeling their beliefs, values, and norms were accepted and affirmed as valid ways of expressing who they are and how they fulfil their role in the organisation. Interestingly, some participants in organisations with no explicit DEI initiatives who are from nondominant culture groups settling in Aotearoa/New Zealand since the mid-twentieth century, seemed to feel more authentically included in their organisations. Analysis of their stories suggested there were perceptible levels of inclusive attitudinal and behavioural traits in their supervisors and organisations that fostered this sense of authenticity.

Conversely, a sense that these traits are largely absent in key individuals in an organisation or in an organisational climate, appeared to engender perceptions in a member from a nondominant culture group in society that their involvement and participation in their organisation is on terms set by the dominant culture group in society, consciously or unconsciously. Māori participants in organisations with espoused commitments to the principles of Te Tiriti o Waitangi (and, in some cases, BPFs), still felt partly or completely excluded in their organisation. This is despite their acknowledgement that their organisation is controlled in a partnership of Pākehā and Māori. Their stories highlighted the absence of empathy, openness, and trust in Pākehā in positions of power as sources for this sense of their cultural beliefs, values, and norms being excluded or, at best, inauthentically included. A Pākehā participant in a similar organisation expressed feelings of discomfort with the expectation they needed to be more biculturally competent but saw this as a positive catalyst to develop these competencies.

Freire (2005) talked about dialogical cultural action as a way of liberating and humanising marginalised people. In this approach, dominant group people come into the world of a nondominant group as learners with the people about their world. Freire observed three qualities present in dominant group people who effectively engaged in humanising

dialogue with nondominant group people – love for people, humility, and faith in people (Freire, 2005). These qualities align closely with three of the thematic sets that arose in my study – caring, accepting, and including. Moreover, they align with three traits participants perceived in communication from their organisation they felt was inclusive – empathy, openness, and trust. Using Freire’s approach to apply the findings of my study to inclusion suggests authentic inclusion occurs when people from the dominant culture group act at the behest of those from the nondominant culture group.

The results of this analysis of data about DEI initiatives suggest that the adoption of DEI programmes is not a guarantee of inclusiveness, inclusion, or inclusivity in an organisation. The presence of key individuals with strong traits of trust, openness, and empathy might be more critical for cultivating and nurturing inclusivity at different levels of the organisation, including corporate, than the mere presence of a DEI programme. This could suggest that inclusivity is not a policy, framework, or protocol nor a set of practices and procedures in which training gives competence but is more a belief and attitude.

The findings reported above support the assertion that, for culturally diverse members to experience authentic inclusion in their organisation, those who hold the power in an organisation need to develop, nurture, and demonstrate the attitudinal and behavioural traits of including, accepting, caring, and respecting (culture) in their members and organisational climate. In short, there needs to be a belief in and commitment to a notion of cultural inclusivity that informs inclusive attitudes and behaviours by those who have the power to facilitate and promote authentic inclusion for nondominant culture group members in their organisations.

5.12 Three focal constructs and four thematic sets

Twenty-five first order codes were generated in Phase 3 by analysing the open codes from Phase 2 for each tranche of the capta. These first order codes were analysed in Phase 4 and produced 14 second order codes for the whole capta – four from Tranche 1, five from Tranche 2, two from the Dominant culture group, and three from the Nondominant culture group (see Appendix K). Further analysis of these second order codes in Phase 5 gave rise to six thematic clusters for the whole capta (see Appendix L). This final phase of analysis generated four thematic sets (see Appendix M) which are: including, accepting, caring, and respecting (culture).

In the following chapters, the four thematic sets are linked to the focal constructs explored in the Literature review chapter – assimilation (including socialisation and individualisation) and identity/identification – to offer answers to the four research questions. The influence of culture on the experience of the themes in the domains of assimilation and identity/identification is explored incorporating the shared perception of authenticity of inclusion (5.11). The Conclusion chapter brings together the findings and discussion of each research question and focuses on the final construct presented in the Literature review chapter – cultural inclusivity. I present findings on perceptions of experiencing this construct in organisational communication and posit how a construct of cultural inclusivity might be distinct from cultural diversity, inclusion, and inclusiveness.

6 Chapter six: Cultural inclusivity in organisational assimilation

This chapter answers RQ1: ‘What are members’ perceptions of cultural inclusivity during organisational assimilation?’ Findings on participants’ experiences of demonstrations of supervisor cultural sensitivity and awareness, applications of DEI initiatives, awareness of culturally influenced communication conventions and protocols, acceptance of personal and cultural needs and expectations, and management of promotion processes will be presented in relation to the four thematic sets from the analysis in the previous chapter. The discussion section explores connections between these findings and the concept of assimilation presented in the Literature review chapter.

6.1 Findings on RQ1

There were references in the data to experiences that aligned with elements of the stages, processes, and dimensions approaches to assimilation (Table 2) and reflected aspects of the four communication theories of assimilation highlighted in Table 3. Some of the cultural implications mentioned in Tables 2 and 3 were also present in the data. These are reported on from the perspectives of the four thematic sets of including, accepting, caring, and respecting (culture) in Table 14.

Dominant culture group attempts at including nondominant culture group members were reported by one participant in a workplace with four staff, each from a different culture, who understood her/his boss’s “role is like, keep trying to understand, then that makes the person who opposite [him] can understand him” (P6). She/he attributed her/his experience of inclusion to the boss’s approach to leadership described as “he has the open mind as well, but his personality is more like, if Kiwis 70% open mind, and he is like 90 something” (P6). She/he implied this could be the motivation for the boss to “[ask] us what kind of the culture in Korea or China and Nepal and then we share together and then he ... remember it” (P6).

This contrasted with another participant working in a similar small enterprise with Korean, Chinese, Indian, Italian, American, British colleagues who noted the communication was “mostly dominated by Western, traditional style [because] they’re ownership” (P12).

In an organisation with an espoused commitment to biculturalism as an expression of including Māori, a participant reported

We're doing this big push on [bicultural protocols framework; BPF], and it's the [defined principles/practices], and the [organisation] is you know moving forward.... We're not! So while we have to show this to [clients], we're not showing it on the floor. (P13)

She/he observed that including was expressed better in one area of the organisation where “they're doing [BPF] really well” but the implementation of the BPF in her/his area was controlled by a non-Māori that made it “the poor cousins of the [organisation]” (P13). She/he perceived the tokenistic use of te reo and tikanga Māori as inauthentic including.

To show that we're doing [mispronunciation of bicultural protocols framework] (I tell you my ears nearly fall off every day when I hear [mispronunciation of bicultural protocols framework]), we do ‘karrakeea’ at the drop of a hat for any damn thing. Someone walks through the door – let's do a ‘karrakeea’. Oh, let's not! We've got some Māori person coming. Let's do a ‘fukkatower’ and we'll give you a ‘peepeeha.’ (P13; see notes 10, 11, and 12 above to explain these terms)

A lack of including in assimilation was expressed in disparity in employment promotion in P13’s organisation.

There’s a good mix of ethnicity in our [local geographic area] district in each of the offices [but] not in [senior management roles] and we only had this discussion the other day. The last time a brown female, whether Pacific Island or Māori, became a

[senior management role] was four years ago. So we're still talking predominantly Pākehā [senior management roles]....

A review of the analysis of the Tranche 2 data prompted a thought that cultural inclusion could be experienced by dominant culture group members in an organisation implicitly and unconsciously by virtue of being members of the culture dominant in the organisation. This might explain the perception of a nondominant culture group participant as a lack of awareness in their organisation by the dominant culture group leaders for the need in assimilation for,

if different culture in one organisation, the first thing for what an organisation – the cultural understanding is the most important ... [but] from the time I enter into the organisation, I didn't see they have these kind of arrangements and I think they didn't realise that question ... and they don't think it's a big problem. (P11)

Assumed inclusion also seemed to be present in another multicultural organisation in which a participant identified with the dominant culture group in society who perceived decisions made about working conditions for members as having “nothing to do with the cultural thing because they were all migrants with me so it's not like there was any difference of colour” (P8).

A commitment to acceptance in assimilation was seen in a dominant culture group Pākehā CEO in a culturally diverse company who appears to be culturally inclusive. She/he expressed awareness of “the need to talk to different cohorts slightly differently” and “do some more work on finding ways to ensure that we do get a true understanding of what is going on in people's heads” (P9). This contrasted with a nondominant culture group participant's experience of lack of acceptance in another organisation of a culturally alternative view in decisions made about clients from their culture by a dominant culture

group member. She/he suggested cultural perspectives as sources of different approaches to decision making.

In Chinese culture we will try to figure out, arrange everything on that night to give first action on that.... We just think about tomorrow. Many people will ask many questions.... But in our school, maybe they will only solve the problem until the problem came. So, I can think about if I was student, or I were a parent. What I will, I would propose and then what questions they might have. So, this is the communicate [with] different culture is hard to communicate sometime. (P11)

She/he was surprised her/his manager “became very strict and quite strong on one point” and attributed this to “cultural difference; definitely cultural difference” (P11). She/he opined maybe he experienced World War Two or the tough period (they from European countries) [who] mentioned that, for their parents, if they know their country has no chance to survive and outside even worse, they will try to send the students, their children to overseas. I tried to explain that the era is different now; it’s not like the old.... I try to argue the point ... to change his mind. (P11)

A Māori participant was frustrated by lack of acceptance of Māori kaupapa and tikanga nationally in being told “by [a] colonial government that this is how you will be doing things” (P2) by stopping tangi (funeral rituals) and closing marae.

The impact of perceived caring on assimilation experiences was most often reported in experiences of whether organisations considered the needs and expectations of their members and how the organisation responded to these. A positive experience of caring was a participant hearing from her/his dominant culture group manager, “You come first, your family and you come first, and then work comes second” (P7). This was reinforced by the CEO who “was very, very much, ‘That’s you, your family yourself, you know, first and then, if we can get to some work, that’s great. If we can’t, we can’t’” (P7). One Māori participant

referred to shared cultural affiliation as the reason a culturally informed, caring message because, “My manager, she's Māori, and she's been in the trenches. She's now service manager and she is the first to say your family first” (P13).

Other participants did not experience similar levels of caring. One participant reported “I don't think my workplace did a very good job and looking after the wellbeing of staff and volunteers” (P15). This left her/him feeling separated from her/his organisation. A similar experience of another participant was presented as awareness that their organisation “has the resources to help their people that are working within their organisation” (P2) but chose not to use them to care for their members. She/he asked,

I mean how good would it be if your actual employer even ask how can we support you? ... What would have been better was to support staff to support the people around them.... I think that there was a failing. (P2)

Respecting (culture) in assimilation experiences was seen in a dominant culture CEO's reflection that, despite not having an intentional diversity, equity, and inclusion (DEI) initiative, “we get really good employee satisfaction results, very good and including this area of inclusion and diversity and from a whole cultural staff workplace safety” (P9). She/he explained her/his commitment to employing “very smart” staff and trusting them to do the right thing with minimal direction from management. In this way, P9 may have unwittingly created an environment of respecting (culture) by allowing culturally diverse staff to produce agreed operational outcomes in their own way.

A more proactive experience of respecting (culture) was reported by a participant in a small company with four employees from four different cultures. She/he noted that, from the time she/he entered the organisation, the CEO was concerned about us ... if there is a different language. If I speak like not as that good as much as him, but he understands. He trying to understand what I mean and then trying to ... communicate more” (P6).

Negative aspects of respecting (culture) in assimilation experiences were perceived in Pākehā controlled human resources interview protocols in one organisation. These were perceived by a Māori participant as culturally inappropriate when she/he was asked, “How do you identify with whanau?” (P13). This was followed up with, “If you applied for service manager’s position and we go into lock down, you’re going to be unable to come to the office because of your grandchildren?” (P13). This was interpreted as a lack of respect for cultural expectations of looking after younger family members. This participant observed,

So when we apply for [senior management role] positions (and one came up the other week) none of us made up, except for the one token Māori – male. And if they do

look to employ somebody into higher positions it’s always somebody external. (P13)

A positive experience of respecting (culture) in the assimilation activity of promotions at the next level down from senior management was attributed to doing “whakawhanauangatanga (connecting) really well” and ensuring [senior operations roles] go to people based on merit. This participant’s experience of respecting (culture) in assimilation was reinforced by another participant’s comment, “if you work for a Pākehā organisation have Pākehā managers, then they aren’t going to see it the same as you” (P2).

A more far-reaching example of disrespecting (culture) arousing feelings of not being assimilated was felt strongly by one Māori participant complaining about “being told what we could and couldn’t do by [Pākehā] people who had no freakin’ idea about our worlds” (P2). She/he pointed out that Māori have “our processes of tapu and noa. I think we know how to keep things safe and keep unsafe from safe and keep things separate. It’s an intrinsic part of all our kind of everything ... our teaching” (P2).

These findings highlight the impact on participants, in their perceptions of assimilation, of supervisor cultural sensitivity and awareness, DEI initiatives, culturally appropriate communication, and culturally informed management of people and processes.

The findings are discussed below in relation to the concept of organisational assimilation presented in the Literature review.

6.2 Discussion of RQ1

The capta content from participants' stories of communication experienced during Covid-19 restrictions contained almost no direct references to organisational assimilation. The exceptions were two dominant culture participants who joined their organisations at the start of lockdown. Neither of these participants reported culturally informed aspects of their assimilation journey. A nondominant culture group participant commented on the absence of culturally appropriate communication training in the assimilation activities of their organisation. Nevertheless, there was capta content relevant to the construct of organisational assimilation that contributed to the four thematic sets generated from the data.

Participants who had recently joined their organisation reported online assimilation activities of information giving and regular connection that quickly nurtured a sense of being included consistent with Myers and Oetzel's (2003) findings that positive communicative interactions heightened the effectiveness of assimilation experiences. These participants commented on the relative ease with which they established productive working relationships with team members and developed a sense of belonging despite not being in the same physical space as colleagues they were meeting for the first time. Some participants' comments aligned with positive aspects of assimilation through expressions of belonging and commitment attributed to a sense that their uniqueness (cultural or otherwise) was respected, accommodated, and even embraced. These participants' responses to this perception of acceptance is similar to the orientations of non-assertive assimilation and assertive accommodation outlined in Orbe and Speller (2005). These outcomes can be linked to aspects of the thematic sets of including, accepting, caring, and respecting (culture) demonstrated by

the organisation and key individuals in it. Participants reported positive experiences of assimilation when management was perceived to be proactively inclusive in its communication and actions; inviting and accepting of member's perspectives on the assimilation journey; showing pastoral care and concern for the member's situation, needs, and expectations; respecting culturally mandated needs and expectations of nondominant culture group members.

Others reported negative perceptions of the thematic sets of including, accepting, and caring connected to aspects of assimilation, that appeared to lack the thematic set of respecting (culture). These participants felt their cultural perspective on how they could best be accommodated as members of their organisations in the pandemic working environment was not considered and, for some, rejected. Their experience aligned with aspects of Gudykunst's (1995) anxiety/uncertainty management (AUM) theory. Their perception of their self was different to others in the organisation. They struggled to find their place and appeared to feel treated like strangers by others in their organisation. The organisation's response to the pandemic situation did not appear to consider how social and personal context and cultural dimensions might affect responses to policies and protocols being implemented. This experience diminished a sense of connection and heightened uncertainty and anxiety about their place in the organisation.

The lack of consideration of nondominant culture group perspectives was perceived by some as a conflict of values and norms that did not accommodate their uniqueness as an organisational member nor acknowledge culturally mandated demands on them from family and community. This weakened their sense of commitment to the organisation appeared in perceptions similar to the three components of Meyer and Allen's (1991) organisational commitment theory. Participants conveyed a sense of emotional detachment from their organisation that decreased satisfaction with their role. Their commitment to stay was not

expressed strongly but appeared more as being motivated by lack of opportunity in the pandemic employment environment. Obligation to their clients was expressed more strongly than obligation to their organisation. Consequently, they struggled to maintain productive working relationships and reported feelings similar to the assimilation aspect of functional inclusion (van Maanen & Schein, 1979) while maintaining an integrative façade (Cheney et al., 2011) and performing out of duty rather than a sense of belonging.

An answer to RQ1 based on the results in the previous section is, in an organisation where the thematic sets of including, accepting, caring, and respecting (culture) are strong, members from nondominant culture groups feel more assimilated than those in organisations where any of these sets are weak or absent – especially that of respecting (culture). Thus, depth of belief in and commitment to a notion of cultural inclusivity affects perceptions of the depth and level of organisational assimilation by nondominant culture group members. This finding extends our understanding of assimilation by showing that incorporating cultural inclusivity as a belief and attitude expressed intentionally in the stages, processes, and dimensions of assimilation in a culturally diverse organisation, has a beneficial effect on the assimilation experience of nondominant culture group members. The management of assimilation that includes a commitment to cultural inclusiveness increases the possibility that nondominant culture group members are likely to experience inclusion in their assimilation journey.

7 Chapter seven: Culture and organisational socialisation/individualisation

The question posed in RQ2 was: How do members' stories of their experiences of cultural inclusivity show perceptions of culture as a factor in the organisational assimilation activities of socialisation and individualisation? Findings on participants' experiences of pressure to meet organisational demands, opportunity to personalise responses to organisational expectations, priority given to personal health and well-being over performance and output, negotiation of flexible role and job descriptions, and acknowledgement of cultural ignorance needing attention will be presented in relation to the four thematic sets from the analysis in chapter five. In the discussion section, connections between these findings and the socialisation aspects of a desired membership profile, sense breaking and giving, role expectations, and desired behaviour will be explored. For individualisation, the aspects of compliance, separation, assimilation, accommodation, resistance, sense making, and role negotiation (functional and social) will be explored in relation to the findings.

7.1 Findings on RQ2

Experiences of socialisation were affected by the change in working conditions. Two participants started employment in their organisations after the pandemic restrictions prevented workplace attendance. They reported proactive attempts to include them in the team but no specific attempts to socialise them into desired behaviours. Other participants commented on attempts by their organisations to communicate desired behaviours and expectations of their roles in the changed environment compared with their and others' experiences of this outside their organisation. P2 felt her/his organisation excluded her/him by emphasising a desired membership profile and behaviour of "business as usual" during the lockdown but offered no evidence of sense giving by her/his organisation to help the member understand this management strategy. In contrast, she/he experienced stronger inclusion into

te ao Māori outside her/his organisation through “a lot of whanaungatanga and wairuatanga and aroha and manaakitanga and all those things that are our natural place that were able to flourish during lockdown.” Many participants appeared to regard whole organisation Zoom staff meetings as attempts to include members and use sense breaking and sense giving to communicate desired membership profiles and behaviour and role expectations under changed working conditions. While many participants appreciated the whole organisation meetings, P12 appeared not to feel excluded through the lack of these meetings in her/his organisation while being aware colleagues in other organisations were having them.

The ability to individualise their experience of the changed working conditions was afforded some participants through organisations crafting bespoke arrangements that gave members a sense of being included in decisions about their work conditions. A strong perception of inclusion was experienced by one participant who was invited to “send an email if you guys have any ideas or how you guys want us to work for you” (P1).

Perceptions of organisations’ policies and procedures for accepting different needs and situations of their members varied. The expectation that an employee remains on the job despite actual or potential personal or family needs was perceived by some participants of giving the sense the organisation was “money driven” with desired behaviour of “just get the job done so that the money keeps rolling in” (P2). For another participant, this lack of acceptance was attributed to the organisation being so driven as to be unaware their staff are “paid to look after the community no matter whose whānau it is” and “my family are community as well” (P13). Conversely, another participant felt her/his wishes and opinions were welcomed and accepted because she/he was part of an environment in which management “always wanted to hear our feedback” (P1).

Some participants were not given the opportunity to individualise their responses to the changes in working conditions. One participant experienced “just being told what's gonna

happen, and what decision they made” (P12). Another commented “upper management came into our offices and moved people, took people out, put them in different [branches] without consultation, without discussions with our managers” (P13). When a participant did not understand how her/his organisation was “supposed to pay 40 hours, but they're paying me 20 ... like 30 hours.... [and] the work expected was like 50 hours” (P8), and tried to talk about it with the CEO, she/he was told that was how it was with no opportunity for negotiation. These experiences contrasted with the participant whose organisation said, “Please don't feel like it's like set in stone, let us know if you do feel like that's not right” (P1).

A proactive approach to caring was perceived by one participant in her/his organisation with a focus “on wellness and health that underpinned a lot of things... And if there's a concern with somebody, how can we take workload off them, so there's adjustment around that” (P14). The agency to individualise the caring received was provided through an empathetic, personal approach by the organisation that took into account “some of our teams would have a lot more family that they're having to navigate with ... and care for” (P14).

A lack of caring was perceived in one participant's observation that performance expectations were “just about process; it was about business as usual, business as usual and, for [organisation], I can only put it down to being money driven” (P2). A similar perception was expressed by another participant that, in her/his organisation, it was “more about process than people, definitely ... more than anything else ... so we look good,” motivated by the manager's attitude of “look at me, look at me ... and ... [being] more concerned about his face being out there and fronting the [service] as opposed to the actual realities of what's happening for the people who are using the service” (P15). Compared to the manager's approach, this participant opined she/he would have thought more “in regards to the community that use our service [predominantly Māori]” and “worked on [connecting and relating] to make sure to lessen the stress for the people using our service” (P15).

The opportunity to individualise the caring received was absent for one participant who commented there “was a very, very, very strong push to keep working, keep working, keep working.... The only thing that seemed to change for [the organisation] was the venue” (P2). In another organisation, participants were allowed to customise the care received because the CEO was “definitely am biased to the view that people will do the right thing when left to themselves and it comes back to that trust thing” (P9). Similarly, another participant reported her/his organisation had a strong element of “we’re going to trust our people” (P14) when working out what was best for members.

Incorporating respect for culture in providing responses to members’ needs under changed working conditions was apparent for one dominant culture group participant who reported

We've got one Māori lecturer here ... and he's a kaumatua.... We lost contact with him. We were quite concerned.... It turned out that because he was that he was so busy looking after his iwi and his hapū, that any sort of teaching went completely out the window. And his iwi and his hapū, because a lot of our students are from the iwi and the hapū, were perfectly happy with that. (P7)

Beyond the pandemic restrictions, a dominant culture group participant commenting on her/his attempts to apply her/his organisation’s DEI protocols, stated “we don’t want it to be a token thing” (P14). She/he decided to take an approach of “let’s start small” and ask a Māori member of her/his team “How do we learn?” and ask the colleague to find a way that was acceptable to them to be a cultural navigator personally and for her/his team (P14). In stark contrast, another participant reported

we always feel like we're being watched when we're managing Māori clients in case we have a bro management. But in actual fact it's [bicultural protocols framework]. It is allowing them to be strength based. It is te whare tapa whā; it is te wheke.²⁴ (P13)

A similar experience appeared in another participant's comment "in terms of Māori [perspectives], there isn't really ... it's non-existent in that organisation" (P15) and she/he perceived the pandemic experience reinforced her/his manager's Eurocentric viewpoint.

Opportunities to individualise responses to changes in working conditions in culturally appropriate ways were almost absent in the data. One participant (P13) perceived her/his organisation's executive level gave no consideration for this despite having an espoused commitment to Bicultural Protocols Framework (BPF). However, at middle management level, this participant had a boss who was "very genuine and constantly at loggerheads with ... upper management" who understood a cultural expectation for P13 to provide care for her/his grandchildren. The boss asked, "P13 are you able to come in on any days?" and I said 'No' so she was like, 'never asking you to come in.'"

A culturally respectful attempt at individualisation was expressed by a nondominant culture group participant who described her/his journey of recognising cultural differences in communication by recognising

sometimes we try to think about things from our own language, or our own cultural...

When I first came out, I really talk very frankly.... I realized quite late that I found maybe my ... previous the way is not ... was a bit offensive. (P11)

A dominant culture group participant wanting to embrace the BPF programme in their organisation acknowledged "I don't know the language very well ... and ... it's unsettling because it's ground I'm not familiar with... So it's definitely an area of 'Oh my goodness'"

²⁴ te whare tapa whā and te wheke are models based on mātauranga Māori that present holistic approaches to health incorporating social, mental, physical, environmental, and spiritual aspects of life

(P14). She/he was taking steps to address this lack of cultural competency in an attempt to show commitment to the organisation's goal of being authentically bicultural.

These findings highlight the impact on participants, in their perceptions of socialisation and individualisation, of organisational demands, agency in responding to organisational demands, prioritisation of people over production, flexibility in role and job profiles, and cultural understanding of supervisors. The findings are discussed below in relation to the concepts of socialisation and individualisation presented in the Literature review.

7.2 Discussion of RQ2

The experience of some participants was compliance with the organisation's desired membership profile of maintaining a similar or increased workload expected in their role before the changes required by the pandemic lockdown restrictions. The desired behaviour was to keep producing outcomes that promoted the organisation's viability and reputation with little evidence of sense breaking and sense giving (Ashforth et al., 2008) that left the member with insufficient grounds for meaningful sensemaking about the performance of their role (Weick, 1995). Most participants who had this negative socialisation experience referred to all four thematic set in their efforts to explain why they believed their organisation behaved like this. They perceived the communication they experienced failed to socialise them into the new way of operating because it was not including, accepting, caring, or respecting (culture).

For some participants, the thematic set of respecting (culture) was emphasised as being significantly absent in the communication received about changes in their working conditions. This was perceived as necessary if attempts at including, accepting, and caring of nondominant culture group members in the socialisation activities of their organisation in the

dramatically changed workplace environment were to be effective. Some participants appeared to be constrained by cultural influences to show deference and respect to their superiors and maintain social harmony outwardly by complying and saving face should their challenge to role demands be rebuffed (Minkov et al., 2017; Zhang, 2017)

Conversely, other participants reported high levels of all four thematic set traits in the communication they received with a positive perception that socialisation to the new working conditions was including, accepting, caring, and respecting (culture). Sense breaking and sense giving were used to reconfigure the desired membership profile that allowed for bespoke role expectations to be explored and new desired behaviours to be established across the organisation (Maitlis, 2005). Some participants talked about culturally informed and aware attempts at including, accepting, and caring before and during the pandemic that were perceived as positive attempts by their organisation to socialise them in both normal and abnormal workplace conditions. These participants appeared to experience a version of van Maanen and Schein's (1979) investiture socialisation processes by which a member's personal and social characteristics are welcomed and incorporated in the activity of the organisation. For participants experiencing negative and positive socialisation, culture appeared as a factor in some of their stories and the presence of all four thematic sets, including respect (culture), was considered essential for effective socialisation.

Participant attempts at individualisation were seen in their responses to the socialisation communication from their organisations regarding changes in working conditions because of the pandemic restrictions. All participants demonstrated sense making in their efforts to understand what their organisations were expecting them to assimilate to under the changed conditions (Weick, 1995). Where the socialisation was perceived as positive, responses of compliance, accommodation, adoption, and adaptation were demonstrated by participants (Orbe, 1996). These were generally well-received by their

organisations and bespoke arrangements were produced through effective role negotiation on the part of the member (Gailliard et al., 2010; Myers & Oetzel, 2003). For some, these arrangements included allowance for culturally mandated expectations that were highlighted by participants as significant in helping them feel they belonged in their organisation despite not being able to perform functionally and socially to the level they were before the pandemic.

Other participants had opposite experiences in their attempts at individualisation in response to their organisation's socialisation activities with strategies similar to those in Orbe's (1996) co-cultural theory. Some complied unwillingly with organisational expectations by accommodating them without having or taking the opportunity to question or resist through role negotiation. They attributed their lack of resistance to lack of assertiveness compared to colleagues who successfully negotiated better working conditions. The response of this participant from a high context, collectivist cultural group might be explained with reference to Orbe's (1996; Orbe & Spellers, 2005) co-cultural communication strategies of avoidance, self-censorship, and respectful communication.

One participant withdrew and separated from their organisation in the face of what they perceived as culturally blind socialisation tactics about working conditions under the pandemic. This response seems consistent with Shih and Young's (2016) observation that, in organisations that appear to ignore differences in race, culture, and ethnicity, nondominant culture group members can feel alienated by perceiving this "colourblind" policy as exclusionary (Stevens et al., 2008). Another participant questioned, challenged, and resisted what they perceived as culturally biased or ignorant demands in ways that fit Yin's (2017) reinterpretation of articulation theory in intercultural communication as a means of "expressing and asserting (alternative) personal and cultural identities" (p. 5). Living in two worlds was the experience of others who maintained a functional role in their organisations

but developed an individualised, social role in their cultural community that grounded them in the uncertain crisis situation. This is similar to Shih and Young's (2016) description of identity switching strategies by individuals to overcome culturally blind organisational policies and practices.

In organisations where including, accepting, caring, and respecting (culture) was perceived to be present, participants felt socialisation activities were more culturally inclusive and there were more opportunities for culturally appropriate individualisation. Thus, culture as a factor in both socialisation and individualisation appeared as a positive factor where assimilation was embedded in cultural inclusivity and a negative factor where it was not. These findings extend our understanding of socialisation and individualisation by highlighting the importance of enacting culturally nuanced sense breaking and sense giving in socialisation and encouraging culturally appropriate sense making in individualisation. The socialisation tactic of investiture can be enriched by including all four thematic sets in its implementation. Culturally aware and sensitive understanding of assertive communication can enhance positive and productive outcomes from the interplay of socialisation and individualisation.

8 Chapter eight: Culture and organisational identity

RQ3 asked: How do members' stories of their experiences of cultural inclusivity show perceptions of culture as a factor in member organisational identity? Participants' stories showed awareness of identity in their organisation even though it was not always referred to explicitly. In episodes of self-categorisation (Haslam et al., 2003), many included culture, along with an occupation and a functional role, as a significant element in expressing their organisational identity. Findings on participants' experiences of management consideration of individual identities, attempts at cultural awareness and inclusiveness, awareness of culturally mandated needs of members, and acceptance of cultural perspectives on issues and situations will be presented in relation to the four thematic sets from the analysis in chapter five. In the discussion section, connections are explored between these findings and the concept of organisational identity presented in the Literature review chapter.

8.1 Findings on RQ3

Management actions were perceived by a participant as excluding their occupation (tertiary educator) and role (senior tutor) identities in her/his organisation. This lack of connecting the member to the organisation under the changed working conditions was attributed to the organisation following the demands of a government regulatory authority that "don't understand the tutors are not ... [simply] thinking machines." This lack of recognition of organisational identity as an educator and tutor was experienced as "there was no break. Today the lockdown ended. From tomorrow I started work again in face to face." The participant reported this feeling of being a component in a machine "has taken a toll on my mental well-being" (P8). A Māori participant perceived their organisation's executive leadership as making little effort to recognise, promote, and include the identity of its non-Pākehā members. This was tolerated before pandemic restrictions were imposed but she/he

noted stronger expressions of identity through “Covid has given people a voice and gone, ‘Yeah, I don't give a shit. I'm telling you now, this is wrong’” (P13) in responding to inept and ill-considered attempts by dominant culture group colleagues and supervisors to implement a bicultural protocols framework in her/his organisation.

Incorporating different cultural identities and accepting their perspectives in decision-making was apparent in several organisations. One participant reported intentional efforts in her/his company “to talk a lot about all races and everyone getting to use our products” (P1). A Pākehā participant in a culturally diverse organisation observed “the people who drove the decision making were Korean and Kiwi staff... well, the Chinese staff were involved as well” which was considered “normal for us because you know we’re just used to that dynamic all the time” (P3). A Pākehā supervisor in a strongly bicultural organisation, presented as a nondominant culture group ally. She/he listened to a Māori colleague on how best to be more inclusive when the colleague shared “when you’re Māori, you’re not only coming to an organisation to your job, but you also carry another mantle of your culture” (P14). The supervisor asked her/his team member ““Can you at least, when we meet as a team, ... just help us with even pronunciation ... of some of our key words’” (P14) and gave the nondominant culture group person agency in deciding whether and how to do this.

Some participants perceived empathetic support from their organisations to enable culturally appropriate caring by a member for their family. A Korean participant in an organisation owned by Koreans with Pākehā and Chinese staff cohorts, commented “they tried their best to care for the staff who weren’t Korean” (P10). A participant in an organisation controlled by Pākehā applauded the recognition the identity of a colleague as a kaumatua in te ao Māori. Her/his organisation allowed this colleague “during the whole of lockdown just doing pastoral care of each other and supporting each other [students and staff], and no teaching ... and we just let him get on with it” (P7). In contrast, a Māori

participant bemoaned the failure of her/his organisation to “take into consideration the people that we service and how it would affect their wellbeing, mental health in particular” (P15). This was seen in generic instructions issued to staff on the delivery of their organisation’s service to a predominantly Māori clientele. Another Māori participant attributed a Pākehā approach to management as the source of a lack of willingness by their employer to “recognise the importance of the wellbeing of their staff” (P2). This was linked to fear based on previous, devastating experiences of Māori in pandemics that created mental stress exacerbated by organisational communication to keep working as normal.

This perceived lack of caring based on identity was linked to a lack of respecting the culture of a Māori participant because

I was really aware, as a Māori, of our whakapapa²⁵ and what had happened to us in previous pandemics and the disproportionate loss of life and that ... those aren't just stories; they are literally our whakapapa.... I was really scared that we were going to lose people. (P2)

A similar perception of lack of respect of cultural identity was reported by a participant who reported, when they wear a mask facing customers in a high Caucasian foot traffic precinct,

because I’m an Asian person, I sometimes got questions (if there was another staff member wearing a mask, no one would say anything but because I was wearing it, someone asks me), ‘So tell me, does wearing a mask make you feel safe,’ and I don’t think she would have asked if I was Caucasian. (P1)

Another participant respected the cultural identities of her/his team members and acknowledged “I mean obviously our Pasifika Island colleagues, our Māori colleagues that have a lot of extended family, they were either living in their bubble or having to care for

²⁵ Whakapapa is a te reo word that conveys a sense of connectedness to someone’s or something’s origins. It is used to establish relationships between two or more entities with connotations of shared heritage.

extended family ... and more vulnerable [relatives]” (P14). A similar attitude towards respecting cultural identities was presented by a dominant culture group CEO who conceded the “need to do some more work on ... finding ways to ensure that we do get true understanding of what's going on in people's heads” (P9) when talking about younger staff members from different cultural backgrounds. Respecting the cultural identity of a team member was shown also in a dominant culture group supervisor who approached her/his Māori team member for help. She/he pitched the request as “not position you as the font of knowledge, but let’s just as a helper” in her/his desire to “let’s try, let’s start” on the journey of them and the organisation becoming more bi-culturally inclusive (P14).

These findings highlight the impact on participants, in their perceptions of organisational identity, of individual identities, dominant culture group cultural awareness and inclusiveness, culturally mandated needs, and cultural perspectives on identity. The findings are discussed below in relation to the concept of organisational identity presented in the Literature review.

8.2 Discussion of RQ3

Some participants’ perceptions of communication from their organisations during Covid-19 restrictions revealed tension (sometimes unhealthy, but not always) between multiple personal and social identities they have outside the organisation (including those determined by their culture), and those they have inside their organisation (e.g. functional and relational identities; Sluss & Ashforth, 2007). One participant reported the identity tension of the only Māori in their team feeling responsible for representing all Māori as well as fulfilling their organisational identity as a project manager when they were asked to be the cultural navigator for non-Māori in the team. This was resolved by the Pākehā supervisor acknowledging and accepting this tension and giving the Māori team member agency in deciding how best to

enact their cultural identity in the team. This approach fits the practices of communicating self and educating others in Orbe and Speller's (2005) assertive accommodation orientation. The nondominant culture group member was able to be authentic and genuine in expressing their identity and enlighten dominant culture group members in their team on aspects of the nondominant culture.

There were encouraging reports of participants or their colleagues having their culturally influenced identities inside and outside their organisations recognised, accepted, and included in culturally inclusive communication about changes in working conditions. These instances of acceptance and affirmation of these participants' identities appeared to fit Orbe and Speller's (2005) practices of nondominant culture group members utilising liaisons with dominant culture group supervisors to cultivate Berry's (2016) intercultural strategy of integration. Participants perceived these organisations to be strong at a corporate or group level in the four thematic sets of including, accepting, caring, and respecting (culture) that produced culturally inclusive sense breaking and sense giving in identity formation and allowed for culturally acceptable sensemaking of organisational identity by the nondominant culture group member (Ashforth et al., 2008; Weick, 1995).

Conversely, other participants and their colleagues in organisations that were perceived to be weak in some or all the thematic sets, especially respecting (culture), reported a lack of awareness and consideration for members with demands on them because of identities they had in their cultural communities. There were instances expressed by some participants of apparently ascribed identities through narratives constructed by dominant culture group colleagues about nondominant group members (Ashforth et al., 2011). Two participants perceived assumptions by dominant culture group members that their nondominant culture group identity would influence the enactment of their functional identity in the organisation. Another participant reported expectations being placed on a Māori

colleague to quickly create protocols for a Pākehā dominated organisation on how to follow kaupapa and tikanga Māori in a remote service delivery environment. One participant was asked to make a choice between fulfilling expectations of one of their cultural identities that conflicted with the expectations of one of their organisational identities. This conflict appears to be similar to Brunton and Cook's (2018) finding that "particular out-group norms can pose a threat to the notion of identity in ones' own group if they challenge or are in direct conflict with one's own social reality" (p. 23).

