
Capitalising on Diversity

Espousal of Māori Values in the Workplace

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This study investigated the relationship between organisational espousal of cultural group values and organisational commitment and citizenship behaviours. The study focused on Māori employees, and their perceptions of the extent to which their organisation espoused some of the central values of Te Ao Māori (the Māori world), specifically manaakitanga (caring), whakawhanaungatanga (relationships), wairuatanga (spirituality), auahatanga (creativity) and kaitiakitanga (guardianship). Furthermore, the role of identification with the Māori culture was investigated as a potential moderator of the relationship between organisational espousal of each of the Māori values and the outcome variables. The methodology was tested in a sample of 91 Māori employees from Māori-led organisations. The participants completed an anonymous online survey. The data was analysed using moderated hierarchical regression analysis. Organisational espousal of the composite Māori values wairuatanga and whakamana tangata was reciprocated with organisational commitment. Although no significant main effects were found with respect to Māori values and organisational citizenship behaviours the interaction of identification with Māori culture with Māori values influenced this outcome; those with lower identification with Māori culture, and who also perceived that their organisation did not espouse Māori values, reported lower levels of organisational citizenship behaviours. Taken together, the results suggest that organisations benefit in being aware of, and incorporating values of the cultural groups represented in the workforce with their overall practices, as this is manifested in higher commitment and citizenship behaviours among employees.

- Māori values
- Organisational commitment
- Organisational citizenship behaviour
- Diversity

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INDICATORS OF GROWING REVENUE FROM the tourism industry in New Zealand, along with the multi-billion dollar investments managed by Iwi-based organisations worldwide, signal the capacity of Te Ao Māori (the world of Māori), and particularly the ethos of mātauranga (Māori knowledge), to attract investment at a global scale. Core Māori values establish codes of conduct that convey socially acceptable behavioural standards, and in a work setting, similar to other organisational values, they guide interpretations of organisational phenomena, decision-making styles, perspectives regarding career paths, and interpersonal behaviours (Reid, 2011; Schnurr, Marra, and Holmes, 2007). Yet, studies exploring Māori values and conceptions of the workplace environment are scarce. In particular, the extent to which Māori symbols and values are formally espoused in New Zealand organisations, and the benefits this form of cultural advocacy entails for workplace relationships and corporate performance, remain largely unexamined. This is not entirely surprising given the scarcity of empirical studies focusing on the values and attitudes of indigenous peoples in organisational settings (Harr and Brougham, 2013), and the common approach to diversity management, largely reliant on concerns with legal compliance (Syed and Kramar, 2010). The extant knowledge gap hinders the capacity of Human Resource Management systems to capitalise on positive features of indigenous employees to enrich the work environment, and ensure that the practices in place promote satisfaction and wellbeing among all stakeholder groups represented in the organisation (Harr and Brougham, 2013; Wilson and Schwabenland, 2012).

Within the broader scope of workplace diversity, two interrelated arguments buttress the merits of extending the research on Māori values and their influence on workplace dynamics and outcomes: competitive advantage for organisations, and employee engagement and wellbeing. First, the Māori philosophy for conducting business, emphasising the relational and stewardship mainstays of corporate social responsibility, are reflected in employee behaviours associated with high performance work environments. Consistent support for the positive impact of corporate social responsibility on financial performance (Orlitzky, Schmidt, and Rynes, 2003; Sisodia, Wolfe, and Sheth, 2007), and recent research indicating that organisations that formally espouse Māori principles of kaitiakitanga (guardianship) accrue noticeable financial benefits (Spiller, Pio, Erakovic, and Henare, 2011), suggest that there may be much to gain from further exploring the linkages between organisational espousal of Māori values—beyond kaitiakitanga—and specific employee attitudes and behaviours associated with high performance.

The second argument, employee-centred and vital to bolstering organisational reputation and performance, proposes that organisations should cater to the spiritual and social needs of employees in order to elicit positive workplace attitudes, behaviours, and outcomes. People favour workplace culture and policies that reflect their core values (Hook, Waaka, and Raumatī, 2007). Moreover, perceptions of low fit between personal and organisational values are precursors to decreased commitment and performance, and increased turnover intentions

(Kristof-Brown, Jansen, and Colbert, 2002; Kristof-Brown, Zimmerman, and Johnson, 2005).

In New Zealand organisations, group-based decision-making and building relationships in the workplace are consistent with core Māori values such as *whakawhanaungatanga* (i.e. sharing an association with others based on kinship, common interests or geography), and viewed as desirable and important workplace behaviours (Hook *et al.*, 2007). Recent studies also show that organisational espousal of core Māori values generates a sense of spiritual, cultural, and social wellbeing among employees (Spiller *et al.*, 2011; Haar and Brougham, 2013), likely conducive to the pro-social behaviours that epitomise the Māori culture. Importantly, Haar and Brougham (2011) suggest that Māori employees' satisfaction with the way their cultural values are advocated by the organisation is related to feelings of loyalty and helping behaviours at work (e.g. organisational citizenship behaviours).

