A Self-Determination Theory Approach to Indigenous Workers and Working With Family

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The present study tests whether working with whanau (extended family) has positive effects for New Zealand Maori employees. Using a sample of 197 employed Maori, factor analysis found two dimensions: whanau work connections and whanau home connections. Direct negative effects were found towards stress and anxiety and positive effects towards career satisfaction and life satisfaction. In addition significant interactions were tested found between the two dimensions of whanau connections. Interactions showed respondents with high whanau home and work connections reported the lowest levels of stress and anxiety, and the highest levels of career satisfaction. Findings indicate that indigenous employees may respond with the strongest positive outcomes when interacting and working with their extended family, which has previously been unexplored.

INTRODUCTION

While positive psychology expands and intensifies its theoretical and research base, and the implications of psychological, social and cultural contexts of wellbeing (Csikszentmihaly, 2009), organizational scholarship seeks to understand how enhancing workplace wellbeing aids in employee, organizations, and societal positive progress. The present study examines Maori employees, the indigenous people of New Zealand. New Zealand is typically considered a Western and individualistic society, while Maori the indigenous population, who live alongside European New Zealanders, are predominately centered on collectivistic beliefs (House, 2004). Traditionally, Maori have demonstrated a paucity of wellbeing, for example, being over represented in mental health outcomes including anxiety and depression (Baxter, Kingi, Tapsell, Durie & McGee, 2006) as well as being socially disadvantaged, due to high unemployment, and lower income in comparison to European New Zealanders (Statistics New Zealand, 2007b). Furthermore, Maori workforce participation is over- and under-represented in low- and high-skilled occupations (Te Puni Korkiri, 2009). Combined, these factors make examining Maori workplace wellbeing a crucial issue and the present study highlights positive aspects of Maori beliefs towards whanau applied to the workplace, and tests this towards a wide range of wellbeing components. This study aims to enhance the understanding of indigenous people’s wellbeing through understanding indigenous beliefs and values, and applying these to the workplace setting.

TOWARDS A MODEL OF INDIGENOUS EMPLOYEE WELLBEING

Csikszentmihalyi (2009) suggested assessment and understanding of the social fabric, norms and values that govern the way we live out our lives is a worthy pursuit for positive psychology. The
western world tends to value wealth and materialism as markers of success (Kasser & Ryan, 1996). However, rather than a focus on materialism, Csikszentmihalyi (2009) suggested societies that value community, relationships, and traditional customs offer a greater insight into enhancing individual and societal wellbeing. As such, he called for greater understanding and research by positive psychology into the role that community, relationships and traditions play in wellbeing. Knee and Uysal (In Press) explained the links between autonomy and healthy interpersonal relationships, demonstrating that need fulfilment among couples was associated with deeper understanding, constructive approaches to conflict management and resolution, and health and wellbeing benefits.

Recently, there has been a strong growth in Maori culture, in particular with language undergoing a renaissance (Statistics New Zealand, 2007). Such a renaissance has lead Maori researchers to reiterate the importance of understanding Te Aro Maori (the Maori world), and recognising and valuing Maori Tikanga (customs) and traditions (Harris, 2007; Walker, 2006). Whanau relates to the extended, intergenerational family, and is a crucial concept for Maori because choices and decision-making processes can focus around the implications of these towards whanau. Consequently, these ‘family bonds’ are given priority over all other considerations in deciding what action to take, with whanau discussions focusing on benefits to the whole whanau rather than just some individuals. For example, Harris (2007) acknowledged that career choices for Maori employees can be made at the whanau level. Given the embedded nature of traditional cultural values for Maori, the role of traditions, custom and values are likely to be significant for understanding indigenous workers wellbeing (Csikszentmihalyi, 2009). The present study tests the relationship of working with whanau amongst Maori employees, to determine whether this inherently important cultural value triggers aspects of self determination theory, which ultimately improves the wellbeing of Maori employees.