Some of these experiences of identities ascribed to nondominant culture group members by dominant culture group supervisors based on assumed cultural expectations and conflicts between dominant and nondominant culture group values and norms were in organisations with espoused DEI initiatives and BPFs. However, the implementation of these policies and protocols was reported as inappropriate and inauthentic because of a perceived lack of cultural inclusivity. This reported inconsistency of intention and application aligns with the findings of Smith et al. (2021) who reported that student social spaces in a university that were assumed to be culturally inclusive were, in fact, culturally exclusive by virtue of the dominant culture group controlling the design and location of these spaces. This supports the perception of some participants that their personal and social cultural identities were tolerated in their organisation rather than celebrated and integrated, resulting in a form of cultural pseudo-inclusivity similar to that reported by Piedra et al. (2017) for the inclusion of sportspeople of diverse gender identities and sexual orientations in the sporting world.

Organisations perceived to be strong in the four thematic sets (i.e. with a strong belief and commitment to cultural inclusivity), were reported as having a strong, superordinate, inclusive, corporate organisational identity (Ashforth et al., 2008). Participants from different nondominant culture groups perceived their personal and social individual identities (Ashforth et al., 2008), especially those determined by their culture, were acknowledged,

accepted, and integrated with their organisational identities. This extends our understanding of organisational identity by highlighting the importance of giving agency to nondominant culture group members in forming and expressing their organisational identities by allowing them to find ways to integrate their personal and social identities with the desired organisational identities. Dominant culture group supervisors should avoid ascribing culturally stereotypical identities to nondominant culture group members – especially as a device for limiting roles and responsibilities that nondominant culture group members can fulfil. Organisational identities can be cultivated and nurtured best in an environment in which nondominant culture group members are involved in creating culturally inclusive spaces in which members can forge and express their identities.

9 Chapter nine: Culture and organisational identification

The final research question to be answered is RQ4: How do members' stories of their experiences of cultural inclusivity show perceptions of culture as a factor in member organisational identification? This chapter will present findings on participants' experiences of communication patterns (regularity and frequency), language and communication channel barriers, organisational culture and protocols, comparisons with other social and organisational environments, and management attitudes and behaviours in relation to the four thematic sets from the analysis in chapter five. These findings will inform aspects that appear in participants' stories of organisational identification presented in the Literature review.

9.1 Findings on RQ4

Attempts by organisations to include members in regular communication featured in many participants' positive perceptions of identification with their organisations. P5 joined her/his organisation at the start of the Covid-19 lockdown and experienced "a regular pattern of communication that sort of persisted throughout all of lockdown. And I ... really appreciated those weekly meetings because it connected me with the rest of my colleagues." The use of multiple channels of communication between her/his supervisor and culturally diverse staff at individual, group, and corporate levels was perceived by P6 as a demonstration of inclusion. "He gave us a letter and then three days later, we had a meeting the Friday about the letter and then conversation, So I feel like I more belong to this organization."

The lack of communication by one organisation resulted in one participant feeling "the communication between me and my employer was broken. My go to place was essentially to dig ... put my head down and almost hide ... [because] I felt like we were on different planets, quite literally" that led to "one's experience of being isolated" (P2). A similar perception of exclusion was expressed by another participant about her/his

organisation's interactions with their clients. "People needed to actually communicate" but staff "were fully covered in PPE gear and there was a table and a door separating you from other people when you [were] just putting the bags [of food] out this little flippin' door" (P15).

One participant commented on the lack of accepting the needs of culturally diverse clients through "the use of interpreters was very difficult to begin with, is my understanding, and so anyone who didn't have English as their first or main language, I don't know that they've had equitable opportunity to engage in telehealth" (P4). A lack of accepting based on cultural identity came through potential cultural myopia expressed by a participant commenting that the overwhelmingly negative whakapapa (history) of Māori people in previous pandemics "doesn't feel like it's something that's in a story being told out there." This contributed to a feeling about her/his organisation of "Can't you see the world around you?... Don't you realise what's happening?" that prevented the organisation being "onto it enough to recognize ... to recognize the disproportionate need of Māori" (P2). These experiences diminished perceptions of identification with their organisations for culturally diverse participants and clients.

While some participants felt a sense of belonging to their organisations because of perceived provision of supportive caring, others felt the opposite. One participant felt her/his organisation "at a wairua level ... were missing the boat, they were just so concerned [with] business as usual.... I couldn't make sense of the world around me, and it didn't feel like they had a clue whatsoever" (P2). In another organisation whose clients were

the most vulnerable in [city], ... I don't think my manager thought too much in regards to the community that use our service ... to make sure to lessen the stress for the people using our service.... [who] were coming in that said that they were depressed through the whole of Covid ... and not being able to talk about it.... So

when we reopened, we had a lot of unwell people coming back in where we had to therefore try and get them to the wellness that they can cope with life. (P15).

This disconnection from the service was exacerbated by the organisation handing over connecting with their clients to “other social services that worked in and communicated face to face with the people” that motivated the participant “forever trying to make it not feel about them” and putting “it back on the organisation and say it’s about processes, not them” because the manager “bypassed that need completely” for “interaction with people or just relationship” (P15).

A perceived lack of caring from their organisations was heightened by two participants’ experiences of caring from other sources. They noted, while their organisations failed to create meaningful and appropriate connection, “what was happening in our communities, in our iwi, in our hapū, maybe in our whānau as well, was really positive” (P2). Consequently, they “had this conflicting thing happening; we could see all the amazing stuff that was happening within our iwi and hapū and Māori communities” (P2). In contrast to their organisations,

one of the amazing things about the Māori response to Covid was that we pulled together phenomenally; our iwi all clicked in so fast; all our social services did an amazing job of providing food to our kaumatua to whoever needed it. (P15)

One participant would have appreciated “if the organisation did the same” (P2) as her/his cultural community in sharing knowledge online and providing culturally appropriate support such as regular karakia (prayers).

Identification with an organisation through respecting culture was expressed by one nondominant culture group participant who appreciated her/his boss, “even that is different culture, and then if he doesn't understand, he asked us what kind of the culture in Korea or China and Nepal and then we share together and then he ... remember it” (P6). Another

nondominant culture group member in a multicultural organisation reported “our company’s quite good, because we talk a lot about all races” (P1) in an open and respectful way that nurtured strong identification with the organisation. The data showed nondominant culture group members perceive experiencing cultural inclusion or exclusion consciously and explicitly by virtue of being culturally different to the culture dominant in the organisation. Implicit dominant culture group inclusion might explain a perception expressed by P13 that her/his lack of promotion was based on implicit cultural exclusion. She/he also reported experiencing what might be explicit cultural inclusion for the culturally expected role of grandparents in Māori culture when

my boss rang me and said, ‘P13, are you able to come in on any days?’ and I said, “No, because [name] who’s my partner, and I are the support bubble for the mokos so if any of the mokos get sick, one of us I going to the hospital so that the other mokos are not left behind.’ And she was, ‘Right, work from home.’ (P13)

Other participants experienced a perceived lack of respecting culture that diminished their sense of identification with their organisations. P15 served clients she/he regarded as “whānau and they're going, ‘Why can't we eat in there [organisation venue], P15?’ ... For them, it’s sitting, with whānau having dinner and catching up” because of a decision by a Pākehā manager closing the dining room. The participant commented

our organization’s based, was based on compassion, but when you have other people sitting at the helm more interested in their own ego and what that looks like to other people and how well they’re going, I don't. ... let's just say they didn't do a lot for Māori, even though the kaupapa (you know, it was founded by [name] ... so she was very much about Māori, Māori people first), that kaupapa doesn't run like that there. I know that they would like to believe in the hearts that it does. (P15)

These findings highlight the impact on participants, in their perceptions of identification, of communication patterns and channels, organisational culture and protocols (their own and others), and management attitudes and behaviours. The findings are discussed below in relation to the concept of organisational identification presented in the Literature review.

9.2 Discussion of RQ4

Perceptions of participants' identifications with their organisations were expressed in feelings of attachment and belonging or detachment and disconnection as a result of their experience of communication during Covid-19 restrictions. These feelings were strongly linked to perceptions of the degree to which the organisation demonstrated including, accepting, and caring for their members. Participants who expressed feelings about their organisational identifications most strongly were from nondominant culture groups in their organisation or society. Two participants from relatively recently arrived immigrant culture groups in Aotearoa/New Zealand declared strong feelings of attachment and belonging based on their organisations' explicit respect for diversity of culture in their members. These feelings referred to attempts by members from different culture groups seeming to build an integrated understanding of each other's values, beliefs, and norms similar to the elements of Bennett's (1993) developmental model of intercultural sensitivity. The perception of efforts by colleagues to suppress their own potential ethnocentricity and nurture ethnorelativity engendered in nondominant culture participants a stronger sense of identification with the organisation. Members of these participants' organisations showed they had gone beyond denying, defending, and minimising difference to accepting, adapting to, and integrating difference (Bennett, 2017).

Another participant reported high levels of member organisational identification in their organisation from culturally diverse members because of an explicit commitment to

including, accepting, and caring that they believed engendered a strong implicit commitment to respecting (culture) in their organisation. These positive perceptions of organisational identification reflect the notion of identification convergence presented by Ashforth et al. (2011). Nondominant culture group participants or dominant culture group participants aware of nondominant culture group members identifying strongly with their organisations included aspects of identification similar to the phenomenon of psycho-social congruence described in the literature (Ashforth et al., 2008; Ashforth & Mael, 1989).

Expressions of weak or ambivalent organisational identification or organisational disidentification (Sluss & Ashforth, 2007) appeared in the stories of participants who perceived incongruity between the values, beliefs, and norms of the dominant culture group controlling the organisation and the values, beliefs, and norms of their nondominant culture group. These participants exhibited a lack of opportunity or ability to construct meaningful philosophical identity narratives that would enhance identification with their organisations (Cheney, 1983). Two participants experienced stark contrasts between their organisational identifications and their external identifications. Both participants were members of organisations with an espoused commitment to biculturalism but as Māori in what they perceived to be Pākehā controlled organisations, they struggled to identify with the values, beliefs, and norms in the organisational communication they received.

The struggles of these participants align with frustrated efforts at sense making in response to the sense breaking and sense giving experienced from their organisations (Ashforth et al., 2008; Pratt, 1998). Their perceived relational disidentification (Sluss & Ashforth, 2007) was exacerbated by finding identifications with groups from their own culture outside their organisations that showed high levels of including, accepting, caring, and respecting (culture). In Berry's (2016) intercultural strategies model, the organisations appeared to be unwittingly segregating and excluding nondominant culture group members

and the members were responding by separating themselves from the organisation.

Conversely, these members were able to integrate with entities from their own cultural context who proactively embraced them with high levels of including, accepting, and caring.

Another participant from the dominant culture group in an organisation also expressed feeling detached and disconnected from their organisation. This was attributed to a lack of including, accepting, and caring in their organisation that they believed contributed to a lack of respecting (culture) they observed in the treatment of nondominant culture group members and clients. They were concerned the lack of inclusivity they perceived in the communication they received was exacerbated by the lack of cultural inclusivity they observed in the expectations placed on nondominant culture group colleagues for delivering instant, culturally appropriate interventions for clients under social distancing restrictions in the pandemic situation. This control of the dominant culture group leaders over nondominant culture group members might be explained by Cheney's (1983) argument that a dominant culture group leader's identification with the dominant culture group in an organisation ascribes referent power over nondominant culture group members by virtue of being a member of the dominant culture group. This ascription makes it more likely that nondominant culture group members will assume the dominant culture group leader has legitimate power over them (French & Raven, 1959).

The impact of referent power is potentially intensified when the different culture groups have different perspectives on the constructs of power and subordination (Ashcraft & Allen, 2003). If the nondominant culture group member privileges deference to those of a higher status in the organisation, the dominant culture group leader is accorded more power in the supervisor-member relationship (Feng, 2017; Liu, 2016). It was interesting that a dominant culture group member perceived incongruence of organisational values, beliefs, and norms with their values, beliefs, and norms and those of their nondominant culture group

colleagues that contributed to their weakened and ambivalent organisational identification (Cheney, 1983; Sluss & Ashforth, 2007). These negative perceptions of organisational identification reflect the notion of identification divergence presented by Ashforth et al. (2011) whereby a member perceives incompatibility between elements of their social and personal identities and their organisation's identity.

In response to RQ4, the findings show that where the thematic sets of including, accepting, and caring are perceived to be strong in key individuals in an organisation or the whole organisation, member organisational identification is stronger. Where the thematic set of respecting (culture) is also strongly perceived to be present, organisational identification is stronger for members of nondominant culture groups. In short, the presence of all four thematic sets indicates belief in and commitment to cultural inclusivity that enhances organisational identification in members, especially nondominant culture group members. This finding extends our understanding of identification by highlighting the role of management proactively including marginalised members in organisational activities; accepting alternative and competing perspectives on organisational activity; caring holistically for marginalised members individually; and showing respect for culturally diverse values, beliefs, and norms. These approaches might minimise disidentification and identification divergence and enhance identification convergence and congruence.

10 Chapter ten: Conclusion

This study aimed to discover whether members perceived the presence of cultural inclusivity as a concept in organisational communication. If they did perceive it, what might their perceptions suggest about its construct?

The findings for each research question offer an interesting perspective on the intersection of culture, organisational assimilation, socialisation and individualisation, identity, and identification. The perceived presence and incorporation of cultural inclusivity in each of these organisational communication activities allowed culture to play a significant and beneficial part in the experiences of nondominant culture group members entering a new way of working in their organisations. The perceived absence of cultural inclusivity revealed an unsatisfactory and detrimental experience of these entry activities for nondominant culture group members. Participants' stories revealed

- assimilation that incorporates cultural inclusivity is more effective and beneficial for nondominant culture group members
- socialisation is more effective and beneficial for nondominant culture group members when cultural inclusivity is present in sense breaking and sense giving
- individualisation is easier and more effective for nondominant culture group members when cultural inclusivity encourages culturally informed sense breaking
- a strong presence of cultural inclusivity cultivates and enhances a culturally inclusive, superordinate, corporate organisational identity
- the presence of cultural inclusivity in the organisational climate allows nondominant culture group members to integrate their personal and social identities into a culturally appropriate expression of their individual organisational identities

- nondominant culture group members sense a stronger identification with the organisation when dominant culture group members are perceived to express cultural inclusivity through managing that is informed by culturally diverse perspectives; organising that incorporates culturally diverse ways of doing work; pastoring that offers culturally appropriate ways of caring; respecting culturally diverse worldviews in ways acceptable to the members of each culture

10.1 Conclusions

The findings of my study show participants were aware of cultural inclusivity as a concept in organisational communication about changes in working conditions under the Covid-19 lockdown restrictions in Aotearoa/New Zealand. Perceptions of inclusivity appeared in multiple codes in the data that were crystallised into three thematic sets of including, accepting, and caring. These perceptions were related to their experiences of organisational assimilation (including socialisation and individualisation) and organisational identity/identification. In particular, including related strongly to assimilation, accepting related to identity, and caring related to identification. When a fourth thematic set of respecting (culture) was perceived with the other three, perceptions of cultural inclusivity appeared.

The construct of cultural inclusivity appeared in the study as a combination of a management approach of including, an organising approach of accepting, a pastoral approach of caring, and an attitudinal approach of respecting (culture). These engendered a commitment to cultural inclusivity as a personal belief and organisational climate factor. This conclusion is consistent with the literature on inclusivity in the literature review that presented it as a dynamic, enduring attribute and ongoing activity that symbiotically

cultivates and is nurtured by a value of inclusiveness in individuals and organisational culture.

10.2 Theoretical contributions

Identifying cultural inclusivity as a construct distinct from diversity, inclusiveness, and inclusion will guide future researchers into cultural diversity, inclusivity, inclusiveness, and inclusion to focus more precisely on the phenomenon of interest in their studies. My study clarifies diversity as a situational description of the presence in the same space of people with different cultural, sexual orientation, gender identity, ability, and socio-economic status identities. Inclusiveness is a value that informs the culture of a space in relation to the response to diversity. Inclusion is a state experienced by nondominant social identities in a dominant social identity-controlled space. Inclusivity is a dynamic attribute grounded in and expressed through communication. This clarity will reduce the current confusion often found in the literature where these terms and concepts are used interchangeably without a clear explication of the construct of each. In addition, identifying salient elements in the construct of cultural inclusivity creates the opportunity for quantitative measures to be applied to these elements to test the validity of my findings.

10.3 Practical contributions

Organisations with existing DEI programmes or those considering implementing them could use my study findings to inform professional development and training that focuses more on cultivating and nurturing including, accepting, caring, and respecting (culture) as attitudinal and behavioural traits. This strategy could reify an espoused commitment to a value of inclusiveness by making a tangible goal the acquisition of these traits to nurture a belief in the personal and organisational climate attribute of cultural inclusivity. This approach would enhance and enrich training in DEI policies, procedures, and protocols and increase the

possibility that nondominant culture group members in organisations might experience more authentic inclusion – especially in the communication they receive from dominant culture group members. It could also minimise the misconception that merely having culturally diverse people in an organisation is evidence of an effective DEI programme. Furthermore, the findings of my study could inform organisational assimilation activities and enhance organisational identity formation and identification development, especially in organisations with members from diverse culture groups.

10.4 Methodological contributions

My study offers three practices of methodology that might be useful for future researchers. These are an adapted use of an existing analytical framework, employment of manual rather than computerised analysis, and attention to the use of terminology.

I integrated Owen's (1984) three components of thematic analysis into an adaptation of Nowell et al.'s (2017) version of Braun and Clarke's (2006) six phases of thematic analysis by incorporating Tracy's (2020) emergent, iterative approach to thematic analysis. This enhanced the power of all four of these frameworks by delaying the posing of thematic clusters and generation of thematic sets until nearer the end of the process than these frameworks suggested. This allowed the generation of three orders of codes unrestricted by the expectation of informing a potential theme posited earlier in the process.

I chose to adopt predominantly non-computerised techniques in my analytical methods. This was based on a commitment to maintaining the ethnographic character of this study of humans by humans from data collection to the end of the analysis. Using mostly paper-based tools gave me a more intimate engagement with the data in each phase of analysis (Patton, 2015). It enriched my attempts to develop a genealogy of the final thematic sets to establish their validity, reliability, and trustworthiness.

In particular, big paper (A2, blank sheet) was used for grouping and mapping codes and themes. The process of writing each code onto a page in proximity to similar codes engendered justifications for the eventual grouping of codes in higher orders. Moreover, having all codes on one page allowed visual representations of connections, groupings, and collocations using lines and geometric shapes. Big paper proved to be a powerful tool for revealing codes and themes generated by the data in all phases of analysis at all levels of coding.

Tables were useful for revealing first and second order codes and themes; comparative reviews of codes; and suggesting recursive relationships between higher and lower order themes and codes. Tables proved to be a powerful tool for confirming relationships between codes of the same and different orders and between codes and themes. See Appendix X for more detail on the use of big paper and tables.

Preliminary reading on the topic of cultural inclusivity revealed confusion in the meaning of key terms in the field such as diversity, inclusiveness, inclusion, and diversity. Before I could study cultural inclusivity as a phenomenon, I had to determine what was included in the meaning of the term and what was excluded. This highlighted the importance in research of clarifying precisely what is being studied, clearly understanding its conceptual difference from similar terms, and determining its relationship with similar terms.

10.5 Future research

My study is qualitative and relies on interpretive, thematic analysis of subjective, relative, value-laden perceptions to produce interpretations of a phenomenon. However, it has identified testable variables that could be the subject of a future quantitative study to investigate further the construct of cultural inclusivity presented in my study. Links in the data between the thematic sets of including, accepting, and caring with the affective/cognitive

traits of trust, openness, and empathy offer the possibility of using validated, existing tests for these three traits to measure levels of each in subjects. The thematic set of respecting (culture) could be measured in the same subjects using existing, validated scales for cultural sensitivity, awareness, and competency. A further study could be done using measures of organisational assimilation and identity/identification alongside the measures in the previously proposed study to investigate the connections between cultural inclusivity and these organisational activities.

10.6 Limitations

Some limitations on the project involved data collection method, participant sample demographic, participant ability to contribute effectively, and impact of status on participation.

- Potential participants might have been excluded because the data collection interview was conducted using internet technology. Certain demographics in Aotearoa/New Zealand may not have suitable internet access or hardware to participate (Meredith, 2020).
- The data collection relied on participants' ability to communicate in English. This may have prevented participation by people with limited English-speaking ability from nondominant culture groups.
- Conducting the interviews in English may have hindered the communication of subtle meanings by participants with English as their second language.
- Participants' socio-economic and psycho-cognitive conditions might have skewed their perceptions of the similar experience of communication from their organisation of the same event of changes in working conditions caused by the Covid-19 pandemic lockdown.

10.7 Implications

After all this, why does it matter that we understand a concept of cultural inclusivity distinct from the concepts of diversity, inclusiveness, and inclusion? My study introduction raised the conundrum (confirmed in participant perceptions in my data) that not all DEI initiatives effectively and authentically achieve their espoused goal of equity and inclusion, especially for nondominant culture group people. Existing research literature and participant data in my study show this is often because these initiatives are implemented as policies, procedures, and protocols and communicated by people who have no belief in, or commitment to, inclusivity, particularly cultural inclusivity. Therefore, the effectiveness and authenticity of DEI initiatives might be enhanced by understanding the construct and importance of cultural inclusivity as a foundational belief that informs and infuses all communication in the organisation.

If cultural inclusivity is accepted and promoted as a belief constructed by the attitudinal and behavioural traits of including, accepting, caring, and respecting (culture); and if these traits are the result of high levels of trust, openness, empathy, and cultural awareness and sensitivity, then cultural inclusivity becomes a powerful foundation and source for nurturing a value of inclusiveness that promotes and welcomes diversity through motivating authentic, inclusive thinking and behaviour. The potential aggregation and consistency of this thinking and behaviour creates the possibility of an environment in which diverse people might experience genuine inclusion. At present, it seems many DEI initiatives focus on the end of the journey without starting with specific, targeted strategies to nurture inclusivity. The result is often experienced by nondominant minorities as tokenism and lip-service to the notion of diversity, equity, and inclusion.

10.8 Final thoughts

In 2016, African American, ex-lawyer Verna Myers said in her address to the Cleveland Bar Association, “Diversity is being invited to the party; inclusion is being asked to dance.” The findings in my study challenge the sufficiency of this statement and confirm the assertions made by Jodi Kim in 2010 that nondominant culture group members often only experience “liberal or corporate multiculturalism, with its politics of symbolic, imagistic, or cultural representation ... rather than complemented, substantive political representation or redistribution of wealth and power” (Kim, 2010, p. 13). At the end of my study, I would like to rephrase Myer’s insightful analogy and expand it.

Cultural diversity is dominant culture group organisers inviting nondominant culture group partygoers to the party; cultural inclusiveness is dominant culture group organisers making sure what happens at the party relates to the nondominant culture group partygoers; cultural inclusivity is dominant culture group people giving up control of the party and accepting nondominant culture group people as equals in deciding what happens at the party and how; cultural inclusion is dominant culture group partygoers accepting the invitation of nondominant culture group partygoers to dance.

References

- Ahmed, S. (2012). *On being included: Racism and diversity in institutional life*. Duke University Press.
- Albert, S., Ashforth, B. E., & Dutton, J. E. (2000). Organizational identity and identification: Charting new waters and building new bridges. *The Academy of Management Review*, 25(1), 13-17.
<http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=edsjsr&AN=edsjsr.259260&site=eds-live&scope=site>
- Alvarez, W. (2017). Phenomenology of cultural communication. In Y. Y. Kim & K. L. McKay-Semmler (Eds.), *The international encyclopedia of intercultural communication*. John Wiley & Sons.
<https://doi.org/10.1002/9781118783665.ieicc0121>
- Alvesson, M. (2011). *Interpreting interviews*. Sage.
- Alvesson, M., & Willmott, H. (2002). Identity regulation as organizational control: Producing the appropriate individual. *Journal of Management Studies*, 39(5), 619-644.
<https://doi.org/10.1111/1467-6486.00305>
- American Psychological Association. (2015). Cultural sensitivity. In *APA dictionary of psychology*. Retrieved 1 August, 2021, from
<http://ebookcentral.proquest.com/lib/massey/detail.action?docID=3115092>.
- Arasaratnam-Smith, L. A. (2017). Intercultural communication competence. In Y. Y. Kim & K. L. McKay-Semmler (Eds.), *The international encyclopedia of intercultural communication*. John Wiley & Sons.
<https://doi.org/10.1002/9781118783665.ieicc0003>
- Ardener, S. (2005). Ardener's "Muted Groups": The genesis of an idea and its praxis. *Women and Language*, 28(2), 50-54,72.

- Ashcraft, K. L. (2007). Appreciating the 'work' of discourse: Occupational identity and difference as organizing mechanisms in the case of commercial airline pilots. *Discourse & Communication, 1*(1), 9-36. <https://doi.org/10.1177/1750481307071982>
- Ashcraft, K. L., & Allen, B. J. (2003). The racial foundation of organizational communication. *Communication Theory, 13*(1), 5-38.
<http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=edswss&AN=000181299100001&site=eds-live&scope=site>
- Ashforth, B. E. (2012). *Role transitions in organizational life: An identity-based perspective*. Routledge.
<http://ezproxy.massey.ac.nz/login?url=https://www.taylorfrancis.com/books/9781410600035>
- Ashforth, B. E., Harrison, S. H., & Corley, K. G. (2008). Identification in organizations: An examination of four fundamental questions. *Journal of Management, 34*(3), 325-374.
<https://doi.org/10.1177/0149206308316059>
- Ashforth, B. E., & Mael, F. (1989). Social identity theory and the organization. *Academy of Management Review, 14*(1), 20-39. <https://doi.org/10.5465/AMR.1989.4278999>
- Ashforth, B. E., Rogers, K. M., & Corley, K. G. (2011). Identity in organizations: Exploring cross-level dynamics. *Organization Science, 22*(5), 1144-1156.
<https://doi.org/10.1287/orsc.1100.0591>
- Ashton, M. C., & Lee, K. (2007). Empirical, theoretical, and practical advantages of the HEXACO model of personality structure. *Personality and Social Psychology Review, 11*(2), 150-166. <https://doi.org/10.1177/1088868306294907>
- Belousov, K., Gilinskiy, Y., Golbert, V., Kostikovskiy, Y., Horlick-Jones, T., Levi, M., Bloor, M., & Pentsov, D. (2007). Any port in a storm: Fieldwork difficulties in dangerous

and crisis-ridden settings. *Qualitative Research*, 7(2), 155-175.

<https://doi.org/10.1177/1468794107076019>

Bennett, M. J. (1993). Towards ethnorelativism: A developmental model of intercultural sensitivity (revised). In R. M. Paige (Ed.), *Education for the intercultural experience*. Intercultural Press.

Bennett, M. J. (2017). Developmental model of intercultural sensitivity. In Y. Y. Kim & K. L. McKay-Semmler (Eds.), *The international encyclopedia of intercultural communication*. John Wiley & Sons.

<https://doi.org/10.1002/9781118783665.ieicc0182>

Berger, C. R., & Calabrese, R. J. (1975). Some explorations in initial interaction and beyond: Toward a developmental theory of interpersonal communication. *Human Communication Research*, 1(2), 99-112.

<http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=edb&AN=61815645&site=eds-live&scope=site>

Berlach, R. G., & Chambers, D. J. (2011). Interpreting inclusivity: An endeavour of great proportions. *International Journal of Inclusive Education*, 15, 529-539.

Bernstein, R. J. (1983). *Beyond objectivism and relativism: Science, hermeneutics, and praxis*. University of Philadelphia Press.

Berry, J. (2016). Diversity and equity. *Cross Cultural & Strategic Management*, 23(3), 413-430. <https://doi.org/10.1108/CCSM-03-2016-0085>

Berry, J. W. (1976). *Human ecology and cognitive style: Comparative studies in cultural and psychological adaptation*. John Wiley & Sons.

Bezrukova, K., Spell, C. S., Perry, J. L., & Jehn, K. A. (2016). A meta-analytical integration of over 40 years of research on diversity training evaluation. *Psychological Bulletin*, 142(11), 1227-1274. <https://doi.org/10.1037/bul0000067>

- Bhattacharya, H. (2012). Interpretive research. In L. M. Given (Ed.), *The Sage encyclopedia of qualitative research methods* (pp. 465-467). Sage.
- Bishop, R. (1998). Freeing ourselves from neo-colonial domination in research: A Māori approach to creating knowledge. *International Journal of Qualitative Studies in Education*, 11(2), 199-219.
<http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=edo&AN=ejs289974&site=eds-live&scope=site>
- Bishop, R. (1999). *Kaupapa Māori research: An indigenous approach to creating knowledge*. Māori and psychology: Research and practice, Hamilton, New Zealand.
<https://hdl.handle.net/10289/874>
- Bishop, R. (2005). Freeing ourselves from neocolonial domination in research: A kaupapa Māori approach to creating knowledge. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage handbook of qualitative research* (pp. 109-138). Sage.
- Bloomberg, L. D., & Volpe, M. F. (2008). *Completing your qualitative dissertation: A roadmap from beginning to end*. Sage.
- Booij, G., E., Lehmann, C., Mugdan, J., & Skopeteas, S. (2008). *Morphologie morphology* (Vol. 2. Halbband). Walter de Gruyter GmbH & Co.
<https://doi.org/10.1515/9783110172782.2>
- Botelho, M. J., & Lima, C. A. (2020). From cultural competence to cultural respect: A critical review of six models. *Journal of Nursing Education*, 59(6), 311-318.
<https://doi.org/10.3928/01484834-20200520-03>
- Botz-Bornstein, T. (2000). Contingency and the "Time of the Dream": Kuki Shūzō and French prewar philosophy. *Philosophy East and West*, 50(4), 481-506.
www.jstor.org/stable/1400280

- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101. <https://doi.org/10.1191/1478088706qp063oa>
- Braun, V., & Clarke, V. (2021). To saturate or not to saturate? Questioning data saturation as a useful concept for thematic analysis and sample-size rationales. *Qualitative Research in Sport, Exercise and Health*, 13(2), 201-216. <https://doi.org/10.1080/2159676X.2019.1704846>
- Braun, V., Clarke, V., Hayfield, N., & Terry, G. (2019). Thematic analysis. In P. Liamputtong (Ed.), *Handbook of research methods in health social sciences*. Springer. https://doi.org/https://doi-org.ezproxy.massey.ac.nz/10.1007/978-981-10-2779-6_103-1
- Brett, J., Behfar, K., & Kern, M. C. (2006). Managing multicultural teams. *Harvard Business Review*, 84(11), 84-91. <http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=heh&AN=22671287&site=eds-live&scope=site>
- Brickson, S. (2000). The impact of identity orientation on individual and organizational outcomes in demographically diverse settings. *Academy of Management Review*, 25(1), 82-101. <https://doi.org/10.5465/AMR.2000.2791604>
- Briggs, C. L. (1986). *Learning how to ask: A sociolinguistic appraisal of the role of the interview in social science research*. Cambridge University Press. <http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=cat00245a&AN=massey.b1168463&site=eds-live&scope=site>
- Brinkmann, S. (2018). The interview. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage handbook of qualitative research* (Fifth ed., pp. 997-1038). Sage.
- Brunton, M., & Cook, C. (2018). Dis/Integrating cultural difference in practice and communication: A qualitative study of host and migrant Registered Nurse

- perspectives from New Zealand. *International Journal of Nursing Studies*, 83, 18-24.
<https://doi.org/10.1016/j.ijnurstu.2018.04.005>
- Brunton, M., Cook, C., Kuzemski, D., Brownie, S., & Thirlwall, A. (2019). Internationally qualified nurse communication—A qualitative cross country study. *Journal of Clinical Nursing*, 28(19-20), 3669-3679. <https://doi.org/10.1111/jocn.14968>
- Bullis, C. (1999). Mad or bad: A response to Kramer and Miller. *Communication Monographs*, 66(4), 368-373. <https://doi.org/10.1080/03637759909376486>
- Bullis, C., & Bach, B. W. (1989). Socialization turning points: An examination of change in organizational identification. *Western Journal of Speech Communication*, 53, 273-293.
<http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=ED306607&site=eds-live&scope=site>
- Bullis, C., & Bach, B. W. (1991). An explication and test of communication network content and multiplexity as predictors of organizational identification. *Western Journal of Speech Communication*, 55(2), 180-197. <https://doi.org/10.1080/10570319109374378>
- Burgoon, J. (1978). A communication model of personal space violations: Explication and an initial test. *Human Communication Research*, 4(2), 129-142.
<https://doi.org/10.1111/j.1468-2958.1978.tb00603.x>
- Burgoon, J., & Hubbard, A. S. E. (2005). Cross-cultural and intercultural applications of expectancy violations theory and interaction adaptation theory. In W. B. Gudykunst (Ed.), *Theorizing about intercultural communication* (pp. 149-171). Sage.
- Cao, Q. (2007). Western representation of the 'other'. In Shi-xu (Ed.), *Discourse as cultural struggle* (pp. 105-122). Hong Kong University Press.
<http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=322040&site=eds-live&scope=site>

- Carroll, J., Smoother, Q., & Kerr, G. (2012). Special need for awareness. *The Newcastle Herald (includes the Central Coast Herald)*.
<http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=anh&AN=SYD-64K9VT5RAWW10ILWTLD2&site=eds-live&scope=site>
- Chao, G. T., O'Leary-Kelly, A. M., Wolf, S., Klein, H. J., & Gardner, P. D. (1994). Organizational socialization: Its content and consequences. *Journal of Applied Psychology, 79*(5), 730-743. <https://doi.org/10.1037/0021-9010.79.5.730>
- Chaput, M., Brummans, B. H. J. M., & Cooren, F. (2011). The role of organizational identification in the communicative constitution of an organization: A study of consubstantialization in a young political party. *Management Communication Quarterly, 25*(2), 252-282. <https://doi.org/10.1177/0893318910386719>
- Chase, S. E. (2018). Narrative inquiry: Toward theoretical and methodological maturity. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage handbook of qualitative research* (Fifth ed., pp. 546-560). Sage.
<http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=cat00245a&AN=massey.b3742086&site=eds-live&scope=site>
- Chen, G.-M. (2009a). Beyond the dichotomy of communication studies. *Asian Journal of Communication, 19*(4), 398-411. <https://doi.org/10.1080/01292980903293312>
- Chen, G.-M. (2009b). Intercultural communication competence. In S. W. Littlejohn & K. A. Foss (Eds.), *Encyclopedia of communication theory* (pp. 530-532). Sage.
<https://doi.org/10.4135/9781412959384>
- Chen, G. M., & Chung, J. (1994). The impact of Confucianism on organizational communication. *Communication Quarterly, 42*(2), 93-105.
<https://doi.org/10.1080/01463379409369919>

- Chen, Y.-W. (2017). Cultural identifications theory. In Y. Y. Kim & K. L. McKay-Semmler (Eds.), *The international encyclopedia of intercultural communication*. John Wiley & Sons. <https://doi.org/10.1002/9781118783665.ieicc0210>
- Cheney, G. (1983). On the various and changing meanings of organizational membership: A field study of organizational identification. *Communication Monographs*, 50(4), 342-362. <https://doi.org/10.1080/03637758309390174>
- Cheney, G., Christensen, L. T., & Dailey, S. L. (2014). Communicating identity and identification in and around organizations. In L. L. Putnam & D. K. Mumby (Eds.), *The Sage handbook of organizational communication: Advances in theory, research, and methods* (Third ed., pp. 695-716). Sage.
- Cheney, G., Christensen, L. T., Zorn, T. E., & Ganesh, S. (2011). *Organizational communication in an age of globalization: Issues, reflections, practices* (2nd ed.). Waveland Press.
<http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=cat00245a&AN=massey.b2344370&site=eds-live&scope=site>
- Chiu, C.-Y., Lonner, W. J., Matsumoto, D., & Ward, C. (2013). Cross-cultural competence: Theory, research, and application. *Journal of Cross-Cultural Psychology*, 44(6), 843-848. <https://doi.org/10.1177/0022022113493716>
- Chrobot-Mason, D., & Thomas, K. M. (2002). Minority employees in majority organizations: The intersection of individual and organizational racial identity in the workplace. *Human Resource Development Review*, 1(3), 323-344.
<https://doi.org/10.1177/1534484302013004>
- Clair, R. P. (1999). Ways of seeing: A review of Kramer and Miller's manuscript. *Communication Monographs*, 66(4), 374-381.
<https://doi.org/10.1080/03637759909376487>

- Cohen, M., & Avanzino, S. (2010). We are people first: Framing organizational assimilation experiences of the physically disabled using co-cultural theory. *Communication Studies*, 61(3), 272-303. <https://doi.org/10.1080/10510971003791203>
- Collier, M. J. (2005). Theorizing about cultural identifications: Critical updates and continuing evolution. In W. B. Gudykunst (Ed.), *The communication theory of identity: Development, theoretical perspective, and future directions* (pp. 235-256). Sage.
- Continuum Psychology. (2018). System-based psychology for teachers, schools and educational authorities. Retrieved 31 May 2018, from <http://www.jhpsychology.com/wp-content/uploads/2015/07/Services-Package.pdf>
- Cook, C., & Brunton, M. (2018). The importance of moral emotions for effective collaboration in culturally diverse healthcare teams. *Nursing Inquiry*, 25, e12214.-e12225. <https://doi.org/10.1111/nin.12214>
- Cooley, C. H. (1902). *Human nature and the social order*. Scribners.
- Corritore, M., Goldberg, A., & Srivastava, S. B. (2019). Duality in diversity: How intrapersonal and interpersonal cultural heterogeneity relate to firm performance. *Administrative Science Quarterly*, 1-36.
- Costa, P. T., & McCrae, R. R. (1992). Normal personality assessment in clinical practice: The NEO personality inventory. *Psychological Assessment*, 4(1), 5-13. <http://ezproxy.massey.ac.nz/login?url=https://search.ebscohost.com/login.aspx?direct=true&AuthType=ip,cookie,url,uid&db=edsovi&AN=edsovi.00012030.199203000.0002&site=eds-live&scope=site&authtype=sso&custid=s3027306>
- Creswell, J. W. (1998). *Qualitative inquiry & research design: Choosing among five traditions*. Sage.