Although previous studies have offered preliminary evidence for the relationship between the salience of Māori culture in the workplace and important attitudinal and behavioural outcomes, namely commitment and helping behaviours, the interplay of specific Māori values and these outcomes is yet to be empirically investigated. Hence, this study proposes to develop a multi-dimensional scale to assess employee perceptions of the extent to which the organisation espouses core Māori values (*manaakitanga*, *whakawhanaungatanga*, *wairuatanga*, *auahatanga* and *kaitiakitanga*), and to explore the unique contributions of perceived organisational espousal of each of these Māori values on affective commitment and organisational citizenship behaviours. In addition, the present study acknowledges that there is diversity among Māori with respect to the degree to which individuals of Māori descent identify with their cultural background (Stevenson, 2004; Reid, 2011). Therefore, the third aim of this study is to investigate the moderating role of identification with Māori culture on the relationship between perceived organisational espousal of Māori values and employee attitudes and behaviours.

Māori values

During early European settlement, Māori adjusted their behaviours, lifestyle and priorities in order to successfully operate in the emerging Pākehā way of life. Although the changes introduced by settlers resulted in economic benefits for many Māori, the colonisation process also came at a high price, including a significant Māori population decline from 100,000 to the lowest known point of 42,000 in 1896. In addition, Māori experienced growing health problems due to the introduction of foreign substances, adjustments in diet, and new diseases, and an increase in poverty through loss of land and pressures to sell resources (Pool, 2012). Despite the external pressures to conform, Māori were able to hold on to the core values and guiding principles of Te Ao Māori that

shape their worldviews (Reed, 2008), which continue to permeate social and labour relations.

The values *manaakitanga*, *whakawhanaungatanga*, *wairuatanga*, *auahatanga* and *kaitiakitanga* were selected for this study based on their literary importance in the history of Te Ao Māori, and following recommendations by senior Māori academics and well-respected *kaumātua* (Macfarlane, 2004; Mead, 2003, Ohia, 2005). These values will be discussed in connection with their relevance to the workplace behaviours and attitudes of interest.

Manaakitanga

Manaakitanga is a Māori value that encompasses reciprocity of kindness, respect and humility. This concept plays a significant role in Māori society and has several meanings associated with it. Caring for others, making people feel 'at home', being a responsible host, treating others with respect, caring for the environment, and showing hospitality are encompassed by *manaakitanga*. In essence, *manaakitanga* refers to the relationship between host and visitor: the wellbeing of the visitor is linked to the *mana* (prestige, power, status) of the host. It is important for the host to show that they are capable of caring for their visitor. If this does not occur, the *mana* of the host decreases, not only from the perspective of the visitor but also within the Māori community.

New employees from an ethnic minority may be more disposed to turnover when they perceive or experience discrimination based on cultural group membership, or feel compelled to suppress their social identity (Madera, King, and Hebl, 2012). It is plausible that New Zealand organisations that extend appropriate hospitality by enabling expressions of cultural identity among its employees will, in addition to ensure staff retention, be reciprocated with pro-social behaviours and loyalty.

Whakawhanaungatanga

Whakawhanaungatanga is the notion that *whakapapa* (genealogy) is a connective device, linking individuals, including generations past and future. *Whakawhanaungatanga* includes taking responsibility for one another, being inclusive, and intentionally involving others in the overall *kaupapa* (topic, plan, or agenda). In the *whānau* (family) context, *whānau* who encourage involvement in decision-making processes strive to reach consensus in decisions, and report strengthened collective action and more positive decision outcomes.

Whakawhanaungatanga, encompassing the relationships formed through collective experiences in the workplace, can be upheld in an organisation by allowing employees to be involved in decision-making processes, and reflects a degree of shared expectation that group members will take care of each other (Mead, 2003). For instance, senior members of an organisation who support career development through shared goal-setting, and build genuine relationships with staff members, will be perceived as espousing *whakawhanaungatanga*. For

Māori employees, this concept is also inclusive of support for relationships with whānau (e.g. work-life balance) and involvement of whānau in important work-related decisions (e.g. career). These exemplars of whakawhanaungatanga have exhibited significant associations with lower turnover intentions (Haar, Roche, and Taylor, 2012). Given the reciprocity norm underlying this value, an organisation that exhibits whakawhanaungatanga is expected to stimulate helping behaviours and increased commitment.

Wairuatanga

Spirituality, a central value in Te Ao Māori, is encompassed by the term wairuatanga (Foster, 2009; Macfarlane, 2004; Mead, 2003). Wairuatanga represents both spiritual and physical dimensions, and influences individual behaviour in different spheres of life.

In the New Zealand context, this value is relevant when considering organisational processes around bereavement leave for employees, as it plays a significant role in the death and burial process (Ka'ai, Moorfield, Reilly and Mosley, 2004). Māori tangi (funerals) may last for three days or more, and there is a cultural expectation that tangi takes priority over other obligations. Disregard for tangihanga (mourning rituals) in organisations that employ Māori workers (e.g. lack of clear policies and procedures around leave) may negatively impact employee attitudes toward the organisation.

