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A Quantitative Study of the Relationship of Work Ethic, Worker Retention, and Job Satisfaction in the Native Hawaiian Population

Donala Kahealani Kawaaauhau
Walden University

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Donala Kawaauhau

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Walden University
2015

Abstract

A Quantitative Study of the Relationship of Work Ethic, Job Satisfaction, and Worker Retention
in the Native Hawaiian Population

by

Donala Kahealani Kawa'auhau

Dissertation Submitted in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Philosophy
Applied Management and Decision Sciences

Walden University

August 2015

Abstract

A number of publications on the well-being of Native Hawaiians report high unemployment levels, high poverty levels, and minimal educational achievement in the population with theoretical origins attributed to the advent of a Western market economy. However, there are no studies that analyze the relationship between work ethic and retention, or satisfaction and retention in the Native Hawaiians working in this economy. Understanding the aforementioned relationships could help state and federal agencies focus spending on interventions that lead to productive employment solutions for Native Hawaiians. This quantitative study tested Weber's protestant work ethic theory to compare the work ethic of an individual to his or her retention at work, and Herzberg et al.'s motivation-hygiene theory to compare the job satisfaction levels of an individual to his or her retention at work. Data were collected from individuals 18 years and older who self-identified as Native Hawaiian. Six hundred survey responses were successfully collected from various members of the Native Hawaiian Civic Clubs, of which 419 were complete. Correlation analyses were conducted between the independent variable of work ethic and the dependent variable of worker retention, the independent variable of work ethic and the dependent variable of job satisfaction, and the independent variable of job satisfaction and the dependent variable of worker retention. While no significant relationships were found, this study successfully eliminated variables previously theorized as contributors to the population's low employment rate, thus encouraging future exploration of applicable theories that can lead to more relevant and appropriate employment interventions for Native Hawaiians.

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Figure 1. Conceptual Framework Model 9

I analyzed the relationship between work ethic, as measured through Mirels and Garrett's (1971) Protestant Work Ethic scale, and worker retention, with an intervening variable of job satisfaction, in the Native Hawaiian population. Understanding this relationship assists with state and federal spending on interventions focused on Native Hawaiian success and provides Native Hawaiians with better opportunities for employment and education. These opportunities can lead to a decrease in crime, drug use, and dependence on the state welfare system.

These employment and educational opportunities can also lead to an increased understanding about an otherwise understudied population which could minimize behaviors and thought processes (both positive and negative) associated with misguided guesses and minimally researched hypotheses. This study is a catalyst for social change, being the first of many to contribute to the current research literature on Native Hawaiian work behavior with the intention of eventually providing the Native Hawaiian population with opportunities and assistance that will better meet their needs and the needs of their families.

This chapter is an introduction to the research problem, purpose, research question, and the associated hypothesis. I also briefly touch upon the research literature discussed in depth in Chapter 2 and explain the current gap that this study will fill. Finally, this chapter is a general overview of the study's methodology, general definitions of study terms, research limitations, and overall study significance.

Background of the Problem

Current research on Native Hawaiians consists of statistical reporting and hypothetical reasoning tied to a history described as tumultuous and difficult (Boyd, 1998; Conway-Jones, 2005; Duponte et al., 2010; Rhodes et al., ND). Native Hawaiians are reported as having a very low employment rate and a high percentage of individuals earning below the federal poverty level (Department of Business, Economic Development & Tourism (DBEDT), 2010); but, there are no studies focused on whether a relationship exists between work ethic and worker retention or work ethic and job satisfaction in the Native Hawaiian population.

The literature on work ethic included researchers who used Mirels and Garrett's (1971) Protestant Work Ethic scale to determine the work behaviors of various classes and cultures of individuals (Cokley et al., 2007; Frey et al., 2009). There is no research on the work ethic of Native Hawaiians and no research on work ethic as it relates to retention or job satisfaction. This study is the first step to better understand the Native Hawaiian population and serve as the foundation for future studies on employment success and training. The results of this study will also serve as a foundation for studies on Native Hawaiians and education.

Results will also assist in increasing the quality of life for individuals of Native Hawaiian decent while helping state and federal bodies create interventions that are appropriate and successful. Currently over \$200,000,000 is spent annually on Native Hawaiian interventions focused on the physical and psychological health and well-being of the population as well as on ways for providing the Native Hawaiian population with education, and employment opportunities. Yet, Native Hawaiians remain a small part of the overall workforce and education

system in the State of Hawaii (DBEDT, 2010). A majority of the Native Hawaiian population also continue to earn salaries below the federal poverty line (DBEDT, 2010). This study is the first step at extending the understanding of the Native Hawaiian population and will help guide future studies on the topic that will lead to interventions that are better equipped to provide the assistance originally intended.

Problem Statement

There are a number of publications on the health and well-being of Native Hawaiians that report the population as having high unemployment, high poverty levels, and minimal educational achievement (Boyd, 1998; Choy et al., 2008; Duponte et al., 2010; McGregor et al., 2003; Rhodes & Greene, ND). Most of these researchers theorized the origin of these statistics to the advent of a Western market economy. There have been no studies done to date that analyzed the relationship (if any) between the work ethic of Native Hawaiians and their retention in, or satisfaction at those organizations. Understanding said relationships could help better focus the many various state and government interventions currently in place and lead to spending that is both effective for the State of Hawaii and productive for Native Hawaiians.

Purpose Statement

The purpose of this quantitative study was to test the protestant work ethic theory of Weber (1905) to compare the work ethic of an individual to their retention at work. I also tested Herzberg's et al. (1957) motivation-hygiene theory and analyzed the job satisfaction levels and its relationships to work ethic for the Native Hawaiian population.

The dependent variable of worker retention was generally defined as years of employment at a particular organization. The independent variable of job satisfaction was generally defined by the variables presented in the abridged Job Descriptive Index (aJDI) and the abridged Job in General (aJIG) which include pay, opportunities for promotion, work on present job, supervision, people on present job, and the job in general. The independent variable of work ethic was generally defined by the variables presented in Mirels and Garrett's (1971) Protestant Work Ethic scale, which include the elements of the belief in hard work, the role of leisure, asceticism, and moral beliefs. The intervening variables of age, gender, education, employment status and occupation were statistically controlled in this study.

Research Question and Hypothesis

Research Questions

- Q1: What is the relationship between work ethic and worker retention in the Native Hawaiian population as measured through the Protestant Work Ethic scale?
- Q2: What is the relationship between work ethic and job satisfaction in the Native Hawaiian population as measured through the aJDI and the aJIG?
- Q3: What is the relationship between retention and job satisfaction in the Native Hawaiian population as measured through the aJDI and the aJIG?

Hypotheses

H_{10} : There is no significant relationship between the independent variable of work ethic and the dependent variable of worker retention as measured through the Protestant Work Ethic scale in the Native Hawaiian population.

H1a: There is a significant relationship between the independent variable of work ethic and the dependent variable of worker retention as measured through the Protestant Work Ethic scale in the Native Hawaiian population.

H2₀: There is no significant relationship between the independent variable of work ethic and the dependent variable of job satisfaction in the Native Hawaiian population as measured through the aJDI and the aJIG.

H2_a: There is a significant relationship between the independent variable of work ethic and the dependent variable of job satisfaction in the Native Hawaiian population as measured through the aJDI and the aJIG.

H3₀: There is no significant relationship between the independent variable of job satisfaction and the dependent variable of retention in the Native Hawaiian population as measured through the aJDI and the aJIG.

H3_a: There is a significant relationship between the independent variable of job satisfaction and the dependent variable of retention in the Native Hawaiian population.

Theoretical Foundation of the Study

Protestant Work Ethic Theory

Weber's (1905) protestant work ethic theory (PWE) originated in his 1905 book. The PWE is a value system stressing the moral values of work, self-discipline, and individual responsibility as a means to achieve economic wellbeing (Malcomnson, Christopher, Franzen, & Keyes, 2006). According to Malcomnson et al., it justifies through divine providence, behaviors

that focus on attainment, rapid growth, the acquisition of capital, and the importance of self-reliance.

There are a number of researchers who used Weber's (1905) PWE to test the work ethic and behaviors of different cultures and ethnicities. Malcomson et al. (2006) hypothesized a relationship between high PWE and justified prejudice. Cokley et al. (2007) hypothesized PWE to fluctuate with race and income and conducted a study on the PWE behaviors of Caucasians and African Americans at various socioeconomic levels. Furnham (1982) hypothesized a relationship between PWE and attitudes towards unemployment.

Frey et al. (2009) hypothesized culture to have an effect on PWE scores and used Mirel and Garrett's (1971) PWE scale to test the differential PWE behaviors of respondents living in Jamaica and New Zealand. Abele et al. (2008) hypothesized group situations to influence PWE scores and used Mirel and Garrett's PWE scale to test the motivational and performance behaviors of individuals working in in-group situations. Ramirez, Levy, Velilla, and Hughes (2010) hypothesized a relationship between high PWE scores and attitudes towards the homeless, welfare recipients, homosexuals, and other social out-groups and used Mirel and Garrett's PWE scale. The findings of these studies are reported in depth in Chapter 2.

I hypothesized a relationship between PWE scores and worker retention in the Native Hawaiian population and added to the cultural data by including a group that has not yet been studied. I also analyzed a work variable (worker retention) that has not yet been tested. Abele et al. (2008), Cokley et al. (2007), and Frey et al. (2009) used Weber's (1905) PWE theory to test the variables of race, culture, and work ethic. The use of Weber's PWE theory when comparing

the work ethic of an individual to their retention at work in the Native Hawaiian population is thus an appropriate decision when testing the first research hypothesis and answering the first research questions of this study.

Motivation-Hygiene Theory

Herzberg's (1957) Motivation-Hygiene theory describes the duality of human beings and the distinct separation between what causes satisfaction and what causes dissatisfaction at work. Herzberg, Mausner, and Snyderman (1957) asserted that individuals who reported feeling happy with their jobs most frequently described factors that were related to job tasks, the possibility of personal growth, and successful performance while respondents that reported feelings of unhappiness, most frequently described factors associated with the surrounding job conditions, and not the job itself.

Herzberg et al. (1957) categorized the factors associated with the surrounding job conditions such as supervision, interpersonal relations, physical working conditions, salary, company policies, administrative practices, benefits, and job security, as hygiene factors and described them as analogous to the principles of medical hygiene operating to remove health hazards from the environment and acting as a preventative as opposed to a curative. Not to be confused with the intrinsically driven factor of motivation, Herzberg et al. (advised that hygiene factors be dealt with separately if the intended outcome is increased employee satisfaction and decreased employee dissatisfaction.

According to Herzberg et al. (1957), when hygiene factors deteriorate to a level below what an employee considers acceptable, job dissatisfaction will occur. Herzberg et al. also

warned that while the fulfillment of said hygiene factors may result in the prevention of job dissatisfaction, it does nothing to increase overall satisfaction levels. Herzberg's motivation-hygiene theory explains the association between intrinsic factors and job satisfaction and assisted in testing the second research hypothesis and answering the second research question of this study.

Conceptual Framework

Figure 1 illustrates the conceptual framework that grounds this study which consists of the variables of work ethic, job satisfaction, and worker retention in the Native Hawaiian population, and supports the research questions in its analysis of the relationship between aforementioned variables using Mirels and Garrett's (1971) Protestant Work Ethic scale, the aJDI, and the aJIG. According to Figure 1, Native Hawaiians with increased work ethic will remain with an organization longer leading to an increase in worker retention while Native Hawaiians with decreased work ethic will not, leading to a decrease in worker retention.

Figure 1 also illustrates that Native Hawaiians with increased work ethic will have higher levels of overall job satisfaction and Native Hawaiians with decreased work ethic will have lower levels of job satisfaction. Figure 1 illustrates that increased levels of job satisfaction will lead to increased retention and decreased levels of job satisfaction will lead to decreased retention in the Native Hawaiian population. The validity of the Protestant Work Ethic scale, the aJDI, and the aJIG are discussed in Chapter 3 and the research literature discussing the variables are analyzed in depth in Chapter 2.



Figure.1. Conceptual Framework Model.

Nature of the Study

I used Mirels and Garrett's (1971) PWE scale to examine the work ethic of the Native Hawaiian population. I also used the aJDI and the aJIG to measure the job satisfaction levels of employees of the population. Although there may be many other variables that affect employee retention such as geographical preference, loyalty to the organization, family obligations, better employment opportunities, I focused on the relationship between work ethic as measured by the PWE scale and self-reported job satisfaction as measured by the aJDI and the aJIG and its relationship with worker retention to address the noted gap in the research literature.

Potential mediating variables for the dependent variable of worker retention were controlled through the addition of an open-ended question asking respondents whether they have remained employed with an organization with which they were unhappy. Answers were categorized and a multiple regression utilized to test relationships between the resulting potential mediating variables and the independent variable worker retention. Moderating variables of

gender, age, education, employment status and occupation were also statistically controlled in this study.

Mirels and Garrett's PWE Scale

PWE research is dominated by the use of various work ethic measurement scales and correlation analyses to answer research questions and determine results (Abele et al., 2008; Bozkurt et al., 2008; Cokley et al., 2007; Ramirez et al., 2010, Miller et al., 2002; Malcomnson et al., 2006). While there are over 20 measurements currently in existence to measure work ethic, Mirels and Garrett's (1971) PWE scale is the most used by researchers.

According to Bozkurt et al. (2008), Mirels and Garrett's (1971) PWE scale is recognized as being the most reliable instrument when measuring work ethic. The Mirels and Garrett's PWE scale is also the preferred measurement when testing cross-cultural work ethic and has successfully measured populations in Africa, the United States, Australia, Britain, Israel, Malaysia, and Taiwan (Geren, 2011).

Mirels and Garrett's (1971) PWE scale has been utilized by Malcomnson et al. (2006) to assess the different levels of PWE in Caucasians and African Americans, Ramirez et al. (2010) to assess the relationship between PWE scores and negative behaviors towards homosexuals, and Furnham (1982) to test the attitudes of individuals towards unemployment. Frey et al. (2009) also used Mirels and Garrett's PWE scale to test the differential PWE behaviors of respondents living in Jamaica and New Zealand while Abele et al. (2008) used Mirels and Garrett's PWE scale to test the motivational and performance behaviors of individuals working in in-group situations.

I used the survey method and I administered surveys to members of the Association of Hawaii Civic Clubs. Once data were collected Statistical Product and Solutions software version 12.0 was used to conduct a correlation analysis between the scores from the Mirels and Garrett's (1971) PWE scale and the amount of years reported at a particular organization to determine whether or not a relationship exists (and how significant or insignificant) between work ethic and worker retention in the Native Hawaiian population.

The aJDI and aJIG

The aJDI and the aJIG instruments were used to test the relationship between job satisfaction and worker retention. The JDI and the JIG are often paired together and according to Balzer et al. (2000) remain the most popular standardized measures of job satisfaction to date. The JDI and JIG both have a Cronbach's alpha greater than .86 and the coefficient alpha for the JIG is .92 (Dockins, 2004).

Described as the most popular and widely used measure of job satisfaction, the JDI has been translated into nine different languages and administered in 17 different countries (Stanton et al., 2001). As such, the JDI is an appropriate measure to use when testing the job satisfaction levels of the population in question. The JDI is a multifaceted construct that addresses the satisfaction levels of individuals with regard to the work itself, pay, promotional opportunities, supervision, and coworkers (Dockins 2004; Hall et al. 2010; Satterlee 2008; Smith et al. 1969).

For the purposes of this study the aJDI was used in conjunction with the aJIG which are shorter versions of the original corresponding research instruments. The aJDI contains five items per facet creating an instrument with 25 items and the aJIG is made up of eight items for a

combination of 33 items between the two (Hall et al., 2010). According to Stanton et al. (2001), the aJDI has preserved the characteristics of the full length version while reducing the administration time. Analysis of the aJDI and aJIG consistently shows that validity and reliability have not been compromised when compared to the original research instruments (Satterlee, 2008). The moderating variables of age, gender, education level, and employment status were statistically controlled in this study.

Definition of Terms

Work ethic: a value system stressing the moral values of work, self-discipline, and individual responsibility as a means to achieve economic wellbeing justifying through divine providence behaviors that focus on attainment, rapid growth, the acquisition of capital, and the importance of self-reliance (Malcomnson et al., 2006).

Worker Retention: The extent at which individuals remain employed within a company or organization.

Job Satisfaction: A feeling that can produce a positive or negative effect toward one's roles and responsibilities at work (Greenberg & Baron, 2005).

Native Hawaiian: Individual who is one of the indigenous, native people of Hawaii and who is a direct lineal descendent of the aboriginal, indigenous, native people who resided in the islands that now comprise the State of Hawaii on or before January 1, 1893 (Civic Impulse, 2015).