Creswell, J. W. (2003). *Research design: Qualitative, quantitative, and mixed methods approaches* (Second ed.). Sage.

Creswell, J. W. (2007). *Qualitative inquiry and research design: Choosing among five approaches* (2nd ed.). Sage.

<https://ezproxy.massey.ac.nz/login?url=https://search.ebscohost.com/login.aspx?direct=true&AuthType=sso&db=cat09011a&AN=mul.oai.edge.massey.folio.ebsco.com.fs00001086.a86f33ff.82bc.5b92.9986.b4a02b0aea18&site=eds-live&scope=site&authtype=sso&custid=s3027306>

Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry & research design: Choosing among five approaches* (Fourth ed.). Sage.

Crotty, M. (1998). *The foundations of social research : Meaning and perspective in the research process*. Sage.

<http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=1099439&site=eds-live&scope=site>

Croucher, S. M. (2016). *Understanding communication theory: A beginner's guide*. Routledge.

Dandy, J., & Pe-Pua, R. (2010). Attitudes to multiculturalism, immigration and cultural diversity: Comparison of dominant and non-dominant groups in three Australian states. *International Journal of Intercultural Relations*, 34(1), 34-46.

<https://doi.org/10.1016/j.ijintrel.2009.10.003>

Deardorff, D. K. (Ed.). (2009). *The Sage handbook of intercultural competence*. Sage.

Deci, E. L., & Ryan, R. M. (2016). Optimizing students' motivation in the era of testing and pressure: A self-determination theory perspective. In W. C. Liu, J. C. K. Wang, & R. M. Ryan (Eds.), *Building autonomous learners* (pp. 9-29). Springer.

- Deetz, S. A. (1982). Critical interpretive research in organizational communication. *Western Journal of Communication*, 46(2), 131-149.
- DeLuca, C. (2013). Towards an interdisciplinary framework of educational inclusivity. *Canadian Journal of Education*, 36, 305-348.
- Denzin, N. K. (2002). The Interpretive Process. In A. M. Huberman & M. B. Miles (Eds.), *The qualitative researcher's companion* (pp. 349-366). Sage.
<https://doi.org/10.4135/9781412986274>
- Denzin, N. K., & Lincoln, Y. S. (2005). *The Sage handbook of qualitative research* (3rd ed ed.). Sage.
<http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=cat00245a&AN=massey.b1832498&site=eds-live&scope=site>
- Dickerson, F. R. (1966). Definitions in legal instruments. *The Practical Lawyer*, 12(7), 45-56.
- Dilthey, W. (1985). *Poetry and experience*. Princeteon University Press.
- DiSanza, J. R., & Bullis, C. (1999). "Everybody identifies with Smokey the Bear": Employee responses to newsletter identification inducements at the U.S. Forest service. *Management Communication Quarterly*, 12(3), 347-399.
<https://doi.org/10.1177/0893318999123001>
- Dobbin, F., & Kalev, A. (2016). Why diversity programs fail. *Harvard Business Review*, 94(7/8), 52-60.
<http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=heh&AN=116330233&site=eds-live&scope=site>
- Dreamson, N., Thomas, G., Lee Hong, A., & Kim, S. (2017). Policies on and practices of cultural inclusivity in learning management systems: Perspectives of indigenous holistic pedagogies. *Higher Education Research And Development*, 36(5), 947-961.

- Dutta, M. J. (2020). *A culture-centered approach to pandemic response: Voice, universal infrastructure, and equality* (CARE Covid-19 White Papers, Issue 2).
https://www.massey.ac.nz/~wwcare/wp-content/uploads/2020/03/CARE_White_Paper_Issue_2_March_2020-5.pdf
- Ely, R. J., & Thomas, D. A. (2001). Cultural diversity at work: The effects of diversity perspectives on work group processes and outcomes. *Administrative Science Quarterly*, 46(2), 229-273. <https://doi.org/10.2307/2667087>
- Erez, M., & Earley, P. C. (1993). *Culture, self-identity, and work*. Oxford University Press.
<http://ezproxy.massey.ac.nz/login?url=http://www.oxfordscholarship.com/view/10.1093/acprof:oso/9780195075809.001.0001/acprof-9780195075809>
- Erikson, E. H. (1968). *Identity, youth, and crisis*. Norton.
- Facione, N. C., & Facione, P. A. (2008). Critical thinking and clinical judgment. In *Critical thinking and clinical reasoning in the health sciences: A teaching anthology* (pp. 1-13). Insight Assessment/ The California Academic Press.
- Feng, H. (2017). Politeness across cultures. In Y. Y. Kim & K. L. McKay-Semmler (Eds.), *The international encyclopedia of intercultural communication*. John Wiley & Sons.
<https://doi.org/10.1002/9781118783665.ieicc0259>
- Fletcher, A. J. (2017). Applying critical realism in qualitative research: Methodology meets method. *International Journal of Social Research Methodology*, 20(2), 181-194.
<http://dx.doi.org/10.1080/13645579.2016.1144401>
- Fletcher, M., Prickett, K. C., & Chapple, S. (2022). Immediate employment and income impacts of Covid-19 in New Zealand: Evidence from a survey conducted during the Alert Level 4 lockdown. *New Zealand Economic Papers*, 56(1), 73-80.
<https://doi.org/10.1080/00779954.2020.1870537>

- Fontana, A., & Frey, J. H. (2005). The interview: From neutral stance to political involvement. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage handbook of qualitative research* (Third ed., pp. 695-727). Sage.
- Forlin, C. (2004). Promoting inclusivity in Western Australian schools. *International Journal of Inclusive Education*, 8(2), 185-202.
- Freeman, S. A., Littlejohn, S. W., & Pearce, W. B. (1992). Communication and moral conflict. *Western Journal of Communication*, 56(4), 311-329.
- Freire, P. (2005). *Pedagogy of the oppressed* (M. B. Ramos, Trans.). Continuum.
- French, J. R. P., & Raven, B. (1959). The bases of social power. In D. Cartwright (Ed.), *Studies in social power* (pp. 259-269). Insititute for Social Research.
- Frijns, B., Dodd, O., & Cimerova, H. (2016). The impact of cultural diversity in corporate boards on firm performance. *Journal of Corporate Finance*, 41, 521-541.
<https://doi.org/10.1016/j.jcorpfin.2016.07.014>
- Gadamer, H.-G. (2004). *Truth and method* (J. Weinsheimer & D. G. Marshall, Trans.). Bloomsbury.
- Gagné, M., & Deci, E. L. (2005). Self-determination theory and work motivation. *Journal of Organizational behavior*, 26(4), 331-362.
- Gailliard, B. M., Myers, K. K., & Seibold, D. R. (2010). Organizational assimilation: A multidimensional reconceptualization and measure. *Management Communication Quarterly*, 24(4), 552-578. <https://doi.org/10.1177/0893318910374933>
- Garcia, G. A. (2017). Defined by outcomes or culture? Constructing an organizational identity for Hispanic-serving institutions. *American Educational Research Journal*, 54(1s), 111S-134S. <https://doi.org/10.3102/0002831216669779>

- Gibson, A., Lee, C., & Crabb, S. (2016). Representations of women on Australian breast cancer websites: Cultural 'inclusivity' and marginalisation. *Journal of Sociology*, 53(2), 433-452. <https://doi.org/10.1177/1440783314562418>
- Gibson, M. K., & Papa, M. J. (2000). The mud, the blood, and the beer guys: Organizational osmosis in blue-collar work groups. *Journal of Applied Communication Research*, 28(1), 68-88. <https://doi.org/10.1080/00909880009365554>
- Giddens, A. (1991). *Modernity and self-identity: Self and society in the late modern age*. Stanford University Press.
- Graen, G. B., & Uhl-Bien, M. (1995). Relationship-based approach to leadership: Development of leader-member exchange (LMX) theory of leadership over 25 years: Applying a multi-level multi-domain perspective. *The Leadership Quarterly*, 6(2), 219-247. [https://doi.org/https://doi.org/10.1016/1048-9843\(95\)90036-5](https://doi.org/https://doi.org/10.1016/1048-9843(95)90036-5)
- Graue, C. (2015). Qualitative data analysis. *International Journal of Sales, Retailing & Marketing*, 4(9), 5-14.
<http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=bth&AN=116381440&site=eds-live&scope=site>
- Green, M. D. (1974). *The problems of a labour supply for plantation agriculture in the Solomon Islands, 1908-12* [Dissertation, University of Auckland]. Auckland, New Zealand.
- Green, M. D. (2017). Mentoring youth across cultures incorporating different worldviews: A zones of proximal exploration model. *Journal of Ethnic & Cultural Diversity in Social Work: Innovation in Theory, Research & Practice*, 26(4), 307-325.
<https://doi.org/10.1080/15313204.2017.1344947>
- Greenaway, K. H., Gallois, C., & Haslam, S. A. (2017). Social psychological approaches to intergroup communication. In J. Nussbaum (Ed.), *Oxford research encyclopedia of*

- communication* (pp. 367-379). Oxford University Press.
<https://doi.org/10.1093/acrefore/9780190228613.013.483>
- Gudykunst, W. B. (1993). Toward a theory of effective interpersonal and intergroup communication: An anxiety/uncertainty management (AUM) perspective. In *Intercultural communication competence* (pp. 33-71). Sage.
- Gudykunst, W. B. (1995). Anxiety/uncertainty management (AUM) theory. In R. L. Wiseman (Ed.), *Intercultural communication theory* (pp. 8-57). Sage.
- Guskin, A. (2015). Cultural humility. In J. M. Bennett (Ed.), *The Sage encyclopedia of intercultural competence*. Sage.
- Haar, J. (2023). Perceived discrimination of Māori and Pacific employees in Aotearoa/New Zealand: work and well-being consequences and testing the symbolic interaction perspective. *Evidence-based HRM: a Global Forum for Empirical Scholarship* (ahead-of-print). <https://doi.org/10.1108/EBHRM-03-2022-0064>
- Haar, J. M., & Brougham, D. (2011). Consequences of cultural satisfaction at work: A study of New Zealand Māori. *Asia Pacific Journal of Human Resources*, 49(4), 461-475.
<https://doi.org/10.1177/10384111111423477>
- Haar, J. M., & Brougham, D. (2013). An indigenous model of career satisfaction: Exploring the role of workplace cultural wellbeing. *Social Indicators Research*, 110(3), 873-890.
<http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=edsjsr&AN=edsjsr.24719082&site=eds-live&scope=site>
- Haar, J. M., Ka'ai, T., Ravenswood, K., & Smith, T. (2019). *Ki te tahatū o te rangi: Normalising te reo Māori across non-traditional Māori language domains*. Te Taura Whiri i te Reo Māori.

- Hall, B. J. (2017). Cultural communication norms. In Y. Y. Kim & K. L. McKay-Semmler (Eds.), *The international encyclopedia of intercultural communication*. John Wiley & Sons. <https://doi.org/10.1002/9781118783665.ieicc0116>
- Hall, E. T. (1976). *Beyond culture*. Anchor Press.
- Hardin, C. D. (2004). (Self-) conceptions and social actions. In J. T. Jost, M. R. Banaji, & D. A. Prentice (Eds.), *Perspectivism in social psychology: The yin and yang of scientific progress* (pp. 161-172). American Psychological Association. <https://doi.org/10.1037/10750-012>
- Hardin, C. D., & Conley, T. D. (2001). A relational approach to cognition: Shared experience and relationship affirmation in social cognition. In G. B. Moskowitz (Ed.), *Cognitive social psychology: The Princeton symposium on the legacy and future of social cognition* (pp. 3-17). L. Erlbaum. <http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=cat00245a&AN=massey.b4568351&site=eds-live&scope=site>
- Harris, F., Macfarlane, S., Macfarlane, A. H., & Jolly, M. (2016). Māori values in the workplace: Investing in diversity. *MAI journal*, 5(1), 48-62. <https://doi.org/10.20507/MAIJournal.2016.5.1.4>
- Hart, T. (2017). Speech codes theory. In Y. Y. Kim & K. L. McKay-Semmler (Eds.), *The international encyclopedia of intercultural communication*. John Wiley & Sons. <https://doi.org/10.1002/9781118783665.ieicc0123>
- Haslam, S. A., Postmes, T., & Ellemers, N. (2003). More than a metaphor: Organizational identity makes organizational life possible. *British Journal of Management*, 14(4), 357-369. <http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=bth&AN=11523014&site=eds-live&scope=site>

- Hatch, M. J., & Schultz, M. (2002). The dynamics of organizational identity. *Human Relations*, 55(8), 989-1018. <https://doi.org/10.1177/0018726702055008181>
- Hecht, M. L. (1993). 2002—a research odyssey: Toward the development of a communication theory of identity. *Communication Monographs*, 60(1), 76-82. <https://doi.org/10.1080/03637759309376297>
- Hecht, M. L., Warren, J., Jung, E., & Krieger, J. (2005). The communication theory of identity: Development, theoretical perspective, and future directions. In W. B. Gudykunst (Ed.), *Theorizing about intercultural communication* (pp. 257-278). Sage.
- Henderson, A., Cheney, G., & Weaver, C. K. (2015). The role of employee identification and organizational identity in strategic communication and organizational issues management about genetic modification. *International Journal of Business Communication*, 52(1), 12-41. <https://doi.org/10.1177/2329488414560278>
- Henrich, N., & Holmes, B. (2011). What the public was saying about the H1N1 vaccine: Perceptions and issues discussed in on-line comments during the 2009 H1N1 pandemic. *PLoS ONE*, 6(4), 1-12. <https://doi.org/10.1371/journal.pone.0018479>
- Herdman, A., & McMillan-Capehart, A. (2010). Establishing a diversity program is not enough: Exploring the determinants of diversity climate. *Journal of Business & Psychology*, 25(1), 39-53. <https://doi.org/10.1007/s10869-009-9133-1>
- Hickson III, M., & Hickson, B. (2019). The qualitative method in communication research. In D. W. Stacks, M. B. Salwen, & K. C. Eichhorn (Eds.), *An integrated approach to communication theory and research* (Third ed.). Routledge. <http://ezproxy.massey.ac.nz/login?url=https://www.taylorfrancis.com/books/9780203710753>

- Hofstede, G. H., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind: International cooperation and its importance for survival*. McGraw-Hill.
- Hong, Y.-Y. (2017). Cultural attachment theory. In Y. Y. Kim & K. L. McKay-Semmler (Eds.), *The international encyclopedia of intercultural communication*. John Wiley & Sons. <https://doi.org/10.1002/9781118783665.ieicc0014>
- Hook, J. N., & Davis, D. E. (2017). Cultural humility. In Y. Y. Kim & K. L. McKay-Semmler (Eds.), *The international encyclopedia of intercultural communication*. John Wiley & Sons. <https://doi.org/10.1002/9781118783665.ieicc0016>
- Hook, J. N., Davis, D. E., Owen, J., Worthington, E. L., & Utsey, S. O. (2013). Cultural humility: Measuring openness to culturally diverse clients. *Journal of Counseling Psychology, 60*(3), 353-366. <https://doi.org/10.1037/a0032595>
- Hornsey, M. J. (2008). Social identity theory and self-categorization theory: A historical review. *Social and Personality Psychology Compass, 2*(1), 204-222. <https://doi.org/10.1111/j.1751-9004.2007.00066.x>
- Ives, J., Greenfield, S., Parry, J. M., Draper, H., Gratus, C., Petts, J. I., Sorell, T., & Wilson, S. (2009). Healthcare workers' attitudes to working during pandemic influenza: A qualitative study. *BMC Public Health, 9*(1), 1-13. <https://doi.org/10.1186/1471-2458-9-56>
- Jablin, F. M. (1985). An exploratory study of vocational organizational communication socialization. *Southern Journal of Communication, 50*(3), 261-282.
- Jablin, F. M. (2001). Organizational entry, assimilation, and disengagement/exit. In F. M. Jablin & L. L. Putnam (Eds.), *The new handbook of organizational communication: Advances in theory, research, and methods* (pp. 732-818). Sage. <https://doi.org/10.4135/9781412986243>

- Jack, G., & Lorbiecki, A. (2007). National identity, globalization and the discursive construction of organizational identity. *British Journal of Management*, 18(s1), S79-S94. <https://doi.org/10.1111/j.1467-8551.2007.00527.x>
- Jackson, J. (2017). Sociolinguistic approach to intercultural communication. In Y. Y. Kim & K. L. McKay-Semmler (Eds.), *The international encyclopedia of intercultural communication*. John Wiley & Sons.
<https://doi.org/10.1002/9781118783665.ieicc0068>
- Jameson, D. A. (2007). Reconceptualizing cultural identity and its role in intercultural business communication. *Journal of Business Communication*, 44(3), 199-235.
<https://doi.org/10.1177/0021943607301346>
- Jansen, W. S., Vos, M. W., Otten, S., Podsiadlowski, A., & van der Zee, K. I. (2016). Colorblind or colorful? How diversity approaches affect cultural majority and minority employees. *Journal of Applied Psychology*, 46, 81-93.
<https://doi.org/10.1111/jasp.12332>
- Jost, J. T. (2004). A perspectivist looks at the past, present, and (perhaps) the future of intergroup relations: A quixotic defense of system justification theory. In J. T. Jost, M. R. Banaji, & D. A. Prentice (Eds.), *Perspectivism in social psychology: The yin and yang of scientific progress*. (pp. 215-230). American Psychological Association.
<https://doi.org/10.1037/10750-016>
- Jost, J. T., & Hardin, C. D. (2011). On the structure and dynamics of human thought: The legacy of William J. McGuire for social and political psychology. *Political Psychology*, 32(1), 21-57. <https://doi.org/10.1111/j.1467-9221.2010.00794.x>
- Katz, D., & Kahn, R. L. (1966). *The social psychology of organizations*. John Wiley & Sons.
- Kim, J. (2010). *Ends of empire: Asian American critique and the Cold War*. University of Minnesota Press. <https://doi.org/10.5749/minnesota/9780816655915.001.0001>

- Kim, M.-S. (2017a). Conversational norms across cultures. In Y. Y. Kim & K. L. McKay-Semmler (Eds.), *The international encyclopedia of intercultural communication*. John Wiley & Sons. <https://doi.org/10.1002/9781118783665.ieicc0102>
- Kim, M.-S. (2017b). Culture-based conversational constraints theory. In Y. Y. Kim & K. L. McKay-Semmler (Eds.), *The international encyclopedia of intercultural communication*. John Wiley & Sons. <https://doi.org/10.1002/9781118783665.ieicc0102>
- Kim, Y. Y. (2017a). Contextual theory of interethnic communication. In Y. Y. Kim & K. L. McKay-Semmler (Eds.), *The international encyclopedia of intercultural communication*. John Wiley & Sons. <https://doi.org/10.1002/9781118783665.ieicc0010>
- Kim, Y. Y. (2017b). Identity and intercultural communication. In Y. Y. Kim & K. L. McKay-Semmler (Eds.), *The international encyclopedia of intercultural communication*. John Wiley & Sons. <https://doi.org/10.1002/9781118783665.ieicc0002>
- Kim, Y. Y. (2017c). Identity, Intercultural. In Y. Y. Kim & K. L. McKay-Semmler (Eds.), *The international encyclopedia of intercultural communication*. John Wiley & Sons. <https://doi.org/10.1002/9781118783665.ieicc0037>
- Kim, Y. Y. (2017d). Mapping the domain of intercultural communication. In Y. Y. Kim & K. L. McKay-Semmler (Eds.), *The international encyclopedia of intercultural communication* (pp. xxxvii-xlvii). John Wiley & Sons. <https://doi.org/10.1002/9781118783665.ieicc0999>
- Kim, Y. Y., & McKay-Semmler, K. L. (Eds.). (2017). *The international encyclopedia of intercultural communication*. John Wiley & Sons.
- Kirmayer, L. J., Guzder, J., & Rousseau, C. (2014). Conclusion: The future of cultural consultation. In L. J. Kirmayer, J. Guzder, & C. Rousseau (Eds.), *Cultural*

- consultation: Encountering the other in mental health care* (pp. 333-349). Springer.
<https://doi.org/doi.org/10.1007/978-1-4614-7615-3>
- Kramer, M. W., & Miller, V. D. (2014). Socialization and assimilation. In L. L. Putnam & D. K. Mumby (Eds.), *The Sage handbook of organizational communication: Advances in theory, research, and methods* (pp. 525-547). Sage.
- Kramersch, C., & Uryu, M. (2012). Intercultural contact, hybridity, and third space. In J. Jackson (Ed.), *The Routledge handbook of language and intercultural communication* (pp. 211-225). Routledge. <https://doi.org/https://doi-org.ezproxy.massey.ac.nz/10.4324/9780203805640>
- Kuhn, T. (2006). A 'demented work ethic' and a 'lifestyle firm': Discourse, identity, and workplace time commitments. *Organization Studies*, 27(9), 1339-1358.
<https://doi.org/10.1177/0170840606067249>
- Kuntz, J. R. C., Näswall, K., Beckingsale, A., & Macfarlane, A. H. (2014). Capitalising on diversity: Espousal of Māori values in the workplace. *Journal of Corporate Citizenship*(55), 102-122.
<http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=edsjsr&AN=edsjsr.jcorpciti.55.102&site=eds-live&scope=site>
- Kvale, S., & Brinkmann, S. (2009). *Interviews: Learning the craft of qualitative research interviewing*. Sage.
- Lapidot-Lefler, N., Friedman, V. J., Arieli, Haj, N., Sykes, I., & Kais, N. (2015). Social space and field as constructs for evaluating social inclusion. In B. Rosenstein & H. Syna Desivilya (Eds.), *Evaluation and social justice in complex sociopolitical contexts. New directions for evaluation* (Vol. 146, pp. 33-43).

- Lauring, J. (2011). Intercultural organizational communication: The social organizing of interaction in international encounters. *The Journal of Business Communication*, 48(3), 231-255. <https://doi.org/10.1177/0021943611406500>
- Lawless, B., & Chen, Y.-W. (2019). Developing a method of critical thematic analysis for qualitative communication inquiry. *Howard Journal of Communications*, 30(1), 92-106. <https://doi.org/10.1080/10646175.2018.1439423>
- Levers, M.-J., D. (2013). Philosophical paradigms, grounded theory, and perspectives on emergence. *Sage Open*. <https://doi.org/10.1177/2158244013517243>
- Levitt, S. R. (2019). Cultural dialectics in international teamwork dynamics. *International Journal of Business Communication*, 56(3), 326-348. <https://doi.org/10.1177/2329488416629094>
- Licsandru, T. C., & Cui, C. C. (2018). Subjective social inclusion: A conceptual critique for socially inclusive marketing. *Journal of Business Research*, 82, 330-339.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Sage.
- Littlejohn, S. W., & Foss, K. A. (2011). *Theories of human communication*. Waveland Press.
- Littlejohn, S. W., Foss, K. A., & Oetzel, J. G. (2017). *Theories of human communication*. Waveland Press, Inc.
- Liu, M. (2016). Verbal communication styles and culture. In J. F. Nussbaum (Ed.), *Oxford research encyclopedia of communication*. Oxford University Press. <https://doi.org/10.1093/acrefore/9780190228613.013.162>
- Maitlis, S. (2005). The social processes of organizational sensemaking. *Academy of Management Journal*, 48(1), 21-49. <https://doi.org/10.5465/AMJ.2005.15993111>
- Mak, A. S., Daly, A., & Barker, M. C. (2014). Fostering cultural inclusiveness and learning in culturally mixed business classes. *SpringerPlus*, 3(1), 242-253.

- Malatzky, C., Nixon, R., Mitchell, O., & Bourke, L. (2018). Prioritising the cultural inclusivity of a rural mainstream health service for First Nation Australians: An analysis of discourse and power. *Health Sociology Review, 27*(3), 248-262.
<https://doi.org/10.1080/14461242.2018.1474720>
- Martin, J. N., & Nakayama, T. K. (2015). Reconsidering intercultural (communication) competence in the workplace: A dialectical approach. *Language and Intercultural Communication, 15*(1), 13-28.
<https://doi.org/http://dx.doi.org/10.1080/14708477.2014.985303>
- Martinez, J. M. (2017). Cultural essentialism and neo-essentialism. In *The international encyclopedia of intercultural communication*. John Wiley & Sons.
<https://doi.org/10.1002/9781118783665.ieicc0209>
- McLoughlin, C., & Oliver, R. (2000). Designing learning environments for cultural inclusivity: A case study of indigenous online learning at tertiary level. *Australasian Journal of Educational Technology, 16*(1), 58-72.
- Mead, G. H. (1934). *Mind, self and society*. University of Chicago Press.
- Meares, M. (2017). Muted group theory. In Y. Y. Kim & K. L. McKay-Semmler (Eds.), *The international encyclopedia of intercultural communication*. John Wiley & Sons.
<https://doi.org/10.1002/9781118783665.ieicc0228>
- Menendian, S., Elsheikh, E., & Gambhir, S. (2017). *2017 Inclusiveness index*.
https://haasinstitute.berkeley.edu/sites/default/files/haasinstitute_2017inclusivenessindex_publish_dec31.pdf
- Meredith, M. (2020, April 21). Building upon our Pasifika strengths in the community. *TEU Newsletter*. <https://teu.ac.nz/news/building-upon-our-pasifika-strengths-in-the-community>
- Merlau-Ponty, M. (2012). *Phenomenology of perception* (D. A. Landes, Trans.). Routledge.

- Merriam-Webster. (n.d.-a). Inclusion. In *Merriam-Webster dictionary*. Retrieved 11 May, 2018, from <https://www.merriam-webster.com/dictionary/inclusion>
- Merriam-Webster. (n.d.-b). Inclusivity. In *Merriam-Webster dictionary*. Retrieved 11 May, 2018, from <https://www.merriam-webster.com/dictionary/inclusivity>
- Meyer, J. P., & Allen, N. J. (1991). A three-component conceptualization of organizational commitment. *Human Resource Management Review, 1*(1), 61-89.
[https://doi.org/10.1016/1053-4822\(91\)90011-Z](https://doi.org/10.1016/1053-4822(91)90011-Z)
- Miklavcic, A., & LeBlanc, M. N. (2014). Culture brokers, clinically applied ethnography, and cultural mediation. In L. J. Kirmayer, J. Guzder, & C. Rousseau (Eds.), *Cultural consultation: Encountering the other in mental health care* (pp. 115-138). Springer.
<https://doi.org/doi.org/10.1007/978-1-4614-7615-3>
- Millot, P. (2017). Inclusivity and exclusivity in English as a business lingua franca: The expression of a professional voice in email communication. *English for Specific Purposes, 46*, 59-71. <https://doi.org/10.1016/j.esp.2016.12.001>
- Minichiello, V., Aroni, R., & Hays, T. N. (2008). *In-depth interviewing: Principles, techniques, analysis* (3rd ed ed.). Pearson Education Australia.
<http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=cat00245a&AN=massey.b1945765&site=eds-live&scope=site>
- Minkov, M. (2018). A revision of Hofstede's model of national culture: Old evidence and new data from 56 countries. *Cross Cultural & Strategic Management, 25*(2), 231-256.
<https://doi.org/10.1108/CCSM-03-2017-0033>
- Minkov, M., Dutt, P., Schachner, M., Morales, O., Sanchez, C., Jandosova, J., Khassenbekov, Y., & Mudd, B. (2017). A revision of Hofstede's individualism-collectivism dimension : A new national index from a 56-country study. *Cross Cultural & Strategic Management, 24*(3), 386-404. <https://doi.org/10.1108/CCSM-11-2016-0197>

- Moreland, R. L., & Levine, J. M. (2001). Socialization in organizations and work groups. In M. E. Turner (Ed.), *Groups at work: Theory and research* (pp. 69-112). Lawrence Erlbaum Associates Publishers.
- Morse, J. M. (2000). Determining sample size. *Qualitative Health Research, 10*(1), 3-5.
<http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&AuthType=ip,cookie,url,uid&db=edswss&AN=000084385600001&site=eds-live&scope=site&authtype=sso&custid=s3027306>
- Myers, K. K., & Oetzel, J. G. (2003). Exploring the dimensions of organizational assimilation: Creating and validating a measure. *Communication Quarterly, 51*(4), 438-457.
<http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=eue&AN=12101895&site=eds-live&scope=site>
- Neely-Barnes, L., & Elswick, S. (2016). Inclusion for people with developmental disabilities: Measuring an elusive construct. *Journal of Social Work in Disability & Rehabilitation, 15*, 134-149.
- Nowell, L., White, D., Moules, N., & Norris, J. (2017). Thematic analysis: Striving to meet the trustworthiness criteria. *International Journal of Qualitative Methods, 15*(1), 1-9.
<https://doi.org/10.1177/1609406917733847>
- Nwosu, P. O. (2009). Understanding Africans' conceptualizations of intercultural competence. In D. K. Deardorff (Ed.), *The Sage handbook of intercultural competence* (pp. 158-178). Sage.
- Orbe, M. P. (1996). Laying the foundation for co-cultural communication theory: An inductive approach to studying "non-dominant" communication strategies and the factors that influence them. *Communication Studies, 47*(3), 157-176.

- Orbe, M. P., & Kinefuchi, E. (2008). Crash under investigation: Engaging complications of complicity, coherence, and implicature through critical analysis. *Critical Studies in Media Communication*, 25(2), 135-156. <https://doi.org/10.1080/15295030802032275>
- Orbe, M. P., & Spellers, R. E. (2005). From the margins to the center; Utilizing co-cultural theory in diverse contexts. In W. B. Gudykunst (Ed.), *Theorizing about intercultural communication* (pp. 173-210). Sage.
- Ortlieb, R., & Sieben, B. (2013). Diversity strategies and business logic: Why do companies employ ethnic minorities? *Group & Organization Management*, 38, 480-511. <https://doi.org/10.1177/1059601113497094>
- Oswick, C., & Noon, M. (2014). Discourses of diversity, equality and inclusion: Trenchant formulations or transient fashions? *British Journal of Management*, 25(1), 23-39. <https://doi.org/10.1111/j.1467-8551.2012.00830.x>
- Owen, W. F. (1984). Interpretive themes in relational communication. *Quarterly Journal of Speech*, 70(3), 274-287.
- Oxford University Press. (2018a). Cultural sensitivity. In *A dictionary of public health*. Retrieved 19 August, 2021, from <https://www.oxfordreference.com/view/10.1093/acref/9780191844386.001.0001/acref-9780191844386-e-974>
- Oxford University Press. (2018b). Ignore. In *OED online*. Retrieved 14 June, 2018, from <https://www.oed.com/view/Entry/91241?redirectedFrom=ignore>
- Oxford University Press. (2018c). Inclusion. In *OED online*. Retrieved 11 May 2018, from <http://www.oed.com/view/Entry/93579?redirectedFrom=inclusion#eid>
- Oxford University Press. (2018d). Inclusiveness. In *OED online*. Retrieved 12 June, 2018, from <http://www.oed.com/view/Entry/93583?redirectedFrom=inclusiveness#eid>

- Oxford University Press. (2018e). Inclusivity. In *OED online*. Retrieved 14 June, 2018, from <http://www.oed.com.ezproxy.massey.ac.nz/view/Entry/93584?redirectedFrom=inclusivity#eid>
- Oxford University Press. (2018f). Standardize. In *OED online*. Retrieved 14 June, 2018, from <https://www.oed.com/view/Entry/188968?redirectedFrom=standardise>
- Oxford University Press. (2019a). Connect. In *OED online*. Retrieved 16 October, 2019, from <https://www.oed.com/view/Entry/39326?rskey=L12aUr&result=3>
- Oxford University Press. (2019b). Invite. In *OED online*. Retrieved 16 October, 2019, from <https://www.oed.com/view/Entry/99146?rskey=ZqP0sw&result=2>
- Oxford University Press. (2020a). Include. In *OED online*. Retrieved 20 April, 2020, from <https://www.oed.com/view/Entry/93571?redirectedFrom=include>
- Oxford University Press. (2020b). Isolate. In *OED online*. Retrieved 20 April, 2020, from <https://www.oed.com/view/Entry/100081?rskey=nyD4h2&result=2>
- Oxford University Press. (2021a). Accept. In *OED online*. Retrieved 22 August, 2021, from <https://www.oed.com/view/Entry/1006?rskey=0AN854&result=1&isAdvanced=false>
- Oxford University Press. (2021b). Care. In *OED online*. Retrieved 22 August, 2021, from <https://www.oed.com/view/Entry/27902?rskey=JwG7fm&result=4>
- Oxford University Press. (2021c). Communicate. In *OED online*. Retrieved 22 August, 2021, from <https://www.oed.com/view/Entry/37308?rskey=6kN6AB&result=2&isAdvanced=false>
- Oxford University Press. (2021d). Consult. In *OED online*. Retrieved 22 August, 2021, from <https://www.oed.com/view/Entry/39952?rskey=MYBqDK&result=3>

- Oxford University Press. (2021e). Customize. In *OED online*. Retrieved 22 August, 2021, from <https://www.oed.com/view/Entry/46326?redirectedFrom=customise&>
- Oxford University Press. (2021f). Demand. In *OED online*. Retrieved 22 August, 2021, from <https://www.oed.com/view/Entry/49582?rskey=YtsdXq&result=3>
- Oxford University Press. (2021g). Embrace. In *OED online*. Retrieved 22 August, 2021, from <https://www.oed.com/view/Entry/60979?rskey=49Kmlh&result=3>
- Oxford University Press. (2021h). Exclude. In *OED online*. Retrieved 22 August, 2021, from <https://www.oed.com/view/Entry/65819?redirectedFrom=exclude>
- Oxford University Press. (2021i). Mandate. In *OED online*. Retrieved 22 August, 2021, from <https://www.oed.com/view/Entry/113300?rskey=HL2HM5&result=2&isAdvanced=false>
- Oxford University Press. (2021j). Mis-. In *OED online*. Retrieved 22 August, 2021, from <https://www.oed.com/view/Entry/119135>
- Oxford University Press. (2021k). Miscommunicating. In *OED online*. Retrieved 22 August, 2021, from <https://www.oed.com/view/Entry/253010?>
- Oxford University Press. (2021l). Supporting. In *OED online*. Retrieved 22 August, 2021, from <https://www.oed.com/view/Entry/194684?rskey=kKHcLX&result=2&isAdvanced=false>
- Oxford University Press. (2021m). Un-. In *OED online*. Retrieved 22 August, 2021, from <https://www.oed.com/view/Entry/208915?rskey=NbK5rQ&result=4&isAdvanced=false>
- Patton, M. Q. (2015). *Qualitative research & evaluation methods: Integrating theory and practice* (Fourth ed.). Sage.
<https://ezproxy.massey.ac.nz/login?url=https://search.ebscohost.com/login.aspx?direc>

t=true&AuthType=sso&db=cat09011a&AN=mul.oai.edge.massey.folio.ebsco.com.fs
00001086.d148838f.d56f.5996.a2de.8d0b2b53dff8&site=eds-
live&scope=site&authtype=sso&custid=s3027306

Philipsen, G. (1975). Speaking “like a man” in Teamsterville: Culture patterns of role enactment in an urban neighborhood. *Quarterly Journal of Speech*, 61(1), 13-22.

