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**A TWO PART STORY: THE IMPACT OF A CULTURALLY RESPONSIVE WORKING
ENVIRONMENT ON WELLBEING; AND THE JOB ATTITUDES AND FACTORS OF
RETENTION FOR INDIGENOUS EMPLOYEES**

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*Ko Taranaki te maunga,
Ko Waingongoro te awa,
Ko Aotea te waka,
Ko Nga Ruahinerangi te iwi,
Ko Okahu te hapu,
Ko Aotea te marae,
Ko Ngakaunui to wharenuī,
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Ko Raiha Hooker toku ingoa*

Abstract

The purpose of this research is twofold. (1) to highlight the influence a culturally responsive working environment has on Māori employees in New Zealand/Aotearoa and how this culturally-based environment can influence the wellbeing of employees; and (2) investigates how support from their supervisor and employee satisfaction with multiple work factors influences their job attitudes, job search behaviours and related factors in their intention to quit that organisation. A particular focus is on how having support for cultural values such as whanaungatanga (reciprocal relationships), manaakitanga (respect, prestige, status), and mauri (life principle, essential quality and vitality of a being) impacts Māori employees' mental health and cultural wellbeing. An online survey was sent to a wide network of working Māori requesting consideration, as well as asking participants to forward the survey on to their own contacts. Data was collected in two waves with a second survey sent a week or two after the first survey was completed. Overall 113 participants completed both surveys (matching survey one and two responses).

Results of this study suggests that support from the supervisor help form an organisational culture that in turn creates a culturally responsive working environment, which then has a beneficial influence on the mental health and cultural wellbeing of Māori employees. Additionally, support from the supervisor was found to be positively related to all four satisfaction dimensions (supervisor, co-worker, job and pay) which in turn related to search behaviours and ultimately intentions to leave their organisation. Ultimately, supervisor and job satisfaction were found to be key predictors of turnover intentions.

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Chapter One: Introduction and Overview

1.1 Introduction

Retaining highly skilled employees in an organisation is one of the most important issues that organisations face today (Yamamoto, 2012). As human resources are the most valuable asset in organisations (Schaufeli, Bakker, & Salanova, 2006), retention of these assets needs to be a priority. Yamamoto's (2012) contention that "maintenance of employees commitment, employees' skills development and that the enhancement of employees knowledge and job specialties is positioned alongside retention" (p. 748) must be taken seriously by organisations. To survive in a fiscally competitive environment, organisations need to ensure that they have a workforce that is stable and reliable (Cowman, Zellhoefer, & Dragnich, 2015). Two variables: (1) job satisfaction and (2) affective commitment have been identified as core factors in retaining employees (Griffeth, Hom, & Gaertner, 2000; Tett & Myer, 1993). While both of these issues are significant; due to the size of this project, I will be only be focusing on job satisfaction.

Job satisfaction affects the level at which employees engage in their jobs and perform. If employees are not engaged this can trigger the termination process (Griffeth et al., 2000; Tett & Myer, 1993) which includes the withdrawal cognitions that employees experience prior to making their quit intentions. Withdrawal cognitions can lead to job search behaviours where employees compare their alternatives outside of the organisation which may influence their intentions and subsequently end in employee turnover (Mobley, 1977). Thus, through an employee feeling unsatisfied in

their job and less committed to their organisation, they may start thinking about other job alternatives and then the turnover process has begun in earnest.

Turnover can be either voluntary or involuntary. Involuntary is where the employment relationship has ended due to requested resignation, redundancy, retirement, or even illness or death (Meng, Zeng, Tam, & Xu, 2013; Park & Shaw, 2013). Voluntary turnover is where incompatible goals and values between the organisation and the employee causes the employee to terminate the employment relationship (Cascio, 1999). This study focuses on voluntary turnover and investigates what triggers the cognitive intent for Māori employees wanting to leave their organisation, an area hitherto understudied. Along with issues such as job satisfaction and workplace satisfaction, lack of supervisor and organisational support are also considered, as is the impact of culturally responsive working environments on an indigenous employees' intent to leave, specifically Māori of Aotearoa/New Zealand.

1.2 Consequences of Turnover

Staff retention and turnover is a significant cost to any organisation. Many researchers (Babatunde & Laoye, 2011; Cascio, 1999) highlight that turnover is costly, with Dalton, Todor, and Krackhardt (1982) stating turnover "is an important organisational problem that is costly and should be reduced" (p. 117). Staw (1980) adds that turnover is an area that when reduced can also significantly reduce operating costs. Organisational psychologists have had a great interest in staff turnover and for more than 50 years have set out to explore the antecedents that cause employees to exit an organisation (Staw, 1980).

The actual cost of turnover is not confined to direct recruitment costs, as Lee and Bruvold (2003) found, the “costs of turnover may include opportunity costs, costs required for reselection and retraining, and decreased level of morale of the remaining workers” (p. 985; Babatunde & Laoye, 2011). Branch (1998) adds that full turnover costs also covers other factors, such as “exiting employees’ lost leads and contracts, the new employees depressed productivity while he or she is learning and the time co-workers spend guiding him or her” (p. 247; Cascio, 1999).

The costs of training and developing new employees can have a varied but significant impact. Depending on the level and complexity of the vacant role it could take months before the new recruit can perform to the same level of their predecessor which may require existing employees to support and train the employee (Beazley, Boenisch, & Harden, 2003). This is on top of formal training programmes and induction that can add additional costs to the overall consequences of turnover (Mudor & Tooksoon, 2011). However, if the new recruit has been an internal promotion (succession planning) then this could lower these turnover costs (Staw, 1980) as they will be familiar to the organisation policies, processes and job tasks.

When an employee makes the decision to quit the organisation then staff morale and group cohesion of the remaining staff can be affected as well as the social capital and organisational culture turnover (Babatunde & Laoye, 2011; Dalton et al., 1982). The departure can also trigger the remaining employees to reevaluate their situation and investigate alternative employment opportunities outside of the organisation, exacerbating the turnover effect (Dalton et al., 1982). The phenomenon of one employee leaving encouraging others to re-evaluate their continuation with their organisation evokes the ‘sinking ship’ metaphor. Staw (1980) discusses the

demoralisation of organisational membership which occurs when an employee quits and remaining employees experience a “deterioration in attitudes toward the organisation” (p. 257). The effect is heightened when the cause of turnover is lack of job satisfaction, pay satisfaction and/or supervisor satisfaction (Staw, 1980). Hence, an employee who leaves and tells co-workers they are getting better pay elsewhere might encourage similar workers to look elsewhere too; when too many key people exit an organisation then this could disrupt organisation operations. Many organisations, says Staw (1980) are taking the approach to training staff in job tasks and key positions across the organisation to avoid the system from breaking down, especially if that organisation is “both highly interdependent and specialized” (p. 256).

Depending on the exiting employee’s knowledge, skills, experience, and position in the organisation, the full turnover cost can range from 93-200% of their annual salary (Cascio, 1999; Johnson, 1995). The cost is even more significant when highly skilled employees leave the organisation especially when they are the only one that can do the job (Dalton et al., 1982). Hence, the high costs of turnover to the organisation – whether from the immediate employee who has left – or the potential influences on remaining staff – make turnover research very important.

Research carried out by Staw (1980) show three moderators of the cost of turnover. While this study is over 30 years old it is still very relevant and is cited by many researchers today. The study found that the cost depends on the “tightness of the labour market” (p. 255) where organisations may have to engage in headhunting to locate the desired candidates for the vacant position. Headhunting has also been explored by Benson and Zhu (2002) on an international level where organisations buy their required skills and experience from external labour markets. The level and complexity of the role

also mediates the cost of turnover as high level jobs are difficult to fill due to “difficulty of reaching consensus on any particular candidate” (p. 255), whereas low level positions have “clearer criteria against which to measure candidates, making both recruitment and selection a relatively routine process” (p. 255). Finally, the study found that whether the successful candidate has been an internal or external recruit can also moderate turnover costs. Internal recruits will not need as much training and development investment compared to that of an external recruit (Staw, 1980). This is also supported by Bidwell (2011) who found that internal recruits will perform better than external recruits even though external recruits will often be paid more. Internal recruits in this study was also shown to have a higher rate of retention compared to external recruits (Bidwell, 2011).

Dalton et al. (1982) extended the traditional analysis of turnover and identified two interpretations: functional and dysfunctional turnover. Dysfunctional turnover is where an employee decides to leave the organisation and the organisation evaluates the employee as a positive contributor and therefore a loss to the organisation (Dalton et al., 1982; Wallace & Gaylor, 2012). Whereas functional turnover occurs when an employee decides to leave the organisation and the organisation evaluates the employee as a negative contributor whose departure will benefit the organisation in the long run (Dalton et al., 1982; Wallace & Gaylor, 2012). Dalton and colleagues went on to clarify that the “departure of high quality employees is more likely to be dysfunctional to organisations than that of low quality” employees (p.120).

This cost of turnover highlights the significant need for human resources teams to develop and manage the working environment to reduce these expenses to the organisation. Cascio (1999) highlights that many managers are not responsive to the

“need for action to prevent controllable turnover” (p. 25) and may not see any good reason to review practices and programmes designed to moderate organisational turnover. Once an organisation has identified their costs of turnover then they can put strategies in place to reduce the controllable costs by introducing programmes and initiatives to retain highly skilled employees or improve working conditions (Cascio, 1999). Hence, managers can play an important role in responding to potential turnover threats – especially amongst key employees.

1.3 Quit Intentions and Turnover

The last sequence in the withdrawal cognition is where an employee makes a “conscious and deliberate” decision of quitting the organisation within the next six months (Tett & Myer, 1993, p. 262). The intention to quit has been found to be the best predictor in turnover (Griffeth et al., 2000). If an employee experiences reduced satisfaction within their job, it has been shown to positively influence their intention to quit (Blau, 1993), whereas this is reduced if an employee has increased affective commitment to the organisation through practices such as the organisation supporting them by investing in their development (Lee & Bruvold, 2003).

Turnover in organisations has been linked to organisational ineffectiveness as highly skilled and valued employees exit (Alexander, Bloom, & Nuchols, 1994; Staw, 1980). When an employee experiences withdrawal and makes the cognitive intent to exit an organisation their productivity is decreased, leading to inefficiencies in the production line (Alexander et al., 1994; Staw, 1980).

Prior to the exit taking place, disruption can occur within the organisation affecting the cohesion and morale within the group, increasing team conflict. North,

Rasmussen, Hughes, and Finlayson (2005) observe that this can also “trigger additional turnover” within the organisation (p. 33). When an employee decides to quit the organisation due to dis-satisfaction in areas such as supervisor support or pay satisfaction, then this can highlight the issue to the remaining employees who may also seek to follow the employee who is leaving or has left.

While turnover is predicted by the intention to quit (Blau, 1993; Steel & Ovalle, 1984), this can be avoided by adopting good human resource practices and showing investment and commitment to the employee (Lee & Bruvold, 2003; Kalleberg & Rognes, 2000; Yalabik, Popaitoon, Chowne & Rayton, 2013). Increasing the satisfaction an employee gains from their job and the affective commitment that the employee has with the organisation can interrupt the turnover process (Lee & Bruvold, 2003; Kalleberg & Rognes, 2000; Tett & Myer, 1993; Yalabik et al., 2013).

1.4 Purpose of this Research

The purpose of this research is to highlight the impact a culturally responsive working environment has on Māori employees and investigate how support from their supervisor and the organisation influences their job attitudes, job search behaviours and related factors in their intention to quit that organisation. A particular focus is on how having support for cultural values such as whanaungatanga (reciprocal relationships), manaakitanga (respect, prestige, status), and mauri (life principle, essential quality and vitality of a being) impacts Māori employees’ health and wellbeing as well as their satisfaction in their job.

There is much research in the field of organisational psychology that has investigated antecedents of turnover such as perceived investment in employee

development, human resource policies and practices, and inter-role conflict. While this current project only tests for the impact of supervisor support on the variable job satisfaction, co-worker satisfaction, supervisor satisfaction and pay satisfaction, and how this influences job search behaviours and subsequently turnover. I have still included perceived investment in employee development, human resource practices and inter-role conflict as part of the overarching discussion because I feel these constructs highlight how support from the organisation and supervisor through flexibility, investment and employee centred policies and practices impacts on the job satisfaction and job search behaviours of an employee. I have also included affective commitment in this literature review as it is still significant to mention in the big picture of job satisfaction and turnover. All these contributing factors influence the job satisfaction and affective commitment of employees, affecting turnover. However, there is limited research around how culturally supportive environments may impact these proximal precursors of turnover.

This research will demonstrate that culturally responsive working environments where support for cultural values is practised can have a significant impact on the cultural and psychological wellbeing of Māori employees. This research will also highlight the influence supervisor support has on job satisfaction, job attitudes, job search behaviours and turnover of Māori employees.

1.5 Background: Māori Working in New Zealand/Aotearoa

While being the indigenous population of New Zealand/Aotearoa, there are many disparities between Māori and non-Māori within health and education. This

highlights the need to retain highly skilled Māori staff in these sectors to support the provision of culturally centred practices to promote positive outcomes for Māori.

In New Zealand/Aotearoa, 15.6% of the population are the indigenous people, Māori (Statistics New Zealand, 2015). Of the Māori population, 61.3% are of working age between 15-64, with 59.1% of this group being in paid employment (Ministry of Business, Innovation & Employment [MBIE], 2015; Statistics New Zealand, 2014a) which make up around 12.3% of the total New Zealand/Aotearoa workforce (MBIE, 2015; Statistics New Zealand, 2014b). The population of Māori has increased over the past 22 years by 40% (Statistics New Zealand, 2014a) and is projected to “grow at a faster pace than the total New Zealand population” (p. 1) to 16.6% of the New Zealand population by 2021 (Statistics New Zealand, 2001). The most common industries Māori work in are manufacturing (12.9%), wholesale and retail (11.6%), and utilities and construction (11.2%) followed by health care and social assistance (10.6%) and education and training (9.33%), with a consistent and steady increase of more Māori employed in the health care and social assistance as well as education and training sectors (MBIE, 2015).

There are many disparities for Māori in certain sectors, such as health and education (Bishop, Berryman, Cavanagh, & Teddy, 2009; Ellison-Loschmann & Pearce, 2006; Marriotth & Sim, 2014). To address these disparities in education, one of the Government’s priorities is to increase the level of qualifications of Māori in education (Ministry of Education, 2014). Therefore, it is likely that many more Māori will engage in educational opportunities as this trend has been shown to be increasing slightly and consistently over the past three years (Education Counts, 2014). More Māori are also arming themselves with formal qualifications which has increased to 12.3% of women

and 7.4% of men holding a bachelor's degree or higher, compared to 8.4% and 5.6% respectively, six years earlier (Statistics New Zealand, 2014a).

In health, disparities between Māori and non-Māori have been present since the colonial period (Ellison-Loschmann & Pearce, 2006) and this has increased even more over the past 10 years (Marriotth & Sim, 2014). The largest inequality has been found in cancer, diabetes, cardiovascular disease and asthma (Ministry of Health, 2010) as well as cigarette smoking, obesity, and suicide (Marriotth & Sim, 2014). With these significant disparities on health, the life expectancy of Māori is much lower than non-Māori and the gap is continuing to widen (Ellison-Loschmann & Pearce, 2006). Avoidable mortality rates for Māori are “over two-and-a-half times higher” than non-Māori (Ministry of Health, 2010, p. 59). With these significant inequalities between the two groups the Ministry of Health (2010) has highlighted that the health and disability system in New Zealand needs to “improve its performance so that it can deliver on some of its fundamental principles of fairness and equity and ensure New Zealanders live long, healthy and independent lives” (p. 1). Furthermore, Ellison-Loschmann and Pearce (2006) identifies that “improving access to care is critical to addressing health disparities” (p. 1). One way to achieve this is by having staff that can be responsive to the needs of Māori clients for example using Māori health providers tend to remove barriers that are often present providing an culturally sensitive environment where Māori feel “more comfortable talking to someone who understands their culture” (Ministry of Health, 2010, p. 56).

Recruiting and retaining staff in sectors where disparities between Māori and non-Māori are significant will promote a more culturally centred approach to the needs of Māori, while removing barriers to access and engagement to improve their health,

educational and social outcomes. When building an organisational workforce with highly skilled staff who are culturally competent and connected to the needs of Māori, it is important to retain these experienced employees as the cost of losing this expertise is not confined to costs outlined above but also to the Māori population as a whole. Providing a working environment where Māori employees have a sense of belonging, their mana is supported and mauri is enhanced, may reduce their cognitive intent to leave that organisation. The next chapter addresses the major theories for understanding how employees react to support and other factors in the workplace. While this thesis focuses mainly on social exchange theory, other related theories are addressed. These theories form the over-arching theoretical constructs for the thesis.

Chapter Two: Theoretical Approaches

2.1 Social Exchange Theory

According to Cropanzano and Mitchell (2005), social exchange requires a “bidirectional transaction— [where] something has to be given and something returned”; an “action by one party leads to a response by another” and “one party’s actions are contingent on the other’s behavior” (p. 876). Based on the work of Blau (1994), Haar and Roche (2010) defined social exchange as a “relationship of give and take...built on mutual exchange [that] results in the formation and maintenance of relationships” (p. 1001). Thus, social exchange theory is between two parties and in the context of this thesis, an exchange which represents the organisation and its employees. Fundamentally, being treated positively and well by the organisation should elicit a positive reaction from employees, such as being more committed or working harder (Haar & Spell, 2004).

As social exchange is a “motivational basis behind employee behaviours” (Settoon, Bennett, & Liden, 1996, p. 219) employers will often develop initiatives to support employees while they work in that organisation. Social exchange theory states that when an organisation invests time, money or support to the employee through including cultural aspects in organisational policies, practices, training and development, then there is a sense of obligation where employees are expected to behave positively and perform at a level that is of value to the employer (Cropanzano & Mitchell, 2005). Social exchange occurs when an “employee receiving a benefit (e.g., investment in employee development) should grow to be morally obligated to recompense their

employer” (Haar & Roche, 2010, p. 1001). Haar (2006) added that “employees who value benefits received from their organisation, such as pay, fringe benefits or working conditions, will reciprocate with more positive work attitudes” (p. 1944). Thus, social exchange theory allows us to understand why firms that are supportive of factors including employee wellbeing and cultural issues can generate an obligation from employees who reciprocate with greater job outcomes.