Wairuatanga also applies to the learning and development philosophy in organisations. From a Māori perspective, learning is seen not only as an intellectual process but also as a spiritual exercise (Browne, 2005), and the spiritual component inherent in the learning process is a fundamental tool that motivates and fulfils learners. If the spiritual component that accompanies learning in Te Ao Māori is removed from training and learning practices in the workplace, organisations may be lacking a useful mechanism to develop and motivate Māori employees. On a similar note, the consideration of wairuatanga, particularly *oranga wairua* (spiritual and emotional health), has also been positively associated with personal advancement and successful change or transformational processes (Ohia, 2005). Overall, the espousal of wairuatanga in the workplace is expected to elicit positive employee attitudes, both in stable and in changing work environments, and at different career stages.

Auahatanga

The term *auahatanga* describes creativity, and is used in the present study to represent entrepreneurial behaviours. Entrepreneurship, in turn, has been defined as 'an action or behaviour that individuals or businesses take to create, renew or innovate' (Martin, 2011, p. 3). The entrepreneurial endeavours associated with the Māori value *auahatanga* were first depicted in the adventures of Maui, one of the early voyagers to New Zealand according to Māori tradition. This historical figure has been closely linked to the legend of Maui *poitiki* who

was said to have caught Te Ika a Maui ('the fish of Maui', i.e. the North island) (Reed, 2008). Two similar legends tell the story of a great explorer who endeavours upon new land with an entrepreneurial spirit. Thus, at the heart of Te Ao Māori is the ability to solve problems, acquire new skills, tackle challenges, adapt to new ways of doing things, teach others and inspire creativity and ingenuity.

The espousal of auahatanga was not limited to legends, and continued to characterise the Māori population during the initial contact with European settlers. Māori were not passive agents in these exchanges, and forged alliances with Europeans as a means to accrue returns for the Iwi (tribe) and Hapū (sub-tribe). Advances such as strategic investments in the expanding land cultivation market, commissioning of water-powered flour mills and advances in the coastal shipping industry occurred in the early days. In the modern workplace context, the pro-social nature of core Māori values is not at odds with achievement orientation, and organisations might benefit from encouraging Māori employees to exercise creativity, participate in strategic planning, and engage in innovative behaviours. Given the well-substantiated contributions of empowerment and skill-enhancing organisational practices to affective commitment and citizenship behaviours (Choi, 2007; Gardner, Wright, and Moynihan, 2011), we expect that organisations espousing auahatanga will elicit these positive workplace attitudes and behaviours among Māori employees.

Kaitiakitanga

The term kaitiakitanga involves preserving, protecting and sheltering (Royal, 2009), and the role of a kaitiaki (guardian) can be taken on by an individual or a group. Kaitiaki address environmental issues (Selby, Moore, and Mulholland, 2010) and preserve traditional knowledge for the benefit and safekeeping of future generations.

The concept of kaitiakitanga is akin to the notion of sustainable development, which involves careful use of natural resources and consideration and preservation of the environment (Spiller *et al.*, 2011). When someone fails to take their responsibility of kaitiaki seriously, there are severe consequences. Mana is taken, and negative effects result for future generations in that taonga (treasures) or resources may be damaged or depleted (Mutu, 2010). The same may be true for organisations that fail to act in accordance with this Māori value: the level of perceived mana towards the employer will decrease and counterproductive work behaviours may ensue.

According to Mutu (2010) the Pākehā laws introduced during the European settlement can either support or hinder Māori in their role of kaitiaki, but these laws will not change the fact that kaitiaki remains the inherent responsibility of tangata o te whenua (people of the land). Considering there is such a strong sense of responsibility inherent in Te Ao Māori that revolves around caring for the environment and natural resources, it is important for organisations employing Māori staff to act in accordance with this value, for example, by promoting recycling, respecting equipment, and regulating appropriate use of

natural resources. These measures are likely to elicit positive attitudes among Māori and even prompt pro-social behaviours aimed at co-workers and the workplace.

Workplace attitudes and behaviours

Affective commitment

Affective commitment refers to an employee's desire to remain with their place of employment that stems from emotional attachment (Meyer and Allen, 1997). In practice, individuals identify and feel involved with their organisation (Chang, Chi, and Miao, 2007; Powell and Meyer, 2004). The relationship between affective commitment and positive workplace behaviours is well-established in the extant literature (Amin, Ahmad, Seliman, and Garmsari, 2011), and has also been verified among Māori employees (Haar and Brougham, 2011).

Given the benefits associated with affective commitment, it is important to understand what influences the likelihood of an employee exhibiting this attitude. Perceived fit between employees and the organisation has consistently been associated with affective commitment, a relationship supported by several meta-analytic studies (Kristof-Brown *et al.*, 2005; Meyer, Hecht, Gill and Toplonysky, 2010; Verquer, Beehr, and Wagner, 2003). Therefore, it is plausible that Māori employees' perceptions of congruence between the organisation's values and their personal values will also influence the extent to which they experience commitment to the organisation. When employees perceive that the organisation cares for their wellbeing and whānau, professional growth and agency, cultural heritage, and generally values their contributions—consistent with manaakitanga, whakawhanaungatanga, wairuatanga, and auahatanga—they are expected to become more committed (cf., Vandenberghe, Bentein, and Stinglhamber, 2004). The following is hypothesised:

Hypothesis 1. Employee perceptions of organisational espousal of the Māori values a) manaakitanga, b) whakawhanaungatanga, c) wairuatanga, d) auahatanga, and e) kaitiakitanga, will be positively related to affective commitment.

