Religious Diversity: The Work Experiences of Muslims in New Zealand.

Student Name: **Saima Amjad**
Student ID No.: **17965658**
Supervisor: **Professor Jarrod Haar**

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ABSTRACT

New Zealand is a society with growing diversity and has reached the stage where it is truly a multi-cultural society. This includes those from other cultures and countries as well as religions. One such group that has grown over the past decade are those who identify as being Muslims. However, with this growth in numbers, there have been issues and experiences raised that highlight that those who follow the Muslim religion in New Zealand do not always have positive experiences. Despite these issues, there has been very little empirical research on Muslims in the workplace and the present study seeks to address this deficiency. I utilize perceived discrimination as a construct to examine the effects of discrimination in the workplace on job attitudes (job satisfaction, organizational commitment and turnover intentions) and psychological health (depression, happiness, job stress and work-life balance). While a detrimental effect is expected, I also extend the literature by exploring supervisor support as an antecedent to determine if this reduces perceptions of discrimination at work. Next, I explore the potential moderating effects of meaningful work, and argue that while discrimination at work is detrimental, doing work that is meaningful may buffer the harmful links. Finally, I analyzed the whole model testing for moderated-mediation effects to determine whether the effects of perceived discrimination as a mediator of supervisor support effects was moderated by meaningful work, to determine whether boundary effects exist.

I test these relationships on a sample of 121 Muslim employees who are currently employed. The majority are born overseas. The mean score for perceived discrimination was modest (M=2.3) although this still represents a level of discrimination that is negative, as it is correlated significantly and detrimentally with all outcomes. I analysed data using the PROCESS macron and found consistent effects across (1) job attitudes and (2) psychological health. Overall, perceptions of supervisor support were found to be negatively related to perceived discrimination and had beneficial effects to the job attitudes and psychological health outcomes. Overall, perceived discrimination was detrimentally linked to all psychological health outcomes but only turnover intentions (directly) in the job attitudes. Hence, mediation effects were more supported towards the psychological health outcomes than the job attitudes. The moderation and moderated-mediation effects were also consistent being found only on job attitudes, specifically job satisfaction and organizational commitment, but not turnover intentions. The significant two-way interactions showed that high levels of meaningful work were important but mostly for those with low levels of perceived discrimination. The moderated-mediation effects were also consistent, showing that, for respondents with meaningful work, the effects of perceived discrimination as a mediator are non-significant at low levels of meaningful work, but significant and positive at high levels, for both job satisfaction and organizational commitment. I discuss the implications for organizations and future researchers.

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ATTESTATION OF AUTHORSHIP

"I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning."

Signed   Date   30-January-2019

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CHAPTER 1 INTRODUCTION

1.1   Introduction

Chinese gold miners brought Islam to Aotearoa in the late nineteenth century. After many years of struggle, Muslim community emerged with its own form of organization and purpose-built mosque in 1979 in Central Auckland in the suburb of Ponsonby (Drury, 2006). Thus, Muslims have been living in New Zealand for over 100 years. Most of them have been integrated very well into New Zealand society, and some came as immigrants or refugees and found this beautiful island isolated and moved to Australia to join larger communities – specifically Muslim (Pratt, 2010).

New Zealand has become a diverse ethnic culture, owing to recent greater immigration. According to 2013 Census, there has been a growing number of different cultures and identities in New Zealand (Statistics New Zealand, 2018). Consequently, there is empirical evidence that religious and cultural diversity is increasing over time and thus the cultural make-up of New Zealand is being altered continually. Muslims are a cultural minority group in New Zealand, but it has increased in recent years. According to 2013 census, the people identifying to the Muslim religion have increased 27.9 per cent since 2006: from 36,072 people in 2006 to 46,149 in 2013 (Statistics New Zealand, 2018). In comparison to other religions, Muslims are the third largest group in New Zealand and make up 1% of the total population in New Zealand (Foroutan, 2017). Pratt (2010) says that Muslims in New Zealand are from diverse ethnicities, originating from 40 different countries which includes 3,000 European Muslims (Immigrants and converts) and 700 or more Maori converts. However, most of the Muslims population in New Zealand is from South Asia, specifically Bangladesh, India, Pakistan, as well as Fiji. It has been calculated that 23% of total Muslims are born in New Zealand (Pratt, 2010).

Muslims are making their contribution in the academics, workplaces, sports, community activities, politics and even in Parliament (Kolig & Shephard, 2006). However, despite this assimilation into New Zealand society, discriminatory incidents have been reported by Muslims based on their faith, beliefs and the visible Islamic identity. There is sufficient New Zealand legislation to protect workers – including the Human Rights Act 1993 and the Employment Relations Act 2000 – and combined, these clearly provide protection from unlawful discrimination (Employment New Zealand, 2018). The Human Rights Act 1993 provides protection for any person on the basis of one's language, ethnicity, race, colour and religion from unlawful discrimination before and during their employment. The Act is applicable to discrimination in all employment phases. This ranges from job advertisements at the start, to requirements in the job application, the selection criteria, actual job interviews and offers of employment (Employment New Zealand, 2018).

Despite the legislations defined and implemented in New Zealand, protected group of people have been found to be treated unfairly or less favourably. Human Rights Commissioner receives approximately 400 complaints each year (New Zealand Herald, 2016).The former Race Relations Commissioner Dame Susan Devoy (New Zealand Herald, 2016) stated that racism is not a new

occurrence in New Zealand society or the workplace. For example, New Zealand Maori (the indigenous people of New Zealand) are likely to have experienced such discrimination. However, the sad reality is that most people simply do not complain – and thus they suffer in silence. There have been reports where women are abused for wearing headscarves and even fourth generation Chinese New Zealanders (born and raised in New Zealand) have reported they are told to 'go home' (New Zealand Herald, 2016). The New Zealand Herald article goes on to assert that New Zealand is a bi-cultural country living in a multi-cultural society. Our demographic has transformed recently, and this has posed some challenges and opportunities which need to be addressed. According to workplace diversity conducted in New Zealand, the biculturalism in New Zealand has been impacted by the changes in the workforce (Jones, Pringle, & Shepherd, 2000; Lee, Collins & Simon-Kumar, 2018).

The negative attention given to Muslims is not a phenomenon specific to New Zealand. After the attacks of 9 September 2011 in the United States, the religious discrimination increased for Muslims due to Islamophobia – negative perception and reaction to Muslims and Islam (Ali, Yamada, & Mahmood, 2015). The Muslims with clear visible identities are targets of discrimination. The visible identities include head scarf worn by Muslims females, males with beard, and eating restrictions etc. After 9/11, many Muslims who were living in western countries chose to hide their religious identities especially at workplaces due to perceived discrimination which was leading towards poor physical and mental wellbeing (Ali, Yamada, & Mahmood, 2015) .

Workplace discrimination may affect the mental health and ultimately the productivity of the employees. Williams, Neighbors and Jackson (2008) mentioned that according to the available empirical evidence, discrimination is linked with many indicators of poorer physical and mental health status. The discrimination based on one's race or ethnicity is a type of stressful life experience which adversely impacts the mental and physical wellbeing of victim (Williams et al, 2008). Despite this attention and insight, slight attention has been paid in research on the working experiences of Muslims in New Zealand. The present study examines the working experiences of Muslims regarding their treatment in their New Zealand employment based on their visible identity markers and the impact of perceived discrimination on their job satisfaction and well-being. The study explores factors that are likely to be detrimental (such as discrimination in the workplace), but also beneficial factors, specifically support from a supervisor at work. Combined, the dissertation seeks to provide some insights into the experiences of Muslims in New Zealand.

CHAPTER 2 LITERATURE REVIEW

When we discuss Islam and Muslims, we need to remind ourselves that on the eve of the modern era, Islam as a religion was not a stranger to diversity in society and thinking (Kennedy, 2002). Islam was the most globalised religion from the early Islamic period. Muslim societies got spread across the world from west (West Africa & Morocco) to east (China and the Malay Archipelago). Muslims also migrated from Spain to northern India by the middle of eight century (Kennedy, 2002). Beside the Muslim's societies extensions in different parts of the world, the integration of cultural diversity into the host countries within the Islamic frame has remained a challenge (Hefner, 2014). Different value system and distinctive worldview of Islam in comparison to other cultures can be the reason (Smith, 2003). Thus, Muslims in countries outside the origins – like New Zealand – are likely to hold practices and beliefs that differ strongly from new cultural settings (like New Zealand).

2.1   Islamic Beliefs and values / Islamic Faith

Islam is the second largest religion in the world with more than 1 billion followers who are known as Muslims (*Islam at a Glance*, 2009). Muslims believe in the oneness of God. Islam means 'submission to the will of Allah'. Islamic laws are based on the Holy book 'Quran' and the Sunnah (the practical example of Prophet Muhammed – the last prophet) (*Islam at a Glance*, 2009). Five pillars of Islam are (1) Shahadah (declaration of faith), (2) praying five times a day, (3) Zakat (giving money to charity), (4) fasting during the month of Ramadan (the ninth month of the Islamic calendar), and (5) Hajj (Pilgrimage to Mecca at least once in a person's lifetime). As per the Muslims, God has sent a number (124,000 approximately) of prophets i.e. Abraham, Moses, Jesus and Mohammed to teach to mankind how to live their lives according to His laws (*Islam at a glance*, 2009). Islam shaped the social, psychological and behavioural attitudes of Muslims. It is important to highlight that there is diversity in how Islam is interpreted, lived and practiced. Muslims vary in their commitment to Islam (Sav, Sebar & Harris, 2010). For some it is the demonstration of commitment by practicing daily Islamic rituals while for others it is only a cultural identity rather than religious identity (Sav et al., 2010). For example, a practicing Muslim individual offers five daily obligatory prayers regularly and on their specified time while the other might not pray at all, but still identify themselves as Muslim because they are Muslim by birth or belong to Muslim families. Islam provides a complete framework for living and dealing with others. The Muslims who practice the Islam beliefs and have visible Islam identities may have different experiences then those who do not.

2.2   Muslim experiences around the world

According to scholar John Esposito (1998) – as cited by Elver (2012) – Islam is rapidly growing in the United States (US) and Europe. It is the second largest religion in France and third in Germany, Britain and North America (Elver, 2012). Despite this growth, Muslims have become targets of discrimination especially after 11th September 2001 (9/11) attacks (Disha, Cavendish & King, 2011). The incident of 9/11 has impacted not only the international politics but also the lives of Muslims in the

US, Europe and other societies. Rytter and Pedersen (2014) noted that at the extreme, Muslim are considered threats and are being encountered with suspicion, scrutiny and control. Islamophobia is a social stigma towards Islam and Muslims (Samari, Alcalá & Sharif, 2018) and it is a term which is used in Western countries, to characterise the negative perception of Islam and reaction (hatred and fear) to Muslims and Islam (Ali et al., 2015). Discrimination (e.g., Muslim ban on immigrants to the US in 2017) against Muslims is the result of continued rise in Islamophobia (Samari et al, 2018). Consequently, Islam and Muslims have become the focus of racial attitudes and thus Muslims are facing discrimination due to stereotyping in many different parts of the world.

Levin (1999) defines hate crime as "the criminal acts committed because of someone's actual or perceived membership in a particular group". Hate crimes increased by 674 percent from 2000 to 2006 in the United States (ACLU, n.d.). Overall, Arab Americans, Muslims, South Asians, and Sikhs have become the sufferers of hate crimes (American-Arab Anti-Discrimination Committee, 2003). Muslims living in the United States face discriminatory behaviour such as people acting suspiciously towards them, they are called by offensive names and singled out at airport by security officers (Pew Research Center, 2011). The data on terrorism shows that the environmentalists have committed more terrorists' attacks than Muslims since 2000 (Hodge, Zidan & Husain, 2016). But Muslims are associated with terrorism more than environmentalist (Hodge et. al 2016). In their meta-analysis of articles from 2000 to 2015, on 345 studies, Ahmed and Matthes (2017) reported that a major role has been played by Western mainstream media in the negative identity construct of Muslims and Islam. The meta-study shows that Islam is depicted as a violent religion and Muslims are framed negatively (Ahmed & Matthes, 2017). Powell (2011) says that according to a study conducted in 2011 which looked at the 11 terrorist incidents happened in the US post-9/11, reported that the fear of Islam and Muslims was intensified due to media coverage which depicted the events committed by Muslims as part of the conspiracy on the U.S, while the events committed by non-Muslims U.S. citizens were portrayed as acts of mental illness. Kabir and Hamid (2015) say that when any event occurs in the Western country, the Western media portrays the issue as it is applied to the whole West. Hence, the analysis suggests the media is creating a cultural bias towards the West. If a Muslim is involved in an event, the news often is covered and exaggerated to get more attention.

Muslims were the subjects of harassments, threats and discrimination across Canada post 9/11 event. Their places of worship were damaged, and more than half of Canadian Muslims were victims of bias after 9/11 (Yousif, 2005). Yousif (2005) says that the discrimination against Muslims in Canada did not begin only after 9/11. This incident only aided to heighten the issue. He says that according to a study conducted in 1999 on Muslim families in Ottawa-Carleton, more than one third of the respondents faced discrimination in schools and a pre and post 9/11 comparison study showed that one fifth of Canadians had a negative view against Muslims and Islam compared to one third of Canadians after 9/11.

The Danish government tightened the family reunification and entry into Denmark through legislative changes in 2001. Furthermore, the regulations for Muslims already living in Denmark also

intensified (Rytter & Pedersen, 2014). The surveillance and control over them increased. For example, the criteria to grant permanent residency to refugees was changed. As a result, the number of refugees accepted in Denmark dropped from 5,211 in 2001 to 233 in 2007(Rytter & Pedersen, 2014). Denmark started accepting and granting residency to Christin refugees as compared to Muslims background refugees in the name of 'Integration potential' to make up its United Nation quota (Rytter & Pedersen, 2014). The situation with Australian Muslims was no different despite its distance from the US. People perceived to be of Middle Eastern ethnicity faced a sharp increase in racial attacks after 9/11 (Poynting & Noble, 2004). According to an investigation project launched by Human Rights and Equal Opportunity Commission in 2003, the participants of the project who used to look like Muslims by their dress, language, name and appearance were threatened, abused, harassed and physically attacked (Goel, 2010).

Scotland was considered an easier place for Muslims to get settled as compared to England owing to positive and friendly attitudes of the Scottish people (Bonino, 2015). Bonino (2015) says that the 9/11 attacks in the United Stated are considered more religiously driven attacks. The people wearing the unique religious symbol or dress were the point of target. Muslims were under pressure. Other ethnic and religious minority groups who might be mistakenly considered Muslims (for example Sikhs) were became the targets too. Bonino (2015) further mentions that Muslims symbols were attacked such as mosque in Edinburgh was vandalised right after the 9/11 attack, eggs were thrown on the mosque and Muslim women were being spat on in Glasgow streets. After London bombing in 2005 a Scottish Pakistani man was attacked seriously in Edinburgh. The Scottish people started believing that if the number of Muslims will increase, Scotland will lose its identity. They thought that Islam is incompatible with Scottish life (Bonino, 2015). This is the situation of a country which used to be considered an easy settlement place for Muslims. The experiences show the Scottish people's behaviours and perception changed towards Muslims.

Hodge et al. (2016) highlights that a number of studies – using a variety of different methodologies – have shown that discrimination exists towards Muslims in hiring practices, remunerations, and housing – which can ultimately lead to violence against Muslims. Due to more visible identities, Muslims become more vulnerable to discrimination and bias. This is because Muslims have more visible Islamic identities, for example, males keep the beard, females cover their bodies with clothes and wear hijab (head covering); they offer prays five times a day, do not consume alcohol and pork, do not have physical contact (e.g. shaking hands, hug) with the opposite gender (with the exception of close family), and fast during the month of Ramadan from dawn to dusk. Combined, these factors make identifying someone of Muslim orientation easy and thus easier to discriminate against. Due to their dressing, Muslim women are likely to become the targets of discrimination. A Muslim woman was expelled by a judge from the court in Montreal because she was wearing the hijab – despite the judge having any jurisdiction grounds to do so (Yousif, 2005). A qualitative study conducted in Scotland by Bonino (2015) highlighted that people define you by your dress. Before 9/11, Muslims were treated as a

racial minority group, but things changed after 9/11. Now if a male has a beard and wears Shalwar kameez (Pakistani traditional dress), they are labelled as 'Bin Laden' or a 'terrorist' (Bonino, 2015). This is likely to have grave implications for work experiences.

2.3   Muslims experiences at work

Muslims are increasing in the participation in workplaces in Western countries owing to immigration, globalisation and the political disturbance in Africa and Middle East. As a result, not only organizations but employees are also being challenged (Pio & Syed, 2018). Pio and Syed (2018) say that it may be due to the lack of understanding about the Muslim employees and their heterogeneous culture. Muslims work and play an important role in the economy of the host countries but they are disadvantaged being a minority group in western countries. Sav et al. (2010) say that they are mostly working in the industries categorised by irregular working hours – have little or no job security - and are dominant in jobs requiring manual tasks. In Australia, despite having the similar level of education as national average, they are predominantly employed in blue collar jobs. According to statistics in 2001, 43% Australian Muslims, in comparison to 27% of all Australian, had under $200 weekly income (HREOC, 2004).

Syed and Pio (2010) say that religious stereotyping and Islamophobia may have hostile effects for Muslims work experiences. In the UK, Muslims have been excluded from the economic, social and public life of the nation in the name of the Islamophobia and they are victims of harassment and discrimination (Runnymede Trust, 1997). The data from New Zealand showed that around 12 percent of Muslims are unemployed, and this compares unfavourably with the four percent unemployment rate of those with other or without any religion in New Zealand (Tan, 2015). A practicing Muslim faces unique challenges in the modern workplace specifically in meeting the spiritual needs, dress code, and dietary requirements (Ball & Haque, 2003). Fadil (2013) says that there are debates on how to deal properly with visible practices of Islam and Muslims which are being considered challenges of cultural and religious diversity at workplaces, for example needing time for Islamic prayers and wearing the Hijab. I address these aspects in a workplace context in-depth below.

Salat (Islamic prayer – 5 times a day) is the main Islamic obligation of Muslims after Shahdah (declaration of faith). The obligation of praying alters the behaviour of a practicing Muslim and is a conscious connection to God (Ball & Haque, 2003). These prayers need to be conducted on time and according to specific rules and disciplines i.e., bowing and prostrating. The prayer timing is seven to ten minutes and must be performed after cleaning (ablution) oneself. The males are required to attend the Friday prayer which lasts for one hour depending on the length of the sermon (Ball & Haque, 2003). The prayer is not a casual thing. Although there is some flexibility around time for conducting prayers, it is recommended to offer them on time. Praying on time and in the non-religious (workplace) environment is only possible if the employer permits this, which is not always possible (Ball & Haque, 2003).

Fasting during the month of Ramadan (the ninth month of Islamic calendar) is compulsory. Fasting means stopping oneself from eating and drinking from break of dawn to dusk. It is a period of self-restraint but focusing on moral conduct. It is also the time to empathise with those who are less fortunate

and appreciating what one has. Beside this, the consumption of pork, pork by-products, alcohol and anything harmful for health such as Narcotic or addictive drugs are strictly prohibited for Muslims (Ball & Haque, 2003). This is also a restriction for Muslims to socialise in workplace gathering. Consider the effects of this if, within that month, there are workplace events like morning tea celebrations, birthday cake, farewells etc.