Assumptions

In order to progress the study, a few assumptions must be made. The first and most important is the assumption of proper race representation. Since the study was focused solely on Native Hawaiian work ethic as scored through the PWE scale, it must be assumed that respondents are appropriately categorizing themselves as Native Hawaiian. Another assumption that must be made but cannot be proven is the accuracy of retention reporting as well as honesty and proper understanding of the questions found in Mirels and Garrett's (1971) PWE scale.

Study results rely upon the accuracy of the aforementioned information, however proving and ensuring said accuracy requires a level of research involvement that could skew results. As such, I assume that respondents were being honest, were self-educated on their genetic makeup, and were aware of the importance of providing accurate information to the best of their ability.

Scope and Delimitations

I focused on the relationship between work ethic and worker retention in the Native Hawaiian population as measured through the Mirels and Garrett's (1971) PWE scale. In order to accurately answer the study's research question, the variables of age, gender, education, employment status, and occupation were statistically controlled and the population focused solely on Native Hawaiians (excluding all other ethnicities). The focus was chosen to fill the gaps found in both the work ethic research literature and the research literature on Native Hawaiians. Currently, there are no studies in the research literature that test the relationship between work ethic and worker retention, that test the work ethic of the Native Hawaiian

population, that test work ethic and job satisfaction in Native Hawaiians, or that test the possible reasons for the low employment and high poverty levels of the Native Hawaiian population.

Weber's (1905) PWE theory was chosen as the theory used to test the hypotheses of the current literature available on the Native Hawaiian population which attribute the high unemployment rate to historical events starting from the arrival of foreigner Captain James Cook in 1778 (Boyd, 1998; Choy et al., 2008; Duponte et al., 2010; McGregor, et al., 2003; Rhodes & Greene, ND). While there are a number of modern theories on work ethic, each of the theories stem from Weber's original PWE theory discussed in depth in Chapter 2.

According to Weber (1905), the activities and values associated with capitalism stem from the puritan belief of asceticism. While at its roots, Weber's theory assigned puritan values to the rise of capitalism he also claimed that once established capitalism would take on an existence of its own. According to Weber, in order to survive in a capitalistic environment, individuals would need to adopt beliefs and attitudes that support capitalistic success, and behaviors once seen as puritan would instead be seen as an everyday expectation. As such, the PWE has since become a general work ethic that is no longer assigned to one particular religious affiliation (Ray, 1982).

Using Weber's (1905) PWE theory and Mirels and Garrett's (1971) PWE scale ensures that this study is testing general work ethic in a manner that is not tailored toward any particular race or religion but instead to the values and beliefs that the research literature argues has fueled the origin and vast expansion of capitalism (Buchholz, 1983; Furnham, 1982; Malcomnson et al., 2006; Miller et al., 2002; Ramirez et al., 2010). The aJDI and the aJIG were used to test the

relationship between worker retention and self-reported job satisfaction levels. The sampling frame for this study consists of 518,000 Native Hawaiians.

Yamane's (1967) formula for calculating sample size was used to determine the correct amount of individuals to survey in order to produce results at a 95% confidence level with a margin of error of ± 5 . With a sampling frame of 518,000 the formula produced a required sample size of 400. I used a sample size of 600 to allow for the possibility of incomplete or incorrect surveys. Restricting the study to Native Hawaiians only and using a sample size that ensures at a 95% confidence level that the results are accurate, along with the controlling of the variables of age, education, gender, employment status, and occupation strengthened the accuracy and generalizability of this study.

Limitations

I tested a population self-identified as Native Hawaiian. These individuals were responsible for properly reporting their genetic identity and I did not crosscheck claims. I did petition the Association of Hawaii Civic Clubs for participation. This organization requires proof of Native Hawaiian descent for membership.

Another limitation of this study was my own Native Hawaiian descent. As a member of the population in question, I actively ensured that all information was studied and reported as presented. I fully understood that without this active assurance of impartiality, the findings of this study would do nothing to advance scholarly research or assist the Native Hawaiian population.

Significance of Study

There are currently no researchers who assessed the relationship between work ethic and worker retention in the Native Hawaiian population. There are also no studies done to date assessing the relationship between work ethic and job satisfaction in the Native Hawaiian population. Proper understanding of the relationships will lead to appropriate and successful interventions for the Native Hawaiian population and efficient and effective spending for the state and federal bodies financing said interventions.

This study also adds to the research literature on the topic of PWE. Cultural studies on PWE have yet to assess the Native Hawaiian population. Gaining a better understanding of the behaviors of another ethnic population adds value to the overall understanding of work ethic. Whether supported or not, the hypotheses and focus of this study can lead to extensive changes in the training, education, and intervention strategies of the Native Hawaiian population. Its methodology can be replicated in future studies to test the relationship between work ethic and worker retention in other populations and increase the effectiveness of the intervention strategies for those populations as well.

Social Change Implication

Currently the Native Hawaiian population is experiencing a high unemployment rate combined with a low education rate (DBEDT, 2010). In an effort to change the aforementioned situation, the state and federal government have developed many organizations with the sole aim of bettering the lives of Native Hawaiians. While there are a number of interventions currently

underway, nothing has addressed understanding of the work ethic of the Native Hawaiian population with respect to the Western market economy.

I aimed to examine the work ethic currently encompassing the Hawaiian economy (PWE) and its alignment with the Native Hawaiian population through its analysis of work ethic and retention and work ethic and job satisfaction. If the findings supported a significant relationship between the work ethic and retention levels of the Native Hawaiian population, that information could be shared and adjustments made or at least encouraged in the training, hiring, and retention efforts of organizations looking to, or currently employing and educating Native Hawaiians. These changes have the potential to create working and educational conditions seen as both comfortable and accepting to and for the Native Hawaiian population.

Whether a proven relationship is found or not, this research has the ability to increase the understanding and rehabilitate the Native Hawaiian population sending waves of change into future generations currently pondering the option of employment and higher education. Improving, increasing, and spreading awareness on this topic will lead to future research preventions, and interventions that serve to provide an equal opportunity for all individuals regardless of race, geographic location, and political history.

Summary and Transition

This chapter was an introduction to the overall topic of this study, a brief review of the associated research literature depicting the relevance of the research problem, and an explanation of the level of success of the chosen methodology used to address the associated research question. I also briefly explained the theoretical foundation of the study, potential biases

associated with the study, and the methods used to limit said biases and limitations. Finally, I spoke of the study's potential implications for positive social change and discussed the societal benefits that could result from the study's completion.

Chapter 2 is a literature review on the relationship between work ethic and worker retention in the Native Hawaiian population. Predicated on Weber's (1905) Protestant PWE, Chapter 2 is an analysis of literature related to work ethic and the current socioeconomic situation of the Native Hawaiian population, as well as cultural studies associated with PWE.

Chapter 2: Literature Review

Introduction

A number of research has been done on the health and well-being of Native Hawaiians with researchers reporting the population as having high unemployment, high poverty levels, and minimal educational achievement (Boyd, 1998; Choy et al., 2008; Duponte et al., 2010; McGregor, et al., 2003; Rhodes & Greene, ND). Most of the researchers theorized the origin of these statistics to the advent of a Western market economy. No studies have been done to date that analyze the relationship (if any) between the work ethic of Native Hawaiians and their retention in, or satisfaction with those organizations. Understanding the relationships can help better focus the many various state and government interventions currently in place and lead to spending that is both effective for the State of Hawaii and productive for Native Hawaiians.

The purpose of this quantitative study was to analyze the relationship between work ethic, worker retention, and job satisfaction in the Native Hawaiian population using the theory of Weber (1905) and Herzberg (1966). The dependent variable of worker retention was generally defined as years of employment at a particular organization. The independent variable of work ethic was generally defined by the variables presented in Mirels and Garrett's (1971) PWE scale, which include the belief in hard work, the role of leisure, asceticism, and moral beliefs.

The dependent variable of job satisfaction was generally defined by the variables presented in the aJDI and the aJIG which include work on present job, pay, opportunities for promotion, supervision, people on the present job, and the job in general. Job satisfaction also functions as an independent variable in the job satisfaction worker-retention relationship. The

intervening variables of age, gender, and education level were statistically controlled in this study.

Relevance of Problem

A majority of current Native Hawaiian interventions focus on providing education and employment opportunities to the population; however, Native Hawaiians continue to make up a small portion of the overall workforce and education system with salaries below the federal poverty line (DBEDT, 2010). While I did not analyze all of the interventions currently in place, I did focus on the behaviors (specifically work ethic) of the Native Hawaiian population and can help future studies gain a better understanding of how to create interventions that lead to higher employment, pay, and retention rates for the Native Hawaiians.

Chapter Overview

This chapter includes an explanation of the literature search strategy, search terms, and concept definitions of this study. It also provides an in depth analysis of the dependent variable of work ethic and a brief description of the Native Hawaiian population. Predicated on Weber's (1905) PWE theory, I discussed PWE's connection to out group disassociation and associated cultural implications, introduced the history and economy of the Native Hawaiian culture prior to statehood, and analyzed the effects of the introduction of capitalism on Native Hawaiian health, quality of life, culture, and overall well-being.

Literature Search Strategy

Online research databases Academic Search Complete and ProQuest were used along with the Google search engine in the formulation of the literature review. Key search terms and

combinations of terms included: *Hawaiian culture* and *Western success*, *Hawaiian culture*, *Hawaiian culture scale*, *Hawaii culture America*, *professionalism and culture*, *capitalism*, *capitalism in Hawaii*, *culture and capitalism*, *protestant work ethic*, *Protestant Work Ethic* and *capitalism*, *Protestant Work Ethic scale*, *Max Weber*, *Protestant Work Ethic* and *culture*, *Protestant Work Ethic* and *Hawaii*, *Protestant Work Ethic scale*, *work ethic*, and *work ethic* and *Hawaii*, *Frederick Herzberg*, *job satisfaction*, *aJDI* and *aJIG*, and *Motivation-Hygiene theory*. The search was limited to peer-reviewed journals and articles.

All peer-reviewed articles were searched between the years of 2004 and 2013. The lack of peer reviewed scholarly research done on the topic of Native Hawaiian work ethic and worker retention required that the search include web sites and magazine publications on Native Hawaiian health, history, and other vital statistics. Original works were found online and downloaded to the researchers personal computer. Peer-reviewed articles on work ethic referenced Weber on a number of occasions. As such, seminal researchers on work ethic were searched through Google with search terms including *history of capitalism*, *work ethic*, *capitalism*, and *Max Weber*. Upon further research, Weber's (1905) original work was downloaded in its entirety and chosen as the theoretical foundation for this study.

Theoretical Foundation

Protestant Work Ethic Theory

Weber's (1905) protestant ethic theory originated in his 1905 book in which Weber attributed society's adoption of capitalism to the protestant beliefs of hard work and delayed gratification. Hill (1996) argued that Weber's perspective was just one of two presenting the

materialist perspective as the other possible influence for the growth and spread of capitalism.

Hill described the materialist perspective as one that simply grew out of the changing economic structure of the times evolving to support the behaviors associated with a growing population, a high unemployment rate, and inflation.

Buchholz (1983) supported Weber's (1905) theory, but agreed with the materialist approach that the changes created personalities with a high motivation to achieve worldly success as demonstrated through wealth accumulation and perseverance. Miller et al. (2001) argued that the work ethic described by Weber was the perspective that led to a sense of independence and self-reliance that eventually fueled the capitalistic ideology. Whether it was religious changes or simply a response to a changing economy, Rose (1985) stated that the rise in capitalism and the Protestant Reformation did in fact coincide.

The European society at the time viewed the poor and unemployed with disdain labeling said individuals as lazy. Hill (1996) argued that the rise in unemployment was the direct result of the increases in the population that far exceeded the availability of employment. According to Hill, this misunderstanding helped to fuel the views of the Protestant ethic. Individuals serving in a capitalistic society were motivated by behaviors associated with rapid expansion and economic development (Buchholz, 1983).

The Protestant ethic produced a spirit supportive of individual human enterprise and wealth accumulation (Buchholz, 1983) and stressed the moral values of work, self-discipline, and individual responsibility as it related to economic wellbeing (Malcomnson at al., 2006). According to Weber (1905), the Protestant ethic justified through divine providence the

behaviors of attainment, rapid growth, the acquisition of capital, and the importance of self-reliance (Weber, 1905). While some theorists argued that the religious beliefs that made up the Protestant ethic was a direct result of the changing economy (Anthony, 1977; Bernstein, 1988), Weber argued that the changed theological beliefs came first and caused said economic changes.

Etzrodt (2008) agreed with Weber (1905) and argued that all attempts at refuting Weber's thesis were futile and unsuccessful. According to Etzrodt the Protestant ethic directly affected the economic system, giving rise to the resulting capitalistic society. Etzrodt tested the relationship between modern capitalism and the Protestant ethic by analyzing the relationship between Smith (the founder of modern economics) and neo-Calvinism and found a number of congruencies between the two variables, which supported Weber's perspective on the claimed connection between Protestant ethic and the birth of the spirit of capitalism.

According to Etzrodt (2008), Weber's aim was to explain the influence of the Protestant ethic on the origin of the spirit of modern capitalism and not on modern capitalism itself. Once the spirit had fueled the origins of modern capitalism, the Protestant ethic was no longer needed to maintain its growth (Etzrodt, 2008). Jones (1997) concurred with Etzrodt's claim stating Weber's thesis as a landmark body of work in the history of social science that is still relevant today. Campbell (2008) described Weber's work as the most famous, important, and influential texts in sociology, and Peltonen (2008) described it as one of the most exciting and discussed economic theories of all time.

Greenfield (2006) agreed with Etzrodt's (2008) argument that Weber did not intend to assign the origins of capitalism to the Protestant ethic, but instead that the ethic supported the

spirit required to spark its origins. When contested by economic historians, Weber (1947) confronted said critics by stating that his only intention was to establish how particular parts of Protestant beliefs assisted in societal shifts. According to Peltonen (2008), after decades of debate and research Weber's critics began to agree that religious ideas were in fact important catalysts for the development of new economic institutions, and stimulants to economic growth.

The rise of the adjusted Protestant view on work and the resulting work ethic did not alter the perceived relationship between wealth and leisure (Hill, 1996). According to Hill the explorers that set out to find America were looking for a land of abundance and riches that would allow them the life of leisure described by Aristotle. What they found was a vast wilderness in need of development, toil, and hard work. The changing seasons and demands of the land minimized the return on the immense labor, and visitors often scoffed at America's focus on hard work and its lack of amusement (Hill, 1996).

The reliance on and dedication to hard work was only intensified in the mid 19th century by the rise of the Industrial Revolution. It was during the Industrial Revolution that the idea of seeing work as a calling was altered to the perception of work as public usefulness (Hill, 1996). Individuals were now being taught that idleness was disgraceful, that they were in charge of their own destiny, and that hard work would be rewarded with riches and increase (Hill, 1996). This new ideology grew out of the Protestant influences of the explorers who transformed the wilderness that they discovered into what is now known as America and while the work ethic may have begun with a heavy link to the Protestant ethic, it evolved into a way of thinking that birthed the resulting work ethic of capitalism.

Analysis of Previous Theoretical Applications

Ghorpade, Lackritz, and Singh (2006) performed the only study that may have contained a Native Hawaiian sample while studying the demographic and personality correlates of the Protestant ethic and social issues. In the Ghorpade et al. study, an ethnic category of “other” was offered that included the option of Pacific Islander along with South Asian, and Middle Eastern. Whether any of the 47 respondents that chose “other” were in fact Pacific Islander, and whether the category of Pacific Islander that the respondents were a part of was actually the Native Hawaiian subset and not the Samoan, Tahitian, or any other Pacific Islander subset is also not known.

As the closest existing study to date on the relationship between Native Hawaiians and work ethic, it is valuable to report the results of Ghorpade et al. (2006) who found that individuals identifying themselves as “other” scored lower on the success and hard work dimensions of the Protestant ethic. According to Ghorpade et al., research on PWE and ethnicity deals mostly within the two major ethnic groups in the United States (Whites and Blacks) leaving other ethnic groups unexplored.

Cokley et al. (2007) used Weber’s (1905) PWE theory in his study testing the relationship between PWE scores and African Americans and Caucasians. Cokley et al. (2007) found that African Americans had significantly lower scores than their Caucasian counterparts. Among the Caucasian respondents, those who viewed themselves as being a part of the upper middle, or upper class had significantly stronger work ethic consistent with PWE than those who reported being a part of the working middle class. No significant difference was found in the

PWE scores of Blacks in the upper, upper middle, or working classes (Cokley et al., 2007).

According to Cokley et al., these findings indicated that African Americans were less likely to subscribe to the PWE belief that hard work and dedication would ultimately lead to success.