**SELF DETERMINATION THEORY**

While Csikszentmihalyi (2009) noted the importance of understanding traditional cultures, Deci and Ryan (2000) have highlighted that at an individual level psychological wellbeing can be enhanced or thwarted through workplace practices. Hence, the present study focuses upon the way the cultural traditions of Maori employees applied to the workplace may enhance their wellbeing, and we use
components of self determination theory (SDT) to understand the way these values may influence wellbeing. SDT is a meta-theory that suggests individuals are (1) growth-oriented, and (2) interaction with their environment can either support or thwart wellbeing (Deci & Ryan, 2000). SDT maintains that individuals have an innate striving to actualise their potential, by increasing their knowledge, cultivating their interests, seeking challenges and being able to integrate these experiences into an authentic sense of self. Within SDT, it is also acknowledged that individuals can become passive and counter-productive (Deci & Ryan, 2000). The assumption that humans are inherently active organisms does not imply that this tendency happens automatically, and SDT maintains that the growth oriented nature of individuals requires fundamental “nutrients” and conditions to facilitate wellbeing (Deci & Ryan, 2000). According to SDT, employees are likely to display optimal performance and wellbeing in a context in which their growth and natural tendencies are supported and encouraged. Applied to indigenous employees, greater wellbeing should be exhibited when their traditional cultural values and beliefs are supported. Chirkov (In Press) noted the importance of culture for indigenous people, especially towards having their needs met, such as autonomy. This is because through autonomy, a person may become fully developed and thus able to reflect on their cultural influences (Chirkov, In Press). The exploration of cultural dimensions using a SDT framework is applicable due to treaty signing removed Maori aspirations for autonomy (Durie, 2006).

**Basic Psychological Needs**

SDT suggests that wellbeing is enhanced by the satisfaction of basic psychological needs for autonomy, competence and relatedness. Conditions that satisfy one’s psychological needs facilitate wellbeing and growth (Deci & Ryan, 2000). The satisfaction of these psychological needs is related to increased wellbeing (Sheldon, Ryan, & Reis, 1996; Sheldon & Elliot, 1999), positive affect (Sheldon, Elliot, Kim, & Kasser, 2001), this has been found across different cultures (e.g. Deci, Ryan, Gange, Leone, Usunov, Komashova, 2001) and by time and gender (Chirkov, Ryan, Kim & Kaplan, 2003). As these results have been found across professional levels, sectors and cultures (e.g., Deci & Ryan, 2000), SDT claims that satisfaction of these needs yield universal positive associations. **Autonomy** is defined as people’s desire to experience ownership of their behaviour and to act with a sense of volition (Deci & Ryan, 2000). Autonomy literally means ‘self-governing’ and implies, therefore, the
experience of regulation by the self. Ryan, Huta and Deci (2008) contrast this with heteronomy, which refers to the regulation of oneself by looking outside of the self, and compiling with these laws rather than others expectations. Autonomy can be achieved through having the ability to make personal choices, and feeling like an initiator of one’s own actions (Sheldon & Filak, 2008; Deci & Ryan, 2000; Sheldon & Niemiec, 2006; Ryan et al., 2008). Knee and Uysal (In Press) asserted that autonomy is important for healthy personal relationships, suggesting these effects may be extended to non-Western countries. Given that autonomy can strengthen family ties and relationships (Knee & Uysal, In Press), and whanau is an essential component of Maori culture, it is likely to be of strong benefit for Maori employees. Furthermore, the need for autonomy aligns well with the Maori concept of tino rangatiratanga, which relates to self-determination and sovereignty (Walker, 2004). Consequently, autonomy under SDT is likely to be fundamentally important for Maori employees, and the ability for Maori workers to be self-governing in their behaviour such as working with and beside whanau is likely to trigger feelings of autonomy satisfaction and consequently, enhanced wellbeing.