Employees who feel their organisation is committed in developing competencies “may reciprocate by demonstrating attitudes and behaviours commensurate with the amount of commitment they feel the employer has for them” (Lee & Bruvold, 2003, p. 984). Social exchange theory has been used to investigate the relationship between the Perceived Investment in Employee Development and turnover (Lee & Bruvold, 2003). Employees will be more satisfied with the job and more affectively committed to an organisation when the employer commits to developing employees’ skills and competencies, which in turn reduces their intent to leave the organisation (Griffeth et al., 2000; Lee & Bruvold, 2003; Shore & Wayne, 1993). While the literature to date has been slow in exploring this approach with reference to Māori cultural values and support, it is likely given that this theory applied to such support will similarly enhance job outcomes like greater commitment, satisfaction and lower turnover intentions for this group of employees.

Research carried out by Haar and Brougham (2011a) was one of the first studies to “explore indigenous cultural elements in the workplace from an employee perspective” (p. 470). They concluded that in order to promote reciprocity from Māori employees through “catering for cultural aspects, [organisations need to] consider the attitudes and beliefs of indigenous workers, whether within New Zealand or elsewhere”

(p. 469). Haar and Brougham (2011a) highlighted that through social exchange theory, when indigenous employees feel their cultural beliefs and values are respected, supported, and understood by the organisation then this will encourage reciprocation and “positively influence the work attitudes and self-reported behaviours of Māori employees” (p. 472). Furthermore, these authors found that “Māori employees who are satisfied with the way their cultural values are upheld and understood in the workplace will reciprocate with greater loyalty and OCB’s (Organisational Citizenship Behaviours), consistent with social exchange theory” (p. 469). Being culturally satisfied within the workplace is measured by how “satisfied employees are with the way their culture is portrayed and respected in their workplace” (Haar & Brougham, 2011a, p. 463). As such, there is evidence that social exchange theory can be utilised to understand Māori cultural values influencing job outcomes of Māori employees in Aotearoa/New Zealand.

Viewed through the lens of social exchange theory, employees feel that the organisation values their contribution which enhances staff “morale and dedication” (Lee & Bruvold, 2003, p. 994) and further strengthens affective commitment and job satisfaction. In effect, employees respond to their organisation via social exchange theory and this can lead them to reciprocate with lower turnover intentions, for example, in response to feelings of greater support. This support forms high quality commitment relationships where employees reciprocate by exerting more effort to improve organisational effectiveness and engage in organisational citizenship behaviours (Arthur, 1994). For example, when an employee feels supported by their supervisor when family demands outside of work, such as being able to participate in their children’s schooling activities, are present then the employee will feel obligated to

reciprocate by working harder and committing themselves to the job, their team and organisation.

A study carried out by Haar and Roche (2010) found that when employees perceive that the organisation supports them in regards to family issues, it “positively influence[d] job and life satisfaction, and negatively influence[d] turnover intentions and job burnout” (p. 999). Through the social exchange effect, employees performed higher when they felt they had support from the employer (Haar & Roche, 2010).

The Māori concept of utu can be aligned with social exchange theory as it is about reciprocating, showing respect and returning benefits which are “not always visible” (Jones, Ingham, Davies, & Cram, 2010, p. 8). Hēnare (1988) noted that utu is about social dealings, and these dealings are maintained via reciprocal exchanges, for example, exchanges of support, hospitality, or kindness; although unlike social exchange theory, this can also include exchanging goods and services. Utu is a concept of reciprocation and promotes a balance between relationships (Hook, Waaka, & Raumati, 2007) and within the workplace “demand[s] a balanced relationship between worker and institution wherein both parties benefit from the relationship” (p. 7).

2.2 Institutional Theory

Institutional theory shows the importance for organisations to sustain a particular public profile as key to attracting and retaining highly skilled staff (Haar & Batkin, 2008). Within institutional environments norms are established and standards and principles are expected to be upheld. Kondra and Hinings (1998) discussed that when organisations conform to the set rules and requirements within the institutional

environments in which they operate, then this increases their likelihood of survival. To be competitive and survive in a tight labour market, organisations need to ensure that they are accepted and endorsed by their regulatory bodies as well as gaining public approval (Kondra & Hinings, 1998). Due to conforming to the same set of institutional norms, organisations can experience institutional isomorphism (DiMaggio & Powell, 1983). This phenomenon creates an institutional environment where organisations tend to resemble each other, therefore increasing competition for social status, resources, and high quality staff.

DiMaggio and Powell (1983) identify three isomorphic pressures of institutional theory; mimetic, normative, and coercive. Mimetic processes is where, like the name suggests, the organisation mimes their competitors and adopts similar values, vision and practices. In order to place themselves on the same platform as their competitors, a new organisation may adopt similar organisational values to attract potential employees and customers. For example, in tertiary education, an institution may adopt Māori cultural values (in the workplace) because that is the norm across their sector. This is because appearing to be culturally responsive will be more attractive to prospective Māori staff and Māori customers. Normative isomorphism relies on the morals of the organisation to ensure that they hire the right employees with the required knowledge and experience to steer the organisation in the right direction to gain “legitimacy and occupational autonomy” (DiMaggio & Powell, 1983, p. 152). The last of the isomorphic pressures is coercive isomorphism. This is where organisations must adopt rules and regulations to comply with legislation. Pressure from the Government to meet set priorities and targets may require state funded institutions, such as education and health, to conform to particular institutional norms (DiMaggio & Powell, 1983). This

might include aspects of the Treaty of Waitangi amongst public sector New Zealand organisations.

Internal pressures can also impact the practices adopted by the organisation. According to Haar and Batkin (2008) “low unemployment levels present in the New Zealand economy are making it increasingly difficult for firms to find and retain suitable staff” (p. 23). While the context of the economic recession is now past, their comments do relate to the current position where unemployment is low and organisations need to retain top talent. Therefore, organisations adopt policies and practices either to avoid competitors poaching their staff, or to aid in recruiting new skilled staff (Haar & Batkin, 2008). Employees can take advantage of this competition by placing internal pressures on organisations to provide a supportive workplace culture; further, say Haar and Spell (2007), the more publicly known an organisation is the more likely they are to succumb to this internal pressure.

2.3 Job Satisfaction

Job satisfaction indicates the level to which the employee likes or dislikes their job, and the intensity of their affective feelings and beliefs towards their job and aspects of their job (Lee & Bruvold, 2003; Locke, 1976; Spector, 1997, 2012; Weiss, 2002; Yalabik et al., 2013). Locke (1976) states that job satisfaction is a “pleasurable or positive emotional state resulting from an appraisal of one’s job or job experiences” (p. 1300).

This affective response can apply to particular dimensions or aspects of the job or to the whole job. For example, it might be satisfaction with the overall job, or satisfaction with a single component such as supervisor or pay. Tett and Myer (1993) defined job satisfaction as “one’s affective attachment to the job viewed either in its

entirety (global satisfaction) or with regard to particular aspects (facet satisfaction)” (p. 261).

The facet approach to analysing job satisfaction looks at individual fragments of the job such as personal growth, being appreciated, recognition, relationships with co-workers and supervisors, job conditions, organisational policies and procedures and satisfaction with the organisation itself (Spector, 1997, 2012). Facets can be separated into four groups: “rewards, other people, nature of work, and organisational context” (Spector, 1997, p. 4). Being dissatisfied in one facet does not necessarily mean you will be unsatisfied with another facet. For example, being satisfied with your co-workers does not always mean you will be satisfied with your supervisor, or being satisfied with your supervisor does not mean you will always be satisfied with organisational policies and practices. Spector (1997) found that facets are “only modestly related to each other” (p.3) and that employees have “distinctly different feelings about the various facets of the job” (p.4). This makes sense, because an employee might have an excellent and helpful boss and co-workers but also feel underpaid.

Job satisfaction can also be intrinsic or extrinsic (Spector, 2012). Intrinsic satisfaction is the extent to which an employee is emotionally connected to vital features of the job, such as having autonomy, or having the opportunity to utilise their skills (Spector, 2012; Stride, Wall, & Catley, 2007). Extrinsic satisfaction within the job is where an employee is satisfied with features of the job outside of the work tasks and functions, such as working environment, organisational policies and practices and supervisor support (Spector, 2012; Stride et al., 2007).

The indigenous people of New Zealand, Māori, are collective by nature (Brougham & Haar, 2013; Haar & Brougham, 2011a); therefore collectivism can

influence their needs within the workplace as they tend to focus on the needs of their people. Whereas employees who hold a value of individualism tend to place their own individual needs above those others (Spector, 2012). With this in mind, the extrinsic satisfaction of Māori employees within their jobs could be impacted when the needs of their people are being neglected.

Tett and Myer (1993) investigated how job satisfaction influences the withdrawal process, and introduced the “Satisfaction to Commitment Mediation Model” which demonstrates how job satisfaction reinforces the commitment an employee has to the organisation. Job satisfaction has been shown to have an influence, though often indirect, on the intent to quit (Griffeth et al., 2000; Rode, Rehg, Near, & Underhill, 2007).

Spector identified two major categories of influences on job satisfaction: job characteristics and factors linked with the job (1997). This study will be focusing on the latter. Where job characteristics are usually around the roles and tasks contained in a job description, factors associated with the job can involve the working environment, how people are treated by the organisation and the quality of relationships with other people in the workplace such as co-workers and supervisors. These organisational features can also impact on employee productivity, and Spector (1997) states that “organisational constraints impact on job satisfaction with supervisors having the biggest impact” (p. 38), because they are the “biggest source of constraints as seen by subordinates” (p. 38). Spector also investigated level of pay determining that this does not impact job satisfaction, however procedural justice and the fairness of allocation of pay and rewards can have an impact if employees perceive themselves to be treated unfairly compared to their co-workers.

Research has shown that job satisfaction can impact the health and wellbeing of employees (Bluen, Barling, & Burns, 1990; Cooper & Cartwright, 1994; Jex & Gudanowski, 1992; Schaubroeck, Ganster, & Fox, 1992; Spector, 1988, 1997, 2012). Cooper and Cartwright (1994) highlight that stressors caused by the job, such as pressures from supervisors, can affect physical and emotional wellbeing of employees. Spector (1997) adds that job strains such as anxiety and physical illnesses such as headaches are the typical result of job stressors. Other job strains can include sleep problems, an upset stomach as well as depression (Bowling & Hammond, 2008; Jex & Gudanowski, 1992; Spector, 1988) further impacting on the satisfaction one has with their job.

Job satisfaction is a significant element within this study, as links to withdrawal and the intention to exit an organisation are well established (Beck & Walmsley, 2012; Mobley, Griffeth, Hand, & Meglino, 1979). Job satisfaction is therefore a core causal factor to turnover, as when employees are not satisfied with their jobs they will engage in job search behaviours and if the job market is agreeable and there are alternate job opportunities, they will be tempted to quit (Spector, 1997).

2.4 Affective Commitment

Affective commitment has been characterised as when an employee has a “strong belief in and acceptance of the organisation’s goals and values, a willingness to exert effort on behalf of the organisation, and a desire to stay with the company” (Tett & Myer, 1993, p. 262). This psychological state bonds the employee to the organisation and strengthens their emotional attachment and identification with the organisation which moderates the employee’s decision to quit or to strive to achieve organisational

objectives (Allen & Meyer, 1990; Lee & Bruvold, 2003; Meyer, Stanley, Herscovitch, & Topolnytsky, 2002; Mowday, Porter, & Steers, 1982; Porter, Steers, Mowday, & Boulian, 1974; Yalabik et al., 2013). Affective commitment can be attained in many ways, for example through the perceived investment in employee development, enhanced job satisfaction, and fairer treatment by the employer through organisational rules and procedures for rewards (Greenberg, 1990; Griffeth et al., 2000).

Affective commitment to the organisation has shown to be a strong mediator in predicting turnover (Griffeth et al., 2000). A perceived investment shown by the employer and genuine support and interest in the employee and their satisfaction with their job positively enhances affective commitment. Although commitment to the organisation can take time to develop it is more stable in influencing an employee's intention to quit than is job satisfaction alone (Griffeth et al., 2000), and "mediates the effects of satisfaction on withdrawal variables" (Tett & Myer, 1993, p. 260). When an employee makes the decision to quit the organisation it reflects withdrawal from the company more than from the job (Hom, Katerberg, & Hulin, 1979). Thus, employees who are satisfied with their job build (enhance) their affective commitment and in turn, reduce their intentions to leave the organisation.

It has been shown that organisational policies and procedures for reward allocation can be viewed as important or more important than pay in regards to influencing an employee's intention to quit (Griffeth et al., 2000). When employees are treated fairly they assume that the organisation cares about their wellbeing and will continue to do so for the remaining of the employment relationship (Griffeth et al., 2000; Moorman, Blakely, & Niehoff, 1998). When employees feel they are supported

by the organisation their affective commitment to that organisation is strengthened (Shore & Wayne, 1993) and turnover is reduced.

2.5 Perceived Investment in Employee Development

Existing models demonstrate the impact of certain conditions and how they play an important role towards influencing voluntary turnover. Support from the organisation and the supervisor can influence job attitudes and job search behaviours (Hom et al., 1979). Support can be demonstrated through many factors such as the employees' perceived level of investment that the organisation has in them. Factors such as Perceived Investment in Employee Development, inter-role conflict, and HR practices, among others, have been found to be key influences of staff turnover (Moncarz & Zhao, 2009; Rode et al., 2007; Yalabik et al., 2013; Yamamoto 2012). Not only does developing skills and competencies in employees create a competitive advantage for organisations, through attracting and retaining high skilled staff, it also increases commitment to the organisation, reducing the intention to exit (Lee & Bruvold, 2003). Branding the organisation as supportive by investing in the competency development of staff gives an overall perception that the organisation cares about employees' professional advancement and personal wellbeing (Lee & Bruvold, 2003; Moorman et al., 1998). This also gives employees more power and control to self-determine their position within the industry and the organisation as their marketability increases (Lee & Bruvold, 2003). This gesture generates positive and proactive attitudes where employees will work harder and be more productive, consistent with the principles of social exchange theory (Lee & Bruvold, 2003).

As stated by Lee and Bruvold (2003) “employee development is one of the most significant functions of human resource practice” (p. 981). As employees’ skills and competencies are developed this makes them more resistant to changes within the organisation and more able to take on new challenges and roles within the organisation (Lee & Bruvold, 2003). Furthermore, developing employees to become specialised in specific fields has been found to have a negative correlation on retention (Yamamoto, 2012). Increasing the competencies of the employee also gives them more confidence in the job market if they wish to look outside the organisation; this self-determination increases their satisfaction within their job (Lee & Bruvold, 2003).

Self-efficacy theory is also demonstrated through training and development as staff have more confidence in carrying out the job tasks to a high standard (Yamamoto, 2012). Being able to have power and control over one’s career and level of employability is a positive consequence of perceived investment in employee development as it allows employees to “update old skills and gain new ones” (Lee & Bruvold, 2003, p. 985). Employees feel that the training and development within the organisation is beneficial to their personal and professional development which then reduces their intention to quit (Yamamoto, 2012). However, this consequential self-determination can also have a negative effect on retention as the employee’s confidence and marketability is increased (Hom, Walker, Prussia and Griffith 1992; Veiga 1983; Yamamoto, 2012).

To be successful in today’s highly competitive market, organisations need to ensure they have the right people in the right job. Attracting and retaining highly skilled employees can be done through investing in staff development and training. Ferris, Hochwarter, Buckley, Harrell-Cook, & Frink (1999) stated that the right employees are key for organisations to have a competitive advantage and organisational success. The

most competitive organisations tend to be the ones that invest in developing the skills and knowledge of employees, encouraging innovation (Porter, 1990). Supporting employees to develop their skills while potentially acquiring new skills encourages more effective and efficient work practices which further strengthens the competitiveness of the organisation (London, 1989). Continually investing in the development of employees will also keep the organisation as an active player in the market (Lee & Bruvold, 2003). As more employees move to alternative organisations, the competition amongst organisations is increased to retain their highly skilled staff, especially when the organisation has invested in these employees in the hope that they will progress to higher and fundamental positions within the organisation in the future (Yamamoto, 2012).

How an organisation presents itself to potential and current employees can also enhance their sustained competitive advantage as “the presence of training programmes may make the organisation appear supportive and dependable” (Lee & Bruvold, 2003, p. 984); and the perception of employer’s investment in the employee creates an “overall positive feeling towards the employer, which in turn may impact on job satisfaction” (p. 985). Behaviours and attitudes can be influenced through the perceived investment in employee development, in turn impacting on the quality of productivity (Whitener, 2001). Practices that support employee development have also been linked to benefit employee wellbeing, morale and empowerment which contributes to a “greater strategic advantage” (Lee & Bruvold, 2003, p. 983).

A high commitment strategy is formed from investment in employee development (Lee & Bruvold, 2003). The employee’s commitment and motivation grows which in turn increases the productivity and financial performance (Lee &

Bruvold, 2003; Ichniowski, Shaw, & Prensushi, 1997). Perceived investment in employee development is not only confined to professional development but can also include personal development. This perceived loyalty from the employer triggers social exchange theory where the employee is expected to give back by increasing their performance (Wayne, Shore, & Liden, 1997). Then too, practices that support employee development may also enhance productivity, as employees “work harder because they have a greater sense of job satisfaction and commitment” (Lee & Bruvold, 2003, p. 994).