Cokley et al. (2007) suggested further studies on other ethnic groups to determine their relationship with PWE. Ramirez, Levy, Velilla, and Hughes (2010) used Weber's (1905) PWE theory in their study on PWE and social opinion. Ramirez et al. found that individuals with high PWE scores were more likely to justify prejudices towards disadvantaged groups and social out groups. According to Ramirez et al., high PWE scores were shown to relate to stronger anti Black attitudes, dislike of overweight persons, negative attitudes towards homeless persons, and negative attitudes towards women. Individuals with high PWE scores were less likely to donate to homeless shelters and were more likely to oppose social assistance for the homeless and underprivileged (Ramirez et al., 2010).

Ghorpade et al. (2006) had similar results with homosexuals and views on political issues. Ghorpade et al. (2006) found that individuals scoring high on the success aspect were more likely to oppose gay marriage than those scoring low (Ghorpade et al., 2006). High PWE scores were also found to correlate with gender and gender perception.

According to Christopher and Jones (2004), individuals with high PWE scores evaluated females more negatively than their male counterparts. Christopher and Mull (2006) found a significant relationship between PWE and hostile sexism, arguing that individuals with high PWE viewed women as economic out-groups attempting to gain rewards without working hard to attain said rewards. These results were similar to Ramirez et al. (2010).

Rim (1977) used Weber's (1905) PWE theory to test gender differences in PWE ratings. According to Rim, men with high PE values were more intelligent, less extroverted, and less neurotic than men with low PE values while women with high PE values were less intelligent, more extraverted, and more neurotic than women with low PE values. Men with low PE values ranked the economic function of work as the most important while women with low PE values ranked the security function of work as most important (Rim, 1977). No similarities between the genders were found or presented in the study.

Greenberg (1978) used Weber's (1905) PWE to test the reaction of individuals to negative performance evaluations. Greenberg found that male college students that scored high on the PE scale performed better on repetitive tasks and improved performance significantly when told that they were performing poorly. High PEs maintained high performance regardless of their expectancy for success, while low PEs decreased their levels of performance significantly when success was expected. Low PEs were also quick to abandon the already low interest in their work when success was expected, they tried harder when failure was expected, and performed poorly when success was inevitable (Weber, 1978).

Greenberg (1978) also used Weber's (1905) PWE theory to test the work attitudes of individuals commuting to and from work. Greenberg found that individuals with high PE scores used their commute time as an extension of their work time and not as leisure time. Individuals with high PE scores also found the commute unpleasant only because it did not provide an environment conducive to productivity.

Furnham (1987) used Weber's (1905) PWE theory as a basis in his study analyzing the influence of family on individual work ethic. Wijting et al. (1978) found that children had greater similarities with their parents at the earlier stages of their lives than at later stages. There was a greater similarity between younger children and their like-sexed parent and a greater similarity between older children and their fathers (Wijting et al., 1978). Furnham hypothesized children to have work related beliefs that resemble those of their parents as parents often share their values openly with their children through work related stories and job experiences.

Furnham (1987) found that daughters were more like their parents than sons and that correlated beliefs and values between parents and children decreased as the child's age increased. According to Furnham, these results suggest that PWE values, beliefs, and habits are often socialized at a very early age and are important predictors of economic and entrepreneurial success. Furnham also found that PWE subscribers were self-reliant, hardworking, and socially, morally and economically conservative.

Malcomnson et al. (2006) used Weber's (1905) PWE theory when analyzing the relationship between PWE scores and views on the poor and unemployed. Malcomnson et al. (2006) found that individuals with high PWE scores were more likely to have negative attitudes towards individuals who were unemployed or poor. Individuals with high PWE scores were also reported to have negative attitudes towards African Americans and individuals with low socio-economic status (Malcomnson et al., 2006).

Using Weber's (1905) PWE theory, Ghorpade et al. (2006) found a negative correlation between the hard word subset of the PWE and GPA. However, a positive correlation was found

between the PWE subsets of hard work and success and total number of hours spent studying and total number of credits taken per semester (Ghorpade et al., 2006). Ghorpade et al. (2006) also found that those who scored high on both the success and hard work subsets of PWE supported the death penalty and opposed the liberalization of drug laws.

Researchers using Weber's (1905) theory to test the relationship between PWE and age, gender, and education level have produced varied results (Ghorpade et al., 2006). According to Furnham (1987), sex differences in PWE belief is ambiguous and while there is a tendency for older, lower-middle class conservatives to endorse PWE beliefs more than younger, middle class or radical people, there are many other variables that mediate the relationships. PWE studies that focus on the relationships between work ethic and capitalism, work ethic and religion, work ethic and societal views, and work ethic and race have produced more conclusive results and will be presented in depth in the literature review portion of this document.

Rationale of Chosen Theory

Weber's (1905) PWE theory was chosen as the theoretical foundation for this research because of its arguable contribution to the spirit of Capitalism and the American economic system (Buchholz, 1983; Cokley et al., 2007; Etzrodt, 2008; Greenfield, 2006). The purpose of this research was to test the relationship between work ethic and worker retention in the Native Hawaiian population. As members of the United States of America, the Native Hawaiian population is currently working in an American capitalistic economy. Weber's PWE theory and the Protestant Work Ethic scale, tests work ethic conducive to capitalistic societies making both

practical choices for the grounding and testing of the hypothesis of this research (Cokley et al., 2007; Frey et al., 2009).

Relation of Chosen Theory to Present Study

Weber's (1905) PWE theory has been used on number of occasions to test the work ethic of various cultures, races, religious affiliations, and economic and social standings (Cokley et al. 2007; Ghorpade et al. 2006; Jones et al. 2010; Malcomnson et al. 2006; Mudrack & Mason 2010; Ramirez, Levy, Velilla, & Hughes 2010). This study is closely related to the aforementioned studies, testing the relationship between work ethic and worker retention in Native Hawaiians living on Hawaii Island.

Weber (1905) argued the protestant ethic to be a catalyst in the spirit that led to the rise of capitalism. As America's fiftieth state, the economy in the Hawaiian Islands is expectantly capitalistic, further solidifying the connection between the chosen theory and the present study. The research question is focused on the relationship between work ethic and worker retention in native Hawaiians living on Hawaii Island.

Weber's (1905) theory has not been previously applied to the native Hawaiian population nor has it been paired with worker retention in any of its previous studies and applications. This study adds to the PWE research by adding to the populations analyzed as well as the paired variables tested.

Origins of the Protestant Work Ethic

The theoretical foundation that grounds this study is Max Weber's Protestant Work Ethic theory. According to Hill (1996) prior to Weber's theory, work was seen as a difficult and

degrading task throughout most of history and that it was not until the Protestant Reformation that physical labor became culturally acceptable. According to both the Judeo and Christian belief systems work was seen as a punishment for sin (Hill, 1996). Labor stemmed from the fall of man in the Garden of Eden and was handed down to humans as a punishment devised by God and a requirement in order to prevent poverty and destitution (Hill, 1996).

The negative view of labor was also seen in the Greek and Roman cultures. According to Hill (1996), like the Hebrews the Greeks saw work as a curse reserving manual labor for slaves. While it was acknowledged as necessary in satisfying material needs, labor whether mental or physical was despised (Hill, 1996). In fact the measure of a man's wisdom and morality was depicted by the amount of time that that man spent in leisure (Braude, 1975). Leaders did nothing because the more they did, the less influential they became.

The Romans modeled a lot of their beliefs after the Greek culture. While the Romans were known for their industriousness, organization, building, and warfare they were also large proponents of slavery (Anthony, 1977). While slavery was utilized prior to the Roman Empire, the Romans relied more heavily on slaves than the Greeks before them. Once the land ownership increased, so did the number of slaves owned transforming said individuals into a commodity Anthony compared to cattle losing their rights as human beings with little hope of gaining freedom.

Individuals who were not considered slaves could work but the only occupations seen as acceptable for said individuals were in the fields of agriculture and business (Maywood, 1982). Any other pursuits were seen as beneath the dignity of a Roman citizen. After the fall of the

Roman Empire, Christian thought dominated European culture. Work was still seen as a type of punishment for original sin but added to that was the belief that it allowed for self-sustainability and provided opportunities for the wealthy to care for the less fortunate (Hill, 1996).

People who were wealthy were expected to care for themselves and provide others with what remained in the form of charity. This rested on the foundations of the Christian beliefs, which discouraged attachment to earthly possessions to allow for the proper preparation of the second coming of Christ (Hill, 1996). This view shifted the proceeding paradigm and looked with disdain on those dealing with money in excessive ways such as charging interest on loans and charging more than what was seen as a just price (Hill, 1996). Big business was no longer seen as acceptable while small-scale commerce and handicraft farming once reserved for slaves was now acceptable for people of moderate means (Hill, 1996).

Although the view of work had shifted slightly, work was still not seen as having intrinsic value. According to Tilgher (1930), work was done to meet physical needs, avoid idleness, and was ordered by God. This was the prominent belief until the Protestant Reformation in Western Europe that was led by the teachings of Martin Luther and John Calvin (Hill, 1996). Luther, an Augustinian friar taught that people could serve God through their work and that they should work diligently in the field with which they were born (Hill, 1996). Luther believed that a person's vocation was equivalent to their calling and as such each vocation held the same level of spiritual dignity with no class of work being more or less important (Luther et al., 1957).

The accumulation of wealth was seen as sinful as were jobs focused on financial gain. However, it wasn't until John Calvin that the perception of work shifted. According to Calvin's

(1989) teachings, it was the duty of man to serve God through his work reinvesting his profits into the financing of future ventures. Unlike Luther, Calvin did condone the pursuit of profit. To Calvin (1989) it was the religious duty of man to pursue the professional calling that God had placed on his heart even if it meant abandoning one's family to do so.

Both Luther and Calvin drastically changed the perception of work during the Protestant Reformation making it okay for individuals to change from the professions of their family, pursue wealth as long as it was reinvested, and treat all forms of employment as an equal means of serving God (Hill, 1996). This new belief system became the culture of the 16th century and transformed society in a manner conducive to economic prosperity and capital gain. From this shift came Weber's (1905) thesis of the protestant ethic and its influence on the rise and acceptance of capitalism.

Research Review

Currently there are no studies that exist on the work ethic of native Hawaiians but previous research has been done on the work ethic of other cultures, economic classes, and religions. These studies successfully utilized Weber's PWE theory to ground their research and Mirels and Garrett's (1971) PWE scale to measure the work ethic of the aforementioned populations. Relationships tested include work ethic and capitalism, work ethic and religion, and work ethic, race, and societal views. The following sections discuss these relationships and explain the current understanding of Native Hawaiian work ethic as reported in the research literature.

Work Ethic and Capitalism

Capitalism in the Western world was fostered by the influence of the protestant ethic (Weber, 1905). Weber argued that the protestant faith shared common theological underpinnings with capitalism by stressing the value and importance of work for its own sake, shunning leisure, and encouraging the avoidance of unnecessary expenditures. As such, individuals living in PWE societies exemplified an industriousness and frugality that made them exceptionally self-reliant (Miller et al., 2002).

McClelland (1961) argued that PWE ideals were then passed from parents to their children. According to McClelland (1961), PWE values and ideals determined the child rearing practices of independence and delayed gratification. This adoption of ideals led to generations of high achievers and successful entrepreneurs, which led to the expansion of businesses and the rise of successful capitalism (McClelland, 1961).

Buchholz (1983) argued that the protestant ethic provided capitalism with a moral legitimacy and justification for the pursuit of profit and the distribution of income. This protestant ethic allowed individuals to pursue material goods as a means of worship, with success demonstrative of God's blessings (Buchholz, 1983). According to Buchholz self-discipline and moral sense of duty are at the heart of the PWE. Similarly, Cokley et al. (2007) assimilated PWE with traditional American values such as rugged individualism, competition, and future orientation.

Forbes (2005) further dissected the idea of American values and argued that a majority of Americans held traditional values and in turn viewed America as a land of equal opportunity

where people must take greater responsibility for their success and well-being. Forbes attributed this market driven attitude to moral values associated with the Protestant ethic.

Work Ethic and Religion

Weber's (1905) argued that the spirit of capitalism (which eventually gave rise to modern capitalism) was fueled by the Protestant ethic of hard work and delayed gratification. According to Weber the Protestant Reformation of the 16th century not only drastically altered the way people viewed religion, it also altered the way people viewed work. The reformation transformed work from a burden to be avoided to a potential sign of God's grace (Weber, 1905). Work became a tangible way of demonstrating obedience to God (Weber, 1905).

There are a number of researchers that question Weber's (1905) connection between Protestant ethic and the spirit of capitalism. Greenfeld (2006) argued that the writings of the leading early Protestant divines showed an ethic that focused on economic tradition and an avoidance of economic growth. This according to Greenfeld made the Protestant ethic an unlikely catalyst for modern capitalism. However, according to Dahrendorf (1959) Weber's thesis is plausible.

Dahrendorf (1959) argued that at the start of the capitalist economy, there was a general acceptance of deferred consumption. Individuals were no longer spending or rewarding themselves with the return from their labor, which was a behavior in direct congruence with the beliefs of Calvinist Protestantism (Dahrendorf, 1959). According to Dahrendorf Calvinist Protestants believed in renunciation and saving with the understanding that the reward was not to be sought after, or found in this world but in the hereafter.

Sombart (1911) argued the influence of the Jewish faith on capitalistic behavior. Weber (1905) contended that the Jewish faith required the Jews to maintain ethical commitments only within their religious community, whereas the Protestant faith allowed followers to maintain a religiously based ethical commitment in all of their activities. The Jewish people held moral double standards according to Weber (1947) reflected in their believed covenant with God as His chosen people which segregated them from their surrounding society.

Barbalet (2006) argued that while the Jewish religion may require members to behave differently with individuals not of the Jewish faith, Weber (1947) should have acknowledged the role that anti-Semitism had in prohibiting the Jewish religions' contribution to the start of capitalism. According to Barbalet, Jewish financiers had contributed to the development of industrial enterprise in Central and Western Europe, and it was both their religious principles and its associated social segregation as well as the relationship between Jews and the social groups that persecuted them that kept the Jewish people from contributing more to the rise of capitalism.

Anderson et al. (1976) argued Cistercians to be the originating religion of capitalistic society. Founded in 1098 in France, the Cistercian order stressed the importance of prayer, work and study, practicality, adaptability, simplicity, and moderation. The monks practiced the theology of hard work, were expected to live frugally, and were not permitted to have any possessions (Andersen et al., 1976). Useless labor such as painting pictures and decorating books was discouraged and by the 12th century the Cistercians were heavily involved in the economic practices of the time, arguably initiating a majority of said economic practices (Andersen et al., 1976).

The Cistercians emphasized that it was hard work and thrift that made them economically successful (Andersen et al., 1976). They also held a negative view of leisure encouraging a labor intensive work ethic that Andersen et al. argued helped to grow the capitalistic ideology. Like Furnham et al. (1987), the argument that Andersen et al. made was predicated on the belief that individuals passed on their preferences to the next generation. While the Cistercians were very small in number, Andersen et al. argued that they held a reproductive advantage and as the generations kept growing, so did their influence on the general population.

The first ten generations of Cistercians were projected to have only influenced the populations' views on work ethic by 6 percent with the next ten generations influencing about 30 percent and the following generations an even greater percent. The growth in the Cistercian population coupled with their dedication to their beliefs and the resulting influence from preceding generations is what Andersen et al., (1976) claimed made the influence of such a tiny population possible thus supporting the hypothesis that the Cistercians did in fact influence the work ethic of the time and ignited a process of growth through cultural change that eventually led to the capitalistic ideology.

While Andersen et al. (1976) does mention Weber's (1905) PWE theory, support for said theory is minimal arguing the true origins of capitalism to be the Cistercian faith. Marshall (1982) also questioned the PWE theory claiming a lack of evidence for the assumed connection between Protestant ethic and the birth of capitalism. However, Jones et al. (2010) studied the relationship between personal religious orientation and attitudes associated with the Protestant

Work Ethic and found a significantly positive correlation between PWE attitudes and intrinsic religious orientation (IRO).

According to Allport and Ross (1967), IRO is the inclination to place a religion at the center of one's life. Individuals with high IRO find their main motivation to be their religious beliefs and they seek to align the rest of their lives with those beliefs (Jones et al., 2010).

According to Allport (1950), individuals with high IRO are not driven by fear or random desire but instead work to fulfill a higher purpose, at times delaying immediate rewards much like PWE's postponed gratification (Jones et al., 2010).

Debate remains in the research literature on the actual effects of the Protestant ethic on the origins of modern capitalism. As previously discussed, there are proponents and opponents of Weber's (1905) PWE thesis. Mommsen (2006) argued the roots of capitalism to be the embodiment of the inner emotions of a typical entrepreneur independent of religion. Entrepreneurs strive for profit, possess a calculated way of thinking, and possess an economic rational (Mommsen, 2006).