Philipsen, G. (1976). Places for speaking in Teamsterville. *Quarterly Journal of Speech*, 62(1), 15-25.

Philipsen, G. (1992). *Speaking culturally: Explorations in social communication*. State University of New York Press.

<http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=8251&site=eds-live&scope=site>

Piedra, J., Garcia-Perez, R., & Channon, A. G. (2017). Between homophobia and inclusivity: Tolerance towards sexual diversity in sport. *Sexuality & Culture*, 21, 1018-1039. <https://doi.org/10.1007/s12119-017-9434-x>

Pitts, M. J. (2017). Acculturation strategies. In Y. Y. Kim & K. L. McKay-Semmler (Eds.), *The international encyclopedia of intercultural communication*. John Wiley & Sons. <https://doi.org/10.1002/9781118783665.ieicc0006>

Plaut, V. C., Garnett, F. G., Buffardi, L. E., & Sanchez-Burks, J. (2011). 'What about me?' Perceptions of exclusion and Whites' reactions to multiculturalism. *Journal of Personality and Social Psychology*, 101(2), 337-353. <https://doi.org/10.1037/a0022832>

Poole, M. S. (2011). Communication. In *APA handbook of industrial and organizational psychology, Vol 3: Maintaining, expanding, and contracting the organization*. (pp. 249-270). American Psychological Association. <https://doi.org/10.1037/12171-007>

- Pratt, M. G. (1998). Identity in organizations: Building theory through conversations. In D. A. Whetten & P. C. Godfrey (Eds.), *Identity in organizations: Building theory through conversations* (pp. 171-207). Sage. <https://doi.org/10.4135/9781452231495>
- Pratt, M. G., Schultz, M., Ashforth, B. E., & Ravasi, D. (2016). Introduction: Organizational Identity: Mapping where we have been, where we are, and where we might go. In M. G. Pratt, M. Schultz, B. E. Ashforth, & D. Ravasi (Eds.), *The Oxford handbook of organizational identity*. Oxford University Press.
<https://doi.org/10.1093/oxfordhb/9780199689576.013.23>
- Prentice, C. (2017). Interviews, Qualitative. In Y. Y. Kim & K. L. McKay-Semmler (Eds.), *The international encyclopedia of intercultural communication*. John Wiley & Sons, Inc. <https://doi.org/10.1002/9781118783665.ieicc0108>
- Rauika Māngai. (2020). *A guide to vision mātauranga: Lessons from Māori voices in the New Zealand science sector*. Rauika Māngai.
http://www.maramatanga.co.nz/sites/default/files/Rauika%20Ma%CC%84ngai_A%20Guide%20to%20Vision%20Ma%CC%84tauranga_FINAL.pdf
- Ravasi, D., Rindova, V., & Stigliani, I. (2019). The stuff of legend: History, memory, and the temporality of organizational identity construction. *Academy of Management Journal*, 62(5), 1523-1555. <https://doi.org/10.5465/amj.2016.0505>
- Razzante, R. J. (2018). Identifying dominant group communication strategies: A phenomenological study. *Communication Studies*, 69(4), 389-403.
<https://doi.org/10.1080/10510974.2018.1472116>
- Reissman, C. (2008). *Narrative methods for the human sciences*. Sage.
- Richmond, V. P., & McCoskrey, J. C. (2019). Human communication theory and research. In D. W. Stacks, M. B. Salwen, & K. C. Eichhorn (Eds.), *An Integrated Approach to Communication Theory and Research* (Third ed.). Routledge.

<http://ezproxy.massey.ac.nz/login?url=https://www.taylorfrancis.com/books/9780203710753>

- Roberson, Q. M. (2006). Disentangling the meanings of diversity and inclusion in organizations. *Group & Organization Management, 31*(2), 212-236.
- Roy, A. (1995). The grammar and rhetoric of inclusion. *College English, 57*(2), 182-195.
- Ryan, R. M., & Deci, E. L. (2000). Self-determination theory and the facilitation of intrinsic motivation, social development, and well-being. *American Psychologist, 55*(1), 68-78.
<https://doi.org/10.1037/0003-066X.55.1.68>
- Scanlan, M. (2012). The role of an epistemology of inclusivity on the pursuit of social justice: A case study. *International Journal of Qualitative Studies in Education, 25*, 1067-1086.
- Schein, E. H. (1990). Organizational culture. *American Psychologist, 45*(2), 109-119.
<https://doi.org/10.1037/0003-066X.45.2.109>
- Schinke, R. J., Fisher, L. A., Kamphoff, C., Gould, D. R., & Oglesby, C. (2016). Certified consultants' attempts at cultural inclusiveness: An examination of four tales through the lens of the International Society of Sport Psychology position stand on cultural competence. *International Journal of Sport and Exercise Psychology, 14*(4), 353-368.
<https://doi.org/10.1080/1612197X.2015.1041544>
- Scott, C., & Myers, K. K. (2010). Toward an integrative theoretical perspective on organizational membership negotiations: Socialization, assimilation, and the duality of structure. *Communication Theory, 20*(1), 79-105. <https://doi.org/10.1111/j.1468-2885.2009.01355.x>
- Scott, C. R. (2007). Communication and social identity theory: Existing and potential connections in organizational identification research. *Communication Studies, 58*(2), 123-138. <https://doi.org/10.1080/10510970701341063>

- Scott, C. R., Corman, S. R., & Cheney, G. (1998). Development of a structural model of identification in the organization. *Communication Theory*, 8(3), 298-336.
<https://doi.org/10.1111/j.1468-2885.1998.tb00223.x>
- Shih, M., & Young, M. J. (2016). Identity management strategies in workplaces with color-blind diversity policies. In *The myth of racial color blindness: Manifestations, dynamics, and impact*. (pp. 261-274). American Psychological Association.
<https://doi.org/10.1037/14754-016>
- Sinclair, S., Huntsinger, J., Skorinko, J., & Hardin, C. D. (2005). Social tuning of the self: Consequences for the self-evaluations of stereotype targets. *Journal of Personality and Social Psychology*, 89(2), 160-175. <https://doi.org/10.1037/0022-3514.89.2.160>
- Sluss, D. M., & Ashforth, B. E. (2007). Relational identity and identification: Defining ourselves through work relationships. *Academy of Management Review*, 32(1), 9-32.
<https://doi.org/10.5465/AMR.2007.23463672>
- Smith, A., Funaki, H., & MacDonald, L. (2021). Living, breathing settler-colonialism: The reification of settler norms in a common university space. *Higher Education Research & Development*, 40(1), 132-145. <https://doi.org/10.1080/07294360.2020.1852190>
- Smith, L. T. (2005). On tricky ground: Researching the native in the age of uncertainty. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage handbook of qualitative research* (pp. 85-108). Sage.
- Stacks, D. W., & Salwen, M. B. (2019). Integrating theory and research: Starting with questions. In D. W. Stacks, M. B. Salwen, & K. C. Eichhorn (Eds.), *An integrated approach to communication theory and research* (Third ed.). Routledge.
<http://ezproxy.massey.ac.nz/login?url=https://www.taylorfrancis.com/books/9780203710753>

- Stahl, G. K., Maznevski, M. L., Voigt, A., & Jonsen, K. (2010). Unraveling the effects of cultural diversity in teams: A meta-analysis of research on multicultural work groups. *Journal of International Business Studies*, *41*, 690-709.
<https://doi.org/10.1057/jibs.2009.85>
- Standing Committee on Aboriginal and Torres Strait Islander Health Working Party. (2016). *Cultural respect framework for Aboriginal and Torres Strait Islander health 2016-2026*.
http://www.coaghealthcouncil.gov.au/Portals/0/National%20Cultural%20Respect%20Framework%20for%20Aboriginal%20and%20Torres%20Strait%20Islander%20Health%202016_2026_2.pdf
- Starks, H., & Trinidad, S. B. (2007). Choose your method: A comparison of phenomenology, discourse analysis, and grounded theory. *Qualitative Health Research*, *17*(10), 1372-1380. <https://doi.org/10.1177/1049732307307031>
- Steinfatt, T. M., & Millette, D. M. (2019). Intercultural communication. In D. W. Stacks, M. B. Salwen, & K. C. Eichhorn (Eds.), *An integrated approach to communication theory and research* (Third ed.). Routledge.
<http://ezproxy.massey.ac.nz/login?url=https://www.taylorfrancis.com/books/9780203710753>
- Stevens, F. G., Plaut, V. C., & Sanchez-Burks, J. (2008). Unlocking the benefits of diversity: All-inclusive multiculturalism and positive organizational change. *Journal of Applied Behavioral Science*, *44*(1), 116-133. <https://doi.org/10.1177/0021886308314460>
- Stoermer, S., Bader, A. K., & Froese, F. J. (2016). Culture matters: The influence of national culture on inclusion climate. *Cross Cultural and Strategic Management*, *23*(2), 287-305. <https://doi.org/10.1108/CCSM-11-2014-0135>

- Strauss, R. (2017). Essentialism and universalism. In Y. Y. Kim & K. L. McKay-Semmler (Eds.), *The international encyclopedia of intercultural communication*. John Wiley & Sons. <https://doi.org/10.1002/9781118783665.ieicc0104>
- Sutcliffe, K. M. (2001). Organizational environments and organizational information processing. In F. Jablin & R. Putman (Eds.), *The new handbook of organizational communication* (pp. pages 198-230). Sage. <https://doi.org/10.4135/9781412986243>
- Tajfel, H. (1982). Social psychology of intergroup relations [Article]. *Annual Review of Psychology*, 33(1), 1-39. <https://doi.org/10.1146/annurev.ps.33.020182.000245>
- Tajfel, H., & Turner, J. C. (1985). The social identity theory of intergroup behavior. In S. Worchel & W. G. Austin (Eds.), *Psychology of intergroup relations* (2nd ed., pp. 7-24). Nelson Hall.
- Tawagi, A. L., & Mak, A. S. (2015). Cultural inclusiveness contributing to international students' intercultural attitudes: Mediating role of intergroup contact variables. *Journal of Community and Applied Social Psychology*, 25(4), 340-354. <https://doi.org/10.1002/casp.2218>
- Te Arawhiti. (n.d.-a). *Māori crown relations capability framework for the public service - individual capability component*. N. Z. Government. <https://www.tearawhiti.govt.nz/assets/Tools-and-Resources/Maori-Crown-Relations-Capability-Framework-Individual-Capability-Component.pdf>
- Te Arawhiti. (n.d.-b). *Māori crown relations capability framework for the public service - organisational capability component*. N. Z. Government. <https://www.tearawhiti.govt.nz/assets/Tools-and-Resources/Maori-Crown-Relations-Capability-Framework-Organisational-Capability-Component.pdf>
- Thomas, D. A., & Ely, R. J. (1996). Making differences matter: A new paradigm for managing diversity. *Harvard Business Review*, 74(5), 79-90.

<http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=heh&AN=9609167709&site=eds-live&scope=site>

- Tompkins, P. K., & Cheney, G. (1985). Communication and unobtrusive control in contemporary organizations. In R. D. McPhee & P. K. Tompkins (Eds.), *Organizational communication: Traditional themes and new directions* (Vol. 13, pp. 179-210). Sage.
- Tracy, S. J. (2020). *Qualitative research methods: Collecting evidence, crafting analysis, communicating impact* (Second ed.). John Wiley & Sons.
- Trainor, L. R., & Bundon, A. (2020). Developing the craft: Reflexive accounts of doing reflexive thematic analysis. *Qualitative Research in Sport, Exercise and Health*, 1-22.
- Tremblay, S., Castiglione, S., Audet, L.-A., Desmarais, M., Horace, M., & Peláez, S. (2021). Conducting qualitative research to respond to Covid-19 challenges: Reflections for the present and beyond. *International Journal of Qualitative Methods*, 20, 1-8.
<https://doi.org/10.1177/16094069211009679>
- Turner, P. K. (1999). What if you don't?: A response to Kramer and Miller. *Communication Monographs*, 66(4), 382-389. <https://doi.org/10.1080/03637759909376488>
- U.S. Department of Health & Human Services. (2021). *Cultural respect*. National Institutes of Health. Retrieved 21 August from <https://www.nih.gov/institutes-nih/nih-office-director/office-communications-public-liaison/clear-communication/cultural-respect>
- Uhl-Bien, M. (2006). Relational Leadership Theory: Exploring the social processes of leadership and organizing. *The Leadership Quarterly*, 17(6), 654-676.
<https://doi.org/https://doi.org/10.1016/j.leaqua.2006.10.007>
- van Maanen, J. E. (1975). Breaking in: Socialization to work. In R. Dubin (Ed.), *Handbook of work, organization and society* (pp. 67-120). Rand McNally.

- van Maanen, J. E., & Schein, E. H. (1979). Toward a theory of organizational socialization. *Research in Organizational Behavior, 1*, 209-264.
- Vinson, T. (2002). *Inquiry into the provision of public education in NSW : second report July 2002* (1875699511). https://www.nswtf.org.au/files/second_report.pdf
- Volkmer, I. (2009). Globalization theories. In S. W. Littlejohn & K. A. Foss (Eds.), *Encyclopedia of communication theory* (pp. 444-447). Sage.
<https://doi.org/10.4135/9781412959384>
- Waitangi Tribunal. (2019). *Hauora: Report on stage one of the health services and outcomes kaupapa inquiry*. Legislation Direct.
https://forms.justice.govt.nz/search/Documents/WT/wt_DOC_152801817/Hauora%20W.pdf
- Waldeck, J. H., & Myers, K. K. (2007). Organizational assimilation theory, research, and implications for multiple areas of the discipline: A state of the art review. *Annals of the International Communication Association, 31*(1), 322-367.
<https://doi.org/10.1080/23808985.2007.11679070>
- Walker, S., Eketone, A., & Gibbs, A. (2006). An exploration of kaupapa Māori research, its principles, processes and applications. *International Journal of Social Research Methodology: Theory & Practice, 9*(4), 331-344.
<https://doi.org/10.1080/13645570600916049>
- Weick, K. E. (1995). *Sensemaking in organizations*. Sage.
<http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=cat00245a&AN=massey.b1499641&site=eds-live&scope=site>
- Wilkinson, L. C. (2017). Cultural diversity training in organizations. In Y. Y. Kim & K. L. McKay-Semmler (Eds.), *The international encyclopedia of intercultural*

communication. John Wiley & Sons.

<https://doi.org/10.1002/9781118783665.ieicc0179>

Winchatz, M. R. (2017). Ethnography of cultural communication. In Y. Y. Kim & K. L.

McKay-Semmler (Eds.), *The international encyclopedia of intercultural communication*. John Wiley & Sons.

<https://doi.org/10.1002/9781118783665.ieicc0120>

Wong, Y. J., Wang, S.-Y., & Klann, E. M. (2018). The emperor with no clothes: A critique of collectivism and individualism. *Archives of Scientific Psychology*, 6(1), 251-260.

<https://doi.org/10.1037/arc0000059> (Heterodox Issues in Psychology)

Wrench, J. (2007). *Diversity management and discrimination: Immigrants and ethnic minorities in the EU*. Routledge.

<http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=cat00245a&AN=massey.b1917299&site=eds-live&scope=site>

Xiao, X. (1995). China encounters Darwinism: A case of intercultural rhetoric. *Quarterly Journal of Speech*, 81(1), 83-99. <https://doi.org/10.1080/00335639509384098>

Xiao, X., & Chen, G.-M. (2009). Communication competence and moral competence: A Confucian perspective. *Journal of Multicultural Discourses*, 4(1), 61-74.

<https://doi.org/10.1080/17447140802651652>

Yin, J. (2017). Articulation theory. In Y. Y. Kim & K. L. McKay-Semmler (Eds.), *The international encyclopedia of intercultural communication*. John Wiley & Sons.

<https://doi.org/10.1002/9781118783665.ieicc0197>

Yin, J. (2018). Beyond postmodernism: A non-western perspective on identity. *Journal of Multicultural Discourses*, 13(3), 193-219.

<https://doi.org/10.1080/17447143.2018.1497640>

- Zhang, Q. (2017). Intercultural conflict and conflict management. In Y. Y. Kim & K. L. McKay-Semmler (Eds.), *The international encyclopedia of intercultural communication*. John Wiley & Sons. <https://doi.org/DOI:10.1002/9781118783665.ieicc0004>
- Žižek, B. S. (2008). Tolerance as an ideological category. *Critical Inquiry*, 34(4), 660-682. <https://doi.org/10.1086/592539>
- Zorn, T. E. (n.d). *Conducting thematic analyses of interviews and field notes*. University of Waikato. <http://www.cc.utah.edu/~u0326119/Comm4170-01/resources/Thematicanalysistips.pdf>

Appendix A Potential theme domain alerts

Analysis potential theme domain alerts from cultural perspectives on communication

Domain		Potential theme domain alerts
Epistemologies	Meaning	<ul style="list-style-type: none"> • In Western European thought, an entity is often ascribed an essential identity, and meaning tends to be reduced to an essential assertion whereas, in non-Western thought, the essence of an identity is more often contingent on the context in which it operates and meaning is existential depending on where it is being asserted (Botz-Bornstein, 2000; Cao, 2007). • Cultural essentialism prompts people to employ axioms about identity that reinforce differences (dichotomy) whereas cultural contingentism encourages people to develop and use holisms about identity that reinforce similarities (affinity; Martinez, 2017).
Ontologies	Intrapersonal	<ul style="list-style-type: none"> • Beliefs about appropriate demeanours to demonstrate in presenting oneself are founded on a commitment to a deferential attitude in many non-Western cultures whereas Western European cultures emphasise an attitude of confidence more (Feng, 2017; Kramsch & Uryu, 2012; Liu, 2016; Nwosu, 2009; Steinfatt & Millette, 2019).
	Interpersonal	<ul style="list-style-type: none"> • Beliefs about appropriate relational norms have been presented as oppositional clusters in Winchatz's (2017) summary of the ethnography of cultural communication. Cultural values, beliefs, and norms influence how we show intimacy, solidarity, and connectedness compared to separateness, alienation, and disaffiliation in co-created communicative moments. • Confucian perspectives on relational norms are founded on demonstrations of respect in the vocational, filial, marital, sibling/gender, and social relational domains (Chen & Chung, 1994).
Axiologies	Attitudes	<ul style="list-style-type: none"> • A sociolinguistic approach to communication acknowledges the presence of value judgements about the communicators and the communication based on apparent, implicit, or absent cultural biases and assumptions (Jackson, 2017). • Cultural codes theory identifies the high value non-Western cultures have for an honour code in their relationships that seeks to preserve the status of

		people in interactions. Western European cultures value more a dignity code that preserves the self-worth of each person in an interaction (Philipsen, 1992).
	Social constructs	<ul style="list-style-type: none"> • The construct of social structures in non-Western societies is based on values of collectivism and a high regard for the contextual factors influencing social activity with a goal of reinforcing similarity and unity. Conversely, Western European societies emphasise individualism more and show less regard for context with the aim of promoting uniqueness and diversity (cultural codes theory; Philipsen, 1992).
Expressions	Communication norms	<ul style="list-style-type: none"> • Cultural codes incorporate culturally conditioned speech codes that affect communicative effectiveness in intercode interactions (Hart, 2017). • There are standardised, culturally mandated communication norms that can be perceived explicitly or implicitly through their presence and frequency in communication events (Hall, 2017). • Culturally influenced conversational norms can produce inconsistencies between what a participant feels and what is said and how much is said (approach/avoidance; M.-S. Kim, 2017a). • Western European cultures tend to emphasise the conversational constraint of clarity in pursuing the goal of effective communication whereas non-Western cultures tend to emphasise social relationship restraints in pursuing the same goal (M.-S. Kim, 2017b). • Muted group theory explains how the nondominant group in a communication environment tends to be compliant with assumed dominant group communication norms (Ardener, 2005; Meares, 2017).
	Communication goals	<ul style="list-style-type: none"> • Western cultures take a rhetorical approach to communication with an instrumental aim of achieving individual or group persuasion whereas non-Western cultures take a relational approach with a moral aim of promoting social cohesion (human communication theory; Richmond & McCoskrey, 2019). • A Confucian perspective on communication goals sees Confucian societies more focused on moral and ethical aims to promote cohesion whereas Western societies use rhetoric to manipulate outcomes to promote gain (Xiao & Chen, 2009).

	Identity	<ul style="list-style-type: none"> • The strength of attachment to a culture affects verbal and behavioural responses to social stimuli (cultural attachment theory; Hong, 2017). • Identity in intercultural communication is negotiated and positioned through avowal and ascription that produce associative and disassociative behaviours (Collier, 2005; Y. Y. Kim, 2017a). • A sociolinguistic approach acknowledges identities being projected in communication (Jackson, 2017).
	Identification	<ul style="list-style-type: none"> • Cultural identifications are formed through avowals and ascriptions of cultural identity/ies (Chen, 2017). • An intercultural identity comes from a willingness to be changed through individuation and universalisation as transformational responses in a cross-cultural environment (Y. Y. Kim, 2017c).
	Assimilation	<ul style="list-style-type: none"> • Berry's (1976) acculturation strategies attribute strategies of nondominant cultural people and responses of dominant culture people to the strengths of nondominant people's behaviours in cultural maintenance of their birth culture and cultural participation in the dominant culture (Pitts, 2017).
	Intercultural competency	<ul style="list-style-type: none"> • Organisations may have cultural diversity training programmes (Wilkinson, 2017). Nevertheless, there might be micro-inequities in communication that dominant and nondominant culture group members experience as interruptions of perspectives, stereotypes, bias, and discrimination. Dominant culture group members might enjoy privileges that nondominant groups are denied. Look for understanding of others' beliefs, values, and norms and agreement that they are valid. • The presence of intercultural communication competence (Chen, 2009b) will be seen in perceptions of understanding of, respect for, and appreciation of cultural differences in social values, customs, norms, and systems. How much are these differences acknowledged, tolerated, and integrated? Is there an attempt to look at situations through the eyes of culturally diverse others? • Efforts to express intercultural sensitivity (Bennett, 2017) might be perceived in organisational strategies that demonstrate attempted, authentic, culturally sensitive behaviours and a multicultural, shared company culture. • The presence of an orientation of cultural humility as opposed to cultural arrogance might indicate the

		<p>presence of cultural inclusivity (Hook & Davis, 2017).</p> <ul style="list-style-type: none"> • Transcendental eloquence (Freeman et al., 1992) incorporates reflection on belief systems, comparison of assumptive differences, dialogue about worldviews, and critique of assumed truth and control. • The presence of te reo Māori in non-Māori contexts could indicate respect for indigenous language and culture and attempts to honour Te Tiriti o Waitangi (Haar et al., 2019). • The mention of Māori tanga (values), kaupapa (principles), and tikanga (protocols; Haar et al., 2019; Harris et al., 2016) might show commitment to culturally appropriate communicative approaches with tangata whenua (people of the land – Māori).
	<p>Pandemic response</p>	<ul style="list-style-type: none"> • A culture-centred approach (Dutta, 2020) to the pandemic asks what cultural perspectives on prevention, control, transmission, treatment, responsibilities are evident. It looks for the voice and agency of cultural groups in meeting cultural expectations and demands expressed in culturally appropriate responses and solutions.

Appendix B Interpretive schemata

Interpretive schemata from cultural perspectives on communication

Field		Potential interpretive schema
Analytical approaches	Textual analysis	<ul style="list-style-type: none"> • Patterns across stories/variations in treatment of similar ideas/experiences/concepts/constructs might reveal relationships among first and second order codes to create axial codes (Ravasi et al., 2019). • Multiple identity narratives constructed to dispute/support decisions affecting personal agendas might reveal the influence of culture on perceptions of the impact of these decisions (Ravasi et al., 2019).
	Integrated research	<ul style="list-style-type: none"> • Confirmation of the phenomenon might be established through finding relationships between themes that are supported by the literature (Stacks & Salwen, 2019).
	Sociolinguistic	<ul style="list-style-type: none"> • Recognise intersubjectivity in looking beyond referential meanings to indexical, connotative, implicative, significance meanings especially in consultants' feedback on the interpretation of their data (Briggs, 1986). • Incorporate participants' emic perception and researcher's etic perception of the language used (Jackson, 2017). • Acknowledge the impact of the researcher's perspective, involvement, and experience and the research context on the meanings and understandings of the narratives (Hickson III & Hickson, 2019).
	Culture-specific; culture-general	<ul style="list-style-type: none"> • Consider the presence of cultural distinctives as tendencies of thinking, preferences of action, and cores of belief that provide paradigmatic cultural assumptions about ontology, epistemology, axiology, and methodology (Chen, 2009a).
Communication norms and codes	Norms	<ul style="list-style-type: none"> • Can culturally mandated conversational constraints explain the use of and responses to hint strategies (preserving social relationship) and direct strategies (achieving a goal) to achieve effectiveness in the communication experienced (M.-S. Kim, 2017a, 2017b)? • Can cultural influences on communication assumptions and norms of interlocutors explain perceptions of the communication experienced (Y. Y. Kim, 2017d)? • Do perceptions of conflicting cultural communication norms enhance or diminish a sense of organisational identity/identification (Hall, 2017)?
	Codes	<ul style="list-style-type: none"> • Look for culturally influenced codes of dignity or honour influencing perceptions of identity, speech, behaviour for both initiators and respondents (Philipsen, 1992). • Use an ethnographic approach to cultural communication to interpret expressions of meaning about being, relating, acting, feeling, dwelling (Winchatz, 2017).

		<ul style="list-style-type: none"> • What ideological assumptions are being articulated and connected such as hegemony, resistance, identification (Yin, 2017)?
Intercultural interaction strategies	Competencies	<ul style="list-style-type: none"> • The presence of intercultural sensitivity might aid the integration of culturally different people through communication. Does the dominant group still control the inclusion of the nondominant group (Bennett, 2017)? • Is cultural humility detected as a possible sign of the presence of the phenomenon of cultural inclusivity (Hook & Davis, 2017)? • If cultural incommensurability is perceived as a logical inconsistency between moral order orientations of virtues/common good/honour and rights/individual entitlement/dignity, could transcendental eloquence explain the perception of this being addressed (Freeman et al., 1992)?
	Communication	<ul style="list-style-type: none"> • Be aware of the potential for communication used as cultural imperialism (Volkmer, 2009). • Are certain groups muted or privileged in interlocutions by their participation being blocked/permitted/invited/welcomed/incorporated (Ardener, 2005; Meares, 2017)?
Identity formation and identification strategies	Cultural	<ul style="list-style-type: none"> • Consider the scope, salience, intensity of cultural identities being avowed or ascribed in the communication (Chen, 2017). • Associative and disassociative communication behaviours might be explained by identity security/insecurity and inclusivity/exclusivity (Y. Y. Kim, 2017a). • Is there evidence in nondominant members' behaviour of acculturation strategies and dominant members' acculturation attitudes (Berry, 1976; Pitts, 2017)?
Non-western cultural perspectives on identity and communication	Confucian	<ul style="list-style-type: none"> • Viewing identity and communication as essentially cultural (Yin, 2018) might explain features in the capta with generalisations that might provide a starting framework: <ul style="list-style-type: none"> ○ non-Western dimensions = collectivity, morality, sensitivity, [contingentiality]/transformability, inclusivity; ○ Western dimensions = individuality, instrumentality, autonomy, essentiality/sovereignty, exclusivity ○ interdependent individuals formed by a social space vs. a social place formed by independent individuals • Compare dynamic, contingent relationships as explanations of form and function of entities in non-Western philosophical beliefs with static, essentialist attributes as explanations of form and function of entities in Western scientific thought (Botz-Bornstein, 2000; Cao, 2007; Strauss, 2017). • Universalities (essentialities) of functions but particularities (contingentialities) of forms according to cultural beliefs, values, and norms (Strauss, 2017).

		<ul style="list-style-type: none"> • Contingentialist Aristotelianism (existentia) – being is never completely what it is (essence/quiddity) compared with essentialist Platonism (essentia) – being is an essential identity (Botz-Bornstein, 2000). • Extending the notion of cultural essentialism suggests that essentialism/egocentrism/individualism/independence are more prevalent in Western cultures while [contingentialism]/sociocentrism/collectivism/interdependence are more prevalent in non-Western cultures (Martinez, 2017). • Conversely, Western perspectives tend to perceive their identities as “contingent and discursively constructed” while non-Western “socio-symbolic identities [as] determined by a stable, natural cultural essence” (Žižek, 2008, p. 666). • Confucian perspectives on being - interconnected in one organism (distinct, not different; hierarchies maintain order/connection); Western – unique components of a system (different and distinct; linked as equals). – Three bonds (political, filial, marital) – Five relationships (political, filial, marital, sibling, social) – harmony/empathy to reveal and cultivate commonality (Xiao & Chen, 2009).
	Māori	<ul style="list-style-type: none"> • Perceived centrality in the workplace of values of Te Ao Māori (the Māori world), specifically manaakitanga (caring), whanaungatanga (relationships), wairuatanga (spirituality), auahatanga (creativity) and kaitiakitanga (guardianship), might explain perceptions of assimilation, identity, identification (Kuntz et al., 2014). • The presence of cultural values and beliefs in the workplace, and perceived levels of understanding of these by non-Māori, might explain perceptions of assimilation, identity, and identification (Haar & Brougham, 2011, 2013). • The presence of dominant culture allies in the workplace and cultural consciousness based on Te Tiriti o Waitangi principles (partnership, participation, protection) might explain perceptions of assimilation, identity, identification of non-dominant culture members (Harris et al., 2016). • Consideration of Kaupapa Māori ethics in communication and interaction might explain the meaning and significance of perceptions of diversity, inclusion, respect for language and culture, honouring Te Tiriti o Waitangi (Haar et al., 2019). • A Māori approach to creating knowledge could explain perceptions of assimilation, identity, identification as perceptions of integration, connectedness, commitment as part of a whole not as attachment of an individual to an entity (Bishop, 1998). • A Kaupapa Māori research approach will present Māori ways of asking, seeing, doing that might explain the meaning and significance of higher order themes and codes (Walker et al., 2006).

Effect of crisis on communication	Attitudes	<ul style="list-style-type: none">• Attitudes of people in crisis might explain responder biases from motivation, interest, opinions about the topic (Ives et al., 2009).
--	------------------	---

Appendix C Human ethics committee approval



Date: 05 May 2020

Dear Mal Green

Re: Ethics Notification - **SOA 20/06 - Members' perceptions of cultural inclusivity in organisational communication**

Thank you for the above application that was considered by the Massey University Human Ethics Committee: **Human Ethics Southern A Committee** at their meeting held on **Tuesday, 5 May, 2020**.

Approval is for three years. If this project has not been completed within three years from the date of this letter, reapproval must be requested.

If the nature, content, location, procedures or personnel of your approved application change, please advise the Secretary of the Committee.

Yours sincerely

Professor Craig Johnson
Chair, Human Ethics Chairs' Committee and Director (Research Ethics)

Research Ethics Office, Research and Enterprise
Massey University, Private Bag 11 222, Palmerston North, 4442, New Zealand T 06 350 5573; 06 350 5575 F 06 355 7973
E humanethics@massey.ac.nz W <http://humanethics.massey.ac.nz>

Appendix D Social media invitation to participate

Knowing me,
knowing you



How does culture affect the way we
communicate with each other?

Did your employer contact you in the past twelve
months about your employment conditions
because of Covid-19?


If you work in an **organisation in Aotearoa/New Zealand** with **culturally diverse members** representing at least two cultures, I'd like to hear **your experience of communication in the past 12 months from your organisation about changes in your mahi (work) because of Covid-19**. We will have an **individual**, informal, loosely structured 30-40 minute **Zoom korero** (interview) at a time chosen by you. You will be asked to share your **perceptions of cultural inclusivity in communication from your organisation** about your employment relationship.

Privacy will be maintained and any information you give in the interview will be kept confidential. This research project has been approved by the Massey University ethics committee.

For more information or to participate,
please use this QR code or email Mal
at m.d.green@massey.ac.nz



Appendix E Google contact information response form

<h1>Knowing me, knowing you</h1>	 <p>MASSEY UNIVERSITY TE KŪNENGA KI PŪREHUROA UNIVERSITY OF NEW ZEALAND</p>
<h3>Cultural inclusivity in workplace communication</h3> <p>Dear Mal, please send me information on participating.</p>	
<p>Question *</p> <p>Short-answer text</p>	<p>Question *</p> <p>Long-answer text</p>
<p>Question *</p> <p>Short-answer text</p>	<p>Comments/questions</p> <p>Long-answer text</p>

Appendix F Participant information sheet



MASSEY UNIVERSITY
TE KUNENGA KI PŪREHUROA
UNIVERSITY OF NEW ZEALAND
School of communication, journalism and marketing

Member perceptions of cultural inclusivity in organisational communication INFORMATION SHEET (individual)

Researcher Introduction

I am Mal Green, a researcher at Massey University where I am studying for a Doctor of Philosophy. I have over 45 years' experience of working in multicultural organisations and managing communication with culturally diverse participants. I am interested in improving interactions between culturally diverse communicators in organisations to promote good outcomes for the participants and their organisations. The purpose of this study is to find and explore the perceptions of members from diverse cultural groups of cultural inclusivity in the communication they experience in their organisation.

Thank you for responding to my request on social media for participants.

Project Description and Invitation

The aim of this study is to provide more understanding of cultural inclusivity in workplace communication that can be used in future research. Also, this understanding can help organisations be more culturally inclusive in their communication thus increasing good outcomes when dealing with multicultural stakeholders. Data will be collected through individual, informal, loosely structured video interviews online at a time and place chosen by you.

No-one in your organisation will be told if you are participating. Participation in the interviews is voluntary and you have the right to withdraw at any stage. If you choose to withdraw, any information collected from you will be removed from the study.

Your voluntary involvement in this study will be in an individual, online, informal video interview lasting about 30 minutes and a review through email of your interview transcript that will take about 15 minutes. You will be asked to give a pseudonym. The interview will start with a brief introduction to the key factors in the study and an opportunity to clarify these. An open-ended, broad question about your perceptions of cultural inclusivity in your experience of communication will start the conversation. You will have the opportunity to refer to your perceptions of culturally relevant aspects of your entry to the organisation, continuing feeling of belonging, sense of who you are in the organisation, and how you feel you connect with individuals, teams, and the whole organisation.

Our discussion of your experience will be led by you and will follow the thoughts, ideas, and topics you present in the stories of your experiences. You will control how much you share and whether you wish to keep talking about any aspect of your experience. At any stage, if you uncomfortable, please say so and the interview will stop and only continue if you are comfortable with how it will proceed. If you feel significant discomfort or unease, I will encourage you to seek appropriate help and support through family, friends, or professional services. Services available include: **Mental Health Foundation** – Free call or text 1737 any time for support from a trained counsellor; **Lifeline** – 0800 543 354 or free text 4357 (HELP); **Samaritans** – 0800 726 666; **EAP Services Limited** –0800 327 669

The interview will be recorded with your permission. The recording will be identified by a pseudonym of your choice. I will be the only person with access to the recording and will ensure complete confidentiality. If you wish the recording to pause or stop, please say so.

You will be invited to review the transcript of the interview and comment on it. You will be offered a summary of the findings of the study at the conclusion of the project. Contact the researcher Mal Green m.d.green@massey.ac.nz

The privacy of your identity will be strictly maintained during and after the study, including in any publication of the findings. The recordings will be destroyed once the contents have been transcribed and checked and only an anonymised transcript will be retained. The researcher, Mal Green, will be the only person who knows your identity. The pseudonym used to refer to your contribution will be chosen by you before the interview. Professor Stephen Croucher, the supervisor of the study, will have access only to anonymised data.

Participant Identification and Recruitment

To participate in this study, you must:

- *Identify as an employee in an existing multicultural workplace in Aotearoa/New Zealand;*
- *Be over 18 years;*
- *Have been the recipient of communication from your organisation about the impact on your role and income with the organisation because of Covid-19;*
- *Completed and returned the attached Participant Consent Form – note that, to maintain your privacy and the anonymity of your contribution, the ethnicity(ies), nationality(ies), and culture(s) with which you most closely identify will not be included in the report.*

Twenty to 50 participants are needed for this study to provide enough data for producing credible findings.

In recognition of your time and effort, a \$20 voucher for a supermarket in Aotearoa/New Zealand of your choice will be given.

Participant's Rights

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- decline to answer any question;
- withdraw from the study (prior to 31 July, 2020);
- ask any questions about the study at any time during participation;
- provide information on the understanding that your name will not be used;
- be given a transcript of our interview to comment on, edit, and approve for use;
- be given access to a summary of the project findings when it is concluded by providing your contact details on the transcript release form;
- ask for the recording device to be turned off at any time during the interview;
- seek support from appropriate people outside of the study for any personal issues that arise as a result of participating.

