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Know Better: Do Better

A Study of Filipino Migrant Worker Engagement into health & safety in the Dairy Industry in Mid-Canterbury.

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Executive Summary

The New Zealand dairy industry has witnessed a steep growth in the number of workers from the Philippines (Southeast Asia) entering New Zealand to work on dairy farms. Like any dairy farm worker, there is an importance of keeping these migrant workers safe while working. However, with a different cultural background and a different understanding of health & safety, it can be challenging to build health & safety engagement on farm.

This research report attempts to answer the question: 'How can we better engage our Filipino dairy farm workers, in Mid-Canterbury, with health & safety on farm?' To do this, the research looked at general migrant worker barriers to health and safety engagement, how the cultural background of a Filipino influences their behaviour and choices in relation to health and safety and how Filipino cultural dimensions compare to that of New Zealand and New Zealand's agricultural culture. Finally, the research looked to understand the role of cultural intelligence in relation to health and safety engagement before providing practical recommendations.

Key Findings:

Filipino migrant workers coming into New Zealand face the same barriers to health and safety engagement that are shared across the world. They have their own unique cultural personality that in some areas is contrasting to the New Zealand cultural personality. Their understanding of what health & safety in New Zealand looks like is varied.

Employers, while possessing a degree of cultural intelligence, could benefit from furthering their leadership skills in this area. Particularly to better lead health & safety engagement and therefore, improving the safety climate on farm.

To better engage Filipino dairy farm workers, in Mid-Canterbury, with health & safety on farm, we must provide a way to assist to gain better knowledge in the areas of cultural intelligence and health and safety. That will then lead to everyone doing better at getting everyone home safer, every day.

Recommendations:

Improve employers and Cultural Intelligence – Know Better, Do Better

Improve dairy farm employer's cultural intelligence by them learning more about the cultural personalities of their workers. The writer recommends this is done through:

- Developing a website-based application that employers can access with information about cultural personalities and tips to engage the worker into health and safety.
- Developing cultural intelligence-based workshops, for employers.

Improve migrant Worker health and safety Knowledge – Know Better, Do Better

Promote the importance of health and safety to our Filipino migrant workers. The writer recommends this is done through:

- Developing a website-based application that migrant workers can access both in New Zealand, and prior to the migrant worker arriving. Including information around hazard identification and management and worker engagement.
- Developing Filipino migrant worker health and safety workshops.

Know Better. Do Better.

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1. Introduction

New Zealand's workforce is described as diverse. Research illustrates that the proportion of the population identifying as Māori, Pasifika, and Asian, is projected to grow until 2038. By 2038, 22% of the population will identify as Asian (Superdiversity Institute for Law, 2018). Pre-COVID, the number of migrants entering New Zealand to work, was growing year on year (Superdiversity Institute for Law, 2018).

The New Zealand dairy industry has witnessed a steep growth in the number of workers from the Philippines (Southeast Asia) entering New Zealand to work on dairy farms. Like any dairy farm worker, there is an importance of keeping these migrant workers safe while working. However, with a different cultural background and a different understanding of health & safety, it can be challenging to build health & safety engagement on farm.

This research report attempts to provide an understanding of migrant worker barriers to engagement into health & safety in New Zealand and then, identify how we can move forward in a way that encourages a culture of safety for these workers. It focuses on the question: 'How can we better engage our Filipino dairy farm workers, in Mid-Canterbury, with health & safety on farm?'

2. Aim and Objectives

The purpose of this research project is to understand, and analyse, Filipino migrant worker barriers to health and safety in the dairy industry. Then, how employers can utilise this information to encourage better engagement on farm, and if there is a solution required to assist better education for those same workers around New Zealand health and safety behaviour.

2.1 Objectives

- Explain migrant worker barriers to health and safety engagement.
- Discover how the cultural background of a Filipino influences their behaviour and choices in relation to health and safety.
- Compare Filipino cultural dimensions to that of New Zealand and New Zealand's Agricultural Culture.
- Understand the role of cultural intelligence and cultural safety in relation to health and safety engagement.
- Provide practical recommendations on the opportunities for improvement that the literature identifies.

2.2 Scope

The scope of this research was Filipino migrant workers, and employers, in the dairy industry, based in Mid-Canterbury.

There is some useful emerging information on the relation of culture to health and safety. However, there is a paucity of research in relation to Filipino cultural dimensions in relation to health and safety. While the writer has endeavored to add to this emerging research, there are limitations to this study. With the limited responses, it cannot be taken as a complete representation of the dairy industry in New Zealand. It provides an insight.

3. Method

After a literature review was completed, a primary data collection was undertaken. This included a survey, a focus group, and semi-structured interviews. Following this data collection, a thematic analysis was used to identify patterns, critically analyse, and evaluate (Braun & Clarke, 2006).

The methodology chosen was to ensure that three areas were addressed and to enable achievement of the objectives:

- 1) That there was a general understanding of the background to the project through the literature review.
- 2) That employer's opinions were sought to determine the degree to which the research objectives were required. Then, an opportunity for the employers to comment on the recommendations.
- 3) That anonymous data collection of interviews and surveys from Filipino workers, in Tagalog (national language of the Philippines), provided a culturally safe and comfortable way for them to provide initial feedback. Then, a further opportunity was provided for a small group of eight to discuss any themes that arose from the survey. This provided an opportunity for the worker feedback on the recommendations.

Any comments or opinions presented in this report are anonymous. This was to ensure that workers and employers felt comfortable (culturally safe) to express their opinion.

There may be slight bias in the methodology. The four employers chosen for the semi-structured interviews were from the writer's own workplace. Additionally, there had been plans for a second focus group; however, due to constraints in finding a suitable location and Filipino assistance, this focus group did not proceed.

3.1 Literature Review

A review of international and domestic literature was completed with key words that related to the objectives. The literature gave an overview of the New Zealand Agri-sector approach to health & safety, and then how we create a climate of safety. Then, it explored the barriers to migrant engagement into health and safety, the cultural dimensions of Filipino workers and how these may impact health and safety engagement. The literature review explored the importance of cultural intelligence¹ in this diverse workforce, in relation to improving engagement with health & safety. To complete the literature review, a look at both international and national solutions to increasing understanding and engagement.

3.2 Worker Information

An anonymous online survey of Filipino migrant workers (translated into Tagalog) was completed that resulted in thirty-four responses. The survey questions were written to link back to the objectives. Then, upon completion of the survey, a focus group with eight Filipino dairy farm workers was conducted to further explore the answers received in the survey. There were six specific questions (refer to Appendix B), before general comment was invited. The questions expanded on the online survey by re-visiting the question of what is important to them at work and what health and safety means to them. We then explored their understanding of health and safety in New Zealand, whether their employer understanding their culture would be beneficial and then whether health and safety education, in Filipino language and carried out by Filipino people would be desirable.