Mr. Zain Ali, Head of Islamic research at the University of Auckland said that foreign sounding names and different dressing are a few of the reasons which become an obstacle in the way of gaining employment for Muslims (Tan, 2015). There are adverse effects for Muslims in the workplace on recruitment and selection decisions based on their names and religions (King & Ahmad, 2010). According to a field experiment conducted by Wright, Wallace, Bailey and Hyde (2013) in New England where fictitious resumes were sent out to advertised job openings, the religion was mentioned on those resumes, the findings show that out of seven religions, Muslims get weaker employer preference and received most discrimination. They scored lowest on the employer preference index.

Muslim women become more vulnerable when wearing the hijab, as this automatically discloses their religion (Allen & Nielsen, 2002). Reeves, Mckinney and Azam (2012) reported on 79 Muslim women who shared their experiences of facing difficulties in hiring decisions, discrimination and prejudice. They mentioned that they are uncomfortable wearing hijab in the workplaces and lack the courage, confidence and strength to wear it. In some cases, if they are brave enough to use their religious right they are discriminated openly. For example, Fatima Mohammadi was turned away from an interview at a jewellery chain in New Zealand due to her head covering as reported by Miller (2016). Many Muslim females reported experiences of prejudices and discrimination. A qualitative study conducted by Syed and Pio (2010) in Australian workplaces revealed that the headscarf is predominantly considered as a barrier by immigrant Muslim women in the way of gaining employment. Another qualitative study conducted on Muslim American women showed similar results that hijab wearing women are at disadvantage when applying for jobs. They reported that they received reactions of shock, harassment, and denial by the employers (Ghumman, 2006). According to a study by Tariq and Syed (2017), Muslim women faced negative experienced in the workplace, but they had positive experiences also, owing to their faith and ethnicity and they were able to progress through their career because they were given the chances to get involved into diversity activities owing to their ethnicity and cultural background.

A study was conducted on 186 Arab and Australian Muslims by Human Rights and Equal Opportunity Commission (HREOC) in 2003 after the attacks of 9/11 and the Bali terrorist bombing in 2002 and revealed that violent attacks, racism, and discrimination had been increased towards Muslims after these events (Goel, 2010). Moreover, they have also experienced discrimination towards their requests to follow their religious obligatory practice. Their requests were not accommodated. Arab and Australian Muslim men and women reported that their requests of offering prayer, wearing hijab and changing shifts on holy days were turned down (Sav et al., 2010). These detrimental effects appear to be shared and similarly experienced by Muslims living in other parts of the world. The findings from other researchers

revealed the similar experiences were experienced by Muslims living in the United Kingdom and the United Stated (Sav et al., 2010). Finally, despite the almost universal detrimental experiences, there are a few examples where companies have taken more accepting approaches towards Muslims. A manager in one of the insurance companies in Chicago keeps a praying mat in her office and books a meeting room twice a day for 30 minutes for her employees to offer prayers (Sacirbey, 2011).

2.4   Discrimination at workplace

Perceived discrimination is defined as the perception of an individual that selective and different treatment is happening because of the individual's ethnic group membership (Cardo,1994). Korous, Causadias and Casper (2017) suggest that there are a number of characteristics which make discrimination an important aspect to examine due to it having impactful experiences on individuals who perceive discrimination. They note that discrimination is a widespread phenomenon. Second, that discrimination operates at multiple levels including the individual-, institutional- and cultural-levels. Third, discrimination can be seen as multidimensional, and it can occur in specific places like the workplace, schools and universities, as well as in Government policies.

Different countries have defined and implemented different laws which protect the disadvantaged groups from workplace racial and religious discrimination. For example, in the USA religion is protected from workplace discrimination by Title VII of Civil Rights Act (1964, 1991) of America. Religious discrimination can be defined as hostile workplace environment harassment owing to religion (Cantone & Wiener, 2017). Religious discrimination involves treating unfavourably an applicant or employee based on his or her religion. However, in New Zealand there is legislation that strictly prohibits the discriminatory practice during the life-cycle of employment and this includes the recruitment, promotion and retention of individuals. The law demands the employers to use the same job requirements for all the candidates and make sure that requirements provide equal opportunities for all racial groups (Settles, Buchanan & Yap, 2010). Moreover, the law requires employers to accommodate the reasonable religious accommodation of employees if they are not causing the undue hardship for the business. But the research shows that discrimination does exist at different employment stages regardless of macro level legislations. Bertrand and Mullainathan (2004) reported that discrimination does indeed occur in the hiring process, and this might also occur at the recruitment stage even before an employment candidate gets the opportunity to show their potential. The candidates were disadvantaged if their names on the resumes suggested that they are Black. The resumes with the White sounding names were more likely to get a (positive) response.

According to a research comparing specific religious identities, Muslims and atheists are more prone to the perceived religious discrimination in the workplace (Scheitle & Ecklund, 2017), although whether this holds in New Zealand is unknown. Owing to Islamic stereotyping and biasness (noted above), Muslims are treated unfavourable when the hiring, remuneration and career progression decisions are made (Park, Malachi & Sternin, 2009; Mujtaba & Cavico, 2012). Bonino (2015) suggests this means that Muslims must work harder to reach the same goals that non-Muslims attain because their

visible identity reduces the chances of gaining even ordinary jobs. Wright et al. (2013) reported on a field experiment they conducted in New England (US Northeast), which as a region has a strong reputation for its social liberalism, and its political and religious freedoms. They examined discrimination on the basis of religious beliefs (in the workplace) at the early stage of the hiring process (Wright et al., 2013). In their study, they compared eight distinct religious groups, including a control group, to determine the responses on job applications by employers regarding applicants who have indicated their religious beliefs (across the eight different religions). Wright and colleagues found that the job applications who mentioned their religion on their applications received a significantly lower level of response from employers compared to the controlled group resumes. Ultimately, this study showed that respondents with religious beliefs suffered systematic discrimination based on their religious affiliation, and thus job applicants were discriminated and disadvantaged due to their religious expression. While the overall level of discrimination varied by religion, it was highest for Muslims owing to – according to Wright et al. (2013) – Islamophobia due to post 9/11. Religious and ethnic stereotyping have adverse effects for the Muslims in workplaces. They are discriminated, harassed and excluded from the economic, social public life of the nation (Syed & Pio, 2010). Dreher (2006) mentions that there is an obvious link between the visible identities or markers which make a group different such as wearing turbans by Sikhs or hijab by a Muslim women and experience of prejudice or discrimination. Discrimination or biasness is intensive on visibility of culture, religion and ethnicity.

In their meta-analysis of discrimination due to race and ethnicity in hiring decisions, Zschirnt and Ryedin (2016) showed that there is a high level of discrimination against minority groups specially immigrants across OECD countries over the past 25 years. This study also discovered that there is no prominent pattern that the discrimination is slighter for the second generation (people born in a country, but their parents immigrated to that country). The study focused on common ethnic groups including Pakistanis, Indians and those of Middle Eastern descent, as well as the Chinese and Bangladeshi. It was found that people from Middle East and those of Arab descent were discriminated the most, and this was followed by Chinese, Indians, Pakistanis and Bangladeshi. Overall, Turks were reported to be discriminated the least out of these groups. In relation to applicants being invited for an interview, the findings show that members of minority groups have to send 50% more applications compared to the majority group (Zschirnt & Ruedin, 2016).

There are different reasons of discrimination for Muslims being a minority group in western countries. A qualitative study conducted by Almeida and Bertone (2016) in Australia to find out the root cause why immigrants from non-English background are unsuccessful as compared to the immigrants from English speaking countries. The findings showed there are multiple reasons for these effects. First, at the employer-level, this is a lack of experience in dealing with non-European ethnic immigrants. Second, at the community-level, local communities find it hard to embrace and trust new immigrants, and there is a societal-level issue whereby Australians tend to exclude people and things which are different from them. This lack of trust is likely to be influenced by media portrayal and images showing

biases against certain ethnic and cultural groups. Third, at the individual-level, it is suggested that Australian people like to establish relationships with people who they know from many years. The discrimination at selection stage is also due to the reason that the new Asian groups of immigrants are considered different in terms of their culture and visible identities from the residents in Wollongong (the study's setting). They are supposed as people who will be unable to fit into the organizational culture, lifestyle and enjoy their sense of (Australian) humour.

The reasons of discrimination in the recruitment process are that the employers think that the applicant will not be able to 'fit in' and hence they have got their stereotypes towards Asian candidates (Burns, 2000). There is also the mindset of in group and out group which causes discrimination in recruitment (Almeida & Bertone, 2016). People from the same group are offered jobs while the members from out-group are likely declined (Almeida & Bertone, 2016). This may be as a result of unconscious bias of having similar people in the teams. Lee and Khalid (2016) say that the language fluency is also the main factor which leads to racial discrimination. English is typically a second language for Asian immigrants.

A case of 'Rez vs Los Angeles' was reported where a Syrian born Muslim engineer was discriminated based on his religion in the Los Angeles Public Works Department (Ball & Haque, 2003). He had been denied a promotion despite submitting a winning proposal. His supervisor made the remarks as Muslims are 'troublemakers' and he was taken off the project and received a negative job evaluation based on his religion and origin. The intentional discrimination was proved based on direct and indirect evidences (Ball & Haque, 2003). Foroutan (2011) conducted a Multicultural analysis of Muslim Minority in Australia and the findings revealed that the signs of discrimination were found at the employment level for Muslims migrant women relative to the native born and the non-Muslims counterparts which shows that they face discrimination based on their migration status and religious minority in the workplaces of host country. Moreover, the study showed that the Muslims migrants face prejudice based on their religious identities such as dress codes, Islamic names and eating restrictions which leads to the discrimination in the workplace or labor market is particularly affecting those who are culturally distinct or visibility different. Their overall chances of employability are low.

Finally, Rippy and Newman (2006) conducted a discrimination study and its effects, they found that Muslims made complaints of verbal harassment, unfair employment practices, job termination or rejection of job, and denial of religious accommodation. They further added that these unfair treatments led to anxiety among Muslim employees. In summary, we see that discrimination against Muslims in the workplace appears quite strong and typically deleterious. However, we understand little about such discrimination of Muslims in New Zealand. The next section provides background context on the New Zealand labour market.

2.5   An overview of New Zealand

The New Zealand workplaces are getting increasingly diverse and better, owing to immigrants and refugees over the past few years. The number of skilled migrants in New Zealand is increasing, but

importantly, these are more from non-English speaking countries including China, India and Asia, as well as Africa and Latin America, and parts of the Middle East and Europe (Ryan, Ravenswood & Pringle, 2014). Consequently, the workforce in New Zealand is increasingly becoming diverse and multicultural. There are challenges associated with the availability of the larger group of people for businesses. Many applicants from disadvantaged groups might feel (or become) the target of discrimination in the hiring process.

Even though Kiwis are commonly tolerant and laissez-faire people, especially in religious matters, in the growing multicultural society Muslims face prejudice and discrimination by being different and noticeable (Kolig & Shephard, 2006). The New Zealand General Social Survey (NZGSS), which focuses on people aged 15 or over, reported that ten percent of New Zealanders felt discriminated against in the past 12 years, and this was on combined data from 2008 and 2010 (Statistics NZ, 2012). The findings show that people are mostly treated unfairly in employment situations i.e. while working or at work and while applying for or keeping a job or position (Statistics NZ, 2012). Hence, this shows that for some, discrimination is heavily aligned with the workplace, and hence the setting of the present study.

Respondents who felt discriminated against
By place

Source: Statistics New Zealand
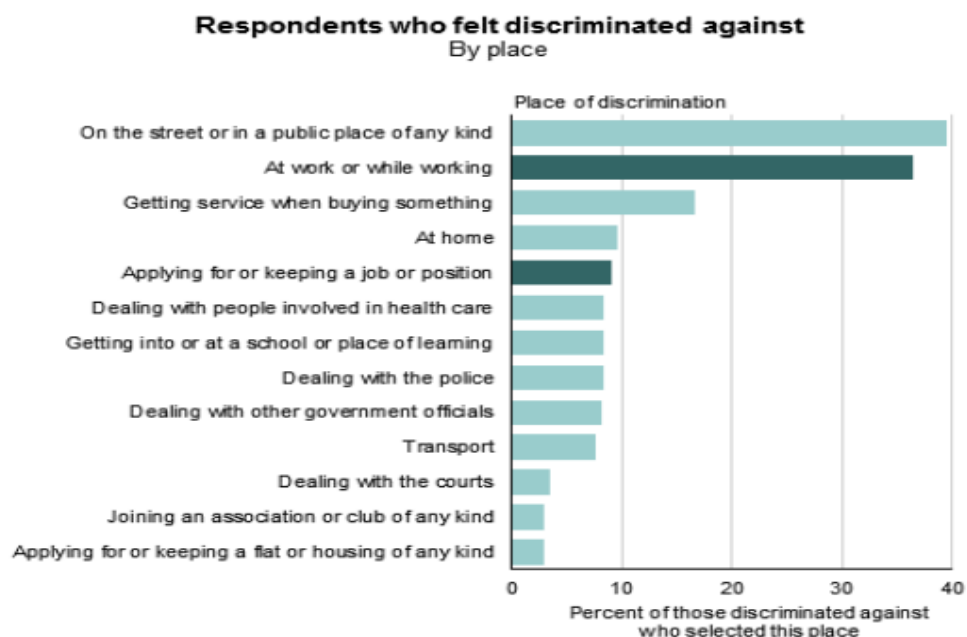
In 1980s and 1990s, Muslims settlers in New Zealand faced discrimination in terms of getting employment and acceptance by the community (Beaglehole, 2017). The anti-Muslim sentiments deteriorated after September 2001 attacks (Beaglehole, 2017). In New Zealand, the Immigration Profiling Branch (IPB) was set up to deal with the visa applications from potentially high-risk countries which included Muslim majority countries (Beaglehole, 2017).

Employment status of New Zealand population differs significantly by religious affiliation. Different reasons lead to unfair treatment. Talented Asian employees are discriminated based on their culture, non-Kiwi accent and being Asian (Burns, 2000). On the higher end, Christians, Jewish and people with "no religions" are most likely to be employed so the unemployment rate for them is lower than other religions. The unemployment rate for these always remained less than 10%. On the other hand, the unemployment rate for other religions is relatively high. It is particularly applicable on Muslims who are least likely to be employed and who always had the highest unemployment rate despite the decrease in unemployment rate. It has decreased from 20% in1996 to 12% in 2006 (Foroutan, 2017). Muslims (unemployment rate 12%) are not the first choice of employers, they are three times more likely to be unemployed as compared to Christian (unemployment rate 4%).

Foroutan (2017) also mentions that according to the New Zealand census analysis the occupational status of New Zealand population is also associated with religious affiliation. There are three patterns. According to 1996, 2001 and 2006 census, Jews hold the highest level of managerial and professional occupations than other religions. Christian and people with "no religion" were holding the lowest occupational levels (non-managerial, low skilled /level positions) as per 1996 and 2001 censuses but 2006 census shows that Muslims are holding the lowest levels of managerial and professional occupations. AUT Diversity Professor Edwina Pio mentioned that although Muslims were qualified on paper, their qualifications and skills may not be recognized or relevant in New Zealand. She also mentioned that the Muslim community has low levels in managerial positions because they are hesitant to get used to New Zealand values (Tan, 2015). Overall, the unemployment rate of Muslims is higher than other religions although it has improved in past years. Muslims still struggle to gain the managerial or professional positions in the organizations. People affiliated to other religions or no religions are given the priority over them.

CHAPTER 3 SOCIAL IDENTITY THEORY

Social identity theory (SIT) was first developed by Tajfel and Turner (1985) and used to explain the intergroup discrimination from a psychological perspective. It is defined as the classification of people into various social categories such as organizational membership, religious affiliation, age, race and gender and the content is drawn from category members and designed by prototypical characteristics (Tajfel & Turner, 1985). SIT states that affiliation to a social group is an important part of one's personal identity. SIT model claims that the evaluators focus on their in-group and derogate the out-group members when social identity is significant (Tajfel & Turner, 1985; Brewer & Brown, 1998). For example, when there are sporting events (like rugby) we see New Zealander's openly denigrate the Australians and their rugby team. SIT emphasises that an individual does not have only one personal self rather they have many selves which relate to broadening circles of group membership (Seul, 1999). So, an individual can be New Zealand (in-group) versus Australian (out-group) during a rugby tournament but can also be Muslim and viewed as part of the out-group by non-Muslim's (the in-group), especially if this involved a workplace function to watch the rugby and eat, drink and socialise during the day in Ramadan.

Tajfel and Turner (1979) say that there are three processes of making inter-group differences. First is *self-categorization* which involves mentally assigning the people into specific categories or group such as black & white, Muslims and Jews, police officer and professor to avoid the burden of information gathering and decision making. Second process is *social identification*, and this relates to forming group membership. People adopt the identity of the group they believe they belong to. Important cognitive and behavioural consequences are exhibited as a result of self-conceptions. People develop a greater sense of self-esteem (Penning, 2009). The third process is *social comparison*, which involves the comparison of one's own group to the others group (Tajfel & Turner, 1979). Distinguishing themselves into in- and out-groups, create the positive in-group identity especially among ethnically diverse groups but it can also lead to stereotyping by out-group members (Cantone & Wiener, 2017). People experience feelings of being left out and personal conflict if they feel that they are being treated unfavourably. So perceived discrimination characterizes an individual's perception that unfavourable treatment is occurring owing to one's association to an ethnic group (Cardo, 1994).

Other identities are visible such as gender, race, weight and certain other disabilities but religion can be an invisible identity. By being invisible an individual can control the likelihood of being stigmatised (Reeves et al, 2012). The stigma linked with the identity being a Muslim and religion Islam were intensified after 9/11 attacks on the World Trade Centre and other attacks around the world and Muslim and Islam have been linked with religious extremists (Ball & Haque, 2003; Ryan, 2011). Overall, SIT model mentions that:

1. Social identity is a perception of togetherness with a group of people,
2. In-groups and out-groups are created as a result of social identification,

3. Social identification directs to the activities that are compatible with the identity, support for institutions that represent the identity, stereotyped views of self and others, and effects which usually are connected with group creation, and it supports the experiences of identification (Turner 1982; Tajfel & Turner 1985; Ashforth & Mael 1989).

The sense of belongingness to a culturally or ethnically distinct group triggers the perception of discrimination, this can be considered as a culturally related stressor. These culturally distinct employees are affected by these stressors in terms of role ambiguity and role conflict (one's given role may be influenced by one's ethnicity). So perceived discrimination becomes a source of stress among these employees (Cervantes, 1992; Fisher & Gitelson, 1983; Jackson & Schuler, 1985).