Project Contacts

Mal Green is carrying out this project as a requirement for the Doctor of Philosophy in communication under the supervision of Professor Stephen Croucher, who can be contacted at s.croucher@massey.ac.nz Both the researcher and the supervisor are happy to discuss any concerns you may have about participation in the project.

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern A, Application 20/06. If you have any concerns about the conduct of this research, please contact Dr Negar Partow, Chair, Massey University Human Ethics Committee: Southern A, telephone 04 801 5799 x 63363, email humanethicsoutha@massey.ac.nz

Appendix G Participant consent form

Participant Consent Form – individual



MASSEY UNIVERSITY
TE KUNENGA KI PŪREHUROA

UNIVERSITY OF NEW ZEALAND

School of communication, journalism and marketing

Employee perceptions of cultural inclusivity in organizational communication

PARTICIPANT CONSENT FORM - INDIVIDUAL

I have read or have had read to me in my first language, and I understand the Information Sheet attached as Appendix 1. I have had the details of the study explained to me, any questions I had have been answered to my satisfaction, and I understand that I may ask further questions at any time. I have been given sufficient time to consider whether to participate in this study and I understand participation is voluntary and that I may withdraw from the study at any time. I am over 18 years old and a member of an organisation in Aotearoa/New Zealand and my employment conditions were affected by Covid-19.

1. I agree / do not agree to the interview being recorded. (Please tick your chosen response)
2. I agree to participate in this study under the conditions set out in the Information Sheet (Appendix 1).

Declaration by Participant:

I _____ hereby consent to take part in this study.
[print full name]

Signature: _____
(You can use "Fill & Sign" to create an Adobe signature by typing your name or using an image of your signature)

Date: _____

Please complete the following questionnaire

1. What ethnic group(s) do you belong to? _____
2. What culture do you most closely identify with? _____
3. What nationality(ies) do you have a passport for? _____
4. What cultural perspective is dominant in your organisation and workplace?

5. Is this dominance because: (a) the owners/executive team are from that culture ; or
(b) most members come from that culture? Tick as many as apply

Please complete digitally, sign, and save (OR print this page and complete, sign, and scan it) and attach it in an email to m.d.green@massey.ac.nz
Following this, I will contact you to arrange a time and platform for holding the interview. Thank you.

Appendix H Transcript release authority

Transcript release authority



MASSEY UNIVERSITY
TE KUNENGA KI PŪREHUROA
UNIVERSITY OF NEW ZEALAND

School of communication, journalism and marketing

Members' perceptions of cultural inclusivity in organisational communication

AUTHORITY FOR THE RELEASE OF TRANSCRIPTS

I confirm that I have had the opportunity to read and amend the transcript of the interview(s) conducted with me.

I agree that the edited transcript and extracts from this may be used in reports and publications arising from the research.

Signature:

Date:

.....
(You can type your initials and surname in place of your signature)

Full Name - printed

.....

I would like a summary of the findings of this project to be sent to me.

Email:

.....

My preferred supermarket is (**tick or highlight one or delete the two** you do not want):

Countdown

Pak'nSave

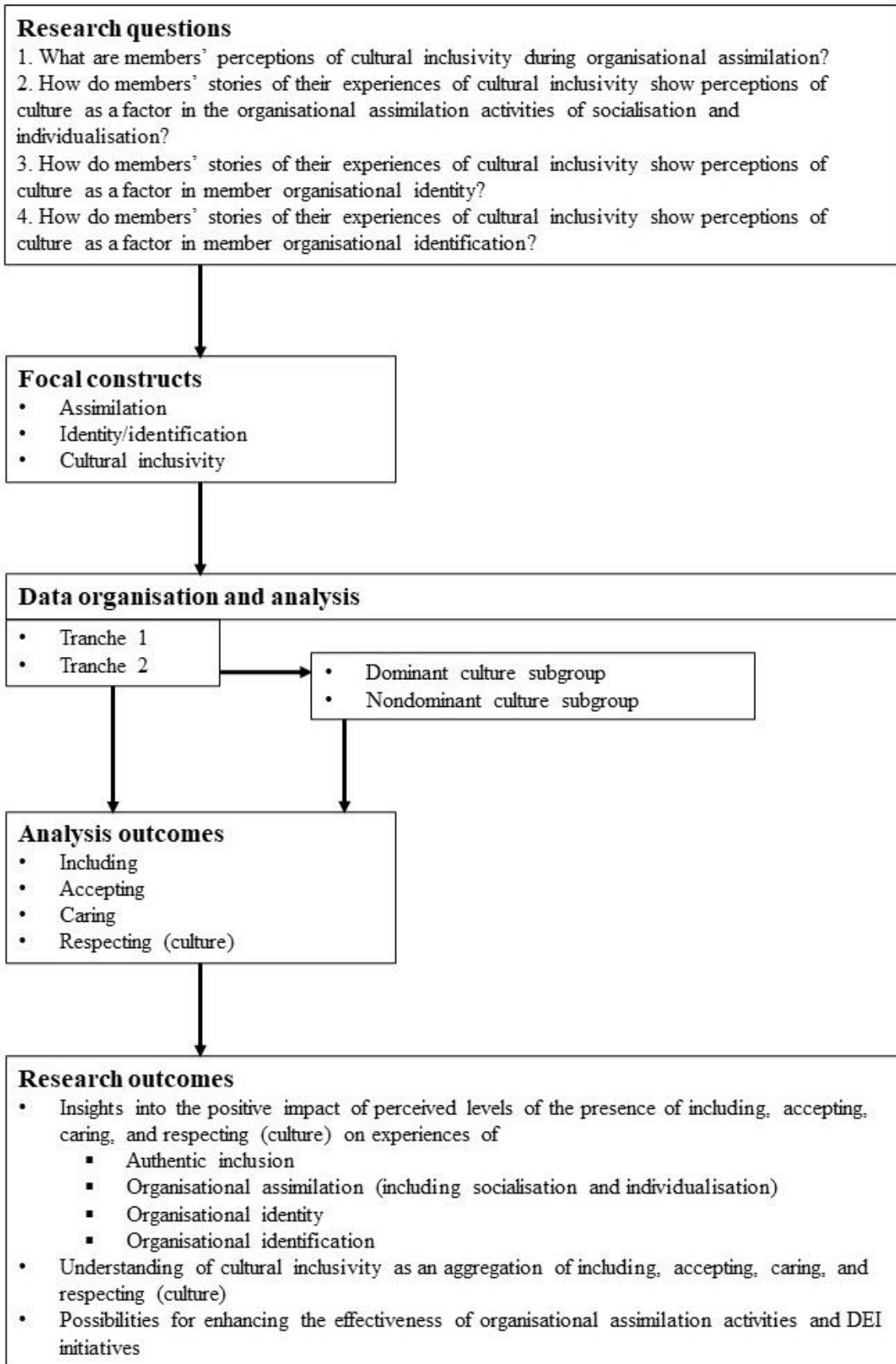
New World

Please send my voucher to:

ADDRESS:

.....

Appendix I Research design

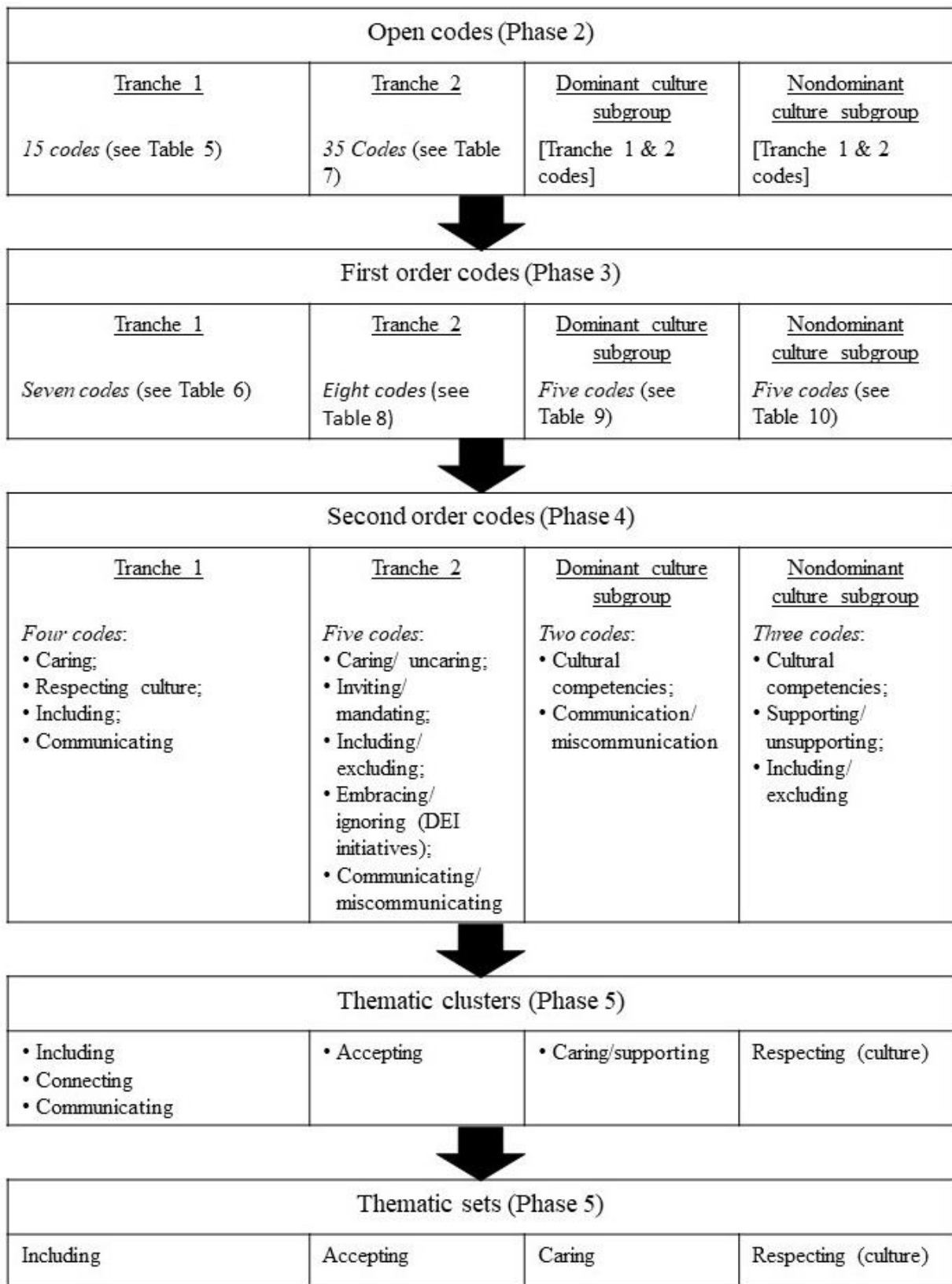


Appendix J Potential prompt questions

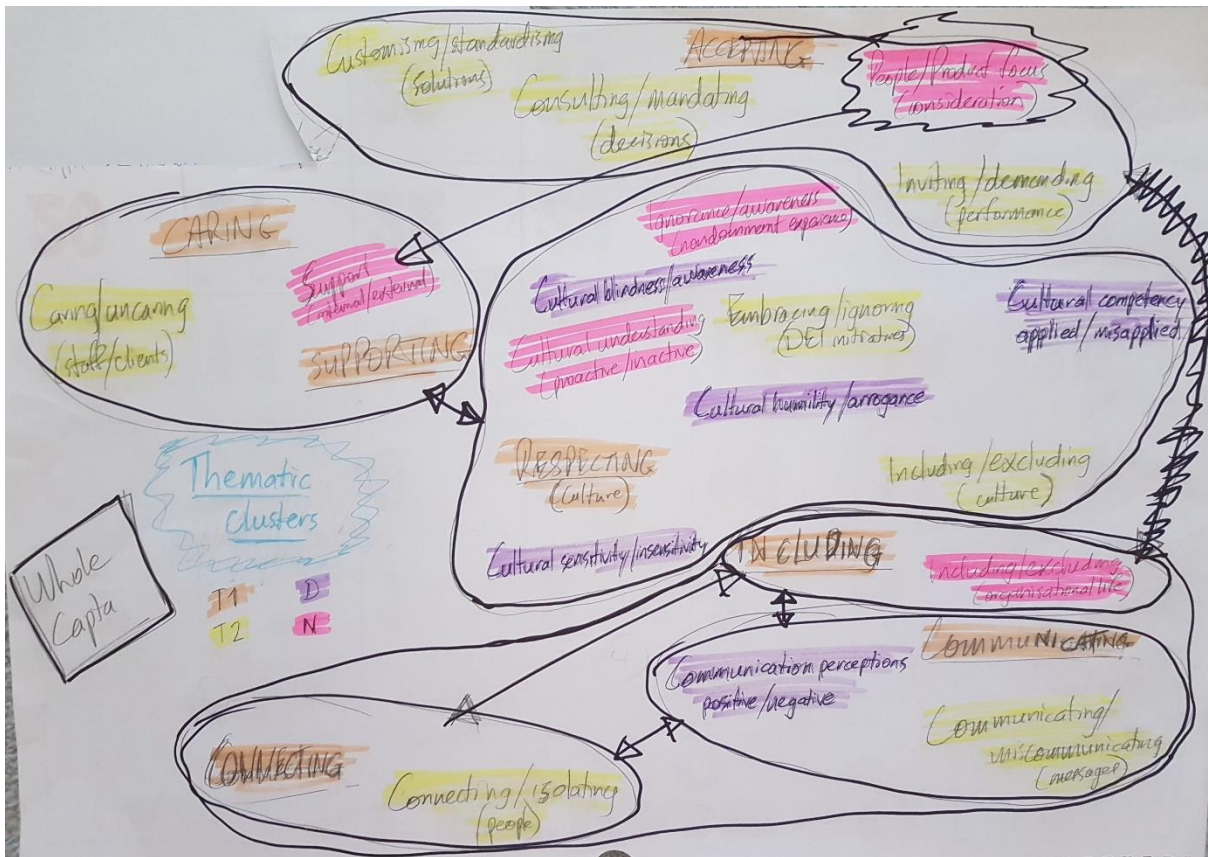
Questions to encourage participants if they are following any of these lines:

1. What do you look for when others are communicating with you or what do you try to include when you're communicating with other people? What is important to you in communication? Why?
2. Were you anxious because of the way the communication was delivered?
3. Were you comfortable responding to the communication? Why? Why not?
4. What did you look for in the organisation's communication with you about Covid-19?
5. How did your organisation make you feel part of them when they were talking to you about the changes from Covid-19?
6. Did you feel that you had a say in deciding how to accept changes in your employment conditions? How? Why or why not?
7. Do you think your organisation showed any understanding about your situation when telling you about the changes?
8. Do you know if your organisation talked to anyone about possible cultural issues that might be relevant to the situation?
9. Do you have any thoughts about what you felt the purpose of the changes was? Why did the organisation do it? What do you think was most important for them?
10. Do you have any ideas about other ways the organisation could have handled the situation with you and your colleagues?
11. Were there any changes made by the organisation in how they connected with you and you connected with your colleagues, clients, suppliers and others? Did you feel part of these changes? Did you want to be part of these? Did you have any thoughts about not being part of these? Why? Why not?
12. Do you have any thoughts about cultural issues that were considered or ignored in the communication you got from your organisation?

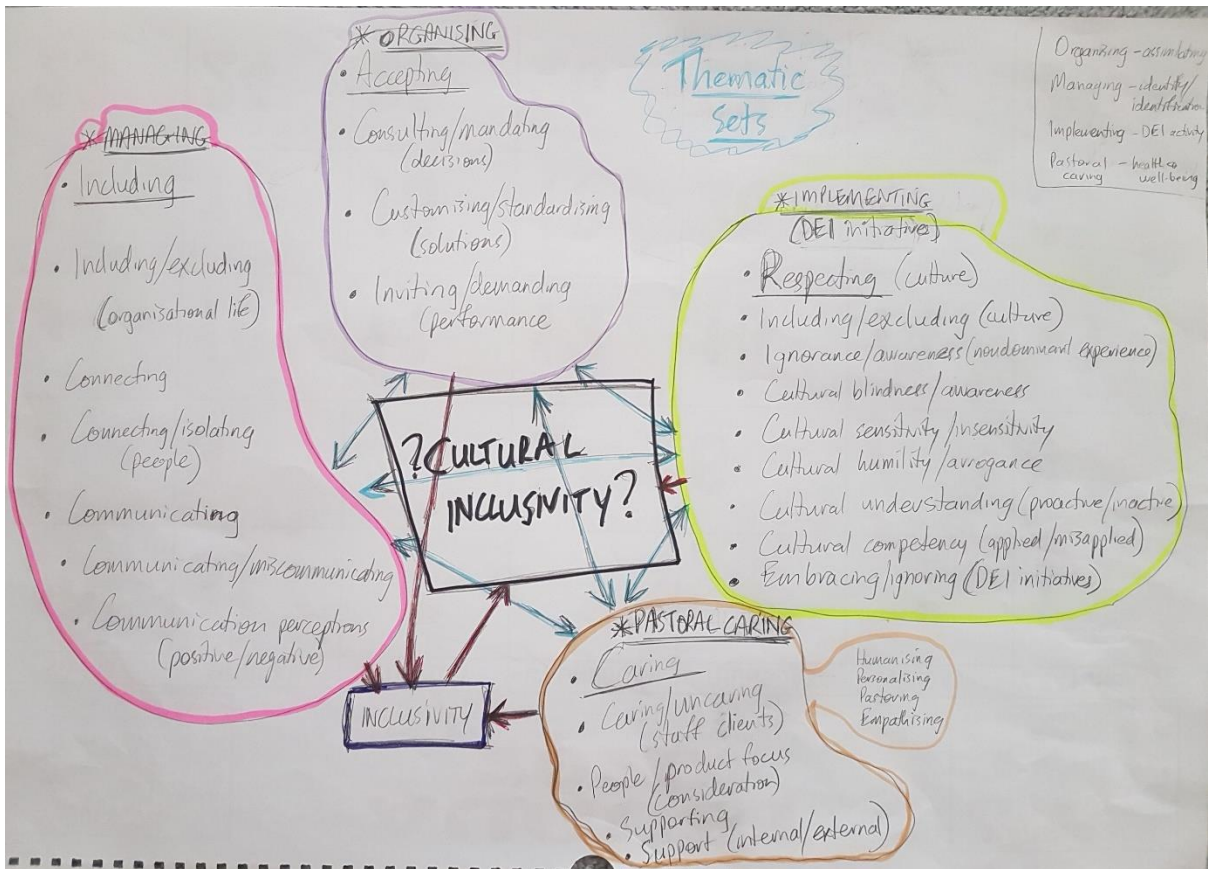
Appendix K Code generation



Appendix L Whole capta thematic clusters



Appendix M Whole capta thematic sets



Appendix N Whole capta first order codes in thematic clusters

Whole capta first order codes	Six thematic clusters
Customising/standardising (solutions)	Accepting
Consulting/mandating (decisions)	
Inviting/demanding (performance)	
Caring/uncaring (staff/clients)	Caring/supporting
Support (internal/external)	
People/product focus (consideration)	
Including/excluding (organisational life)	Including
Connecting/isolating (people)	Connecting
Communication perceptions (positive/negative)	Communicating
Communicating/miscommunicating (messages)	
Cultural understanding (proactive/inactive)	Respecting (culture)
Cultural awareness/blindness	
Cultural sensitivity/insensitivity	
Cultural humility/arrogance	
Cultural competencies (applied/misapplied)	
Including/excluding (culture)	
Embracing/ignoring (DEI initiatives)	
Ignorance/awareness (nondominant experience)	

Appendix O Whole capta first order codes in thematic sets

Whole capta first order codes	Four thematic sets
Customising/standardising (solutions)	Accepting
Consulting/mandating (decisions)	
Inviting/demanding (performance)	
Supporting	Caring/supporting
Caring/uncaring (staff/clients)	
Support (internal/external)	
People/product focus (consideration)	
Including/excluding (organisational life)	Including
Connecting/isolating (people)	
Connecting	
Communication perceptions (positive/negative)	
Communicating/miscommunicating (messages)	
Cultural understanding (proactive/inactive)	
Cultural awareness/blindness	Respecting (culture)
Cultural sensitivity/insensitivity	
Cultural humility/arrogance	
Cultural competencies (applied/misapplied)	
Including/excluding (culture)	
Embracing/ignoring (DEI initiatives)	
Ignorance/awareness (nondominant experience)	

Appendix P Whole capta second order codes in thematic clusters

Whole capta second order codes	Six thematic clusters
Inviting/mandating	Accepting
Caring	Caring/supporting
Caring/uncaring	
Supporting/unsupporting	
Including	Including
Including/excluding (x2)	
Connecting/isolating	Connecting
Communicating	Communicating
Communication/miscommunication	
Communicating/miscommunicating	
Respecting (culture)	Respecting (culture)
Cultural competencies (x2)	
Embracing/ignoring (DEI initiatives)	

Appendix Q Whole capta second order codes in thematic sets

Whole capta second order codes	Four thematic sets
Inviting/mandating	Accepting
Caring	Caring/supporting
Caring/uncaring	
Supporting/unsupporting	
Including	Including
Including/excluding (x2)	
Connecting/isolating	
Communicating	
Communication/miscommunication	
Communicating/miscommunicating	
Respecting (culture)	Respecting (culture)
Cultural competencies (x2)	
Embracing/ignoring (DEI initiatives)	

Appendix R Tranche 1 open codes

Tranche 1 open codes with sample participant data and journal notes

CODE	Data/journal notes
Bespoke responses	<p>(P10) “They asked if they could take a leave for a week or two to self-quarantine themselves, maybe do a self-isolation. They were definitely allowed to do that.”</p> <p>(P3) “There’s quite a large amount of Korean students at [organisation] so the Korean staff did a lot of work with those students in their own language as well. And of course, our marketing managers who speak Chinese dealt with the Chinese;” “When we got to level three, teachers were allowed to come into the [organisation] to pick up resources or things like that, because it would just be individuals, if they needed to. Lots of teachers didn’t.”</p> <p>(P9) “Do whatever you want [unclear word], do whatever is right for you – work from home constantly if you want. When you get the chance to come back, come back with every day if you want but if you don’t want to do that, that’s fine;” “We did find that different age groups of junior staff and more senior staff did have different issues;” “I have always said to new staff when they’ve come on, ... ‘I don’t care where you work, I don’t care when you work. I don’t care what you wear while you work;” ““It just suits my childcare arrangements. Can I do it more often?’ ... We just, we just made it very clear that ‘Yes, you can.””</p> <p>(P6) “We can ask [boss], for example, ‘I need to changing the timetable, because I need to pick up kids or drop off kids’ and then we can talk.”</p> <p>(P4) “Phone patients and talk them through what’s happening and say, ‘You’re going to get a letter that says you are discharged so I’m really sorry that I have to write this letter, but this is the situation and this is what we need to do about it;” “Going from level three to level two, ... there was suddenly a flurry of emails of going, ‘Great everyone; back in the office; it’s back to normal;” “You never talk about it. It never gets accommodated. If you deign to ask for some form of accommodation, then either you get a, ‘No, absolutely not; that’s just not possible; you either do your job or you don’t.’ Or it causes such a fuss that you just kind of give up. Coz it’s not worth the hassle;” “There is now no accommodation, provided. you cannot work from home.”</p> <p>(P7) “The message from my direct manager here on our ... small regional campus was very much, ... ‘The expectation is I expect people to be working about four hours a day.’ The message from central I think was slightly different, and the expectation was that you will work in a bit more than that and a bit harder than that and putting quite a lot of pressure on people</p>

	<p>that have families or big whānau commitments;” “We had a couple of staff that were put off into they couldn't work from home;” “We had a couple that were put off on the Covid-19 special leave that they could go on to, so there was an openness that people could do that;” “There was leeway provided for them to choose to not come back onto campus and keep delivering [from home] if needed;” “We just wanted to make sure he was okay and he was and we just let him get on with it basically.”</p> <p>Journal</p> <ul style="list-style-type: none"> ● A feeling of being used even if the organisation did not intend it (04/12/2020). ● Is a willingness to take risks with employee choice of work conditions worth it for the higher goal and greater benefit of a flexible, responsive work culture and climate (26/01/21)? ● Does employee satisfaction increase with a more flexible, responsive work culture and climate? Does this affect perceptions of inclusion and the presence of inclusivity (26/01/21)?
Communication channels	<p>(P10) “They talk to me directly, which which was which I found very nice;” “my assistant [leaders] giving me written information on how everything would change ... via messages ... so we could, we were able to chat.”</p> <p>(P3) “The [organisation’s] communication to the teachers was via a teachers meeting... and for the students, it was a bit more intensive in that we were asked to remind the students in class ... and there were posters put up in several places ... the health ministry’s posters that they put out and we put up the Chinese version and the English version;” “that particular class was all Korean and so they all had Kakao Talk. So I communicated – some of our game type activities, we used Kakao Talk – they had a group to communicate answers ... while we still had everybody on zoom”</p> <p>(P9) “We sent out an email to staff about latest updates every morning.”</p> <p>(P6) “[staff meeting] ... then he give us the letter for think about ... then three days later, we had a meeting ... about the letter ... two meeting individually... and then talk together and then ... another meeting ... three days later.”</p> <p>(P4) “All these emails coming you know from all sorts of different angles – [the organisation], from management, from clinical leaders, from management – every level.... I then had nothing directed at me for four weeks;” “And then it's colleagues being admitted to [larger organisational branch] and you know it was, from what I've heard of my colleagues there, it was really a horrible, horrible atmosphere and it wasn't much easier reading about it from home particularly not when I started recognizing the names coming through of people who passed away.”</p>

	<p>(P7) “Death by Zoom.... daily meetings with each three faculties by Zoom ... also keep connected with all my teams and staff of which I had 35 direct reports... So it just became zoom virtually all day and every day.”</p> <p>Journal</p> <ul style="list-style-type: none"> • If a branch communicates more inclusively while the central office communicates less inclusively, why is there a difference (07/12/2020)? • Positive impact of personalised communication – one to one – even by email (21/01/2021). • Use of instant messaging (rather than email or paper) seems to heighten identification (23/01/2021).
Cultural homogeneity	<p>(P9) “Probably not as diverse as we would like to be – that’s something we’re very aware of. We certainly are Pākehā dominated.”</p> <p>(P4) “I have the added bonus of [being] a Pākehā working in a Pākehā environment from an ethnicity point of view;” “It is still 99% run in the way that it’s always run based off the British system that it originated from;” “it’s not actually ingrained in the organisation as, ‘How does this relate to te ao Māori? How does this relate to our Pasifika communities? What’s the impact going to be?’ It’s still a bit of an afterthought or nice to have.”</p> <p>(P7) “It is a very dominant European culture and a very dominant European method of communication.”</p> <p>Journal</p> <ul style="list-style-type: none"> • Two participants saw lack of diversity/cultural homogeneity in their organisation as a problem. Does this problematising of their monocultural environment reveal a sensitivity to cultural inclusivity (29/01/2021)?
Cultural sensitivity/awareness	<p>(P10) “A lot of our staffs have been working at [organisation] for a very long time and it’s run by a lot of Korean people. So I think they were used to how Koreans thought about masks and they didn’t find it too strange;” “because the admin, the executive part of [organisation] is run by Korean people, I think we can’t help that sometimes it is done in a very Korean way and one that I would want to point out is ... having, trying to solve all problems very as quick as possible and as soon as possible and ... having changes at the very last minute and being expected to work with the changes as soon as we are given information about it. That’s a very Korean thing to do.”</p> <p>(P3) “Because I’ve had quite a bit to do with the Korean culture. I was reasonably comfortable with things, it didn’t bother me too much and I kind of understood where they were coming from perhaps and I guess it probably meant that in a way they all misunderstood the same things in a way, when we were doing stuff;” “A lot of us felt very comfortable and being told what to do by people of another culture because we needed their expertise to be able to move forward.”</p>

(P9) “We're extremely mindful of the situation and the implications of not being ... seen to be an inclusive and diverse organisation;” “I am certainly aware that ... there are some staff, especially the more junior staff, especially the ones who are from different backgrounds than me, that probably don't tell me the truth about what they're actually thinking... I'm a white older male and some of my staff are the opposite of that ... and I think that's probably ... one of the things we can, need to do some more work on”

(P5) “Our [division] did have one or two opportunities for the [division] to all get together on a Zoom to have karakia and that that was important and I noticed that people showed up and ... nobody had to actually say anything, but it was an opportunity to come along and listen and be together virtually and I thought that was important because it was about acknowledging the extraordinary circumstances.”

(P6) “My [boss], if there is a different language; if I speak like not as that good as much as him, but he understands – he trying to understand what I mean;” “Even that is different culture, and then if he doesn't understand he asked us what kind of the culture in Korea or China and Nepal and then we share together and then he ... remember it.”

(P4) “I very much felt for my Māori colleagues who were suddenly told that everything around the way they work was suddenly out of the question and ... what I was I was hearing from my colleagues was they were having to create a whole new way of working, and there was no tikanga for it at all. There was no tikanga for how to conduct a hui by video call. There was no tikanga that didn't involve physical contact or sharing of breath, one way or another, because it's so fundamental to that experience of introduction and understanding each other... There was a lot of pressure placed on Māori colleagues to come up with the answers for Pākehā colleagues right away. One of our Kaumatua I've been in email contact with was saying that everyone was looking to him for answers;” “The use of interpreters was very difficult to begin with, is my understanding, and so anyone who didn't have English as their first or main language, I don't know that they've had equitable opportunity to engage in Telehealth;” “I had lots of concerns from the Pacific community around the living situation with so many people in the small not ideal spaces. Difficult at the best of times and when you've got a pandemic, that's not the best of times;” “I saw a great image in the last few days [that] was like a chart of from one end that was kind of overt white supremacy racism moving stage by stage towards full and not just inclusion, but with the status of everything being in a totally white centric system with no awareness. There wasn't any other way of doing it. And then there was kind of the white centric system where it was a tokenistic kind of ‘Let's have somebody who's not white

	<p>on the Board,’ moving towards let's see if we can have a greater voice and a greater understanding. Let's see if we can start to maybe employ, some of those ideas and actually activate but only one or two will keep mostly the white way of doing things;” “We have a lot of Māori colleagues, we have a lot of Māori professional development, opportunities to hear a Māori perspective to learn about the Treaty from a Māori perspective, to hear about what that looks like and I don't see much of it in action in terms of the changes that it makes to the way that we do things and the structures that exist around us.”</p> <p>(P7) “We've got one Māori lecturer here ... and he's a kaumatua.... We lost contact with him. We were quite concerned.... It turned out that because he was that he was so busy looking after his iwi and his hapū, that any sort of teaching went completely out the window. And his iwi and his hapū, because a lot of our students are from the iwi and the hapū, were perfectly happy with that. So, in actual fact, they did the whole of lockdown just doing pastoral care of each other and supporting each other, and no teaching ... and we just let him get on with it.”</p>
	<p>Journal</p> <ul style="list-style-type: none"> ● Cultural sensitivity/ diversity/ inclusion/ inclusiveness are commonly used and understanding of these is sometimes confused and conflated. Cultural inclusivity gives a baseline construct from which to explore the differences between the other four concepts and understand better their distinctives and difference (27/10/2020). ● Does a construct of cultural inclusivity provide a context in which to explore the concepts of cultural sensitivity/ diversity/ inclusion/ inclusiveness (27/10/2020)? ● Prior experience of involvement in/with another culture positively affecting interactions with people from that culture (22/01/2021). ● If an organisation is not imbued with inclusivity and inclusiveness, can a critical mass of members who embrace inclusiveness and inclusivity infect the culture and climate of the organisation (25/01/2021)? ● Is there a relationship between a positive discomfort/ dissatisfaction with the currently healthy and strong culturally inclusive organisational culture and highly culturally diverse workplace and a high level of inclusivity and strong value of inclusiveness? – i.e. is there a symbiotic relationship (26/01/2021)? ● What does my data reveal to show that cultural sensitivity (Bennett) and cultural inclusivity are separate constructs (29/01/2021)?
Decision-making	<p>(P3) “We actually made the decision to ... change to a Zoom format of teaching;” “We decided we would wait til level two</p>

	<p>before we got the students back into the [organisation]. We thought that would be the safest way to do things;” “Pretty much the people who drove the decision making were Korean and Kiwi staff. So ... the Chinese staff were involved as well. But I think a lot of the decision making, which was mainly business decision making and running of the [organisation] decision making, because the owner is Korean, and he's got a couple of staff who are Korean that run the business side of it.”</p> <p>(P5) “I'm sure there was a lot of planning going on, but it wasn't filtering down to our level.... about the longer-term planning if the scenario was to play out. And there wasn't any visible decision making on that.”</p> <p>(P6) “He always ask us ... and then decide.... He always conversation with us about what his decision.”</p> <p>(P4) “There still wasn't a really clear message coming from the [organisation].... ‘We don't know what this looks like yet, but you've, you know, just get ready to change. We don't know what the changes are going to be just get ready for some big changes;” “We started getting some blanket policy decisions.... No questions;” “I get the feeling from my colleagues there that actually the wards were relatively well handled; they managed to put provision in really quickly... how they were structuring the patient care was really nicely done and the ward staff felt very in touch with what was happening;” “There were lots of things that hadn't really been considered ... even silly things like that the ward that they were using as the positive ward, which from a logistics point of view makes good sense, also happens to be the only good coffee machine on that floor.”</p> <p>(P7) “Where the biggest issue came is as we came back out of lockdown and the expectation was that staff were back on campus. There was quite a resistance in certain pockets.”</p>
	<p>Journal</p> <ul style="list-style-type: none"> • Consultative/participative decision-making valued as a demonstration of inclusion – went as far as delegated decision-making in some instances (22/01/2021). • People from different cultures perceived the same decision-making events differently. Korean person reported the decision-making was typically Korean – fast/last minute/instant compliance; European person reported that the same decision-making was consultative/participative/delegated (23/01/2021). • Could it have been both and different cultural lenses perceived that they were looking for according to their cultural norms for decision-making (23/01/2021)? • Sufficient, strategic, valid, credible, reliable, visible decision-making to give certainty – does this appeal to normative commitment/engagement (24/01/2021)? • How does the word “change” used generically without clarification and specificity affect assimilation/ identification?