Organisational citizenship behaviour

Organisational citizenship behaviour (OCB) is a construct that reflects discretionary behaviours that contribute to the functionality of the organisation (Organ, 1988; Smith, Organ and Near, 1983) and surpass role and task performance expectations (Schlechter and Engelbrecht, 2006). OCBs are manifested in working late, helping others, caring for the work space, and supporting organisational change (Podsakoff, MacKenzie, Paine, and Bachrach, 2000).

Early conceptions of OCB introduced it as a multidimensional construct comprised of the dimensions 'altruism' and 'generalised compliance' (Smith

et al., 1983). Altruism, in particular, is reflected in helping behaviours aimed at caring for others' welfare or their advancement (Barksdale and Werner, 2000; Smith *et al.*, 1983), a pro-social stance consistent with the Māori values investigated herein. Thus, it is expected that perceived espousal of Māori values in an organisation will be associated with citizenship behaviours, namely altruism.

Hypothesis 2. Employee perceptions of organisational espousal of the Māori values a) manaakitanga, b) whakawhanaungatanga, c) wairuatanga, d) aua-hatanga, and e) kaitiakitanga, will be positively related to the enactment of OCB-altruism.

Moderating effect of Māori identity

The culture an individual identifies with, as a vital component of identity, is not necessarily contingent upon ethnicity. Even if on a subliminal level, the upbringing and environmental exposure to a specific cultural setting inevitably shapes an individual's attitudes and behaviours, and the element of conscious choice and awareness inherent in cultural identification should also be taken into account. Not all individuals of Māori descent identify with the set of values associated with Te Ao Māori, and the participation 'of a Māori' differs from participating 'as a Māori' (Stevenson, 2004). Hence, individuals may ethnically categorise themselves as Māori (i.e. being of Māori descent) without embracing Māori values in social and/or occupational contexts. In the present study, it is expected that individuals reporting higher levels of identification with Māori culture will also have a greater appreciation for the espousal of Māori values in the workplace, and manifest this appreciation through positive workplace attitudes and behaviours. The following is hypothesised:

Hypothesis 3a. Māori identity will moderate the relationship between perceived organisational espousal of each of the Māori values and affective commitment. It is expected that individuals exhibiting high degree of identification with Māori culture will reciprocate organisational espousal of each of the Māori values with affective commitment to a greater extent than individuals exhibiting low degree of identification with Māori culture (i.e. exhibit a stronger association between espousal of values and organisational commitment).

Hypothesis 3b. Māori identity will moderate the relationship between perceived organisational espousal of each of the Māori values and OCB. It is expected that individuals exhibiting high degree of identification with Māori culture will reciprocate organisational espousal of each of the Māori values with OCB to a greater extent than individuals exhibiting low degree of identification with Māori culture (i.e. exhibit a stronger association between espousal of values and OCB-altruism).

Method

Participants and procedure

Five organisations employing predominantly Māori workers or classified as Māori-led were selected for this research. Organisational representatives were contacted via email and asked to forward the survey link to their employees. The first question of the survey enquired whether the respondent was of Māori descent, and this was used as inclusion criterion for the study, irrespective of their reported degree of identification with the Māori culture ascertained later in the survey. The responses were completely anonymous, so there is no record of how many individuals in each organisation chose to participate. A total of 91 surveys were completed in their entirety and deemed usable for the purpose of this study considering the inclusion criterion. Of the 91 participants, 63 were female and 28 were male.

Measures

Consultation with kaumātua informed and enabled the development of a culturally appropriate self-report survey of five Māori values, which consisted of 28 items. Responses to these items were provided on a scale from (1) Not Important, to (7) Very Important, after the introductory sentence: 'Please rate how important you believe the following values and behaviours are to your organisation'.

Whakawhanaungatanga

The six items used to measure whakawhanaungatanga reflected organisational emphasis on relationships and employee participation/involvement. A sample item from this scale was: 'reaching consensus in decision making processes'.

Wairuatanga

A six-item scale was developed to determine whether the organisation fostered activities consistent with wairuatanga. For example, an item regarding the extent to which the organisation allowed for tangi leave was included.

Auahatanga

The five items in the auahatanga scale were developed to ascertain whether creativity and entrepreneurship were espoused in the workplace. A sample item for this scale was: 'fostering employee creativity'.

Kaitiakitanga

The six items used to measure kaitiakitanga reflected perceived organisational concern for protecting, guarding, and caring for natural resources and the intra- and extra-organisational environment. A sample item from this scale was: 'caring for the working environment'.

An exploratory factor analysis (principal axis factoring extraction method with oblimin rotation) was conducted to determine whether these scales discriminated between Māori values. Items that loaded above .40 in one factor and below .40 in all other factors were included. Three items were removed from the kaitiakitanga scale as they presented loadings above .40 on more than one scale, and one item was removed from the manaakitanga scale as it loaded below .40 on all scales.