The social construction of identities is important because it impacts the working experiences of minority ethnic groups. For example, Muslims face the highest discrimination in employment post 9/11 due to socio political, social construction of identity and intersectionality in the context of their religion (Islamophobia) and ethnicity and one of the main stereotypes of Muslims is of the terrorist (Wright et al., 2013; Syed & Pio, 2010; Hoewe, Bowe, & Makhadmeh, 2014). The Muslim stereotyping of 'being a terrorist' does not portray them positively. This stereotyping encourages them being in an out-group or being 'other'. Similarly, other concepts associated to Islam are also seen negatively such as 'Sharia' (Hoewe et al., 2014). The inequalities are being created as a result of intersections among different social differentiation processes such as race, ethnicity, nationality, class, language and gender (Rodriguez, Holvino, Fletcher, & Nkomo, 2016).

Krieger (1995) says that social identity stems much of the workplace discrimination. Religious membership is not always prominent but once it is known can lead to discrimination (Cantone & Wiener, 2017). Hence, some people favour their in-groups and discriminate the out-group. SIT guesses that members of groups favour 'their own' people at the cost of the 'other's (Goar, 2007). People can use many in-groups when constructing their social identities and it is good for individuals to observe themselves with multiple social identities to access in- and out-group status (Roccas & Brewer, 2002; Brown, 2000). The findings from a study conducted on Muslims and Mormons in America by Penning (2009) by employing SIT reveals that the people do categorisation based on religion and people of out-group are viewed less favourably than members of in-groups. Moreover, the study also confirmed the SIT perception that the group status is not fixed. The perception of out-group gets changed over the time. The status of out-group gets potentially changed or improved if they are identified with positive national symbols (Penning, 2009).

Researchers have shown that employees who face discrimination have lower job satisfaction, weaker organizational commitment and poorer physical and mental wellbeing (Scheitle & Ecklund, 2017). Sanchez and Brock (1996) conducted a study on the consequences of perceived discrimination and selected three different attitudinal work-related reactions: organizational commitment, job satisfaction and work tension. Analysis proved the incremental and adverse effects of perceived discrimination on these three factors. Out of these three, two (organizational commitment and job satisfaction) are attitudinal

reaction but work tension is more closely seen as a health-related outcome. Muslim Americans are increasingly the targets of hate crimes and discrimination, which have been proven to lead to poor mental health as evidenced by higher rates of depression, anxiety, and posttraumatic stress disorder (Nadal, Griffin, Hamit, Tobio and Rivera, 2012). The study also shows that women confronts more perceived discrimination due to gender as compared to ethnicity (Sanchez & Brock,1996).

Hypotheses

Overall, there is a wealth of data to suggest that those perceiving discrimination are likely to report being detrimentally affected. Triana, Jayasinghe, and Pieper (2015) conducted the most recent meta-analysis on perceived discrimination. They categorized their analysis into a number of clusters based on effect sizes from 79 studies published between 1980 and 2013. Some of these have only a limited number of studies, for example, organizational citizenship behaviours (4 samples), diversity climate (5 samples) and coping behaviours (6 samples). I thus focus on the three main outcome categories, which all had a greater number of studies to draw on (all larger than 16 studies):

(1) *Job Attitudes*, which Triana et al. (2015) stated "are defined as feelings toward one's job including job satisfaction, commitment, turnover intentions" (p. 493). This category also included perceived fairness (Colquitt, Conlon, Wesson, Porter, & Ng, 2001).

(2) *Psychological Health* was defined – based on a prior meta-analysis by Pascoe and Richman (2009) as including "stress, mental health, anxiety, negative affect, self-esteem, life satisfaction, and depression" (p. 493).

(3) *Physical Health* was defined as including "blood pressure, bodily pain, general physical health, illness, and drug or alcohol use" (p. 493).

The present study focuses on job attitudes (job satisfaction, organizational commitment and turnover intentions) and psychological health (depression, happiness, job stress and work-life balance).

The present study begins by examining perceived supervisor support as an antecedent of perceived discrimination. In examining other forms of workplace discrimination (sexual harassment), Bergman, Langhout, Palmieri, Cortina, and Fitzgerald (2002) found organizational climate to be a common and important factor associated. Bergman, Palmieri, Drasgow, and Ormerod (2012) also explored climate towards racial discrimination and found leadership efforts against discrimination was the strongest antecedent. In the present study I use perceived supervisor support, which Rhoades and Eisenberger (2002) noted that with supervisor support, employees "develop general views concerning the degree to which supervisors' value their contributions and care about their well-being" (p. 700). Perceived supervisor support is based on organizational support theory (Eisenberger, Huntington, Hutchison, & Sowa, 1986), which asserts that employees develop beliefs concerning the extent to which their supervisors values their contributions at work and cares about their individual wellbeing.

Such support perceptions lead to heightened efforts and behaviors (Haar & Spell, 2004), with finding Yoon and Lim (1999) finding that that supervisor support is linked to greater job autonomy and

positive mood, higher pay and lower workload. Haar, Sune, Russo, and Ollier-Malaterre (2018a) found supervisor support was positively related to work-life balance, while Shanock and Eisenberger (2006) found supervisor support was positively correlated with job performance. Overall, under the influence of organizational support theory, employees get a felt obligation from their perceived supervisor support perceptions that encourage them to meet organizational objectives (Rhoades, Eisenberger, & Armeli, 2001). In the present study I explore perceived supervisor support as an antecedent to perceived discrimination and suggest that Muslim employees who perceive greater support from their supervisors will perceive less discrimination at work. I posit the following.

Hypothesis 1: Perceived supervisor support will be negatively related to perceived discrimination.

Beyond the effects towards perceived discrimination, there is meta-analytic support for supervisor support influencing job attitudes and psychological health (Rhoades & Eisenberger, 2002). In their meta-analysis of job attitudes – reflecting the same one's used here – Ng and Sorensen (2008) reported significant effects from perceived supervisor support towards job satisfaction (corrected correlation weight r= .52), organizational commitment (corrected correlation weight r= .48), and turnover intentions (corrected correlation weight r= -.36). Cole, Bruch, and Vogel (2006) found supervisor support was significantly related to a number of psychological health outcomes including positive affect (positively) and negative affect and cynicism (negatively). In their meta-analysis, Rhoades and Eisenberger (2002) report that perceived supervisor support is the strongest predictor of perceived organizational support (correlating at .64), and that construct is a significant predictor of job attitudes and wellbeing outcomes including psychological health. Overall, I expect perceived supervisor support to be beneficial to job attitudes and psychological health outcomes. I thus posit the following:

Hypothesis 2: Perceived supervisor support will be beneficial to job attitudes: positively related to (a) job satisfaction and (b) organizational commitment, and negatively related to (c) turnover intentions.

Hypothesis 3: Perceived supervisor support will be beneficial to psychological health: negatively related to (a) depression and (b) job stress, and positively related to (c) happiness and (d) work-life balance.

This meta-analysis found the effects of perceived discrimination was significant, strong and negative towards job attitudes. Based on 25 samples and almost 14,500 individuals, the mean true score correlation was -.38 (lower-limit confidence interval = -.33 and upper-limit confidence interval = -.30). According to interpretation recommendations from Cohen (1988), this effect represents a medium to large effect size. Towards psychological health, this meta-analysis found the effects of perceived discrimination was significant, strong and negative. Based on 22 samples and just over 84,000 individuals, the mean true score correlation was -.14 (lower-limit confidence interval = -.12 and upper-limit confidence interval = -.11). According to interpretation recommendations from Cohen (1988), this effect represents a small effect size. Finally, this meta-analysis found the effects of perceived discrimination was significant, small and similarly negative towards physical health. Based on 17 samples and almost 97,000 individuals, the mean true score correlation was -.07 (lower-limit confidence interval = -.08 and upper-limit confidence

interval = -.03). According to interpretation recommendations from Cohen (1988), this effect represents a small effect size at best.

While there is this evidence, there is – as noted earlier – a lack of empirical data on New Zealand and specifically Muslims. In relation to the present study, we focus on the same three job attitudes as the meta-analysis (Triana et al., 2015). Hence, we expect Muslims in New Zealand who perceive greater discrimination in the workplace will react with lower job satisfactions – their jobs become less attractive as a result, and similarly, lower organizational commitment, because their emotional ties to their place of work become eroded due to the discrimination treatment. Finally, they are more likely to consider leave their job – reporting higher turnover intentions – due to the poor treatment around being discriminated. I thus posit the following:

Hypothesis 4: Perceived discrimination will be detrimental to job attitudes: negatively related to (a) job satisfaction and (b) organizational commitment, and positively related to (c) turnover intentions.

Regarding wellbeing, this thesis focuses on a range of psychological wellbeing constructs. While the meta-analysis (Triana et al., 2015) focused on outcomes typical to the literature – job stress and depression, we also adopt these outcomes but extend the focus to include work-life balance and happiness. Here we add two specific positive wellbeing outcomes. Haar (2013) defined work-life balance as "the extent to which an individual is able to adequately manage the multiple roles in their life, including work, family and other major responsibilities" (p. 3308). Studies have explored and proven that work-life balance is a culturally universal factor that is important to employee wellbeing (Haar, Russo, Sune, & Ollier-Malaterre, 2014; Haar, Roche, & ten Brummelhuis, 2017a). Beyond wellbeing, it is also related to a number of other important aspects including job attitudes and behaviors (Haar, 2013; Haar et al., 2014; Haar, Roche, & Brougham, 2018b; Haar, Brougham, Roche, & Barney, 2017b). The other outcome is happiness, which Tomyn, Norrish, and Cummins (2013) note relates to an individual's overall happiness with their life. It has been noted that a happy worker is a productive worker (Lyubomirsky, King, & Diener, 2005), and that the pursuit of happiness at work is important (Bakker & Oerlemans, 2016). The focus on happiness aligns with Seligman and Csikszentmihalyi (2000) notion around the importance of understanding optimum human functioning and happiness. A number of studies have begun to focus specifically on happiness as a form of wellbeing (Bakker & Oerlemans, 2016; Tomyn et al., 2013; Bakker, Demerouti, Oerlemans, & Sonnentag, 2013; Abdel-Khalek, 2006) and I apply this logic to the present study. Overall, based on the meta-analysis findings (Triana et al., 2015) I expect workers who report greater perceived discrimination to subsequently have poorer wellbeing. I thus posit the following:

Hypothesis 5: Perceived discrimination will be detrimental to psychological health: positively related to related to (a) depression and (b) job stress, and negatively related to (c) happiness and (d) work-life balance.

Building on these sets of Hypotheses, it can be shown that perceived discrimination might mediate the influence of perceived supervisor support on job attitudes and psychological health. These outcomes similarly have meta-analytic support (Rhoades & Eisenberger, 2002; Ng & Sorensen, 2008),

which suggest these perceptions shape other factors and they in turn, predict outcomes. For example, perceived supervisor support shapes perceived organizational support (Rhoades & Eisenberger, 2002; Ng & Sorensen, 2008) or job satisfaction (Ng & Sorensen, 2008) towards other outcomes. In effect, the links between perceived supervisor support and job attitudes and psychological health are likely to be mediated by perceived discrimination amongst Muslim employees, and I posit the following.

Hypotheses 6: Perceived discrimination will mediate the links between perceived supervisor support and job attitudes: (a) job satisfaction, (b) organizational commitment, and (c) turnover intentions.

Hypotheses 7: Perceived discrimination will mediate the links between perceived supervisor support and psychological health: (a) depression, (b) job stress, (c) happiness and (d) work-life balance.

One issue is that the perceived discrimination appears universally detrimental (Triana et al., 2015). From a research perspective, this should lead to widespread poor job performance and Muslims quitting their jobs, but this does not appear universally. Thus, what keeps Muslims in their jobs when they are facing discriminatory pressures? One answer might be that such pressures are rare and thus seldom occurs. However, as noted above, there is enough evidence within New Zealand to suggest this is not the case. The present study suggests that another reason for this might be through moderating effects. Indeed, in their meta-analysis, Triana and colleagues (2015) explored moderators, but these were more addressed at methodological issues (e.g., proportion of minorities in a study). In the present study, I explore meaningful work and suggest that Muslim employees conducting work that they find meaningful, might play a role in reducing the detrimental influence of discrimination at work.

Spreitzer (1995) defined meaningful work, stating "meaning is the value of a work goal or purpose, judged in relation to an individual's own ideals or standards. Meaning involves a fit between the requirements of a work role and beliefs, values, and behaviors" (p. 1443). Meaningful work is defined by Fairlie (2011) as "job and other workplace characteristics that facilitate the attainment or maintenance of one or more dimensions of meaning" (p. 510). Wrzesniewski and Dutton (2001) suggested that employees are able to create meaningful work in whatever they do, and this aligns with Romzek's (1989) assertion that meaningful work is a human need. In the context of Muslim workers being discriminated again, I suggest that it will enable them to persevere and 'survive' the persecution and detrimental effects of discrimination.

Chalofsky and Krishna (2009) argue that meaningful work is something that individuals develop internally and note that it is referred to as an intrinsic motivator. Meaningful work is likely to be a positive factor (Lips-Wiersma, Haar, & Wright, 2018) and is linked to positive outcomes. As an individual factor, meaningful work has been found to be positively related to managerial effectiveness and innovative behaviors (Spreitzer, 1995), motivation and engagement (Lips-Wiersma & Wright, 2012), as well as job satisfaction, turnover, and wellbeing (Steger, Dik & Duffy, 2012). Overall, I expect meaningful work to buffer the detrimental influence of perceived discrimination on job attitudes and wellbeing outcomes, as well as having direct beneficial effects on these outcomes. I also test whether meaningful work intensifies

the beneficial influence of perceived supervisor support on perceived discrimination, leading to the following effects being posited.

Hypothesis 8: Meaningful work will be negatively related to perceived discrimination.

Hypothesis 9: Meaningful work will be beneficial to job attitudes: positively related to (a) job satisfaction and (b) organizational commitment, and negatively related to (c) turnover intentions.

Hypothesis 10: Meaningful work will be beneficial to psychological health: negatively related to (a) depression and (b) job stress, and positively related to (c) happiness and (d) work-life balance.

Hypothesis 11: Meaningful work will moderate the effects of perceived supervisor support on perceived discrimination, intensifying (increasing) the beneficial effects.

Hypothesis 12: Meaningful work will moderate the effects of perceived discrimination on job attitudes [(a) job satisfaction, (b) organizational commitment, and (c) turnover intentions], buffering (reducing) the detrimental effects.

Hypothesis 13: Meaningful work will moderate the effects of perceived discrimination on psychological health [(a) depression, (b) job stress, (c) happiness and (d) work-life balance], buffering (reducing) the detrimental effects.

Beyond the direct effects of supervisor support and perceived discrimination (and its mediating effects), and the two-way moderating effects of meaningful work, in the present study I also explore meaningful work as a moderator on the direct effects of supervisor support towards job attitudes and psychological health, with perceived discrimination as the mediator. This approach tests a moderated-mediation effect, whereby meaningful work is tested as a boundary condition, and thus the effectiveness of perceived discrimination as a mediator is tested for fluctuations with the strength of perceptions of meaningful work, which leads to moderated-mediation (Hayes, 2018a). Hayes (2018b) states that a boundary condition exists when "an indirect effect (mediation) is dependent on another variable (moderation)" (p. 2). Given that moderated-mediation is only beginning to emerge in psychological studies of the workplace and seldom occurs within perceived discrimination studies, this approach is warranted. I suggest that meaningful work will be beneficial to the mediating effect of perceived discrimination, acting as a boundary condition and make perceived discrimination a weaker mediator (reducing its direct and thus mediating effect) if Muslim employees report their jobs as having greater meaning. This leads to the final hypothesis.

Hypothesis 14. The indirect relationship between supervisor support and job attitudes [(a) job satisfaction and (b) organizational commitment, and (c) turnover intentions] via perceived discrimination will be moderated by meaningful work, such that the indirect relationship becomes weaker as meaningful work gets stronger (moderated-mediation).

Hypothesis 15. The indirect relationship between supervisor support and psychological health [(a) depression and (b) job stress, (c) happiness and (d) work-life balance] via perceived discrimination will be moderated by meaningful work, such that the indirect relationship becomes weaker as meaningful work gets stronger (moderated-mediation).
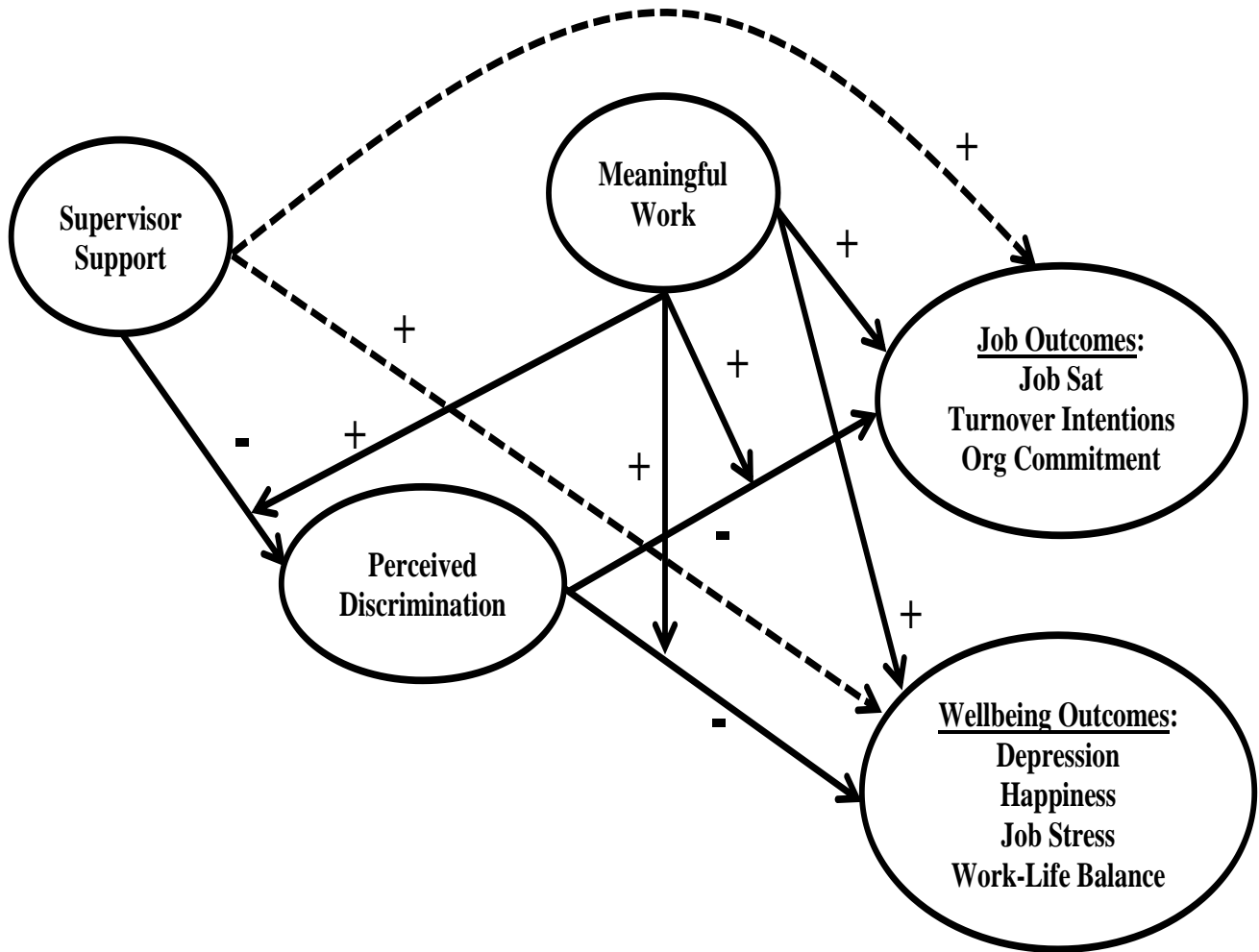
The hypothesized model is shown in the next chapter.