**Competence** requires succeeding at optimally challenging tasks and attaining desired outcomes. White (1959) suggested that people engage in activities simply to experience efficacy and competence, and as such, competence refers to the need to feel a sense of capability and being able to master ones environment. Similarly, SDT asserts that people have a primary motivational propensity to feel like the causal agents with respect to their own actions. For example, engaging in or undertaking activities in the workplace that enhance a feeling of growth and development is likely to enhance feelings of competence and aid in mastering of that workplace environment. Given that Maori have unemployment rates in excess of the European population (12.6% compared to 4.0%, New Zealand Statistics, 2007b), simply undertaking work may provide a strong sense of competence for Maori. Research has supported the detrimental effects of being unemployed (e.g. Vansteenkiste, Lens, De Witte, & Feather, 2005). Consequently, employment may provide a sense of competence for a minority group with a larger proportion of its population excluded from the workforce. Competence, as it relates to mastery of the environment and the self, might also be achieved through working with whanau. In this regard, sharing work and experiences with family and extended family in the same workplace may meet culturally desirable needs of interacting with family, and combined with
employment benefits, might link towards competence and mastery both of the self and the work environment. Similarly, Durie (2003) asserted that meaningful work for Maori employees is likely to provide greater dignity and self determination, and we suggest working with whanau should be seen as more meaningful.

**Relatedness** is defined as the human striving for close and intimate relationships and the desire to achieve a sense of connection and belongingness and a sense of mutual respect, caring, and reliance on others (Baumeister & Leary, 1995). Baumesiter and Leary (1995) suggested that human culture has at least partly adapted to enable people to satisfy the psychological for relatedness, and that belongingness is such a compelling need that human culture is significantly conditioned by the pressure to provide belongingness, and is a fundamental requirement for psychological wellbeing (Deci & Ryan, 2000). This is supported more generally in positive wellbeing, for example, Diener and Seligman (2002) found that very happy people are characterized by substantially fulsome and satisfying interpersonal lives. They also found very happy people spent the least time alone and had the most socializing and rated good relationships as extremely important. At work, for example, employees who feel part of a team and who feel free to express their work related and personal feelings are more likely to have their need for belongingness fulfilled, than employees who feel lonely and lack confidants at work (Simon, Judge & Halvorsen-Ganepola, 2010). For Maori, working with whanau would satisfy both cultural needs and needs towards relatedness. By interacting and working with whanau, Maori employees would be able to meet their needs of belonging and connectedness as well as fundamental cultural values of being with extended family.

Although SDT finds autonomy, competence and relatedness matter in the workplace and to wellbeing in general (Deci & Ryan, 2000); recent research has suggested that one’s wellbeing and relatedness are higher on the weekend, termed the **weekend effect**. This is because at the weekend individuals are able to interact with family and as such have greater access to relatedness needs being met (Ryan, Bernstein, & Brown, 2010). Overall, greater ability to connect with family on weekends enhanced wellbeing and satisfaction of psychological needs. This is applicable to the present study because the benefits of weekends for employees (being and interacting with family), could be transposed into the workplace by close working relationships with whanau for Maori employees.
MEASURING WHANAU CONNECTIONS & HYPOTHESES

The present study suggests Maori employees engaging in working relationships with whanau will enhance wellbeing through satisfying factors associated with autonomy, competency and relatedness. Csikszentmihalyi (2009) argued that exploring indigenous people’s wellbeing should include cultural (values, beliefs and customs) and social (such as the workplace) dimensions of wellbeing. Consequently, a comprehensive framework for understanding indigenous employee wellbeing includes the social and cultural drivers of wellbeing, such as indigenous societies community and relatedness aspirations (Csikszentmihalyi, 2009) and an understanding of how to enhance individual’s psychological needs of within a workplace context (Deci & Ryan, 2008). The present study uses whanau connections as a measure for exploring Maori employee’s relationships with their whanau in the workplace. Beyond simply working with whanau, we suggest the connections between whanau towards sharing work, interactions, and stories, regarding both work and home issues, are likely to build confidence and satisfaction amongst Maori employees such that their wellbeing is enhanced. The context of indigenous employees and their interactions with whanau in the workplace has not previously been explored.