After these items were removed the solution indicated two dimensions underlying the items measuring Māori values. The items for the variables auahatanga, manaakitanga, whakawhanaungatanga and kaitiakitanga loaded on a single factor, which was interpreted to capture the extent to which the organisation was seen to place people first. These items can be described by the term whakamana tangata, reflected in the well-known Māori proverb, 'He aha te mea nui o Te Ao? He tangata! He tangata! He tangata!' ('What is the most important thing in the world? It is people! It is people! It is people!'). Whakamana is translated as 'to enhance upon, to give authority or prestige to someone or something, to enable and to empower', and tangata is translated as 'people'. The two central Māori values retained for subsequent analyses were Wairuatanga (spirituality) consisting of seven items ($\alpha = .95$) loading onto a single factor that accounts for 73% of the variance, and whakamana tangata (people first) comprising 15 items ($\alpha = .97$) loading on one factor explaining 69% of the variance. Factor loadings for all items in both scales were greater than .60 (see Appendix).

Affective commitment

A 5-item scale of affective commitment was used in this study, and responses to the items provided on a seven point scale, from (1) Strongly Disagree, to (7) Strongly Agree (Meyer and Allen, 1997). A sample item was 'I would be very happy to spend the rest of my career with this organisation'. The coefficient alpha obtained in this study was .90.

OCB

The altruism subscale from the 'Organisational Citizenship Behaviour' scale, comprising three items, was used in this study (Smith *et al.*, 1983). Responses were provided on a seven-point scale (1-Strongly Disagree to 7- Strongly Agree). A sample item was 'I help others who have heavy workloads'.

Identification with Māori culture

Items for this scale were generated to represent each of the six aspects of Māori cultural identity (see Appendix): whānau (strong family links), whakapapa (strong understanding of Māori genealogy), whenua (strong connections to the land), marae (knowledge of tikanga or marae-based protocol), socialisation (strong links with other Māori), and reo (fluency in Māori language). Responses were provided on a seven point scale from (1) strongly agree to (7) strongly disagree. A principal axis factor analysis with oblimin rotation

revealed a one-factor solution accounting for 68% of the variance. Factor loadings for all items were greater than .60. The internal consistency for this measure was .91.

Results

The results reported below pertain to the relationship between the newly identified value scales *whakamana tangata* and *wairuatanga*, the dependent variables affective commitment and OCB-altruism, and the moderating variable identification with Māori culture. For ease of representation, the latter variable will be depicted in tables and figures as 'Māori identity'. Descriptive statistics of the study variables including means, standard deviations, correlations and reliabilities are presented in Table 1.

Table 1 Means, standard deviations, internal consistency and intercorrelations

Variables	M	SD	1	2	3	4	5
1. AC	5.60	1.46	(.90)				
2. OCB-altruism	5.79	1.25	.32**	(.80)			
3. Wairuatanga	5.08	1.96	.60**	-.01	(.95)		
4. Whakamana Tangata	5.07	1.59	.66**	.09	.57**	(.97)	
5. Māori Identity	5.53	1.35	-.02	.20*	.19	-.14	(.97)

Note. N=91; AC = Affective Commitment; OCB = Organisational Citizenship Behaviours; Māori Identity = Degree of identification with the Māori culture; * $p < 0.05$, ** $p < 0.01$

The first hypothesis predicted that the extent to which organisations acted in accordance with each of the Māori values would be positively associated with affective commitment. These assumptions are corroborated by the results obtained in regression analyses (Tables 2 and 3). Organisational espousal of *wairuatanga* ($b = .59$ $p < .01$) and *whakamana tangata* ($b = .66$ $p < .01$) were both positively associated with affective commitment when demographic variables and identification with Māori culture (Māori identity) were controlled for. Conversely, no significant relationships were found between organisational espousal of *wairuatanga*, *whakamana tangata*, and OCB, failing to support the direct effect hypothesis.

Hypothesis 3a predicted that greater identification with Māori culture would be associated with a higher degree of affective commitment if the organisation was perceived to espouse Māori values. The findings show no significant moderating effect of identification with Māori culture on the relationships between *whakamana tangata*, *wairuatanga* and affective commitment.

Table 2 Results of moderated multiple regression for Wairuatanga

	Affective Commitment	OCB-altruism
Step 1: Control Variables		
Gender	.02	.01
Org. Type	-.27*	.00
ΔR^2	.07	.00
Step 2: Main Effects		
Wairuatanga	.59**	-.01
Māori Identity (MI)	-.08	.17
ΔR^2	.32**	.03
Step 3: Interaction		
Wairuatanga*MI	-.02	-.31*
ΔR^2	.00	.08*
Total R ²	.38	.11

Note: N=91. Māori Identity = Degree of identification with the Māori culture; * $p < .05$, ** $p < .01$

Hypothesis 3b predicted that identification with Māori culture would moderate the relationship between each of the Māori values and OCB-altruism, in a relationship similar to the one hypothesised for affective commitment. The analyses yielded a significant interaction effect for identification with Māori culture, wairuatanga and the dependent variable OCB-altruism ($b = -.31$, $p < .05$). At low levels of espoused wairuatanga, employees with greater identification with Māori culture reported significantly higher levels of OCB compared to those with lower Māori identity. Interestingly, when the organisation exhibited higher levels of wairuatanga, individuals exhibiting lower identification with Māori culture reported higher OCB-altruism than individuals exhibiting higher cultural identification (see Fig. 1).

