

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 eighth 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 than 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

revealed the similar experiences were experienced by Muslims living in the United Kingdom and the United States (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

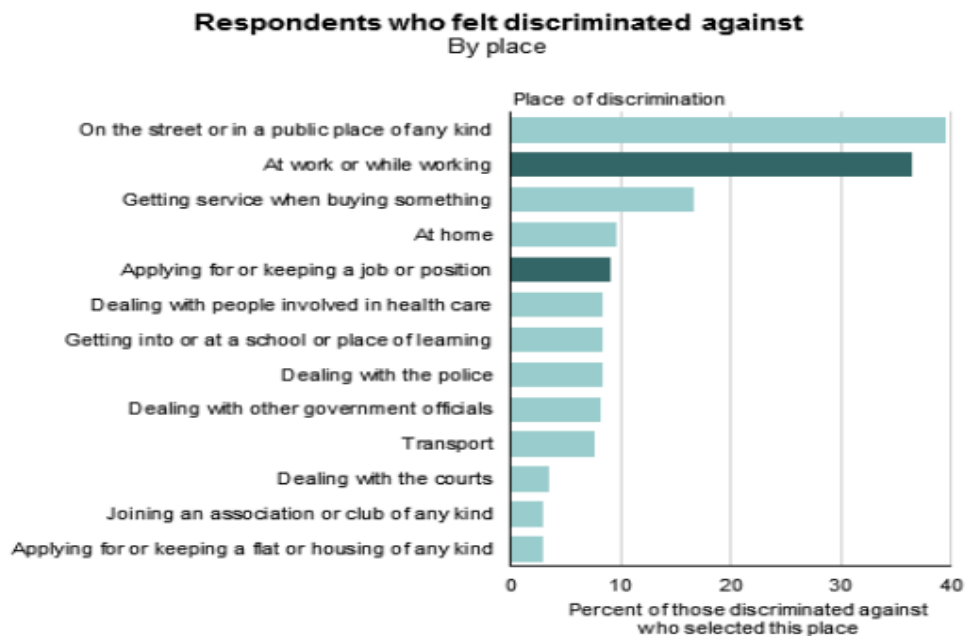
visible identity reduces the chances of gaining even ordinary jobs. Wright et al. (2013) reported on a field experiment they conducted in New England (US Northeast), which as a region has a strong reputation for its social liberalism, and its political and religious freedoms. They examined discrimination 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

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.



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% in 1996 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.

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 Tomyon, 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; Tomyon 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 (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),

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).

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 ($\alpha = .85$).

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” ($\alpha = .95$).

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 ($\alpha = .80$).

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 ($\alpha = .74$).

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 ($\alpha = .93$).

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 ($\alpha = .88$).

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; Tomy, 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 ($\alpha = .84$).

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

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
<i>Predictor:</i>			
PSS	-.32 (.06)	LL= -.43, LU= -.21	.0000
<i>Moderator:</i>			
Meaningful Work	-.01 (.08)	LL= -.16, LU= .13	.8436
<i>Interaction:</i>			
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 ($\beta = -.32$ (.06), $p = .0000$ [LL= -.43, LU= -.21]) supporting Hypothesis 1. Meaningful work does not have a significant direct effect on perceived discrimination ($\beta = -.01$ (.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 ($\beta = -.05$ (.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 ($\beta = .04$ (.01), $p = .0016$ [LL= .02, LU= .07]). Overall, the model for perceived discrimination accounts for moderate amounts of variance (Total R² = .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