3.3 Employer Information

Four semi-structured interviews with dairy farm employers were completed after the data from the workers was obtained. These interviews were conducted in person and took approximately thirty minutes. Interviewees were given an overview to the project objectives and then asked five specific questions, before general comment was invited. The specific questions broadly covered:

- Their understanding of the cultural backgrounds for the people who work for them.
- What the biggest challenges were to employing migrant workers.
- What cultural intelligence meant.
- What they had done on farm to build a good team with multi-cultural workers.
- An online tool concept, where employers can access information about the cultures that work for them, was broadly shared with the employers, and feedback sought.

Informal chats were also undertaken with a range of Filipino employers and employees to explore the recommended online tool.

4. Literature Review

Key words: Filipino, health and safety, migrant workers, cultural dimensions, cultural leadership, cultural intelligence, safety culture, culture, farmworkers, cultural, safety behaviour, attitudes, Hofstede, safety climate, vulnerable workers, diversity.

¹ Cultural intelligence is defined as an individual's capability to function, and manage effectively, in culturally diverse settings (Ang, et al., 2007).

4.1 The New Zealand Agricultural Health and Safety Culture

Agriculture is a sector described as high risk in health and safety, due to the number of fatalities and serious injuries that occur every year (Worksafe NZ, Worksafe NZ Data Centre - Agriculture, 2022). Across the sector there are varying views on the importance of health and safety. While in some areas it is considered important, there is still an essence that it gets in the way of day-to-day farming. Research states that farmers and farm workers are generally seen as a pragmatic bunch, in isolated situations, that use their own judgement (Nielsen., 2015). There is a strong streak of individualism, and the prevailing workplace culture is masculine and hierarchical, disciplined and straight talking but with an element of genuine care. There is an underlying theme of someone just needing "common sense" (Nielsen., 2015). There is a strong tendency to underestimate injury, and deny ill health, which gives credence to a stoicism towards health & safety. This, therefore, leads to an unintended consequence of a fear of reporting illness or injuries, for fear of appearing weak (Brown, 2015) (Barton, 2019).

What safe looks like is not always clear to the sector, with a high reliance on individual judgement (Brown, 2015).

4.2 Safety Climate

Safety climate is a worker's perception of the relative importance of acting in a safe way at work (Kath, Marks, & Ranney, 2010). It is the collective sum of shared perceptions of the policies, procedures and practices relating to safety in the work environment (Liu, et al., 2015). A positive safety climate is related to safety compliance, a motivation to remain safe, and a motivation to learn more about how to be safe (Kath, Marks, & Ranney, 2010). A strong, positive safety climate is created when management, the team and job tasks consistently encourage employees to carry out their jobs safely (Kath, Marks, & Ranney, 2010).

A positive safety climate impacts safety participation and then, performance (Liu, et al., 2015). If an employee perceives that their team care about the group, then the whole group tend to practice safer behaviour (Liu, et al., 2015) Peer pressure from the rest of the group, generally fosters preventative behaviour from the others (Kath, Marks, & Ranney, 2010). The degree to which workers consistently raise concerns with other workers about their unsafe acts, report unsafe conditions and the speed that remedial actions are implemented, are all observable examples of efforts to improve safety (Cooper, 2000). Safety climates require actions that produce behavioural norms, and mean workers share the same beliefs about risks (Cooper, 2000). If these values and beliefs moderate the normative safety culture, then a pragmatic safe work environment is the outcome (Yorio, Edwards, & Hoeneveld, 2019).

Management who are trained to participate in safety communication improve safety climates, which in turn, have a positive impact on safety compliance and participation (Liu, et al., 2015). The ability, and empowerment, a worker feels to discuss safety issues with their manager, described as upward safety communication, is a critical component of a positive safety climate (Kath, Marks, & Ranney, 2010). A worker's perception of how the organization is concerned for them is an important part of this communication. Where there is perceived support, workers are more likely to feel that safety is important, and that action will be taken. This will increase the raising of safety concerns (Kath, Marks, & Ranney, 2010).

In the presence of competing values, or unclear safety climate, workers may choose to ignore or disregard the safety compliance that contradicts their culturally shared knowledge, or if they believe it is safer, quicker, or better to do something. Therefore, culture generates behaviour (Yorio, Edwards, & Hoeneveld, 2019). There is an underlying need to understand that health & safety can mean

something different depending on where you come from, and that it may not be valued in the same way (Superdiversity Institute for Law, 2018).

4.3 Migrant Workers and Health and Safety Barriers

New Zealand relies heavily on migrants coming to this country to work in our agricultural industry. Migrants are defined as, “a person who moves from one country to another, especially in order to find work or better living conditions” (Superdiversity Institute for Law, 2018).

Many of these workers have migrated from Asia, with little to no prior training around work rights, or health and safety, in this country (Weerasinghe, 2021). As a result, they have different levels of risk perception, are not well equipped through mainstream education/training, and have been shown to have greater work-related health needs (Superdiversity Institute for Law, 2018). This is enhanced when the migrant is lower skilled, or unskilled, and is either non-English or limited English speaking (Nielsen., 2015). These linguistic barriers lend themselves to a fear of speaking out, especially when translation services are not easily accessible (Nielsen., 2015) (Colindres, Cohen, & Caxaj, 2021). This, therefore, can lead to an under reporting of injury and illnesses, which is further aggravated through barriers to accessing medical care. This could result in further under reporting of injury as migrant workers are probably ‘soldiering on’ when injured or unwell (Weerasinghe, 2021) (Superdiversity Institute for Law, 2018).

These barriers are not a unique issue to New Zealand. In Canada, 44.7% of migrant workers surveyed did not understand their rights to work (Colindres, Cohen, & Caxaj, 2021). The Canadian research points to heightened vulnerability due to language barriers, working long hours for financial reasons and increased incentives to not report health & safety concerns (i.e., losing their job as their visa is tied to one employer) (Superdiversity Institute for Law, 2018). In the United Kingdom, migrant workers have been identified as vulnerable in the construction industry owing to language barriers, lack of awareness of health & safety and cultural differences (Superdiversity Institute for Law, 2018). The meat industry in the United Kingdom identifies migrant workers are at greater risk due to failing to understand the language, poor literacy, and numeracy skills, and that the United Kingdom may have more stringent health & safety regulations than their home country (British Meat Processors Association, 2014).

A migrant worker usually arrives to New Zealand with little to no understanding of New Zealand health & safety practices. This is heightened if the country of origin is more relaxed than New Zealand their perception of risk is influenced by their cultural norms. They may have limited exposure to training or wearing safety gear or the safety gear may not be appropriate (i.e., a motorbike helmet for a turban wearing worker) (Nielsen., 2015) (Superdiversity Institute for Law, 2018). They can, therefore, be unintentionally naïve, and will possibly go about their work without considering health & safety (Nielsen., 2015). “Risk blindness” for new migrants is a real issue, where they do not see the risk, or they see it as inherently acceptable to getting the job done. For some cultures, accidents can even be seen as inevitable, such as karma or God’s will (Superdiversity Institute for Law, 2018).