Ma (1986) argued that while originally derived from the puritan ethic, PWE now cuts across all religions transforming the Protestant Work Ethic into a simple, nondenominational general work ethic. Mudrack and Mason (2010) claimed work today to be largely disconnected from a direct glorification of God. Religion is no longer required to guide individuals to behave in a manner conducive to the PWE (Mudrack & Mason, 2010). Mudrack and Mason (2010) also argued that empirical research fails to provide evidence to suggest that the values associated with work ethic were stronger within or among any one particular faith or religion.

According to Mudrack and Mason (2010), individuals with strong work ethic tend to view hard work and sacrifice as the right or proper thing to do, having no knowledge of its historical religious associations. Weber's (1905) claim that the Protestant ethic merely sparked the rise of capitalistic behaviors included the argument that once established capitalism would no longer rely on religious foundations to maintain its economic growth. Weber argued that capitalism would thrive on the beliefs and behaviors that sustained it and that those beliefs and behaviors would one day be separated from any particular religion which is what Ma (1986) and Mudrack and Mason have attested to in their findings as well.

Work Ethic, Race, and Societal Views

Studies on the PWE and its relationship to societal views in general are limited. Several theorists present relationships between high PWE scores and negative attitudes towards social out groups. According to Malcomson et al. (2006), individuals with high PWE scores were more likely to show negative attitudes towards the unemployed and African Americans.

Malcomson et al. (2006) also argued that individuals with high PWE scores demonstrated negative attitudes towards individuals of low socio-economic status. Mudrack and Mason (2010) argued PWE to correlate negatively with moral reasoning. According to Mudrack and Mason (2010), individuals with advanced moral reasoning tend to be independent thinkers concerned with individual rights and dignity who are empathetic, accepting, forgiving, tolerant of others, socially sensitive, and have a favorable attitude towards those different than themselves. The aforementioned negative correlation falls in line with the findings of the

Malcomson et al. (2006) study which, according to Ramirez et al. (2010) can be attributed to the PWE doctrine of hard work leading to success.

According to Ramirez et al. (2010), PWE was shown to relate to a strong dislike for the overweight, minorities, women, and homosexuals. Individuals with high PWE scores viewed hard work as a social equalizer that provides everyone with the equal opportunity to succeed (Ramirez et al., 2010). Individuals with high PWE scores were also found to exhibit higher levels of professional prejudice (Wilson, 1996). According to Wilson (1996), African Americans faced a higher level of negative perceptions from employers about their work ethic than their Caucasian counterparts, with low income African Americans seen as the most problematic (Wilson, 1996).

Christopher et al. (2006) concurred stating that individuals endorsing PWE express prejudices against those stereotypically perceived as failing to work hard. These individuals also prefer equitable exchanges as opposed to equal exchanges and view negatively individuals who attain rewards without properly working for said rewards (Christopher et al., 2006). These findings were also supported in the student population with African American students scoring significantly lower on the Mirels and Garret's (1971) PWE scale than their Caucasian counterparts (Cokley et al., 2007).

Variations were also found within the Caucasian sample with Caucasians belonging to the upper and upper middle class demonstrating significantly stronger PWE scores than those belonging to the working or middle class (Cokley et al., 2007). No significant differences were found between the PWE scores of those in the upper, upper middle, working, or lower class

rankings in the African American sample (Cokley et al., 2007). According to Cokley et al. (2007), these findings reflected the hesitance of African American students to subscribe to the belief that hard work leads to success or that individuals are responsible for their own level of achievement.

Other differences between the Caucasian and African American populations also surfaced in the study. According to Cokley et al. (2010), African Americans who have attained the same level of education and success as their Caucasian counterparts continued to view themselves as a part of the working class. Cokley et al. (2010) argued that because African Americans had to obtain their level of success by themselves, they viewed the maintenance of upward mobility as difficult and elusive.

Without the inheritance of upper class status, African Americans were exposed to the potential influential effects of the beliefs and behaviors of others and how it can interfere with the supposedly clear and linear PWE. As such, African Americans have reportedly been hesitant in adopting the beliefs associated with the PWE (Cokley et al., 2010). Individuals with high PWE scores have also been found to participate in hostile sexism. These individuals viewed women as an economic out-group attempting to gain resources without working to properly earn said resources (Christopher et al., 2006). Women are seen as a class that violates the value of hard work to individuals with high PWE (Christopher et al., 2006) much like African Americans, homosexuals, and the homeless.

Work Ethic and Native Hawaiians

The Native Hawaiian population originated from a very developed group of individuals with Native Hawaiian family genealogies being traced back to astronomers, planters, navigators, fishermen, engineers, healers, and artisans (McGregor et al., 2003). This mixture created a culture that emphasized fishing and farming supplemented by dependence on domesticated animals, as well as on sharing and mutual cooperation with households constantly exchanging food, articles, and services (Rhodes & Greene, ND).

Inland families raised taro, sweet potatoes, breadfruit, bananas, and kapa and would exchange those goods with families living near the sea that grew coconuts and had access to salt and marine foods. This constant circular exchange was the basis of the Native Hawaiian economic system until the arrival of Captain James Cook in 1778 (Rhodes & Greene, ND). Upon Cook's arrival new materials and concepts were introduced to the Native Hawaiian people altering the pre-existing circular trade economy that had been running the islands (Rhodes & Greene, ND).

The nation's economic base shifted from a subsistence economy to a barter system with growing emphasis placed on the acquisition of Western goods, private enterprise, and personal gain (Rhodes & Greene ND). This resulted in a redistribution of the population, an ending to the kinship structure of the native economy, and a restructuring of social interrelationships (Rhodes & Greene ND). The Native Hawaiian political system (the Kapu) was replaced with the beliefs and guidelines of the Western protestant missionaries resulting in the mass conversion of Native Hawaiians to Christianity (Rhodes & Greene ND).

In 1893, the Kingdom of Hawaii was overthrown and soon after, the Republic of Hawaii was established followed by the eventual granting of Statehood in 1959 (Duponte et al., 2010) transforming Native Hawaiians into members of the United States of America. According to Boyd (1998), the United States placed and continues to place great emphasis on a flexible labor market of “at will” employment with admiration for individuals who are seen as smart enough to acquire great wealth. Through intelligence and hard work, Americans believe that success can and will be achieved and faults failure directly to the individual (Boyd, 1998).

Americans also view blue-collar labor as reserved for individuals who do not possess the intelligence to operate a business (Boyd, 1998). Native Hawaiians viewed success and achievement quite differently with a set of values focused on collective success and collaborative endeavors. Say (2004) described values as the blueprint that not only defines an individual’s “why” but also provides the individual with the “how to” as well. Values are the personal way that your soul speaks to you and encourages you to take action (Say, 2004). The values that individuals possess determine that way that they behave (Say, 2004).

According to the Native Hawaiian Chamber of Commerce, there are ten main values that drive Native Hawaiians. These values include Aloha, ‘A’A, Ala Ka ‘Ina, Lokahi, Kekela, Pono, Ho’oko, Ha’aha’a, Ha’aeo, and ‘Ime ‘Ike. These values represent ideologies ranging from showing love and kindness, being brave and daring, working together in harmony, exceling for the highest goal, showing leadership and providing guidance, being morally and righteously fair, achieving fulfillment and success, demonstrating humility and pride in who you are, and seeking knowledge.

These values drive Native Hawaiians to perform and encourage Native Hawaiians to succeed. These values are far different than the PWE values which claim hard work and wealth accumulation to be a means of serving and glorifying God (Buchholz, 1983). While the PWE is supported by the traditional American values of rugged individualism, competition, and future orientation (Cokley et al., 2007) and differs significantly from the values that reportedly drive the Native Hawaiian population, there are currently no studies on whether or not these differences has had or currently has any effect on the employment or retention levels of the Native Hawaiian population.

Summary and Conclusions

Various studies on Native Hawaiians report high unemployment rates, high poverty levels, and minimal educational achievement for the population (Boyd, 1998; Choy et al., 2008; Duponte et al., 2010; McGregor, et al., 2003; and Rhodes & Greene, 2001) and theorize a relationship between the origins of said statistics and the introduction of the Western market economy. Predominantly capitalistic, the Western market economy was arguably influenced by the Protestant beliefs of hard work and delayed gratification (Weber, 1905). According to Weber (1905), capitalism in the Western world was fostered by the influence of the Protestant ethic.

Opponents of Weber's theory argued the connection between frugality and delayed gratification with other religions, and present competing ideas on the true origins of capitalism (Greenfeld, 2006; Marshall, 1982; Sombart, 1911); but, according to Etzrodt (2008) all attempts at refuting Weber's thesis have failed. According to Etzrodt, Weber's goal was to simply show the influence of the Protestant ethic on the rise of the spirit of modern capitalism, and not modern

capitalism itself. Jones (1997) claimed Weber's work to be a landmark body of work in the history of social science that is still relevant today and Campbell (2008) described it as being the most famous and influential texts in sociology.

Researchers utilizing Weber's PWE theory have tested the relationship between work ethic and its effects on overall societal views. These studies found a relationship between high PWE scores and negative attitudes towards social out groups and individuals of low socio-economic status (Malcomson et al., 2006; Mudrack & Mason, 2010). Similar studies have also found individuals with high PWE scores to have a strong dislike for the overweight, minorities, women, and homosexuals (Ramirez et al., 2010). According to Ramirez et al. individuals with high PWE scores tend to view hard work as a social equalizer providing everyone with the equal opportunity for success.

Research on PWE and race (focused primarily on Caucasians and African Americans) found that Caucasians scored significantly higher on Mirels and Garret's (1971) PWE scale than African Americans. While no studies have yet been done on the PWE scores of Native Hawaiians, an analysis of the population's history shows the conceptual differences in the reported values of the Native Hawaiian population and culture. This study tested whether there was a relationship between work ethic and worker retention in the Native Hawaiian population using Mirels and Garret's (1971) Protestant Work Ethic scale in an attempt to better focus the many various state and government interventions currently in place leading to spending that is both effective for the State of Hawaii and productive for Native Hawaiians.

Filling the Gap and Extending Current Knowledge

A number of theorists attribute the current poor socioeconomic status of Native Hawaiians to the Western structured economy. However, no theorists have tested the relevance of worker retention on Native Hawaiians. From a literary search, the ideological misalignment in American values and Native Hawaiian values is presented, but researchers have yet to test or further analyze that misalignment or its effects (if any) on the Native Hawaiian population.

This study also adds to the current limited research on PWE and race, and to the literature on Native Hawaiians and the nonexistent literature on Native Hawaiians, work ethic, and worker retention. Results of this study can provide Native Hawaiians with functioning and productive interventions that are more appropriate to the needs of the population while minimizing ineffective State and Federal spending.

Transition and Connection to Chapter 3

This chapter addressed the various views, perspectives, research findings, and gaps found in the research literature on the topic of capitalism, the PWE, and Native Hawaiian culture. It also analyzed the relationship between PWE and minorities as well as its role in justified prejudice. Chapter Three will discuss the methods that will be utilized in this quantitative study in its attempts to assess the relationship between work ethic and worker retention in the Native Hawaiian population. Data collection methods, sample size, survey selection and justification, research questions, and associated hypotheses will also be discussed in depth.

Chapter 3: Methodology

Introduction

The purpose of this quantitative study was to examine the relationship between work ethic and retention in the Native Hawaiian population through the use of Weber's (1905) PWE theory. I also examined the relationship between work ethic and job satisfaction and job satisfaction and worker retention in the Native Hawaiian population. The dependent variable of work ethic was generally defined by the variables of beliefs in hard work, the role of leisure, moral beliefs, and asceticism as measured in Mirels and Garrett's (1971) PWE scale.

The independent variable of worker retention was generally defined as years of employment at a particular organization. The independent variable of job satisfaction was generally defined by the variables of work on present job, pay, opportunities for promotion, supervision, people on present job, and job in general as measured in the aJDI and the aJIG. The following sections are discussions of the research design, rationale, methodology, potential threats to validity, and ethical concerns of this quantitative study. Mirels and Garrett's (1971) PWE scale will also be discussed and justified as the chosen instrument of measurement to quantify the dependent variable of work ethic. Finally, this section will present the study's population, sample size, recruitment procedures, research instruments, data treatment, and storage methods.

Research Design and Rationale

In order to properly investigate the relationship between worker retention, job satisfaction, and work ethic, I used the quantitative research method. The study variables

included the independent variables of retention and job satisfaction, and the dependent variable of work ethic as measured through Mirels and Garrett's (1971) PWE Scale. This quantitative study utilized the survey method to test the relationship between the independent and dependent variables.

Statistical Product and Solutions Software version 12.0 was used to conduct a correlation analysis between the scores from the Mirels and Garrett's (1971) PWE scale and the amount of years reported at a particular organization to determine whether or not a relationship exists (and how significant or insignificant) between work ethic and retention in the Native Hawaiian population. The correlation analysis directly connects to the study's research question which asks the relationship between work ethic and retention in the Native Hawaiian population as measured through Mirels and Garrett's PWE scale.

Potential mediating variables for the dependent variable of worker retention were controlled in this study through the addition of an open-ended question on the survey instrument. The question also asked respondents whether they have remained employed with an organization with which they were unhappy. Answers were categorized and a multiple regression utilized to test relationships between the resulting potential mediating variables and the independent variable worker retention. Moderating variables of gender and education level were also statistically controlled in this study.

Use of Mirels and Garrett's (1971) PWE instrument has been granted for noncommercial research and educational purposes without the need for written consent (Appendix A). The survey was extracted from the Walden library. The aJDI and the aJIG was found online and

permission for the use of the aJDI and the aJIG has been provided by Bowling Green State University (Appendix B). Respondents were emailed a link to the survey housed on surveymonkey.com and allowed to complete said survey at their leisure. The PWE scale is reported to take between 15-30 minutes to complete (Furnham, 1982, 1987).

Multiple researchers on the relationship between PWE and race have successfully used the quantitative research method using surveys and correlation analysis but none have addressed the Native Hawaiian population. Malcomson et al. (2006) used the same research method when assessing the different levels of PWE in Caucasians and African Americans. Ramirez et al. (2010) used the same research methods and instrument when assessing the relationship between PWE scores and attitudes towards homosexuals and Furnham (1982) used the same research methods and instrument when assessing the attitudes of individuals towards unemployment. The same research method and instrument was also used by Frey et al. (2009) to test differential behaviors of individuals living in various geographic locations.

I used the aforementioned research methods and instrument to analyze the relationship between PWE scores and retention in the Native Hawaiian population. This focus adds to the existing literature by including a culture that has not yet been studied and analyzing that culture's relationship to a work behavior (retention) that has not yet been tested. This study did not conduct an intervention.

Methodology

Population

The target population of this study consisted of individuals (18 and over) of Native Hawaiian decent. The population varied in gender, occupation, years at an institution, age, ethnicity, and education level. The population is estimated at 518,000 of which 600 were sampled to ensure a 95% confidence level with a margin of error of ± 5 .

Sampling Frame and Sampling Procedures

Specific strategies on how the sample was drawn. I focused on individuals (18 and over) self-identified as Native Hawaiians. The Association of Native Hawaiian Civic Clubs was contacted to solicit interest in study participation. Permission was granted and interest expressed by President Amaral. President Amaral sent out an e-mail to members of the association, which contained the statement of implied consent and a link to the online survey.

Sampling frame and power analysis. There are currently 518,000 Native Hawaiians living in the United States. Yamane's (1967) formula for calculating sample size was used to determine the correct amount of individuals to survey in order to produce results at a 95% confidence level with a margin of error of ± 5 . With a sampling frame of 518,000, the formula produced a required sample size of 400. To ensure that 400 reliable responses are collected, I surveyed all members of the population that expressed interest in the study with a minimum of 600 potential respondents.

Procedures for Recruitment, Participation, and Data Collection

Recruiting procedures. I contacted President Amaral and discussed the study. President Amaral agreed to endorse the study and upon receipt of the researcher's invitation and letter of consent, forwarded said information to the members of the association. Once the data was collected and compiled, the Statistical Product and Service Solutions (SPSS) software version 12.0 was utilized to analyze the data. A partial correlation analysis was used to determine variable relationships and variables were tested for normality (and adjusted if found to be abnormal).

Demographic variables collected through the survey included gender, years at the organization, income level, occupation, and education level. The nominal variable of gender included the classifications of male or female. The interval variable of education level included the classifications of high school diploma/GED, Some College, 4-year Degree, master's degree, JD, and PhD.

Informed consent and data collection. I drafted an e-mail informing participants about the study and inviting their participation. Individuals were assured that research participation was voluntary and that they can leave or choose to discontinue the survey at any time. A statement of implied consent was also provided in the e-mail activated by clicking on the associated survey link. The survey instrument consisted of five demographic questions, Mirel and Garretts' (1971) PWE Scale, and the aJDI, and the aJIG. I discarded incomplete surveys. Responses will be kept confidential and no names were reported on the actual survey instrument or collected throughout the study at any time. I do not know who participated.