Table 3 Results of moderated multiple regression for whakamana tangata

	Affective Commitment	OCB-altruism
Step 1: Control Variables		
Gender	-.03	.00
Org. Type	-.26*	.02
ΔR^2	.07	.00
Step 2: Main Effects		
Whakamana Tangata	.66**	.24
Māori identity (MI)	.07	.17
ΔR^2	.39**	.07
Step 3: Interaction		
Whakamana Tangata*MI	.05	-.35**
ΔR^2	.00	.12**
Total R ²	.46	.19

Note: N=91. Māori Identity = Degree of identification with the Māori culture; * $p < .05$, ** $p < .01$

Figure 1 Māori identity moderating the relationship between organisational espousal of wairuatanga and OCB-altruism

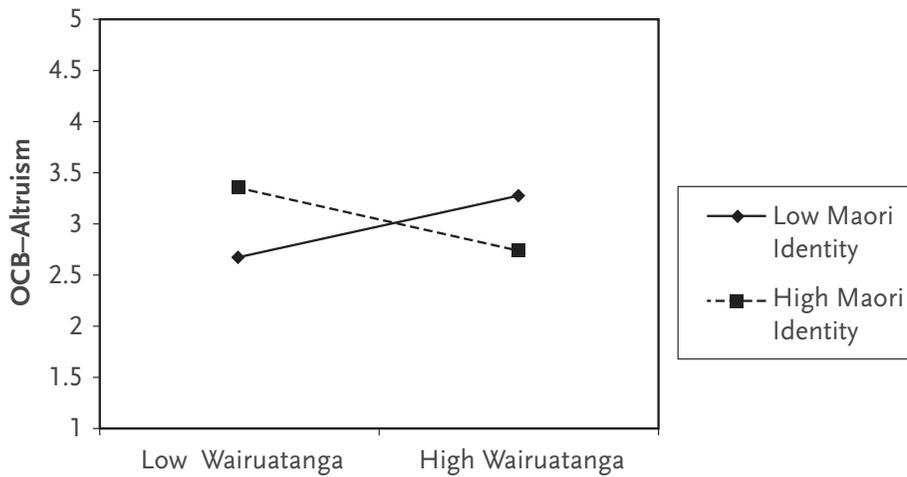
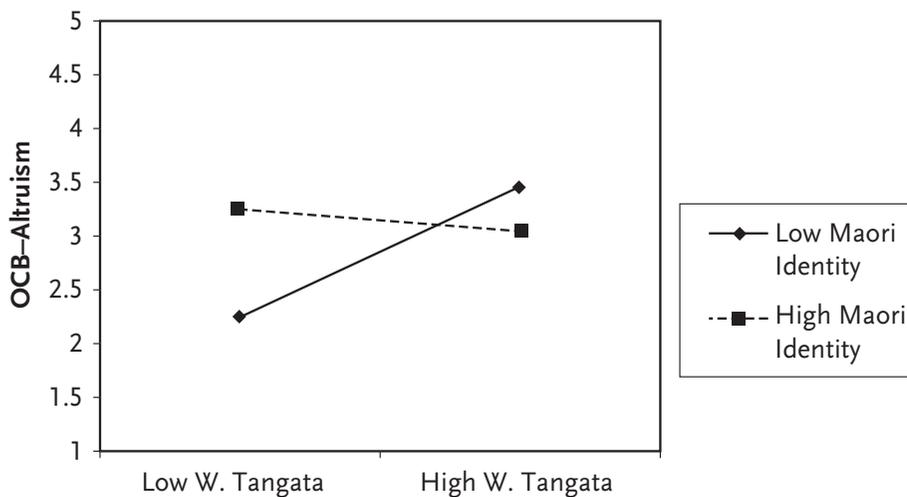


Figure 2 Māori identity moderating the relationship between organisational espousal of whakamana tangata and OCB-altruism



Regarding whakamana tangata, there was also a significant interaction effect of identification with Māori culture on the relation between this value composite and OCB-altruism ($b = -.35$, $p < .01$). When organisations were not perceived to enact behaviours consistent with whakamana tangata, individuals reporting high Māori identity were significantly more likely to engage in helping behaviours (see Fig. 2).

Discussion

The current study set out to investigate whether the perceived espousal of Māori values in the workplace was related to affective commitment and organisational citizenship behaviours, and if these relationships were moderated by the extent to which workers identified with Māori culture. A series of measures were developed to capture the essence of five Māori values in work settings: manaakitanga, whakawhanaungatanga, wairuatanga, auahatanga and kaitiakitanga. Exploratory factor analyses revealed that although the value wairuatanga was represented by a distinct dimension, the values manaakitanga, whakawhanaungatanga, auahatanga and kaitiakitanga were better captured by a common underlying factor, whakamana tangata, conveying the notion of ‘placing people first’.