2.6 Human Resource Practices

Human resource practices can have a significant impact on an employee’s intention to leave. Guzzo and Noonan (1994) defined human resource practices from the perspective of a psychological contract as “communication from the employer to its employees” (p. 447). Moncarz and Zhao (2009) found that hiring and promotions and training practices influence non-management employee retention. Past research has also found that self-fulfilment and working conditions was valued more by employees than ‘monetary rewards’ (Milman, 2002, 2003; Milman & Ricci, 2004).

The hiring, promotion and training practices within organisations can have an impact on employee’s intent to quit. It is important that decision makers of rewards, appraisals, promotion and remuneration are given adequate training on how to execute this practice to ensure fair treatment of employees on their job performance (Yamamoto, 2012). Yamamoto found that “perceptions of rewards based on fair appraisal had the effect of increasing retention” (2012, p. 760). However, it is also important to note that an individual’s perception on the fairness of this process can differ from one staff member to another (Yamamoto, 2012).

Working conditions and organisation culture created by fair human resource practices can significantly impact an employee's commitment and retention. Pressure has been put on organisations to create policies that support employees to balance their work and non-work commitments (Haar & Batkin, 2008). Research shows that work family practices have become an emerging concern through the influence from internal and external pressures which can include unions and government regulations (Haar & Batkin, 2008; Lambert, 2000). This practice also encourages social exchange as employees will tend to show more commitment to the organisation if they appear to care about the wellbeing and often conflicting priorities of staff (Haar & Batkin, 2008, p. 6). However, often employees may avoid participating in these practices as they feel that management does not look favourably upon employees taking advantage of this (Higgins & Duxbury, 2005).

Having fair and transparent processes within organisations has a significant influence on turnover intentions (Ribeiro & Semedo, 2014). Fair processes in resolving conflict and allocating benefits and resources has a direct impact by lowering employee turnover, raising productivity, and improving financial performance (Husiled, 1995). Farh, Earley, and Lin (1997) highlight that human resource practices needs to ensure procedural justice to foster positive job satisfaction and affective commitment which will reduce the intention to quit.

2.7 Inter-role Conflict

Previous research has explored inter-role conflict, sometimes referred to as work/family conflict. Although this present study is not testing the impact of this antecedent towards quit intentions, it is important to see how human resource practices

and policies can be implemented to support employees and how this support influences turnover.

Life obligations and priorities outside and inside of work can often be conflicting. When the time needed for work or life starts to take over the time needed for other roles (e.g., family or outside of work life) then conflict tends to arise. Family pressure is often placed on the employee and the family may encourage employees to quit (Lee & Maurer, 1999; Rode et al., 2007). Values for out of work responsibilities moderate how dissatisfaction can translate into employees exiting (Mobley et al., 1979). This competition amongst these multiple roles induces withdrawal cognitions (Hom & Kinicki, 2001).

Employers are under pressure from employees and society to provide alternative non-traditional work schedules to “valued employees” (Hom & Kinicki, 2001, p. 984). However, research shows that this conflict is not unique to working families alone; single childless employees with “simpler non-work living arrangements” (p. 87) experience conflict with work commitments and non-domestic commitments (Babin & Boles, 1998). In today’s society where individuals seek a healthy work-life balance it is important for organisations to engage in human resource practices and policies that will minimise this conflict. Knowledge of these policies will further enrich the employee’s commitment to the organisation (Haar & Spell, 2004). Alongside these practices, according to Haar and Batkin (2008), “the most effective work family practice is simply having a manager who is supportive of employee’s efforts to balance with work and family roles” (p. 7).

Even though policies have been implemented in organisations to support employees in balancing their work and family life and minimising conflict, as noted earlier, many employees do not attempt to access this allowance, as they feel that their

managers have a negative view of their use (Higgins & Duxbury, 2005). Yet, when these policies come into practice and are genuinely promoted to employees, social exchange theory encourages reciprocation through higher performance and increased retention (Haar & Batkin, 2008).

2.8 Engagement

Work engagement was not a direct feature of this study, and yet because engagement and job satisfaction are closely linked, an overview of the literature relating to this topic is included here. According to Lee and Bruvold (2003), motivating and engaging employees “is one of the most critical challenges facing organisations today” (p. 981). Schaufeli and Salanova (2007) noted a similar point: that in order to survive in a competitive market it is vital that employees are “motivated, proactive, responsible and involved” (p. 140) and it is expected that the employees engage in additional in-role and extra-role behaviours. Work engagement, shaped by affective commitment and job satisfaction, mediates the employee’s intent to quit (Yalabik et al., 2013; Shuck, Reio, & Rocco, 2011). Job satisfaction influences engagement, performance and in-turn, turnover therefore it is critical that human resource practitioners “monitor and manage these attitudes as they attempt to improve employee work engagement and consequent outcomes” (Yalabik et al., 2013, p. 19).

Work engagement has been defined as “motivational-psychological state” (Yalabik et al., 2013, p. 1) that is “positive and fulfilling” (Schaufeli and Salanova, 2007, p. 141) where employees experience a “sense of energetic and effective connection with their work activities” (Schaufeli et al., 2006, p. 702). Work engagement is also transmittable and can roll-on to affect the emotions and behaviours of other co-workers

within the same team (Schaufeli et al., 2006). Schaufeli and Salanova (2007) go on to identify three dimensions within work engagement, which are “vigour, dedication and absorption” (p. 141). The energy levels employees have and the amount of effort they exert within their work and the level of persistence they show when encountering difficulties on the job shows the level of their vigour. Similarly, the dedication an employee has toward their job through involvement and identification with their work, demonstrating inspiration and pride is dedication, while absorption is observable to the extent the employee is absorbed in their job where they easily lose track of time and have “difficulty detaching themselves” (Schaufeli & Salanova, 2007, p. 141).

When an employee is engaged they have the motivation to pursue and achieve goals that may be more challenging and go beyond what is expected of them, undertaking additional and extra role behaviours (Yalabik et al., 2013). Bakker and Demerouti (2008) add that employees who are engaged are “more creative, productive and willing to go the extra mile” (p. 209). These authors say that when employees are engaged they have access to additional job and personal resources and positive emotions which contributes to their overall health and wellbeing, enhancing work performance (Yalabik et al., 2013). Both customers and supervisors have positively rated employee performance in customer service when engaged in their work (Karatepe, 2011; Salanova, Agut, & Pero, 2005). When organisation policies and practices are created and implemented to promote affective commitment and job satisfaction then this is likely to result in greater work engagement (Yalabik et al., 2013).

2.9 Job Performance

As an employee becomes committed to the organisation, depending on their level of work engagement, it will influence their job performance and satisfaction within the role, potentially flowing on to their cognitive intent to quit (Haar & Roche, 2010; Hom, et al., 1979; Yalabik et al., 2013; Yamamoto, 2012). Job satisfaction, productivity levels and retention of employees are critical success factors for organisations to gain a competitive advantage against their competitors (Beck & Walmsley, 2012).

As discussed above, human resource practices and perceived support from the organisation has been shown to have the ability to increase affective commitment (Lee & Bruvold, 2003). This commitment to the organisation can influence the attitudes of employees which in turn positively increases engagement, employee performance and retention (Hom, et al., 1979; Little & Little, 2006). Another influence on job performance is the social dynamics within an organisation, which along with effective communication, are “central to the effective performance levels of work teams” (Stapleton et al., 2007). Research carried out by Xanthopoulou, Baker, Heuven, Demerouti, and Schaufeli (2008) also found that support from colleague’s increases employee engagement and self-efficacy leading to positive effects on employee performance. Collegial support is especially important in collective cultures, like Māori, and an organisational approach which supports this aspect of the workplace is part of the larger picture of how job satisfaction can be enhanced, and turnover reduced.

2.10 Withdrawal Cognitions and Job Search Behaviors

Research carried out by Hom et al. (1992) found a significant correlation between having alternative job opportunities available, intention to quit and actual resignation. Their study highlighted that withdrawal cognitions arise before the employee starts investigating alternative jobs opportunities. Once a comparison has been carried out of available in the jobs in market, depending on the tightness of the labour market, this can restrain the withdrawal cognitions (Hom et al., 1992).

Withdrawal cognitions is where employees have thoughts of quitting their job. This part of the turnover process can create a significant cost for organisations as the disengagement can have a negative effect on productivity (MacLeod & Clarke, 2009; Yalabik et al., 2013; Yamamoto, 2012). As employees disengage they avoid their job tasks, a behaviour known as job avoidance. Hom and Kinicki (2001) state that “job avoidance represents an early phase of organisational withdrawal [that] mediates the path from dissatisfaction to quitting” (p. 984). Once an employee is disengaged they tend to start exploring alternative job opportunities outside the organisation. The comparisons they make, along with the cognitive withdrawal, has been shown to “have direct effects on terminations” (Hom & Kinicki, 2001, p. 984; Hom, et al., 1979).

A scale of measure of job search behaviours has been identified through Blaus’s scale (Blau, 1993, 1994) as preparatory or active job search (Griffeth et al., 2000). Job search behaviours can be preparatory where an employee gathers information on the current employment market or their industry as well as updating their resume; while active job search goes further with employees actively communicating their availability and applying for alternative positions outside of the organisation (Blau, 1993, 1994).

As employees start to withdraw from their roles and/or organisation due to lack of satisfaction they may start cognitively preparing themselves on departing the organisation. They could start to look at online job vacancy websites to see what is available in their area of expertise and see if their qualifications and skills are current enough to be a potential and competitive applicant. Once they feel confident enough to place themselves in the job market they may take more active steps by reaching out to acquaintances in similar institutions to promote themselves as available and eager person for any up and coming positions. Through this promotion of one's availability, the employee may be shoulder-tapped by an outsider to consider a role within a competing organisation. These job search methods have been found to be "relatively accurate turnover predictors" (Griffeth et al., 2000. p. 483) with active job search having the strongest link to turnover (Blau, 1993; Hom, et al., 1979).

2.11 Cultural Wellbeing

Cultural wellbeing is where the employee feels that their culture is being appreciated and respected, cultural contributions to the organisation are valued and cultural knowledge and opinions are respected and appreciated. Through this, cultural values such as manaakitanga (respect, prestige, status) are supported and a sense of belonging and connection through whanaungatanga (reciprocal relationship) is developed and the mauri (life principle, essential quality and vitality of a being) of the individual is enhanced. Brougham and Haar (2013) defined workplace cultural wellbeing "as how indigenous employees feel about the way their cultural values and beliefs are accepted in the workplace" (p. 877). According to Hook et al. (2007), supporting Māori within the workplace demands the protection of their mana as well as their mauri. Hook

and colleagues (2007) continued stating that the “preservation of mana comes under the principle of manaakitanga and any institutional policy or practice that fails in this regard cannot be considered Māori-friendly or even Māori appropriate” (p. 6).

Research carried out by Haar and Brougham (2011a) found that “indigenous workers who are more satisfied with the way their cultural beliefs are valued in the workplace are likely to be more loyal and may be superior performance” (p. 461). Supporting Māori cultural values in the workplace through “understanding, recognising and, where applicable, embracing Māori cultural aspects in the workplace” (p. 471) as well as through implementing human resource policies and practices that are designed to be responsive to the cultural needs of Māori employees are recommended by Haar and Brougham “in order for Māori to reach their full potential in the workplace” (2011a, p. 471). These authors argued that such cultural support is a unique type of support that is likely to be more unique and uncommon and importantly, unexpected. As such, Māori employees working in organisations that support their cultural values are likely to illicit felt obligations under social exchange theory and thus lead them to reciprocate with enhanced job outcomes.

Being satisfied with the way ones culture is being represented, supported, respected and acknowledged has been identified by Haar and Brougham (2011a) as having “a powerful influence on job outcomes because it relates to cultural values being respected in the workplace” (p. 470). They further defined cultural satisfaction in the workplace as “reinforcing and supporting another’s identity, and this dimension implies a level of acceptance towards the different and those in the minority” (Haar & Brougham, 2011a, p. 470). Similarly, Brougham and Haar and (2013) found cultural

wellbeing was the fundamental predictor of career satisfaction for Māori employees, highlighting the importance for working Māori to be secure in their cultural wellbeing.

Many organisations may appear to embrace the Māori culture and values in the workplace (Haar & Brougham, 2011a; Durie, 2003). However, if this practice is implemented only for the appearance of being culturally supportive in order to enhance organisational profile consistent with institutional theory and not genuinely supported to the core, then this may not have the positive impact on the cultural wellbeing of Māori employees. Thus, its ability to influence Māori employees' organisational commitment and job satisfaction, and in turn, staff turnover, may be minimized or negligible. There are many Māori values that can be practised within organisations and many organisations may have them as their set organisational values. The Māori values that will be explored in this study, in respect of their place in the workplace and their impact on Māori employees, are whanaungatanga, manaakitanga and mauri. I chose these three because there are strong and vital links between Māori and manaakitanga and mauri, as well as whanaungatanga being a core cultural value for Māori (Hamsworth, Barclay-Kerr, & Reedy, 2002). These are now detailed below although I do note that there are many cultural values that could have been explored (Hamsworth et al., 2002).

2.11.1 Whanaungatanga

A sense of belonging is one of the fundamental needs one strives for to achieve psychological wellbeing (Maslow, 1943). Maslow termed this need as "the love needs" (p. 380) which is now commonly identified as "love and belonging needs" (Sadri & Bowen, 2011, p. 45). Placing this construct within the context of workplace relations relates to the sense of belonging an employee has within a team and organisation, and

this is sought after by both employers and employees. Maslow stated that employees “will hunger for affectionate relations with people in general, namely, for a place in his [or her] group” (1943, p. 381). The concept of the need to feel as part of a group that cares and supports you is representative of the cultural value whanaungatanga. Whanaungatanga represents “relationships within the greater world that bind people together” and makes individuals feel like they are not alone and that they are a part of something, and have a sense of belonging (Hook et al., 2007, p. 6). This value is extremely important for Māori due to their collective nature.

Whanaungatanga is a practice that is upheld by “loyalty, obligation, commitment and in-built support systems” (Pere, 1982, p. 26) where members demonstrate “love and sympathy (aroha) towards each other” (Patterson, 1992, p. 147). Traditionally used to describe the “bond and strength of kinship ties” (Pere, 1982, p. 26) usually within whanau, hapu and iwi, whanaungatanga can also be positioned within the context of workplace relations. Haar and Delaney (2009) noted that whanaungatanga could be beneficial as employees with “family and tribal connections” (p. 30) might be enabled to leverage off this collective network.

Through whanaungatanga, an employee has a sense of belonging in their team and organisation, they feel connected and have a sense of belonging. The sense of whanau cohesion that provides support, assistance, nurturing, guidance and direction will reinforce the employee’s sense of inclusion. Research carried out by Kensington-Miller and Ratima (2013) in a tertiary education environment highlighted the importance of whanaungatanga in staff development and success. They provided Māori staff with a “culturally responsive space for Māori [employees] to come together” (p. 2) and gave them the opportunity to work alongside other Māori in a context where “their

culture was the norm with regards to language, spirituality, humour, and whakawhanaungatanga” (p. 17).

Working in large organisations can make Māori employees feel isolated and disconnected which is in contrast to te ao Māori [the Māori world view] where “culture is holistic, and is embedded within spirituality and connectedness” (Kensington-Miller & Ratima, 2013, p.5). Kensington-Miller and Ratima (2013) also highlight the reality that when Māori work in dominant pakeha institutions they are “expected to assimilate into the dominant culture” (p. 5). For example, large sized institutions might include mainstream tertiary institutions and District Health Boards, and as such, organisations supportive of whanaungatanga may enhance the outcomes of these employees, such as enhanced mental health. Overall, whanaungatanga gives an individual a sense of belonging, being part of a group, acceptance and support. Whanaungatanga counteracts the feelings of isolation and loneliness which is vital to the mental health of an individual. This is important when we remember that Māori make up only 12.3% of the New Zealand workforce (MBIE, 2015; Statistics New Zealand, 2014b). When an individual has a sense of belonging and inclusiveness it will allow them to feel comfortable in sharing ideas and positively contributing to, and participating in, the team and organisation. As such, Māori employees working in organisations that foster and support their whanaungatanga are likely to report better mental health and enhanced job outcomes.

2.11.2 Manaakitanga

Manaakitanga is where an individual is recognised and responded to in a positive and respectful manner and their prestige, status, reputation and self-esteem are supported and strengthened by their colleagues, supervisors and the organisation as a whole (Williams & Broadley, n.d.). For example, elders are highly regarded in te ao Māori [the Māori world view], and as such, an organisation may provide additional prestige and respect for older Māori employees, irrespective of their employee status. For example, elderly men (kaumatua) and women (kuia) might be provided with opportunities to provide advice and commentary on Māori aspects within the organisation (Gillies & Barnett, 2012). Thus, even though these individuals might not hold a senior position in the organisation, this recognises their age and wisdom and thus may make them a positive source of mentoring and advice – irrespective of position.

Self-esteem is also a fundamental need an individual needs for psychological wellbeing (Maslow, 1943). Maslow continues that “all people in our society have a need or desire for a stable, firmly based, highly evaluation of themselves, for self-respect, or self-esteem, and for the esteem of others” (1943, p. 381). Maslow (1943) states that people seek “recognition, attention, importance or appreciation” (p. 382), which supports and develops their confidence and anchors their place in the world. This aligns with manaakitanga and the vital importance of this cultural value for Māori.

Within a workplace environment, an employee’s mana can be enhanced through “building upon cultural strengths to help them acquire new knowledge” (MacFarlane, 2010, p. 10). According to Barlow (1991), mana is attained depending on the individuals “ability and effort to develop skills and to gain knowledge in particular areas” (p. 62).

Manaakitanga is “obligatory and it has reciprocal ramifications” (MacFarlane, 2010, p. 8). If an organisation supports the development of the mana of an employee then through social exchange theory the self-esteem of the employee increases which will strengthen their commitment to the organisation, job satisfaction and productivity (Haar and Brougham, 2011a; Lee & Bruvold, 2003; MacFarlane, 2010; Yalabik et al., 2013).