CHAPTER 4 METHOD

The study model is shown in Figure 1.

Figure 1. Study Model on Perceived Discrimination.

4.1   Participants and Sample

Participants for the study were recruited in 2018 via several personal networks of the researcher, including posting on multiple social media platforms such as Facebook, WhatsApp and Telegram i.e. Halal New Zealand, Muslims in Canterbury NZ, Pakistanis in Auckland, Pakistani Ladies in Auckland, Pakistanis in Hamilton NZ, Kiwi Muslims, Dosti NZ (Aotearoa), NZ Deals, Events, Activities and Ads. Respondents were invited through an invitation (see Appendix 1) and when they clicked on the link, were sent to a Qualtrics platform which hosted the survey. Respondents had to confirm they were in paid employment and were Muslim. It stated "This study focuses upon working Muslim's only. Please confirm you are in paid work and are a Muslim". Those who responded no were automatically removed from the survey. Overall, 127 responses were received, although a few of these started the survey but did not continue. Given six had over 90% uncompleted responses these were simply dropped from analysis. A total of 121 fully completed survey respondents was found. Appendix 2 has the ethics application approval letter.

Overall, respondents had a greater number of men (63.6%), with age ranging from 19 to 55 years, with an average age of 35.3 years (SD=6.2 years). Average tenure was 5.1 years (SD=4.6 years) and only 13% were union members. The majority were highly educated, with 50.8% reporting a postgraduate qualification. A university degree was next on 38.3%, followed by a technical/polytechnic qualification (6.7%) and high school qualification only (4.2%). The majority came from the private sector (67.8%), followed by the public/government sector (23.7%) and then the not-for-profit sector (8.5%). The ethnic largest group was Pakistani (46.5%), followed by Arabs and Asian (both 13.2%), and then Indians and Pacific peoples (both 10.5%). The remainder were African, New Zealanders and Europeans.

The majority came from large sized firms with 1000+ employees (37.5%), followed by small sized firms with 50 employees or less (25.8%). The remainder were spread across firms with 101-250 employee (15%), firms with 50-100 employees (10%), firms with 251-500 employees (6.7%) and firms with 501-1000 employees (5.0%). Respondents worked across a wide range of industries, including information, media and telecommunications (15%), education and training (15%), healthcare and social assistance (11.7%) and manufacturing (9.2%). The remaining respondents were spread across professional services, financial services, transportation, retail, agriculture and other services.

4.2   Measures

Antecedent Variable:

Perceived Supervisor Support was measuring using the three-item scale by Eisenberger, Stinglhamber, Vandenberghe, Sucharski, and Rhoades (2002), coded 1=strongly disagree, 7=strongly agree. Sample items are "My supervisor is willing to extend themselves in order to help me perform my job to the best of my ability" and "My supervisor takes pride in my accomplishments at work". The measure had very good reliability (α= .82).

Predictor Variable:

Perceived Discrimination was measured using the ten-item scale by Sanchez and Brock (1996), coded 1=strongly disagree, 5=strongly agree. Sample items include "At work, I feel uncomfortable when others make jokes or negative commentaries about people of my ethnic/religious background" and "At work, I sometimes feel that my ethnicity/religion is a limitation". I added an extra item "At work, my request/s to pray at work have been denied" because this is a potential form of discrimination specific to my target group of Muslim employees, who potentially might need to pray within work hours up to three times/day. I followed Sanchez and Brock (1996) and combined all items for a single scale capturing perceived discrimination, and the measure had very good reliability (α= .85).

Moderator Variable:

Meaningful Work was measured using the three-item construct by Spreitzer (1995), coded 1=strongly disagree, 5= strongly agree. A sample item is "The work I do on this job is meaningful to me" (α=.95).

Job Outcomes:

Job Satisfaction was measured using three-items from Judge, Bono, Erez, and Locke (2005), coded 1=strongly disagree, 5= strongly agree. Sample items are "Most days I am enthusiastic about my work" and "I feel fairly satisfied with my present job". This measure has been well validated in New Zealand (e.g. Haar, 2013) and across cultures (e.g., Haar, Russo, Sune, & Ollier-Malaterre, 2014). The measure had very good reliability (α= .80).

Organizational Commitment was measured using four-items of Meyer, Allen, and Smith's (1993) affective commitment subscale of organizational commitment, coded 1=strongly disagree, 5= strongly agree. Two items were reverse coded, with sample items being "I would be very happy to spend the rest of my career with this organisation" and "I do not feel like "part of the family" at my organisation" (reverse coded). This measure has been well validated in New Zealand (e.g. Haar & Spell, 2004) and had adequate reliability (α= .74).

Turnover Intentions was measured using four items by Kelloway, Gottlieb and Barham (1999), coded 1=strongly disagree, 5=strongly agree. The items are "I am thinking about leaving my organization", "I am planning to look for a new job", "I intend to ask people about new job opportunities" and "I don't plan to be at my organisation much longer". The scale had excellent reliability (α= .93).

Wellbeing Outcomes:

Depression were measured using three-items by Axtell et al. (2002), coded 1=never, 5=all the time. Respondents were presented with three adjectives and were asked to rate how often these apply to them at work. Sample items for depression included "miserable" and "depressed". This construct has been well

validated in New Zealand (Haar, 2013) and cross-culturally (Haar et al., 2014), with a higher score representing greater mental health issues from work. In the present study it had very good reliability (α= .88).

Happiness was measured by a single item from Bakker, Demerouti, Oerlemans, and Sonnentag (2013), with a single item 10-point scale ranging from 0 (extremely unhappy) through 5 (neutral) to 10 (extremely happy). It has been noted that a single item happiness scale is often used in research (e.g., Lyubomirsky, King, & Diener, 2005) and indeed, this scale is well utilized (e.g., Demerouti, Shimazu, Bakker, Shimada, & Kawakami, 2013; Tomyn, Norrish, & Cummins, 2013; Bakker & Oerlemans, 2016; Abdel-Khalek, 2006).

Job Stress was measured by a single item from Stanton, Balzer, Smith, Parra, and Ironson (2001). This single item measure has been found to be like more complex stress constructs (Stanton et al., 2001), and has been used in employee research (Boxall & Macky, 2014; Boxall, Hutchison, & Wassenaar, 2015). Researchers have argued that single-item stress constructs are very applicable (Beal, Trougakos, Weiss, & Dalal, 2013), and indeed, comparison studies of single-item versus multi-item scales have found little difference (Gardner, Cummings, Dunham, & Pierce, 1998).

Work-Life Balance was measured using the three-item scale by Haar (2013), coded 1=strongly disagree and 5=strongly agree. The construct has been well validated (e.g., Haar, Roche, & Brougham, 2018; Haar, Roche, & ten Brummelhuis, 2017a; Haar Brougham, Roche, & Barney, 2017b; Haar et al., 2014). The construct had very good reliability (α= .84).

Control Variables:

Several demographic variables typical of the outcomes explored here in employee research were controlled for. These were Gender (1=female, 0=male), Age (in years), Job Tenure (years) and Firm Size (in number of employees). In their meta-analysis, Griffeth, Hom, and Gaertner (2000) found tenure was significantly linked to turnover, while Spell and Arnold (2007) argue that tenure can relate to wellbeing outcomes. Similarly, gender may play a role in mental health (Brougham & Haar, 2017). We expect older workers will report better job and wellbeing outcomes due to meta-analytical support for these effects from age (Ng & Feldman, 2010). Finally, we seek to control the effect of firm size in-case it plays a role in effects in these New Zealand firms. Statistics New Zealand (2015) reports that 97% of NZ firms have 20 employees or less, and thus we control for firm size.

4.3   Data Analysis

To examine the direct effects of perceived supervisor support on perceived discrimination (Hypotheses 1), the direct effects of perceived supervisor support on job attitudes (Hypothesis 2) and psychological health (Hypothesis 3), the direct effects of perceived discrimination on job attitudes (Hypothesis 4) and psychological health (Hypothesis 5), the potential mediating effect of perceived discrimination on the direct effects of perceived supervisor support on job attitudes (Hypothesis 6) and psychological health (Hypothesis 7), the direct effects of the moderator (meaningful work) on perceived

discrimination (Hypothesis 8), job attitudes (Hypothesis 9) and psychological health (Hypothesis 10), and the potential moderating effects of meaningful work (Hypotheses 11-13), separate hierarchical regression analysis were conducted in SPSS v25.

Control variables (noted above) were entered in Step 1. In model 1 (perceived discrimination as the DV), PSS is entered alone in Step 2. In the models towards job and wellbeing outcomes, they are each entered as the DV and PSS is the antecedent (Step 2), perceived discrimination is entered in Step 3 (as the mediator). The potential moderator (meaningful work) was entered in Step 4, and the interaction effects (perceived discrimination multiplied by meaningful work) was entered in Step 5. Following Aiken and West's (1991) recommendation, the centering procedure was used where interaction variables (perceived discrimination and meaningful work) are z-scored. Consistent with Cohen and Cohen (1975), regression coefficients for the control effects were obtained from Step 1 in each analysis, predictor effects were obtained from Step 2, and the mediator effect from Step 3, the moderator effects from Step 4, interaction effects from Step 5. I conducted the analysis in PROCESS 3.1 (Hayes, 2018) as this allows confirmation of effect sizes using the Monte Carlo method using bootstrapping (5,000 repetitions). There is strong support for PROCESS as an analytic tool (Hayes, 2017; Hayes & Preacher, 2013). Furthermore, it allows for moderated-mediation effects to be tested towards job attitudes (Hypotheses 14) and psychological health (Hypotheses 15).

CHAPTER 5 RESULTS

5.1   Results

Descriptive statistics for the study variables are shown in Table 1.

Table 1. Correlations and Descriptive Statistics of Study Variables

Variables	M	SD	1	2	3	4	5	6	7	8	9	10	11	12	13
1. Age	35.3	6.2	--												
2. Job Tenure	5.1	4.6	.38‡	--											
3. Firm Size	3.7	2.1	.08	.20*	--										
4. PSS	5.8	1.1	.07	.16	.23*	--									
5. Perceived Discrimination	2.3	.69	-.01	.15	-.16	-.48‡	--								
6. Meaningful Work	3.8	.80	.15	.12	.24‡	.36‡	-.19*	--							
Job Outcomes:															
7. Job Satisfaction	3.7	.80	.11	.12	.17	.44‡	-.33‡	.52‡	--						
8. Org Commitment	3.3	.80	.19*	.23*	.13	.45‡	-.27‡	.51‡	.61‡	--					
9. Turnover Intentions	2.8	.81	-.20*	-.14	-.10	-.43‡	.32‡	-.36‡	-.56‡	-.63‡					
Wellbeing Outcomes:												--			
10. Depression	1.7	.78	-.07	-.00	.08	-.21*	.32‡	-.29‡	-.33‡	-.33‡	.48‡	--			
11. Happiness	4.5	2.5	-.16	-.10	.19*	-.26‡	.39‡	-.24‡	-.34‡	-.34‡	.35‡	.69‡	--		
12. Job Stress	7.4	2.1	.12	-.01	.05	.44‡	-.43‡	.43‡	.42‡	.42‡	-.44‡	-.38‡	-.35‡	--	
13. Work-Life Balance	3.6	.78	.04	.08	-.05	.29‡	-.19*	.26‡	.26‡	.40‡	-.32‡	-.45‡	-.52‡	.33‡	--

N=121. *p<.05, ‡p<.01
Note: PSS=perceived supervisor support.

Table 1 shows that perceived supervisor support is significantly correlated with perceived discrimination (r= .48, p<.01), meaningful work (r= .36, p< .01), as well as all the job outcomes and wellbeing outcomes in the expected directions: positive constructs (.45 < r < .28, all p< .01) and negative constructs (-.49 < r < -.20, all p< .05). Perceived discrimination is significantly correlated with meaningful work (r= -.19, p< .05), as well as all the job outcomes and wellbeing outcomes in the expected directions: positive constructs (.40 < r < .31, all p< .01) and negative constructs (-.44 < r < -.19, all p< .05). Similarly, meaningful work and the job constructs are significantly related amongst themselves highlight (r values above .50 or lower than -.35, all p< .01). These factors are also significantly correlated with depression and job stress (all r < -.23, all p< .01) and happiness and work-life balance (all r > .25, all p< .01). Similarly, the wellbeing factors are all significantly correlated with each other (r values above .32 or lower than -.34, all p< .01). Overall, the results show that the level of reported perceived discrimination was modest (M=2.3, SD= .69). This was on a 1-5 scale and thus represents a low score with a relatively tight spread across respondents. Of course, a score of 1.0 (the lowest possible) would have been desirable.

The results of the regression analysis for perceived supervisor support predicting perceived discrimination is shown in Table 2. In this analysis, I used the PROCESS model 1 (see Appendix 3).

Table 2. Results of Moderated Regression Analysis for Perceived Discrimination

| Variables | Perceived Discrimination | | |
	B (SE)	Confidence Intervals	p-value
Age	-.01 (.01)	LL= -.03, LU= .01	.4104
Gender	-.06 (.11)	LL= -.28, LU= .16	.5970
Job Tenure	**.04** (.01)	LL= .02, LU= .07	.0016
Firm Size	-.03 (.03)	LL= -.09, UL= .02	.2678
Predictor:			
PSS	**-.32** (.06)	LL= -.43, LU= -.21	.0000
Moderator:			
Meaningful Work	-.01 (.08)	LL= -.16, LU= .13	.8436
Interaction:			
PSS x Meaningful Work	-.05 (.07)	LL= -.19, LU= .08	.4589
Total R^2		.31	
F Statistic		7.12 (p=.0000)	

β = unstandardized regression coefficients, SE= standard error. Significant coefficients are **bolded**. Note: PSS = perceived supervisor support.
All significance tests were two-tailed.

Table 2 shows that while perceived supervisor support is significantly related to perceived discrimination (β= -.32 (.06), p= .0000 [LL= -.43, LU= -.21]) supporting Hypothesis 1. Meaningful work does not have a significant direct effect on perceived discrimination (β= -.01 (.08), p= .8436 [LL= -.16, LU= .13]) providing no support for Hypothesis 8. Furthermore, perceived supervisor support did not interact with meaningful work towards perceived discrimination (β= -.05 (.07), p= .4589 [LL= -.19, LU= .08] providing no support for Hypothesis 11. Finally, a significant control variable on the perceived discrimination model is Job Tenure (β=.04 (.01), p= .0016 [LL= .02, LU= .07]. Overall, the model for perceived discrimination accounts for moderate amounts of variance (Total R^2= .31) and the model is significant (F Statistic= 7.12, p=.0000).

The results of the regression analysis for perceived supervisor support and perceived discrimination predicting job outcomes and perceived discrimination mediating these effects towards job outcomes is shown in Figures 2-4. In this analysis, I used the PROCESS model 4 (see Appendix 4). I draw these effects to highlight the mediating effects when perceived discrimination is included in the model.

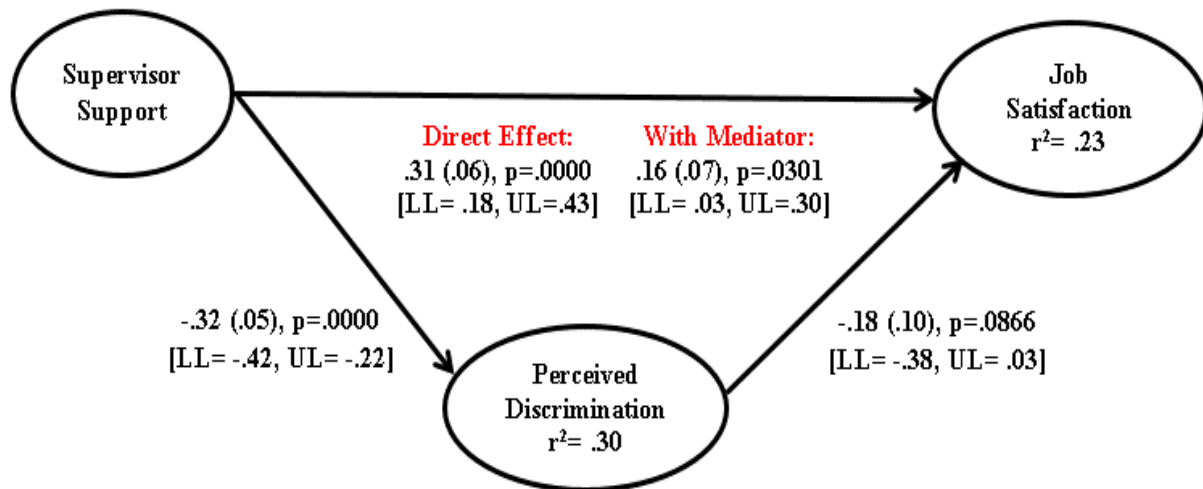**Figure 2. Model for Perceived Discrimination Mediating PSS on Job Satisfaction**

Supervisor Support

Job Satisfaction
$r^2= .23$

Direct Effect:
.31 (.06), p=.0000
[LL= .18, UL=.43]

With Mediator:
.16 (.07), p=.0301
[LL= .03, UL=.30]

-.32 (.05), p=.0000
[LL= -.42, UL= -.22]

Perceived Discrimination
$r^2= .30$

-.18 (.10), p=.0866
[LL= -.38, UL= .03]

Figure 3. Model for Perceived Discrimination Mediating PSS on Organizational Commitment

Supervisor Support

Organizational Commitment
$r^2= .25$

Direct Effect:
.31 (.06), p=.0000
[LL= .19, UL=.44]

With Mediator:
.27 (.07), p=.0004
[LL= .12, UL=.41]

-.31 (.05), p=.0000
[LL= -.41, UL= -.21]

Perceived Discrimination
$r^2= .30$

-.14 (.12), p=.2253
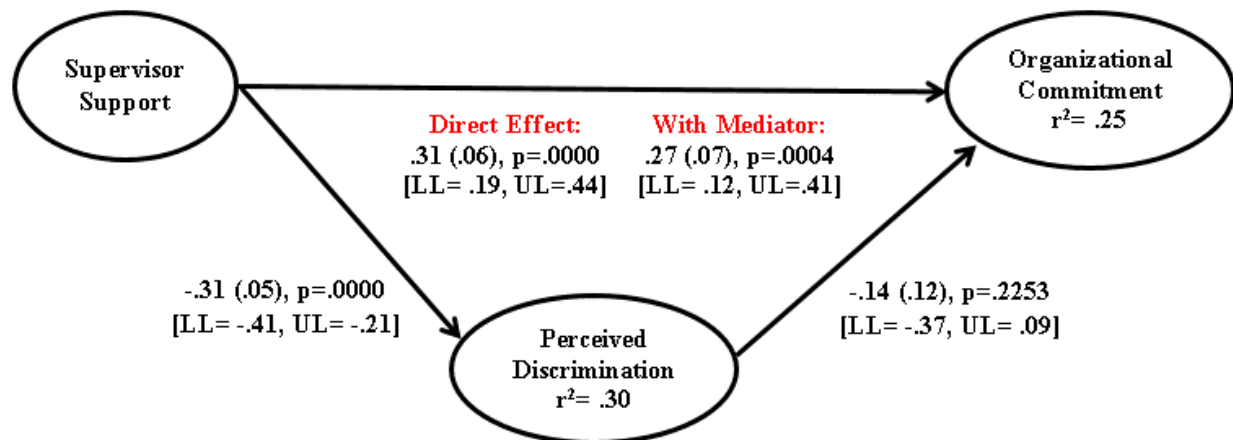[LL= -.37, UL= .09]