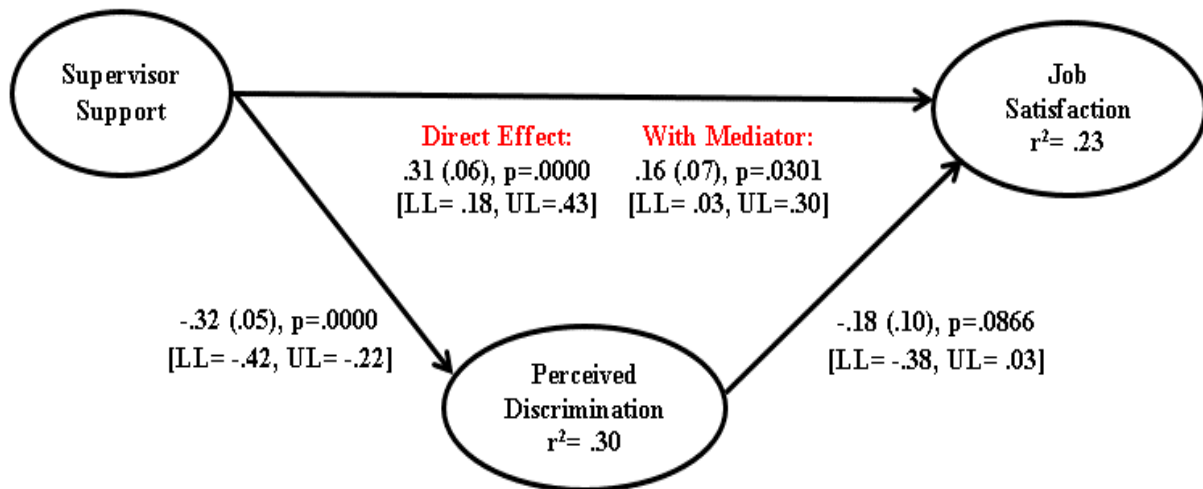


Figure 3. Model for Perceived Discrimination Mediating PSS on Organizational Commitment

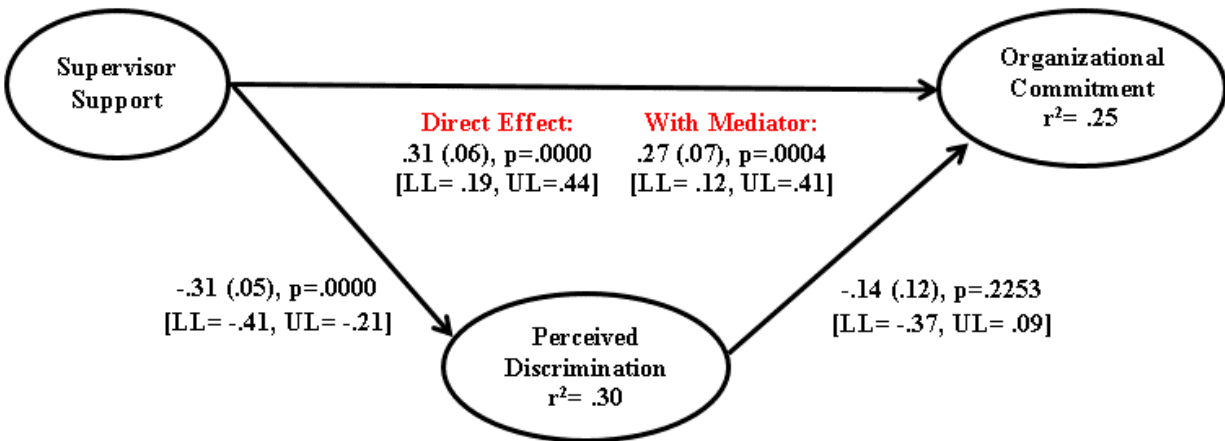


Figure 4. Model for Perceived Discrimination Mediating PSS on Turnover Intentions