However, manaakitanga “extends beyond merely responding to their physical needs, but also encompasses caring for the psychological and spiritual domains of others” (MacFarlane, 2010, p. 8). Pere (1982) adds that “the mantle of mana embraces people, and when worn demands and provides far more than just prestige and status (p. 38). Manaakitanga connects people and strengthens relationships (MacFarlane, 2010) and “embodies a type of caring that is reciprocal and unqualified, based on respect and kindness” (MacFarlane, Glynn, Cavanagh, & Bateman, 2007, p. 67). Manaakitanga is a culturally safe practice that “permeates the ethos of Māori life in very subtle ways” (Pere, 1982, p. 37). It is important that when dealing with Māori employees, especially mature Māori employees, that their mana is protected when their supervisor gives constructive criticism and in conflict situations. Culturally sensitive processes needs to be put in place so that the mana of Māori employees stays intact.

In conclusion, support for manaakitanga in the workplace shows respect towards the employee and endeavours to enhance self-esteem and confidence through supporting employees in gaining new knowledge. When the employee feels that the organisation is respectful and supportive towards their mana then the employee is more likely to reciprocate and be more committed to and give back to that organisation.

2.11.3 Mauri

Everything is said to have a mauri (Barlow, 1991), especially people. Mauri is the life force within “all things animate and inanimate within te ao Māori” (Barlow, 1991; Pere, 1982). Mauri o te tangata (mauri of a person) is not controlled by the person (Barlow, 1991) and according to Pere “certain influences can strengthen or weaken the mauri of a person” (1982, p. 34). Mauri o te tangata has been beautifully described by Rose Pere as follows:

If a person feels respected and accepted for what she herself represents and believes in, particularly by people who relate or interact with her, then her mauri waxes; but should she feel that people are not accepting her in her totality, so that she is unable to make a positive contribution from her own makeup as a person, then her mauri wanes. (Pere, 1982, p. 32)

Mauri o te tangata within the organisation can be in the way of the support and respect an employee receives for using te reo Māori (Māori language) and tikanga Māori (way of doing things / custom) within their team and organisation. Mauri o te tangata can also be enhanced when the employees mana is supported and they feel connected and sense of belonging through whanaungatanga.

Mauri is a life essence within that is essential to cultural wellbeing. Showing respect for the Māori culture and reo contributes to the mauri of Māori employees. If cultural language, buildings, tikanga and belief systems are not respected appropriately and merely used to sell the organisation as a product and ‘ticking the box’ then this disrespect for Māori culture can impact the mauri of Māori employees. Organisations must have genuine respect to take the time and strive to understand the culture that they choose to support their brand as well as ensuring all staff are adequately trained

to understand and respect these aspects of the culture and those of whom belong to that culture.

2.12 Cultural Responsiveness in the Workplace

Within sectors such as Education, Health, and the Social Development, where a large proportion of clients are made up of Māori (Department of Labour, 2009; Ministry of Business, Innovation & Employment, 2013; Ministry of Education, 2013; Ministry of Health, 2013) it is important to have a workforce that can relate to and provide support and understanding to its clients. Being culturally responsive through using cultural knowledge such as the use of te reo Māori, tikanga, and incorporating a sense of whanaungatanga will promote a more appropriate and effective workplace for indigenous cultures (Navigate, 2002). Tikanga Māori are cultural protocols that are innate and natural within Māori and have been supported by the notion that Māori “have certain ways of saying and doing things that is Māori. It’s the Māori way” (Kensington-Miller & Ratima, 2013, p. 1).

Cultural responsiveness is a term that is frequently used in the education sector. According to Smith (1997), institutional frameworks are largely dominant and require Māori to conform to structures within the institutions. These frameworks are restrictive and interfere with the ability of Māori to fulfil their cultural aspirations and because of this they are at a distinct disadvantage in institutional settings. This can be applied to the workplace as Māori, who are collective by nature, are expected to fit and conform within the existing individualistic structures, policies and practices within organisations. For example, when organisational policies and employment contracts do not recognise and support the traditional Māori grievance process and tangihanga leave for whanau

who may not be identified as immediate family members. In Māori whanau, cousins can be just as close as siblings and a great aunty can have a similar connection to that of a mother or grandmother. This lack of understanding and acknowledgement can leave Māori employees feeling isolated and unsupported when such relationships are not recognised by the organisation.

Māori construct their reality based on their own world view and values, adapting to change which could be incorporated into that world view (Eketone, 2008). Bishop, Berryman, Tiakiwai, and Richardson (2003) define culturally responsive relations “where power is shared between self-determining individuals within non-dominating relations of interdependence” and where culture counts and individuals are “connected to one another through the establishment of a common vision” (p. 15). Bishop et al. (2003) continues that culturally responsive education needs to be “responsive to the students [clients] as culturally located people” (p. 18). This approach to providing a more safe, culturally centred and respectful environment for students in order to promote engagement and active participation in their educational success could also be applied to the workplace. A culturally responsive environment where cultural values are supported within the workplace may have similar benefits for employees and employers, such as promoting greater job satisfaction, work engagement, affective commitment and self-determination where Māori staff can be active participants in their professional success and importantly cultural wellbeing.

An industry report for the Ministry of Health by Navigate (2002) highlighted that the health sector values a diverse workforce and they “acknowledge Māori staff as key to its knowledge resource to enable contribution to the improvement of Māori health and meeting the Governments Treaty of Waitangi objectives” (p. 2). In this sector, the

number of Māori in the labour pool is limited with only 5% of the university graduates being of Māori decent (Navigate, 2002). Māori are often headhunted by competitor organisations, leading them to make the decision to exit their current job if the working conditions do not fulfil their needs. As such, in some sectors, Māori employees may have strong job prospects and job opportunities that enable them and even encourage them, to change jobs more rapidly than other employees.

To attract and retain indigenous employees, like Māori, it is important the organisation provides a culturally responsive working environment. A culturally responsive organisation is one where culture is embedded in day to day activities, company policies, values, strategic direction and visions. In a rapidly changing and global workforce, organisations need an embedded cultural approach where cultural values are well communicated, actively participated in, understood and valued by management and staff. Organisations need to use cultural knowledge to promote a more appropriate and effective workplace for indigenous cultures (Navigate, 2002).

Many organisations are perceived to be culturally responsive by attempting to reflect the Māori culture through the use of te reo throughout its values, vision and strategic direction. However, if the respect for and value of culture is not genuinely embedded in operational activities by staff and management then this apparent lack of cultural understanding and support towards the needs of indigenous staff and indigenous clients can be perceived as simply 'lip service' by indigenous employees. This lack of genuine acknowledgement could lead Māori staff to be less committed to the organisation and the job. As such, Māori employees would recognise this true reflection of cultural responsiveness and ultimately feel disappointed and even betrayed but a lack of action backing up the organisations 'talk'.

2.13 Conclusion

Cultural identity plays a significant role in the wellbeing of Māori in the workplace (Durie, 2003; Haar & Brougham, 2011a) in influencing their sense of belonging within the organisation. Research by Haar and Brougham (2011a) was one of the first studies to explore “indigenous cultural elements in the workforce from an employee perspective” (p. 470). However, past research has not explored cultural responsiveness of an organisation as an influencing factor on an indigenous employee’s intention to leave. Haar and Brougham (2011a) suggest that more research is needed to “test the potentially positive benefits of Māori culture expression in the workplace” and that “more exploration is needed to see how Māori culture might affect the employment relationship” (p.472).

This gap in current research needs to be explored so that organisations can create a space where indigenous cultures can feel supported and valued which should positively influence their satisfaction with their job, job engagement which in-turn will decrease the organisation’s turnover rate of diverse and well sought after experts. This might be especially so in a New Zealand context, where Māori make up 12.3% of the workforce (MBIE, 2015; Statistics New Zealand, 2014b). The ever increasing population size of Māori make it vital for human resource practitioners to understand the needs of Māori employees. Human resource practices and policies need to be culturally centred and Māori values need to be genuinely supported in the workplace. Having support from the organisation will influence the job search behaviours of Māori employees which will impact organisational retention and turnover.

Overall, the present study suggests that a culturally responsive working environment will have a positive influence on the attitudes and behaviours of Māori

employees. Specifically, a culturally responsive working environment will be positively related to the job attitudes of affective commitment, job satisfaction, and work engagement, and be negatively related to the intention to leave that organisation.

Chapter Three: Theoretical Model

Based on social exchange theory I expected to find a beneficial relationship between workplace support for Māori cultural values by the supervisor and the organisation, and Māori employees' wellbeing, through influencing mental health issues and cultural wellbeing. A mediator between the level of support and employee wellbeing will be Māori cultural values. The specific cultural values being tested in this thesis were manaakitanga, whanaungatanga, and mauri. When a culturally responsive working environment exists, where Māori cultural values are upheld, then the cognitive and emotional wellbeing of a Māori employee should be enhanced. Previous research carried out by Brougham and Haar (2013) had confirmed that the mental health of Māori employees can be influenced by the presence and support for their culture within the workplace. Therefore, I expect that the support for Māori values in the workplace should also have an impact on mental health factors such as anxiety and depression caused by the job.

Reinforced by social exchange theory, having support from the supervisor should elicit positive work place behaviours such as job satisfaction, satisfaction with colleagues, satisfaction with the supervisor and satisfaction with the level of pay. When the employee is not satisfied I expect that it would influence their job search behaviours such as keeping track of the job market and alternative job opportunities, as well as developing networks within the industry. A reduction in job search behaviours should have a strong relationship with a lowered intent to terminate the employment relationship and/or the likelihood that the individual will be headhunted by outside

organisations. Put another way, if the employee has the support from their supervisor they will have a sense of obligation and reciprocate with loyalty and be more likely not engage in job search behaviours and ultimately decide to leave their job and organisation.

This thesis presents two distinct set of relationships which were tested, resulting in two distinct theoretical models. Model one explores wellbeing outcomes as shown in Figure 1. The following hypotheses informed the research in these relationships:

Due to the positive influences of support, from the supervisor towards organisation-based constructs (Kossek, Pichler, Bodner, & Hammer, 2011), this study suggests that support for cultural values from the supervisor will enhance similar cultural values at the organisation level. This leads to the first Hypothesis.

Hypothesis 1: Supervisor cultural support will be positively related to (a) organisational cultural support and (b) Māori cultural values.

The beneficial links between organisational-level support and wellbeing outcomes including mental health have been supported (Rhoades & Eisenberger, 2002) and similarly between culturally based constructs (Haar & Brougham, 2011a; 2012; 2013). As such, I predict.

Hypothesis 2: Organisational cultural support will be positively related to (a) Māori cultural values, (b) cultural wellbeing, and negatively related to (c) anxiety and (d) depression.

Hypothesis 3: A culturally responsive working environment (where Māori cultural values are supported) will be positively related to the cultural wellbeing of Māori employees.

Hypothesis 4: A culturally responsive working environment (where Māori cultural values are supported) is negatively related to the feelings of (a) anxiety and (b) depression Māori employees experience from their job.

Because Model 2 (see Figure 2) explores a different focus on outcomes (job search behaviours and turnover intentions) and is interested in the reaction to satisfaction outcomes under social exchange theory – and furthermore, due to the size of the model – suggested splitting the analysis into two distinct approaches. Using social exchange theory where we know employees will reciprocate with greater satisfaction when their supervisors are supportive (Rhoades & Eisenberger, 2002; Riggle, Edmondson, & Hansen, 2009). Similarly, this same literature suggests lower turnover intentions and job search behaviours. This leads to the next set of Hypotheses.

Hypothesis 5: Supervisor support will be positively related to satisfaction outcomes (with co-workers, supervisor, job and pay) of Māori employees.

Hypothesis 6: Supervisor support will be negatively related to (a) job search behaviours and (b) turnover intentions of Māori employees.

The relationships between job search behaviours and turnover intentions are well established (Griffeth et al., 2000; Hom & Kinicki, 2001) and this also applied to the influence of satisfaction on turnover intentions (Griffeth et al., 2000). I extend the literature by including headhunting where an employee is targeted by an outside organisation without pursuing any particular interest themselves. This leads to the following hypotheses.

Hypothesis 7: Job search behaviours (staying aware and developing networks) will be positively related to being headhunted and turnover intentions of Māori employees.

Hypothesis 8: Satisfaction outcomes (with co-workers, supervisor, job and pay) will be negatively related to (a) job search behaviours (staying aware, developing networks) and (b) turnover intentions of Māori employees.

Figure 1. Theoretical Model towards Wellbeing

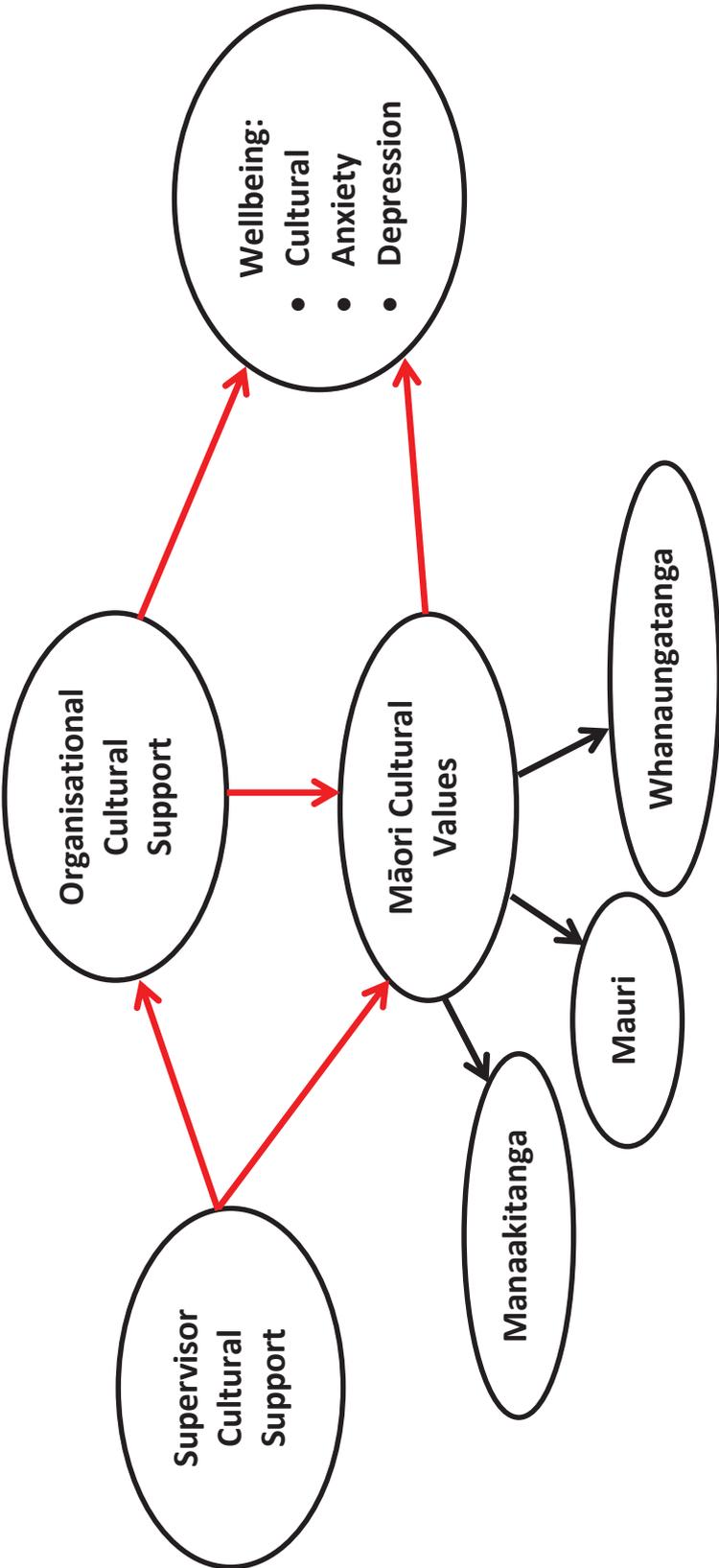
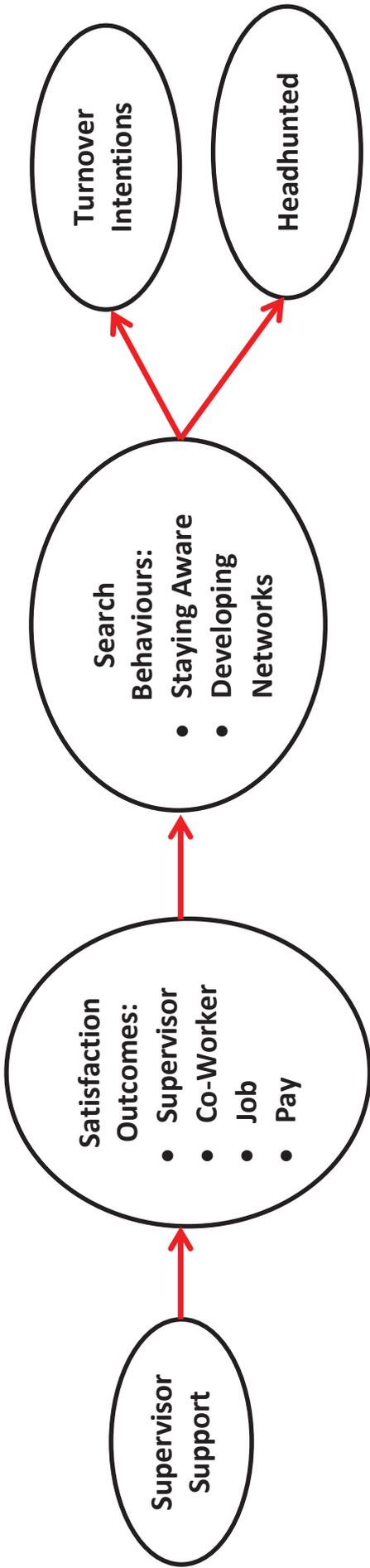


Figure 2. Theoretical Model towards Job Outcomes



Chapter Four: Methodology

The research methodology chosen for this project was quantitative with a small amount of qualitative. However, this project and its methodology was underpinned by kaupapa Māori principles and tikanga. Through this methodology approach I ensured that this report was conducted in a culturally respectful manner and that the findings are of positive benefit for Māori.