	<ul style="list-style-type: none"> • Is there an impact on trust for the receiver of messages from higher up saying, “we don’t know.” <ul style="list-style-type: none"> ○ Authenticity & transparency vs Silence & dissimilitude ○ Acceptance & calm vs. Unease & panic (25/01/2021) • Is inclusivity a factor/ attribute beyond the diversity domain? e.g. transparency about the situation of the organisation; cooperative/ collaborative/ participative decision-making as evidence of and a catalyst for the attitude/attribute of inclusivity (27/01/2021)?
Equitable treatment	<p>(P9) “We do have very good pay equity. In fact, we pay females more than males, on average.”</p> <p>(P6) “[Boss] said if you do not know much about the law or this situation accounts so you can bring your friends to meeting.”</p> <p>(P4) “Having worked for the [organisation] without a break for 10 years, I suddenly found myself with no employment and because I worked for the [organisation], they weren't eligible for the subsidy because there was no drop in their in their workload;” “It felt really unfair, the whole Pākehā community to kind of rest on a few kaumatua and go, ‘You tell us what to do;” “The use of interpreters was very difficult to begin with, is my understanding, and so anyone who didn't have English as their first or main language. ... I don't know that they've had equitable opportunity to engage in Telehealth.... anyone ... who doesn't have English as a first or main language has probably lost out quite significantly with this.... We still don’t know how to do Telehealth for anybody who requires an interpreter;” “Now that masks are mandatory on hospital grounds, that doesn’t help anyone who’s deaf.”</p> <p>Journal</p> <ul style="list-style-type: none"> • What is the root of individual perceptions of lack of concern about staff safety/ well-being/ health/ social situation? Egocentrism (25/01/2021)?
Getting/giving feedback	<p>(P10) “Well for our students, especially at the start of using zoom, we were collecting feedback, almost every day, almost every period, especially with the Korean students who live in the Korean houses to see what could have been improved.”</p> <p>(P3) “Management would say, ‘What are the issues you’re having?’”</p> <p>(P9) “We do really well and we get really good employee satisfaction results, very good and including this area of inclusion and diversity and from a whole cultural staff workplace safety;” “one of the things we ... need to do some more work on is finding ways to ensure that we do get true understanding of what's going on in people's heads. We do surveys as one way of doing that, but [that’s not] 100% effective really.”</p>

	<p>(P5) “She [supervisor] tried to ask questions of everyone that was present and really made that connection.”</p> <p>(P6) ““What do you think about that and what do you feel about this?” “Then conversation, ‘What you feel and what's your best way to go?’” “He always ask us and then decide and also when he applied a subsidy and he always ask us first and then we might have to do the subsidy again and then, ‘Are you guys agree with that?’” “[Boss’s] feedback every month ... which one is really good and which one is we might changing something ... is like more encouraging.”</p>
	<p>Journal</p> <ul style="list-style-type: none"> • Is inclusivity a factor/ attribute beyond the diversity domain? e.g. transparency about the situation of the organisation; cooperative/ collaborative/ participative decision-making as evidence of and a catalyst for the attitude/attribute of inclusivity (27/01/2021)?
Going online	<p>(P3) “We had a couple of teachers who did workshops with us and then we practiced on each other and ... our sort of technical expert ... already knew all of that [Zoom] ... so he just sort of showed us how to do things and some other teachers had come across Zoom before;” “How it's going to affect us in terms of the technical teaching or the ability to teach. That was probably the thing that was focused on;” ““Do you feel that the technology at home is going to be able to do it?’ So we were all offered a laptop from the [organisation].”</p> <p>(P4) “Rapidly setting up some form of telehealth service [so] you can go back to the patients and say, ‘Do you have any form of technology that means we can talk to you on the computer via zoom or Skype or whatever it might be?’ We had no [organisational] protocols at that point for what method;” “I was not able to offer Telehealth because there was no way I was going to be able to provide a quiet, distraction free and private space in which to communicate with patients;” “Although there's the benefit then of potentially having young people at home who could say, ‘Here, Nana. Let me show you how to do it.’ That was counteracted by the fact that what devices there were were prioritised for kids.”</p> <p>(P7) “Some of the staff felt that ... that trying to teach via Zoom or collaborate they were using on Moodle ... and to actually stay true to the students and connect it back to their peers was quite difficult;” “Some staff that just stepped up rallied and got on with the job and just were fine throughout the whole process and were happily connecting with their students and coming up with different ways to connect with these students if they were on Zoom;” “We haven't got the laptops to be able to work efficiently from home.”</p>
Holistic/pastoral concern	<p>(P10) “I think they [Korean owners] tried their best to care for the staff who weren't Korean.”</p>

	<p>(P3) “Communication from our pastoral staff to us, ‘Make sure you follow up those students and look after them as much as possible;’” “The [organisation] would check in just to see how you were going at a personal level, and I had messages (and I think all staff had messages) from the leadership of the [organisation], personal messages via text, ‘Are you going alright?’ I appreciated that;” “We were encouraged ... to just connect with our students at some point during the week and say, ‘Now are you going alright. How are you doing?’” “All of us were encouraged to be very supportive of our students.”</p> <p>(P5) “My boss's approach was very much focused on well-being. She would always commence with asking people how they were; ... where they were; how they were getting on with groceries; just well-being focused;” “Now that we're ... back on campus, ... there is no longer the same emphasis on well-being. There is less checking in of, ‘How are you doing?’”</p> <p>(P6) “I feel like I worried, but he seems like doesn't worry too much.... so he just keep relaxing us too;” “He care a lot and care a lot of team;” “If I worry about something or if I want to change something, we can feel free to talk with him every monthly.”</p> <p>(P4) “It was left to us to phone each individual person and say, ‘This is the situation we're really sorry. We cannot offer you a service and we don't know when we're going to be able to offer you a service;’” “Reading all those emails without having any contact from my own managers to say ... what's going on, or even checking in, for a month. Nobody actually said, ‘How are you?’ “Then all of a sudden to be expected to just go back and pick up where you left off like none of it had ever happened.”</p> <p>(P7) “The message from my direct manager here ... was very much, ‘Well, you come first, your family and you come first, and then work comes second;’” “They landed up having to use quite a lot of extra counselling and support to get some staff to say, ‘Actually, I feel safe and okay to come back into the office;’” “So I think the staff and students did feel quite supported;” “Our boss ... was very, very much, ‘That's you, your family, yourself first and then, if we can get to some work, that's great. If we can't, we can't.’ So, I think it made staff feel very safe and very supported.”</p>
	<p>Journal</p> <ul style="list-style-type: none"> • Consideration of affective, cognitive, normative, behavioural needs and expectations as demonstrations of inclusiveness (22/01/2021).
Information accessibility/availability	<p>(P5) “Providing verbal updates of what was happening; what was happening in the [organisation]; what was happening in the ministry of health; ... which was important for us because we were all highly invested and wanting to know these things. So it was it was it was really reassuring to hear from her;” “I found</p>

	<p>the [organisation] wide emails, not as informative;” “You just felt a little bit useless doing your job with the students.”</p> <p>(P6) “He explained all situation about the company, the financial, especially, and he had a chart for the 2020, 2019, and 2018; how much we earn.”</p> <p>(P4) “And nobody was really giving any guidelines.... It was, ‘Keep going as normal. Keep going as normal.’ ... We didn't really have any guidelines;” “a house full of family members.... We had 24 hours ... to go and gather as much stuff as we could, from all the different workplaces to suddenly setup at home;” “I'm reading about chaos and getting all these phone calls going, ‘Well, what's going to happen about this patient? What's going to happen about this patient?’” “From the point of view of the community service, and particularly community service from [smaller branch] we heard nothing;” “There were a couple of national Telehealth forums who suddenly seem to spring into action and pick up where the [organisations] individually weren't able to and their ability to start to deal with some of the cultural safety around Telehealth.”</p> <p>(P7) “It was handled pretty well actually. [Organisation] did have quite clear messages around Covid-19.”</p>
	<p>Journal</p> <ul style="list-style-type: none"> • What is the impact of a perception of being appropriately informed on assimilation/identification? Does it appeal to cognitive commitment/engagement (24/01/2021)? • Lack of guidelines from higher levels – Is there an impact on normative commitment/engagement expectations and needs (25/01/2021)? • Is there an impact on the perceptions of assimilation/ identification of staff of passing on organisational “not knowing” to clients (25/01/2021)?
<p>Interpersonal communication</p>	<p>(P10) “I value face to face communication.”</p> <p>(P3) “Once a week we would have a zoom meeting between all the staff on a Friday afternoon. We'd all check in with each other by zoom;” “We always had a lot of contact with one another;” “Messages from the leadership of [organisation] – personal messages via text or whatever that were not just about ‘Is your teaching going alright? Are you going alright? And I appreciated that.”</p> <p>(P9) “Especially for those junior staff ... we probably didn't realise ... how central work life is to their social life.”</p> <p>(P5) “Not having a team that I could meet with face to face, not having an orientation to space and place and team was quite dislocating;” “I could see everyone, which for me was really fantastic to be able to see people, get to put faces to names and learn about what they were doing;” “I found the [organisation] wide emails.... really didn't have the personal touch;” “That opportunity to make a personal connection, even though it's</p>

	<p>electronically, being able to see each other's faces is important making that that personal connection. You can still do that over a Zoom, I think, and having that regular time scheduled, I have to say I almost looked forward to it;” “That human factor was really important to me.”</p> <p>(P6) “[Boss] gave us a letter individually and then talk individually first;” “His role is like keep trying to understand and then that makes the person who opposite he can understand him;” “Doing the one-on-one meeting every month.”</p> <p>(P4) “I had no contact from my managers from colleagues from anyone for the best part of a month;” “They’ll go and have coffee with their colleagues from last year ... and catch up and ... pop into the [team manager’s] office and say, ‘So, how’s so and so doing and what’s your plan and anything that we need to put in?’ It’s still kind of got a bit of that cottage [institutional] vibe that has long since gone from [the larger organisational branch];” “I don’t think they counted on that level of interaction when contingency planning for massive infection control and then the next thing we know it’s colleagues who are becoming unwell ... and then it’s colleagues being admitted.”</p> <p>(P7) “The staff quite like Zoom meetings. They felt better connected than they had ever to everybody else.... You actually got to see the face and names of people;” “So that sense of belonging definitely was ... for me, as a new employee, I certainly ... got to meet a lot more people than I would have.”</p> <p>Journal</p> <ul style="list-style-type: none"> • Communication, connection, and focus on well-being heightened during lockdown and diminished on return to face to face. Why (24/01/2021)? • Assimilation and identification conducted virtually in lockdown had some advantages and felt more inclusive for some participants (28/01/2021).
Leadership	<p>(P3) “The ... owner of [organisation] involved in the meeting, but also our ... Director of Studies ... was there and one or two other people on the management team;” “We took three days out as teachers to learn how to use zoom without teaching;” “On a Friday afternoon, we’d all check in with each other by zoom and the management would say, ‘What are the issues you’re having?’”</p> <p>(P9) “One thing we were aware of is the need to talk to different cohorts slightly differently;” “We trust ... instinctively trust our staff;” “I definitely am biased to the view that people will do the right thing when left to themselves and it comes back to that trust thing.”</p> <p>(P5) “I had reassuring communication and direction from her [line manager] which was great;” “my manager managed those meetings with great tact and sensitivity and a real personal touch.”</p>

	<p>(P6) “[Boss] is the person who really think about it;” “He has the open mind as well but his personality is more like, if Kiwis 70% open mind, and he is like 90 something.”</p> <p>(P4) “There was no handover, no reorientation.”</p> <p>Journal</p> <ul style="list-style-type: none"> • The presence/absence of inclusivity in an individual might be created/caused by a particular combination of high/low levels of OCEAN or HEXACO traits distinct from values or beliefs (15/10/2020). • Could the presence/absence of inclusivity in an organisation be caused by influential/significant individual(s) with the above (15/10/2020)? • Is the ability to value the leadership of a person from another culture based on their expertise without cultural discrimination a sign of cultural inclusivity (individual or corporate; 22/01/2021)? • Does an immediate boss demonstrating inclusivity in a workplace that does not demonstrate inclusivity promote identification with the work group rather than with the organisation (24/01/2021)? • Lack of guidelines from higher levels – Is there an impact on normative commitment/engagement expectations and needs (25/01/2021)? • If an organisation is not imbued with inclusivity and inclusiveness, can a critical mass of members who embrace inclusiveness and inclusivity infect the culture and climate of the organisation (25/02/2021)?
Personal safety	<p>(P10) “The staff members who are not as young, ... I know that the [organisation] definitely told him to stay back home for as long as he felt safe to come back or okay to come back into the [organisation].”</p> <p>(P9) “We were very keen to ensure that our staff felt physically safe and felt secure and secured in a job security sense. And so, one of the things we did from the very get go was say ... our number one objective is to save jobs.... And we did save jobs;” “How we are physically handling physical safety in time of Covid and how we're doing and thinking from a financial security perspective;” “From a physical safety point of view, we just did what any good employer would do or expect, which is abide by all the government mandates, do all the public safety stuff, and do the extra deep cleaning and, when we got a chance to come back, made sure we had two metres distancing.”</p> <p>(P4) “Anybody who is working for the [organisation] who might have respiratory conditions or compromised immunity or anything else, there is now no accommodation.... Their argument is, ‘You've got all the appropriate PPE and the conclusion is that with all of the perfect PPE and maintaining hand hygiene thoroughly, there should be no risk of</p>

	<p>transmission.’ Which I think is wishful thinking. You like to be optimistic but really, I know we’re working with a virus for which we have limited information but the information we do have shows that it is highly infectious.”</p> <p>(P7) “We had about four staff identified as high risk and that was a range of reasons – some with their own personal health reasons, some were over 75, some ... might have a child or a partner who was high risk or a parent that they were looking after. Those were identified and there was leeway provided for them to choose to not come back onto campus and keep delivering [from home] if needed;” “I think it made staff feel very safe and very supported.”</p>
Regular meetings	<p>(P9) “The regular all company meetings that we have once a week, we did twice a week. Our leadership team meetings, which used to be every two weeks became every twice a week.”</p> <p>(P5) “Every week we had zoom meetings with the whole [department]. And so we had like a formal time every Wednesday, where we’d get together for an hour;” “This was a regular pattern of communication that sort of persisted throughout all of lockdown. And I really appreciated those weekly meetings because it connected me with the rest of my colleagues;” “We also had a more informal drop-in on Fridays; a Zoom drop-in on Fridays, which we weren’t supposed to talk about anything work related. We we’re supposed to just catch up and touch base with other humans;” “Now that we’re ... back on campus, our meetings aren’t as regular.”</p> <p>(P7) “We did two [Zoom meetings] for our area. So, for our campus, we did one at the beginning of the week and one at the end of the week, all staff. The end of the week one was drinks and talk about things that were happening at home. It was nothing to do with work. And the one at the beginning of the week was around work but midweek the institute itself had a zoom meeting where anybody could log in at 12 noon once a week.”</p>
Staying home	<p>(P10) “I saw one of our staff members staying and working from home, even before lockdown started.”</p> <p>(P3) “A number of students who were alone with a homestay or in some cases just by themselves in a flat.”</p> <p>(P9) “99% of our staff can ... are professional and could work from home, and did so, and that's perfectly fine. And we've always had a flexible working policy;” “For a lot of them, ‘I’m really enjoying working from home; it’s saving me commuting time and money.’”</p> <p>(P6) “This time I wouldn't want to working from home because I can lose focus easily at home;” “[Boss] was comfortable to be at work from home even he concern it is not very good. So working from home is you can lose focus and then very not good productivity.”</p>

	<p>(P4) “It was very difficult to be looking at that information from quick searches of reading emails in a house where there's no privacy to deal with emotion.”</p> <p>(P7) “[Organisation] did have clear messages around Covid-19 and the request to work from home and therefore deliver from home and as a [tertiary institute] we were nowhere near in the league of universities in preparedness to deliver from home or deliver online.”</p>
	<p>Journal</p> <ul style="list-style-type: none"> • Existing flexible work from home policy is implicitly inclusive but motivated more by the smartness of the employees and nature of the operation than cultural considerations (26/01/2021). • Is work from home always a culturally appropriate option? Does the presence of employee choice make it more culturally inclusive (26/01/2021)?

Appendix S Tranche 2 open codes

Tranche 2 open codes with sample participant data and journal notes

CODE	Data/journal notes
Accessibility	<p>(P11) “We all use one platform.... We try to unify one to communicate on that, that everybody can know and from management of from admin side, we can know everything. How, how it goes and how to arrange that.”</p> <p>(P1) “Well we have on Facebook group messenger ... a lot of us are asking the manager ... what's happening? What are we going to do? It was very chill friendly talk;” “When the big ... redundancy, or like changes in the company was getting made, they would open up a zoom interview or zoom meeting. They will organize a time for us to talk:” “I do feel like I can ... at any time ... email our head general manager if I want to and no-one would really say anything about it. Pretty much anyone ... I feel I can;” “I feel comfortable to do it, or I feel like I’m in the position where I can ... there's always someone that I can talk to about ... suggestions or concerns.”</p> <p>(P2) “The moko ... they're at a kura kaupapa and I could see online what other people were getting and these kids had nothing like there wasn't a functional bloody computer in the house, they couldn't access any of the stuff that was being rolled out by Suzy Cato across the television;” “suddenly all those types of things that are great for professional development, were available free online;” “You could log into karakia on a daily or whenever you might want it basis. There were things that ordinarily you don't have access to were suddenly there.”</p> <p>Journal</p> <ul style="list-style-type: none"> • Inclusion is a situational experience – a relative state for an individual in a particular context. People will feel more or less included depending on situational factors (20/05/2021).
Agency	<p>(P8) “Push back... I'm not that kind of a person. I'm a very good follower kind of person. You tell me something I'll do it and then I'll think later on, ‘Oh damn, I should have asked that.’”</p> <p>(P13) “Because of Covid, I noticed that people found their voices. Two years ago, people would have gone, ‘Oh, fuck, it’s management you've got to like it or lump it or do as you're told.’ Your contract says you’ll do as you're told, you're a stakeholder, you’re a resource.... People have found their voice during this Covid;” “Whole teams were coming together and saying to upper management, ‘Yeah nah. This is not on;’” “We have ... a [safety protocol system] so if we’re feeling unsafe or anything like that we put it in and then it goes straight up to the top bosses. We've never been encouraged to use it. It has been used a lot in the last two months and so that caught the attention of</p>

	<p>[head office] and so Covid has given people back their voice;” “Covid has given people a voice and gone, ‘Yeah I don't give a shit I'm telling you now, this is wrong.’” (P15) “They did they shut the river road, which was really good for them. It was like they kicked everybody out that was in there that was a tourist;” “they just worked really closely as an iwi and a hapū.” (P14) “The actual life, the actual energy; the actual putting it together, actually came from the team. And the energy and the ... that kept it going came from the team people really. And it was them, the team, that really drove it.”</p> <p>Journal</p> <ul style="list-style-type: none"> • The role of a dominant culture ally listening to a nondominant, indigenous culture colleague on how best to be more inclusive is consistent with my proposed construct of inclusivity (20/05/2021).
Authenticity	<p>(P11) “It's good for a new employee or a new person to get into the organisation to know about cultural;” “If I know in advance, now I will try to not be so straight.... gradually I got the someone trained and then you will realize and be aware of that earlier.” (P13) “they’re doing [bicultural protocols framework] really well in [one area of the organisation], really well, and you can see it in their [client records] and their engagement with the [clients];” “I ... have to be continually transparent and genuine and say, ‘I don't know what that looks like. Or actually the reason that is offensive is because of this, this and this.’ And it isn't prettied up in any way, shape or form. And I know because of my formal training, I challenge them on their thinking without offending them;” “I’ve got to constantly challenge myself and then, by making sure that in the one on ones with the [on the ground staff] the senior [operations role] are continually trying to weave it [BPF] in, and what it looks like. Coz it's going to look different for everybody;” “Of the managers, only half get it and they’re Māori, and the other half of them are as respectful as they allow themselves to be;” “I’m the first to go I’m racist.... I’m not scared to admit it. It doesn't make me a bad person. Would I pick on someone for their race? Would I give them ... be just mean? No. Am I racist? Yep;” “All this whole biases, inclusiveness – it's all a bit scary, to be honest;” “Even on our floor, if someone's ... if you just don't want to deal with them, you just say, ‘Listen, as a Māori, [I’m] feeling very vulnerable right now.’ And you watch them back up. And you know you're lying through your teeth. You just want them to get out of your face. And it’s because you know they haven’t confronted their own biases.” (P14) “This is a shift that we really want to take, we want to get closer to our customers, we want to meet the obligations of the Treaty, we want to support the aspirations of Māori;” “There's a</p>

	<p>real emphasis on ... I mean it's baked into the legislation that underpins [organisation], so this organisation is serious about it, and they definitely don't want it to be a token effort. And it's being reflected with a lot of our key leadership initiatives and governance groups all having Māori names now;” “It's not like something that you can just learn from a book;” “Can we just pretend, can we just assume that we are all learning and we're all muddling along but let's do our best to actually start to pronounce words correctly, and let's start with something small;” “We don't want it to be a token thing but it's ... the message has been communicated to the organisation, ‘This is where we're going;’” “I said, ‘Well how do we learn? How do ... you know without ...?’ And [they] said, ‘Okay, well let's try, let's start;’” “If we don't do anything, that's even wrong too because that's ignoring what's going on in our organisation.”</p> <p>Journal</p> <ul style="list-style-type: none"> • Do all attempts to be inclusive, equal, non-discriminatory and treat each person as an individual with no distinction, end up being equitable (22/03/2021)? • What is missing when these attempts end up creating inequity (22/03/2021)? • Inclusivity is not a policy, framework, protocol – it is not a set of practices and procedures in which training gives competence – it is a belief, attitude, worldview (16/04/2021). • The challenge is, when we promote DEI initiatives in a diverse workplace, do we value inclusiveness and believe in inclusivity that cultivates/nurtures an experience of inclusion for all members – especially those from nondominant culture groups (04/08/2021)? • We can say we are inclusive but unless we have diversity, we are not committed to inclusiveness nor demonstrating inclusivity (04/08/2021). • People experience inclusion without diversity – a monocultural workplace is inclusive without needing a commitment to inclusiveness or belief in inclusivity and its members feel included and thereby experience inclusion (04/08/2021). • Communication in multiple languages does not automatically equal inclusion, inclusiveness, or inclusivity (04/08/2021). • What is in the communication (values, beliefs, norms) determines its inclusiveness and inclusivity (04/08/2021).
Beliefs	<p>(P11) “One of our manager (maybe he experienced a second World War Two or the tough period – they from European countries) ... mentioned that for [Chinese] parents, if they know their country has no chance to survive and the outside even worse, they still ... will try to send the students, send the children to overseas. At that moment, I tried to explain that the era is different now it's not the old;” “In China now, parents have more information, receive more information. They will</p>

	<p>compare and they will consider to make a decision; which way is better for the students. They ... the past think all foreigner countries are good so they will send ... even children came here ... just doesn't live well, no matter how the situation is, [it] is better than China. But now idea has already changed. Many parents think China is the best place to stay;" "Our manager think ... has an idea, just like that, we are not sure whether this student is safe or not, even the student get Covid, parents will still send him out;" "He reminded in ... older times, the parents even know are very dangerous or even you have a chance to starving, they still want to send ... their children out because they know in ... their own country, the situation is worse. So I tried to change his mind."</p> <p>(P13) "I say well, 'Where did you learn that from? Were you told that? Do you understand that? Is it something that weaves through your every thought?' So, it's constantly challenging them, which means I've got to constantly challenge myself."</p> <p>(P15) "[Manager] thought putting pamphlets in the food bags and was giving [clients] all the information that they needed but people needed to actually communicate."</p>
	<p>Journal</p> <ul style="list-style-type: none"> • How much dominant resistance to nondominant opinions and information is cultural; organisational; personal (11/03/2021)? • Decisions based on previous historic experiences of the dominant culture with nondominant cultures and beliefs based on those experiences about nondominant cultures applied in a current context unrelated to the historic one – different factors including a different nondominant cultural group (16/03/2021).
Communication	<p>(P11) "This time is quite good. We all use one platform, even though we don't use ever, but we try to unify one to communicate on that."</p> <p>(P1) "Managers would get told, and then we would just get told in like a little, small store group message. And then, when the big redundancy, or like changes in the company was getting made they would, open up a Zoom interview or Zoom meeting;" "Managers make it for their own convenience.... They might make announcements ... they will have their own official way. Some stores use whatsapp, some stores use ... mainly Facebook messenger;" "When the company was making big decisions, they book us in for like a big zoom meeting;" "I remember us doing Zoom meeting [and] the general manager and the finance team or someone who was looking after all these decisions, was on the meeting for each store. So, for the [local branch] one, I was there, but for [other branch] or other stores, I didn't really get to hear or see because it was all confidential between stores, because everyone had different results."</p>

	<p>(P13) “Mixed messages from managers on the floor compared to what our national office was saying in [major city] were worlds apart, worlds apart.”</p> <p>(P2) “I felt like the communication between me and my employer was broken.”</p> <p>(P15) “The communication I think with staff for my for my organisation was great for the staff. But I don't think it was great in terms of for the people who use our service;” “My role was to ring other organisations and say, ‘Look, these people don't have phones. Can you get them to them some way?’” “The communication was.... We all thought we were going into level two, and we wouldn't know until we got to work that morning that we'd literally be going into lockdown 3 with Auckland.”</p> <p>(P14) “In terms of important notices it was one on one or a group kind of email.”</p> <p>Journal</p> <ul style="list-style-type: none"> • Is lack of transparency in communication in crisis explicable by sudden stress or is it evidence of a lack of underlying commitment to equity or lack of an established inclusive communication ethos (22/03/2021)? • Is lack of transparency/equity/inclusiveness in communication a receiver perception or an environmental reality? – subjective or objective phenomenon (22/03/2021)?
Conflict	<p>(P11) “From the beginning, it's hard to express the nervous[ness] or the challenges things to staff here;” “The knowledge about English and the ability to use English and some words, maybe for me, maybe nothing but for others, Kiwi people, they maybe feel offensive;” “When I came here, ... I realized quite late that I found maybe my the past ... the previous the way is not ... was a bit offensive;” “I try to argue the point that if this parents think the student is sick, they will keep them in China not overseas, because they [not] sure whether ... everything can be available to the children.”</p> <p>(P13) “It's the usual thing. The ones in the ivory tower say one thing, but you know middle management will make it look like the way they want to, because it still comes down to personal preference in regards to the cultural stuff;” “The other half of them are very genuine and are constantly at loggerheads with all of us, upper management, other people, because they're like, ‘No that's not [bicultural protocols framework].’”</p> <p>(P2) “[Access to mātauranga Māori] is in conflict with the actual places that employ us.”</p> <p>(P15) “No services we're going into check on anybody, you know they would break the rules literally so that they could just see somebody. Even we did that towards the end of lockdown;” “We reached out to another Māori organisation, who gave us heaps of food and, I shouldn't have done it, but I did anyway because I knew it was part of my work. So, I went and picked it</p>

	<p>up and then I dropped it out the front of this complex because I knew that half the people that come into the [organisation] were living in there;” “I told my manager that I did that [indistinct] and he wasn't happy at all.”</p>
Confusion	<p>(P11) “I’m really shocked at that time in the meeting. I’m just ... I tried to ..., I talked to my colleague.”</p> <p>(P15) “Some of the guys didn't even know that it was happening. They didn't even realize that they'd gone into lockdown because they were on the streets, and then they all of a sudden realize that there was nobody on the streets;” “He's [manager] always put us into level three so we've literally had to shut our dining room. And people don't understand because you know you can go down the road at level two, you could go down the road and get a coffee at a cafe and stand in line and eat;” “We can go down to the bakery and sit together in lock.... And I couldn't even give them a reasoning and I had to keep saying, ‘Oh look it's just for safety precautions;” “People were turning up at dinner time going, ‘Why aren’t you open?’ And we’d go ... your only at level two ... and we'd go, ‘But we’re running as though we’re level three.””</p>
Connection	<p>(P11) “Regular communication during too with Covid-19 because from March we have weekly, mostly, weekly meeting about that [changes].”</p> <p>(P8) “I wish there was ... more of meetings during which we all could meet as a group of people. I felt a little bit of lack of that;” “Apart from that, we as tutors, we continued to do our Friday meetup online. It was fun.”</p> <p>(P1) “Just a small teams, like [one store] when there was lockdown. I recently moved to another store, but the previous store was just the [one store] group connect;” “We have a whole company Facebook group where we can post our artistry or the exciting news or something to celebrate. I have another group now that's just another team.”</p> <p>(P2) “There’s an interesting comparison here. What was happening in our communities in our iwi, in our hapū, maybe in our whānau as well, was really positive;” “It kind of made you feel like you are only in a Māori world;” “Māra kai. Any Māori that had a skill just put it out there and would talk about it and then other people would jump in and then everyone would try the same thing. Māra kai was a massive gardening and getting vegetables prepared, that was just massive across the board. People just started sharing their knowledge online with others.”</p> <p>(P15) “I was the community worker, so I had the relationship with the people;” “We've got our long timers that have been coming for years and it's part of their routine. And so, when we were finally allowed all to come back in, everyone was ... it was all semi getting back to normal. And then we went into lockdown two. We thought that we could carry on, but then he [manager] put us back into lockdown mode.”</p>

	<p>(P14) “In those early days, we had daily stand ups of our team leaders. And then we would be catching up with our individual teams. So, at that time I had a team of eight people;” “At a team level we tried to do it in person, one on ones, and then we’d create little connection points. Like, we do a quiz once a day at the end. On a Friday, we might have virtual drinkies;” “From the leadership, ‘Let’s get together.’ ... People really latched onto the daily quizzes... ‘Let’s do a [one city] drinkies.’ Or then there was a [another city] drinkies and then it was, ‘Let’s do an across the organisation;” “Encouragement came from leadership – we need to connect with our team; create opportunities to connect.”</p>
<p>Consultation</p>	<p>(P11) “I propose we can require them to provide check or something but management, just say no;” “It depends on cities. Some cities are in good control so we can define which city. We are worried, we can think about it, instead of saying no, and I try to let him [manager] know;” “I tried to change his mind.”</p> <p>(P8) “Our CEO, he had a meeting and he urged us to start thinking about doing online classes so be all ready;” “If you were very big mouth and you were really aggressive, you could get your way.”</p> <p>(P1) “We got a chance to send them a ... and they did say, ‘Hey, send an email if you guys have any ideas or how you guys want us to work for you;” “I don’t know if everything gets implemented or everything gets shared out but it’s nice to feel that they at least do say, ‘We want to hear your voice. Send an email if you want to;” “‘Hey this is sort of where we’re going towards; this is sort of the decisions that we’re thinking of. If there is something that you think that could be better, please let us know.”</p> <p>(P12) “Me and my head chef was ... involved to make a decision what we’re going to do, how we got to do, what menu we’re going to do, and me and my chef talked and my chef ... then went to talk with the owners;” “Some of my friend who works in the kitchen, I saw some of they were doing a whole team zoom meeting during the lockdown.”</p> <p>(P13) “My boss rang me and said, ‘P13 are you able to come in on any days?’ and I said ‘No’ so she was like, ‘Right, work from home; never asking you to come in.”</p> <p>(P2) “How good would it have been for my organisation to ... ask, ‘How can we support you?’ ‘What can we do?’”</p> <p>(P14) “I’ve got in my team [personal name] who’s Māori. And so I’m asking [them], ‘Can you can you at least, when we meet as a team, can we not ... can you just help us with even pronunciation?’” “‘Let’s not position you as the font of knowledge, but let’s just as a helper.’ Because ... the expectation is we don’t want to put expectations of [them] being the teacher and us being the students. That’s the wrong metaphor.”</p>

Culture	<p>(P11) “I think that's a cultural difference, definitely cultural difference [management opinion on Chinese parents];” “In Chinese culture that we will try to figure out, arrange everything on that night to give first action on that. It's not that we are we are aggressive or something. We just think about tomorrow. Many people will ask many questions;” “Culture may be different sometimes it depends on, not the whole country culture, but in our school, maybe they will only solve the problem until the problem came;” “If different culture in one organisation, the first thing for what an organisation, the cultural understanding is the most important;” “It's good for a new employee or a new person to get into the organisation to know about cultural and then it will be much helpful because sometimes we try to think about things from our own language, or our own cultural;” “So that's the cultural. I think that's the time difference and the cultural difference. So, at that time, I realized, oh that's a different cultural ... different things.”</p> <p>(P8) “I think it's more about being vocal and being able to put your When I discussed it with my some colleagues and it was nothing to do with the cultural thing because they were all migrants with me. So, it's not like that there was a difference of colour. So that made a difference. So thankfully, that wasn't the case. It was just being able to fight.”</p> <p>(P1) “Because I'm an Asian person, I sometimes got questions. If there was another staff member wearing mask, no one would say anything;” “Our company's quite good, because we talk a lot about all races and ... everyone getting to use our products.”</p> <p>(P13) “In regards to the cultural stuff, I have to say ... because we're doing this big push on [bicultural protocols framework] and it's the [defined principles/practices] and the [organisation] is moving forward. We're not!” “We're still talking predominantly Pākehā [senior management roles];” “For us [senior operations role] in the [local geographic area], we're predominantly brown because we do whakawhanauangatanga really well.”</p> <p>(P2) “I was really aware as a Māori of our whakapapa and what had happened to us in previous pandemics and the disproportionate loss of life and that and they weren't ... those aren't just stories; they are literally our whakapapa;” “I'm one Māori within a team of ... maybe there would have been about 15, 16 of us then and ... no I had one other Māori colleague, a student, and I did feel really different;” “I think all our processes of tapu and noa, I think we know how to keep things safe and keep unsafe from safe, and to keep things separate. It's an intrinsic part of all our kind of everything ... our teaching;” “We could see all the amazing amazing stuff that was happening within our iwi and hapū and Māori communities;” “One of the good things out of Covid that I found was that access to mātauranga, or to Māori knowledge, suddenly was available</p>
---------	---

	<p>online;” “There was a lot of mātauranga Māori being rolled out across that period of time, because it was allowing people just to get together and wānanga;” “All those things that are our natural place that were able to flourish during lockdown because everything else had been shut down and shut out so they were able to happen.”</p> <p>(P15) “One of the amazing things about the Māori response to Covid was that we pulled together phenomenally. Our iwi all clicked in so fast;” “Predominantly Māori men and since Covid, we’ve had an increase of Māori wāhine and kids.”</p> <p>(P14) “Our Pasifika Island colleagues, our Māori colleagues that have a lot of extended family; they were either living in their bubble or having to care for exten...;” “There’s been a real shift and a focus around te reo Māori and te ao Māori and that’s starting to weave its way very much into our communication;” “There are two sides to it. One is it’s quite challenging because [they don’t] want to be the spokesperson for Māori because they’re a project manager there to do a job.”</p>
Discomfort	<p>(P1) “I notice that when I do end up serving a Korean customer, I feel really awkward, even though I can speak fluently. I guess the wordings that I’m not used to maybe use, and I don’t feel like it’s being inspiring enough to sell the product, so I feel more comfortable on some things explaining it in English like, ‘Oh, hey these exciting products came out.’ If I say that in Korean, it sounds really like fake.”</p> <p>(P2) “Covid didn’t work well for me [laughs]. I hated it.”</p> <p>(P14) “It’s challenging because when you look at a piece of business initiative and they’re really long Māori names, I just wouldn’t have ... it’s, ‘Oh, my goodness,’ and it’s brackets ‘delegated authority.’ Oh, my goodness... I was at a leadership meeting two weeks ago and one of the speakers says his vision for the organisation is to embed [organisation] in te ao Māori and there was a lot of nodding, and there was a lot of ,’Yes, that’s ... this is where we want to go.’ And I could s..., my was, ‘Oh, my goodness;” “It’s not my main culture; I don’t know the language very well; it’s a competency that I don’t have;” “it’s just unsettling because it’s ground that I don’t ... I’m not familiar with;” “It’s definitely an area of, ‘Oh, my goodness.’ As well as competency in my expertise and my field, there’s this overlay of being competent”</p>
Discrimination	<p>(P11) “It’s no matter if Korean or no matter Kiwi people or no matter from other foreign teacher, they think that’s just too nervous wear mask and then wash hands. So at that time it looks like I’m too nervous.”</p> <p>(P1) “Because I’m an Asian person, I sometimes got questions like, if there was another staff member wearing mask, no one would say anything but because I was wearing it someone just ask me, ‘So tell me does wearing a mask make you feel safe?’ And I was like, ‘No, I’m wearing it for you. I’m wearing it for</p>

the customers. I personally don't like wearing them because it's hard to breathe but I wear them, so I don't speak right on your face, not just to protect me but to protect you and our products.' So there was a little bit of the awkward questioning.... I don't think she would have asked if I was Caucasian or like non-Asian race. This happened in [high Caucasian foot traffic area] so I'm not surprised."

(P13) "The [organisation] is full of bullying. You can stand up and have your voice heard, but you'll be forever fighting getting lost in HR and meetings;" "There's a good mix of ethnicity in our district, in the [local geographic area] district, in each of the offices; there's really good mixture. Not in [senior management roles], and we only had this discussion the other day. The last time a brown female, whether Pacific Island or Māori became a [senior management role] was four years ago.

So we're still talking predominantly Pākehā [senior management roles];" "When we apply for [senior management role] positions (and one came up the other week), none of us made it, except for the one token Māori – male. And if they do look to employ somebody into higher positions it's always somebody external;" "As Māori (and all of us [on the ground staff] have talked about it with different people in different forums), we always feel like we're being watched when we're managing Māori clients in case we have a bro management;" "Because it [kaupapa and tikanga Māori] can't be put in a box, we must be doing the bro management letting them slide. They actually get a harder time from us than anybody;" "I got asked, 'Well, if you applied for service managers position and we go into lock down, you're going to be unable to come to the office because of your grandchildren.' I said, 'Correct, and one of us will be sitting here with the Māori network, the Māori engagement leaders, the [employer union] and HR.'"

(P2) "We started to shut down marae; we stopped our tangi. There was a lot of anger within Māori communities around this because I think ... to be told by colonial government that this is how you will be doing things, it really did rark people up and it was hard;" "We had this just constant frustration at being told what we could and couldn't do by people who had no freakin idea about our worlds;" "Those differences came to light and so that's one of the things that Covid did.... It definitely showed up a disadvantage ... stuff that's always been there, but it became in your face."

(P15) "I mean working in the organisation was [laughs] ... let's just say they didn't do a lot for Māori;" "Half the people that come into the [organisation] were living in there and they were messaging me going, 'Our elderly neighbours don't have any kai;" "In terms of Māori, well there isn't really ... it's non-existent in that organisation."