Towards measuring whanau connections, we engage the work-family literature because while work can be detrimental (Greenhaus & Beutall, 1985), it has also been found to be enriching (Greenhaus & Powell, 2006). Importantly, studies have established a strong link between issues and actions occurring in the workplace and the home that are both related and distinct (e.g. Haar & Bardoel, 2008). Engaging, interacting and mixing with family in the workplace is likely to produce issues around both the workplace and family/home and indeed, given the fundamental role of whanau, this may be even more strongly enacted and important when working together. Consequently, we conceptualize whanau work connections as relating to the engagement amongst related indigenous employees in the workplace, dealing specifically with workplace issues and interactions. Conversely, we conceptualize whanau home connections as relating to the engagement amongst related indigenous employees dealing specifically with home issues and interactions but occurring in the workplace.

Baumesiter and Leary (1995) suggested that higher frequency towards seeing and being with others characterises the depth of relationships and ultimately enhances strong feelings of attachment,
intimacy, and commitment by people with others. This effect should be particularly strong among Maori employees, due to their strong whanau relationships and the ability to have cultural, psychological and interpersonal needs met by working and interacting with family. While the workplace isn’t necessarily the best place for such satisfying social contacts, we suggest Maori working with whanau are likely to have these met. Within the organizational context, need satisfaction has been shown to relate positively to employees’ work outcomes including job satisfaction, commitment, job performance, motivation, and negatively towards employee mental health including burnout, anxiety and depression (Greguras & Diefendorff, 2009; Deci & Ryan, 2000).

**Hypotheses:** Higher (a) whanau work connections and (b) whanau home connections will be related to lower (1) stress and (2) anxiety and higher (3) career satisfaction and (4) life satisfaction.

In addition to direct effects, we also test the potential interaction between work and home dimensions of whanau connections. It has been noted that studies exploring aspects of work and family should explore both sides, because resources may be transferred from one domain into the other domain, creating enhancing effects (Graves et al., 2007). Ford, Heinen and Langkamer (2007) stated that “organizations cannot optimize employee satisfaction without considering non-work influences” (p. 74). As such, we argue that whanau connections are likely to lead to more positive outcomes through reducing mental health issues and enhancing satisfaction outcomes. Furthermore, while the influences from whanau connections may differ from whether it occurs in the work and home domain, we suggest they may interact with each other providing greater benefit towards reducing mental health and enhancing satisfaction and this has received previous empirical support (e.g. Haar & Roche, 2010). We suggest that given whanau connections from work and home are likely to meet the psychological needs of Maori employees, creating additional benefits for these employees.

**Hypotheses:** Whanau work connections and whanau home connections will interact with each other, with high levels of both connections leading to (5) lower mental health (stress and anxiety) and (6) higher satisfaction (career and life).

**METHOD**

Because Maori make up only 12% of the New Zealand workplace, purposeful sampling was undertaken. As such, two geographical locations of New Zealand with strong Maori populations were
chosen and data were collected from 12 New Zealand organizations within these regions. Data collection was undertaken in two waves with a two month gap between surveys (1 with predictor and demographics, and 2 with outcomes) to eliminate issues of common method variance. From a total pool of 340 Maori employees, a total of 197 responses (surveys 1 and 2) were received (57.1% response rate). On average, the participants were 38.7 years old (SD=11.8 years), married (73%), parents (75%), and female (51%), working 38.4 hours per week (SD=7.1 hours).

Measures

Stress was measured with 4-items by Motowidlo, Packard and Manning (1986), a sample item is “My job is extremely stressful” ($\alpha = .88$). Anxiety was measured using 6-items by Axtell et al. (2002), sample items “calm” (reverse coded) and “anxious” ($\alpha = .94$). Career Satisfaction was measured using 5-items by Greenhaus, Parasuraman and Wormley (1990), a sample question is “I am satisfied with the success I have achieved in my career” ($\alpha= .78$). Life Satisfaction was measured using 5-items from Diener, Emmons, Larsen and Griffin (1985), a sample item is “In most ways my life is close to ideal” ($\alpha = .83$). Whanau Connections were measured with 7-items created for the present study. To test the factor structure of the seven items, an exploratory factor analysis (principal components, varimax rotation) was run to explore the nature of the measure (see Table 1 for details).