For those migrant workers who do have a vague understanding of workers’ rights, this can mean nothing if they are employed by a ‘bad practice boss’ (Nielsen., 2015). This is enhanced by the fact they live in employer provided accommodation, with a visa tied to that same employer and their need to earn a wage (Colindres, Cohen, & Caxaj, 2021) (Superdiversity Institute for Law, 2018) (Nielsen., 2015).

There are also emerging psychosocial risk trends for migrant workers. They are increasingly at greater risk of mental health issues from such things as rural isolated bases, poor support, work relationships, racial discrimination, and general feeling of a lack of cultural safety (Caxaj & Cohen, 2019) (Superdiversity Institute for Law, 2018). For example, Filipino nurses in New Zealand are experiencing increased rates of mental unwellness due to isolation, inability to work to the level they are qualified

in and challenges to their cultural safety in their places of work (Superdiversity Institute for Law, 2018). Additionally, migrant workers often experience further challenges to their cultural safety around difficulty to obtain culturally appropriate food, connection, and medical care (Colindres, Cohen, & Caxaj, 2021). Farm migrant workers tend to live rurally and experience logistical barriers to access internet, phone etc. as well as transportation (Colindres, Cohen, & Caxaj, 2021)

Many migrant workers show an apathetic, or negative view, towards regulators. Many have a desire to minimize contact with regulatory officials due to comparisons to their home country. There is an element of fear or retribution, or worse, being sent home (Superdiversity Institute for Law, 2018). The health & safety regulatory framework in New Zealand is largely complaint driven (Colindres, Cohen, & Caxaj, 2021). The onus to report is on the migrant worker (Caxaj & Cohen, 2019). Rarely is there an enforcer of the rules, or regular contact with authorities or inspectors (Cohen & Caxaj, 2019). Vulnerability diminishes the empowerment to report, so they do not, which then becomes a downward spiral of further vulnerability (Cohen & Caxaj, 2019).

However, it is important to remember that migrants belonging to the same population, or ethnic group, may not always exhibit the same behaviours, or attitudes, toward work or life (Superdiversity Institute for Law, 2018).

4.4 The role of Cultural Personalities and Health and Safety Engagement

Geert Hofstede, 2011, describes culture as the ‘collective programming of the mind that distinguishes the members of one group or category of people from others’ (Hofstede, 2011). From his work, and the work before him, Hofstede identified key dimensions which represent the differences among national cultures that can be applied to a range of countries within his Country Comparison tool (Hofstede, 2022). While there is extensive explanation as to the creation and content of this model, the focus of this literature review is to examine the findings from this tool for the countries of the Philippines and New Zealand. Then, to see how these dimensions may impact engagement with health and safety.

Overall, using Hofstede’s (2022) comparison tool², the Philippines was largely identified as traditional, with a strong tendency to a hierarchical structure, an inclination to live in the moment, and a focus on service to others in the group. New Zealand, in contrast, had dimensions of decentralized management with individualistic focus. The comparison tool illustrated that the dimensions of power distance, individualism and indulgence have the largest contrast between the two countries. Whereas, masculinity, uncertainty avoidance and long-term orientation were similar.



Figure 1: Hofstede's Cultural Dimensions Comparison Tool – New Zealand and the Philippines (Hofstede, Hofstede Insights - Country Comparison, 2022)

² Score range on the tool is 0 to 100.

Power distance

Power Distance is the extent to which a culture is expected to distribute power equally (Javidan, Dorfman, Sully de Luque, & House, 2006). Those cultures who score high, are hierarchical in decision making and people accept that everybody has their place. Children are taught obedience, and older people are to be respected. The Philippines scored high on this dimension (94). In such a power distance where, subordinates are told what to do, engagement into collaborative health and safety, or the creation of a safety climate, can be endangered.

New Zealand has a low score on this dimension (22). Management is easily accessible, and the team is relied on heavily to work independently. In this score, there is an expectation of decentralized decision making and frequent information sharing. Decisions are often consultative, with an aim of seeking opinions (Hofstede, 2022). This score tends to lean toward a transformational leader, with a desire to encourage two-way communication (Kirkman, 2009). Given the need for open safety communication to improve engagement with health & safety, a structure such as this would be beneficial to creating an environment where a worker feels free to discuss safety issues with management (Kath, Marks, & Ranney, 2010).

This puts Filipino workers at odds with New Zealand workers. Filipino workers may not understand or respond to structures characterized by New Zealand's decentralized decision making and efforts to include workers. A high-power distance culture legitimizes low levels of voice. In some cases, management practices related to empowerment are negatively related to job satisfaction. Unlike New Zealand, there is more acceptance of management decisions, and a tendency to defer to management, to define a process or safe work rules (Yorio, Edwards, & Hoeneveld, 2019). High power distance cultures expect more, and are more welcoming of, one-way, top-down direction (Kirkman, 2009).

This gives us a direct conflict in the cultural dimension and clear ideological difference. Relating this to health & safety, decentralized decision making on how to be safe, with encouragement of voice to report when we're not safe, is contrary, if not the complete opposite, to a top-down rules model with low levels of voice (Superdiversity Institute for Law, 2018). Additionally, a high-power distance score, along with a preference for harmony over conflict, less assertive behaviour and a practice of backing away from direct management, can lead to a reluctance to question management and therefore, question safety (Hofstede, Hofstede Insights - Country Comparison, 2022) (Javidan, Dorfman, Sully de Luque, & House, 2006) (Yorio, Edwards, & Hoeneveld, 2019) (Superdiversity Institute for Law, 2018).

Related back to the research of the New Zealand agricultural health & safety culture, there are differences of conclusion. While Hofstede may outline a culture in New Zealand of decentralized management and legitimised voice, the New Zealand research paints a picture of a disciplined, straight-talking culture, where people just have 'common sense' (Nielsen., 2015).

Uncertainty Avoidance

Uncertainty avoidance is the degree to which cultures may be more flexible and willing to engage in new situations (Yorio, Edwards, & Hoeneveld, 2019). A country with a low score has no concern with the unpredictability of future events (Javidan, Dorfman, Sully de Luque, & House, 2006). They are comfortable with ambiguity and have a more relaxed attitude to deviating from the norm. Both the Philippines (44) and New Zealand (49) scored low for the uncertainty avoidance dimension. Related to health & safety, they believe there should be no more rules than are necessary, and if they are ambiguous or do not work, they should be abandoned or changed. Schedules are flexible, hard work is undertaken when necessary but not for its own sake. Precision and punctuality do not come naturally (Hofstede, 2022). They are more likely to rely on the skill and common sense of workers, rather than specific rules, and on more open communication to resolve safety problems (Yorio, Edwards, & Hoeneveld, 2019). This is akin to the Agricultural Culture we discussed earlier around common sense and pragmatic approach.