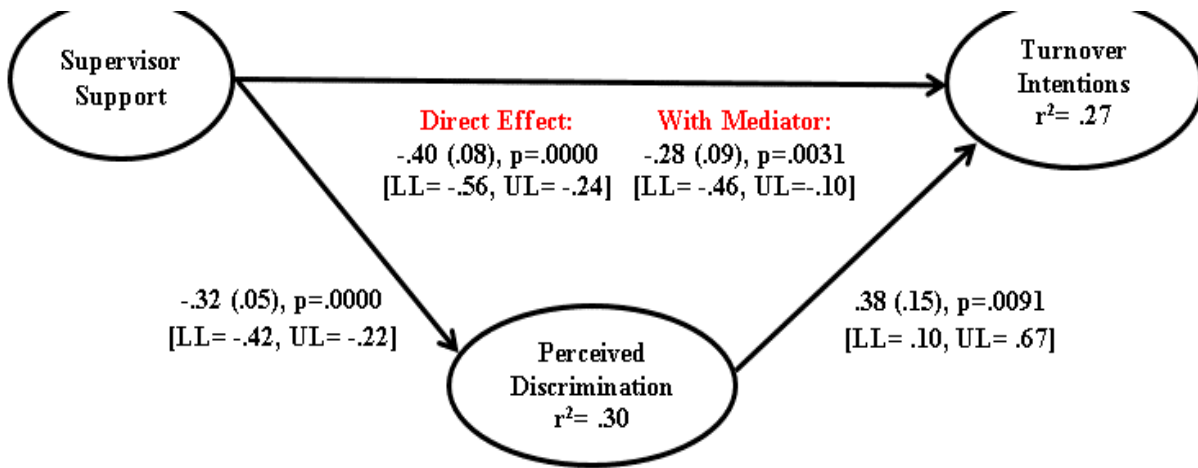**Figure 4. Model for Perceived Discrimination Mediating PSS on Turnover Intentions**

Figure 2 shows that while perceived supervisor support is significantly related to job satisfaction (β= .31 (.06), p= .0000 [LL= .18, LU= .43]), when perceived discrimination is included in the model, the influence of perceived supervisor support is reduced (β= .16 (.07), p= .0301 [LL= .03, LU= .30]), although the direct effect of perceived discrimination on job satisfaction is just not significant (β= -.18 (.10), p= .0866 [LL= -.38, LU= .03]). Overall, the model for job satisfaction accounts for moderate amounts of variance (Total R^2= .25) and the model is significant (F Statistic= 5.60, p=.0000). Figure 3 shows that while perceived supervisor support is significantly related to organizational commitment (β= .31 (.06), p= .0000 [LL= .19, LU= .44]), when perceived discrimination is included in the model, the influence of perceived supervisor support is reduced modestly (β= .27 (.07), p= .0004 [LL= .12, LU= .41]), although the direct effect of perceived discrimination on organizational commitment is not significant (β= -.14 (.12), p= .2253 [LL= -.37, LU= .09]). Overall, the model for organizational commitment accounts for moderate amounts of variance (Total R^2= .25) and the model is significant (F Statistic= 6.08, p=.0000).

Finally, Figure 4 shows that while perceived supervisor support is significantly related to turnover intentions (β= -.40 (.08), p= .0000 [LL= -.56, LU= -.24]), when perceived discrimination is included in the model, the influence of perceived supervisor support is reduced (β= -.28 (.09), p= .0031 [LL= -.46, LU= -.10]), and the direct effect of perceived discrimination on turnover intentions is significant (β= .38 (.15), p= .0091 [LL= .10, LU= .67]). Overall, the model for turnover intentions accounts for moderate amounts of variance (Total R^2= .27) and the model is significant (F Statistic= 6.94, p=.0000). Overall, these effects provide support for perceived supervisor support influencing job attitudes, supporting Hypothesis 2. Furthermore, there is only modest support for Hypothesis 4 (perceived discrimination predicting job attitudes), although there is support for Hypothesis 6 around perceived discrimination mediating the effects of perceived supervisor support on job outcomes.

The results of the regression analysis for perceived supervisor support and perceived discrimination predicting psychological health and perceived discrimination mediating these effects towards psychological health are shown in Figures 5-8. In this analysis, I used the PROCESS model 4

(see Appendix 4). I draw these effects to highlight the mediating effects when perceived discrimination is included in the model.

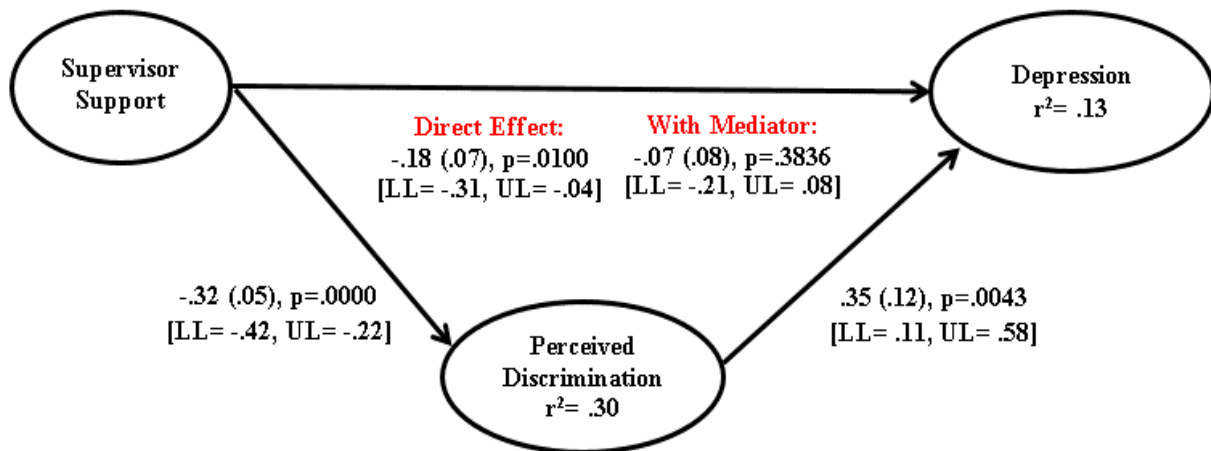**Figure 5. Model for Perceived Discrimination Mediating PSS on Depression**

Figure 6. Model for Perceived Discrimination Mediating PSS on Happiness
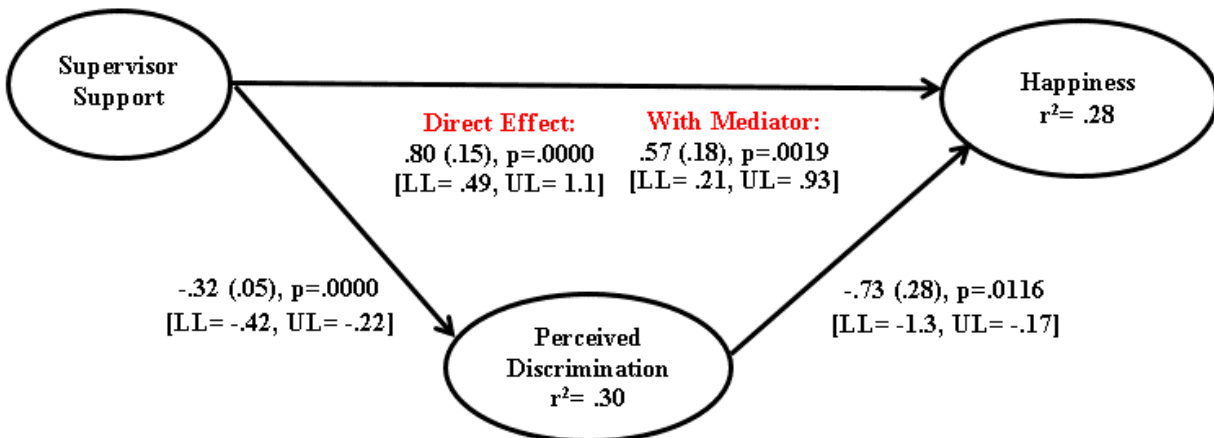
Figure 7. Model for Perceived Discrimination Mediating PSS on Job Stress
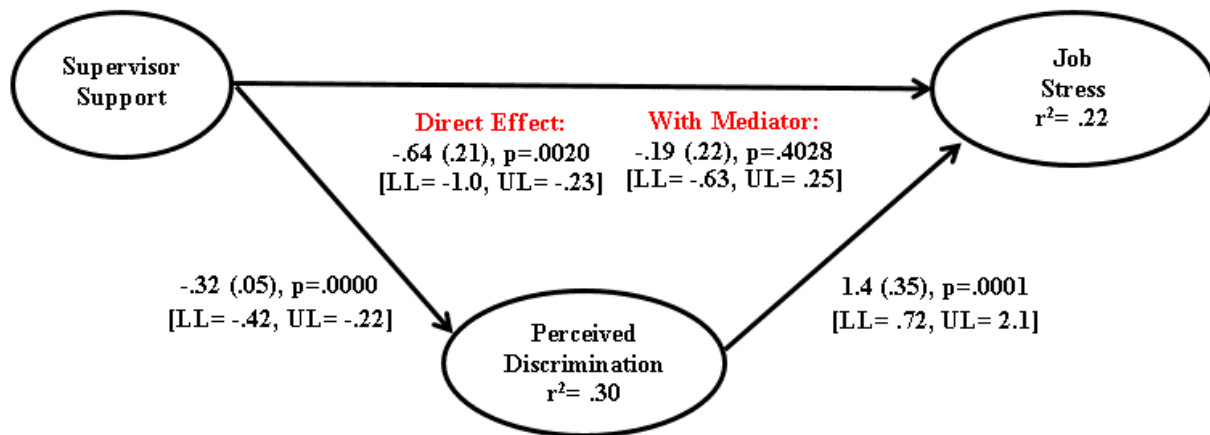

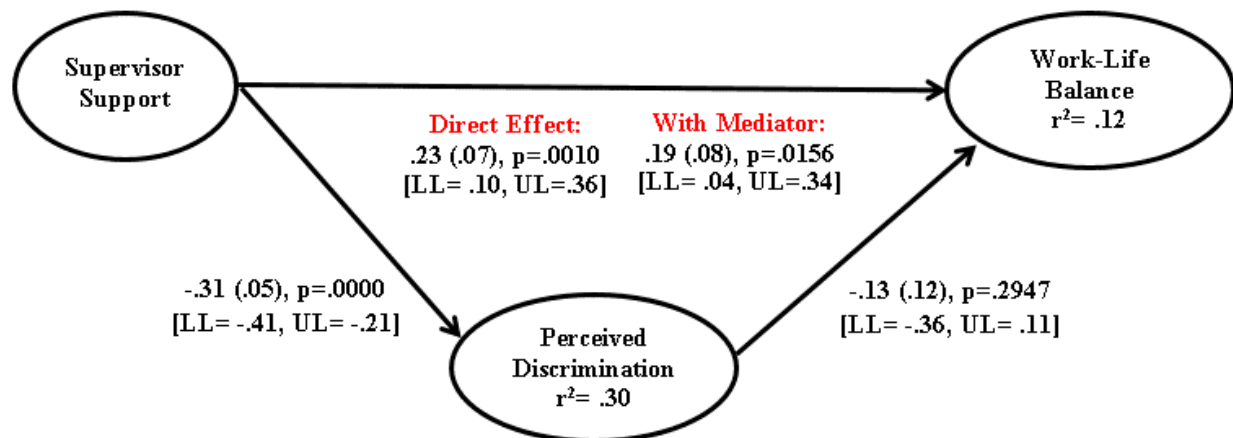**Figure 8. Model for Perceived Discrimination Mediating PSS on Work-Life Balance**

Figure 5 shows that while perceived supervisor support is significantly related to depression (β= -.18 (.07), p= .0100 [LL= -.31, LU= -.04]), when perceived discrimination is included in the model, the influence of perceived supervisor support is reduced to non-significance (β= -.07 (.08), p= .3836 [LL= -.21, LU= .08]), and the direct effect of perceived discrimination on depression is significant (β= .35 (.12), p= .0043 [LL= .11, LU= .58]). Overall, the model for depression accounts for a small amount of variance (Total R^2= .13) and the model is significant (F Statistic= 2.87, p=.0122). Figure 6 shows that perceived supervisor support is significantly related to happiness (β= .80 (.15), p= .0000 [LL= .49, LU= 1.1]) and when perceived discrimination is included in the model, the influence of perceived supervisor support is reduced modestly (β= .57 (.18), p= .0019 [LL= .21, LU= .93]), and there is a significant direct effect of perceived discrimination on happiness (β= -.73 (.28), p= .0116 [LL= -1.3, LU= -.17]). Overall, the model

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for happiness accounts for moderate amounts of variance (Total R^2= .28) and the model is significant (F Statistic= 7.38, p=.0000).

Figure 7 shows that while perceived supervisor support is significantly related to job stress (β= -.64 (.21), p= .0020 [LL= -1.0, LU= -.23]), when perceived discrimination is included in the model, the influence of perceived supervisor support is reduced to non-significance (β= -.19 (.22), p= .4028 [LL= -.63, LU= .25]), and the direct effect of perceived discrimination on job stress is significant (β= 1.4 (.35), p= .0001 [LL= .72, LU= 2.1]). Overall, the model for job stress accounts for moderate amounts of variance (Total R^2= .22) and the model is significant (F Statistic= 5.40, p=.0001). Finally, Figure 8 shows that perceived supervisor support is significantly related to work-life balance (β= .23 (.07), p= .0010 [LL= .10, LU= .36) and when perceived discrimination is included in the model, the influence of PSS is reduced modestly (β= .19 (.08), p= .0156 [LL= .04, LU= .34]), however, there is not a significant direct effect of perceived discrimination on work-life balance (β= -.13 (.12), p= .2947 [LL= -.36, LU= .11]). Overall, the model for work-life balance accounts for a small amount of variance (Total R^2= .12) and the model is significant (F Statistic= 2.49, p=.0267). In summary, these effects provide support for perceived supervisor support influencing psychological health, supporting Hypothesis 3. Furthermore, there is support for Hypothesis 5 (perceived discrimination predicting psychological health), and there is support for Hypothesis 7 around perceived discrimination mediating the effects of PSS on psychological health.

The results of the moderation and moderated-mediation regression analysis for perceived supervisor support and perceived discrimination towards job outcomes, with meaningful work as the moderator are shown in Tables 3-5. In this analysis, I used the PROCESS model 14 (see Appendix 5). In this analysis I do not explore the direct effects of perceived supervisor support and perceived discrimination as these are addressed above.

Table 3 shows that the moderator (meaningful work) is significantly and directly related to job satisfaction (β= .41 (.08), p= .0000 [LL= .25 LU= .57]) and is also found to significantly interact with perceived discrimination towards job satisfaction (β= -.23 (.11), p= .0371 [LL= -.45, LU= -.01]). Overall, the model for job satisfaction accounts for moderate amounts of variance (Total R^2= .39) and the model is significant (F Statistic= 8.90, p=.0000), and this reflects a major increase in model strength through adding meaningful work and the interaction (up from Total R^2= .23), reflecting the new models accounts for an additional 16% variance.

Table 3. Results of Moderated Regression Analysis for Job Satisfaction

	Job Satisfaction		
Variables	B (SE)	Confidence Intervals	p-value
Age	-.00 (.01)	LL= -.02, LU= .02	.9749
Gender	-.04 (.12)	LL= -.28, LU= .20	.7481
Job Tenure	.01 (.02)	LL= -.02, LU= .04	.5452
Firm Size	-.01 (.03)	LL= -.07, UL= .05	.6659
Predictor:			
PSS	**.16** (.07)	LL= .03, LU= .30	.0167
Mediator:			
Perceived Discrimination	-.17 (.10)	LL= -.38, LU= .03	.0866
Moderator:			
Meaningful Work	**.41** (.08)	LL= .25, LU= .57	.0000
Interaction:			
Perceived Discrimination x Meaningful Work	**-.23** (.11)	LL= -.45, LU= -.01	.0371
Index of Moderated-Mediation:	**.07** (.04), LL= .01, LU= .16		
Total R^2	.39		
F Statistic	8.87 (p=.0000)		

β = unstandardized regression coefficients, SE= standard error.
Significant coefficients are **bolded**. All significance tests were two-tailed.
Note: PSS = perceived supervisor support

Table 4 shows that the moderator (meaningful work) is also significantly and directly related to organizational commitment (β= .40 (.08), p= .0000 [LL= .24 LU= .55]) and is also found to significantly interact with perceived discrimination towards organizational commitment (β= -.37 (.11), p= .0008 [LL= -.59, LU= -.16]). Overall, the model for organizational commitment accounts for large amounts of variance (Total R^2= .43) and the model is significant (F Statistic= 10.41, p=.0000), and this reflects a major increase in model strength through adding meaningful work and the interaction (up from Total R^2= .25), reflecting the new models accounts for an additional 18% variance.

Table 4. Results of Moderated Regression Analysis for Organizational Commitment

Variables	Organizational Commitment		
	B (SE)	Confidence Intervals	p-value
Age	.01 (.01)	LL= -.01, LU= .03	.5304
Gender	-.01 (.12)	LL= -.25, LU= .23	.9268
Job Tenure	.02 (.02)	LL= -.01, LU= .05	.1261
Firm Size	-.04 (.03)	LL= -.10, UL= .02	.1881
Predictor:			
PSS	**.19** (.07)	LL= .06, LU= .32	.0049
Mediator:			
Perceived Discrimination	-.11 (.10)	LL= -.31, LU= .09	.2709
Moderator:			
Meaningful Work	**.40** (.08)	LL= .24, LU= .55	.0000
Interaction:			
Perceived Discrimination x Meaningful Work	**-.37** (.11)	LL= -.59, LU= -.16	.0008
Index of Moderated-Mediation:	**.12** (.04), LL= .05, LU=.19		
Total R^2	.43		
F Statistic	10.41 (p=.0000)		

β = unstandardized regression coefficients, SE= standard error.
Significant coefficients are **bolded**.
All significance tests were two-tailed.
Note: PSS = perceived supervisor support.