Study exit. After the survey, the organization was provided with a copy of a report of the study upon request. Once the study is completed, a follow up e-mail will be sent to participating organizations reminding them about the study, thanking them for their participation, and providing them with a link to the completed dissertation. No additional follow up procedures are required.

Instrumentation and Operationalization of Constructs

The PWE was developed in 1971 by Mirel and Garrett in an effort to develop a means of properly measuring work ethic in individuals. The scale is made up of 19 questions measured on a 7-point Likert scale. Mirels and Garrett's PWE scale was used in this study to quantify the independent variable of work ethic and test its relationship with the dependent variable of worker retention, in the Native Hawaiian population.

The Mirels and Garrett's (1971) PWE scale was used by Malcomson et al. (2006) to assess the different levels of PWE in Caucasians and African Americans and found that Caucasians demonstrated higher levels of PWE compliance. Ramirez et al. (2010) used the PWE scale to assess the relationship between PWE scores and attitudes towards homosexuals and found a correlation between high PWE scores and negative attitudes towards homosexuals.

Furnham (1982) used the PWE scale to test the attitudes of individuals towards unemployment and found high PWE scores to be related to ill support of welfare assistance and unemployment. Frey et al. (2009) used Mirel and Garretts' (1971) PWE scale to test the differential PWE behaviors of respondents living in Jamaica and New Zealand. Abele et al.

(2008) used the PWE scale to test the motivational and performance behaviors of individuals working in in-group situations.

The Job Descriptive Index was developed by Smith et al. (1969) and is one of the most commonly used measurements to test job satisfaction levels (Hall et al., 2010; Ramirez 2010; Satterlee, 2008). The original instrument consisted of 72 items and because of international demand an abridged JDI along with an abridged JIG was created by Balzer et al. (2000) to assist with ease and time of survey completion. The aJDI consists of 25 items and the aJIG consists of 8 items both of which maintained reliability measures of greater than or equal to .86 and analysis of the aJDI and aJIG shows no compromise in validity or reliability when compared to the complete JDI and JIG instruments (Dockins, 2004; Satterlee, 2008). Ramirez (2010) advised that when being used in conjunction with another survey, the short form of both the aJDI and aJIG is recommended.

Multiple researchers have used the aJDI and the aJIG when analyzing the job satisfaction levels of employees in various industries all over the world. Diao and Park (2012) used the aJDI and aJIG combination to examine the relationship between global workers' job satisfaction and cultural intelligence. Satterlee (2008) used the aJDI and the aJIG to analyze the satisfaction levels of online adjunct faculty in the southern United States. Dockins (2004) used the aJDI and the aJIG to investigate the job satisfaction levels of nurses on staff in a hospital in Western Tennessee.

Hall et al. (2010) used the aJDI and the aJIG to investigate the job satisfaction levels of intercollegiate marketing directors. McLean (2006) used the aJDI and the aJIG to examine the

stress levels of individuals in distance education and found inconsistencies in the facets of current pay, opportunities for promotion, and supervision. Finally, Ramirez (2012) used the aJDI to explore the job satisfaction levels in a university foodservice setting. The JDI research group at Bowling Green State University provided permission for the use of the aJDI and the aJIG research instruments (Appendix B). Use of Mirels and Garrett's (1971) PWE instrument has been granted for non-commercial research and educational purposes without the need for written consent (Appendix A).

Reliability and Validity Value Relevant to the Study

Although there are over 20 measurements currently in existence to measure work ethic, Mirels and Garrett's (1971) PWE scale is the most used by researchers. According to Bozkurt et al. (2008), the PWE scale is recognized as being the most reliable instrument when measuring PWE. The PWE scale is also the preferred measurement when testing cross-cultural work ethic and has successfully measured populations from Africa, the United States, Australia, Britain, Israel, Malaysia, and Taiwan (Green, 2011).

Modrack (2008) tested the validity and outdated nature of the PWE scale and found it to be a valuable instrument to use when adding information to the current research literature on the topic of PWE and its associated elements. The PWE scale was reported as having a Cronbach alpha that ranged between .70 and .83 (Christopher & Mull, 2006; Cozzarelli et al., 2001; MacDonald, 1972; Malcomson et al., 2006). Furnham et al. (1993) reported the PWE scale to have a Spearman-Brown reliability coefficient of .67 and Kuder-Richardson reliability coefficient of .79 with both concurrent and predictive reliability. Mirel and Garrett's PWE scale

has tested the PWE compliance of the African American, Caucasian, Malaysian, and Israeli populations. Mirel and Garrett's PWE scale has also tested populations ranging in income levels with research being done on the upper, middle, and lower financial classes. These populations are reflective of the population under analysis in this study.

Multiple researchers have used the aJDI and the aJIG when analyzing the job satisfaction levels of employees in various industries and countries. Both the aJDI and aJIG have the same internal consistency, validity, and compatibility levels as the original versions (Russel et al., 2004). According to Balzer et al. (2000), an analysis of both the aJDI and the aJIG shows that both validity and reliability have been maintained when compared to the full JDI and JIG. Both have a Cronbach's alpha estimate of reliability greater than .86.

Threats to Validity

Internal, External, and Statistical Validity

Threats to external validity include timing of survey administration, psychological noise, scope and length of measurement instrument, representative sampling, and potential moderating variables. Addressing the potential threat of timing, the survey was housed online and shared through email and respondents were given as much time as needed to complete the instrument, which reportedly takes a little under 10 minutes to complete. To address the potential threat of psychological noise, respondents were allowed to take the survey online at their leisure. Finally, to address the existence of potential moderating variables respondent overall job satisfaction was tested using the aJDI and the aJIG.

Upon receipt of permission to administer the surveys by President Amaral, President Amaral forwarded my e-mail to the members of the association. To increase external validity with regard to proper sample selection, all participants belonging to the various Native Hawaiian Civic Clubs were contacted to participate. There are no foreseen threats to internal, construct, or statistical conclusion validity.

Ethical Procedures

In order to gain access to the respondents, IRB approval through Walden University was attained (Approval Number 12-19-14-0062876, Appendix C). To ensure that the study invitation did not bring about any ethical concerns or issues, the body of the email focused solely on the purpose and parameters of the study. I sent President Amaral an e-mail with which she endorsed and forwarded to her listserv informing them of the particulars of the study. The e-mail also contained a statement of implied consent activated by clicking on the survey link, a statement reminding potential participants that they were allowed to withdraw from participation at any time during the gathering of data, and a statement specifying that only individuals over the age of 18 were allowed to participate.

All participants identified as Native Hawaiian were contacted increasing the sample size from the required 400 to a potential 600 and decreasing the likelihood of bias in the selection process. The open discussion and transparency of the research process, purpose, and question worked to minimize incomplete surveys resulting from early withdrawal or disinterest, and the refusal to participate. Respondents were also allowed to view the completed dissertation providing a level of transparency that increased the overall validity and credibility of the study.

A short report was created by the researcher stating the purpose of the study, a summary of study results, and possible next steps as well as implications for the Native Hawaiian population.

Treatment of Data

Study data were treated as both confidential and anonymous. All data were administered and collected online and no names were provided on the survey instrument. Stored data will be kept through the analytics option offered through SPSS and backed up on a USB specifically assigned to housing study results and solely accessed by the researcher. The USB is being kept in a locked drawer in the home office of the researcher and will be destroyed by the researcher 5 years after the study is completed.

Summary of Design

I used quantitative methodology using surveys to assess the relationship between work ethic and retention in the Native Hawaiian population through the use of Mirel and Garretts' (1971) PWE scale, the aJDI, and the aJIG. I collected data from individuals self-identified as Native Hawaiians and age 18 years and older. The survey was sent to all members of the Association of Native Hawaiian Civic Clubs.

Once data were collected, SPSS software version 12.0 was used. Variables tested for normality and adjusted if found to be abnormal were entered into a correlation analysis to determine relationships between variables. Once the study is completed, recipients will receive a follow-up e-mail reminding them about the study, thanking them for their participation again, and providing them with a link to the completed dissertation. All data is being housed on a USB kept in a locked drawer in my home office and will be destroyed by the researcher after 5 years.

This chapter focused on the research design, methodology, data collection, and storage methods of the study. It also discussed research instruments, potential threats to validity, and ethical procedures. The following chapter will use the research design, methodology, data collection methods, research instruments, and ethical procedures developed and discussed in Chapter 3 to test and analyze the study's research question and associated hypotheses.

Chapter 4: Results

Introduction

The purpose of this quantitative study was to test Weber's (1905) PWE theory and analyze the relationship between work ethic and worker retention in the Native Hawaiian population. I also tested Herzberg's (1966) motivation-hygiene theory by analyzing the relationship between job satisfaction and work ethic in the Native Hawaiian population. The dependent variable of worker retention was generally defined as years of employment at a particular organization. The independent variable of job satisfaction was generally defined by the variables presented in the aJDI and the aJIG, which include pay, opportunities for promotion, work on present job, supervision, people on present job, and the job in general. The independent variable of work ethic was generally defined by the variables presented in the Protestant Work Ethic scale (Mirels & Garrett's, 1971), which include the elements of the belief in hard work, the role of leisure, asceticism, and moral beliefs. The intervening variables of age, gender, and education level were statistically controlled in this study.

This study contained three research questions and three associated hypotheses analyzing the relationship between the dependent and independent variables.

Q1: What is the relationship between work ethic and worker retention in the Native Hawaiian population as measured through the Protestant Work Ethic scale?

H1₀: There is no significant relationship between the independent variable of work ethic and the dependent variable of worker retention as measured through the Protestant Work Ethic scale in the Native Hawaiian population.

H1a: There is a significant relationship between the independent variable of work ethic and the dependent variable of worker retention as measured through the Protestant Work Ethic scale in the Native Hawaiian population.

Q2: What is the relationship between work ethic and job satisfaction in the Native Hawaiian population as measured through the aJDI and the aJIG?

H2₀: There is no significant relationship between the independent variable of work ethic and the dependent variable of job satisfaction in the Native Hawaiian population as measured through the aJDI and the aJIG.

H2_a: There is a significant relationship between the independent variable of work ethic and the dependent variable of job satisfaction in the Native Hawaiian population as measured through the aJDI and the aJIG.

Q3: What is the relationship between retention and job satisfaction in the Native Hawaiian population as measured through the aJDI and the aJIG?

H3₀: There is no significant relationship between the independent variable of job satisfaction and the dependent variable of retention in the Native Hawaiian population as measured through the aJDI and the aJIG.

H3_a: There is a significant relationship between the independent variable of job satisfaction and the dependent variable of retention in the Native Hawaiian population.

This chapter begins with an overview of the sampling selection, discusses missing data, data conversion, and provides a descriptive analysis of the population and the study variables. It then presents the statistical analyses conducted including correlations among study variables.

Finally, I will discuss the findings of said analyses by answering the three research questions posed in this study and summarizes the overall results. No pilot studies were conducted.

Data Collection

Time Frame, Recruitment, and Response Rates

The recruitment and data collection process began in December 2014 and ended in March 2015. As stipulated in Chapter 3, the Association of Hawaiian Civic Clubs was contacted for assistance. President Amaral agreed to endorse the study and communicated said endorsement to the over 2,000 members of the organization by forwarding said members the study invitation, statement of consent, and link to the survey (Appendix B). The survey was housed on surveymonkey.com and officially opened on December 1, 2014.

In February 2015, President Amaral sent members a reminder e-mail. The survey was officially closed on March 21 2015. Six hundred responses were successfully collected within the 3-month period resulting in a 30% response rate. Of the 600 surveys, 165 were incomplete and 16 were not applicable due to the respondents' report of Non-Native decent leaving 419 applicable and complete surveys. There were no discrepancies in the research collection process as laid out in Chapter 3.

Baseline Descriptive and Demographic Characteristics of Sample

The population of interest for this study was individuals over the age 18 self-identified as Native Hawaiian. Yamane's (1967) formula for calculating sample size was used to determine the correct amount of individuals to survey in order to produce results at a 95% confidence level with a margin of error of ± 5 . With a sampling frame of 518,000, the formula produced a

required sample size of 400. Six hundred surveys were collected of which 181 were deleted (16 reported as Non-Native and 165 incomplete) leaving 419 completed surveys available for analysis.

The final sample consisted of 419 Native Hawaiians over the age of 18. A majority of the sample was comprised of employed females ($n=290$, 69.21%) ages 35-44 ($n=138$, 32.94%) working over 40 hours per week ($n=268$, 63.96%) in the field of education, training, and library occupations ($n=91$, 21.72%), with some college and no degree ($n=119$, 28.40%), and a retention rate of 2-7 years ($n=226$, 53.94%).

Representative Sample and Population of Interest

The wide range of responses with regard to education level, occupation, and employment situation reported by this sample demonstrates a diverse cross section of the overall Native Hawaiian population. The study consisted of the employed (both full and part time), the unemployed (2%), the disabled (1%), the displaced (5%), the retired (4%), the highly educated (21%), the minimally educated (38%), managers (8%), farmers (.95%), sales representatives (6%), health supporters (4%), computer scientists (3%), teachers (22%), and a number of other occupations. The list presents respondents from a wide variety of employment situations and industries representing a healthy striation of the general Native Hawaiian population.

Results

Descriptive Statics and Sample Characteristics

Table 1 and Table 2 describe the demographic makeup of the sample population. The population of 419 had a female representation of 290 (69%), an education level of some college

but no degree of 119 (28%), and an employment situation of more than 40 hours per week of 268 (64%). The industries of employment included education, training, and library occupations, management, office and administrative support, farming, health support, engineering, and food services among others.

Table 1

Gender, Age, Education, Employment Status, and Years of Employment of Sample N=419

Gender	<i>N</i>	%
Male	129	31%
Female	290	69%
Age	<i>N</i>	%
18-24	31	7%
25-34	118	28%
35-44	138	33%
45-54	74	18%
55-64	35	8%
65-74	20	5%
75 or older	3	.7%
Education	<i>N</i>	%
Less than HS	4	.95%
HS or Equivalent	41	10%
Some College no Degree	119	28%
Associate Degree	60	14%
Bachelor Degree	104	25%
Grad or Prof Degree	81	19%
PhD or Equivalent	10	2%
Employment Status	<i>N</i>	%
Employed (≥ 40 hours per week)	268	64%
Employed (≤ 39 hours per week)	96	23%
Not Employed (looking for work)	23	5%
Not Employed (not looking for work)	10	2%
Retired	18	4%
Disabled not able to work	4	1%
Years of Employment	<i>N</i>	%
1 year or less	24	6%
2-7 years	226	54%
8-15 years	104	25%
16-25 years	40	10%
26-35 years	16	4%
More than 35 years	9	2%

Table 2

Occupation of Sample N=419

Occupation	N	%
Management	35	8%
Business and Financial	14	3%
Computer and Mathematical	11	3%
Architecture and Engineering	2	.48%
Life, Physical, and Social Sciences	8	2%
Community and Social Services	20	5%
Legal	11	3%
Education, Training, and Library	91	22%
Arts, Design, Entertainment, Sports, Media	19	5%
Healthcare Practitioners and Technical	14	3%
Health Support	15	4%
Protective Services	3	.72%
Food Prep and Service	11	3%
Building Grounds and Maintenance	2	.48%
Personal Care and Service	3	.72%
Sales	24	6%
Office and Admin Support	30	7%
Farming, Fishing, Forestry	4	.95%
Construction and Extraction	6	1%
Installation, Maintenance, and Repair	6	1%
Production	2	.48%
Transportation and Materials Moving	6	1%
Not Currently Employed	34	8%
Other	48	11%

Descriptive Characteristics of Sample

Prior to analysis, sample data was cleaned and coded. The ordinal variable of age was coded 1-7. One represented respondents ages 18-24; 2 represented respondents ages 25-34; 3 represented respondents ages 35-44; 4 represented respondents ages 45-54, 5 represented respondents ages 55-64; 6 represented respondents ages 65-74; and 7 represented respondents ages 75 or higher. The nominal variable of gender was coded 1 for male and 2 for female. The ordinal variable of education was coded 1-7. One represented less than a high school education;

2 represented High School degree or equivalent; 3 represented some college but no degree; 4 represented an Associate Degree; 5 represented a Bachelor Degree; 6 represented a Graduate or Professional Degree; and 7 represented PhD or equivalent.

The nominal variable of employment status was coded 1-6. One represented employed working 40 or more hours per week; 2 represented employed working 1-39 hours per week; 3 represented not employed looking for work; 4 represented not employed not looking for work; 5 represented retired; and 6 represented disabled, not able to work.