	<p>(P14) “You can see that people have people with that competency have within the recent organisational change, have accelerated through the levels very quickly with that competency.”</p> <p>Journal</p> <ul style="list-style-type: none"> • Treating a cohort of students from one country as an homogenous group perceived as cultural stereotyping by a staff member of the nondominant group (16/03/2021). • Cultural inclusion is not just the experience of nondominant cultural group members in an organisation. Dominant cultural group members also experience cultural inclusion, but they are less aware of it and experience is more implicitly and unconsciously by virtue of being members of the culture dominant in the organisation (21/05/2021). • Nondominant cultural group members in an organisation are more aware of experiencing cultural inclusion or exclusion (on a continuum) consciously and explicitly by virtue of being culturally different to the culture dominant in the organisation (21/05/2021).
Disruption	<p>(P8) “Your routines were a bit disrupted;” “So that was really hard because everybody was watching TV at home and I'm sitting cooped up into my little study and everybody was like, ‘Don't talk, don't play the TV, ... watch this program with us.’ So that was the only problem I face.”</p> <p>(P1) “We still have to stop all the touch services – anything fun really because we are all artists, we're not there to just sell products, but we almost had to adjust it to just being a sales assistant;” “We have to wear masks or cover up, so we couldn't do a lot of presenting our product or really introducing any of our like exciting launches. There's a lot of things that we couldn't do, and a lot of things that stop us from doing what we were good at or we like doing.”</p> <p>(P12) “All the other guys, on the junior roles or part timer, the kitchen hands, they got all redundant at the time.”</p> <p>(P13) “We shot straight into level four and then it was everybody off the floor go home; a manager will be in touch with you; and we all have access, remote access;” “We were not ready;” “Technology wise we were not ready.”</p> <p>(P2) “[We] were overseas when the world started going crazy, in the UK in February and March, and we were meant to be there for another couple of weeks, I think, and the world went mad and we were emergency flown home and we were the first plane into New Zealand where Jacinda had made the call that anybody arriving into the country had to go into two weeks self-isolation.”</p> <p>(P15) “People weren't getting two meals a day. Lockdown created one meal a day. We used to have breakfast and dinner</p>

	<p>but when lockdown happened, even in Level two, we were only doing takeaways for lunch.”</p>
<p>Empathy</p>	<p>(P11) “I can think about if I was student, or I were a parent, what I will, I would propose and then what questions they might have”</p> <p>(P8) “They were good enough to allow us to take office chairs and desks and laptops home and set them up.”</p> <p>(P1) “Rather than losing a staff member happy, I’m happy to take my hours down to 30 hours from 38 and I think my other fulltimer colleague is also happy to.... We’re happy to take reduction about around this amount of hours ... to say if this could save one of us;” “But she got she got to keep her job in a different role like freelancing role. [It] wasn’t a permanent role, but she got to still stay within the company. So, I do think they tried their best to keep as many of us as possible.”</p> <p>(P12) “A guy who just started a few weeks ago from a few weeks before Covid in the kitchen. They made him redundant eventually, but they gave him some financial support to him without the government subsidy. They also gave him some sort of support.”</p> <p>(P13) “My ... colleague on my team – now her family were all down in [other major city] so my manager said, ‘As soon as you can, get down there;” “‘Do your job, do it well, best practice, but don’t let it be first.’ And there are lot of managers like that – Māori, Pākehā, Indian, Samoan ... but that’s because they work with us on a daily basis.”</p> <p>(P2) “[Organisation] flew us home. We were quite privileged to have that.... We would have been screwed if they hadn’t rung in the middle of the night and said, ‘We’re getting you home.’ And I’d said to them, ‘I can’t, I don’t have the money for a flight for [partner].’ And they said, ‘We’ll sort it, and we can sort it when you get back;” “How good would it be if your actual employer ... I work for a [tertiary provider] and they should be onto it enough to recognize the importance of the well-being of their staff;” “What would have been better was to support staff to support the people around them.”</p> <p>(P15) “I was forever trying to make it not feel about them, not them think it’s about them. So now I had to put it back on the organisation and say it’s about the processes, not them;” “All our social services did an amazing job of providing food to our kaumatua to whoever needed it so there was an abundance of giving.”</p> <p>(P14) “I had a team of eight people and they were varied in terms of how they’re coping with the lockdown;” “Some of our teams would have a lot, a lot more family that they’re having to sort of navigate with;” “Have a lot of extended family, they were either living in their bubble or having to care for exten... and you know and more vulnerable;” “Checking in; how are you going? And we had right from our CE, ‘It’s about you;” “All</p>

	<p>we're asking people is start recording recording in your timesheets ... how many hours ... as long as it's ... Covid so that we could at least account for the effect of Covid;” “When we'd meet as a leadership team we'd be asking, who ... is there any concerns. Okay, and if there's a concern with somebody, how can we take workload off them;” “</p>
Family	<p>(P13) “[Partner] and I are the support bubble for the mokos so if any of the mokos get sick one of us is going to the hospital so that other mokos are not left behind. So [manager] was, ‘Right work from home; never asking you to come in.’ Then the next one (White Pākehā girl), ‘Will you come in?’ ‘No. I’m the only support for my Nana. My Nana won’t come and stay with me. She won’t let me stay with her, so I’ve got to do her shopping.’ ‘Right, don't come and you’re with the elderly;” “They also gave her [colleague] a special pass for travel through down to her family, because she had no one up here in [major city] so there was a lot of that happening across the [organisation] for us;” “My manager, she's Māori, and she's been on the trenches. She's now service manager and she is the first to say, ‘Your family first. Coz if you drop dead or you leave, you'll be replaced. We'll all miss you but, haere rā. Here comes your replacement.”</p> <p>(P2) “The only time I started feel better was the day I went back to the moko. I could go home and see them and put my arms around them. I know it sounds crazy, but I literally felt like this, this warm kind of, ‘Okay I’m well again.”</p> <p>(P14) “Family first was a very strong message that was cascaded down;” “From our CE it's ... family first. Really, that was the saying and that has still stayed with our subsequent lockdowns.... You put your family first you need to ... do what you need to do.”</p>
Fear	<p>(P2) “My father’s grandfather is buried in a mass grave out at Pōrangahau ... him and 20 something others who died in the 1915 ... 1918 flu epidemic ... 1915? It doesn't feel like it's something that's in a story being told out there – it felt quite real. So, I think as Māori at that point in time, we were rightfully scared; we were just really concerned and scared for what was going to happen to us;” “I did feel really different.... It felt like it impacted me, and the seriousness of the situation was much more grave for me and my people;” “I was really scared that we were going to lose people.”</p> <p>(P15) “We heard tourists in front of us going well, ‘We’re still going to travel.’ And I'm, ‘Not up my river you’re not.’ So, I messaged them [iwi] and said, ‘If I was yous, I would shut your gates; I would shut the river road now.”</p>
Inconsistency	<p>(P11) “At that time it looks like I'm too nervous. And then things become more and more strict, and I think many [indistinct] and the Kiwi people realize it was a serious thing then they become more stricter;” “I feel quite strange, because</p>

	<p>when I was nervous, nobody notice. But when they become really [strict].”</p> <p>(P8) “I felt a bit upset about losing 20% of my pay, whereas some of the tutors were able to maintain theirs by doing extra one paper or something which I wasn't given the opportunities;”</p> <p>“When you communicate behind the scenes always gets posted as something, ‘Why am I being this and why is everybody else?’”</p> <p>(P1) “They got told that they will see in couple of months, and they had to re interview each one of them and almost like show them why they still need to be there. They had to re-interview, and they had to re-deliver their performance level which I didn’t have to do, which was quite lucky, because I would have been quite stressed personally feeling that I have to compete.”</p> <p>(P12) “For me and head chef ... because I was in quite a senior role and had been there already one year, I didn't really get a big impact from Covid. But all the other guys on the junior roles or part timer, the kitchen hands, they got all redundant.”</p> <p>(P13) “We all have remote access from that night, but some people didn't;” “They were getting out [remote access capability] and laptops. Honestly, it was like cocaine in car parks because everyone was just trying to get [remote access]. My service manager was running around trying to get a laptop and I picked one up from her seven o'clock at night in the [small town] [supermarket] car park. We were not ready. And then all during that first week we're getting emails of, ‘We've got this team, we've got this people, we're going to do this,’ meanwhile we're doing night-time time deals for access;” “But we're getting these emails of, ‘You should all be up and running; we got this.’ No we don't, no we don't, no we don't!” “Some managers were open to hybrid hours for their teams. Others were, ‘Yeah, no; you're here 8.30 to five;” “Not all managers have taken that on board as much. Now national office are saying to work hybrid hours. So it's the usual thing. The ones in the ivory tower say one thing, but middle management will make it look like the way they want to, because it still comes down to personal preference;” “You've just [excused them from responsibility], and so I say to them, ‘Why did you do that?’ And they're like, ‘Oh, because he wasn't feeling well.’ And I'm like, ‘Okay, so you're saying you in that way you were humanising.’ ‘Yes.’ ‘Okay, so if the [other party] was sitting here (who they had [affected] or [affected seriously]) you would feel very, very good about saying to them, “No he doesn't have to be held accountable because I'm humanising them.”” And I said, ‘And you won't feel you've dehumanised the [other party] who trust us as stakeholders to hold them to account?’” “It depends on their management style, if that makes sense. If they're a micro manager that is result-driven, [bicultural protocols framework] doesn't give that. There's too many fluffy grey areas. So, it depends on their management style completely. Because then, if</p>
--	--

	<p>you get someone that's hands off ... too hands off, have to just allow people ... well people bugger off and do all sorts and then trying to round them up is like trying to get your ducks in a row when they're in the [control of another organisation]. So, it all comes down to their management style.”</p> <p>(P2) “What was happening in our communities in our iwi, in our hapū, maybe in our whānau as well, was really positive, apart from one’s experience of being isolated. But what was happening in the organisations that we work in which are, you know, to be honest Pākehā organisations to which we are minority workforce, that was the opposite. So, we had we had kind of a conflicting thing happening;” “I kind of felt like Māori and Pākehā saw Covid really differently, and if you work for a Pākehā organisation, have Pākehā managers, then they aren’t going to see it the same as you.”</p> <p>(P15) “The communication, I think, with staff for my organisation was great for the staff. But I don't think it was great in terms of for the people who use our service;” “It was other social services that worked in and communicated face to face with people;” “They [organisation] would like to believe in the hearts that it does [kaupapa Māori], but I think ... I do ... I know the sisters do definitely. I just think managerial wise, not so much;” “When you're talking to the whānau and they're going, ‘Why can't we eat in the P15... We can go down to the bakery and sit together in lock...;” “There’s an interesting comparison here like, what was happening in our communities in our iwi, in our hapū, maybe in our whānau well, was really positive. That was really probably the only thing with my organisation is that they didn't take into consideration the people that we service.”</p> <p>Journal</p> <ul style="list-style-type: none"> • Why did the dominant staff group doubt nondominant staff group caution but then flip to being more cautious (towards nondominant group students) than the nondominant group staff (11/03/2021)? • What explains how similar organisations (working in the same industry sector but under slightly different regulatory criteria) respond to the phenomenon of interest with significantly different perceived approaches? Is it the presence or absence of inclusivity (22/03/2021)?
Indifference	<p>(P8) “What I feel as an employee, I would have liked more support from my management.”</p> <p>(P2) “[Organisation] has the resources to help their people that are working within their organisation. I think that the difference is definitely pūtea, is definitely money and resources.”</p> <p>(P15) “In the Covid response time, he was more concerned about his face being out there, fronting the [service], as opposed to the actual realities of what's happening for people who are using the service.”</p>

Isolation	<p>(P8) “I think it took a toll on all of us in one way that we missed the face-to-face interactions, and a bit of loneliness was creeping in.”</p> <p>(P2) “Because we had been away, it felt like we had been away from our family for quite a long time;” “My go to place was essentially to dig ... put my head down and almost hide and so I would try to avoid Zooms.”</p> <p>(P15) “Yous were able to stay in contact because you could zoom each other. The fellows that use the [organisation] can’t zoom each other;” “People needed to actually communicate;” “My colleagues were fully covered in PPE gear and there was a table and a door separating you from other people when you’re kind of just putting the bags out this little flippin door;” “Some were really fearful, so my role was really important. I had to work from home, but it was really difficult because tracking homeless people is equally as hard, they ... no one had phones;” “When this happened, they didn't have that go to [kōrero around a table at 012];” “They didn’t have phones ... they were just locked in their motel rooms that they got given through emergency housing. And of course, nobody, no services, we're going into check on anybody;” “[I] was one of the few people that they might even get a hug from and when Covid hit, you take away that, and so that was tough, that was really tough on people, predominantly Māori.”</p> <p>(P14) “I think people, I mean we really, like everybody else, we really missed connection physical connection with people. But yes, last year was a really real tough year for us.”</p>
Lip-service	<p>(P13) “We're doing this big push on [bicultural protocols framework] and it's the [defined principles/practices] and the [organisation] is moving forward. We're not. So, while we have to show this to [clients] we're not showing it on the floor;” “I hadn't been asked to be part of it [bicultural protocols framework] when it first got rolled out. I had a [non-Māori] person rolling it out. Yes, they [Māori] were part of it but the reas... what ... [our area] are the poor cousins of the [organisation];” “You deliver it on the floor. It was like, well the drive’s got to come from upstairs. Happy to deliver it but I can only do it in a [operational] way, not from upper management;” “Service managers on our floor ... half of them are quite unsure of it and quite happy to rattle off the patter that comes out.”</p> <p>(P2) “I don't think they ever got it and I don't think they probably do now, and we have treaty principles that we abide by too.”</p> <p>(P15) “Our organisation’s based ... was based on compassion. But when you have other people sitting at the helm, they’re more interested in their own ego and what that looks like to other people and how well they’re going;” “That kaupapa [Māori people first] doesn't run like that there. I know that they would like to believe in the hearts that it does.”</p>

	<p>(P14) “We've got te reo Māori courses that are open to the organisation for us to attend but there's only 30 people are going to that;” “Even pronouncing our name of our organisation – people don't even ... [I] hear people in the organisation don't know how to pronounce it correctly.”</p> <p>Journal</p> <ul style="list-style-type: none"> • The presence of a diversity and inclusion framework does not ensure diversity and inclusion – e.g. staff appointments still favour dominant culture applicants and implementation of a framework is often misguided and inept – even after training (16/04/2021). • Attempted applications of a diversity and inclusion initiative as a system or template missed the point of it – it needs a more dynamic, organic approach (16/04/2021). • Some public sector organisations with espoused commitments to bicultural principles and practice seemed less accepting of individual and cultural needs and expectations than private sector organisations with no explicit commitment to biculturalism (12/05/2021). • We call a programme inclusive, but DEI programmes are often only diversity programmes – we include diverse people in different aspects of our operation, but they do not experience inclusion (04/08/2021).
Mandates	<p>(P11) “They just try to avoid everything. I can understand that as a school, we must avoid every possibility but ... for [type of] school, sometimes is just too strict;” “Our manager that's Kiwi, he said, ‘No, definitely not.’ And that's the first time they've become very strict and quite strong on one point.”</p> <p>(P8) “I asked, ‘So if I'm being paid for 30 hours, am I expected to work 30 hours or 40?’ ‘No, you'll have to work as you have been working.”</p> <p>(P12) “It was more like just being told what's gonna happen and what decision they made;” “To make decision, we didn't really have chance to say something about it.”</p> <p>(P13) “Upper management came into our offices and moved people, took, people out put them in different [branches] without consultation, without discussions with our managers.”</p> <p>(P2) “To be told by a colonial government that this how you will be doing things.”</p> <p>(P15) “Every time we went into a different lockdown [level two], he's [manager] always put us into level three so we've literally had to shut the dining room;” “It was just get the job done, feed these people, so we look good.”</p>
Misapplication	<p>(P13) “To show that we're doing [mispronunciation of bicultural protocols framework] (I tell you my ears nearly fall off every day when I hear [mispronunciation of bicultural protocols framework]), we do “karrakeea” at the drop of a hat for any</p>

	<p>damn thing. Someone walks through the door let's do a "karrakeea" – oh, let's not. You know where we've got some Māori person coming, let's do a "fukkatower" and we'll give you a "peepeeha". It's like, 'You good over there?' And that is what helps build the foundation for [mispronunciation of bicultural protocols framework];" "One of the [bicultural protocols framework principles] is humanising – you know, that they're a person. But getting them to understand how to run that with practice, ... they'll excuse them [a client] from reporting for two weeks due to [bicultural protocols framework] humanising. What the hell, does that mean?" "How you deliver it is one thing, but splattering it out there and not having a reason to it – it's dangerous practice and it's not fair to our stakeholders and not [bicultural protocols framework];" "Whenever you are you in for an interview to become a [on the ground staff] or senior [operations role] or service manager, ... (are you ready?), so, 'How do you identify with Māori whānau?' 'Fuck, I don't know. I got some.' And you go blank, but you know that question's coming and you prep up for it but when you hear it, you still go, 'Jesus, they still ask this?'"</p>
	<p>Journal</p> <ul style="list-style-type: none"> • [P14's organisation] has a focus on te ao Māori and incorporation of Te Tiriti o Waitangi embedded in its founding documents but so do three or four other public sector organisations from which I've had participants (19/05/2021). • Why does [P14's organisation] appear to be more intentional and authentic in its incorporation of te ao and Te Tiriti (19/05/2021)?
<p>Mismanaging</p>	<p>(P13) "We were getting these, 'We got this team; we've got this.' We didn't know what we had and as a [significant organisation], we should have been ready;" "Upper middle management dictate what [bicultural protocols framework] looks like [and] the [white, recent immigrant] man that's delivering [bicultural protocols framework] to the department – yeah, he's [white, recent immigrant];" "I've been asked to drive [bicultural protocols framework] on our floor, in particular because we're six months behind;" "The training all of that was put more into the [other area] and then we get the trickle down so our cultural advisors who used to be on our floors are used more now in the [other area]. Now our [implementation] leaders were trained in [bicultural protocols framework], but then they are now working in the [other area] and sort of in [our area]. So, all that knowledge was moved to one base and the rest of us that, like senior [operational staff], who were in the trainings are now being looked at [to] deliver it on the floor."</p> <p>(P15) "A lot, some couldn't read and so [manager] thought putting pamphlets in the food bags was giving them all the information that they needed;" "The leadership that was lacking,</p>

	and it's been lacking throughout, but I mean I don't think Covid has made a ... if anything it's probably made that person's viewpoint a lot stronger in their head and so they've not even recognized;" "The manager ... he was using Facebook, to get the word out to the communities still ... to keep people."
Money	(P2) "It felt like at a wairua level they were missing the boat, they were just so concerned as business as usual, business as usual just ... the only thing that seemed to change for them was the venue;" "For [organisation], I can only put it down to being money driven;" "Ours was just get the job done so that the money keeps rolling in."
Norms	(P11) "China, if outside is not safe, parents will not sending students, will not send students out to overseas;" "When I first came out, I really talk very frankly and just a 'Hi, [name]' or 'The day is quite sunny' or something. I just 'Oh, today I would like to have these things,' or 'I would like to chat with.' But gradually I know that the foreigner just say something else first and then try to say something;" "We have ... Korean culture that I totally knew about that after maybe one year, I knew 'Oh, sometimes the boss doesn't like a lady like cross leg.' They were, 'In Korea, this action very offensive to boss.' After that, I realized I normally do that;" "When I text somebody, normally I will say, 'Hi [colleague]. The student is asking me about these things. I just want to check it with you.' I realized, sometimes, Kiwi or foreigners will use that are, 'Hi P11 today. I hope everything goes well with you.' Then, 'Today is a good weather and I confronted with this problem. I'm not sure' Everything ever was used very, very soft. When, I was working in Asian company agency in China who is currently our agent, we have a lot of students and cases came in and is my role to solve the problem. So, I become very straight on things. So, you come to me, and I know the question and that I know the problem and I know I just solve it, so it will reduce some communication skills;" "They [Chinese parents] will not trying to send their children away because they worried about everything. So, they will keep the children;" "Parents, even if know, you are not safe, you are not healthy, they definitely will keep you at home and in home country, home city to have the health treatment because everything you can access is free or not expensive for us. And also, you know about the all your relationship has good resources to arrange that;" "For different culture, but how to communicate and the way and the how, how regular they prefer is really I tried to fit in." (P12) "I think it was mostly dominated by Western traditional kind of style. They're ... ownership." (P13) "To understand that and being Māori and from where we're from and what we've been taught away from [organisation], understanding āta [thoughtful deliberation] ... respectful relationships and all that involves, you need to

	<p>understand that to understand what [bicultural protocols framework] is.”</p> <p>(P2) “I kind of felt like Māori and Pākehā saw Covid really differently, and if you work for a Pākehā organisation, have Pākehā managers, then they aren’t going to see it the same as you.”</p> <p>(P15) “It totally is about ... for them, it’s sitting with whānau having dinner and catching up;” “They would come to the [organisation] and we’d all just have a kōrero around the table and they weren’t shy in coming forward about how they felt because they felt safe in doing that;” “A lot of these people they crave human touch.”</p> <p>(P14) “There was an intentional from the leadership team, you need to connect in with your team members.”</p>
Openness	<p>(P11) “This communication, it’s hard to change, hard to change a cultural difference;” “If I know this culture had these things, we will try to avoid;” “I try to follow that to make others feel happy. But if I know in advance, now I will try to not be so straight;” “I tried to fit in. That’s my only thing feeling because this is a job. I came here, so I have to change myself to fit in;” “If we want to make things smoothly, we try to fit in. But if we wanna communication more, then can make things more smoothly and the company can be got become bigger and bigger.”</p> <p>(P8) “He allowed us to work a lot of time from home, except on teaching days.”</p> <p>(P1) “It was very a chill friendly talk and then the manager would just be, ‘Hey I’m waiting for the head office to make the decision. I’ll get back to as soon as possible.’ So, it was good;” “They always want to hear our feedback so, even if we get a new collection, they always say, ‘Please send us back your feedback;”” “Please don’t feel like it’s like set in stone. Let us know if you feel like that’s not right;””</p> <p>(P13) “I had a manager that said, ‘You know what/ We’re going to rotate it and when we’re not on duty start tak... just work from home in the morning, or in the afternoon or the whole day. If you if you want to go for a walk in the middle of the day, and then get back on and smash out some work, do that if you work better at night because you’ve got a family. Do that;”” “Our [head service manager], he’s trying, really, really hard and he’s [a] 70 year old white guy, and he tries, really, really hard but struggles, with it, and he knows he struggles with it;” “I always say to people when I’m teaching or training them, ‘The only stupid question is the one not asked;”” “Get down there [other city]. Work from there. We can change your [client contact schedule]. You’re going to have all the [very low need clients] so you can just do phone calls ring them up ring them up, ring them up;” “When we went to level two it was, ‘Are you in a position to come back? Nope. Keep working from home.’ They got that</p>

	<p>right, they got that right;” “She’s [manager] always a daily reminder of ‘Do your job, do it well, best practice, but don’t let it be first.’”</p> <p>(P2) “How good would it be if your actual employer cut us some slack or even ask how can we support you? What can we do?”</p> <p>(P14) “I don't think we adapted our message through a cultural lens. I think it was just ... but we also recognized it I mean it was more of an individual;” “There wasn't a pressure. No, ‘You need to put a sickness day here or a holiday leave.’ No, there's nothing like that;” “Subsequently ... we've gone to Activity Based working and also a work from home. So, even today, people will be having two, three days’ work at home;” “So there's adjustment around that and just appreciation that some projects would be delayed or put on hold;” “I have an appreciation for Māori.”</p> <p>Journal</p> <ul style="list-style-type: none"> • If inclusivity is a generic concept that covers all types of diversity, and if it is enacted through inclusive communication, is cultural inclusivity automatically present when there are culturally diverse players involved in the same communicatively inclusive environment (05/04/2021)? • Or does the producer (individual or corporate) of the inclusive communication need to have identifiable cultural inclusivity (05/04/2021)?
Overwork	<p>(P8) “I was doing more than 20, I mean more than full 40 hours. In fact, I had to because all your curriculums have to be adjusted to online;” “It was a lot of prep work and a lot of online. And then on top of it., we had not even one day of break all in ... during the lockdown. So, we were working all through without a single break, and it was quite hard, I believe. And it was quite strenuous. So, I haven't had a break since;” “Not having any rest from marking or any.... Lockdown – everybody was saying we have free time, we have this. We didn't have any free time. No. In fact, we worked harder;” “The biggest thing that there was no break. Today the lockdown ended from tomorrow. I started work again in face to face;” “They gave us one week of time in between when we are working like mad to complete the marking. Sometimes I was really demotivated by my putting my so much effort.”</p>
Pressure	<p>(P8) “The only thing that I feel that was a bad thing was that we felt a bit really full on because, imagine doing six hours of zoom classes was really long. We had no alternative because as a commitment to [government education authority], we had to commit to the number of hours;” “People say they had a lockdown. They had a lot of free time. To be honest, I had no free time. Once I was not teaching, I was busy marking because all the deadlines were still there;” “We were given one day to</p>

	<p>sign an agreement that you, ... the variation of contract;” “One of my biggest grudge sometimes I hold against [government education authority], they don't understand the tutors are not ... they are thinking machines. We have a lot of ... it takes a toll. And I'm teaching at level seven, so it takes a lot of prep and we are not teaching little kids. We are teaching adults who are thinking adults and they know what they want;” “I always had the pressure to keep performing, keep performing with teaching and stuff.”</p> <p>(P2) “There was a very, very, very strong push to keep working keep working keep working. The Zooms began and the requirement to do this to do this;” “The overwhelming sense that I had that made me feel quite unwell over Covid was that it was just about process; it was about business-as-usual business as usual;” “Our organisations ... placing pressure on staff to try and pretend that we are living in a normal world.”</p> <p>(P15) “More emphasis on process than people;” “Managerial wise ... it was more about processes ... more than anything else;” “It was just, ‘Get the job done, feed these people so we look good.’”</p> <p>(P14) “My [Māori] team Member ... said that, ‘You know, when you're when you're Māori, you're not only coming to an organisation to your job, but you also have ... you carry another mantle of your culture.’”</p>
Stress	<p>(P8) “It was quite stressful in one or two ways that we had to send spend a lot of time with students;” “We as tutors are working really, really hard and it's really stressful teaching so many hours online and making sure you've done all the attendances. You have one on one sessions after because a lot of the students are adult students who haven't adapted to the online method of teaching;” “The monetary side of things and the mortgages didn't go down; the bills didn't go down, but the money went down drastically.”</p> <p>(P1) “There was a lot of that uncertainty that make all of us feel a little bit like, ‘Oh shit, what should I do? Should I find another job now or, should I quit before they cut me off?’ I think a lot of us tried to keep a positive ... We're all, ‘I don't know; it's hard but let's not think about it like that.’ But there were lots of tears.”</p> <p>(P12) “I think someone who has family, it might be a bit hard. So the [one staff] is a parent, so they have a young child, and they also part time and maybe couldn't work, so problem.”</p> <p>(P13) “It was very, very stressful and a lot of people, the teams all came together; some just dropped off the radar and had a little holiday;” “Technology wise, we were not ready and the amount of stress from that and mixed messages from managers on the floor compared to what our national office was saying.”</p> <p>(P2) “I would try to avoid Zooms and I would ... I wasn't meeting any kind of deadlines or requirements, cause I couldn't make sense of the world around me.”</p>

Trust	<p>(P11) “We don't need to be quite as strict because the students arrive at airport, but they definitely will keep themselves safe and then come to here and then they don't go out.”</p> <p>(P13) “They completely take their lead from me, but that's because of the respect that I have and because I do all the one on one training with all the new [on the ground staff] ... and I've managed all the [client histories] and I have a good working relationship with the senior management;” “In regards to grassroots, for each team each of the managers had oversight onto that and upper management fully trusted the service managers because they were the ones on the floor with us day in, day out.”</p> <p>(P14) “There was a whole, ‘We're not going to ... we're going to trust our people.’ That was a key message and we're not to count time;” “If somebody has to take time off because of the stress they need time out, we're not necessarily going to get them to do any formal leave or even sickness leave. That got [gestures pushing to one side];” “People rose to the occasion and there was a sense of trust.”</p>
Unawareness	<p>(P11) “At that time ... we don't know about the border arrangement and the rules;” “From the time I enter into the organisation, I didn't see they have these kind of arrangements [talking about cultural difference]. I think they didn't realize that question, that problem can solve a lot of things;” “I don't think they realise that [cultural difference] so they didn't mention that.”</p> <p>(P13) “The other half of them [managers] are as respectful as they allow themselves to be. They would be horrified to offend people, so I think that actually creates a barrier for them to learn or to be offensive and find out.”</p> <p>(P2) “I didn't get the impression that [organisation] or my research team, even though it's a health research team, really got that [seriousness for Māori];” “I kept thinking, ‘Don't you realize what's happening? Can't you see? We have to stop. This is really significant. And it felt like at a wairua level they were missing the boat;” “It didn't feel like they had a clue whatsoever;” “I felt like we were on different planets, quite literally.... It felt like, ‘Can't you see the world around you?’” “They [employer] should be onto it enough to recognize the importance of the well-being of their staff. How good would it have been for my organisation to recognize the disproportionate need of Māori?” “I don't think they ever got it and I don't think they probably do now.”</p> <p>(P15) “I don't think my manager thought too much in regards to the community that use our service;” “One of the things that [our] manager failed to understand was that, for the people using the [organisation], it's not just about getting food;” “My organisation ... didn't take into consideration the people that we</p>

	<p>service and how it would affect their well-being, mental health in particular.”</p> <p>Journal</p> <ul style="list-style-type: none"> • Trying to be culturally sensitive and appropriate in practice creates a risk that you might get it wrong and offend someone, but this creates an opportunity to learn – trying nothing prevents learning (17/04/2021).
Unfairness	<p>(P8) “The most hardest to feel was that our pays were cut by 20% although I felt a bit upset that I was doing more than 20, I mean more than full 40 hours;” “I felt a bit upset about losing 20% of my pay, whereas some of the tutors were able to maintain theirs by doing extra one paper or something which I wasn't given the opportunities and was not clearly communicated;” “A bit of stress was that it was a lot of work from all the tutors doing online and some being paid full, because they negotiated a different contract with them;” “They needed a lot of support, so it never ended being a 40. I mean, they were supposed to pay 40 hours, but they're paying me 20 ... like 30 hours. The work expected was like 50 hours. And that's what I didn't understand;” “It was peak of winter ... so much of electricity bills were going up staying at home. Internet usage was so highly used up. So that wasn't given any considerations.”</p> <p>(P1) “[A] lot of my colleagues did resign, or some did lose their positions, I guess, because we don't need as much shop assistants;” “She [colleague] wanted people to give information, like why, but if they're not happy as well. She was trying to get people to be involved, but I didn't reply to her. it was very like I'm two different sides.”</p> <p>(P13) “I'd signed to be the acting [senior role] for two weeks, the district manager came down and said no we're going to give someone else a chance now. So I didn't do the [indistinct] up but I'd done the hand over with my [senior role person];” “You can stand up and have your voice heard, but you'll be forever fighting, getting lost in HR and meetings, and you know this is going to slow down your career progress;” “One of us will be explaining how that comment [not coming to work because of moko] is fair;” “Apparently it was going to slow my progress.”</p> <p>(P2) “All that became really apparent to me like discrepancies and who has what. We had the moko and when they finally opened the bubble where you could go between two houses ... so immediately now we can get to the moko. But they didn't have ... they're at a kura kaupapa and I could see online what other people were getting and these kids had nothing. There wasn't a functional bloody computer in the house; they couldn't access any of the stuff that was being rolled out by Suzy Cato across the television. They just didn't have it, so they were totally reliant on their mama making ... one laptop for the whole house ...and making her own little cards and things.”</p>

	<p>(P15) “The fellows that use the [organisation] can’t zoom each other. So then they were already at a disadvantage, even with technology;” “Facebook was used quite a bit during Covid and when everything was happening but then, like I keep saying, not everyone has access to phones or ... you know for the people that use our service, it was like, ‘Meh.’”</p>
Values	<p>(P11) “Parents see more than ever that the safety is the most important thing.”</p> <p>(P13) “It is [bicultural protocols framework]. It is allowing them to be ... it is strength based. It is te whare tapa whā, it is te wheke. It is all those things. But because it can't be put in a box, we must be doing the bro management;” “My family are community as well, and I’m paid to look after the community, no matter whose whanau.”</p> <p>(P2) “As Māori, we did gain a lot of whanaungatanga and wairuatanga and aroha and manaakitanga and all those things that are our natural place that were able to flourish during lockdown.”</p> <p>(P15) “My concern wasn't so much about the food, it was about the people who were coming in, because you know they're homeless – they’re the most vulnerable;” “If I was there, those are probably the things that I would have worked on, to make sure to lessen the stress for the people using our service. I wasn't too concerned about staff and food;” “They didn't do a lot for Māori, even though the kaupapa ... you know, it was founded by [famous Catholic nun in Aotearoa/New Zealand] so she was very much about Māori, Māori people first;” “It was definitely around that, ‘Look at me, look at me,’ rather than, ‘How can anybody else help;”” “For the people using the [organisation] it's not just about getting food. A significant part of that was interaction with people or just relationship;” “I told my manager that I did that [visited clients] and he wasn't happy at all. He said that, and I said, ‘At the end of the day it’s about feeding people.’”</p> <p>(P14) “That [wellness] underpinned a lot of things. So, we did a session on that and that became a theme on which we would, in our one-on-one meetings and our team ... smaller team meetings, around wellness and looking after yourself and taking time out;” “There was an intentional, ‘We need to get around our team. We need to be in those first couple of weeks ... in contact with.’”</p>
Well-being	<p>(P11) “Good for us to know whether teacher okay, students okay.”</p> <p>(P8) “Covid-19 ... has taken a toll on my mental well-being.”</p> <p>(P1) “We were still getting paid more than what they could have done.”</p> <p>(P13) “When they [clients] are being [passed over to another area of the organisation] they are feeling more stable about [transfer to another area of the organisation];” “Where our top</p>

	<p>bosses did get it right was there were directives that were coming down that we had to follow like nobody on site unless you're given permission.”</p> <p>(P2) “Placing pressure on staff to try and pretend that we are living in a normal world is bad for well-being;” “I gain well-being from other people and so like I just became unwell.”</p> <p>(P15) “I don't think my workplace did a very good job and looking after the well-being of staff and volunteers;” “He wasn't really looking out for our well-being. It was just get the job done, feed these people, so we look good.”</p>
Wellness	<p>(P8) “It takes a toll on me, to be honest... I think it was more of a survival instinct for everyone.”</p> <p>(P1) “We still have to be really, really vigilant of us sanitising our hands and so some of our colleagues, staff members, they still wear masks. Our company gives us boxes of masks in each store but it's not compulsory to wear them.”</p> <p>(P2) “It didn't pan out well for me. Covid was bad. I got really mentally unwell. I just had an inability to work;” “Some of our Māori mental health people out there, big wigs like the mahi atua staff.”</p> <p>(P15) “The amount of guys that were coming in that said that they were depressed through the whole of Covid;” “When we reopened, we had a lot of unwell people coming back in where we had to therefore try and get them to the wellness that they can cope with life. That was really difficult. It was quite a significant amount of people.”</p> <p>(P14) “In the lockdown, I was tasked to run a session around wellness, so we were all focused on wellness and mental health;” “We were finding ... that people were actually working longer hours and that mix of home and work life was getting a bit blurred.”</p>

Appendix T Tranche 1 first order code definitions

Tranche 1 first order codes defined using participant data, dictionary and literature sources

Caring

This code appeared in the data as perceptions of employment security and health safety and well-being being prioritised. Words used by participants to convey this included considerate, thoughtful, best, personal, concern, and understanding. This understanding of the code is consistent with definitions 2.b. and 3. of ‘care’ in the Oxford English Dictionary (Oxford University Press, 2021b) in which the words and phrases compassionate, feeling concerned, troubling oneself, feeling interest, taking thought for, and providing for, looking after are used to convey the meaning of caring. The perceptions in the data and the dictionary definitions support this code as an individual or corporate attitude that was demonstrated in responsive actions by and organisation to meet the needs of members.

Supporting

Supporting as a code came through the data as initiatives that enabled a participant to adjust to changes in their work conditions or cope with unique personal, family, role, and task demands in the uncertainty and chaos that many experienced as a result of the organisation’s response to the Covid-19 pandemic. Support was perceived as an organisation providing bespoke solutions for the particular needs of a participant in terms of time, equipment, location, and expectations for them to cope with the change in work conditions. It involved more than just a response to needs but a perception of proactivity in offering solutions. The Oxford English Dictionary (Oxford University Press, 2021) uses words such as sustaining, providing for, assisting, maintaining, resourcing, relieving, backing up, and holding up a person to explain the meaning of ‘supporting’ in definitions 1., 3., and 4. These nuances of supporting are consistent with participant perceptions in the data.

Respecting (culture)

Participants talked about their colleagues and organisations accepting and being comfortable with culture-specific ways of thinking and doing that were different to their own. This understanding of respecting culture extended to people behaving in culturally appropriate ways with people of a culture different to their own and organisations incorporating culturally diverse practices and rituals in their protocols and practices. Conversely, in some situations, participants perceived a lack of cultural safety in organisations that indicated a potential lack of respecting culture. Respecting culture was attributed by some participants to people having cross-cultural and intercultural comfort as a result of extended and positive experiences in bicultural or multicultural contexts.