In accordance with Haar and Brougham’s (2011) findings showing that Māori cultural satisfaction in the workplace was reciprocated with employee loyalty, and with research suggesting that cultural values predict workplace attitudes and behaviours (Taras, Kirkman, and Steel, 2010), the present study found that an organisation’s adherence to specific Māori values (wairuatanga and whakamana tangata) was reciprocated with organisational commitment from Māori employees. Findings from this study suggest that organisations that place people first (consistent with whakamana tangata) and incorporate policies and practices that align with wairuatanga (e.g. leave for tangi) will likely elicit affective commitment from Māori employees.

Although organisational espousal of the Māori values wairuatanga and whakamana tangata were not significantly associated with OCB-altruism, identification with Māori culture interacted with these values to predict helping behaviours. The interactions suggest a compensatory effect whereby individuals who identify more strongly with the Māori culture engage in OCBs to a greater extent than individuals reporting low cultural identification, but only when the organisation is perceived failing to uphold wairuatanga and whakamana tangata principles. With regards to wairuatanga, employees who identify with Māori culture may be inclined to compensate for organisational or managerial deficiencies regarding workforce provisions by ensuring that core spiritual practices are maintained. However, the fact that identification with Māori culture in organisations espousing wairuatanga principles was not associated with higher OCB-altruism is somewhat puzzling, and should merit consideration in future research employing larger samples.

Identification with Māori culture also interacted significantly with whakamana tangata to predict OCB-altruism. When organisations were perceived to espouse whakamana tangata, the differences in the enactment of altruism between employees reporting high and low identification with Māori culture were negligible. However, when the organisation was not perceived to enact whakamana tangata, participants expressing lower identification with Māori culture reported significantly lower OCB-altruism than individuals who identified with the culture. Similar to the findings obtained with regards to wairuatanga, high identification with Māori culture seemed to compensate for the lack of organisation-driven whakamana tangata and prompt workers to engage in discretionary behaviours

aimed at helping others. This moderating effect is consistent with the collectivist nature of Māori, which underscores responsibility for others, going above and beyond expectations, and voluntary display of pro-social behaviours within the group to which they are loyal (Schlechter and Engelbrecht, 2006; Organ, 1988).

Implications for practice

The main effects suggest that incorporation of the Māori values *whakamana tangata* and *wairuatanga* by the organisation is likely to increase Māori employees' affective commitment to the workplace. Considering that known outcomes of affective commitment include attendance, performance orientation (Amin *et al.*, 2011), and lower intentions to leave the organisation (Chang *et al.*, 2007; Meyer and Allen, 1997; Powell and Meyer, 2004), multicultural organisations may benefit from incorporating the core values of the different cultural groups with their practices, in order to foster employee commitment and loyalty, and reap the benefits of talent attraction, retention, and engagement. In the New Zealand context, Māori- or Pākehā-led organisations can display cultural sensitivity by accepting or actively encouraging behaviours consistent with *wairuatanga*, such as singing at work, praying, discussing emotions and aspects of worklife that are influenced by *wairuatanga*, or allowing extended leave during *tangi* (Mead, 2003; Ohia, 2005). For instance, culturally sensitive organisations are seen to ensure that genuine *karakia* (prayer) may take place at appropriate times. Furthermore, *waiata* (singing) in the workplace is an effective tool used to lift staff morale and validate relationships, especially after discussing serious issues. Given that positive attitudes and behaviours are associated with individual espousal of *wairuatanga* (Mead, 2003; Ohia, 2005) and that spirituality has been associated with positive employee attitudes and behaviours (Sprunga *et al.*, 2012), it may be beneficial for organisations to be supportive of *wairuatanga* expressions in the workplace.

Organisations benefit from employees that engage in behaviours such as staying late, helping others, working on their weekends, and supporting change initiatives (Podsakoff *et al.*, 2000), and the tendency for Māori employees to engage in these behaviours in order to advance the group as a whole appears, at least based on our findings, to positively contribute to the work environment when the organisational culture is at odds with supportive and high involvement practices. However, the preliminary results obtained also suggest that Māori employees, particularly those identifying with the values that comprise *Te Ao Māori*, may exhibit more positive workplace behaviours to the extent that they are involved in sponsoring Māori culture in organisations that already espouse these values. In lieu of viewing behavioural advocacy (e.g. altruistic behaviours, expressions of commitment to the company) as redundant in culturally minded organisations, these employees might increase the frequency of desirable workplace behaviours if the organisation formally reinforces their position as cultural sponsors.

Though the discussion of findings has thus far taken a positive approach to citizenship behaviours, a cautionary note is warranted. Notwithstanding the undeniable virtues of altruistic and civic conduct, employees who exhibit these behaviours more frequently also tend to experience work overload and burnout to

a greater extent (Organ and Ryan, 1995; Salehi and Gholtash, 2011). Hence, a risk exists in that Māori employees, and indeed that other groups with a collectivist orientation, may become overly involved with contextual performance at the expense of task performance. It is therefore essential that organisations are mindful of the risks associated with fostering and rewarding discretionary activities, and ensure that their employees assume a balanced approach to pro-social behaviours.