4.1 Quantitative Research Methodology

4.1.1 Sample and Procedure

Data were collected via a convenience sample and the snowballing technique. Bryman and Bell (2011) define “a convenience sample [as] one that is simply available to the researcher by virtue of its accessibility” (p. 190) and the snowballing technique as “a form of convenience sampling, but it is worth distinguishing” (p. 192) since it can be expanded to a large number of potential respondents. This approach has been used by other researchers seeking Māori employees (Brougham & Haar, 2013; Haar & Brougham, 2011b, 2013). I emailed family, friends and colleagues working in various sectors and asked them to participate in the study and to please forward the survey onto any friends and whanau who may fit the criteria. The participation criteria was to be of Māori decent and to be in paid employment, captured in the first stage of Survey One. Overall, data was collected in two waves, as this approach has been supported for reducing issues of common method variance (Spector, 2006). In Survey One (Appendix C) respondents were asked about their demographics and support and “climate” factors relating to (a) Māori cultural factors, and (b)

work factors. One to two weeks later, respondents were sent Survey Two (Appendix D) which contained a further two sets of factors: (a) wellbeing outcomes and (b) work outcomes. It was quite challenging encouraging people to complete Survey Two and it took many follow up emails. In total, 113 Māori employee matched surveys, where respondents had answered Survey One and Survey Two, were collated. The survey and associated questions were passed by Massey University's Ethics Committee and granted Low-Risk Notification.

The average age of participants was 42.4 years (SD= 11.3 years), with a slightly majority being female (61%); about half were married (51%) and slightly fewer than half were parents (41%). Respondents had an average organisational tenure of 6.0 years (SD=5.9 years) and job tenure of 4.3 years (SD=4.2 years). The average organisational size of respondents was in the 51 to 100 employee size, and respondents' organisations were predominately non-Māori (77%). By education qualification, the majority had a bachelor's degree (37%), followed by a graduate qualification (32%), and technical qualification (21%), with only 10% having no credentials higher than a high school qualification. Finally, from a language perspective, only 7% were fluent in te reo Māori, while 8% were able to speak it a lot, 24% a fair amount, but many could only speak a little (49%), while 12% could not speak any te reo Māori.

4.1.2 Measures

Given the dual focus of the data, the following discussion of data collection tools is divided into two sections, from here on, termed "Study One" and "Study Two": Study One covers Māori cultural factors and wellbeing; and Study Two, work factors and outcomes.

Study One: Māori Cultural Factors and Wellbeing.

Organisational Cultural Support was measured with five items developed by Haar and Brougham (2010, 2011b, 2011c, 2012) based on Eisenberger, Huntington, Hutchison, and Sowa's (1986) work, and similarly coded from 1=strongly disagree, to 5=strongly agree. Questions follow the stem "My organisation..." and sample items are "Takes pride in my cultural accomplishments" and "Really cares about my cultural wellbeing". Because this measure is still emerging and needs further validation, a factor analysis was conducted (principal components, varimax rotation), which confirmed the five items loaded onto a single factor with an eigenvalues greater than 1 (3.240), accounting for a sizeable amount of variance (64.8%). This measure had good internal validity ($\alpha = .81$), and is similar to that reported by Brougham and Haar (2013) on a sample of 172 Māori employees ($\alpha = .83$).

Supervisor Cultural Support was measured with three items developed by Haar and Brougham (2012) based on their Organisational Cultural Support measure. This approach mirrors the organisation-supervisor approach of Eisenberger and colleagues (Eisenberger, Cummings, Armeli, & Lynch, 1997; Eisenberger et al., 1986; Eisenberger, Stinglhamber, Vandenberghe, Sucharski, & Rhoades, 2002), and is similarly coded from 1=strongly disagree, to 5=strongly agree. Questions follow the stem "My supervisor..." and items used were "Cares about my cultural satisfaction at work", "Takes pride in my cultural accomplishments at work" and "Cares about my cultural opinions". Because this measure is still emerging and needs further validation, a factor analysis was conducted (principal components, varimax rotation), which confirmed the three items loaded onto a single factor with an eigenvalues greater than 1 (2.669), accounting for a sizeable amount of variance (88.9%). This measure had excellent internal validity ($\alpha = .95$).

Māori Cultural Values were measured using items developed for the present study, with three dimensions. *Manaakitanga* was measured with three items, coded from 1=strongly disagree, to 5=strongly agree. Questions follow the stem “The following questions relate to your perceptions of your organisation, managers and co-workers towards the following questions...”, and the three items are: “You are recognised and responded to in a positive and respectful manner by your”, “Your status is supported and strengthened” and “Your self-esteem is supported and strengthened”. As this is a new measure, a factor analysis was conducted (principal components, varimax rotation), which confirmed the three items loaded onto a single factor with an eigenvalues greater than 1 (2.642), accounting for a sizeable amount of variance (88.1%). This measure had excellent internal validity ($\alpha = .95$).

Whanaungatanga was measured with three items, coded from 1=strongly disagree, to 5=strongly agree. Questions follow the stem “The following questions relate to your perceptions as a Māori staff member of your organisation towards the following...”, and the three items are: “I have a strong sense of belonging to my organisation”, “There is a sense of family cohesion within my department” and “My organisation provides a wide set of people that provide support, assistance, nurturing, guidance and direction when I need it”. As this is a new measure, a factor analysis was conducted (principal components, varimax rotation), which confirmed the three items loaded onto a single factor with an eigenvalues greater than 1 (1.943), accounting for a sizeable amount of variance (64.8%). This measure had excellent internal validity ($\alpha = .91$).

Mauri was measured with three items, coded from 1=strongly disagree, to 5=strongly agree. Questions follow the stem “The following questions relate to your perceptions of your organisation towards te reo and tikanga Māori...”, and the three items are: “My organisation supports me using te reo Māori in my daily practices at work”, “My organisation supports me

using tikanga Māori in my daily practices at work” and “My organisation works hard to ensure that the practices of te reo and tikanga Māori are maintained in the workplace”. As this is a new measure, a factor analysis was conducted (principal components, varimax rotation), which confirmed the three items loaded onto a single factor with an eigenvalues greater than 1 (2.557), accounting for a sizeable amount of variance (85.2%). This measure had excellent internal validity ($\alpha = .90$). The combined model had an excellent reliability as well ($\alpha = .91$).

Anxiety and Depression were measured using six items by Axtell, Wall, Stride, Pepper, Clegg, Gardner, and Bolden (2002), coded from 1=never, to 5=all the time. For each measure, respondents were presented with three adjectives and were asked to describe how often these apply to them at work. Sample items are “Anxious” and “Worried” (anxiety) and “Depressed” and “Miserable” (depression). A high score represents high depression or anxiety. Both scales had strong reliability with Cronbach’s alphas of .93 (anxiety) and .93 (depression). This measure has been validated in New Zealand and shown to have good psychometric properties ($\alpha = .90$ in two distinct samples, Haar, 2013) as well as in a sample of working Māori (Brougham & Haar, 2013).

Cultural Wellbeing was measured using four items from Brougham and Haar (2013), coded from 1=strongly disagree, to 5=strongly agree. Sample items are “I find real enjoyment in Māori culture in the workplace” and “I am enthusiastic about Māori culture in the workplace”. Because this measure is still emerging, a factor analysis was conducted (principal components, varimax rotation), which confirmed the four items loaded onto a single factor with an eigenvalues greater than 1 (2.267), accounting for a sizeable amount of variance (65.7%). This measure had good internal validity ($\alpha = .81$), and is similar to that reported by Brougham and Haar (2013) on a sample of 172 Māori employees ($\alpha = .83$).

Study Two: Work Factors and Outcomes.

Supervisor Support was measured with three items by Eisenberger et al. (1997), coded from 1=strongly disagree, to 5=strongly agree. Questions follow the stem “My supervisor...” and sample items are “Is willing to extend themselves in order to help me perform my job to the best of my ability”, and “Tries to make my job as interesting as possible”. This measure had excellent internal validity ($\alpha = .91$).

Job Satisfaction was measured using four items by Judge, Bono, Erez, and Locke (2005). Sample questions are “Most days I am enthusiastic about my work” and “I consider my job rather unpleasant” (reverse coded). Items were coded from 1=strongly disagree, to 5=strongly agree. This scale had adequate reliability ($\alpha = .77$).

Supervisor Satisfaction was measured using three items by Vitell and Davis (1990), coded from 1=strongly disagree, to 5=strongly agree. Sample questions are “The managers I work for back me up” and “My superiors don't listen to me” (reverse coded). This scale had good reliability ($\alpha = .84$).

Co-worker Satisfaction was measured using three items by Vitell and Davis (1990), coded from 1=strongly disagree, to 5=strongly agree. Sample questions are “When I ask people to do things, the job gets done” and “I enjoy working with the people here”. This scale had adequate reliability ($\alpha = .77$).

Pay Satisfaction was measured using four items by Currall, Tower, Judge, and Kohn (2005), coded from 1=strongly dissatisfied, to 5=strongly satisfied. Questions followed the stem “How satisfied do you feel about the following?” and sample questions are “The size of my current salary” and “My salary compared to employees with similar skills at other firms”. This scale had very good reliability ($\alpha = .89$).

Staying Aware was measured by the three item dimension of the *Job Search Behaviors* model by Hoye and Saks (2008), coded from 1= to no extent, to 5= to a very great extent. Questions followed the stem “To what extent do the following explain your objective for engaging in any job search activities in the past six months?” and sample items included “Staying aware of developments in the labour market” and “Staying aware of possible job alternatives”. This scale had excellent reliability ($\alpha = .94$).

Developing Networks was measured by the three item dimension of the *Job Search Behaviors* model by Hoye and Saks (2008), coded from 1= to no extent, to 5= to a very great extent. Questions followed the stem “To what extent do the following explain your objective for engaging in any job search activities in the past six months?” and sample items included “Developing a network of useful connections” and “Developing new professional relationships”. This scale had excellent reliability ($\alpha = .91$).

Turnover Intentions was measured using a three item measure by Kelloway, Gottlieb, and Barham (1999), coded from 1=strongly disagree, to 5=strongly agree. Sample questions are “I am thinking about leaving my organisation” and “I intend to ask people about new job opportunities”. This scale had excellent reliability ($\alpha = .92$).

Headhunted is a new measure developed especially for the present study. It included three items coded from 1=strongly disagree, to 5=strongly agree. Items were “I have been approached to join a competitor”, “I have been approached to accept alternative positions with other firms” and “I have been told I am a target for being 'headhunted'”. As this is a new measure, a factor analysis was conducted (principal components, varimax rotation), which confirmed the three items loaded onto a single factor with an eigenvalues greater than 1 (2.483), accounting for a sizeable amount of variance (82.7%). This measure had excellent internal validity ($\alpha = .90$).

4.1.3 Measurement Models

To confirm the separate dimensions of the various constructs, measures were tested by SEM using AMOS 20.0. While studies using SEM typically offer a number of goodness-of-fit indexes, recently, Williams, Vandenberg and Edwards (2009) argued that some are meaningless (e.g. chi-square goodness-of-fit statistic) while others have become less useful (e.g. GFI). These authors suggested three goodness-of-fit indexes as superior ways to assess model fit: (1) the comparative fit index (CFI $>.95$), (2) the root-mean-square error of approximation (RMSEA $<.08$), and (3) the standardized root mean residual (SRMR $<.10$).

Because both studies use structural equation modeling but both are distinct and do not overlap, the measurement models and analyses are shown distinctly.

The hypothesized measurement model and two alternative models are shown in Table 1 for Study One (Māori Cultural Factors and Wellbeing); Table 2 shows the hypothesized measurement model and two alternative models for Study Two (Work Factors and Outcomes).

4.1.4 Table 1. Results of Confirmatory Factor Analysis for Study One (Cultural) Measures

Model	Model Fit Indices					Model Differences				
	χ^2	df	CFI	RMSEA	SRMR	$\Delta\chi^2$	Δdf	p	Details	
1. Hypothesized six factor model: supervisor cultural support, organisational cultural support, Māori cultural values (<i>manaakitanga, whanaungatanga, and mauri</i>), cultural wellbeing, anxiety and depression.	371.6	258	.95	.06	.08					
2. Alternative five factor model: supervisor cultural support, organisational cultural support, Māori cultural values (<i>manaakitanga, whanaungatanga, and mauri</i>), cultural wellbeing, anxiety and depression <u>combined</u> .	457.1	263	.92	.08	.08	85.5	5	.001	Model 2 to 1	
3. Alternative four factor model: supervisor cultural support and organisational cultural support and Māori cultural values (<i>manaakitanga, whanaungatanga, and mauri</i>) <u>combined</u> , cultural wellbeing, anxiety and depression.	589.1	268	.86	.10	.09	217.5	10	.001	Model 3 to 1	

4.1.1.5 Table 2. Results of Confirmatory Factor Analysis for Study Two (Work Factors and Outcomes) Measures

Model	Model Fit Indices					Model Differences				
	χ^2	df	CFI	RMSEA	SRMR	$\Delta\chi^2$	Δ df	p	Details	
1. Hypothesized seven factor model: supervisor support, supervisor satisfaction, co-worker satisfaction, job satisfaction, pay satisfaction, headhunted and turnover intentions.	289.2	209	.95	.06	.07					
2. Alternative six factor model: supervisor support, supervisor satisfaction, co-worker satisfaction, job satisfaction, pay satisfaction, headhunted and turnover intentions <u>combined</u> .	613.4	215	.75	.13	.19	324.2	6	.001	Model 2 to 1	
3. Alternative four factor model: supervisor support, supervisor satisfaction and co-worker satisfaction and job satisfaction and pay satisfaction <u>combined</u> , headhunted and turnover intentions.	600.2	224	.76	.12	.10	311	15	.001	Model 3 to 1	

Overall, the hypothesized measurement model did fit the data best for both studies. To confirm whether this was the best model for each study, the CFA was re-analyzed testing a combination of alternative models, which resulted in all models being a poorer fit. Furthermore, following Hair, Black, Babin and Anderson's (2010) instructions regarding testing comparison models, showed the alternative models were all significantly different (and worse) than the hypothesized model.

4.1.6 Analysis

Hypotheses were tested using SEM in AMOS to assess the direct and mediation effects of the study variables for both Study One (Māori Cultural and Wellbeing) and Study Two (Work Factors and Outcomes). Due to the links between age and mental health outcomes of Māori employees (Brougham & Haar, 2013), Study One controlled for the effects of age (in years), while Study Two (work) controlled for hours worked (per week), with these variables selected due to their links with job outcomes in studies of Māori employees (Brougham & Haar, 2013). However, these variables made no difference to the results so for ease of analysis and presentation these have been removed.

4.2 Qualitative Research Methodology

Qualitative research is a non-statistical way of analysing data that provides insight and understanding of the background to the issue. Qualitative data was obtained throughout the survey by allowing participants to add comments to further clarify their responses.

4.3 Kaupapa Māori Research Methodology

Kaupapa Māori theory is a philosophical approach which “is most often expressed in the delivery of culturally appropriate and relevant services to Māori in the education, health and welfare sectors” (Eketone, 2008, p. 2). Eketone (2008) explains that Māori and iwi construct their reality based on their own world view and values, adapting to change which can then be incorporated into that world view. Smith (1997) suggests that the Kaupapa Māori approach creates a space for Māori to initiate research that will address their concerns and positively benefit Māori. Kaupapa Māori research challenges Māori to develop greater awareness of who they are, what they want, and how to achieve it (Mahuika, 2008).

The initiation, benefits, representation, legitimacy, and accountability (IBRLA) paradigm introduced by Bishop (2005) addressed five concerns that indigenous cultures experience when research is conducted in their lives. This current project was initiated after concerns that had been highlighted by Māori colleagues in the workplace around how there was a perception that organisations were happy to use Māori culture to sell their product however this was often seen by Māori employees as lip service and the cultural needs of Māori employees were often ignored, reducing their commitment to the organisation. Although the researcher typically has a set agenda, concerns and interests (Bishop, 1995) the chosen methodology for this research was not biased to have a predetermined outcome that could reinforce the deficit theory and as proven over time, be of little benefit to Māori. Instead, the benefit to Māori is positive. This research set out to explore the impact that the working environment had on retaining Māori employees. This will benefit Māori employees and their whanau as well as Māori clients who use services provided by Māori employees. As the data collected includes qualitative contributions, it supports an interpretation which ensures that representation of the stories shared by Māori is accurate. As a Māori researcher

aiming for positive outcomes for Māori, I ensured that the accuracy of interpreting the knowledge of Māori was legitimately carried out with care, so as not to reinforce historical perceptions of the inferior status of Māori culture. Through Kaupapa Māori research the storyteller maintains the power to define what constitutes the story and the truth and the meaning it has for them (Bishop, 1995). Even though I have the power to define the truth, I will remain accountable for the chosen methodology and interpretations of knowledge received.

Kaupapa Māori research promotes a 'by Māori, for Māori' approach. As a Māori researcher I ensured I conducted culturally responsive research practices through incorporating paradigms such as Bishop's IBRLA. Bishop (2005) highlighted the importance when conducting research in the Māori world that the research outcomes should be of positive benefit to Māori. This project aims to advise and inform organisations of the importance of a culturally responsive working environment, therefore contributing to a more rewarding and enjoyable working environment. This research also takes a positive approach to researching Māori, by understanding how supporting Māori values in the workplace can aid and enhance cultural wellbeing of Māori, another key argument made by Bishop (1995).

Chapter Five: Results

Descriptive statistics for the study variables for Study One (Māori Cultural Factors and Wellbeing) are shown in Table 3, while Table 4 shows the statistics for Study Two (Work Factors and Outcomes).