Support in the literature for this code was found in definitions of cultural respect in the health sector. These definitions referred to a commitment to leaning and understanding the cultural context of another person (Botelho & Lima, 2020); respect for cultural values, strengths and differences that is demonstrated in the “recognition, protection and continued advancement of the inherent rights, cultures, and traditions” of people (Standing Committee on Aboriginal and Torres Strait Islander Health Working Party, 2016, p. 1); and being “respectful and responsive to the ... beliefs, practices, and cultural and linguistic needs of diverse people” (U.S. Department of Health & Human Services, 2021). These understandings are supported by the perceptions of participants that informed this code in the data.

Including

This code arose out of perceptions of participants about the willingness of organisations to share information, the frequency of this sharing, and the openness to engage participants in creating shared understanding of what was appropriate to be done for a participant in response to the changes needed in working conditions because of the Covid-19 pandemic. Positive perceptions of including were mentioned as decision-making about these changes

that were collaborative, collegial, cooperative, and consultative. Perceptions of being excluded were noted as being subjected to blanket policy decisions or complete lack of decisions being communicated that made the participant feel useless and isolated. This understanding fits well with the Oxford English Dictionary (Oxford University Press, 2020a) definition 8.a. for 'include' that emphasises the actions of inviting, welcoming, or encouraging the involvement of a person in an activity or interaction.

Accepting

Participants commented on organisations' awareness and understanding of different reactions to the same phenomenon, especially the change in working conditions required by Covid-19 restrictions on physical distancing and social interaction, and willingness to provide tailored responses to individuals. These perceptions of accepting were presented as organisations talking with different individuals and groups differently according to their individual social, cognitive and affective needs and situational demands allowing flexibility and self-choice in developing solutions to these needs and demands. Negative perceptions of accepting were expressed as organisations ignoring or lacking consideration of individual's health and social conditions. Stress caused by an organisations' inability to accommodate staff with family issues and health conditions and refusing to offer flexibility in working conditions was also mentioned. These perceptions of accepting align with the Oxford English Dictionary (Oxford University Press, 2021a) definitions 3.a., b., and c. of 'accepting' that refer to believing, agreeing, responding affirmatively, and consenting as explanations of accepting.

Communicating

Communicating as a code came through participants' comments about the clarity, appropriateness, targets, channels, modes, frequency, and tenor of messages conveyed by the organisation to members regarding their changes in work conditions because of Covid-19 restrictions. All of these aspects appeared as positive or negative experiences in participants

perceptions of the verbal interaction they had with their organisation during the period of the Covid-19 lockdowns and afterwards. The emphasis in the participant comments was on whether they felt that the organisation had communicated effectively with them and why they perceived the communication to be effective or ineffective. This focus on all aspects of verbal interaction between them and their organisation fits the primary meaning of the present participle, communicating, of the verb 'communicate' in the Oxford English Dictionary (Oxford University Press, 2021c) that uses terms in definitions 1.a., c., and d. such as transmit, convey, impart, inform, and express as descriptions of the transmission of thoughts, feelings, ideas, information, and knowledge.

Connecting

This code in the participant data came out of comments about the presence of lack of contact that participants perceived they had with others in their organisation and the nature and quality of that contact. This qualitative aspect was often related to the regularity, frequency, and vehicles through which they experienced the contact. Connecting was perceived to be present when there were regular and frequent points of online visual contact in virtual meetings involving groups of people in different configurations and at different levels in the organisation. The focus on connecting was expressed through perceptions that the contact experienced promoted sociability and a feeling of normality that gave a sense of belonging. The lack of contact was perceived as isolating (the opposite of connecting) the participant from their organisation and the people in it. The Oxford English Dictionary (Oxford University Press, 2019a) definition 4. for the verb 'connect' that talks about uniting a person with others by ties of intimacy or shared goals to establish a relationship – the qualities of connecting that the participants referred to in their perceptions.

Appendix U Tranche 2 first order code definitions

Tranche 2 first order codes defined using participant data, dictionary and literature sources

Connecting/isolating (people)

The source of this code in the data arose from comments about feeling isolated and disconnected that were balanced with other comments about connecting and having contact. There were references to the intentional or random frequency of different forms of contact as well as the patent lack of effort and delivery of ways for participants to connect with their organisation and colleagues. This code was also apparent in comments about how organisations dealt with their clients to either interacting and relating with them or separating from them either intentionally or by inaction. Feeling connected or isolated was related to perceptions of needs and expectations being acknowledged, understood and met through intentional efforts to reach out to colleagues and clients in multiple ways to overcome the loss of face-to-face and tactile interactions in pre-Covid-19 lockdown settings. Some participants contrasted feeling isolated from their organisation with enhanced feelings of being connected with their whānau, hapū, and iwi or wider family and community contacts. There was emphasis in the participant stories on the more affective and social aspects of relationships being present or absent in the communication.

These perceptions of connecting fit with definitions 4. a. and b. of ‘connect’ in the Oxford English Dictionary (Oxford University Press, 2019a) that talk about persons uniting in a relationship of intimacy or shared aims. Definitions 1. and 4. of ‘isolate’ in the Oxford English Dictionary (Oxford University Press, 2020b) talk about people set apart or alone, detached and separated from others without contact. The definitions for both of these words affirm the perceptions of participants under this code.

Inviting/demanding (performance)

Comments in the Tranche 2 capta that suggested the inviting aspect of this code through references to organisations identifying and respecting individual and group needs and trusting people to take ownership and agency on how they could meet organisational expectations. Some participants noted a lack of pressure to perform and felt invited to consider options for work location, workload, and use of leave. Conversely, those who felt their performance was demanded by their organisation used terms like relentless, excessive, and pressure; and their perceptions suggested that their organisations were callous, apathetic, inconsistent, and inhumane; all of which combined to put stress on the receiver of the communication. Some participants felt unavoidable pressure to do extra work without any negotiation on hours and attributed this to the organisation expecting the member to keep performing in the interests of maintaining organisational profitability and reputation.

The inviting aspect of this code that is reported in the communication experienced by participants is supported by the Oxford English Dictionary (Oxford University Press, 2019b) definitions 1. b. and c. for ‘invite’ that describe a gracious, kind, or courteous request for someone to agree to do something. The Oxford English Dictionary (Oxford University Press, 2021f) definitions 3. a. and b., and 7. for ‘demand’ that talk about a peremptory, imperious request for someone to do something, fit with the perceptions of participants who felt their organisation’s communication demanded their performance either explicitly or implicitly.

Consulting/mandating (decisions)

The data that informed this code related to the timing and perceived motivations for the decision making experienced by the participants. Those who felt that decisions were thrust on them talked about being excluded from a forced and rushed process based on command-and-control approach that seemed apathetic to the disruption caused for the recipients who felt like moveable assets. Nondominant voices felt unrepresented in unilateral decision making in

a monocultural style that filtered down, in some cases, as inconsistent and conflicting decisions that treated individuals and groups unfairly. Other participants reported a more collegial process that was accessible and convivial in which feedback was invited and decision makers were approachable. Solutions for these participants were often made on the ground in a timely, inclusive manner with due consideration of the recipients' concerns and a sense of trust in their ability to work out what was best for them and the organisation.

'Consult' in definition 5. in the Oxford English Dictionary (Oxford University Press, 2021d) confirms this latter, positive aspect of this code with reference to respecting, considering, and taking into account what is beneficial, best, and convenient for the other person when forming plans. The participants' understanding of the negative aspect of this code is supported by definition 5. for 'mandate' in the Oxford English Dictionary (Oxford University Press, 2021i) that refers to actions that use legal or formal requirements to make something necessary or compulsory for another entity.

Caring/uncaring (staff and clients)

Positive aspects of this code were expressed as concern for well-being being shown empathetically through thoughtful communication and actions that supported participants needs and expectations. There were perceptions that caring was conveyed through priority given by the organisation to personal and family vulnerability, cultural demands, holistic health, relief of workload, and timeout to relieve pressure. Other participants experienced the opposite and talked about feeling unwell and stressed through apparent apathy and indifference towards their needs and situation. Lack of recognition of the well-being of staff and clients and unawareness of the impact of disruptions on families because of the Covid-19 restrictions were perceived as organisations not caring about their members when communicating changes in work or service delivery conditions.

For Māori participants, there was a perceived lack of care at the wairua (spiritual) level through organisations not recognising the importance of whanaungatanga²⁶ and focusing on the process of service delivery at the expense of promoting interaction and relationship for staff and clients. The sense of uncaring was heightened by the knowledge that an organisation had the resources to show caring but appeared to either choose not to or failed to understand the need to use these resources to meet the needs and expectations of their staff and clients.

The positive understanding of this code is consistent with definitions 2.b. and 3. of ‘care’ in the Oxford English Dictionary (Oxford University Press, 2021b) in which the words and phrases compassionate, feeling concerned, troubling oneself, feeling interest, taking thought for, and providing for, and looking after are used to convey the meaning of caring. The opposite understanding of this code is explained in the Oxford English Dictionary (Oxford University Press, 2021m) with reference to definition 4. a. of the prefix(1) “un-“ on participles that emphasises the lack of performance of a specified action (in this case, ‘caring’) or a failure to engage in a process (i.e. ‘caring’). This supports the perceptions of participants of the negative aspect of this code.

Including/excluding (culture)

The expressions used by some participants conveyed perceptions of communication from dominant colleagues and leaders as dismissive, prejudiced, monocultural, stereotyped, dogmatic, and outdated about the opinions, views, attitudes, beliefs, behaviours of nondominant culture colleagues and clients on what was a best response individually, socially, and commercially to the threat of Covid-19. Alternative cultural points of view were

²⁶ Whanaungatanga is a value in mātauranga Māori (Māori knowledge and wisdom) that emphasises the connectedness of people to each other and to the natural world in a relationship linked by time, interdependence, and shared needs (Rauika Māngai, 2020).

excluded from decision making and there was a feeling that the decisions made were based on what fitted best with the dominant cultural view, even when there was a change of approach to managing the Covid-19 impact from a perceived dominant cultural approach to one that seemed to be substantially congruent with a nondominant cultural approach that had previously been discounted. This perception appeared as unconscious and ignorant cultural bias in the attempts by dominant culture people to act biculturally that came across as tokenism and lip-service. One expressed a feeling that dominant culture colleagues and leaders were suspicious when nondominant culture staff were dealing clients from the same culture. Another reported their dominant culture-controlled organisation appeared to be unaware of the history of Māori people in previous pandemics and ignorant of the importance of wairuatanga²⁷ and whanaungatanga and therefore made no effort to create culturally appropriate responses for Māori staff and clients in communicating changes in work conditions.

In contrast, one participant appreciated the efforts of their organisation to always consider the impact of their service and products on staff and clients from different cultures. Another talked about how awareness of the extended family configuration and the importance in Māori and Pasifika cultures of a family caring for multiple generations in their family was an underlying but not overt motivation for creating responses for staff members in their organisation that allowed for people to fulfil their obligations in their context in culturally appropriate ways.

The perception of including (culture) being present in the communication experienced by some participants is supported by definition 6. a. in the Oxford English Dictionary

²⁷ Wairuatanga is a value of te ao Māori (the Māori world) in a holistic perception of humanity that acknowledges the embeddedness of spirituality in thinking, being, and doing connected through the life energy of mauri (Harris et al., 2016; Kuntz et al., 2014).

(Oxford University Press, 2020a) for ‘include’. This talks about containing, involving, or incorporating a secondary concept, term, or characteristic as part of a whole. Excluding (culture) as expressed by participants is consistent with definitions 2. and 4. a. and c. for ‘exclude’ in the Oxford English Dictionary (Oxford University Press, 2021h) that refer to the intentional omission, prevention, rejection, or restriction of the use or consideration of a concept or understanding in a particular context of meaning or application.

Embracing/ignoring (DEI initiatives)

The setting of my study is Aotearoa/New Zealand in which Māori were the first people to arrive in the country in the thirteenth century CE and populated the two main islands and many outlying islands close to them. Europeans first visited Aotearoa/New Zealand in the seventeenth century and interaction between Europeans began in the eighteenth century until, by the nineteenth century, Europeans from the Britain established colonies in parts of Aotearoa/New Zealand under the benevolence or tolerance of Māori. In 1840, the British government appointed a governor who negotiated a treaty of settlement with Māori leaders that gave British access to, and control of, their interests in Aotearoa/New Zealand while purporting to protect the status, rights, and possessions of Māori as the first people of Aotearoa/New Zealand. In recent years, the principles and content of Te Tiriti o Waitangi has informed DEI bicultural initiatives in organisations attempting to honour the treaty in their policies and practice.

While these initiatives were not the focus of participants’ perceptions of communication about their work conditions in the pandemic, the interview experience prompted sharing of contrasting observations about their organisations embracing or ignoring the intent of these initiatives relevant to my topic of cultural inclusivity. Negative responses mentioned inconsistent, inappropriate, uncommitted, and uninformed attempts to implement a bicultural initiative in their organisation. There was a sense that some dominant culture group

members were inauthentic in their efforts to incorporate bicultural understanding and practice in the workplace. Perceived random and indiscriminate use of te reo terminology and phrases and tikanga Māori in the workplace was felt to be tokenistic and paying lip-service to the intent of the DEI initiative. These were interpreted as dominant culture group members either showing ignorance or indifference to the organisation's stated goal of biculturalism or, at best, tolerance for the DEI initiative. The lack of Māori having agency in facilitating the bicultural initiative was thought to be a significant reason for the lack of commitment and authenticity in its implementation.

Nevertheless, there were perceptions of some honest and authentic attempts by non-Māori to embrace the DEI initiative in their organisation. The attempts of non-Māori to learn and apply appropriate tikanga and understand the kaupapa that informed it were acknowledged and commended by Māori. Interestingly, one of the most honest and intentional attempts at being bicultural was shared by a relatively recent white European immigrant to Aotearoa/New Zealand who spoke openly about their feelings of being unsettled and uncomfortable with the challenge to be bicultural. However, they were determined to embrace the organisation's commitment to biculturalism and allow Māori colleagues to lead their journey of learning te reo and tikanga Māori. The willingness to take a risk and engage in the unfamiliar and accept the leadership and direction of Māori was seen by both sides as a key to making progress in implementing the DEI initiatives effectively.

The understanding of embracing (DEI initiatives) expressed by participants in their experience of the communication from their organisation is consistent with the Oxford English Dictionary's (Oxford University Press, 2021g) definitions 2. g. and h. for 'embrace (v.2)' that mentions the willing and joyful acceptance and adoption of a course of action or a belief that includes attachment to a cause. Ignoring (DEI initiatives) as perceived by participants is supported by definition 3. for 'ignore' in the Oxford English Dictionary

(Oxford University Press, 2018b) that uses terms such as refusing to take notice of, not recognising, disregarding intentionally, leaving out of account or consideration, and shutting ‘one’s eyes to.’

Customising/standardising (solutions)

Positive experiences in this code were perceived as collegial, effective, flexible, and empathetic. Perceived sources of a customised approach to solutions for changes in work conditions included trust, generosity, family dynamics, individualisation, and a focus on activity-based working. Messages were adapted and personalised to create bespoke solutions for some participants and their colleagues. Other participants perceived the solutions communicated by their organisation as generalised, inequitable, unfair, dissonant, confusing, conflicting, indifferent, and inappropriate. These standardised solutions were perceived as not culturally nuanced, too strict and stringent, ambiguous, stress-inducing, performance- and product-focused, and inconsiderate of member and client needs and situations.

The Oxford English Dictionary (Oxford University Press, 2021e) definition of ‘customize’ describes it as crating or modifying something according to the recipient’s specifications or requirements that suits them in their situation for a particular task. This confirms the understanding of customising (solutions) that came out of the participant data. Participants expressions of their experience of organisations standardising (solutions) in their communication with members is consistent with the Oxford English Dictionary’s (Oxford University Press, 2018f) definition for ‘standardize’ that talks about bringing uniformity to the form of something.

Communicating/miscommunication (messages)

Perceptions of this code referred to the channels, richness, intent, frequency, and agency of the communication used in conveying changes in work conditions. Positive perceptions of the communication arose from an experience of the intentional and strategic use of multiple

communication tools such chat platforms, email, video calls, emails, phone calls. Satisfaction was highest among participants who experienced multiple points of contact, often, with encouragement for feedback and dialogue in a mixture of individual, team, and corporate interactions. A sense of being able to respond or initiate contact in these interactions encouraged participants to view the communication as honest, transparent, and informative and emboldened some to voice dissenting opinions that they had not felt comfortable expressing previously. However, other participants commented on partial or complete disruption of communication between them and their organisation and the use of channels that were inappropriate to most of the members or their clients.

Communicating (messages) as perceived by participants in Tranche 2 is consistent with definitions 1. d. and 8. for 'communicate' in the Oxford English Dictionary (Oxford University Press, 2021c) that emphasis successfully and effectively conveying thoughts and feelings to gain understanding or sympathy and imparting and sharing information or ideas through various channels in a mutual exchange. The negative experience of this code as miscommunicating (messages) is supported by the Oxford English Dictionary (Oxford University Press, 2021k) definition for 'miscommunicating' that describes the application of 'mis-(prefix1)' (Oxford University Press, 2021j) to the noun 'communicating' with the meaning of badly, wrongly, or mistakenly communicating or negating the action of communicating.

Appendix V Dominant culture group first order code definitions

Dominant culture group first order codes defined using participant data, dictionary and literature sources

Cultural humility/cultural arrogance

Guskin (2015) defines cultural humility as a mode of learning through listening and observing when encountering a culture different to our own. We accept that the rightness of our culture and our ability to comprehend another culture are limited (Hook & Davis, 2017). The intruder assumes a posture of ignorance of the unfamiliar culture that allows those from that culture to determine what needs to be understood about their culture and how (Guskin, 2015). Hook et al. (2013) describe cultural humility in terms of maintaining “an interpersonal stance that is other-oriented (or open to the other) in relation to aspects of cultural identity that are most important to the [other]” (p. 354). Cultural arrogance is described as believing one’s own culture is superior to all other cultures (Guskin, 2015). This culturally arrogant posture conveys explicitly or implicitly the expectation that other those of a different culture interact and behave according to the beliefs, values, and norms of the culturally arrogant person.

Cultural humility appeared in the perceptions of dominant culture group participants as an admission that they were Pākehā working in a Pākehā dominated environment and that the lack of diversity in their culturally homogenous team was something they could address to better reflect the cultural diversity of Aotearoa/New Zealand. A recognition of the inappropriateness of speaking on behalf of non-dominant culture group colleagues and an admission by a Pākehā senior executive that they could always do more to understand the views of their culturally diverse staff were consistent with Guskin’s (2015) definitions of cultural humility. Cultural arrogance was not present in the perceptions of dominant culture group participants.

Cultural sensitivity/cultural insensitivity

Cultural sensitivity is defined in the health field as being aware and appreciative of “the values, norms, and beliefs characteristic of a cultural, ethnic, racial, or other group” different to one’s own (American Psychological Association, 2015, p. 274). This disposition is demonstrated as an “ability to recognise, understand, and react appropriately to behaviours of persons who belong to a cultural or ethnic group that differs substantially from one's own” (Oxford University Press, 2018a) that engenders a willingness to engage in culturally appropriate behaviours. In the Aotearoa/New Zealand context, Kuntz et al. (2014) stated that cultural sensitivity in organisations is displayed by acceptance and encouragement of “behaviours consistent with wairuatanga [spiritual dimension]” (p. 117) that might include songs, prayers, conversations about spiritual feelings and perceptions and practical actions such as allowing extended leave for attending a tangi [funeral].

Participants demonstrated cultural sensitivity in their perceptions that their organisation was not culturally perfect in its diversity and attempts at inclusiveness and recognising the inappropriateness of grouping people of similar ethnicity as culturally homogenous. There was acceptance in some organisations of the roles and responsibilities of kaumatua (Māori elders) and a willingness to suspend organisational performance expectations to allow kaumatua to meet culturally mandated expectations of caring for iwi, hapū, and whānau in the Covid-19 crisis. Others mentioned karakia (prayers) offered in weekly online meetings that is consistent with Kuntz et al.’s (2014) examples of cultural sensitivity. Cultural insensitivity in an organisation was recognised by pressure put on Māori members to develop protocols for Pākehā in the online environment.

Cultural blindness/cultural awareness

The notion of cultural blindness (Kirmayer et al., 2014) is derived from the colour-blind model (Berry, 2016; Ely & Thomas, 2001; Plaut et al., 2011) that argues the “sameness” of

humans is more significant than differences based on ethnic or racial factors and promotes, consciously or unconsciously, “ignoring cultural group identities or realigning them with an overarching identity” (Stevens et al., 2008, p. 120). Cultural blindness links also to a corelative of colour-blindness, power-blindness, by which a dominant group downplays difference in a situation with one or more nondominant groups to obviate the need to consider the potential impact of cultural differences (Razzante, 2018). In contrast, cultural awareness (Kirmayer et al., 2014) is present when a person understands and acknowledges the complexity of the cultural diversity and experiences of others (Botelho & Lima, 2020; Hook & Davis, 2017), and is critically aware of the position that their own culture gives them in a context (Miklavcic & LeBlanc, 2014). Chen (2009a) describes the final stage of cultural awareness as “empathic immersion, in which interactants can examine cultural differences from their counterparts’ perspective and begin to appreciate and accept differences without a feeling of distress” (p. 4).

Cultural blindness was evident in the perceptions of some dominant culture group participants through their experience of the communication being customised purely to suit individual personality traits and having nothing to do with culture despite there being a culturally diverse workforce. Other participants commented on the use of a dominant European method of communication conveying blanket policy decisions that treated everybody the same and lacked consideration of individual member circumstances. Conversely, the presence of cultural awareness was seen in the recognition that their workplace was dominated by a Western European cultural perspective despite the presence of members from multiple cultures.

There was acknowledgement by dominant culture group participants of culturally nuanced ways of thinking and behaviour and the need to increase understanding of these. Furthermore, there was understanding expressed of expectations in te ao Māori for kaumatua

to provide pastoral care of people outside the organisation. In another organisation, a participant reported regular conversations in their culturally diverse workplace about how they might provide products and services that were culturally relevant and appropriate.

Cultural competency applied/misapplied

The research project is in the bicultural context of Aotearoa/New Zealand in which public sector organisations are required to demonstrate a commitment to the principles of Te Tiriti o Waitangi in their organisational culture and practice. This is implemented, in part, through DEI initiatives attempting to cultivate and nurture cultural competency in members at all levels. Te Arawhiti/The Office for Māori Crown Relations has developed organisational and individual capability frameworks, each with six core competencies, as indicators of cultural competency at all levels of an organisation (Te Arawhiti, n.d.-a, n.d.-b). One competency in both frameworks is the capability to demonstrate tikanga Māori in daily organisational life. Tikanga refers to procedures, practices, or customs that are based on kaupapa Māori – principles and protocols derived from mātauranga Māori – worldview, perspectives and knowledge (Rauika Māngai, 2020). This competency is demonstrated through commitment to, and application of, behaviours that are consistent with Māori protocols and practices.

Expressions of this code arose mostly from perceptions about responses at different levels in public sector organisations to attempts to implement bicultural DEI initiatives and especially the tikanga competency. Participants from three public sector organisations commented on the prominent place of bicultural protocol frameworks (BPFs) in their organisations' profiles and the availability of professional development based on these frameworks with an expectation that staff will undertake training. However, these participants perceived in both the communication received from their organisation and their awareness of the communication given during the Covid-19 crisis, that there was little evidence of the application of the BPF or its application was seen as token with no

commitment at an institutional or structural level to apply it appropriately and authentically. In contrast, four of the dominant culture group participants from public sector organisations talked about a commitment at an individual level to being biculturally inclusive and attempting to practice cultural safety even though they considered their organisations were not applying these in their communication, policies, and procedures.

Communication – positive/negative

Perceptions of communication being positive or negative showed links to Deci and Ryan's (Deci & Ryan, 2016; Gagné & Deci, 2005; Ryan & Deci, 2000) self-determination theory (SDT) construct of informing and controlling communication and Freire's (2005) construct of dialogical and antialogical interaction. SDT research in education and organisational contexts revealed that teachers and supervisors who used informing communication to enable students and subordinates to identify appropriate responses and actions, produced higher levels of self-motivated performance. When controlling communication was used that conveyed instructions confining recipients to restricted options of behaviour, subordinates and students reported diminished perceptions of autonomy, motivation, and relatedness (Deci & Ryan, 2016; Gagné & Deci, 2005; Ryan & Deci, 2000). Dialogic interaction, according to Freire (2005), is characterised by cooperation (based on communion and trust), liberating unity, empowering organisation, and cultural synthesis (or integration). On the other hand, antialogical interaction is characterised by conquest (imposing the objectives of the conqueror on the conquered), divide and rule, manipulation, and cultural invasion.

Participant perceptions of experiences of positive communication in their organisation referred to messages that promoted consideration, dialogue, and a sense of security and well-being and were inclusive and transparent in offering bespoke, flexible options for changes in work conditions. More participants in smaller private entity organisations reported experiences of positive communication based on intentionality and regularity of interaction,

individualised messages, use of multiple channels involving a variety of interactants, and opportunity for feedback. Similar experiences were reported by participants in two larger public entity organisations at group and team levels but not at a corporate level. One participant in a large public entity organisation reported experiences of positive communication like those above.

Experiences of negative communication mentioned messages from the highest level in the organisation that promoted uncertainty and stress and lacked consideration and opportunities for response. The communication was perceived to be selective, exclusive, and opaque in conveying generic, inflexible options for changes in work conditions.

Appendix W Nondominant culture group first order code definitions

Nondominant culture group first order codes defined using participant data, dictionary and literature sources

Cultural understanding (proactive/inactive)

Negative perceptions of this code arose out of some participants' experiences of opinions, behaviours, and perspectives valued by nondominant culture group members being dismissed, considered strange, ignored, or unappreciated by dominant culture group supervisors and colleagues. This was perceived by these nondominant culture group members as being the result of dominant culture group members being unwilling to learn and accept a different perspective on an issue from a member of another culture. It was attributed by some participants to "old thinking" by dominant culture group members based on historic experiences of their culture with the nondominant culture. Other participants perceived apathy toward, and unwillingness to consider, the unique plight and needs of the nondominant culture members under the pandemic restrictions as the cause of this lack of understanding.

Positive perceptions of this code were reported by other nondominant culture group participants as dominant culture group supervisors and colleagues intentionally trying to understand and communicate with nondominant culture group members across the language and culture barriers. This extended to invitations for some nondominant culture group participants to share their cultural perspectives and practices with others in their organisation and a commitment by dominant culture group supervisors and colleagues to understand and respect, learn, and try other cultural ways.

Perceptions of this code are supported by Bennett's (2017) views on a constructivist approach for developing intercultural communication competence. He described this a learned perceptual condition of understanding the expectations of those of a different culture.

This understanding is seen in a person's agility to change their perceptions of another culture to be more intentionally empathetic with members of that culture. Participants who perceived both proactive and inactive cultural understanding in dominant culture group members conveyed this sense of the presence or absence of intentional empathetic openness to seeing things from the perspective of the nondominant culture group members.

Including/excluding (organisational life)

Some nondominant culture group members perceptions of their experience of communication on changes in working conditions described dominant culture group supervisors including or excluding nondominant culture group members from decision making in their organisations. Those who felt excluded talked about an homogenous approach to decision making in which the decision makers made no attempt to consult nondominant culture group members for culturally informed nuances to incorporate in the decisions. This led to communication breakdown that left nondominant culture group people feeling alienated, separated, and isolated from their organisation.

One nondominant culture group participant expressed feelings of belonging to their organisation because decision making was done consultatively using multiple communication channels in individual, small group, and whole company meetings in which members views, perspectives, and opinions were sought and incorporated in the decisions. This participant appreciated the dominant culture group supervisor's transparency about the company situation and the invitation to bring a support person to meetings about changes in working conditions being considered in response to the Covid-19 situation.

These perceptions of actions of including or excluding connect with Berry's (2016) conceptual framework of intercultural strategies of diversity and equity in multicultural contexts. This explained how dominant culture group members can employ melting pot or exclusion strategies to minimise the maintenance of nondominant culture group members'

culture and identity by encouraging a response in them of assimilation or marginalisation. Alternative dominant culture group strategies of multiculturalism or segregation promote the maintenance of nondominant culture group members' culture and identity by encouraging a response in them of integration or separation. Nondominant culture group participants who talked about actions of excluding by dominant culture group supervisors and colleagues conveyed feelings of separation and marginalisation. Those who expressed perceptions of dominant culture group members including nondominant culture group members in decision making conveyed feelings of being integrated or at least assimilated.

People/product focus (consideration)

There were perceptions in nondominant culture group participants of dominant culture group supervisors considering the product of the organisation's operation more important than the people and their needs and well-being. These negative perceptions of consideration were expressed as a lack of dominant culture group understanding of the unique, culturally determined situations of nondominant culture group staff and clients. Heightened susceptibility to Covid-19 and expectations of interaction, relationship, and whanaungatanga (connectedness with others, relationships) were perceived to be deprioritised by dominant culture group supervisors in favour of business as usual to keep processes going that earned income and maintained organisational image.

One nondominant culture group participant perceived their dominant culture group boss as being people-focused and highlighted their experience of their boss's thoughtful, understanding concern about the staff's needs and anxieties. They appreciated the focus on what was best for the individual through the provision of bespoke working conditions in terms of hours and location. This inadvertently enabled the multicultural staff to continue to meet any cultural expectations on them from their family and community.

The perceptions by nondominant culture group people of distinctions in consideration focus by dominant culture group members and a lack of people-focus experienced by two participants could be understood through the findings of Kuntz et al. (2014). They found that the commitment and expression of organisational citizenship by Māori members was enhanced when their organisation took a whakama tangata (people first) approach. This revealed a cultural expectation the whanaungatanga (relationships) would be prioritised over material outcome. The positive experience of consideration of one participant could be understood through the boss's commitment to a form of Leader-Member Exchange (LMX; Graen & Uhl-Bien, 1995) developed by Uhl-Bien (2006) as Relational Leadership Theory. This theory explicates a people-focused approach to leadership in which supervisor-subordinate relationships are prioritised above leadership that focuses on the management of people mostly to maintain productivity.

Ignorance/awareness (nondominant experience)

This code was perceived negatively by three of the nondominant culture group participants and positively by one. It was expressed in perceptions of dominant culture group supervisors and members showing ignorance or awareness of the experience of the nondominant culture group members and clients in the conditions created by the Covid-19 pandemic.

Opinions from three nondominant culture group participants on culturally informed and appropriate responses to the changes in work conditions were ignored or dismissed by supervisors in favour of existing dominant culture group views on what was best for their nondominant culture group members and clients. In one case, this ignorance was attributed to misguided historical beliefs and opinions about the nondominant culture being used to inform current actions and attitudes. This created frustration for all three participants that alternative, culturally nuanced views and approaches to managing the situation were not listened to and not even sought. First-hand, inherent knowledge of what was best for nondominant culture

group members and clients was absent from the decisions made and communicated by dominant culture group supervisors.

One nondominant culture group participant perceived an opposite approach in their organisation. The dominant culture group supervisor was not only aware of the diverse experiences of their multicultural members but actively sought input on what was the best response for each of them based on their circumstances. Interestingly, this participant reported behaviours of the supervisor that suggested personality traits in the supervisor (Ashton & Lee, 2007; Costa & McCrae, 1992) as catalysts of the awareness rather than a perceived value of cultural inclusiveness.

The five factor and six factor personality trait inventory scales offer understanding of the positive response in a dominant culture group supervisor to the situations of nondominant culture group members and clients in their organisations. The nondominant culture group participant implicitly offered perceptions of personality traits in the supervisor of openness, empathy, sincerity, sociability, conscientiousness, and agreeableness (Ashton & Lee, 2007; Costa & McCrae, 1992) that may explain this supervisor's awareness of the needs and expectations of their culturally diverse members. Conversely, negative perceptions of this code by nondominant culture group members implied a lack of cultural sensitivity (American Psychological Association, 2015; Bennett, 2017; Kuntz et al., 2014; Oxford University Press, 2018a) in dominant culture group supervisors and members as catalysts of a lack or awareness and outright ignorance of the situations of nondominant culture group members and clients in their organisations.

Support (internal/external)

The perceived source of appropriate support was the focus of this code in the experiences of nondominant culture group participants. Two nondominant culture group participants reported their dominant culture group supervisors offering support that was practical, caring,

thoughtful, understanding of holistic needs and expectations, and motivated by concern for what was in the best interests of the recipient. Two nondominant culture group participants reported a complete lack of support from their organisations for the needs and expectations of nondominant culture group members and clients. However, they did experience culturally appropriate support from outside their organisations which only exacerbated their negative perceptions of this code in relation to the communication about changes in work conditions from their organisations.

In particular, these participants described access through whānau (family), hapū (extended family), iwi (tribe), and tangata whenua (first arrival people of Aotearoa/New Zealand) on the internet to mātauranga Māori (indigenous ways of knowing) that gave them the support that was absent from their organisations. In particular, these participants highlighted the benefit of receiving whanaungatanga (sense of being connected), wairuatanga (spiritual sustenance), aroha (empathy, love, compassion, charity), and manaakitanga (respectful support and generosity) from these external sources to alleviate feelings of fear, stress, mental ill-health, and chronic inertia brought on by the combination of pressure from their dominant culture group led organisations' communication to keep performing and the changes in living and working conditions required by the Covid-19 pandemic.

Expectancy violations theory (EVT; Burgoon, 1978) offers a way of understanding this code through the factors of positively valued messages that meet the expectations of the receiver through perceived affection and interest; and negatively valued messages that violate the expectations of the receiver through perceived rejection and disinterest. Reviews of intercultural encounters using the EVT framework (Burgoon & Hubbard, 2005) revealed that negative violations in communication increased uncertainty in intercultural relational dissonance with a resulting negative regard by the receiver of the sender. However, violations

that led to a willingness in the sender to gain more knowledge about the receiver's culture were perceived positively and engendered positive regard by the receiver of the sender.

Appendix X Big paper and tables in analysis

Transferring open codes for each tranche onto A2, blank sheets of paper (one for each component of the open coding process), facilitated recognition of similarities between codes within and across each component of analysis. This technique generated first order codes for the data in each of the tranches and culture subgroups. Definitions for each first order code were created based on the collocation of open codes that produced the first order codes and on relevant literature.

Tables were used generatively, comparatively, and recursively. The first order codes generated on the big paper were entered into separate cells in one column on a table for each tranche. The relevance of the open codes to the first order codes that they generated on the A2, blank sheets was reviewed by entering the related open codes into cells next to each first order code (Table 5 and 7). First order codes for each tranche and culture subgroup were entered into new tables (one for each tranche and subgroup) and connections and similarities between these first order codes in each tranche and subgroup were discerned using the definitions. This generated second order codes for each tranche and subgroup that were entered into a second column beside the contributing first order codes that generated them (Tables 6, 8, 9, and 10).

To confirm the potential of first order codes as sources of potential themes, the first order codes from Tranches 1 and 2 were entered into separate cells in two columns (one for each tranche) on one table (Table 11). The first order codes from each culture subgroup were treated similarly in another table (Table 12). This showed connections and similarities between the first order codes for the whole capta. These first order codes for the whole capta were transferred onto an A2, blank sheet of paper and grouped according to perceived connections and similarities suggested by the preceding analysis and literature (Appendix I). This revealed relationships between first order codes that generated six thematic clusters.

These relationships were reviewed by entering the thematic clusters into a separate column in a table and entering the contributing first order codes into cells beside the related thematic cluster (Appendix N). A further review of the thematic clusters was done by replacing the first order codes in the table with the second order codes from the whole capta grouped in cells beside the relates thematic cluster (Appendix P). This review confirmed the six thematic clusters as credible and justifiable products of the analysis.

A final review of the thematic clusters on the A2 sheet of paper was informed by the first order code definitions and revealed connections between three of the thematic clusters that formed a thematic set. The remaining three thematic clusters converted into three thematic sets to produce the final, four thematic sets generated from the data. The credibility and justifiability of these thematic sets was reviewed by entering each thematic set into a separate column in a table and entering the contributing first order codes into cells beside the related thematic set (Appendix O). A further review of the thematic sets was done by replacing the first order codes in the table with the second order codes from the whole capta grouped in cells beside the relates thematic set (Appendix Q).

Finally, each thematic set was given its own space on a blank A2 sheet of paper. The related first order codes from the tables were entered under each set. This revealed how the four thematic sets might explain the presence and construct of the phenomenon of interest in my study (Appendix M).