The nominal variable of occupation was coded 0-23. Zero represented other; 1 represented management occupations; 2 represented business and financial operations; 3 represented computer and mathematical occupations; 4 represented architecture and engineering; 5 represented life, physical, and science occupations; 6 represented community and social service; 7 represented legal occupations; 8 represented education, training, and library; 9 represented arts, design, entertainment, sports, and media; 10 represented healthcare practitioner; 11 represented healthcare support; 12 represented protective service; 13 represented food preparation and service; 14 represented building and grounds cleaning and maintenance; 15 represented personal care and service; 16 represented sales and related; 17 represented office and administrative support; 18 represented farming, fishing, and forestry; 19 represented construction and extraction; 20 represented installation, maintenance, and repair; 21 represented production; 22 represented transportation and materials moving; and 23 represented not currently employed. Finally, worker retention was coded 1-6. One represented 1 year or less; 2 represented 2-7 years;

3 represented 8-15 years; 4 represented 16-25 years; 5 represented 26-35 years; and 6 represented more than 35 years.

Table 3 confirms that a majority of study respondents reported being female (mode = 1, standard deviation = .5), within the ages of 35-44 (mode = 3, standard deviation = 1.3), at an education level of some college but no degree (mode = 3, standard deviation = 1.4), with an employment status of working more than 40 hours per week (mode = 1, standard deviation, 1.1), and working in the field of education, training, and library occupations (mode = 8, standard deviation = 7). A majority of respondents also reported 2-7 years as being the amount of time spent employed at a particular organization (mode = 2, standard deviation = 1.0).

Table 3

Sample Population Descriptives

	Age	Education	Employment Status	Occupation	Gender	Retention
Valid	419	419	419	419	419	419
Missing	0	0	0	0	0	0
Mode	3	3	1	8	1	2
Std. Deviation	1.3	1.4	1.1	7.1	.5	1.0

Statistical Assumptions

I used a partial correlation analysis to analyze the relationship between worker retention and work ethic, and worker retention and job satisfaction controlling for the variables of gender, age, education level, employment status, and occupation. A test for normality was conducted on the data and the variable of worker retention was found to have a skewness of 1.28 and kurtosis of 1.74. In an effort to normalize the data, a log of the variable was computed and a test for

normality rerun resulting in a skewness of .072 and kurtosis of .580. This log was then used as the new dependent variable of worker retention. The variable of work ethic was reported as having a skewness of -.77 and kurtosis of 2.8. In an effort to further normalize the data a log of the variable was created increasing the skewness from -.77 to -2.8 and kurtosis from 2.8 to 16.8. As such, the original form of the variable of work ethic was used.

The final variable of job satisfaction resulted in a skewness of -.61 and kurtosis of -.24. Creating a log of the variable resulted in a skewness of -1.7 and kurtosis of 3.3. As such, the original form of the variable was used. No outliers were found in the work ethic, job satisfaction, or worker retention variables. All variables assume a linear relationship.

Statistical Analysis-Dependent Variable

The dependent variable of worker retention was measured by a survey question that asked respondents to report on the longest amount of time spent employed at an institution. Possible answers ranged from 1-6. One represented 1 year or less; 2 represented 2-7 years; 3 represented 8-15 years; 4 represented 16-25 years; 5 represented 26-35 years; and 6 represented more than 35 years. Table 4 shows that most study respondents reported remaining at their place of employment for 2-7 years (mean = 3, median = 2, mode = 2, standard deviation = 1).

Table 4

Mean, Median, Mode, and Standard Deviation of the variable Worker Retention

Valid	419
Missing	0
Mean	3
Median	2
Mode	2
Std. Deviation	1

Statistical Analysis - Independent Variables

The abridged version of the aJDI created by Balzer et al. (2000) was used in conjunction with an abridged version of the aJIG to measure the job satisfaction levels of the Native Hawaiian population. The aJDI is comprised of five components; coworker, work, pay, promotional, and supervision satisfaction levels. The components of the aJDI were coded according to the stipulations set forth by the aJDI/aJIG quick reference guide (Brodke et al., 2009) with 0 representing cannot decide, 3 representing yes on positively worded questions and no on negatively worded questions, and 1 representing no on positively worded questions and yes on negatively worded questions. Each component has a range of 0 to 18 with a midpoint of 9. Individuals scoring 9 or higher are described as indicating general satisfaction while individuals scoring 8 or lower are described as indicating general dissatisfaction.

Table 5 illustrates the mean, median, and mode of each of the aforementioned components. According to Table 5, satisfaction levels with regard to coworker, work, and

supervision fall above the midpoint indicating employee satisfaction. Satisfaction with regard to pay and promotion lies just at and below the midpoint indicating employee neutrality and dissatisfaction. The modes for coworker, work, pay, and supervision are at the maximum of 18 indicating that most respondents are satisfied at the highest possible level with regard to the aforementioned aJDI components.

The aJIG was coded according to the stipulations set forth by the aJDI/aJIG quick reference guide (Brodke et al., 2009) with 0 representing cannot decide, 3 representing yes on positively worded questions and no on negatively worded questions, and 1 representing no on positively worded questions and yes on negatively worded questions. The maximum score for the aJIG is 24 with a midpoint of 12 indicating satisfaction in individuals reporting a score greater than 12 and dissatisfaction in individuals reporting a score less than 12.

Table 5

Mean, Median, Mode, and Standard Deviation of aJDI Components

	Coworker	Work	Pay	Promotion	Supervisor
Valid	419	419	419	419	419
Missing	0	0	0	0	0
Mean	14	14	9.8	7.8	12
Median	15	16	10	6	15
Mode	18	18	18	3	18
Std. Deviation	4.6	5.0	6.5	5.8	6

Table 6 illustrates the mean, median, and mode of the respondents' aJIG scores. According to Table 6, the mean, median, and mode scores indicate high levels of

employee satisfaction with regard to the job in general. This coupled with the scores found in the components of the aJDI indicate that respondents report satisfaction levels in all but two of the aJDI and aJIG components; pay and promotion.

Table 6

Mean, Median, Mode, and Standard Deviation of the aJIG

Valid	419
Mean	19.5
Median	22
Mode	24
Std. Deviation	5.9

Mirel and Garrett's (1971) protestant worth ethic scale was used to measure the independent variable of work ethic. The scale is made up of 19 questions measured on a 7-point Likert scale. The components of the Protestant Work Ethic scale were coded as 1 representing strongly disagree; 2 representing mostly disagree; 3 representing somewhat disagree; 4 representing neither agree or disagree; 5 representing somewhat agree; 6 representing mostly agree; and 7 representing strongly agree.

The mean, median, and mode of the PWE results are provided below in Table 7. The potential maximum score for the Protestant Work Ethic scale is 133 with a minimum of 19. The range for this particular set of data is reported at 106 with a minimum value of 19 and a maximum value of 125. Respondents' of this study had mean and median scores of 84 and 85

respectively with a mode of 90. These scores fall above the scale's midpoint of 66.5 indicating a higher than average PWE score among respondents.

Table 7

Mean, Median, Mode, and Standard Deviation of Work Ethic (n=419)

Valid	419
Missing	0
Mean	84
Median	85
Mode	90
Std. Deviation	13.5

Table 8 shows the mean, median, mode, and standard deviation of each of the questions in the PWE. Question two had a mode of one and the lowest mean of 3.11 demonstrating that most respondents disagreed strongly with the question's implied relationship of leisure and societal issues. Questions 6 and 13 had a mode of three and the second lowest mean of 3.68 and 3.31 respectively indicating that most respondents somewhat disagreed with question six and its implied relationship between laziness and the lack of success, and question 13 and its implication that hard work leads to a minimal guarantee of success. The remaining questions generated scores of 4 or greater indicating either a neutral response or a general level of agreement. Question 10 generated a mode of 7 and the highest mean of 5.53 indicating that most respondents agreed strongly with the statement of hard work leading to success.

Table 8

Mean, Median, Mode, and Standard Deviation of the Variable Work Ethic (n=419)

	Mean	Median	Mode	Std. Deviation
Most people spend too much time in unprofitable amusements.	4.36	4	4	1.36
Our society would have fewer problems if people had less leisure time.	3.11	3	1	1.64
Money acquired easily (e.g. through gambling or speculation) is usually spent unwisely.	4.65	5	5	1.56
There are few satisfactions equal to the realization that one has done his best at a job.	4.79	5	5	1.57
The most difficult college courses usually turn out to be the most rewarding.	4.59	5	5	1.56
Most people who don't succeed in life are just plain lazy.	3.68	4	3	1.73
The self-made man is likely to be more ethical than the man born to wealth.	4.31	4	4	1.62
I often feel I would be more successful if I sacrificed certain pleasures.	4.06	4	5	1.66
People should have more leisure time to spend in relaxation.	5.06	5	5	1.44
Any man who is able and willing to work hard has a good chance of succeeding.	5.53	6	7	1.49
People who fail at a job have usually not tried hard enough.	3.97	4	5	1.55
Life would have very little meaning if we never had to suffer.	4.53	5	5	1.56
Hard work offers little guarantee of success.	3.31	3	3	1.55
The credit card is a ticket to careless spending.	4.24	5	5	1.76
Life would be more meaningful if we had more leisure time.	4.71	5	5	1.45
The man who can approach an unpleasant task with enthusiasm is the man who gets ahead.	4.62	4	4	0.96
If one works hard enough he is likely to make a good life for himself.	5.27	5	5	1.35
I feel uneasy when there is little work for me to do.	4.77	5	5	1.52
A distaste for hard work usually reflects a weakness of character.	4.47	5	5	1.57

Research Questions and Hypothesis Testing

Research Question 1

The first research question in this study asked what is the relationship between work ethic and worker retention in the Native Hawaiian population as measured through the Protestant Work Ethic scale? The associated hypothesis stated a significant relationship between the

independent variable of work ethic and the dependent variable of worker retention. A partial correlation was conducted to test the aforementioned hypothesized relationship. Controlling for age, gender, education, employment status, and occupation, a correlation of .8 was generated with a significance level of .09 (Table 9) thus rejecting alternative Hypothesis 1.

Table 9

Correlation between work ethic and worker retention (n=419)

Control Variables			Work Ethic	Worker Retention
		Correlation	1.0	.08
Age & Gender & Education & Employment Status & Occupation	Work Ethic	Sig (2-tailed)	.	.09
		df	0	412
	Worker Retention	Correlation	.08	1.0
		Sig (2-tailed)	.09	.
		df	412	0

A regression analysis was then conducted to test the mediating variable to see whether the presence of said variable would affect the relationship between the variables of work ethic and worker retention. According to Table 10, the Beta value of Work Ethic in the presence of the mediating variable is .07 ($p = .13$). According to Table 11, the Beta value of work ethic without the mediating variable is .08 ($p = .13$). The minimal variance illustrates that the presence of the mediating variable has little to no effect on the relationship between the dependent and independent variables.

With a correlation analysis resulting in no significant relationships between the variables of work ethic and worker retention, the answer to RQ1 is: There is no significant relationship

between work ethic and worker retention in the Native Hawaiian population as measured through the Protestant Work Ethic Scale.

Table 10

Regression Analysis with Potential Mediating Variable

Model	Unstandardized Coefficients		Standardized Coefficients Beta	t	Sig.	95.0% Confidence Interval for B	
	B	Std. Error				Lower Bound	Upper Bound
(Constant)	.33	.05		6.3	.00	.22	.43
Work Ethic	.001	.001	.07	1.5	.13	.00	.00
Remain Employed	-.01	.01	-.06	-1.2	.22	-.02	.00

Dependent variable: worker retention

Table 11

Regression Analysis without Potential Mediating Variable

Model	Unstandardized Coefficients		Standardized Coefficients Beta	t	Sig.	95.0% Confidence Interval for B	
	B	Std. Error				Lower Bound	Upper Bound
(Constant)	.31	.05		6.2	.00	.21	.41
Work Ethic	.00	.00	.08	1.5	.13	.00	.00

Dependent variable: worker retention

Research Question 2

The second research question in this study asked what is the relationship between work ethic and job satisfaction in the Native Hawaiian population as measured through the aJDI and the aJIG? The associated hypothesis stated a significant relationship between the independent variable of work ethic and the dependent variable of job satisfaction as measured through the aJDI and the aJIG. A partial correlation was conducted to test the aforementioned hypothesized relationship. Controlling for age, gender, education, employment status, and occupation, a correlation of .02 was generated with a significance level of .66 (Table 12) thus rejecting alternative hypothesis two. Therefore the answer to RQ2 is: There is no significant relationship between work ethic and job satisfaction in the Native Hawaiian population as measured through the aJDI and the aJIG.

Table 12

Correlation between Work Ethic and the aJDI+aJIG (n=419)

Control Variables			PWE	aJDI aJIG
		Correlation	1.0	.02
		Sig (2-tailed)	.	.66
		df	0	412
Age & Gender & Education & Employment Status & Occupation	Work Ethic	Correlation	.02	1.0
		Sig (2-tailed)	.66	.
	aJDI aJIG	df	412	0

Research Question 3

The third and final research question in this study asked what is the relationship between retention and job satisfaction in the Native Hawaiian population as measured through the aJDI and the aJIG? The associated hypothesis stated a significant relationship between the independent variable of job satisfaction and the dependent variable of worker retention in the Native Hawaiian population as measured through the aJDI and the aJIG. A partial correlation was conducted to test the aforementioned hypothesized relationship. Controlling for the variables of age, gender, education, employment status, and occupation a correlation of $-.02$ was generated with a significance level of $.64$ (Table 13) thus rejecting alternative hypothesis three. Therefore the answer to RQ3 is: There is no significant relationship between retention and job satisfaction in the Native Hawaiian population as measured through the aJDI and the aJIG.

Table 13

Correlation between worker retention and the aJDI+aJIG (n=419)

Control Variables			Worker Retention	aJDI+aJIG
		Correlation	1.0	-.02
Age & Gender & Education & Employment Status & Occupation	Worker Retention	Sig (2-tailed)	.	.64
		df	0	412
		Correlation	-.02	1.0
	aJDI+aJIG	Sig (2-tailed)	.64	.
		df	412	0

Summary

Chapter 4 discussed the aim of this study which was to analyze the relationship between work ethic and worker retention, work ethic and job satisfaction, and job satisfaction and worker retention in the Native Hawaiian population. It was hypothesized that a positive relationship would exist between work ethic and worker retention. A partial correlation was conducted between the variables of work ethic and worker retention controlling for the variables of gender, age, education level, occupation, and employment status. No significant relationship was found and the hypothesis was not significantly supported.

It was also hypothesized that a positive relationship would exist between work ethic and job satisfaction. A partial correlation was conducted between the variables of work ethic and worker retention controlling for the variables of gender, age, education level, occupation, and employment status. No significant relationship was found and the hypothesis was not significantly supported.

Finally, it was hypothesized that a positive relationship would exist between job satisfaction and worker retention. A partial correlation was run between the variables of work ethic and worker retention controlling for the variables of gender, age, education level, occupation, and employment status. No significant relationship was found and the hypothesis was not significantly supported. Chapter Five will discuss the interpretation of the findings, limitations of the study, and recommendations for future research.

Chapter 5: Discussion

The purpose of this quantitative study was to test the Weber's (1905) PWE theory to compare the work ethic of an individual to their retention at work. The study also tested Herzberg's (1966) motivation-hygiene theory and analyzed the job satisfaction levels and its relationships to work ethic for the Native Hawaiian population. Mirels and Garrett's (1971) PWE scale was used to examine the work ethic of the Native Hawaiian population and the aJDI and the aJIG was used to measure the job satisfaction levels of employees of said population.

Currently there are over 20 measurements of work ethic in existence, but Mirels and Garrett's (1971) PWE scale is the most used by researchers. It is recognized as the most reliable instrument when measuring work ethic (Bozkurt et al., 2008) and is also the preferred measurement when testing cross-cultural work ethic. Mirels and Garrett's PWE scale has successfully measured populations in Africa, the United States, Australia, Britain, Israel, Malaysia, and Taiwan (Geren, 2011).

Malcomnson et al. (2006) used Mirels and Garrett's (1971) PWE scale to assess the different levels of PWE in Caucasians and African Americans. Ramirez et al. (2010) used the instrument to assess the relationship between PWE scores and negative behaviors towards homosexuals and Furnham (1982) used the instrument to test the attitudes of individuals towards unemployment. Frey et al. (2009) used the PWE scale to test the differential PWE behaviors of respondents living in Jamaica and New Zealand while Abele et al. (2008) used the PWE scale to test the motivational and performance behaviors of individuals working in in-group situations.