Overall, despite the salience of Māori economy in the New Zealand and global markets, Human Resources systems in New Zealand are seldom attuned to the potential for added value associated with espousing Māori values, even in Māori-led organisations (Spiller *et al.*, 2011). A similar trend is noted in other nations, where Human Resource practices are largely rooted in Western business principles, and the merits inherent in the integration of values and practices of indigenous peoples and other ethnic groups take second stage. In this study's context, a shift in the current mind-set of New Zealand businesses towards the advocacy of Māori values such as wairuatanga and whakamana tangata would boost cultural sensitivity, enhancing corporate image and improving Māori and non-Māori employee attitudes and behaviours.

Limitations and directions for future research

A self-report instrument typically introduces bias that result in undermined, exacerbated, or obscured significant effects (Baumgartner and Steenkamp, 2001). Although survey participation is often contaminated by social desirability, pressure to provide answers, or lack of motivation (Podsakoff *et al.*, 2003), the anonymous and voluntary nature of the present study is expected to have mitigated this effect.

Second, future research should secure participation from a larger group in order to improve the statistical power and the generalisability of results. Despite the small sample size obtained, the results corroborated some of the moderated effects hypothesised. On a related note, future research should explore and contrast attitudes and behaviours of Māori employees from Māori-led and predominantly Māori organisations with attitudes and behaviours of Pākehā employees in Māori organisations, and investigate the relationship between espousal of Māori values and workplace attitudes in Pākehā-led organisations.

Lastly, as new scales were developed to assess espousal of Māori values, further measurement refinement may be required to capture their uniqueness. In this study, the overlap between values scales resulted in the identification of two core values (whakamana tangata and wairuatanga) instead of the original five (manaakitanga, whakawhanaungatanga, wairuatanga, auahatanga and kai-tiakitanga). This limited the extent to which this research could report on the specific effects of Māori values on the outcomes. However, the finding is not surprising: while each value has its distinctive ethos, they are usually looked at holistically rather than in isolation, as they vary together in patterned ways, and it may just be challenging to capture their distinctiveness (Rogoff, 2003). Future research could focus on refining this tool and corroborate—or challenge—the factor structure uncovered.

Conclusion

This study investigated the relationship between perceived organisational espousal of Māori values and workplace attitudes and behaviours. The results suggest that espousal of Māori values in the workplace is reciprocated with affective commitment. Moreover, Māori identity moderated the relationship between organisational espousal of Māori values and OCB-altruism. Consistent with the collectivist nature of Māori, employees that identified strongly with their Māori culture were more likely to enact helping behaviours when organisations were not seen to espouse wairuatanga and whakamana tangata. Further, employees exhibiting weak identification with their Māori culture were more inclined to enact OCB-altruism when their organisation acted in accordance with whakamana tangata, suggesting that the espousal of this value may elicit desirable behaviours from both Māori and non-Māori employees.

As a segment of mātauranga, or Māori knowledge, the Māori values selected for this study reflect accumulated practices over generations, and provide an extensive and coherent framework for theorising about human behaviour. The evidence presented herein suggests that these values also contribute strongly and positively to uncovering some of the intricacies of life in the workplace. Further, the findings suggest that multicultural organisations worldwide may benefit from incorporating the values and symbols of the different cultural groups with their workplace practices.

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Appendix

Please rate how important the following behaviours are to YOUR ORGANISATION from (1) NOT important to (7) VERY important

Whakamana Tangata scale

1. Offering support to employees
2. Caring for other members of the organisation (e.g. showing concern for employees' problems)
3. Establishing friendships among staff that continue outside of work
4. Building genuine relationships in the workplace
5. Reaching consensus in decision-making processes
6. Supporting employees' career goals and aspirations
7. Including employees in decision-making processes
8. Caring about employees' whānau (family)
9. Encouraging employees to take risks
10. Fostering employee creativity
11. Encouraging employees to find innovative ways of doing things
12. Creating new opportunities for employees
13. Encouraging employees to find new solutions for problems
14. Mentoring rangatahi (young people)
15. Caring for the working environment

Wairuatanga scale

1. Attending tangi (funeral)
2. Having karakia when appropriate (e.g. karakia timatanga, karakia whakamutunga, kai karakia)
3. Having a spiritual representative available (e.g. minister, kaumātua)
4. Having waiata (song) when appropriate (e.g. after a hui)
5. Blessing important things (e.g. moving into a new building)
6. Valuing things that are taonga
7. Welcoming new employees through a powhiri or mihi whakatau

Please rate the extent to which YOU agree with these statements from (1) Strongly Disagree to (7) Strongly Agree.

Māori Identity scale

1. I have excellent knowledge of marae based tikanga (protocol)
2. I make very strong connections with other Māori
3. I have very strong whānau (family) links
4. I have an excellent understanding of whakapapa (genealogy)
5. I can speak te reo fluently
6. I have very strong connections with the whenua (land)