Given the Filipino nature of taking it as it comes, there is less interest in mastering the knowledge, skills, and competence than others. Given this living in the moment idea, they are likely to focus on the quickest way to complete a job, with ease and speed at the expense of other areas, including safety (Yorio, Edwards, & Hoeneveld, 2019).

Collectivistic v Individualistic Behaviour

This dimension is about the degree to which individuals express (or should express) pride, loyalty, and cohesiveness in the group (Javidan, Dorfman, Sully de Luque, & House, 2006). There is no "I" attention and there is a focus on a long-term commitment to the member 'group.' Loyalty is paramount. This approach fosters strong relationships where everyone takes responsibility for others. In collectivist societies, offence leads to shame and loss of face and employer/employee relationships are perceived in moral terms (Hofstede, 2022). Organizations should encourage and reward the collective (Javidan, Dorfman, Sully de Luque, & House, 2006). The Philippines score here, puts them in the collectivistic group (32). This is an interesting element when considered with health & safety. A desire to care for the group, take responsibility for each other and be rewarded as a group, shows a desired culture where 'we look out for one another.'

A part of this dimension also includes the sub-domain of the 'humane orientation,' or the degree to which the collective encourages and rewards individuals for being fair, altruistic, and kind to others. The Philippines scores high on this orientation as well (Javidan, Dorfman, Sully de Luque, & House, 2006). This means that they are more open to co-worker co-operation initiatives, information sharing and open communication (Yorio, Edwards, & Hoeneveld, 2019). Another sub-domain is 'performance orientation.' They score mid-level on this, or the degree to which the collective encourages and rewards for performance improvement and excellence (Javidan, Dorfman, Sully de Luque, & House, 2006).

New Zealand is described as an individualistic culture (79), where people look after themselves. Workers are expected to be self-reliant. There is a focus on being in it for one's own benefit (Hofstede, 2022).

This places Filipino workers and New Zealand workers again at odds. The individualistic focus is not as agreeable as the collectivistic traits for engagement with health & safety. To create a safety climate, we need a consistent approach to health & safety with group participation. If one member of the group perceives that the team care about the whole group, then they tend to practice safer behaviour (Liu, et al., 2015).

Masculinity

Masculinity refers to the notion that behavior is based on shared values that people should be the best they can be and that there is a clearly defined winner(Hofstede, 2022). In this dimension, work prevails, and management are expected to be decisive. Both the Philippines (64) and New Zealand (58) are considered a masculine society.

The creation of a safety climate is based around a collective sum of shared perception around safety in the work environment. Management holds a key role in improving this safety climate, in terms of safety compliance and participation (Liu, et al., 2015). Therefore, this masculine score, holds the benefit in that it supports the creation of a shared value base, which could be around health & safety, where management lead engagement.

Long Term Orientation

Long term orientation relates to whether a society is normative or pragmatic. Filipinos are more normative than pragmatic (27). They exhibit great respect for traditions and a focus on achieving quick results (Hofstede, 2022). Filipino culture tends to think that proactive safety decisions and behaviours

are counter to the norm. There may not be a benefit in risk assessment or self-check processes (Yorio, Edwards, & Hoeneveld, 2019).

Hofstede also describes New Zealand (33) as a normative country (Hofstede, 2022). However, when we apply the lens to agriculture, we see that there is a conflict with the literature. Normative cultures are concerned with doing things properly in a certain way, where pragmatic cultures are more akin to doing things from a result driven perspective. Given the literature on agricultural culture, and their approach to health & safety, it appears New Zealand farmers are more pragmatic.

Indulgence

Indulgence relates to the extent to which a society is restrained or indulges. The Philippines scored low on this dimension (42), which shows a restrained approach. Restrained societies do not put much emphasis on leisure time and have the perception that indulging themselves is somewhat wrong (Hofstede, 2022).

New Zealand, with its high score (75), is seen as an indulgent society. This is where the description ‘work hard and play hard’ comes from. We can be impulsive and show a strong desire to enjoy life and have fun. We tend to opt toward optimistic outlooks and place a high degree of importance on leisure time (Hofstede, 2022).

This is an interesting cultural dimension that relates to the work/life balance of workers. Where we tend to emphasize in New Zealand about time off farm as being important for mental health, a restrained culture would not see this as important. They might see that leaving the farm for a holiday, or a day away, is indulgent and be happier to stay home (but not working).

4.5 Cultural Intelligence

Due to the diversity of our workforce, it is inevitable that leaders will manage people with unfamiliar cultural backgrounds (Kirkman, 2009). Cultural values are a held set of beliefs or norms that define to a person what is right or wrong and are usually entrenched in their upbringing (Kirkman, 2009).

Cultural intelligence is defined as an individual’s capability to function, and manage effectively, in culturally diverse settings (Ang, et al., 2007). People are generally unaware of the tremendous impact their own national culture has on their interpretation of their world (Javidan, Dorfman, Sully de Luque, & House, 2006). Cultural intelligence is therefore emerging as a critical capability for leaders in all sectors (Dearsley, 2019). It covers an individual’s capability to function effectively in a variety of cultural contexts including national, ethnic, organizational, and generational (Dearsley, 2019). Management styles which a leader may use well in one country rarely work well in another (Javidan, Dorfman, Sully de Luque, & House, 2006). Having a working knowledge of culture, and its influences on behaviour, is therefore useful in multi-cultural environments (Ang, et al., 2007). Knowing who we are leading as people, including their cultural backgrounds, is critical (Dearsley, 2019). Intercultural success arises when we are mindful of our own, and others, assumptions when interacting with individuals from other cultures (Chua, Morris, & Mor, 2012).

To understand this, cultural intelligence is split into four areas:

Metacognitive Cultural Intelligence

Metacognitive Cultural Intelligence is defined as the mental processes that individuals use to acquire and understand cultural knowledge (Ang, et al., 2007). An individual’s awareness during interactions with those from different backgrounds and an ability to adjust one’s thoughts (Dearsley, 2019) (Chua, Morris, & Mor, 2012). Those with high metacognitive cultural intelligence are consciously aware of others cultural preferences before and after interactions and allows an individual to adjust their behaviour to the audience, increasing

rapport during interaction, therefore building trust (Ang, et al., 2007) (Chua, Morris, & Mor, 2012).

Cognitive Cultural Intelligence

Cognitive Cultural Intelligence is the knowledge of the norms, practices and conventions in different cultures acquired from education and experience. This can include knowledge of social, economic, and legal systems (Ang, et al., 2007). Those with high cultural intelligence understand the similarities and differences between cultures (Ang, et al., 2007).