We controlled for including Age (years), Gender (1=female, 0=male), Education (1=high school equivalent, 2= professional qualification, 3=bachelors degree, and 4=postgraduate qualification) and Indigenous Language (coded 0=none, 1=limited, 2=average, 3=good, 4=fluent).

Hierarchical regression analysis was used to analyze the data. Control variables were entered in Step 1 and Step 2 had the two whanau connection dimensions, and Step 3 the interactions (mean centring of the interaction terms was undertaken).

Results of the hierarchical regression for Hypotheses 1 to 6 are shown in Table 2.

Table 2 shows that whanau work connections is significantly associated with life satisfaction only ($\beta = .55$, $p< .001$), while whanau home connections are significantly associated with stress ($\beta = -.32$, $p< .001$).
p< .01), anxiety (β = -.30, p< .01), and career satisfaction (β = .44, p< .001). From the R² Change figures in Step 2 we can see that whanau connections account for modest amounts of mental health with 7% (p< .01) towards stress and 6% (p< .01) towards anxiety, but accounts for larger amounts of variance towards career satisfaction (14%, p< .001) and life satisfaction (26%, p< .001). Overall, there is support for Hypotheses 1b, 2b and 3b, and 4a. Table 2 shows that there is a significant interaction between whanau work connections and whanau home connections towards stress (β= -.15, p< .05), accounting for an additional 2% (p< .1) of the variance. There is also a significant interaction between whanau connections towards anxiety (β= -.21, p< .05), accounting for an additional 4% (p< .05) of the variance. Overall, there is strong support for Hypothesis 5. Finally, there is also a significant interaction between whanau connections towards career satisfaction (β= .17, p< .05), accounting for an additional 2% (p< .05) of the variance. This provides some support for Hypothesis 6. To facilitate interpretations of the significant moderator effects, the interactions are presented in Figures 1-3.

[Insert Figures 1 and 2 about here]

Plotting the interaction terms for stress and anxiety (Figures 1 and 2) show that when whanau work connections is low, there is some difference between respondents with low and high levels of whanau home connections, with respondents with high whanau home connections reporting significantly lower stress and anxiety. When whanau work connections are high, respondents with low whanau home connections report a significant increase in stress and anxiety while those with high whanau home connections report a slight decrease in stress and anxiety. Overall, there is support for the cumulative effects of whanau connections from both the work and home domains leading to lower mental health.

[Insert Figure 3 about here]

Plotting the interaction terms for career satisfaction (Figure 3) illustrates that when whanau work connections is low, there is a significant difference between respondents with low or high levels of whanau home connections, with respondents with high levels of whanau home connections reporting significantly higher career satisfaction. When whanau work connections are high, respondents with low whanau home connections report a significant decrease in career satisfaction while those with high whanau home connections report a slight increase in career satisfaction. Overall, there is support
for the cumulative effects of whanau connections from both the work and home domains leading to higher career satisfaction.

**DISCUSSION**

Baumesiter and Leary (1995) suggested that only social contact that is long-term and intimate, can provide for satisfying the need to belong and relatedness under SDT. Consequently, for belonging at work to be enhanced, a greater emotional commitment to a person in the workplace is required beyond mere attachment as a workmate. The present study drew on various aspects of SDT and findings relating to being with family such as the weekend effect (Ryan et al., 2010) and tested a measure of whanau connections on a sample of Maori employees. Maori are the indigenous people of New Zealand, and research on Maori has predominantly been negative and discouraging (Smith, 1999). Given that whanau, the extended family unit, is a fundamental and essential part of Maori culture, we suggested that workplace connections with whanau would meet the needs satisfaction of Maori employees and be beneficial and enhancing. Consequently, this research addresses a number of calls for research (Csikszentmihalyi, 2009; Smith, 1999) and provides new and unique contexts for extending SDT theory into indigenous employees and their cultural values.