5.1 Table 3. Correlations and Descriptive Statistics of Study One (Cultural) Variables

Variables	M	SD	1	2	3	4	5	6	7
1. Age	42.4	11.3	--						
2. Supervisor Cultural Support	3.8	.86	.10	--					
3. Organisational Cultural Support	3.6	.83	.06	.56**	--				
4. Māori Cultural Values	3.8	.77	.16	.68**	.70**	--			
5. Cultural Wellbeing	4.2	.77	.06	.49**	.43**	.53**	--		
6. Anxiety	1.9	.98	-.03	-.16	.04	-.25**	-.13	--	
7. Depression	1.5	.88	-.10	-.35**	-.14	-.42**	-.23*	-.74**	--

N=113, * p<.05, ** p<.01

5.2 Table 4. Correlations and Descriptive Statistics of Study Two (Work Factors and Outcomes) Variables

Variables	M	SD	1	2	3	4	5	6	7	8	9	10
1. Hours Worked	40.5	9.7	--									
2. Supervisor Support	3.8	.87	-.01	--								
3. Co-worker Satisfaction	3.6	.86	-.15	.46**	--							
4. Supervisor Satisfaction	3.7	.85	-.14	.42**	.47**	--						
5. Job Satisfaction	3.9	.81	.29**	.42**	.35**	.31**	--					
6. Pay Satisfaction	3.2	.95	-.00	.25**	.55**	.50**	.33**	--				
7. Staying Aware	3.0	1.2	-.16	-.16	-.19*	-.19	-.32**	-.20*	--			
8. Network Development	3.4	1.1	-.01	.20*	.03	.02	.17	.06	.47**	--		
9. Headhunted	2.5	1.0	.13	.03	.02	.01	-.01	.09	.32**	.32**	--	
10. Turnover Intentions	2.7	1.2	-.10	-.35**	-.52**	-.51**	-.54**	-.39**	.46**	.09	.08	--

N=113, *p<.05, **p<.01

Table 3 shows the descriptive statistics and intercorrelations of the Study One (Māori Cultural Factors and Wellbeing) variables. Table 3 shows that supervisor cultural support is significantly correlated with organisational cultural support ($r = 0.56, p < .1$), Māori cultural values ($r = 0.68, p < .01$), cultural wellbeing ($r = 0.49, p < .01$), and depression ($r = -0.35, p < .01$). Organisational cultural support is significantly correlated with Māori cultural values ($r = 0.70, p < .01$), and cultural wellbeing ($r = 0.43, p < .01$), while Māori cultural values is significantly correlated with cultural wellbeing ($r = 0.53, p < .01$), anxiety ($r = -0.25, p < .01$), and depression ($r = -0.42, p < .01$). Finally, depression is significantly correlated with cultural wellbeing ($r = -0.23, p < .05$) and anxiety ($r = 0.74, p < .01$).

Table 4 shows the descriptive statistics and intercorrelations of the Study Two (Work Factors and Outcomes) variables. Table 4 shows that supervisor support is significantly correlated with co-worker satisfaction ($r = 0.46, p < .1$), supervisor satisfaction ($r = 0.42, p < .01$), job satisfaction ($r = 0.42, p < .01$), pay satisfaction ($r = 0.25, p < .01$), network development ($r = 0.20, p < .05$), and turnover intentions ($r = -0.35, p < .01$). Co-worker satisfaction is significantly correlated with supervisor satisfaction ($r = 0.47, p < .01$), job satisfaction ($r = 0.35, p < .01$), pay satisfaction ($r = 0.55, p < .01$), staying aware ($r = -0.19, p < .05$), and turnover intentions ($r = -0.52, p < .01$). Supervisor satisfaction is significantly correlated with job satisfaction ($r = 0.31, p < .01$), pay satisfaction ($r = 0.50, p < .01$), and turnover intentions ($r = -0.51, p < .01$), while job satisfaction is also significantly correlated with pay satisfaction ($r = 0.33, p < .01$), staying aware ($r = -0.32, p < .01$), and turnover intentions ($r = -0.54, p < .01$). Pay satisfaction is significantly correlated with staying aware ($r = -0.20, p < .05$), and turnover intentions ($r = -0.39, p < .01$) while staying aware is significantly correlated with network development ($r = 0.47, p < .01$), headhunted ($r = 0.32, p < .01$), and

turnover intentions ($r = 0.46, p < .01$). Finally, network development is significantly correlated with headhunted ($r = 0.32, p < .01$).

A number of alternative structural models were tested, to determine the most optimal model based on the data for both studies. Specifically:

Study 1: Māori Cultural Factors and Wellbeing.

(1). A direct effects model where supervisor cultural support and organisational cultural support predict Māori cultural values, cultural wellbeing, anxiety and depression.

(2). A full mediation model where supervisor cultural support and organisational cultural support predict Māori cultural values (only) and then Māori cultural values predict cultural wellbeing, anxiety and depression.

(3). A partial mediation model where supervisor cultural support and organisational cultural support predict Māori cultural values and then they all predict cultural wellbeing, anxiety and depression.

Study 2: Work Factors and Outcomes.

(1). A direct effects model where supervisor support and satisfaction dimensions (co-worker, supervisor, job and pay) predict staying aware, developing networks, headhunted, and turnover intentions.

(2). A full mediation model where supervisor support and satisfaction dimensions (co-worker, supervisor, job and pay) predict staying aware and developing networks (only) and then staying aware and developing networks predicts headhunted, and turnover intentions.

(3). A partial mediation model where supervisor support and satisfaction dimensions (co-worker, supervisor, job and pay) predict staying aware and developing networks and then they all predict headhunted, and turnover intentions.

The three structural models and comparisons between them for Study One (Māori Cultural Factors and Wellbeing) are shown in Table 5, while the three structural models and comparisons between them for Study Two (Work Factors and Outcomes) are shown in Table 6.

5.3 Table 5. Model Comparisons for Structural Models for Study One

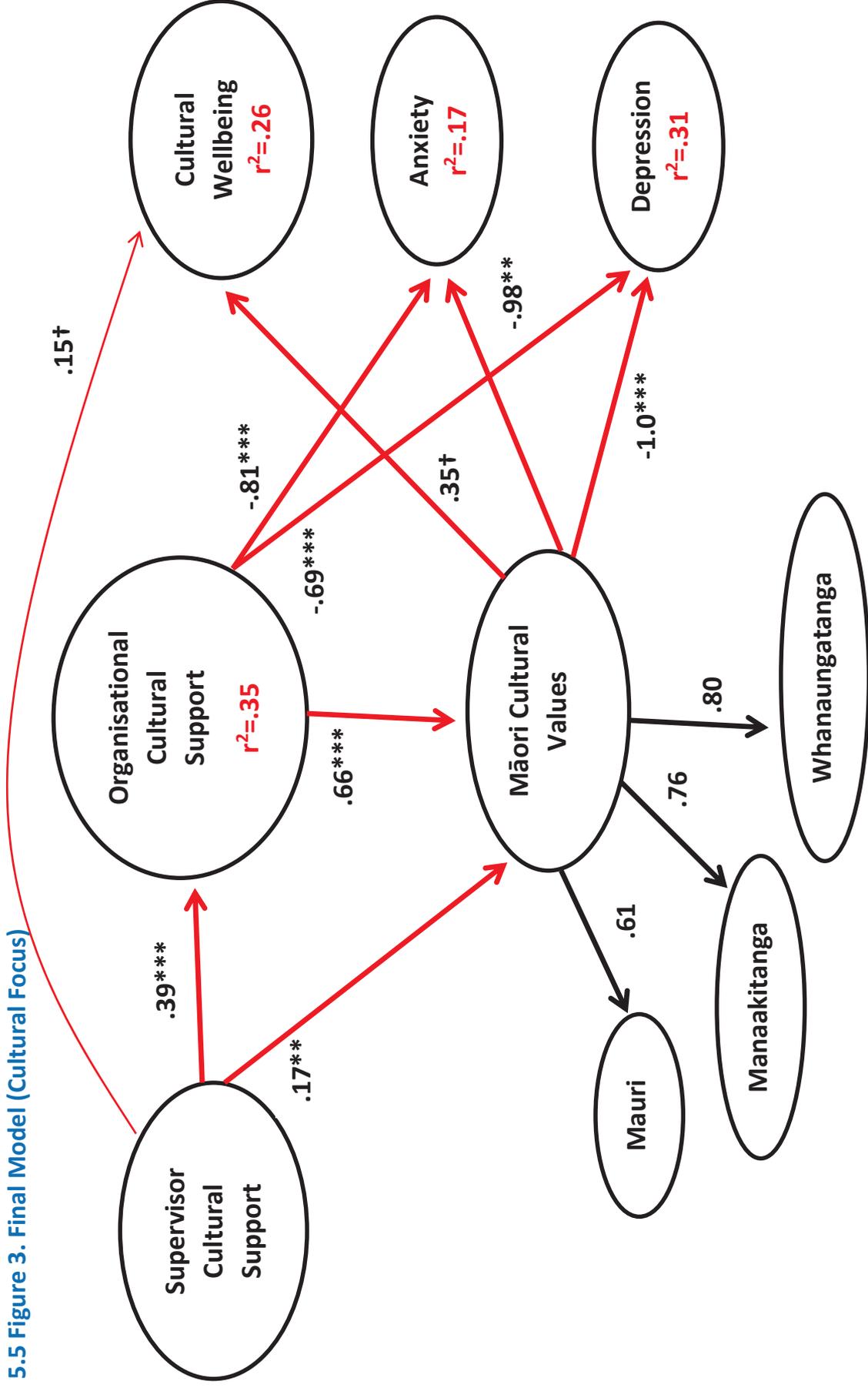
Model	Model Fit Indices					Model Differences				
	χ^2	df	CFI	RMSEA	SRMR	$\Delta\chi^2$	Δdf	p	Details	
1. Direct Effects Model	392.1	263	.95	.07	.10					
2. Full Mediation Model	382.2	262	.95	.06	.08	10.2	1	.01		Model 2 to 1
3. Partial Mediation Model	371.6	258	.95	.06	.08	20.5	5	.001		Model 3 to 1
									4	.05

5.4 Table 6. Model Comparisons for Structural Models for Study Two

Model	Model Fit Indices					Model Differences				
	χ^2	df	CFI	RMSEA	SRMR	$\Delta\chi^2$	Δdf	p	Details	
1. Direct Effects Model	409.4	295	.95	.06	.08					
2. Full Mediation Model	438.7	299	.93	.07	.10	29.3	4	.001		Model 1 to 2
3. Partial Mediation Model	386.5	288	.95	.06	.06	22.9	7	.01		Model 3 to 1
									11	.001

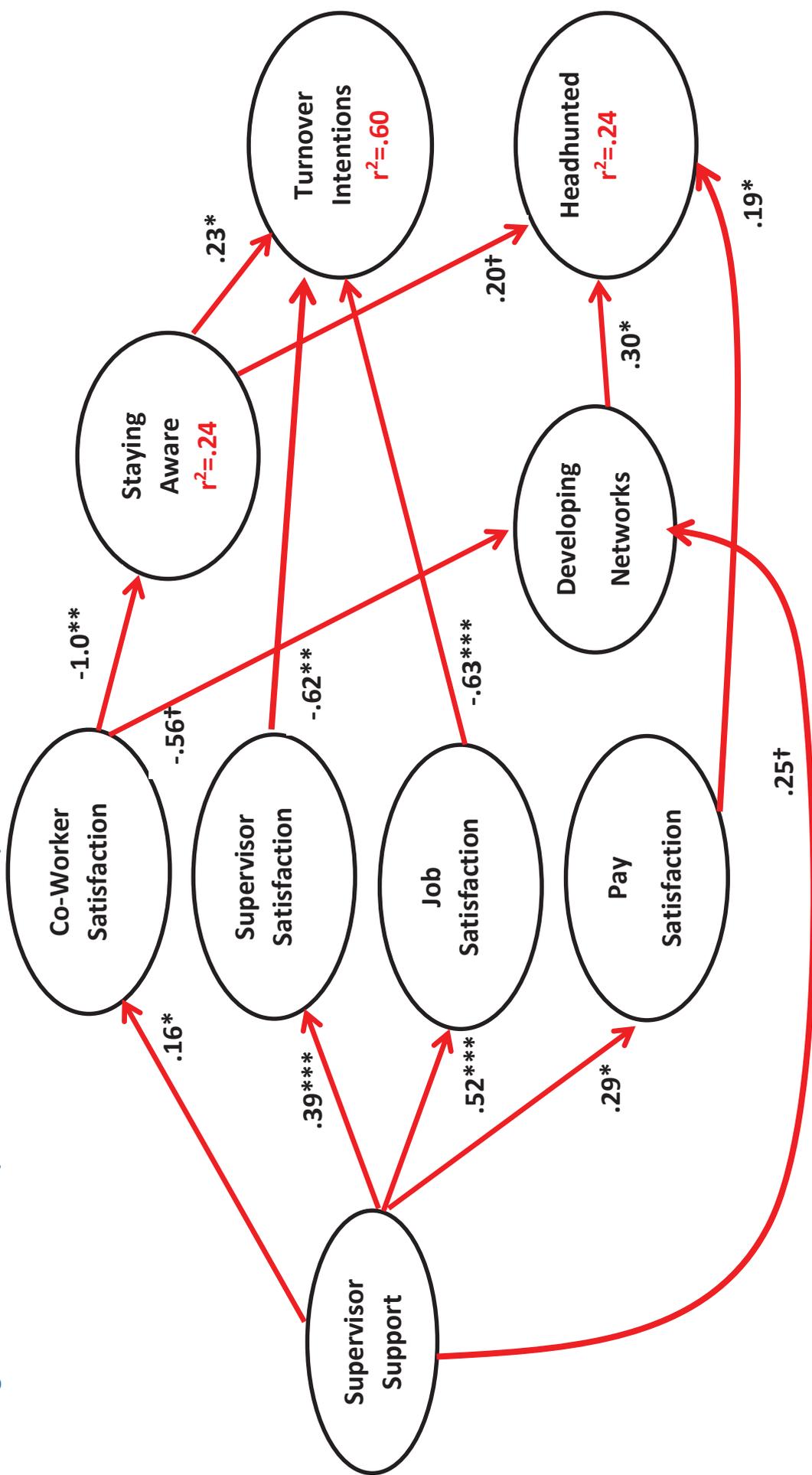
Using analyses recommended by Hair et al. (2010) regarding testing comparison models, showed that Model 3 (partial mediation), is superior to the other models, all at $p < .05$ for both Study One and Study Two. The final structural model is shown in Figure 3 (Study One) and Figure 4 (Study Two).

5.5 Figure 3. Final Model (Cultural Focus)



†p < .1, *p < .05, **p < .01, ***p < .001

5.6 Figure 4. Final Model (Work Factors and Outcomes)



†p < .1, *p < .05, **p < .01, ***p < .001

5.7 Structural Models

Aligned with the recommendations of Grace and Bollen (2005), unstandardized regression coefficients are presented. Figure 3 (Study One) shows that supervisor cultural support is significantly linked with organisational cultural support (path coefficient = .55, $p < .001$), Māori cultural values (path coefficient = .18, $p < .01$) and cultural wellbeing (path coefficient = .15, $p < .1$). Organisational cultural support is significantly related to Māori cultural values (path coefficient = .44, $p < .001$), as well as anxiety (path coefficient = -.48, $p < .001$) and depression (path coefficient = -.57, $p < .001$). Finally, Māori cultural values is significantly related to cultural wellbeing (path coefficient = .40, $p < .05$), anxiety (path coefficient = -.98, $p < .001$) and depression (path coefficient = -1.0, $p < .001$). Furthermore, Māori cultural values partially mediate the influence of supervisor and organisational cultural support on outcomes, and these effects were confirmed by bootstrapping.

Overall, the findings provide support for Hypotheses 1 to 4. The model accounts for large amounts of variance towards Māori cultural values ($r^2 = .67$), organisational cultural support ($r^2 = .33$) and depression ($r^2 = .31$); medium amounts of variance towards cultural wellbeing ($r^2 = .26$), and only modest amounts towards anxiety ($r^2 = .17$).

Figure 4 (Study Two) shows that supervisor support is significantly linked with co-worker satisfaction (path coefficient = .16, $p < .05$), supervisor satisfaction (path coefficient = .39, $p < .001$) job satisfaction (path coefficient = .52, $p < .001$), pay satisfaction (path coefficient = .29, $p < .05$) and developing networks (path coefficient = .25, $p < .1$). Co-worker satisfaction is significantly linked with staying aware (path coefficient = -1.0, $p < .01$) and developing networks (path coefficient = -.56, $p < .1$). Both supervisor satisfaction (path coefficient = -.62, $p < .01$) and job satisfaction (path coefficient = -.63, $p < .001$) are linked to turnover intentions, as is staying aware (path coefficient = .23, $p < .05$). Finally, staying aware (path coefficient =

.20, $p < .1$), developing networks (path coefficient = .30, $p < .05$) and pay satisfaction (path coefficient = .19, $p < .05$) are linked to headhunted. Furthermore, staying aware and developing networks partially mediate the influence of satisfaction on turnover intentions and headhunted, and these effects were confirmed by bootstrapping.

Overall, the findings provide support for Hypotheses 5 to 8. The model account for large amounts of variance towards turnover intentions ($r^2 = .60$) and job satisfaction ($r^2 = .31$); medium amounts of variance towards headhunted ($r^2 = .24$), staying aware ($r^2 = .24$), and supervisor satisfaction ($r^2 = .21$), and only small amounts towards developing networks ($r^2 = .11$), co-worker satisfaction ($r^2 = .07$), and pay satisfaction ($r^2 = .05$).

5.8 Qualitative Results

This study also included qualitative data, with space for any additional feedback within the survey after each set of questions. The responses from participants have been left in their organic form and spelling errors have not been corrected. There was a lot of useful feedback provided by participants through qualitative data and themes that stood out were the lack of time that organisations took to genuinely understand and implement tikanga Māori appropriately; and the impact that support/lack of support for cultural values had on them. One participant highlighted that *“Although the organisation says they value tikanga Māori, I feel that their “bi-cultural” initiatives are viewed more as a tickbox requirement”* (Survey Respondent).