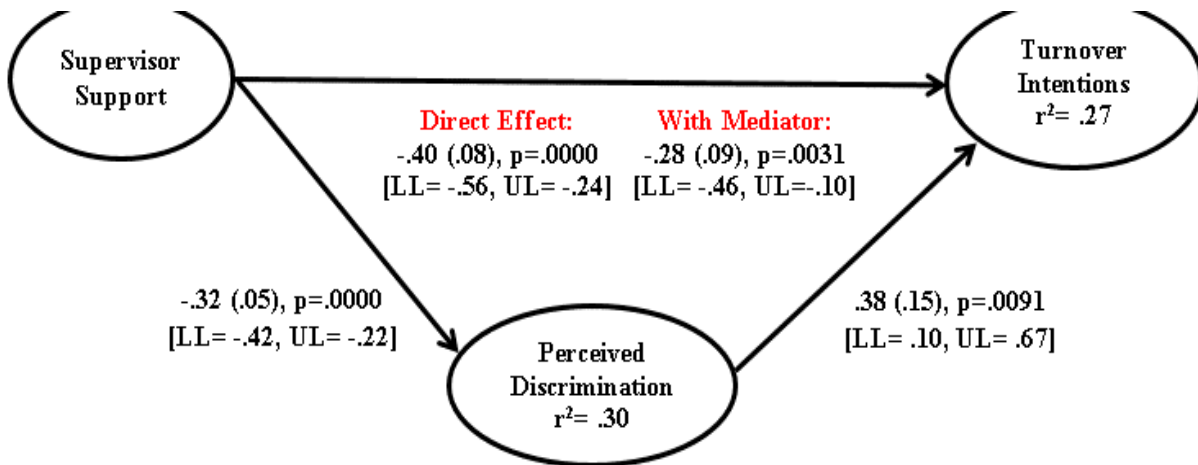


Figure 2 shows that while perceived supervisor support is significantly related to job satisfaction ($\beta = .31$ (.06), $p = .0000$ [LL = $.18$, LU = $.43$]), when perceived discrimination is included in the model, the influence of perceived supervisor support is reduced ($\beta = .16$ (.07), $p = .0301$ [LL = $.03$, LU = $.30$]), although the direct effect of perceived discrimination on job satisfaction is just not significant ($\beta = -.18$ (.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 ($\beta = .31$ (.06), $p = .0000$ [LL = $.19$, LU = $.44$]), when perceived discrimination is included in the model, the influence of perceived supervisor support is reduced modestly ($\beta = .27$ (.07), $p = .0004$ [LL = $.12$, LU = $.41$]), although the direct effect of perceived discrimination on organizational commitment is not significant ($\beta = -.14$ (.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 ($\beta = -.40$ (.08), $p = .0000$ [LL = $-.56$, LU = $-.24$]), when perceived discrimination is included in the model, the influence of perceived supervisor support is reduced ($\beta = -.28$ (.09), $p = .0031$ [LL = $-.46$, LU = $-.10$]), and the direct effect of perceived discrimination on turnover intentions is significant ($\beta = .38$ (.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