Finally, Table 5 shows that the moderator (meaningful work) is also significantly and directly related to turnover intentions (β= -.27 (.11), p= .0190 [LL= -.49 LU= -.05]), although unlike the other job outcomes, there is not a significant interaction with perceived discrimination towards turnover intentions (β= -.07 (.15), p= .6271 [LL= -.38, LU= .27]). Overall, the model for turnover intentions accounts for moderate amounts of variance (Total R^2= .31) and the model is significant (F Statistic= 6.15, p=.0000), and this reflects a modest increase in model strength through adding meaningful work and the interaction (up from Total R^2= .27), reflecting the new models accounts for an additional 4% variance.

Table 5. Results of Moderated Regression Analysis for Turnover Intentions

Variables	Turnover Intentions		
	B (SE)	Confidence Intervals	p-value
Age	-.02 (.01)	LL= -.05, LU= .01	.1402
Gender	-.14 (.17)	LL= -.48, LU= .20	.4299
Job Tenure	-.02 (.02)	LL= -.06, LU= .02	.3421
Firm Size	.03 (.04)	LL= -.05, UL= .11	.4654
Predictor:			
PSS	**-.21** (.09)	LL= -.40, LU= -.03	.0256
Mediator:			
Perceived Discrimination	**.39** (.14)	LL= .10, LU= .67	.0080
Moderator:			
Meaningful Work	**-.27** (.11)	LL= -.49, LU= -.05	.0190
Interaction:			
Perceived Discrimination x Meaningful Work	-.07 (.15)	LL= -.38, LU= .27	.6271
Index of Moderated-Mediation:	.02 (.04), LL= -.07, LU= .11		
Total R^2	.31		
F Statistic	6.15 (p=.0000)		

β = unstandardized regression coefficients, SE= standard error.
Significant coefficients are **bolded**.
All significance tests were two-tailed.
Note: PSS = perceived supervisor support.

Tables 3-5 also show the results of the index of moderated-mediation was found to be significant towards job satisfaction (Index= .07 (.04), p= .0251 [LL= .01, UL= .16]) and job satisfaction (Index= .12 (.04), p= .0007 [LL= .05, UL= .19]) but not turnover intentions (Index= .02 (.04), p= .5358 [LL= -.07, UL= .11]). Because the confidence intervals do not cross zero in the models towards job satisfaction and organizational commitment, these finding are significant (Hayes, 2017). According to Hayes (2017), these findings can be interpreted as meaning the indirect effect of perceived discrimination on job satisfaction and organizational commitment (mediating the effects of perceived supervisor support) differs between respondents with different levels of meaningful work. I present the graphed 2-way interactions (Figures 9 and 10) and moderated-mediated interactions (Figures 11 and 12) to illustrate these effects.

Figure 9. Interaction between Perceived Discrimination x Meaningful Work with Job Satisfaction as Dependent Variable
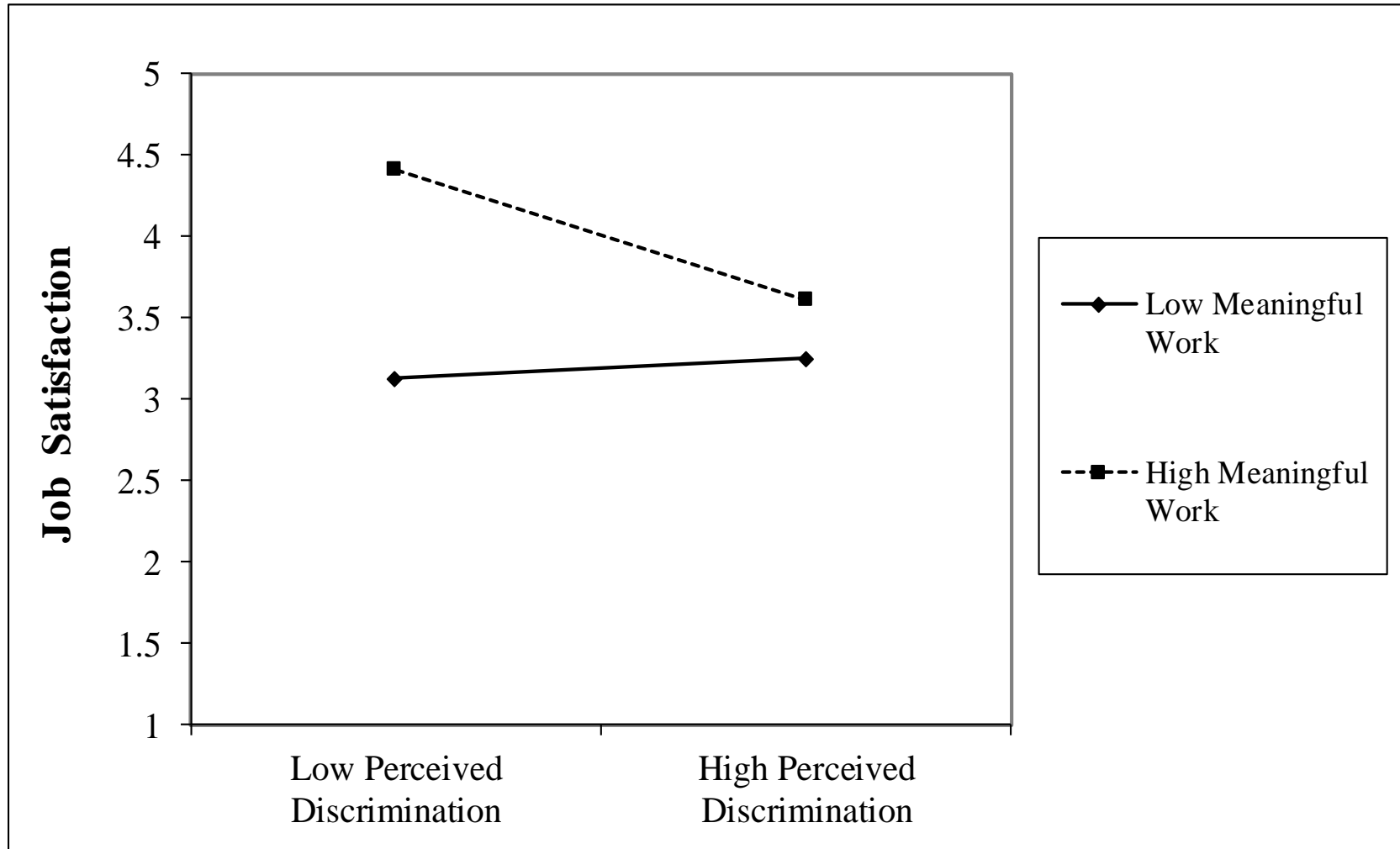
Figure 10. Interaction between Perceived Discrimination x Meaningful Work with Organizational Commitment as Dependent Variable
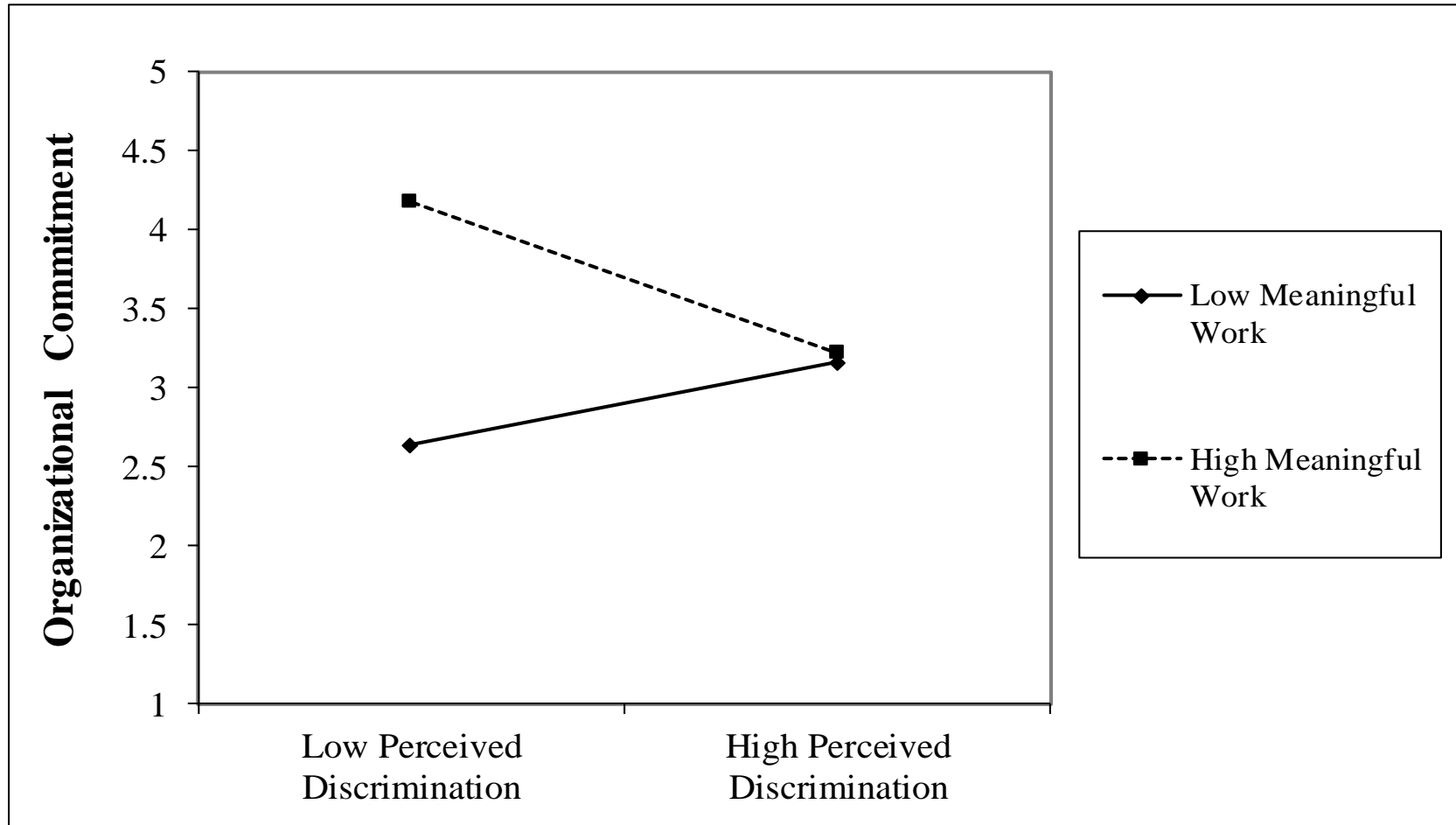
Figure 9 shows that at low levels of perceived discrimination the influence on job satisfaction is significantly higher for respondents reporting high meaningful work than respondents with low meaningful work. When perceived discrimination increases to high, respondents with high meaningful work report a significant drop in job satisfaction while respondents with low meaningful work maintain flat job satisfaction. However, those with high meaningful work still report significantly higher job satisfaction than those with low meaningful work, supporting the buffering hypothesis towards job satisfaction. This supports Hypothesis 12a.

Figure 10 shows that at low levels of perceived discrimination the influence on organizational commitment is significantly higher for respondents reporting high meaningful work than respondents with low meaningful work. When perceived discrimination increases to high, respondents with high meaningful work report a significant drop in organizational commitment while respondents with low meaningful work report a significant increase in organizational commitment. These two groups ultimately meet at the same place, highlighting no difference between respondent's organizational commitment at low or high levels of meaningful work when they report high perceived discrimination. The effects support the buffering hypothesis towards organizational commitment but only at low levels of perceived discrimination. This provides some support for Hypothesis 12b.

Figure 11. Indirect Effects of PSS on Job Satisfaction through Perceived Discrimination Conditional on Meaningful Work.
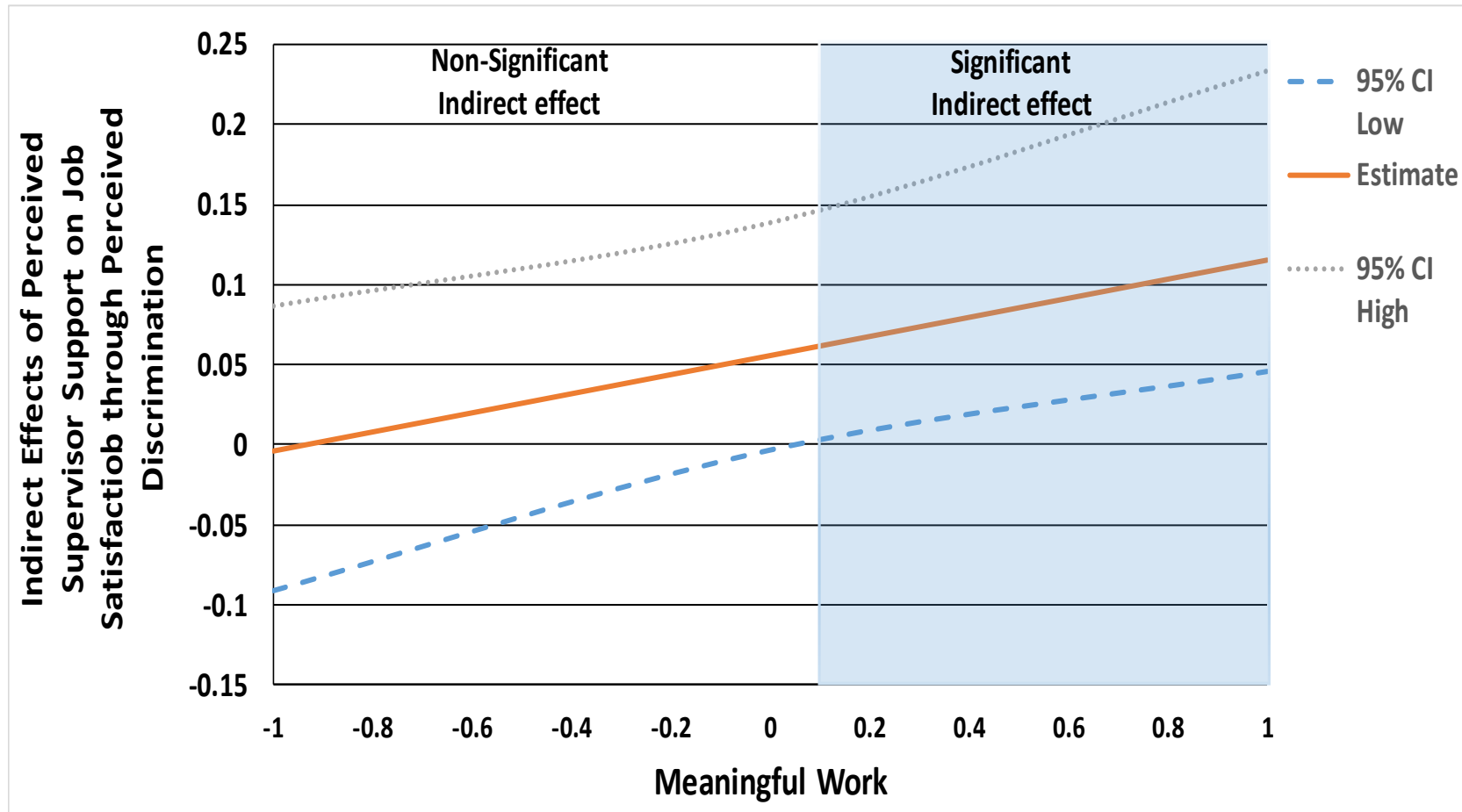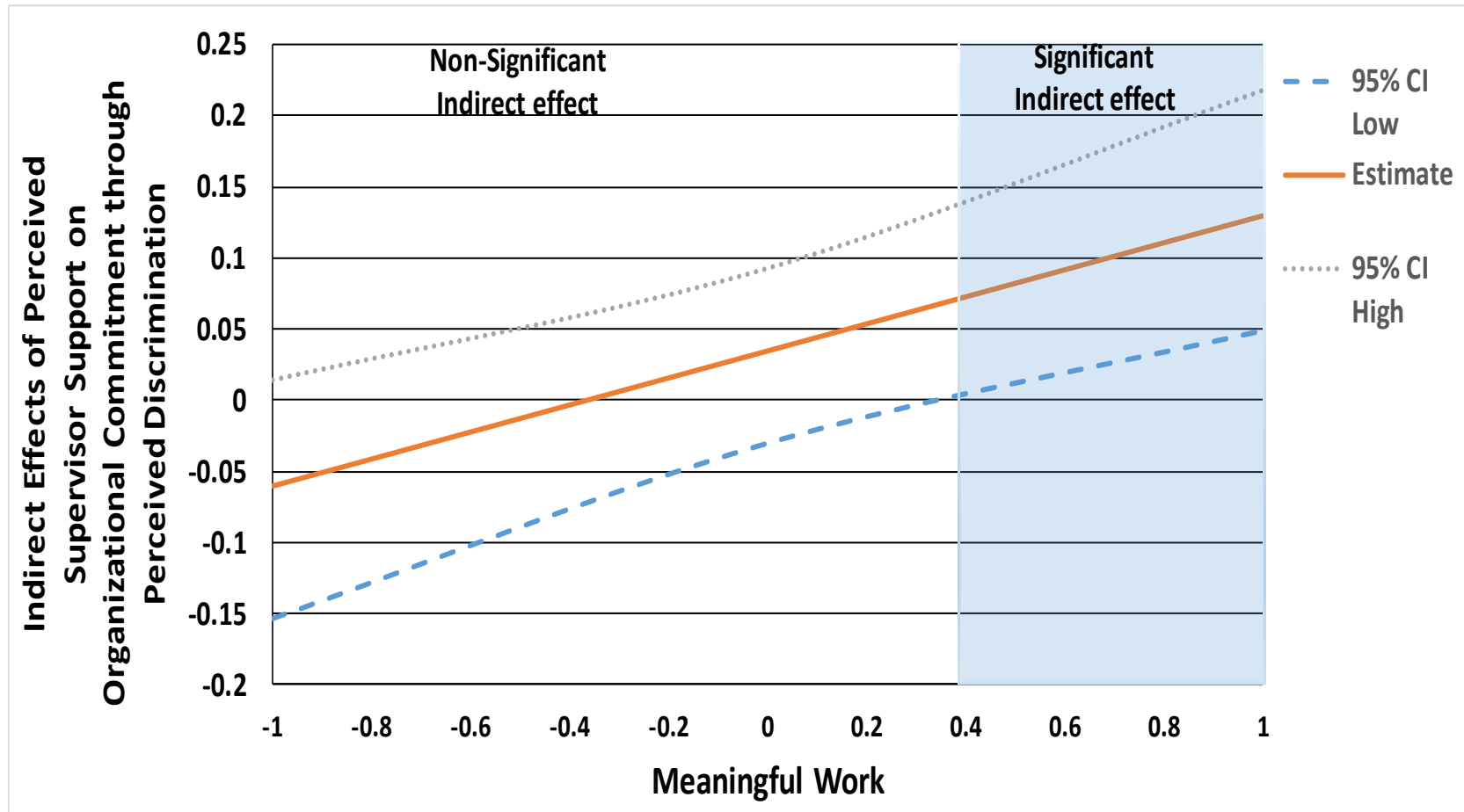
Figure 12. Indirect Effects of PSS on Organizational Commitment through Perceived Discrimination Conditional on Meaningful Work.