The impact that support/lack of support for cultural values had on participants was also shared as one participant states that *“It’s a culture thing... pakeha will never understand whanaungatanga”* (Research Participant). Furthermore, one participant shares that *“It’s a good job, but your mana is tested every day”* (Research Participant) and when support is given the employee can be left feeling guilty *“Work can be very supportive but make you feel very guilty after giving that support”* (Research Participant).

While many Māori organisations showed to be good supporters of cultural values with respondents highlighting *“I work for a Māori organisation, therefore culture is a very large part of who we are and what we do...”* (Research Participant) and *“The school I work at is predominantly attending by Māori students and whanau. The principal of my school considers the school to be cultural responsive and in many ways we are, but i think he thinks of it as a destination and that we have arrived. I am working to show that it is a journey and there is always more that can be done to be culturally responsive and empowering for our students”* (Research Participant); some Māori organisations still struggle to achieve this just as much as mainstream organisations due to workload and time. One participant expressed that although their supervisor was Māori *“pressures placed on him from senior management may not always allow him to practice according to his inherent Māori beliefs/values”* (Research Participant). Another participant felt as though some of the questions (*“values my cultural contribution to the organisations wellbeing”, “the organisation takes pride in my cultural accomplishments at work” and “fails to appreciate any extra cultural effort from me”*) were not relevant as they worked for iwi and added *“I think our iwi org has a long way to go to get it’s ducks in a row when it comes to having a strong cultural foundation and operating under tikanga Māori principles. The urgency of iwi issues often over shadow everything else and can leave kaimahi feeling unappreciated and undervalued”* (Research Participant).

Chapter Six: Discussion

The aim of this research was to highlight the impact a culturally responsive working environment has on Māori employees in New Zealand/Aotearoa. In particular, what impact support for cultural values such as whanaungatanga, manaakitanga, and mauri has on Māori employees' health and wellbeing, including anxiety and depression, and cultural wellbeing. Additionally, this research also investigated the impact that support from the supervisor has on Māori employees' satisfaction with their job, supervisor, co-workers and pay, and their subsequent influence on job search behaviours and intentions to quit.

In today's society where Māori make up 12.3% of the New Zealand workforce (MBIE, 2015; Statistics New Zealand, 2014b) research into retention of indigenous staff needs to be taken seriously. This is because firms wanting to retain minority employees such as Māori may need to consider additional factors to enhance their retention. Coupled to this is the issue of turnover being one of the most significant costs to an organisation that needs to be reduced (Cascio, 1999; Dalton et al., 1982; Staw 1980). As previously discussed, there is a great deal of research globally that has investigated the impact job satisfaction has on turnover. Mediating factors such as perceived investment in employee development and training, and employee centred human resources policies and practices have been researched extensively, although there is scant information in this area related specifically to Māori employees.

In the following section I will provide a small discussion on the sample for this study and the two models that were developed. I will then discuss the support for cultural values by the supervisor and how this links to social exchange theory and institutional theory followed by job search, job attitudes and factors for retention of Māori employees. Practical

implications and limitations will then be discussed, and finally conclusions drawn from this research.

6.1 Sample

Of the 113 participants of this current research, the majority were female and held a Bachelor's degree or higher. The industries that were represented were mainly health and education followed by business and hospitality with small representations of over 27 other industries including iwi development, information technology, local government, media, police, social services and timber manufacturing. The majority of the participants could speak some te reo Māori, whether fluently or a small amount. While this sample is rather interesting with a good coverage of professional sectors, from which most participants were drawn, it also makes it hard to generalise findings towards manual and physical jobs. This is especially true due to the high education of the sample.

6.2 Models

Two models were developed for this research. Figure 3 demonstrates a cultural focus while Figure 4 focuses on work factors and outcomes. The Cultural Focus Model (Figure 3) shows the link between supervisor cultural support and Māori cultural values (whanaungatanga, manaakitanga, and mauri), and ultimately wellbeing (mental health and cultural wellbeing). Thus, the relationships explored are: supervisor cultural support and organisational cultural support towards Māori cultural values, and then ultimately on to mental health factors (specifically anxiety and depression), as well as cultural wellbeing.

The Work Factors and Outcomes Model (Figure 4) tests the relationships between supervisor support and the mediators of co-worker satisfaction, supervisor satisfaction, job satisfaction and pay satisfaction. The relationships between these items then predict job search behaviours (specifically staying aware and developing networks) which are linked to being headhunted and influencing turnover intentions.

6.3 Cultural Values

As explained earlier, Māori are expected to fit and conform within existing individualistic structures, policies and practices within organisations. This can be challenging for Māori employees who work in organisations that promote and market themselves as being culturally responsive; for example, using te reo Māori through their organisational values, vision and strategic direction. Organisations appearing to be culturally responsive to external stakeholders, while not genuinely practicing and embracing the meaning of the cultural values they promote, can influence the level of satisfaction Māori employees have with the way their culture is being represented, supported, respected and acknowledged. In this example, I would suggest the satisfaction with cultural support would be low. The Māori employees' perception needs to match the organisation's intention and execution. Qualitative data indicated that even though many organisations used Māori values to underpin their organisational vision, this was not always actioned appropriately to enhance the cultural wellbeing of Māori staff and bi-cultural initiatives were perceived as to simply 'tick a box'.

If an organisation is perceived to be culturally responsive then it is important the intent for embracing the culture is genuine and the execution and education around the use of the culture is explained to all staff, a crucial consideration especially within mainstream

non-Māori organisations. Providing a safe, culturally centred and respectful environment where cultural values are supported will promote engagement and active participation in the organisation's success.

Clearly there are a great number of Māori values that contribute to the cultural wellbeing of Māori (Harmsworth et al., 2002); however for this project I focused on three values: whanaungatanga, manaakitanga and mauri. These are common values used in organisations to promote cohesiveness of the organisational culture as well as giving the organisation a positive profile to external stakeholders.

This study found that when the supervisor respected and supported the culture of Māori employees in the workplace this gave the employee a sense that their cultural values was also supported by the organisation as a whole and that their cultural values were recognised and responded to in a respectful manner. This supports Hypothesis 1 that supervisor cultural support will be positively related to (1) organisational cultural support and (2) Māori cultural values. It has been highlighted in previous research that support from the supervisor reflects the perceptions of support from the organisation (Kossek et al., 2011). Therefore, if an employee feels supported by their supervisor they will perceive a better level of support from the organisation.

Furthermore, when Māori employees felt that the organisation supported their cultural values in the workplace through valuing their cultural contributions to the success of the organisation, and providing an environment in which the working conditions support their cultural beliefs, then this enhanced the cultural wellbeing of Māori employees, as well as reduced feelings of anxiety and depression Māori staff felt from their job. This strongly supports Hypothesis 2 that organisational cultural support will be positively related to (3)

Māori cultural values, (4) cultural wellbeing, and negatively related to (5) anxiety and (6) depression.

This project suggests that a supervisor's support for cultural values in the workplace improves the cultural responsiveness of the organisation through enhancing the cultural wellbeing of Māori employees. If the supervisor provides a working environment that supports cultural values where Māori employees have a sense of belonging, feel respected and supported then this will enhance their cultural wellbeing. Through an enhanced cultural wellbeing Māori feel that they have the freedom to proudly express themselves as Māori in the workplace while embracing their cultural values, tikanga and te reo, while still being supported and respected by the organisation. It was noted through qualitative data that some participants felt that their supervisor struggled to support culture due to a lack of understanding around the practice of such values as whanaungatanga. This might highlight the challenges that organisations face in training and developing cultural competencies in non-Māori supervisors. Training and development for managers on cultural values on aspects such as how to pronounce Māori words correctly, what do they mean, what do they look like in the workplace, how is this practiced by employees as well as managers; will further support both managers in their roles of engaging and motivating staff as well as Māori staff to enhance their cultural and psychological wellbeing. Overall, the data supports Hypothesis 3 where a culturally responsive working environment (where Māori cultural values are supported) is related to the cultural wellbeing of Māori employees.

This current research shows that creating a culturally responsive working environment where cultural values such as manaakitanga are supported and a sense of belonging and connection through whanaungatanga is developed and the mauri of the individual is enriched also enhances the cultural wellbeing of Māori employees and reduces feelings of anxiety and

depression associated with the job. Support for cultural values from a supervisor to employees is very important as it does not only enhance cultural wellbeing but also mitigates the feelings of anxiety and depression that employees can experience from their job. This is supported from research by Brougham and Haar (2013) that showed that when engaging in collective behaviours, like that demonstrated through whanaungatanga, anxiety and depression in Māori employees is reduced. If we support cultural values in the workplace then this will promote cultural wellbeing and better mental health by reducing stress, anxiety and depression. As Māori are over-represented in mental health disorders in New Zealand (MaGPIe, 2005) with around a third experiencing anxiety and many experiencing depression sometime in their lifetime (Baxter, Kingi, Tapsell, Durie, & McGee, 2006); it is important to understand the impact a culturally responsive working environment can have on reducing the risk of Māori experiencing these mental health disorders due to their job. This research highlights one way that organisations can actively seek ways of providing a working environment to minimise these disorders on Māori employees, by being supportive of cultural values and beliefs. Thus, I found support for Hypothesis 4 that shows that a culturally responsive working environment (where Māori cultural values are supported) would be negatively related to the feelings of (a) anxiety and (b) depression Māori employees experience from their job.

Social Exchange Theory

This research provides strong support with the core principles of social exchange theory. When supervisors and organisations show respect for culture then it enhances cultural support which positively supports the cultural wellbeing of employees. If an employee feels that the organisation supports them and cares about their cultural wellbeing

then they are more likely to be satisfied in their job. When Māori employees feel supported by their supervisor then they are more likely to reciprocate with positive work behaviours and less likely to engage in job search behaviours which reduces their intention to quit. Research has already shown that when an employee is satisfied in their job their commitment to give back to that organisation by the way of increased job performance and remaining in the organisation is increased (Haar & Roche, 2010; Tett & Myer, 1993; Yalabik et al., 2013; Yamamoto, 2012). The retention of employees retains valuable skills and knowledge within the organisation and reduces complete turnover and recruitment costs.

Institutional Theory

This study is also supported by institutional theory where organisations feel pressure by external stakeholders and competitors to adopt and attempt to embed Māori culture as part of their brand and organisational interface with customers, while the execution falls short of the mana that those values hold. When this is visible and apparent to Māori staff, then their satisfaction in their job erodes.

Organisations must be cautious to not adopt policies and practices to appear culturally responsive, when in actual fact, in support of institutional theory, they are focusing on their brand, as perceived by external stakeholders, while being perceived as purely lip service or 'ticking the box' by their internal, Māori employees. Sometimes, other constraints can come into play, for example, through qualitative feedback some respondents who worked in Māori organisations felt that their organisation did intend to support Māori culture; however due to time and financial pressures this was not always possible.

6.4 Job Search Job Attitudes and Factors for Retention

The second part to this study focused on work factors and outcomes. Supervisor support was tested to see how this influenced the most dominant precursors of turnover: job satisfaction and supervisor satisfaction. Satisfaction with co-workers and pay was also examined to see how this affected job search behaviours such as being aware, developing networks and being headhunted.

Supervisor Support in job

Participants were questioned on how they felt their managers supported them in their work and how this influenced their satisfaction with their co-workers, supervisors, their job and pay. The data collected during this research shows that having support from the supervisor positively influences the satisfaction an employee has with their supervisor as well as encourages greater satisfaction with their job. These results support Hypothesis 5, that supervisor support will be positively related to satisfaction outcomes (co-worker, supervisor, job and pay) of Māori employees. Furthermore, support from the supervisor was found to be directly and positively related to the satisfaction an employee has with their job, which in turn was directly and negatively related to turnover intentions. This facet approach (Spector, 1997) shows the employee being satisfied with several different aspects of the job independently of each other. Support can come in many ways, such as knowing your supervisor 'has your back' and treats each individual fairly compared to their co-workers. Supervisor support can also be by way of supporting and respecting cultural identity and cultural needs which gives the employee extrinsic satisfaction with their working environment and supervisor.

This study also shows that support from the supervisor increases the satisfaction Māori employees have with their colleagues. This satisfaction decreases the likelihood that

they would engage in job search behaviours, decreasing turnover. Overall, supervisor support has a significant impact on the turnover of Māori employees, supporting Hypothesis 6 that supervisor support will be negatively related to (a) job search behaviours and (b) turnover intentions of Māori employees.

It has been highlighted in previous research that support from the supervisor reflects the perceptions of support from the organisation (Kossek et al., 2011). Therefore, if an employee feels supported by their supervisor they will perceive a better level of support from the organisation.

Social Exchange Theory

This study also shows that job satisfaction and supervisor satisfaction are also supported by social exchange theory. Māori employees are more likely to reciprocate by staying in the organisation when they are satisfied with their supervisor and with their job. Moreover, if employees are happy with their co-workers and their level of pay they also will remain in the organisation and not engage in job search behaviours. These additional factors are now discussed below.

Pay satisfaction

Overall pay satisfaction does not appear to be a strong driver of turnover intentions which is supported by research carried out by Spector (1997) and Griffeth and associates (2000). These studies highlighted that organisational policies and procedures for reward allocation and fairness of the distribution of the pay was more important to job satisfaction and intention to quit than the actual level of pay itself. However, pay satisfaction was directly

related to being headhunted which suggests that well paid employees are being targeted by external organisations perhaps because they are seen as being well remunerated in their current jobs because they are good workers and thus making them desirable for 'headhunting' by external organisations. This is discussed further below.

Staying Aware

Being satisfied with co-workers influenced the degree to which Māori employees stay aware of alternative job opportunities. If an employee is satisfied with their co-workers they do not tend to engage in staying aware which is linked to turnover intentions. Staying aware is when employees are aware of the current job market and the likelihood of obtaining a similar job outside of the organisation. This can also include preparatory job search (Blau, 1993, 1994) where employees update their resume and strengthen their networks while keeping their ears open for any job opportunities outside of the organisation. Establishing these networks also increases the likelihood of the employee being headhunted.

Staying aware has a significant influence on turnover. If a Māori employee is engaging in preparatory job search behaviours and is made aware that there are in fact alternative job opportunities available and they are not happy in their current job, then their intention to quit is increased. This supports Hypothesis 7, that job search behaviours (staying aware and developing networks) will be positively related to being headhunted and turnover intentions of Māori employees.

Headhunting

This research also looked at whether the respondents were headhunted. Māori are a unique group, especially in professional fields, which might make them more of a prized resource. This is because some New Zealand organisations – especially those in the public sector, may feel additional pressure regarding Treaty of Waitangi legislative pressures making Māori employees more needed and thus desirably. The literature shows that pay is positively related to headhunting which means those who are enjoying the level of pay are most likely being hunted (Benson & Zhu, 2002). This may be due to the fact that they are being rewarded by their current employer for high performance therefore enhancing their professional reputation, making them more desirable to competitors. Even though the results from the current study show that this is a significant but weak relationship (at .19) between overall pay satisfaction and being headhunted, there is no significant link to turnover intentions. Overall, this research identifies that being satisfied with supervisors, the job, co-workers, and pay supports Hypothesis 8, that satisfaction outcomes (co-worker, supervisor, job and pay) will be negatively related to (a) job search behaviours and (b) turnover intentions of Māori employees.

6.5 Implications

Implications for organisations from this study suggest the need to raise the level at which they take cultural support seriously. In sectors where highly skilled Māori employees are highly sought after, such as health and education, retention of these staff should be a focus for organisations. This research suggests that supporting the cultural values of this group will reduce the likelihood of job-related anxiety and depression and enhance their

cultural wellbeing. When the cultural wellbeing and psychological wellbeing of employees is supported by the supervisor then the employees feel as if the organisation cares about them. The research also shows that having support from the supervisor decreases the likelihood that the staff will look outside the organisation for alternative job opportunities.

An implication for researchers is to embrace the concept of cultural responsiveness in workplace environments. Understanding the impact that support for cultural values has on wellbeing, and how this links to social exchange theory, can instigate further research in this area. A possible topic could include how support for cultural wellbeing impacts the affective commitment of an employee or their performance. This current research did not test for these outcomes due to the complexity and size of the focus of the research, but future research might expand the type of job attitudes and wellbeing outcomes explored.

6.6 Limitations

Limitations for this research were that over half of the respondents were from the health and education sector with nearly a third of the respondents coming from over 26 different industries, meaning it is difficult to generalise the results over all industries in New Zealand. The networks employed for the snowballing sampling approach were mainly in education, therefore the level of respondents in this sector was naturally higher. As the data was collected in two waves, it increased the quality of the data compared to most studies that are carried out in only one wave (single cross-sectional studies). However, this did make for a challenging time, encouraging respondents to complete two surveys with the second survey a couple of weeks later. Several respondents had to be excluded as they did not complete the second survey, lowering the total participants. The use of higher level statistical analysis particularly CFA means the measures were confirmed as being robust and unique, which

further enhances the quality of the findings. However, future research needs to explore larger sample size to provide more confidence in findings across a larger sample.

6.7 Conclusion

The strength of this research is the demonstration that culturally responsive working environments, where support for cultural values is practised, can have a significant impact on the cultural and psychological wellbeing of Māori employees. This research has also highlighted the influence supervisor support has on job satisfaction, job attitudes and job search behaviours which influence turnover of Māori employees.

Overall, the present study suggests that support from the supervisor for a culturally responsive working environment will have a positive influence on the psychological and cultural wellbeing of Māori employees. Furthermore, support from the supervisor will be positively related to the job outcomes of job satisfaction and supervisor satisfaction, and be negatively related to the intention to leave that organisation.

The results support past research around job satisfaction being positively correlated to withdrawal, intention to quit and turnover (Griffith et al., 2000; Mobley et al., 1979; Tett & Myer, 1993). The results also support research that shows supervisors have a significant influence on job satisfaction, which in turn, mediates job search behaviours (Spector, 1997).