Factor analysis confirmed our measure and showed two highly related but distinct measures of whanau connections, towards work and home interactions. Having different influences on different outcomes was confirmed by regression analysis, which showed different effects from each dimensions. For example, while whanau home connections were a significant predictor of mental health outcomes and career satisfaction, whanau work connections was only a significant predictor of life satisfaction. Overall, the findings suggest that for Maori working with whanau and interacting and discussing work and home aspects, wellbeing was enhanced due to the ability to sustain these long-term and intimate relationships with family in the workplace. This was particularly true towards whanau connections about the home towards stress and anxiety. While the majority of the literature suggests work interactions are more likely to influence stress and mental health (Eby, Casper, Lockwood, Bordeaux & Brinleya 2005), the importance of the family unit on Maori might provide insight into why the whanau home connections was more important towards reducing mental health issues. Furthermore, enriching aspects from the home have been found to reduce mental health issues
rather than those from the work (Haar & Bardoel, 2008), highlighting that while the workplace can provide the strongest increase in mental health issues, reductions are likely to come from the home and our findings support this notion. Furthermore, this may also reinforce the importance of the home unit for Maori employees.

Interestingly, this beneficial effect relating to home connections extended into workplace outcomes, enhancing satisfaction towards one’s career. Again, such effects are not entirely unique, as both work and home factors have been found to impact on career satisfaction (Eby et al., 2005). One additional rational to such a strong finding is the importance of whanau and the role they may play for working Maori. For example, Harris (2007) noted that career choices for Maori employees can be made at the whanau level and this finding reinforces this effect, suggesting greater connections around home issues are likely to reinforce Maori employee’s decisions towards working in their current careers. As such, discussing issues about home and work with whanau members both at work and home may provide far stronger feelings of satisfaction and contentment, which reassures Maori employees that they have made the right career choices. Furthermore, if job and career choices were found to be detrimental and unhelpful or negative to the whanau, then perhaps this would easily be transmitted to the whanau member and thus enabling discussion about future career options and opportunities, and encouragement towards searching for a new job.

Finally, whanau work connections was only significantly related to life satisfaction. This dimension of whanau connections relates more specifically towards connecting with whanau in the workplace, communicating about work, and making regular times to meet. As such, it taps directly into the needs for autonomy, competence and relatedness; because there are elements in meeting and interacting with whanau at work that enhance freedom, mastery and relationships. In their meta-analysis of conflict, Kossek and Ozeki (1998) found that life satisfaction was influenced more by the work domain than the home domain, and thus our findings of beneficial influences from whanau connections is not that disparate from the wider literature. Furthermore, Pavot and Diener (2004) asserted that life satisfaction is related to significant consequences such as, “improved social connectedness, positive health outcomes and increased resistance to the negative effects of stress, and success in the workforce” (p. 129). Consequently, whanau work connections is likely to influence life
satisfaction over whanau home connections due to the greater psychological links with life satisfaction through workplace and social connections.

Csikszentmihalyi (2009) referred to undeveloped societies who had richer lives by having different forms of recognition and rewards that were not reduced to a monetary metric, such as community, relationships, customs and traditions, and called for greater understanding by positive psychology to recognize and explore this behavior. The present study suggests this might be applicable for Maori employees towards their indigenous cultural traditions especially in the workplace setting. Overall, the present study finds that by examining a cultural norm and practice of valuing and interacting with whanau, the wellbeing of Maori employees was enhanced. Furthermore, using Self Determination Theory (SDT) and satisfaction of an individual’s psychological needs (Ryan et al., 2008), allowed for greater understanding of how indigenous workers wellbeing can be potentially enhanced through cultural factors meeting psychological needs, and overall this was supported. The present study explored the benefits for Maori in working with whanau (family and extended family), as family is a central principle of Maori culture, and supports the argument that cultural beliefs (whanau) and workplace practices (working with whanau), can together, create a mechanism for enhancing indigenous employee wellbeing (Csikszentmihalyi, 2009).