Motivational Cultural Intelligence

Motivational Cultural Intelligence is the ability to direct attention and energy toward learning about, and functioning in, situations characterized by cultural differences (Ang, et al., 2007). The motivation an individual must put into learning about cultural differences (Dearsley, 2019).

Behavioural Cultural Intelligence

Behavioural Cultural Intelligence is how an individual displays appropriate verbal and non-verbal actions when dealing with other cultures (Dearsley, 2019).

Cultural Intelligence (CQ) Framework

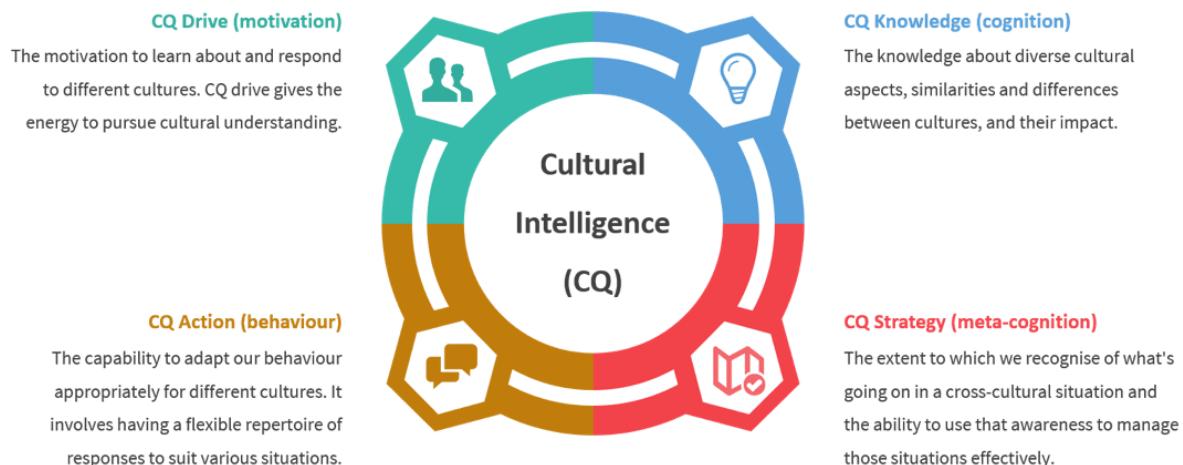


Figure 2: Illustration of Cultural Intelligence
Source: <https://betterboards.net/relationships/cultural-intelligence-for-not-for-profit-organisations/>

To be fully competent in cultural intelligence, you require behaviour in all four areas. For example, just having a brief knowledge of another's cultural personality, without metacognitive awareness, will not necessarily help. This knowledge, if applied incorrectly, could make a situation worse. The ability to learn and adjust communication and leadership across cultures helps build mutual understanding, respect, and affect based trust (Chua, Morris, & Mor, 2012). While cultural intelligence may show that there are differences among cultures, it can also illustrate the similarities (Javidan, Dorfman, Sully de Luque, & House, 2006)

There has been a school of thought that a leader should adapt to fit in to the cultural group they are in. As the old saying goes, 'when in Rome....' However, the argument here is that rather than changing, perhaps it should be more focused on 'when in Rome, get to know the Romans' (Kirkman, 2009). The focus is on how to bridge the gap between cultures, not changing to be like them (Javidan, Dorfman,

Sully de Luque, & House, 2006). Managers need to be aware through their metacognitive awareness but be careful how this exhibits itself in behaviour. For example, if managing a worker from a country with a high-power distance, communication may need to be more paternalistic and directive rather than a participative style used on another member of the same team (Kirkman, 2009).

A leader with high cultural intelligence behaviour takes active steps to understand the cultural norms of the team, builds trust with multi-cultural workers, and mitigates the language barriers (Dearsley, 2019). When individuals understand and appreciate cultural perspectives different to their own, they can better manage any tension that may arise (Chua, Morris, & Mor, 2012). Establishing this increases the likelihood that an environment is created where shared values and behaviours are built (Chua, Morris, & Mor, 2012) (Dearsley, 2019). This, therefore, enables workers to speak freely (Dearsley, 2019). It also means that there is not, inadvertently, offence caused by action or inaction or a misunderstanding around language (Dearsley, 2019) (Chua, Morris, & Mor, 2012).

Cultural Safety

When cultural intelligence is used, and we adapt to cultural aspects of a workplace, this leads to increased job satisfaction and enhancement of cultural safety (Dearsley, 2019). Cultural safety is defined as 'an environment which is safe for people: where there is no assault, challenge, or denial of their identity, of who they are and what they need. It is about shared respect, shared meaning, shared knowledge, and experience, of learning together with dignity, and truly listening' (Superdiversity Institute for Law, 2018). If an organization is to succeed at both personal safety, and cultural safety, they must have a full understanding of the cultural influences on its operation (Superdiversity Institute for Law, 2018).

4.6 The Way Forward

Any solutions bought forward regarding health and safety engagement of migrant workers must center around three key areas:

- Workers must know why and how to report health and safety matters (Superdiversity Institute for Law, 2018) (in other words, training in health & safety for migrant workers).
- There must be two-way trust between management and workers. Workers must know that their concerns will be listened to and responded to in a positive way (Superdiversity Institute for Law, 2018).
- Migrant workers must feel culturally safe, and understood, in their work environment (Haar & Brougham, 2011).

It is important that the attitudes and beliefs of migrant workers are catered for to gain greater engagement from any solution. Given the individualistic nature of work policies, it is reasonable to assume that a collectivistic culture will probably require a different approach. Therefore, training and policies must be culturally aware (Haar & Brougham, 2011). Additionally, with the legitimized low level of voice of the Philippines, giving a voice for health and safety will not be seen immediately as important. The more that we can normalize a legitimate voice, build trust, and listen the more likely people will respond favourably (Brockner, et al., 2001).

Training in Health & Safety

Training for migrant workers needs to educate on specific hazards but also that being safe is a value to be upheld. We should focus on educating them in their rights and duties in a way they understand (Superdiversity Institute for Law, 2018). Training content should include authentic real life work stories that make an emotive connection that links to a connection that is important to them. For example, focusing on the collectivistic/family nature of the Filipino culture - survive the day and you go home to your family. Or the desire to look out for your work mates. These can be both positive stories, as well as fear-based situations (Nielsen., 2015). Training would be better delivered in Filipino language,

with migrants paying better attention to someone that they believe is experienced, respected and/or credible (Nielsen., 2015). Migrant workers are more likely to listen and respond to people within their own community (Superdiversity Institute for Law, 2018).