Regarding the moderated-mediation effect, I follow the approach of Wayne, Lemmon, Hoobler, Cheung, and Wilson (2017) to probe the conditional indirect effect by examining the magnitude and significance of the indirect effect of perceived supervisor support on job satisfaction and organizational commitment through perceived discrimination at various levels of meaningful work. Figures 10 and 11 shows the significant indirect effect of perceived supervisor support →perceived discrimination→job satisfaction/organizational commitment, conditional on the effects of meaningful work (at -2SD, mean, and +2SD). The analysis shows that, for those respondents with high meaningful work, the effect of perceived supervisor support on job satisfaction vis-à-vis perceived discrimination was strongly *positive* (estimate = .12, p= .0097; LLCI = .05, ULCI = .23), despite the mediator being negative in the mediation only effects. This is similarly so towards organizational commitment (estimate = .13, p= .0011; LLCI = .05, ULCI = .22). On the other hand, for respondents with low levels of meaningful work the effect of perceived supervisor support on job satisfaction vis-à-vis perceived discrimination was not statistically significant (estimate = -.0037, p= .4672; LLCI = -.09; ULCI = .09). There is a similar effect towards organizational commitment (estimate = -.06, p= .0824; LLCI = -.15, ULCI = .01). These effects show that high meaningful work is associated with a stronger indirect effect from perceived supervisor support to job satisfaction and organizational commitment through perceived discrimination with the otherwise detrimental influence of discrimination becoming positive to these job attitudes. The indirect effect of perceived discrimination to job satisfaction was only significant when meaningful work was at levels higher than 0.1 standard deviations above the mean, while the indirect effect to organizational commitment was only significant when meaningful work was at levels higher than 0.4 standard deviations above the mean. These effects support Hypotheses 14a and 14b.

The results of the moderation and moderated-mediation regression analysis for perceived supervisor support and perceived discrimination towards psychological health, with meaningful work as the moderator are shown in Tables 6-9. In this analysis, I used the PROCESS model 14 (see Appendix 5). In this analysis I do not explore the direct effects of perceived supervisor support and perceived discrimination on wellbeing outcomes as these are addressed above.

Table 6 shows that the moderator (meaningful work) is significantly and directly related to depression (β= -.25 (.09), p= .0070 [LL= -.42 LU= -.07]), although there is not a significant interaction with perceived discrimination towards depression (β= -.23 (.12), p= .0671 [LL= -.48, LU= .01]). Overall, the model for depression accounts for modest amounts of variance (Total R^2= .21) and the model is significant (F Statistic= 3.80, p=.0000), which still reflects a sizeable increase in model strength through adding meaningful work and the interaction (up from Total R^2= .13), reflecting the new models accounts for an additional 8% variance. Table 7 shows similar effects towards happiness, with the moderator (meaningful work) being directly and significantly related to happiness (β= .74 (.21), p= .0008 [LL= .31 LU= 1.2]), although there is not a significant interaction with perceived discrimination towards happiness (β= -.15 (.30), p= .6168 [LL= -.73, LU= .44]). Overall, the model for happiness accounts for sizeable amounts of variance (Total R^2= .35) and the model is significant (F Statistic= 7.51, p=.0000), and reflects

a sizeable increase in model strength through adding meaningful work and the interaction (up from Total $R^2= .28$), reflecting the new models accounts for an additional 7% variance.

Table 6. Results of Moderated Regression Analysis for Depression

Variables	B (SE)	Confidence Intervals	p-value
		Depression	
Age	-.00 (.01)	LL= -.05, LU= .01	.7004
Gender	.07 (.14)	LL= -.20, LU= .35	.5951
Job Tenure	-.01 (.02)	LL= -.04, LU= .02	.5964
Firm Size	**.07** (.03)	LL= .00, UL= .14	.0421
Predictor:			
PSS	.00 (.08)	LL= -.15, LU= .15	.9774
Mediator:			
Perceived Discrimination	**.35** (.11)	LL= .13, LU= .58	.0024
Moderator:			
Meaningful Work	**-.25** (.09)	LL= -.42, LU= -.07	.0070
Interaction:			
Perceived Discrimination x Meaningful Work	-.23 (.12)	LL= -.48, LU= .01	.0671
Index of Moderated-Mediation:		.07 (.05), LL= -.02, LU= .17	
Total R^2		.21	
F Statistic		3.80 (p=.0006)	

β = unstandardized regression coefficients, SE= standard error.
Significant coefficients are **bolded**.
All significance tests were two-tailed.
Note: PSS = perceived supervisor support.

Table 7. Results of Moderated Regression Analysis for Happiness

Variables	B (SE)	Happiness Confidence Intervals	p-value
Age	.03 (.03)	LL= -.03, LU= .08	.3019
Gender	.32 (.33)	LL= -.32, LU= .97	.3243
Job Tenure	-.04 (.04)	LL= -.12, LU= .04	.3305
Firm Size	.04 (.08)	LL= -.12, UL= .20	.5552
Predictor:			
PSS	**.41** (.18)	LL= .05, LU= .76	.0248
Mediator:			
Perceived Discrimination	**-.71** (.27)	LL= -1.2, LU= -.18	.0104
Moderator:			
Meaningful Work	**.74** (.21)	LL= .31, LU= 1.2	.0008
Interaction:			
Perceived Discrimination x Meaningful Work	-.15 (.30)	LL= -.73, LU= .44	.6168
Index of Moderated-Mediation:		.05 (.10), LL= -.16, LU= .23	
Total R^2		.35	
F Statistic		7.51 (p=.0000)	

β = unstandardized regression coefficients, SE= standard error.
Significant coefficients are **bolded**.
All significance tests were two-tailed.
Note: PSS = perceived supervisor support.

Table 8 shows that the moderator (meaningful work) is significantly and directly related to job stress (β= -.54 (.28), p= .0516 [LL= -1.1 LU= .00]), although there is not a significant interaction with perceived discrimination towards job stress (β= -.04 (.38), p= .9059 [LL= -.80, LU= .71]). Overall, the model for job stress accounts for modest amounts of variance (Total R^2= .25) and the model is significant (F Statistic= 4.61, p=.0001), which still reflects a small increase in model strength through adding meaningful work and the interaction (up from Total R^2= .22), reflecting the new model accounts for an additional 3% variance. Table 9 shows similar effects towards work-life balance, with the moderator (meaningful work) being directly and significantly related to work-life balance (β= .21 (.09), p= .0241 [LL= .03 LU= .40]), although there is not a significant interaction with perceived discrimination towards work-life balance (β= -.07 (.13), p= .5885 [LL= -.32, LU= .18]). Overall, the model for work-life balance accounts for modest amounts of variance (Total R^2= .16) and the model is significant (F Statistic= 2.59, p=.0000), and reflects a small increase in model strength through adding meaningful work and the interaction (up from Total R^2= .12), reflecting the new models accounts for an additional 4% variance. Overall, while meaningful work was found to be directly related to all psychological health, there were no significant interaction effects, providing no support for Hypotheses 13a to 13d. Furthermore, the lack of any significant Index of moderated-mediation means there is no support for Hypotheses 15a to 15d.

Table 8. Results of Moderated Regression Analysis for Job Stress

Variables	B (SE)	Job Stress Confidence Intervals	p-value
Age	-.03 (.04)	LL= -.80, LU= .71	.3589
Gender	.54 (.42)	LL= -.30, LU= 1.4	.1995
Job Tenure	-.07 (.05)	LL= -.17, LU= .03	.1666
Firm Size	**.24** (.10)	LL= .03, UL= .44	.0245
Predictor:			
PSS	-.06 (.23)	LL= -.52, LU= .40	.7928
Mediator:			
Perceived Discrimination	**1.4** (.35)	LL= .72, LU= 2.1	.0001
Moderator:			
Meaningful Work	**-.54** (.28)	LL= -1.1, LU= .00	.0516
Interaction:			
Perceived Discrimination x Meaningful Work	-.04 (.38)	LL= -.80, LU= .71	.9059

Index of Moderated-Mediation: .01 (.12), LL= -.21, LU= .26

Total R^2 .25

F Statistic 4.61 (p=.0001)

β = unstandardized regression coefficients, SE= standard error.
Significant coefficients are **bolded**.
All significance tests were two-tailed.
Note: PSS = perceived supervisor support.

Table 9. Results of Moderated Regression Analysis for Work-Life Balance

Variables	Work-Life Balance		
	B (SE)	Confidence Intervals	p-value
Age	-.01 (.01)	LL= -.03, LU= .02	.6680
Gender	-.16 (.14)	LL= -.44, LU= .12	.2672
Job Tenure	.01 (.02)	LL= -.02, LU= .05	.4186
Firm Size	-.07 (.04)	LL= -.14, UL= .00	.0500
Predictor:			
PSS	.14 (.08)	LL= -.01, LU= .29	.0734
Mediator:			
Perceived Discrimination	-.12 (.12)	LL= -.35, LU= .11	.3139
Moderator:			
Meaningful Work	**.21** (.09)	LL= .03, LU= .40	.0241
Interaction:			
Perceived Discrimination x Meaningful Work	-.07 (.13)	LL= -.32, LU= .18	.5885
Index of Moderated-Mediation:		.02 (.05), LL= -.07, LU= .11	
Total R^2		.16	
F Statistic		2.59 (p=.0122)	

β = unstandardized regression coefficients, SE= standard error.
Significant coefficients are **bolded**.
All significance tests were two-tailed.
Note: PSS = perceived supervisor support.

A summary of all Hypotheses and findings is provided in Table 10.

Table 10. Summary of Hypotheses and Results

Hypothesis	Relationships	Result
Hypothesis 1	Perceived supervisor support will be negatively related to perceived discrimination	Hypothesis 1 **supported**
Hypotheses 2a-2c	Perceived supervisor support will be beneficial to job attitudes: positively related to (a) job satisfaction and (b) organizational commitment, and negatively related to (c) turnover intentions.	Hypothesis 2a **supported** Hypothesis 2b **supported** Hypothesis 2c **supported**
Hypotheses 3a-3d	Perceived supervisor support will be beneficial to psychological health: negatively related to (a) depression and (b) job stress, and positively related to (c) happiness and (d) work-life balance.	Hypothesis 3a **supported** Hypothesis 3b **supported** Hypothesis 3c **supported** Hypothesis 3d **supported**
Hypotheses 4a-4c	Perceived discrimination will be detrimental to job attitudes: negatively related to (a) job satisfaction and (b) organizational commitment and positively related to (c) turnover intentions.	Hypothesis 4a not supported Hypothesis 4b not supported Hypothesis 4c **supported**
Hypotheses 5a-5d	Perceived discrimination will be detrimental to psychological health: negatively related to (b) happiness and (d) work-life balance, and positively related to (a) depression and (c) job stress.	Hypothesis 5a **supported** Hypothesis 5b **supported** Hypothesis 5c **supported** Hypothesis 5d not supported
Hypotheses 6a-6c	Perceived discrimination will mediate the influence of perceived supervisor support to (a) job satisfaction and (b) organizational commitment and positively related to (c) turnover intentions.	Hypothesis 6a **supported** Hypothesis 6b **supported** Hypothesis 6c **supported**
Hypotheses 7a-7d	Perceived discrimination will mediate the influence of perceived supervisor support to (a) depression, (b) happiness, (c) job stress, and (d) work-life balance.	Hypothesis 7a **supported** Hypothesis 7b **supported** Hypothesis 7c **supported** Hypothesis 7d **supported**
Hypothesis 8	Meaningful work will be negatively related to perceived discrimination.	Hypothesis 8 not supported
Hypotheses 9a-9c	Hypothesis 9: Meaningful work will be beneficial to job attitudes: positively related to (a) job satisfaction and (b) organizational commitment, and negatively related to (c) turnover intentions.	Hypothesis 9a **supported** Hypothesis 9b **supported** Hypothesis 9c **supported**
Hypotheses 10a-10d	Hypothesis 10: Meaningful work will be beneficial to psychological health: negatively related to (a) depression and (b) job stress and positively related to (c) happiness and (d) work-life balance.	Hypothesis 10a **supported** Hypothesis 10b **supported** Hypothesis 10c **supported** Hypothesis 10d **supported**

Hypothesis 11	Meaningful work moderates perceived supervisor support to perceived discrimination.	Hypothesis 11 not supported
Hypotheses 12a-12c	Meaningful work moderates perceived discrimination to job outcomes: (a) job satisfaction, (b) organizational commitment, and (c) turnover intentions.	Hypothesis 12a **supported** Hypothesis 12b **supported** Hypothesis 12c not supported
Hypotheses 13a-13d	Meaningful work moderates perceived discrimination to wellbeing outcomes: (a) depression, (b) happiness, (c) job stress, and (d) work-life balance.	Hypothesis 13a not supported Hypothesis 13b not supported Hypothesis 13c not supported Hypothesis 13d not supported
Hypotheses 14a-14c	Perceived supervisor support →Perceived Discrimination→job outcomes, moderated by meaningful work (moderated-mediation): (a) job satisfaction, (b) organizational commitment, and (c) turnover intentions.	Hypothesis 14a **supported** Hypothesis 14b **supported** Hypothesis 14c not supported
Hypotheses 15a-15d	Perceived supervisor support →Perceived Discrimination→wellbeing outcomes, moderated by meaningful work (moderated-mediation): (a) depression, (b) happiness, (c) job stress, and (d) work-life balance.	Hypothesis 15a not supported Hypothesis 15b not supported Hypothesis 15c not supported Hypothesis 15d not supported

Overall, there is strong support for most Hypotheses. Only the moderating and moderated-mediating effects towards wellbeing outcomes were universally not supported, although the majority were supported towards job outcomes. I discuss the implications of these findings next.

CHAPTER 6 DISCUSSION AND CONCLUSION

6.1   Discussion

The present study aimed to test the relationship between perceived supervisor support, perceived discrimination, meaningful work, and then outcomes of job attitudes and psychological health. New Zealand is a multicultural society whose institutional identity is bicultural i.e. Maori and Pakeha. New Zealand is a secular country, religions are neither barred nor advantageous (Pratt, 2010). Owing to skilled immigration and refugees, New Zealand population and accordingly workforce are getting diverse. Muslims are growing here so are their challenges. Islam is one of the prominent and misunderstood religion today specifically after 9/11 (Findley, Hinote, Hunter & Ingram, 2014). As a result of this stereotyping and bias, Islamic discriminations have increased (Aziz, 2013). Discrimination to Muslims is a rising phenomenon in White and Christian majority countries (Samari et al, 2018). Perceived discrimination at different levels is associated with the poor physical and mental health of Muslim workers due to stress which has implications in long run (Samari et al, 2018).

Overall, the present study found levels of perceived discrimination that were modest and low (M=2.3, SD= .69). However, in their original article, Sanchez and Brock (1996) – on a study of Hispanic Employees in the US, report levels much lower, at M=1.9 (SD= .79). However, the findings from the present study does align similarly with a study of perceived discrimination amongst Hispanic law school students (Foley, Ngo & Loi, 2006), reporting M=2.4 (SD= 1.0). Hence, these levels – while at modest levels – do represent levels that might be typical amongst ethnic minorities. Further studies of discrimination across other ethnicities and groups in New Zealand would allow for a more accurate comparison, but this data simply does not exist at present.

The analysis of the data from 121 Muslims working in New Zealand showed that higher perceptions of supervisor support is negatively related to perceived discrimination. While studies of discrimination have explored climate (Triana et al., 2015; Bergman et al., 2002; Bergman et al., 2012) there has been little exploration of the links between supervisor support and perceived discrimination. This is despite much evidence to highlight that perceived supervisor support is a valuable workplace factor (Rhoades & Eisenberger, 2002; Ng & Sorensen, 2008). While discrimination in the workplace can come from many sources – leaders, managers, co-workers and customers, this does show that those reporting a supportive supervisor are less likely to report discrimination at work. Furthermore, the analysis showed that perceived supervisor support did ultimately enhance job attitudes, being positively linked to job satisfaction and organizational commitment, and negatively related to Muslim employee intentions to leave their job and organizations.

The support of supervisor helps employees to be happy and satisfied with their work by giving them the opportunity to balance their work and life which means their supervisors understand their religious obligations and accommodate them such as offering prayers during working hours. There is a negative relationship between perceived supervisor support and depression and job stress, and a positive

relationship to happiness and work-life balance. This supports the meta-analyses (Rhoades & Eisenberger, 2002; Ng & Sorensen, 2008) and, given perceived supervisor support was uniformly linked to psychological health, it also broadens the outcomes linked to supervisor support into those with a wellbeing focus.

The analysis of the data shows that higher perceived discrimination is negatively associated with job satisfaction and organizational commitment and positively linked to employees' turnover intensions. The employees lose their job satisfaction and their commitment to organization gets declined when they feel that they are being unfairly treated because of their religious commitments. Perceived discrimination is positively related to the Muslim employee intentions to leave their job and organizations. This supports the meta-analysis that perceived discrimination at work is negatively related to job attitudes (Triana et al, 2015). In addition, the present study found that perceived discrimination mediates the influence of perceived supervisor support on job satisfaction and organizational commitment and positively related to turnover intentions for the sample of Muslim employees in New Zealand.

Overall, this study's findings also showed that perceived discrimination makes employee unhappy and depressed. For example, having religious requests are declined lead to detrimental effects such as higher job stress and depression, and poorer balance between their life and work roles. There is also a negative relationship between perceived discrimination and happiness and again, perceived discrimination mediates the influence of perceived supervisor support to employees' psychological health. This supports the meta-analysis that perceived discrimination is negatively related psychological health of employees (Triana et al., 2015) but also extends our understanding of supervisor support (Rhoades & Eisenberger, 2002) and how this can be valuable for minority employees (here Muslims) but that its beneficial effects can be limited through discrimination in the workplace.

Beyond the direct and mediating effects of support and discrimination, the present study also used meaningful work as a moderator variable. The results show meaningful work is directly related to job satisfaction, organizational commitment and turnover intensions, which supports empirical evidence highlighting the importance of meaningful work (e.g., Spreitzer, 1995; Lips-Wiersma & Wright, 2012; Steger et al., 2012). In addition, meaningful work moderated the effects of perceived discrimination to job satisfaction and organizational commitment but there is no effect on turnover intentions. The effects expand our understanding of the effects of perceived discrimination on job attitudes beyond direct effects (Triana et al., 2015) and supports my argument that the reason Muslim employees might stay in their jobs despite the perceived discrimination could be explained (at least partially) through doing work that is meaningful (Fairlie, 2011; Wrzesniewski & Dutton, 2001; Chalofsky & Krishna, 2009; Lips-Wiersma et al., 2018).

The present study also found support for moderated-mediation (Hayes, 2018a, 2018b). The hypothesis suggested that the influence of perceived discrimination as a mediator of the effects of perceived supervisor support on job attitudes – through perceived discrimination – would be reliant on the strength of the meaningful work. This was supported but it was shown that while perceived discrimination

was found to mediate the influence of perceived supervisor support on job attitudes (specifically job satisfaction and organizational commitment), the strength of the mediation and direction of effect was dependent on meaningful work. These effects show that Muslim employees with high meaningful work report a stronger *positive* indirect effect from perceived supervisor support with a non-significant mediating effect from perceived discrimination and this was consistent towards both job satisfaction and organizational commitment. Hence, while perceived discrimination is negatively linked to these two job outcomes, in combination with meaningful work, the effects become reversed and thus positive. This might highlight some unique effect from doing work that is meaningful. The consistency of effects suggests these are not arbitrary findings, although further research is needed.