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

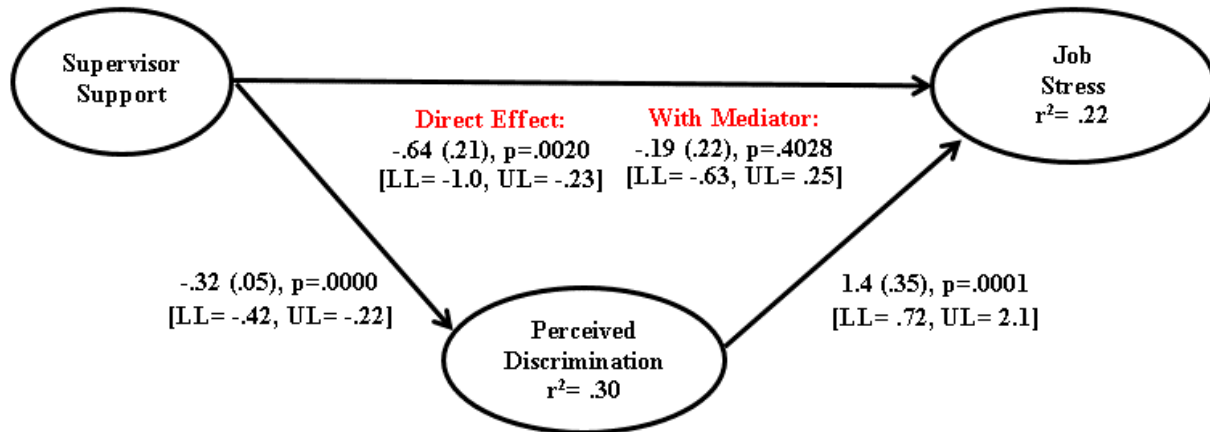


Figure 8. Model for Perceived Discrimination Mediating PSS on Work-Life Balance

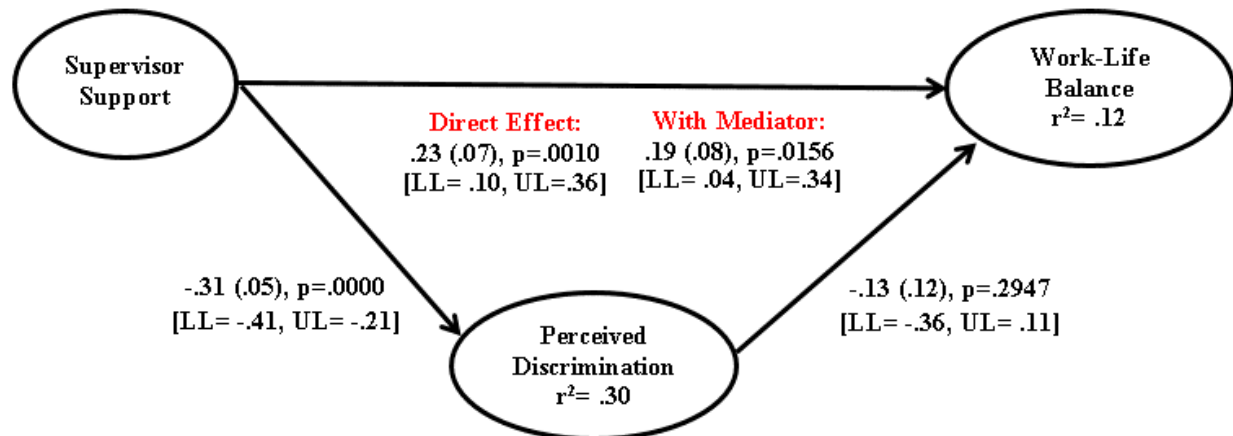


Figure 5 shows that while perceived supervisor support is significantly related to depression ($\beta = -.18 (.07), p = .0100$ [LL= $-.31$, LU= $-.04$]), when perceived discrimination is included in the model, the influence of perceived supervisor support is reduced to non-significance ($\beta = -.07 (.08), p = .3836$ [LL= $-.21$, LU= $.08$]), and the direct effect of perceived discrimination on depression is significant ($\beta = .35 (.12), p = .0043$ [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 ($\beta = .80 (.15), p = .0000$ [LL= $.49$, LU= 1.1]) and when perceived discrimination is included in the model, the influence of perceived supervisor support is reduced modestly ($\beta = .57 (.18), p = .0019$ [LL= $.21$, LU= $.93$]), and there is a significant direct effect of perceived discrimination on happiness ($\beta = -.73 (.28), p = .0116$ [LL= -1.3 , LU= $-.17$]). Overall, the model

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
<i>Predictor:</i>			
PSS	.19 (.07)	LL= .06, LU= .32	.0049
<i>Mediator:</i>			
Perceived Discrimination	-.11 (.10)	LL= -.31, LU= .09	.2709
<i>Moderator:</i>			
Meaningful Work	.40 (.08)	LL= .24, LU= .55	.0000
<i>Interaction:</i>			
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 ($\beta = -.27$ (.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 ($\beta = -.07$ (.15), $p = .6271$ [LL= -.38, LU= .27]). Overall, the model for turnover intentions accounts for moderate amounts of variance (Total R²= .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 R²= .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
<i>Predictor:</i>			
PSS	-.21 (.09)	LL= -.40, LU= -.03	.0256
<i>Mediator:</i>			
Perceived Discrimination	.39 (.14)	LL= .10, LU= .67	.0080
<i>Moderator:</i>			
Meaningful Work	-.27 (.11)	LL= -.49, LU= -.05	.0190
<i>Interaction:</i>			
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.