After the training is complete, if a worker perceives that their manager is supportive of health & safety, they are likely to feel required to reciprocate. This can be through the encouraging of dyadic relationships (Kath, Marks, & Ranney, 2010). Therefore, this can enhance the safety climate of the working environment and encourage engagement into practicing safe behaviours and complying with safety procedures (Kath, Marks, & Ranney, 2010).

Employer

There are certain leadership qualities that lead to better health and safety engagement with migrant workers from the Philippines. An employer who:

- Is collaborative, but clear, with a communicated shared goal, who is charismatic/value-based will get a favourable response.
- Is supportive and considerate in their leadership, with compassion and generosity.
- Ensures the security of the worker, who is ‘face saving’ in their approach.
(Javidan, Dorfman, Sully de Luque, & House, 2006)

There are also other elements that can assist with enhancing engagement. An employer who provides informal support can help to foster a sense of belonging and emotional wellbeing (Caxaj & Cohen, 2019). For example, a religious holiday swap (i.e., Chinese New Year is substituted for a European holiday, or ensuring the food at BBQ’s is culturally appropriate) (Haar & Brougham, 2011).

Again, reflecting on the collective nature of the culture, an employer who takes steps to address social isolation, or encouraging of community-based events to bring people together, will also enhance engagement (Caxaj & Cohen, 2019).

Those employers who see improvement in their migrant worker engagement will have clear induction processes around explaining employment rights, in native languages, with a mechanism to report if something is not right (Caxaj & Cohen, 2019).

International Solutions

Internationally, there are documented examples of solutions to improve health and safety engagement for migrant workers. Australia and Canada have developed educational resources in native languages, co-designed with the relevant migrant worker groups (Superdiversity Institute for Law, 2018) (British Columbia Federation of Labour, 2015) (Safe Work Australia, 2022) (Work Safe Victoria, 2021).

As an example of one of the global initiatives, in the United Kingdom, the Health and Safety Executive has been practically working with diverse groups to raise awareness of health and safety (UK Health & Safety Executive, HSE - Diversity, 2022). Outreach programmes in London have been put in place to promote health and safety engagement (Superdiversity Institute for Law, 2018). In London, a campaign was launched distributing wallet cards in different languages as well as posters around basic information on workers’ rights to health and safety. Additionally, they have sent the wallet cards to countries where workers are due to move to the United Kingdom (UK Health & Safety Executive, Examples of outreach work). The Health and Safety Executive has also worked on publicity campaigns to promote health and safety information through the United Kingdom based Polish, Romanian and Indian newspapers. Radio and television have been used for the Indian community (UK Health & Safety Executive, Examples of outreach work). The London Health and Safety Executive have employed an outreach worker to work with the Asian community to deliver messages (UK Health & Safety Executive, Examples of outreach work).

Domestic Solutions

In New Zealand, Worksafe has delivered targeted approaches to Māori and Pasifika health & safety engagement through the Maruiti 2025 Strategy and Puataunofo Come Home Safely programme (Superdiversity Institute for Law, 2018).

The Puataunofo Come Home Safely programme is designed to engage and educate Pacific people working in higher risk industries (Worksafe NZ, Worksafe NZ - Managing Health and Safety, Puataunofo, 2021). It works by delivering tailored health & safety messages to Pasifika in English, Samoan and Tongan. Aiming to raise engagement and support businesses to adapt to a diverse, migrant, workforce (Superdiversity Institute for Law, 2018).

The Mauriti 2025 Strategy is designed to achieve better Māori hauora health and safety outcomes, through partnership with iwi-Māori and whanau. This programme appears to be mostly North Island based for agriculture, and Canterbury based for construction (Worksafe NZ, Mauriti 2027 Safe Haven, 2021).

Safetree, run by the Forest Industry Safety Council, have developed a programme called 'safety culture.' Designed specifically for the forestry sector it helps businesses create a workplace culture that supports good health and safety. A facilitator works with the team to grow capability. There are also online interactive safety training tools for workers to access (Safetree NZ, 2022).

5. Findings and Discussion

This survey and focus group with the Filipino dairy workers provided an insight into their approach to health and safety on farm. There were key themes that emerged as part of the thematic analysis which included:

- Pay & Benefits/Communication/Team Culture: This was about what the respondents felt was important to them at work and where they felt that their employer could do something to help them do health and safety on farm.
- Good work looks like.../Health & safety is...: This came from the questions and discussion about their understanding of what health and safety meant to them, what it looked like and how their employer could help them to understand health and safety on farm.

They survey responses gave these initial themes, which the workshops then further explored as part of the workshop:

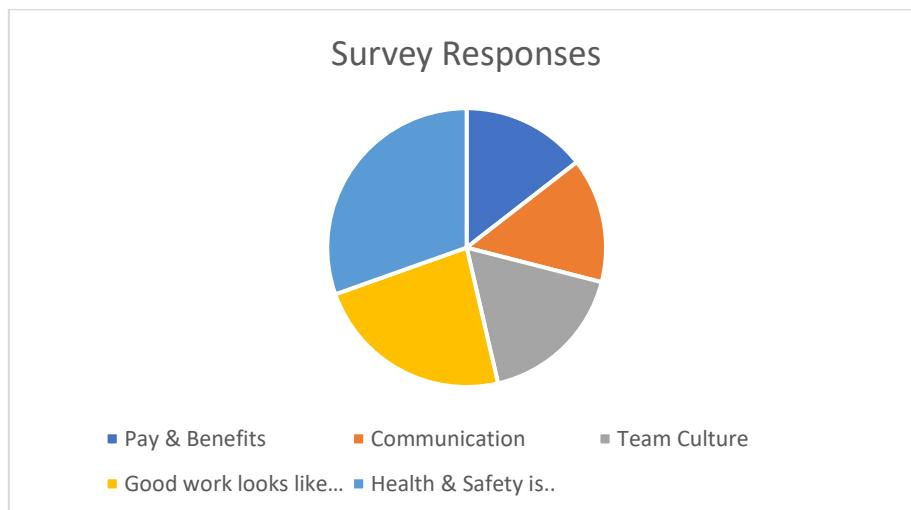


Figure 3: Summary of the themes presented from the analysis of the online survey which were then further explored at the workshop.

5.1 Cultural Personality

Overall, the survey and focus group findings illustrated that the Philippines' cultural personality had traits that would encourage engagement into health and safety. Where the barriers were related to the power distance score and the lack of understanding around health & safety.

The Filipinos on farm were described, by the employers, in line with the literature, as normative, with a traditional, family focus (Hofstede, 2022). The hierarchical approach was well known by the employers, especially characterised by the tendency of the worker to call them 'boss.' The workers, true to their power distance dimension, described a preference for work that was directed, guided, and planned, with defined jobs. They desired an environment that was respectful, grounded in empathy, led by a 'good boss with a good reputation' who supported their employees.