Along with Mirels and Garrett's (1971) PWE scale, I used the aJDI and the aJIG to analyze the relationship between job satisfaction and worker retention and job satisfaction and work ethic in the Native Hawaiian population. The JDI and the JIG have often been paired together and remain the most popular standardized measures of job satisfaction to date (Balzer et al., 2000). The JDI and JIG both have a Cronbach's alpha greater than .86 and the coefficient alpha for the JIG is .92 (Dockins, 2004). The JDI has been described as the most popular and widely used measure of job satisfaction, has been translated into nine different languages, and has been administered in 17 different countries (Stanton et al., 2001). The JDI is a multifaceted construct that addresses the satisfaction levels of individuals with regard to the work itself, pay, promotional opportunities, supervision, and coworkers (Dockins 2004, Hall et al. 2010, Satterlee 2008, Smith et al. 1969).

I used the abridged version of the JDI and the JIG, both of which have preserved the characteristics of their corresponding full-length versions while reducing administration time (Stanton et al., 2001). Analysis of the aJDI and aJIG consistently shows that validity and reliability have not been compromised when compared to the original research instruments (Satterlee, 2008). The moderating variables of age, gender, education level, and employment status were statistically controlled in this study.

I used the survey method when analyzing the work ethic and its relationship to worker retention in the Native Hawaiian population. The survey method was also used in this study to administer the aJIG and the aJDI and analyze the relationship between job satisfaction and worker retention, and job satisfaction and work ethic in the Native Hawaiian population. The

surveys were administered by the researcher to members of the Association of Hawaiian Civic Clubs self-identified as Native Hawaiian. Data were collected between the months of December 2014 and March 2015 through surveymonkey.com. The survey was closed in March 2015 and the data were transferred into SPSS, coded, tested for normality, and analyzed using the SPSS partial correlation function.

Analysis of the relationship between the dependent variable of worker retention and the independent variable of work ethic found that the variables had a positive correlation of .08 but the results were not significant ($p = .09$) thus the first alternative hypothesis was rejected. Analysis of the independent variable of work ethic and the dependent variable of job satisfaction found the variables to have a positive correlation of .02 but results were not significant ($p = .66$) thus the second alternative hypothesis was rejected. Finally, the analysis of the dependent variable worker retention and the independent variable of job satisfaction found the variables to have a negative correlation of -.02 but results were not significant ($p = .64$) thus the third alternative hypothesis was rejected.

Interpretation of Findings

Relationship of Findings to Research Literature

Previous research on the Native Hawaiian population was focused primarily on medical health and cultural well-being. This study is the first study to analyze the work ethic and job satisfaction levels of the Native Hawaiian population. This study is also the first study to analyze the relationship between work ethic and worker retention. Having no previous studies with which to refer, this study does not confirm previous findings but instead builds upon the current

information available on the topics of work ethic, worker retention, and the Native Hawaiian population.

Findings indicated that the Native Hawaiian population's decision to remain employed at an organization was not related to their work ethic as measured by the PWE scale or their level of satisfaction with their jobs in general, the work that they do, the individuals that they work with, or opportunities available for promotion as measured aJDI and the aJIG. The population surveyed reported mid to high scores on the Protestant Work Ethic Scale, high levels of overall job satisfaction according to the aJDI and the aJIG, and retention levels averaging 7-15 years. The lack of significant relationships between the variables of work ethic and worker retention and worker retention and job satisfaction indicate that dissatisfaction and work ethic have no significant effect on the population's decision to leave or remain at a particular organization. With the population's high unemployment rate and low income level, future researchers will need to explore other potential elements that could lead to the population's decision to either not enter or to leave the workforce (Boyd, 1998 and Choy et al., 2008).

Findings in Context of Theoretical Framework

Weber's (1905) protestant ethic theory attributes society's adoption of capitalism to the protestant beliefs of hard work and delayed gratification. Prior to the protestant ethic, work was seen as a difficult and degrading task (Hill, 1996). The Hebrews and the Greeks saw work as a curse and reserved manual labor for slaves (Hill, 1996). This attitude shifted slightly with the rise of Christianity, which brought with it the belief that work was a method to meet physical needs, avoid idleness, and serve God (Hill, 1996).

Originally, the explorers that set out to find America were looking for a land of abundance and riches that would allow them a life of leisure. However, upon arrival the explorers found a vast wilderness in need of development, toil, and hard work (Hill, 1996). This need for development and hard work altered the explorers' view of work and helped fuel an ideology that suddenly supported the benefits of labor. The outcome of said labor was growth and personal gain fueled by the American values of rugged individualism, competition, and future orientation (Hill, 1996).

The findings of this study report the Native Hawaiian population as scoring between the mid to high ranges on the Protestant Work Ethic scale. As a population derived from astronomers, voyagers, farmers, and fisherman, Native Hawaiians found and established their home and kingdom in the Hawaiian Islands and preserved their way of life through the adoption of an efficient means of trade and community (Rhodes & Greene, ND). Similarly, the early American explorers found and established their home in a wilderness in need of development, toil, and hard work (Hill, 1996). But while both populations had to invest labor into their new home and both realized success as a result of that labor, the Native Hawaiian population and the early American explorers differ greatly on the values that drive their belief in, and reasons for hard work.

According to the Native Hawaiian Chamber of Commerce, the Native Hawaiian population is driven by the values of showing love and kindness, being brave and daring, working together in harmony, exceling for the highest goal, showing leadership and providing guidance, being morally and righteously fair, achieving fulfillment and success, seeking

knowledge, and demonstrating humility and pride in who you are. According to Miller et al. (2002), the early American explorers were driven by the values of the Protestant Ethic, which include delayed gratification and hard work. Values that arguably led to the sense of independence and self-reliance that eventually fueled the capitalistic ideology (Miller, et al., 2002).

The strong collective nature of the Native Hawaiian population is remarkably different from the rugged individualism supported by the Protestant Work Ethic. But the similarities in the origins of the Hawaiian Kingdom and the origins of America does provide said populations with a similar belief in the benefits of hard work. Whether the difference in the values behind said hard work is at all related to the employment health of the current Native Hawaiian population is beyond the scope of this study.

The findings of this study also report no significant relationship between worker retention levels and job satisfaction in the Native Hawaiian population. This finding is in line with the information presented in the research literature that states that individuals with high PWE tend to work hard in situations regardless of their expectations for success (Greenberg, 1978). Findings also report no significant relationship between worker retention levels and work ethic again confirming the information presented in the research literature that states that individuals with high PWE remain with the task regardless of their expectations for success (Greenberg, 1978).

According to Weber's (1905) theory, individuals that value work for its own sake, shunned leisure, and discouraged unnecessary spending demonstrated the ideology of the Protestant Work Ethic. The ability to value work for its own sake suggests that individuals with

high PWE would not be swayed by success or failure. They would simply work for the value of knowing that they worked. This confirms the lack of significant relationships found in this study.

Limitations of the Study

One limitation was respondent honesty when reporting genetic identity. As a method to remedy this limitation, the Association of Native Hawaiian Civic Clubs was contacted for endorsement. This association requires its members to be of Native Hawaiian descent. Additionally, a qualifying question was added to the survey asking respondents whether or not they were Native Hawaiian. The question did not inform respondents on study qualifications and provided no incentive for Native Hawaiian identification.

A second limitation was the Native Hawaiian descent of the researcher. As a member of the population in question, I was conscious of the need for accurate information devoid of personal interpretation and bias. Fueled by the understanding that partiality will do nothing to expand the scholarly research of the Native Hawaiian population, I remained actively objective and impartial when reporting and interpreting the findings of this scholarly study.

The lack of researcher bias and the assistance of the Association of Native Hawaiian Civic Clubs greatly increased the validity of study results. With little reason to misrepresent their genetic identity and the backing of a club that requires its members to be of Native Hawaiian descent, the likelihood of genetic misrepresentation was greatly decreased. The heightened need for the constant awareness of complete objectivity by the researcher also increased the validity of study results.

Recommendations

Since there are no studies to date on the employment health and behaviors of the Native Hawaiian population, a potential direction for future research is to replicate this study using other subsets of the Native Hawaiian population. Future studies can compare the work ethic, worker retention, and job satisfaction levels of Native Hawaiians living specifically in the State of Hawaii and compare the findings to those of Native Hawaiians living on the Mainland. Another direction for future research is to build on this study and analyze the relationship between worker retention and its relationship with age and cultural satisfaction. While the aJDI and the aJIG are reported to successfully test the elements associated with general job satisfaction, there may be a different scale that tests cultural or spiritual satisfaction with work that could better analyze the satisfaction levels of the Native Hawaiian population. Creating or finding a scale that tests the satisfaction levels of Native Hawaiians with regard to said values could lead to a better understanding of the true job satisfaction levels of the population and its relationship to worker retention.

Implications for Positive Social Change

The Native Hawaiian population has a very low employment rate and a high percentage of individuals earning below the federal poverty level (Boyd, 1998; Choy et al., 2008). Efforts to change the aforementioned situation have driven the state and federal government to create a number of organizations and interventions with the sole mission of bettering the lives of Native Hawaiians. This study has the potential to affect positive social change by educating the

aforementioned state and federal agencies on how to better invest their money in a manner that will lead to a higher level of social return for the intended population.

This is the first study that looks into the current employment attitudes of the Native Hawaiian population. I was able to analyze and report on the work ethic of the population as well as current job satisfaction levels. This information has potential to affect positive social change by supporting more focused, reliable, and potentially successful interventions. It also has the potential to increase awareness on the topic of Native Hawaiian employment health and clear up misconceptions about the populations overall current satisfaction and work ethic levels.

Understanding that the low employment rates of the Native Hawaiian population are not significantly related to their reported job satisfaction levels or current level of work ethic as measured by Mirels and Garrett's (1971) PWE scale is a first step in helping uncover the employment environment most conducive to Native Hawaiian employment health and retention. More information on what elements work to not only attract but also retain qualified Native Hawaiian employees can lead to a decrease in the population's current unemployment rate and increase the population's overall way of life. Information can also educate other populations on the professional culture of an otherwise understudied group of individuals.

Implications of Study Findings to the Native Hawaiian Population

Literature on the Native Hawaiian population focuses primarily on the population's traditions, history, and political ideologies and while there are statistical reports on academic performance, these reports do little to expand on or even ask the questions needed to understand the reasons behind said statistics. Native Hawaiians are a population of concern for many

academic institutions as measured by the vast amount of interventions set forth by the state and federal government. The intentions of these interventions are sound and may in fact be beneficial to members of the population but little is done to track the progress of said interventions to ensure that the finances being invested to solve the issues currently being experienced by the population are actually doing what was originally intended. This leads to inconsistent efforts that fail to have a solid and congruent outcome leaving the population open to experimentation and little to no progress.

Along with failed follow through, the current interventions fail to research the reasons behind the behavior it is attempting to correct. The combination of failed follow through and lack of research to correctly determine the root cause of said behavior communicates little positivity to the population. Native Hawaiians both young and old receive the message that they perform lower academically, that they don't pursue higher education and that if they do they don't complete, and that they don't make up a large number of the workforce. With little to no verifiable explanation as to why the previous facts are as they are, the population can infer that they must not be as smart as their academic counterparts, that college is not the place for them, and that they will not survive in or enjoy being a part of the workforce.

I sought to determine whether the retention levels of the Native Hawaiian population were related to the satisfaction levels of the population or the cultural structure of the Western influenced organizations with which they were required to work. While the study found no relationship between job satisfaction, work ethic, and worker retention it did find that the population in question not only had the internal work ethic needed to succeed in Hawaii's current

market economy, they were also quite satisfied with their employment. This says that at their core members of the population (all things held constant and assuming training and proper education), have the ability to succeed professionally in a capitalistic environment and be happy doing so.

What individuals do with that information will vary based on individual preference, personality, financial ability, family situation, and a number of other factors but having said information analyzed and expressed to the population can serve as a much needed spark of encouragement that if interested despite the statistics individuals of Native Hawaiian descent do have the ability to perform well in a Western market economy. This is the first piece of academic literature to communicate to the population who they are professionally. Their collective voices expressed a population that values hard work, works for the sake of doing a good job, and associates hard work with success.

This is a population that can succeed both academically and professionally and it is the responsibility of research to get to the center of why the statistics say otherwise. The most beneficial outcome of this study to the Native Hawaiian population is that the statistics currently being communicated need to be explored further in order to get a solid understanding of the reasons behind said numbers. That cannot be done until we take a closer look at the academic and professional personalities and behaviors of the population in question based on more than the population's traditions, history, and political ideologies.

It is the intent of this study to be the foundation for future studies on the professional health and behaviors of the Native Hawaiian population. With the understanding that the

population does contain the work ethic conducive to success in a Western market economy and is currently satisfied at work, future studies have the ability to dig deeper into understanding the professional personalities of the Native Hawaiian population. Communicating the findings of the aforementioned studies will increase awareness of the professional behaviors of the population and dispel improper inferences that have the potential to affect the beliefs and behaviors of the populations' future generations.

Implications of Findings to the Field of Management

One of the elements of successful management is the ability to attract, motivate, and retain qualified employees. This study found that the average Native Hawaiian remained employed at an institution for 2-7 years in spite of their work ethic or their overall level of job satisfaction. These findings infer a higher than average turnover rate, which translates into increased expenses expressed through new employee recruitment, training, customer dissatisfaction associated with the learning curve, and an inconsistent workforce in any particular organization at any given time. While this turnover is not caused by employee dissatisfaction or the lack of work ethic alignment, it still decreases overall productivity and increases expenses.

Independent of this study, an organization realizing a high turnover rate may decide to increase the pay level of employees, switch supervisors, or begin to cross train but if said organizations employed a majority of Native Hawaiians these changes would do little to decrease employee turnover. The changes that should be implemented at the organization must reflect the needs of the population. Currently the needs of the population are unknown. What is known is that a majority of the population in question doesn't remain employed for longer than seven years

in spite of work ethic alignment and overall job satisfaction. What remains to be uncovered is the understanding of what exactly it is that does in fact affect the retention levels of the Native Hawaiian population. That understanding has the potential to increase the employment and income levels of the population while increasing the productivity and potential profits of the organizations hiring the members of said population.

This study included a number of Native Hawaiians at various education levels and found a majority of respondents were in fact educated at or beyond the Bachelorette levels. As an educated population, members of said population have the potential to be valuable employees. Understanding how to properly motivate and retain these potentially valuable employees is essential if an organization is interested in hiring the most qualified individual for the position. An organization that does not understand the behaviors and norms of its various employees does not have the ability to properly align its investments in its employees, with the needs of said employees. This misalignment is costly and may eventually lead to employee turnover in spite of the organizations financial and behavioral investments.

Aside from education, the collective voices of this study illustrate a population with a work ethic conducive to the work ethic of the current Western market economy. The population is unique and distinct and must be studied, analyzed, and understood as such in order to determine the best methods to utilize when attempting to attract, motivate, and retain its members. As a part of the United States of America, Native Hawaiians are often treated as Americans but the population, which existed as an independent nation for generations prior, has

traditions, cultural practices, and core values that differ from the Nation with which they are now members.

The findings of this study demonstrate that the difference does not lie in the alignment of work ethic, the style of supervisors, the type of coworkers, the amount of pay, or the satisfaction with the work in general. Finding out where the difference does lie should be the focus of future studies, as it has the potential to educate organizations on how to more efficiently hire, train, and retain Native Hawaiian individuals. Understanding what it is that retains a qualified employee can help increase productivity associated with the congruence of teamwork realized in organizations that have had the same employees for a long period of time, decrease costs associated with new employee hires, and increase overall loyalty which will result in a higher level of overall productivity whether intellectual or physical. Adding a better understanding of a population with which one works increases its recruitment potential and removes barriers that are not associated with the ability to do the job and do the job well.

Companies seek employees who are qualified, educated, hard working, and loyal regardless of race and culture. In order to attract and retain the most qualified employees it benefits organizations to better understand the culture, values, and norms of its potential workforce. Adding to the understanding of the professional behaviors of the Native Hawaiian population increases the potential pool of applicants for any and all positions. Knowing how a population behaves allows individuals to better understand said population and to not improperly infer or misinterpret the population's behaviors, actions, or words.

Conclusion

I analyzed the relationship between work ethic and worker retention, work ethic and job satisfaction, and worker retention and job satisfaction in the Native Hawaiian population. Current research on Native Hawaiians report the population as having a very low employment rate and a high percentage of individuals earning below the federal poverty level (DEBT, 2010), and while a number of theorists attribute the current poor socioeconomic status of Native Hawaiians to the Western structured economy, said theorists have yet to analyze the professional behavior of the population with regard to work ethic, job satisfaction, and worker retention. As America's fiftieth state, the economy in the Hawaiian Islands is expectantly capitalistic; as such this study assessed the current satisfaction levels of the population working within the capitalistic economy and analyzed its relationship with the populations' worker retention levels.