Finally, meaningful work was found to largely influence Muslim employee wellbeing directly, with positive links to happiness and negatively links (which are desirable) to depression and job stress. However, no significant effect was found towards work-life balance, perhaps indicating that its effects are limited to only certain forms of wellbeing. Furthermore, regarding the moderating effects, no significant effects were found between meaningful work and perceived discrimination, towards any of the psychological health outcomes (happiness, depression, job stress and work life balance). Overall, the effects of discrimination on employee wellbeing appears to influence outcomes related to the job (as above) but not wellbeing per se. Overall, findings show that Muslim employees reporting greater perceived discrimination have poorer wellbeing outcomes.

The present study contributes to the emerging perceived discrimination literature especially in the New Zealand context where empirical research is rare. It makes a significant contribution in the current literature of Muslims work experiences in New Zealand as there is no past similar research conducted in New Zealand on the work experiences of Muslims which is a minority but growing group as a result of skilled migration and refugees.

6.2   Implications

The present study's findings have implications for New Zealand employers, Muslims themselves, and researchers. At a fundamental level, by decreasing the perceived discrimination, the job satisfaction, organizational commitment turnover intentions and psychological health of Muslim and wellbeing can be improved. This has important implications for organizations who want to be diverse and inclusive and maximise the potential of the broadest range of ethnicities and religions. Organizations should invest in training programs to educate their managers and supervisor managing the diverse teams and people. By embracing the inclusive policies, organizations can accommodate the religious requests and gain the employee's commitment and loyalty.

Muslims require certain religious accommodation to fulfil their daily obligatory faith practices at workplaces, which are discussed in this dissertation. This study will be helpful in providing an insight to New Zealand employers that when employees' requests are declined or not accommodated it not only decreases the job attitudes (e.g., satisfaction, commitment and turnover thoughts) of Muslim employees,

but it also impacts their psychological health. By listening and adjusting to their employees' needs, the employers may improve their employee's wellbeing and gain their commitment.

At the individual Muslim level, these findings, while detrimental, do highlight that there is a below average level of perceived discrimination. While we might desire this to be the lowest possible, we might consider these levels are at least infrequent, so that provides some bastion of hope. Importantly though, doing work that is meaningful (Lips-Wiersma & Wright, 2012; Lips-Wiersma et al., 2018) appears important in shaping job attitudes and psychological health – both directly, and through moderating the detrimental effects – especially towards job attitudes. It appears that doing meaningful work can make the notion of poor work experiences around one's religious beliefs more 'tolerable' and this might provide hope for some Muslim workers.

These findings also provide useful insights for researchers. The levels here are somewhat hard to contextualize and compare without more data, so that is encouraged. This is especially true around the moderated-mediation findings and the results shown here. I encourage replication studies to determine the generalizability of the present results. Furthermore, seeking out of moderators, such as psychological resilience might be a useful avenue, as this has been explored within New Zealand Māori employees (Haar & Staniland, 2016). It might act as a positive buffer to perceived discrimination. Furthermore, broadening out the scope of support beyond the supervisor to the organization – perceived organizational support (Eisenberger, Huntington, Hutchison, & Sowa, 1986; Eisenberger et al., 2002). Furthermore, the approach of the present study can be extended to other religions to find out their experiences in New Zealand such as Jewish, Hinduism, Sikhism etc.

6.3   Limitations, future research and conclusion

A limitation of the current paper is that like most employee samples, data was cross-sectional and self-reported meaning that common method variance might be an issue (Podsakoff, MacKenzie, Lee, & Podsakoff, 2003). Given that the discrimination measure is a self-perception construct (Sanchez & Brock, 1996) this is an acceptable requirement, although future studies might different outcomes from different sources. For example, seek performance data from supervisors (in-role performance, attendance behaviors) or co-workers (e.g., OCBs) or psychological health outcomes from partners (e.g., work-life balance). Importantly, Monte Carlo simulations by Evans (1985) showed that common method variance is much less likely if significant moderation effects are found, and given I found a number – including moderated-mediation – this likely reflects that issue as minimal.

Furthermore, I followed recommendations by Podsakoff et al. (2003) towards conducting a post-hoc test for common method variance and undertook the Lindell and Whitney's procedure. This is where a partial correlation analysis is conducted while controlling for a construct unrelated to the relationships studied. In the present study, I controlled for Perceived Job Mobility by Tepper (2000), 2-items, sample item "If I were to quit my job, I could find another job that is just as good" (α= .60). This analysis showed no change on the strength of correlations and suggests no CMV is evident (e.g., Haar & Spell, 2009).

Another potential issue was that there was a disproportionately large number of respondents (63.6%) who were men. The women would have been an important group of respondents in this study as they carry a visible identity "Hijab" which makes them prominent and they can face discrimination. Ideally, a more equal representation might have been useful. That said, analysis shows there were no significant gender differences (by t-test) in perceived discrimination (men M=2.3 and SD= .74, women M=2.2 and SD= .60, t= -.672, p= .503).

This study cannot be representative of all the Muslims in New Zealand as most of the respondents belong to South Asia such as being of Pakistan and Indian ethnicity, who are over represented in this study. This study did not ask the respondents to identify themselves being practicing or non-practicing Muslims. Future research should identify both groups and it will be worth investigating the differences, similarities and challenges they each face. Finally, in future studies, intersectionality might be an area to explore further. Intersectionality is a study to understand how people face bias simultaneously along identity dimensions such as race, gender and sexual orientation (Miller, 2016). For example, females feel discriminated based on the gender, but Muslim females can be discriminated based on their gender as well as religious identity. Asian employees are discriminated based on their ethnicities, but Muslim Asians may experience more biasness. Future research might explore these areas.

6.4   Conclusion

The New Zealand workforce is already diverse and becoming increasing more so. There is a dire need to look after the needs and demands of all employees to make them feel inclusive and gain employee loyalty, commitment and performance. This study contributes to the understanding of how perceived supervisor support works to reduce perceived discrimination, and the role that plays in influencing Muslim employees' job attitudes and psychological health. The two-way moderation and moderated-mediation effects highlights the importance of meaningful work and provide a useful understanding that by giving the meaningful work to the employees their job satisfaction can be enhanced. Overall, this study offers a gateway to NZ employers to understand their Muslim workforce and their needs, the impacts of discrimination they are experiencing on their job attitudes and their wellbeing.

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APPENDIX 1

An Invitation

Kia ora. My name is Professor Jarrod Haar, and along with my student Saima Amjad, we are conducting a study of New Zealand Muslim employees and their work experiences. This involves completing the anonymous survey which is expected to take most people 10-12 minutes to complete. Your participation in the research is completely voluntary. We are NOT collecting your personal name or workplace, so you will never be personally identified. We do ask for your region (but not address) just to get an indication of where in New Zealand all the respondents are coming from. You are advised to complete the survey in private to maintain your confidentiality. A summary of the findings of this research will be shared on the same group/ will be provided to the management of the community event.

APPENDIX 2

Ethics Application Letter.
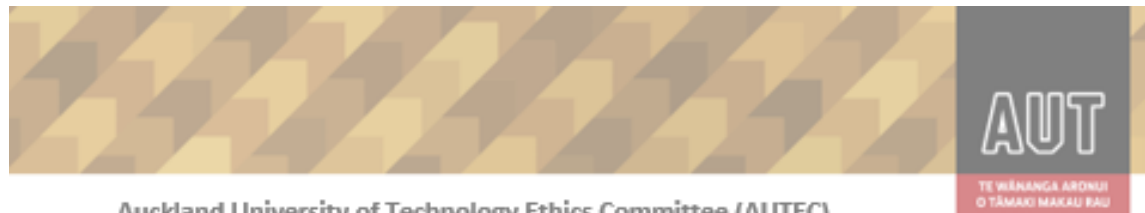
Auckland University of Technology Ethics Committee (AUTEC)

Auckland University of Technology
D-88, Private Bag 92006, Auckland 1142, NZ
T: +64 9 921 9999 ext. 8316
E: ethics@aut.ac.nz
www.aut.ac.nz/researchethics

15 October 2018

Jarrod Haar
Faculty of Business Economics and Law

Dear Jarrod

Re Ethics Application: **18/359 Muslim employee work study**

Thank you for providing evidence as requested, which satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTEC).

Your ethics application has been approved for three years until 15 October 2021.

Standard Conditions of Approval18/359 Muslim employee work study

1. A progress report is due annually on the anniversary of the approval date, using form EA2, which is available online through http://www.aut.ac.nz/research/researchethics.
2. A final report is due at the expiration of the approval period, or, upon completion of project, using form EA3, which is available online through http://www.aut.ac.nz/research/researchethics.
3. Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form: http://www.aut.ac.nz/research/researchethics.
4. Any serious or unexpected adverse events must be reported to AUTEC Secretariat as a matter of priority.
5. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEC Secretariat as a matter of priority.

Please quote the application number and title on all future correspondence related to this project.

AUTEC grants ethical approval only. If you require management approval for access for your research from another institution or organisation, then you are responsible for obtaining it. If the research is undertaken outside New Zealand, you need to meet all locality legal and ethical obligations and requirements. You are reminded that it is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard.

For any enquiries, please contact ethics@aut.ac.nz

Yours sincerely,

Kate O'Connor
Executive Manager
Auckland University of Technology Ethics Committee

Cc: hnk8161@autuni.ac.nz

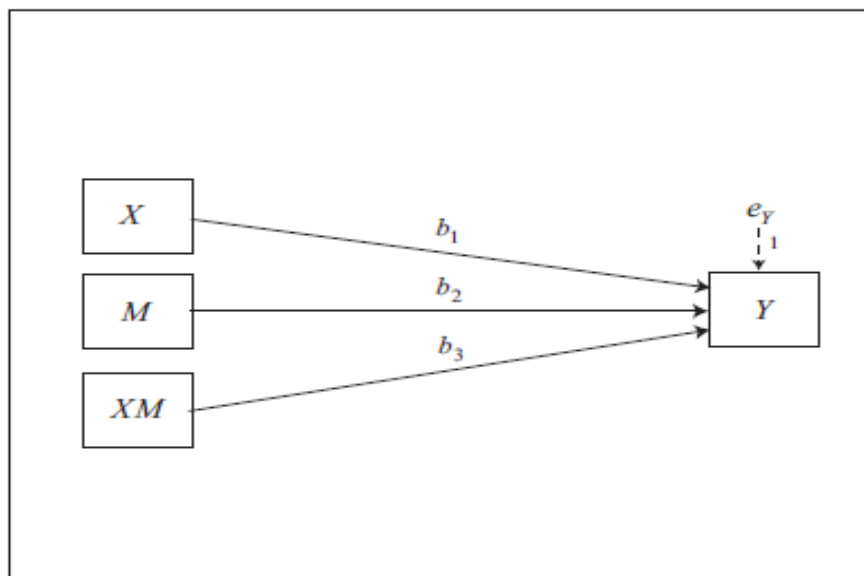**Figure of PROCESS Analysis – Model 1.**

Model Templates for PROCESS for SPSS and SAS
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Model 1

Conceptual Diagram
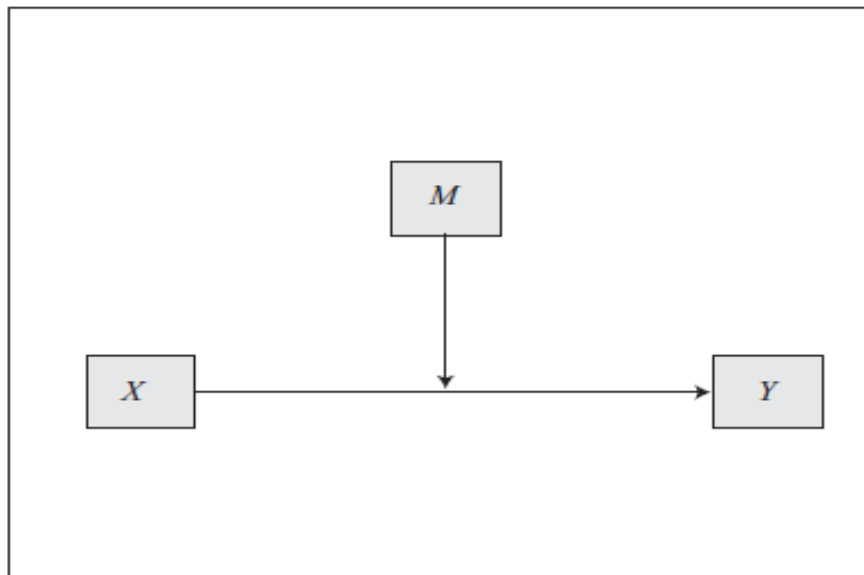
Statistical Diagram

Conditional effect of X on $Y = b_1 + b_3 M$
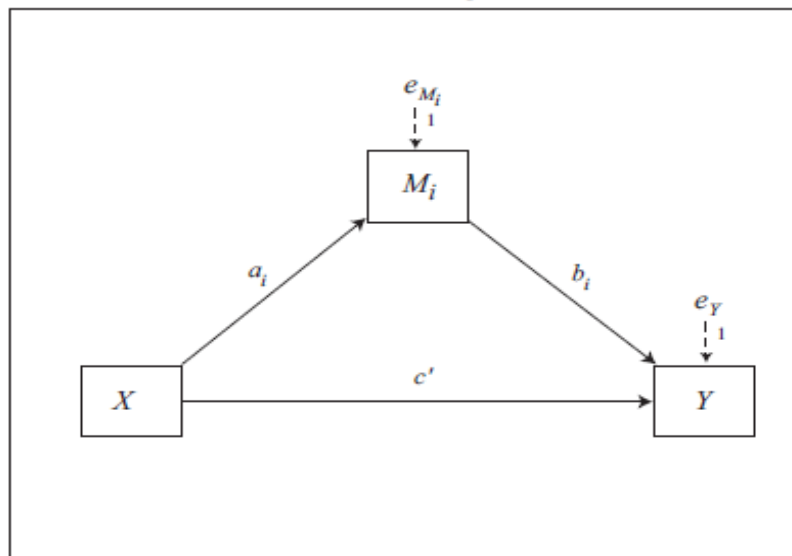
Figure of PROCESS Analysis – Model 4.

Model Templates for PROCESS for SPSS and SAS
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Model 4

Conceptual Diagram
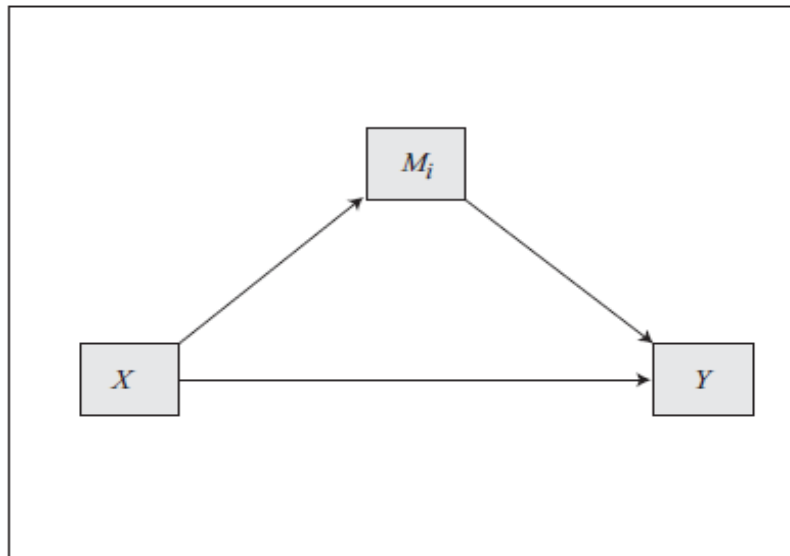
Statistical Diagram

Indirect effect of X on Y through $M_i = a_i b_i$
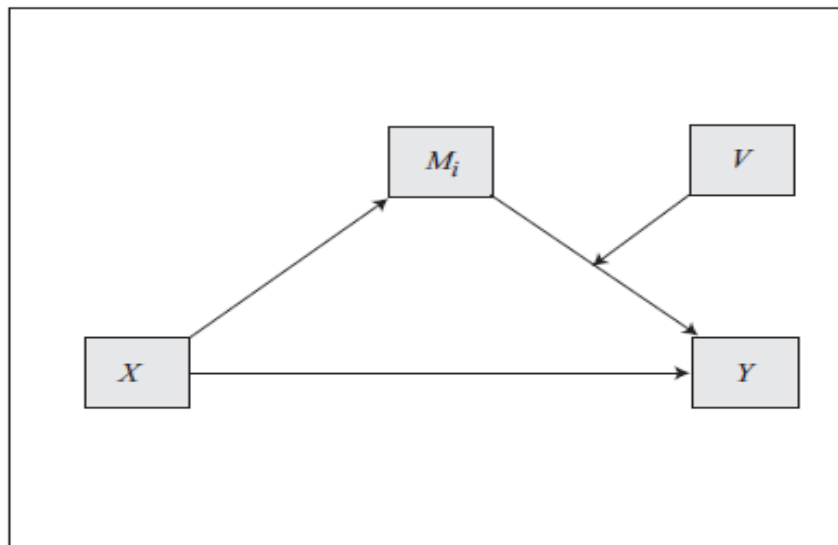
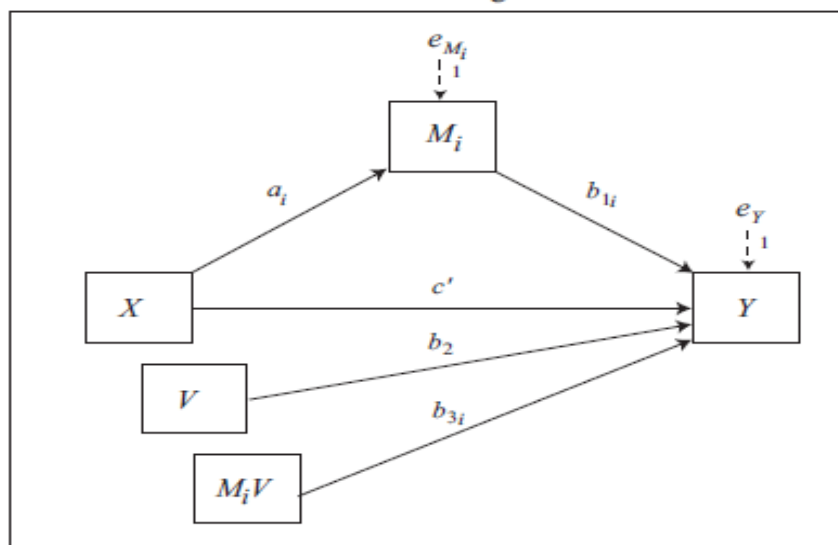Direct effect of X on $Y = c'$

Figure of PROCESS Analysis – Model 14.

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Model 14

Conceptual Diagram

Statistical Diagram

Conditional indirect effect of X on Y through $M_i = a_i (b_{1i} + b_{3i}V)$
Direct effect of X on $Y = c'$