Despite the high-power distance score, their collectivistic nature meant that the workers surveyed, and spoken to, highlighted the importance of open communication (Yorio, Edwards, & Hoeneveld, 2019). They defined this as regular meetings where suggestions were welcomed and invited where a 'good boss' was a manager who asked questions, sought ideas, information and listened. This is somewhat contrary to the literature description of a society that does not respond to a decentralized structure. The longer a Filipino worker had been working in New Zealand, or if they were a second generation Filipino, there was a further move away from the traditional hierarchical approach.

Through the focus group the Filipino workers self-described as collectivistic, with preference for a team that was fully staffed, that got the work done together, with good relations, while having fun. Loyalty was important. Individuals were seen to need a solid work ethic and a desire to do a good job. Everyone agreed that they needed to be in a job that was right for them. There was a desire to care for the group, 'to look out for each other.' This is an encouraging base for a health & safety culture. These conversations also reinforced the masculine dimension, where work prevails and there was an emphasis on group performance (Hofstede, Hofstede Insights - Country Comparison, 2022).

This description of the 'ideal' manager from the Filipino workers matches the leadership qualities that the literature stated would lead positive health and safety engagement (Javidan, Dorfman, Sully de Luque, & House, 2006).

The Filipino workers surveyed had arrived in New Zealand and started straight into agriculture roles. They find English is best understood when read, and heard, but many found it difficult to then converse in. This has created linguistic barriers. There are few translation services available, usually relying on others in the community or google translate (Colindres, Cohen, & Caxaj, 2021). There are some Filipino workers who have ended up feeling isolated. Both those who have been in New Zealand for some time, but also, those who have just arrived in the country. Isolation means poor support/connection, lack of culturally appropriate food and uncertainty on how to access essential services (medical etc.). This shows an opportunity for employers to engage in both formal, and informal, ways to foster a sense of belonging and wellbeing (Caxaj & Cohen, 2019).

I remember once my kid got quite sick, tummy upset. We hadn't been here long. We took him to the hospital, they told us we should have gone to the Doctor. We didn't have a doctor. Didn't know how to get one. I couldn't understand why they wouldn't see us. I offered to pay them, as I thought it was about cost, but they wouldn't take it. We didn't realise. – Filipino Worker in relation to the linguistic barriers and access to essential services upon arrival into New Zealand.

5.2 Migrant Health and Safety

When the Filipino's arrived in New Zealand, they admitted they did so with little to no understanding of New Zealand health & safety practices (Weerasinghe, 2021). This is problematic for creating a safety climate with these workers, which directly impacts safety participation (Liu, et al., 2015).

This different level of risk perception interestingly, has a term: "Bahala na." Translated into English it means, roughly, 'come what may,' 'what happens will happen.' The example given was from the Philippines. They need to earn money, this is the job on offer, if it is unsafe than 'bahala na,' what will be will be (even injury or death). This, coupled with their short-term orientation, illustrates that a Filipino's culture tends to think that proactive safety decisions and behaviours are counter to the norm (Yorio, Edwards, & Hoeneveld, 2019). This is crucial for understanding that health and safety means something quite different to Filipino's and is not valued in the same way as in New Zealand (Superdiversity Institute for Law, 2018).

The importance of earning money featured in the focus group conversation quite heavily. Money is clearly important to the workers, the degree depending on where they were at with their journey to residency, or family being in New Zealand. Majority of the Filipinos spoken to were supporting someone, either family in New Zealand or back home.

The respondents were clear, that, if the rules are not followed, then there is a strong possibility that you lose your job. This has a direct link to then being sent home. Which means you cannot earn money. Again, the workers commented if they were safe, then there was no injury, and therefore they could continue working (and earning money). If they got injured, this meant no money as they could not work.

This money focus, or strong desire to not get injured to be able to keep working, can therefore be seen as a motivator to engagement into health & safety.

They did comment that "Safety is very big in New Zealand." A safe and healthy surrounding was a happy surrounding. Safety meant the requirement to follow the rules/protocols and having/wearing the right safety gear. There was a tendency to defer to the 'boss' to define the rules (Yorio, Edwards, & Hoeneveld, 2019). In the focus group a comment was made 'I don't understand why we needed to do that' (in relation to wearing a helmet on farm when they first arrived). The workers agreed with the literature that the Philippines has a very different level of risk perception to New Zealand (Superdiversity Institute for Law, 2018). When contrasting the rule adherence, the rules are in place in the Philippines, but are generally not followed. For example, there is a legal requirement to wear a helmet on a bike. This is not fully adhered to unless a police officer is in visibility. In terms of understanding safety in New Zealand, the focus group participants all strongly agreed that it was safer here than in the Philippines, but they all had a large adjustment when they arrived in New Zealand.

In New Zealand, I will walk across a pedestrian crossing without any concern as I know people will stop. In the Philippines, the crossing means nothing, people don't stop – Filipino Worker on the contrast between safety in the Philippines and New Zealand.

There was confirmation through the survey and focus group of the Filipino desire for harmony over conflict and therefore concerns or problems are often not raised (Hofstede, Hofstede Insights - Country Comparison, 2022). The employers also discussed the hesitancy for their Filipino team member to 'own up' to a mistake, ask for clarification or to speak up if there was something troubling their team. This was evident when the focus group self-described as shy, or restrained, where there is no inclination to disrupt the harmony of the workplace. This makes it more difficult from a health and safety perspective as an employee will be reluctant to report and would rather understate injury or deny ill health (Barton, 2019).

One of my Filipino team had been acting a bit different all day. I asked him what was wrong, nothing was the reply. As the day went on, I could tell that something was wrong but still couldn't get any insight. Eventually, I approached one of the other Filipino workers to see if he could find out. With reluctance, they told me that I had paid the upset individual incorrectly. I got it sorted but it emphasized to me that even when upset about something so important to him, he still wouldn't approach me himself – Employer, evidencing the reluctance to raise a problem or concern to the 'boss.'

This information, coupled with the over-arching cultural personality leads us to understand that the creation of a safety climate with Filipino team members will remain challenging until there is shared perceptions of the policies, procedures, and practices relating to a safe environment (Liu, et al., 2015). A strong, positive safety climate is created when everyone is consistently encouraged to conduct their jobs safely (Kath, Marks, & Ranney, 2010). To create this culture, communication is needed from management. As the literature reviewed states, the ability, and empowerment, a worker feels to discuss safety issues with their manager is a critical component of a positive safety climate (Kath, Marks, & Ranney, 2010).

The migrant workers agreed that information provided on health and safety would be useful to them. The English language can be tricky, so a mix with native language would be preferred.

I remember when I started here at school and my teacher asked me to bring a ‘book and a pin.’ So, I bought a reading book and a pin. Turned out she meant notebook and a pen! – Filipino Worker on the linguistic barrier upon arrival to New Zealand.