Conclusion

The current study examined social and cultural aspects of wellbeing in relation to psychological and workplace outcomes, responding to calls for understanding indigenous employee wellbeing including social and cultural drivers of wellbeing (Csikszentmihalyi, 2009). Overall, the present study supports this in our study of New Zealand Maori, and shows how understanding cultural aspects in the workplace can aid our understanding of how to enhance indigenous individual’s psychological needs and wellbeing (Ryan & Deci, 2008). The present study supports SDT as a theoretical lens for understanding indigenous employee wellbeing, and highlights how this theory can be used to understand indigenous cultural factors and how these can enhance indigenous wellbeing. The present study provides an initial direction for researchers on indigenous employees and should provide encouragement for researchers seeking to applying cultural values and beliefs towards understanding the wellbeing of indigenous peoples.
REFERENCES


House, R. J. (2004). *Culture, leadership and organizations: The GLOBE study of 62 societies*. Sage, USA.


Table 1. Exploratory Factor Analysis for Whanau Connections

<table>
<thead>
<tr>
<th>Question</th>
<th>Whanau Work Connections</th>
<th>Whanau Home Connections</th>
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</thead>
<tbody>
<tr>
<td>1. I am able to catch up with my whanau at work</td>
<td>.921</td>
<td>.204</td>
</tr>
<tr>
<td>2. Having my whanau as co-workers makes communication about work issues easier</td>
<td>.919</td>
<td>.258</td>
</tr>
<tr>
<td>3. I make regular time to my whanau during my week because this connection is important to me</td>
<td>.688</td>
<td>.347</td>
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<tr>
<td>4. Having my whanau as co-workers makes communication about home issues easier</td>
<td>.192</td>
<td>.787</td>
</tr>
<tr>
<td>5. I sometimes spend my working week working with my whanau</td>
<td>.191</td>
<td>.785</td>
</tr>
<tr>
<td>6. My whanau like discussing home issues at workplace</td>
<td>.303</td>
<td>.730</td>
</tr>
<tr>
<td>7. My whanau like discussing workplace issues at home</td>
<td>.231</td>
<td>.616</td>
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Eigenvalues: 2.386, 2.376
Percentage variance: 34.080, 33.940
Number of items in measures: 3-items, 4-items
Cronbach’s Alpha: .87, .75
Table 2. Hierarchical Moderated Regression Analysis for Outcomes

<table>
<thead>
<tr>
<th>Variables</th>
<th>Stress</th>
<th>Anxiety</th>
<th>Career Satisfaction</th>
<th>Life Satisfaction</th>
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<td><strong>Step 1 (Controls)</strong></td>
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<tr>
<td>Age</td>
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<td>-.12</td>
<td>.08</td>
<td>-.04</td>
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<td>Gender</td>
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<td>.24**</td>
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<td>Te Reo Maori</td>
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<td>-.10</td>
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<td>.13</td>
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<tr>
<td>R² change</td>
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<td>.09*</td>
<td>.03</td>
<td>.03</td>
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<td><strong>Step 2 (Predictors)</strong></td>
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<td>Whanau Work Connections</td>
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<td>.55***</td>
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<td>R² change</td>
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<td>.06**</td>
<td>.14***</td>
<td>.26***</td>
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<td><strong>Step 3 (Interactions)</strong></td>
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<td>Whanau Work Connections x Whanau Home Connections</td>
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<td>-.21*</td>
<td>.17*</td>
<td>.08</td>
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<td>R² change</td>
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<td>Total R²</td>
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<td>F Statistic</td>
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<td>4.594***</td>
<td>5.771***</td>
<td>10.078***</td>
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† p<.1, * p<.05, ** p<.01, *** p<.001, Standardized regression coefficients. All significance tests were single-tailed.
Figure 1. Prediction Model for Whanau Connections towards Stress
Figure 2. Prediction Model for Whanau Connections towards Anxiety
Figure 3. Prediction Model for Whanau Connections towards Career Satisfaction