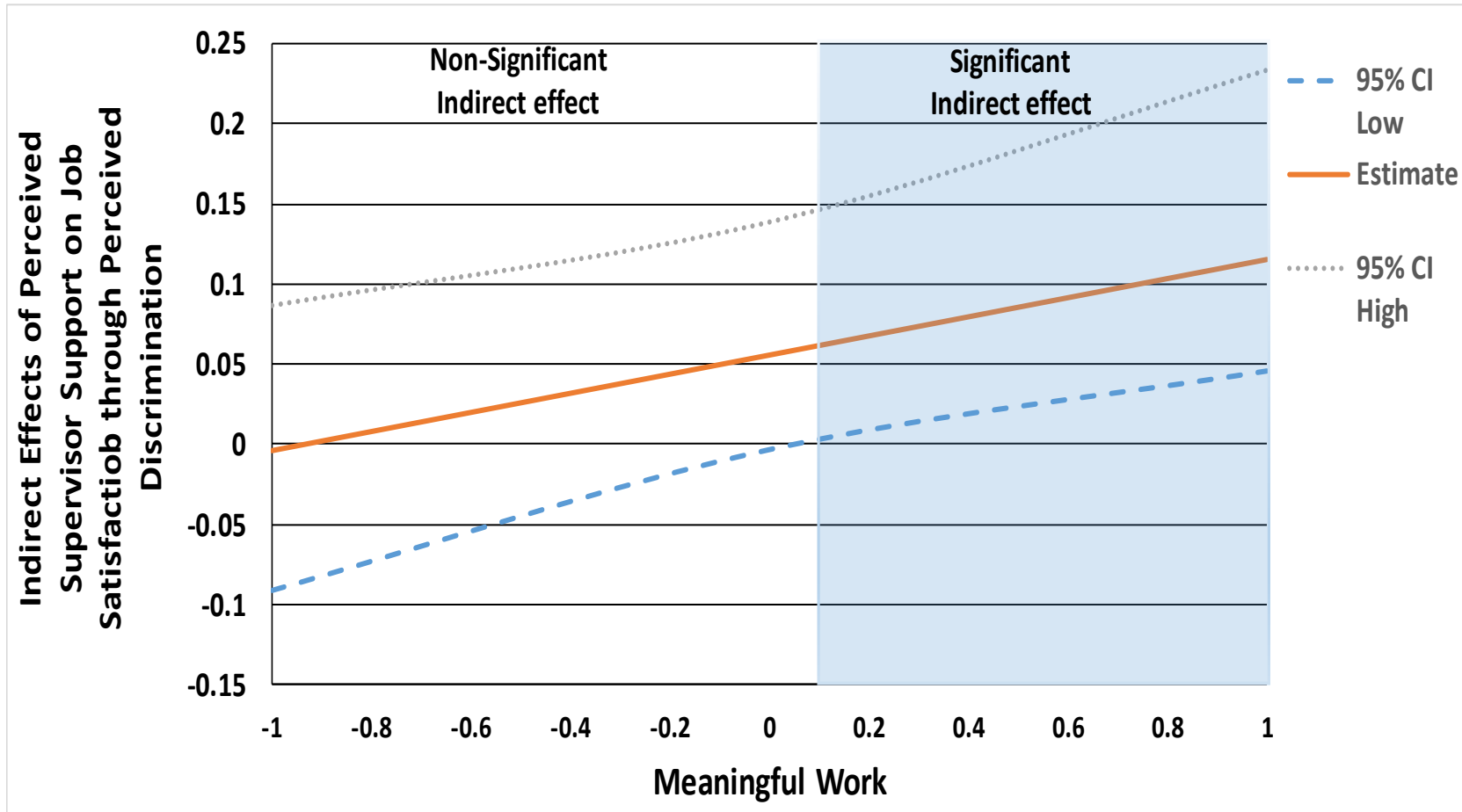
Significant coefficients are **bolded**.

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 findings 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 11. Indirect Effects of PSS on Job Satisfaction through Perceived Discrimination Conditional on Meaningful Work.



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 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
<i>Predictor:</i>			
PSS	.14 (.08)	LL= -.01, LU= .29	.0734
<i>Mediator:</i>			
Perceived Discrimination	-.12 (.12)	LL= -.35, LU= .11	.3139
<i>Moderator:</i>			
Meaningful Work	.21 (.09)	LL= .03, LU= .40	.0241
<i>Interaction:</i>			
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

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 intentions. 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 intentions, 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

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 differ 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" ($\alpha = .60$). 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 (AUTECH)

Auckland University of Technology
D-88, Private Bag 92006, Auckland 1142, NZ
T: +64 9 921 9999 ext. 8336
E: ethics@aut.ac.nz
www.aut.ac.nz/researchethics

15 October 2018

Jarrold Haar
Faculty of Business Economics and Law

Dear Jarrold

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 (AUTECH).