I also analyzed the work ethic of the Native Hawaiian population using Mirels and Garrett's (1971) Protestant Work Ethic scale to determine how the population scored with regard to the work ethic associated with Western structured economics. Four hundred and nineteen Native Hawaiians over the age of 18, in various stages of employment, working in a number of different industries, and at various education levels were surveyed in this study. Partial correlation analyses controlling for the variables of education, occupation, gender, and age generated no significant relationships between the variables of work ethic and worker retention, work ethic and job satisfaction, and worker retention and job satisfaction in the Native Hawaiian population. Respondents did, however, report higher than average work ethic scores generating mean and median scores of 84 and 85 respectively with a mode of 90.

These scores fell above the Protestant Work Ethic scale's midpoint of 66.5 indicating a higher than average work ethic score. Respondents also reported higher than average satisfaction levels with regard to the job in general generating scores above the midpoint of 12 with a mean, median, and mode of 19.5, 22, and 24 respectively. Elements of the aJDI also generated scores above or at the associated midpoints indicating overall satisfaction with regard to coworkers, work, pay, promotional opportunities, and supervisors.

The findings of this study present a population generally satisfied with their current employment situation with a work ethic conducive to the work ethic required for success in Western structured economies. In a population where 65% of respondents were over the age of 35, and 54% reported 2-7 years as their longest term of employment, the findings of this study also present a population that does not make their decision to remain employed at a particular organization based on their current satisfaction or work ethic levels. Further research is needed to determine what it is that actually does influence the populations' decision to remain employed at a particular organization. Further research is also needed to increase the efficiency of State and Federal spending aimed attracting said population into the workforce, into institutions of higher education, and into employment positions that pay above minimum wage.

Currently state and federal agencies spend over \$200,000 annually on Native Hawaiian programs and interventions aimed at increasing the employment rate, education levels, and wages earned of the associated population. Understanding that the population with which they are attempting to assist is currently reporting general satisfaction levels at their places of employment while sharing the work ethic associated with success in a capitalistic economy

provides said agencies with information that can lead to the creation of programs aimed at encouraging and assisting Native Hawaiians to either pursue or complete academic and professional endeavors. It also informs said agencies that the Native Hawaiian population and the Western structured economy with which said population lives and works have more in common than previously predicted.

The findings of this study does not align with the theory that relates the high unemployment rate, high poverty level, and minimal educational achievement of the population with the advent of a Western market economy with regard to work ethic, worker retention, and job satisfaction. Analyzing said alignment and reporting results that do not support its associated theoretical prediction provides researchers with evidence that can advance the conversation beyond the original aforementioned assumption. This expanded conversation can lead to studies that ask new questions and find results grounded in evidence that properly reflect the professional behavior of the Native Hawaiian population, thus providing accurate and relevant solutions to move the population forward professionally, academically, and financially.

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Appendix A: Protestant Ethic Scale Permission Letter



Protestant Ethic Scale

PsycTESTS Citation:

Mirels, H. L., & Garrett, J. B. (1971). Protestant Ethic Scale [Database record]. Retrieved from PsycTESTS. doi: 10.1037/t03023-000

Test Shown: Full

Test Format:

19 items; 7-point scale ranging from "I disagree strongly" to "I agree strongly".

Source:

Mirels, Herbert L., & Garrett, James B. (1971). The Protestant Ethic as a personality variable. *Journal of Consulting and Clinical Psychology*, Vol 36(1), 40-44. doi: 10.1037/h0030477

Permissions:

Test content may be reproduced and used for non-commercial research and educational purposes without seeking written permission. Distribution must be controlled, meaning only to the participants engaged in the research or enrolled in the educational activity. Any other type of reproduction or distribution of test content is not authorized without written permission from the author and publisher.

Appendix B: aJDI and aJIG Permission Letter



Job Descriptive Index (JDI) Office
214 Psychology Building
Department of Psychology
Bowling Green State University
Bowling Green, OH 43403

April 28, 2014

The Job Descriptive Index (JDI) and family of measures – including the Job In General scale (JIG), abridged Job Descriptive Index (aJDI), abridged Job In General scale (aJIG), Trust in Management scale (TIM), Intent to Quit (ITQ), Stress in General (SiG) scale, Scale of Life Satisfaction (SOLS), and Survey of Work Values, Revised, Form U. (SWV) are owned by Bowling Green State University, copyright 1975-2012.

Permission is hereby granted to **Donala Kawa'auhau** to use these measures and accompanying scoring keys, guides and manuals in his or her research.

The aforementioned scales may be administered as many times as needed in this course of this research.

Tatiana H. Toumbeva

Tatiana H. Toumbeva
JDI Research Assistant
Tel: 419.372.4400
Fax: 419.372.6013
jdi_ra@bgsu.edu

Appendix C: IRB Approval

Walden University Mail - IRB Materials Approved - Donala Kawa...

<https://mail.google.com/mail/u/1/?ui=2&ik=aff59cc75f&view=pt...>

Donala Kawaauhau <donala.kawaauhau@waldenu.edu>

IRB Materials Approved - Donala Kawaauhau

6 messages

IRB <IRB@waldenu.edu>

Fri, Dec 19, 2014 at 10:52 AM

To: Donala Kawaauhau <donala.kawaauhau@waldenu.edu>

Cc: Jean Gordon <jean.gordon@waldenu.edu>, Walden University Research <research@waldenu.edu>, IRB <IRB@waldenu.edu>

Dear Ms. Kawaauhau,

This email is to notify you that the Institutional Review Board (IRB) has approved your application for the study entitled, "A Quantitative Study of the Relationship between Work Ethic, Job Satisfaction, and Worker Retention in the Native Hawaiian Population."

Your approval # is 12-19-14-0062876. You will need to reference this number in your dissertation and in any future funding or publication submissions. Also attached to this e-mail is the IRB approved consent form. Please note, if this is already in an on-line format, you will need to update that consent document to include the IRB approval number and expiration date.

Your IRB approval expires on December 18, 2015. One month before this expiration date, you will be sent a Continuing Review Form, which must be submitted if you wish to collect data beyond the approval expiration date.

Your IRB approval is contingent upon your adherence to the exact procedures described in the final version of the IRB application document that has been submitted as of this date. This includes maintaining your current status with the university. Your IRB approval is only valid while you are an actively enrolled student at Walden University. If you need to take a leave of absence or are otherwise unable to remain actively enrolled, your IRB approval is suspended. Absolutely NO participant recruitment or data collection may occur while a student is not actively enrolled.

If you need to make any changes to your research staff or procedures, you must obtain IRB approval by submitting the IRB Request for Change in Procedures Form. You will receive confirmation with a status update of the request within 1 week of submitting the change request form and are not permitted to implement changes prior to receiving approval. Please note that Walden University does not accept responsibility or liability for research activities conducted without the IRB's approval, and the University will not accept or grant credit for student work that fails to comply with the policies and procedures related to ethical standards in research.

When you submitted your IRB application, you made a commitment to communicate both discrete adverse events and general problems to the IRB within 1 week of their occurrence/realization. Failure to do so may result in invalidation of data, loss of academic credit, and/or loss of legal protections otherwise available to the researcher.

Walden University Mail - IRB Materials Approved - Donala Kawa...

<https://mail.google.com/mail/u/1/?ui=2&ik=aff59cc75f&view=pt...>

Both the Adverse Event Reporting form and Request for Change in Procedures form can be obtained at the IRB section of the Walden website: <http://academicguides.waldenu.edu/researchcenter/orec>

Researchers are expected to keep detailed records of their research activities (i.e., participant log sheets, completed consent forms, etc.) for the same period of time they retain the original data. If, in the future, you require copies of the originally submitted IRB materials, you may request them from Institutional Review Board.

Please note that this letter indicates that the IRB has approved your research. You may not begin the research phase of your dissertation, however, until you have received the **Notification of Approval to Conduct Research** e-mail. Once you have received this notification by email, you may begin your data collection.

Both students and faculty are invited to provide feedback on this IRB experience at the link below:

http://www.surveymonkey.com/s.aspx?sm=qHBJzkJMUx43pZegKImdiQ_3d_3d

Sincerely,

Libby Munson

Research Ethics Support Specialist

Office of Research Ethics and Compliance

Email: irb@waldenu.edu

Fax: 626-605-0472

Phone: 612-312-1283

Office address for Walden University:

100 Washington Avenue South, Suite 900

Minneapolis, MN 55401

Information about the Walden University Institutional Review Board, including instructions for application, may be found at this link: <http://academicguides.waldenu.edu/researchcenter/orec>

 **Kawaauhau Consent Form.pdf**
155K

5/8/15 9:02 PM

Appendix D: Demographic Information

Race - Qualifying Question

Are you Native Hawaiian?

Yes

No

Age

What is your age?

18 to 24

25 to 34

35 to 44

45 to 54

55 to 64

65 to 74

75 or older

Gender

What is your gender?

Female

Male

Education

What is the highest level of school you have completed or the highest degree you have received?

Less than high school degree

High school degree or equivalent (e.g., GED)

Some college but no degree

Associate degree

Bachelor degree

Graduate or Professional degree

PhD or Equivalent

Employment Status

Which of the following categories best describe your employment status?

Employed, working 40 or more hours per week

Employed, working 1-39 hours per week

Not employed, looking for work

Not employed, NOT looking for work

Retired

Disabled, not able to work

Occupation

Which of the following best describes your current occupation?

Management Occupations
Business and Financial Operations Occupations
Computer and Mathematical Occupations
Architecture and Engineering Occupations
Life, Physical, and Social Science Occupations
Community and Social Service Occupations
Legal Occupations
Education, Training, and Library Occupations
Arts, Design, Entertainment, Sports, and Media Occupations
Healthcare Practitioners and Technical Occupations
Healthcare Support Occupations
Protective Service Occupations
Food Preparation and Serving Related Occupations
Building and Grounds Cleaning and Maintenance Occupations
Personal Care and Service Occupations
Sales and Related Occupations
Office and Administrative Support Occupations
Farming, Fishing, and Forestry Occupations
Construction and Extraction Occupations
Installation, Maintenance, and Repair Occupations
Production Occupations
Transportation and Materials Moving Occupations
Not currently employed
Other (please specify)

Employment History

Think back on your employment history. How many years on average do you normally spend employed at an organization?

1 year or less
2 years - 7 years
8 years - 15 years
16 years - 25 years
26 years - 35 years
more than 35 years

Appendix E: E-mail Invitation and Statement of Consent

COPY OF EMAIL

Aloha Everyone,

You are invited to take part in a research study of the Work Ethic (which includes such elements as satisfaction with the work environment, satisfaction with coworkers, feelings towards saving versus spending money, and satisfaction with employment in general) of the Native Hawaiian population. The researcher is inviting Native Hawaiian individuals age 18 and over to be in the study. This form is a part of a process called informed consent to allow you to understand this study before deciding whether to take part.

This study is being conducted by a researcher named Donala Kawa'auhau, who is a doctoral student at Walden University.

Background Information:

The purpose of this study is to assess the current employment health and well-being of the Native Hawaiian population as expressed through the population's reported satisfaction and retention levels in capitalistic work environments.

Procedures:

If you agree to be in this study you will be asked to:

- Fill out a survey that will take about 30-35 minutes to complete

Here are some example questions:

On a scale from 1 to 7 (one being "I disagree strongly" and seven being "I agree strongly") please rate how you feel about the following statements by writing the number on the blank line next to each statement:

People should have more time to spend in relaxation ____

The credit card is a ticket to careless spending ____

Voluntary Nature of the Study:

This study is voluntary. Everyone will respect your decision of whether or not you choose to be in the study. No one at the Hawaii Civic Club will treat you differently if you decide to not be in the study. If you decide to join the study now, you can still change your mind later. You may stop at any time.

Risks and Benefits of Being in the Study:

Being in this type of study involves some risk of the minor discomforts that can be encountered in daily life, such as fatigue, stress, and possible frustration. Being in this study would not pose risk to your safety and well-being.

As a participant in this study you have the potential to assist in the overall understanding of the current satisfaction levels of the Native Hawaiian population with regard to their work environment. This understanding may be able to assist in the creation of professional environments that better support higher levels of worker satisfaction and thus lead to higher employment numbers in the Native Hawaiian population.

Payment:

There is no payment and/or rewards for participating in this study.

Privacy:

Any information you provide will be kept anonymous (no names will be collected at any time throughout the study). Surveys will be administered and collected online through surveymonkey and coded for continued anonymity. Data will be encoded on the researcher's USB and kept for five years as required by the University. Collective results once analyzed will be shared with all members of the Hawaii Civic Club.

Contacts and Questions:

You may contact the researcher via email at donala.kawaauhau@waldenu.edu if you have any questions. If you want to talk privately about your rights as a participant, you may call Dr. Leilani Endicott. She is the Walden University representative who can discuss this with you. Her phone number is 612-312-1210. Walden University's approval number for this study is 12-19-14-0062876 and it expires on December 18, 2015.

Please keep this consent form for your records.

Statement of Implied Consent:

I have read the above and I feel I understand the study well enough to make a decision about my involvement. By clicking on the link, I understand that I am agreeing to the terms described above.

Warmest wishes this holiday season,

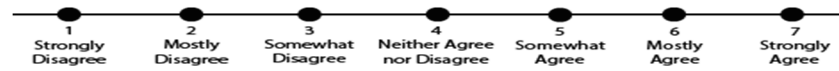
Donala Kahealani Kawa'auhau

PhD Applicant – Walden University



2014.12.1
9 14:50:58
-06'00'

Appendix F: Protestant Work Ethic Questionnaire



1. Most people spend too much time in unprofitable amusements.
2. Our society would have fewer problems if people had less leisure time.
3. Money acquired easily (e.g., through gambling or speculation) is usually spent unwisely.
4. There are few satisfactions equal to the realization that one has done his best at a job.
5. The most difficult college courses usually turn out to be the most rewarding.
6. Most people who don't succeed in life are just plain lazy.
7. The self-made man is likely to be more ethical than the man born to wealth.
8. I often feel I would be more successful if I sacrificed certain pleasures.
9. People should have more leisure time to spend in relaxation.
10. Any man who is able and willing to work hard has a good chance of succeeding.
11. People who fail at a job have usually not tried hard enough.
12. Life would have very little meaning if we never had to suffer.
13. Hard work offers little guarantee of success.
14. The credit card is a ticket to careless spending.
15. Life would be more meaningful if we had more leisure time.
16. The man who can approach an unpleasant task with enthusiasm is the man who gets ahead.

17. If one works hard enough he is likely to make a good life for himself.
18. I feel uneasy when there is little work for me to do.
19. A distaste for hard work usually reflects a weakness of character.

Appendix G: aJDI Questionnaire

People on Your Present Job

Think of the majority of people with whom you work or meet in connection with your work. How well does each of the following words or phrases describe these people? In the blank beside each word or phrase below, write

Y for "Yes" if it describes the people with whom you work

N for "No" if it does not describe them

? for "?" if you cannot decide

- Boring
- Slow
- Responsible
- Smart
- Lazy
- Frustrating

Work on Present Job

Think of the work you do at present. How well does each of the following words or phrases describe your work? In the blank beside each word or phrase below, write

Y for "Yes" if it describes your work

N for "No" if it does not describe it

? for "?" if you cannot decide

- Fascinating
- Satisfying
- Good
- Exciting
- Rewarding
- Uninteresting

Pay

Think of the pay you get now. How well does each of the following words or phrases describe your present pay?

In the blank beside each word or phrase below, write

Y for "Yes" if it describes your pay

N for “No” if it does not describe it
 ? for “?” if you cannot decide

- Barely live on income
- Bad
- Well paid
- Underpaid
- Comfortable
- Enough to live on

Opportunities for Promotion

Think of the opportunities for promotion that you have now. How well does each of the following words or phrases describe these? In the blank beside each word or phrase below, write

Y for “Yes” if it describes your
 opportunities for promotion
 N for “No” if it does not describe
 them

? for “?” if you cannot decide

- Good opportunities for
 promotion
- Opportunities somewhat
 limited
- Dead-end job
- Good chance for promotion
- Fairly good chance for
 promotion
- Regular promotions

Supervision

Think of the kind of supervision that you get on your job. How well does each of the following words or phrases describe this? In the blank beside each word or phrase below, write

Y for “Yes” if it describes the
 supervision you get on the job
 N for “No” if it does not describe it
 ? for “?” if you cannot decide

- Praises good work

- Tactful
- Influential
- Up to date
- Annoying
- Knows job well

Appendix H: aJIG Questionnaire

Job in General

Think of your job in general. All in all, what is it like most of the time? In the blank beside each word or phrase below, write

Y for "Yes" if it describes your job

N for "No" if it does not describe it

? for "?" if you cannot decide

- Good
- Undesirable
- Better than most
- Disagreeable
- Makes me content
- Excellent
- Enjoyable
- Poor