Future research needs to be carried out around how support for culturally responsive working environments impacts the affective commitment of an employee, which influences staff turnover. As this research focuses on only one proximal precursor of turnover, job satisfaction, it would be useful to test how cultural support influences the emotional commitment to the organisation.

This study makes an important contribution to the field of job satisfaction within management studies, but focusing on an indigenous group from Aotearoa/New Zealand, Māori, who has not yet received much traction in the area of human resource management. There is limited research around how culturally supportive environments mediate the proximal variable of job satisfaction which in turn is a significant contributor to turnover (Kossek et al., 2011). Therefore, this research has contributed to indigenous research within organisational psychology.

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APPENDIX A:

Email Sent to Potential Participants for Survey One

RE: Survey on Māori workplace experiences

Tena koutou

Ko Aotea te waka,

Ko Taranaki te maunga,

Ko Waingongoro te awa,

Ko Nga Ruahinerangi te iwi,

Ko Okahu te hapu,

Ko Mereana Katene toku Kuia,

Ko Benjamin Pi Katene toku pepe, e rima ana tau,

Ko Raiha Hooker toku ingoa.

My name is Raiha Hooker and I am a Masters student at the Massey University Business School (formally College of Business). I am originally from Taranaki, and have lived in Tauranga Moana for 15 years now. I juggle full time mahi in the tertiary education sector and part time study alongside being single mum to my beautiful little boy, Benjamin.

I am conducting a research study of factors affecting the experiences of Māori currently in paid employment, and I am writing to sincerely ask for your participation. Participation involves completing two online surveys. The first survey link is below and is expected to take most people around 5 minutes to complete. I ask that you complete it at your earliest convenience and a follow-up survey link will be emailed to you about 1-2 weeks later. The second survey will take no more than 5 minutes to complete also. Naturally, your participation in the research is completely voluntary.

Please be assured that your responses will be treated with the utmost confidentiality. This means that your personal information will never be identified in any presentations or reports of the results. Data collected from the survey will be combined with other responses and only analysed and reported as such. You will never be individually identified and my supervisor and I will not know who you are! All completed surveys will be kept in a safe and secure location. Details on the ethics approved for this study are shown at the start of the online survey.

Here is the survey link: <https://www.surveymonkey.com/s/88QLS5H>

Once you have completed the survey I urge with you to please, please forward this email onto any of your friends, family, colleagues and networks who identify as being Māori, I will be eternally grateful.

Naku te rourou nau te rourou ka ora ai te iwi

With your basket and my basket the people will prosper

If you have any questions or comments please contact my supervisor Professor Jarrod Haar (j.haar@massey.ac.nz), Ngati Maniapoto, Ngati Mahuta. You do not have to participate and can stop the survey at any time. We appreciate that surveys can be onerous and we have tried to make the surveys as brief as possible while still being comprehensive. Thank you for your effort! :-)

Warmest regards and best wishes in your mahi for 2014!

Nga mihi, Raiha Hooker, Nga Ruahine (Masters student)

APPENDIX B:

Email Sent to Participants Who Completed Survey One to Complete Survey Two

RE: PART 2: Survey on Māori workplace experiences

Thank you so much for completing our first survey, we are hoping you will see the project through by completing **PART 2** of the survey as well. We apologise for the delay in getting Part 2 to you and the survey should only take 3-5 minutes to complete.

If you have any questions or queries please contact my supervisor, Professor Jarrod Haar (j.haar@massey.ac.nz) from the School of Management (Albany). Remember you do not have to participate and can stop the survey at any time. We appreciate that surveys can be onerous and we have tried to make the surveys as brief as possible while still being comprehensive. Thank you for your effort!

Here is the link to PART 2 of the survey: <https://www.surveymonkey.com/s/XLNZWR8>

Naku te rourou nau te rourou ka ora ai te iwi

With your basket and my basket the people will prosper

We still require more responses to Survey 1. If you have not done so already please, please, please forward the email below onto any of your friends, family, colleagues and networks who identify as being Māori, I will be eternally grateful.

A reminder that your responses will be treated with the utmost confidentiality. This means that your personal information will never be identified in any presentations or reports of the results. Data collected from the survey will be combined with other responses and only analysed and reported as such. You will never be individually identified and my supervisor and I will not know who you are! All completed surveys will be kept in a safe and secure location. Details on the ethics approved for this study are shown at the start of the online survey.

Nga mihi, Raiha Hooker, Nga Ruahine (Masters student)

APPENDIX C:

Survey One Questions

Survey one

Kia ora and thank you for responding to our email invitation for my study. As noted in the email, this project is part of my Masters thesis and focuses on the workplace experiences of Māori employees, in particular your experiences of your organisations support for cultural values and this is the main focus of survey one. While culture can have different meanings for each person please apply your own definition when answering the questions whether it is using te reo, practicing cultural values to living in te ao Māori.

You do not have to participate and can stop the survey at any time. We appreciate that surveys can be onerous and we have tried to make the surveys as brief as possible while still being comprehensive.

My supervisor Professor Jarrod Haar, Ngati Maniapoto and Ngati Mahuta (j.haar@massey.ac.nz) from the School of Management (Albany) can be contacted with any questions.

Thank you for your effort! Nga Mihi, Raiha Hooker, Nga Ruahine (Masters student)

This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named above are responsible for the ethical conduct of this research. If you have any concerns about the conduct of this research that you wish to raise with someone other than the researcher(s), please contact Professor John O'Neill, Director, Research Ethics, telephone 06 350 5249, email humanethics@massey.ac.nz.

1. As noted in our email invitation, our study design is in two parts: This is survey one and in one week's time we will send you a follow-up survey, which is different from this survey. To ensure we are able to match your two surveys responses we need you to enter your email address. This will only be used to send you the link to the second survey. Once matched these will be removed and we will not pass your email address on to anyone else.

2. Because this study focuses on the experiences of Māori in their workplace, please confirm that you identify as Māori.

- Because this study focuses upon Māori culture specifically, please confirm that you identify as Māori. Yes, I identify as Māori (please continue the survey!)
- No, I do not identify as Māori (thank you for your time however please do not continue with the survey)

3. Please answer the following about yourself

- Age

- Gender
- Relationship status
- Do you have dependent children?
- Highest level of education completed
- Do you speak te reo Māori?
- Are you enrolled on the Māori Electorate?

4. Please answer the following about your work

- Hours worked per week (on average)
- Tenure within your organisation (Years)
- Tenure within your current job/role (Years)
- Are you a union member?
- What is your occupation type?
- What industry are you in?
- Is your workplace a Māori Organisation?

5. The following questions relate to how your organisation considers your Māori culture identity in the workplace.

My Organisation...

1-Strongly Disagree 2-Disagree 3-Neither Disagree or Agree 4-Agree 5-Strongly Agree

- Considers my cultural goals and values
- Values my cultural contributions to the organisations well-being
- Takes pride in my cultural accomplishments at work
- Really cares about my cultural well-being
- Fails to appreciate any extra cultural effort from me
- Cares about my cultural satisfaction at work
- Cares about my cultural opinions
- Is willing to help me when I need a special favour relating to cultural aspects
- Offers help when I have a cultural problem
- Would change my working conditions for the better if possible to help my cultural beliefs
- Would ignore any cultural complaint from me
- Shows very little cultural concern for me

Comment if you wish:

**6. The following questions relate to your workplace supervisor.
My supervisor...**

1-Strongly Disagree 2-Disagree 3-Neither Disagree or
Agree 4-Agree 5-Strongly Agree

- Cares about my cultural satisfaction at work
- Takes pride in my cultural accomplishments at work
- Cares about my cultural opinions
- Is willing to extend themselves in order to help me perform my job to the best of my ability
- Takes pride in my accomplishments at work
- Tries to make my job as interesting as possible

Comment if you wish:

7. The following questions relate to your perceptions of your organisation, managers and co-workers towards the following questions...

1-Strongly Disagree 2-Disagree 3-Neither Disagree or
Agree 4-Agree 5-Strongly Agree

- You are recognised and responded to in a positive and respectful manner
- Your reputation is supported and strengthened
- Your status is supported and strengthened
- Your self-esteem is supported and strengthened

Comment if you wish:

8. The following questions relate to your perceptions as a Māori staff member of your organisation towards the following questions...

1-Strongly Disagree 2-Disagree 3-Neither Disagree or
Agree 4-Agree 5-Strongly Agree

- I have a strong sense of belonging to my organisation
- My organisation is a supportive group where I feel connected
- There is a sense of whanau cohesion within my department

- There is a sense of whanau cohesion within my organisation
- My organisation provides a wide set of people that provide support, assistance, nurturing, guidance and direction when I need it

Comment if you wish:

9. The following questions relate to your perceptions of your organisation towards te reo and tikanga Māori...

1-Strongly Disagree 2-Disagree 3-Neither Disagree or Agree 4-Agree 5-Strongly Agree

- My organisation supports me using te reo Māori in my daily practices at work
- My organisation supports me using tikanga Māori in my daily practices at work
- My organisation works hard to ensure that the practices of te reo and tikanga Māori are maintained and understood in the workplace
- My organisation promotes itself on having strong Māori cultural values

Comment if you wish:

10. The following questions relate to your workplace experiences...

1-Strongly Disagree 2-Disagree 3-Neither Disagree or Agree 4-Agree 5-Strongly Agree

- I am enthusiastic about Māori culture in the workplace
- I find real enjoyment in Māori culture in the workplace
- I feel satisfied about how Māori culture is demonstrated in the workplace
- I feel comfortable being Māori in my workplace

Comment if you wish:

11. The following questions relate to your family and whanau (extended family).

1-Strongly Disagree 2-Disagree 3-Neither Disagree or Agree 4-Agree 5-Strongly Agree

- My whanau help out when there is a family or personal emergency
- My whanau help out with family responsibilities when there is extra job related work to do
- My whanau regularly help me balance my work roles with personal and family roles

- My whanau can be relied upon to help make my life issues easier when required

Comment if you wish:

APPENDIX D:

Survey Two Questions

Survey 2

Thank you for completing our first survey and we are hoping you will see the project through by completing our survey two as well. If you have any questions or queries please contact my supervisor, Professor Jarrod Haar (j.haar@massey.ac.nz) from the School of Management (Albany). Remember you do not have to participate and can stop the survey at any time. We appreciate that surveys can be onerous and we have tried to make the surveys as brief as possible while still being comprehensive. Thank you for your effort!

Nga mihi, Raiha Hooker, Nga Ruahine (Masters student)

This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named above are responsible for the ethical conduct of this research. If you have any concerns about the conduct of this research that you wish to raise with someone other than the researcher(s), please contact Professor John O'Neill, Director, Research Ethics, telephone 06 350 5249, email humanethics@massey.ac.nz.

*

1. To ensure we are able to match your two surveys we need you to enter your email address (that this link was sent to). This will only be used to match your responses with the first survey. Once matched these will be removed and we will not pass your email address on to anyone else.

2. How satisfied do you feel about the following?

Very Dissatisfied Dissatisfied Neither Dissatisfied
or Satisfied Satisfied Very Satisfied

- My take-home pay
- The size of my current salary
- My salary compared to other employees with similar skills
- My salary compared to employees with similar skills at other firms
- My most recent raise
- Past raises I have typically received
- Influence my supervisor has on my pay

Comment if you wish:

3. Indicate your agreement with the following statements.

Strongly Disagree Disagree Neither Disagree or
Agree Agree Strongly Agree

- I am enthusiastic about my work
- I feel satisfied with my present job
- Each day at work seems like it will never end
- I find real enjoyment in my work
- I consider my job rather unpleasant
- I am satisfied with the success I have achieved in my career
- I am satisfied with the progress I have made toward meeting my overall career goals
- I am satisfied with the progress I have made toward meeting my income goals
- I am satisfied with the progress I have made toward meeting my goals for advancement
- I am satisfied with the progress I have made toward meeting my goals for the develop of new skills
- I am thinking about leaving my organisation
- I am planning to look for a new job
- I intend to ask people about new job opportunities
- I don't plan to be at my organisation much longer
- I would change my regional location if that would help me find a new job
- If I were to quit my job, I could find another job that is just as good
- I would have no problem finding an acceptable job if I quit
- The managers I work for back me up
- The managers I work for are "top notch"
- My supervisors/managers don't listen to me
- Management does not treat me fairly
- The people I work with do not give me enough support
- When I ask people to do things, the job gets done
- I enjoy working with the people here
- I work with responsible people
- I am personally worried about my job security?
- I am personally worried about being laid off?
- I am personally worried about my future in my organisation?
- I have been approached to join a competitor
- I have been approached to accept alternative positions with other firms
- I have been told I am a target for being 'headhunted'

Comment if you wish:

4. To what extent do the following explain your objective for engaging in any job search activities in the past six months?

1-To no extent 2- 3-To some extent 4- 5-To a very great extent

- Finding a new job
- Looking for a new challenge in your career
- Changing jobs
- Staying aware of developments in the labour market
- Staying informed about all kinds of job opportunities
- Staying aware of possible job alternatives
- Developing new professional relationships
- Getting to know interesting people and companies
- Developing a network of useful connections
- Obtaining leverage against your current or a potential employer
- Negotiating better compensation with your current or a potential employer
- Negotiating more responsibilities with your current or a potential employer

Comment if you wish:

5. Thinking of the past few weeks, as a Māori staff member, how much of the time has your own job made you feel about each of the following?

1-Never 2-Some of the time 3-Much of the time 4-Most of the time 5-All of the time

- Anxious
- Worried
- Tense
- Depressed
- Gloomy
- Miserable

Comment if you wish:

APPENDIX E:

Qualitative Feedback

The following comments are verbatim as supplied by respondents. At times the spelling is not correct or consistent but the meaning is understandable despite this.

Supervisor Support

“Currently use an external Cultural Supervisor who has only a short term contract - not ideal. Otherwise, I often have a cup of tea with my kaumatua which fills a need I have”.

“I feel that my supervisor isn't interested, she doesn't encourage staff relationships. As long as I'm doing my job to the required standard she is happy”

“It's a culture thang... pakeha will never understand whanaungatanga.”

“My cultural supervisor is a strong advocate for my cultural needs and develop in my work. I also have a clinical supervisor who also monitors cultural issues but to a much lesser degree”.

“My line manager is Māori - this makes a difference however pressures placed on him from senior management may not always allow him to practice according to his inherent Māori beliefs/values”.

“my supervisor only thinks of saving money does not supervise and has constantly being spoken to about his attitude towards myself and other cleaners especially our kuia two whom have been working for over 25 years”

“Our boss creates a very organic workplace, and although he takes pride and offers encouragement to his employees, he leaves job satisfaction in our hands to achieve”.

Organisation Support

“Although the organisation says they value tikanga Māori, I feel that their "bi-cultural" initiatives are viewed more as a tickbox requirement”.

“employed within a university so cultural perspectives are generally considered”.

“I feel the DHB has a long way to go when it comes to providing services to Māori that are suitable to Māori”.

“I work for a Māori organisation that cares about Māori cultural values in general but actually fails to take into account our own personal cultural needs e.g Nursing culture”.

“I work for a Māori organisation, therefore culture is a very large part of who we are and what we do...”

“Land was donated by the Māori’s and the buildings have Māori names but is being run by pakeha processes, sad azz...”

“Questions like is my cultural contribution valued, does the org take pride in my cultural accomplishments and does it care about or appreciate my cultural effort perhaps are not relevant when you work for iwi. That is just what you do when you work for iwi. Although not everyone operates like that. And in my case I think our iwi org has a long way to go to get it's ducks in a row when it comes to having a strong cultural foundation and operating under tikanga Māori principles. The urgency of iwi issues often over shadow everything else and can leave kaimahi feeling unappreciated and undervalued”.

“The school I work at is predominantly attending by Māori students and whanau. The principal of my school considers the school to be cultural responsive and in many ways we are, but i think he thinks of it as a destination and that we have arrived. I am working to

show that it is a journey and there is always more that can be done to be culturally responsive and empowering for our students”.

Pay Satisfaction

“iwi providers can never afford to pay market rates”.

“Many inequities in my working conditions internally & externally compared”.

“Money is not necessarily to issue. I work with a team of hard working kaupapa Māori driven people so job satisfaction is high. Most often the issue is the type of leadership at a governance/iwi level. Tribal politics make it hard to feel like you are making a difference at times”.

“My employer has a fair system”.

“My pay is standard across moe but I do know other persons working in my field have less contact time to administer my duties”.

“Our employer refuses to join the MECA (nurse collective) therefore we do not have pay parity with other primary health nurses”.

“Part of a MECA, so standard payscale throughout the region for people in my position”.

“Work for a Māori Health provider that is unable to increase remuneration as it is a funded organisation. I do alot of work that I know would be finacially reflected in other similar workplaces that didn't rely on funding”.

Job attitudes

“Enjoy working for an organisation with strong values and if to seek further employment it won't be within the same sector as this place is a special place to work for & I cannot compare to any other workplace - plus it is supporting our community, but pay doesn't reflect the work done here for me or fellow colleagues - am mindful of staff retention & remuneration”.

“I don't see much advancement in my current organisation in the near future as to why I am actively looking for other opportunities”.

“I have worked for this org for three years and every year we expect there to be more job stability but this is yet to happen despite recently being signed as a fulltime permanent employee”.

“I use to love my job until the current supervisor was employed them all the yelling and accusations started and I felt like I was being punished keys were taken away and I was left to feel like I was a criminal the supervisor constantly argues with other staff members and we all no longer have pride go our work and there is no longer a team feel about our job”.

“If a job became available in another organisation working with a mainly Māori population that was better paid I would apply”.

“It's a good job, but your mana is tested every day”.

“The organisation is not good at acknowledging or providing opportunity for progression, however they like you to take on extra responsibilities but pay lip service when you make a difference”.

“Work can be very supportive but make you feel very guilty after giving that support”.

Job search

“Taking on additional responsibilities has not resulted in additional compensation”.

“Would like to open up discussions for more responsibilities with my current employer”.