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

Standard Conditions of Approval 18/359 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 AUTECH 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 AUTECH 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 AUTECH Secretariat as a matter of priority.

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

AUTECH 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: hw8161@aut.ac.nz

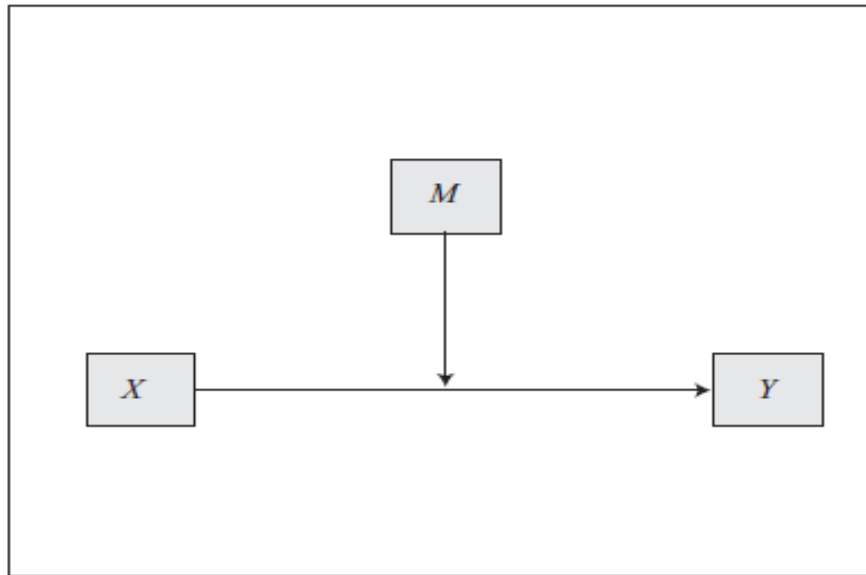
APPENDIX 3

Figure of PROCESS Analysis – Model 1.

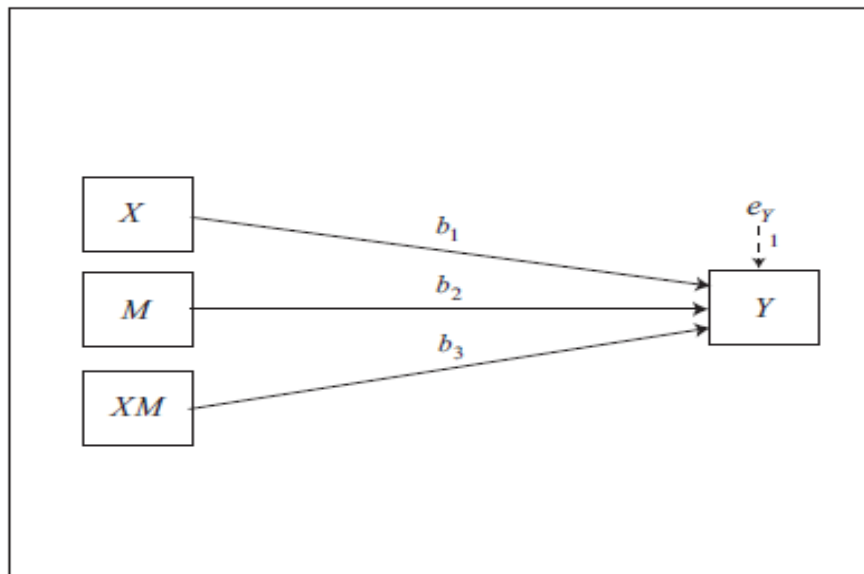
Model Templates for PROCESS for SPSS and SAS
©2013 Andrew F. Hayes, <http://www.afhayes.com/>

Model 1

Conceptual Diagram



Statistical Diagram



Conditional effect of X on $Y = b_1 + b_3M$