5.3 Cultural intelligence

Cultural Intelligence was not a known term by the employers interviewed. However, the summation from the employers of what they thought it was, is in line with the literature. They all commented that it was within the theme of the ability to function effectively with their multi-cultural workforce on farm (Dearsley, 2019). They talked through it being about a conscious effort to understand them and their motivation. It was about sharing with them, as much as they had shared back. It was about “awareness of culture, and the fact that culture influences interactions.” One employer said it was “about wanting to learn about their culture, and how that it can apply.” For them, it was the approach of how to merge Kiwi and international culture together here in New Zealand on their farm, as the literature stated, it was about a working knowledge of the culture (Ang, et al., 2007). One of the employers talked about how they had changed their management approach over the years to adjust as they understood more about the culture of their teams and they identified “their currency” (i.e., what motivated them). For example, they may no longer swear in general conversation, or they keep in check how they react after a mistake. This shows the element of behavioural cultural intelligence (Dearsley, 2019).

All the employers believed that they had some understanding of the cultural personalities of their team, but they all commented that they could benefit from further education or knowledge of the cultures. There was strong motivational cultural intelligence with the employers interviewed, that is, they were all motivated to learn more (Ang, et al., 2007).

One employer summed up the employers’ responses quite well. They understood their team through knowing about them, being comfortable around their families and knowing what they are aiming for. Showing a genuine investment in their lives. Akin to the research, one employer cautioned that migrants belonging to the same ethnic group may not always exhibit the same attitudes.

The employers all commented that they felt that the key to building a team with their migrant workforce was working with them, showing them and spending time with them. This also extended for majority of the employers to the social space. Everything from taking them out for meals or ensuring that if you are invited to an event that you attend. It was about being part of the community. One of the employers discussed how he had removed the hierarchy, none of the team had job titles. Using his metacognitive cultural intelligence, he had adjusted his behaviour, increased rapport, and built trust (Chua, Morris, & Mor, 2012). Everyone did the tasks that they had a natural inclination for, but they could all do everything. There was no use of the term ‘boss’ on that farm. This same employer commented that he now has Filipino’s approaching him to work on farm because they know how they will be treated.

I remember when I arrived as a contract milker (CM). The Filipino, second in charge (2IC), had worked for the previous CM and had agreed to stay on with me. On the first day, I noticed that the water pump was on, and there was a leak. I felt that I was the one to find the leak because I was the CM. I spent 2 days trying to find it. On the third day I asked the 2IC if he knew where the leak was. Not only did he show me, but he also had the part and the tool to fix it. In that moment I realised my ‘arrogance of approach.’ I should have respected the 2IC who knew the farm, which in turn would have built respect to me from the 2IC. I knew I had to make changes to my approach. – Employer.

The employers all acknowledged that there was a different type of respect required with their Filipino workers than New Zealand workers. There was a need to understand that different regions of the Philippines have diverse needs and backgrounds, as well as varying types of language.

One of my Filipino team invited me to their child’s birthday party. I went late because I didn’t want to distract from the event. When I turned up, I discovered that they had waited for me to start the party as I was seen as a guest of honour. A real lesson in how important they saw me – Employer.

For a Filipino worker respect by employer is hard-earned, but easily eroded. The element of respect in a workplace features heavily in the cultural safety of the workplace (Dearsley, 2019). Only when a migrant feels culturally safe will they feel free to speak freely – a vital aspect for health and safety engagement (Dearsley, 2019).

I have observed that in New Zealand that co-workers or a boss/worker may have an ‘argument’ during the day, but then that night they may go to the pub together. As a Filipino I wouldn’t do that, if someone is unkind to me, I don’t want to spend social time with them – Filipino Worker

When I first arrived here to New Zealand my boss called me to come over, by beckoning me with his hand. I thought this was rude and ignored him. It was rude back home to speak to someone like this. The following week I did it to him and he came straight away. I realized that perhaps this action was different in the two countries – Filipino Worker

Given their responses, the employers all agreed that taking the effort and time to further understand the cultural personalities of their team was worth it. This was also important to the employers, as they were aware that even within the same cultural group, there are differences. They understood that they could not treat everyone from the same culture, the same way.

When you understand, you develop relationships and then you don’t offend – Employer.

Summary

With this information, the research indicates that to increase engagement into health and safety we should focus on the three key areas that the literature reported:

- Filipino workers need to know why health & safety is important, how it is linked back to their needs/wants and then what ‘good health and safety looks like.’ This education needs to be culturally aware and linguistically adapted (Superdiversity Institute for Law, 2018).
- The relationship between the Filipino worker and their manager is paramount to any success in this area. The manager needs to both formally, and informally, support their wellbeing (Caxaj & Cohen, 2019).
- It is important for migrant workers that their manager understands their cultural personality and how that impacts their behaviour/choices. This must be respected. If the migrant worker feels culturally safe, and understood, in their work environment then this leads to better outcomes for the creation of a safety climate (Haar & Brougham, 2011).

6. Conclusions

Filipino migrant workers coming into New Zealand face the same barriers to engagement into health and safety that are shared by migrant communities across the world. They have their own unique cultural personality that shapes their day-to-day decision making, which in some areas is contrasting to the New Zealand cultural personality. Their understanding of what health & safety in New Zealand looks like is varied, and when they first arrive, is lacking.

Employers, while possessing a degree of cultural intelligence, could benefit from furthering their leadership skills in this area. Particularly to lead to better health & safety engagement and therefore, improving the safety climate on farm.

This research has attempted to illustrate that to better engage Filipino dairy farm workers, in Mid-Canterbury, with health & safety on farm, we must provide accessible tools where there is the ability to assist both employers and migrant workers to know better in the areas of cultural intelligence and health and safety. And that, will lead to them doing better at getting everyone home safer, every day.

Know Better, Do Better.

7. Recommendations

In line with the research findings, this report recommends the following actions.

7.1 Improve employers Cultural Intelligence – Know Better, Do Better

Improve dairy farm employer's cultural intelligence by them learning more about the cultural personalities of their workers. The writer recommends this is done through:

- Developing a website-based application that employers can access. The information contained will include such things as the cultural personality descriptions, an overview approach to family/work and some 'Top Tip's' of engaging the worker into the team, and into health and safety.
- Developing cultural intelligence-based workshops, for employers. These workshops will be an extension of the app, and should include information on what cultural intelligence is, how it can be practiced/applied to a farming business and how to engage migrant workers based on their cultural personality.

7.2 Improve migrant worker health and safety knowledge – Know Better, Do Better

Promote the importance of health and safety to our Filipino migrant workers to learn more about health and safety in New Zealand. The writer recommends this is done through:

- Developing a website-based application that migrant workers can access both in New Zealand, and prior to the migrant worker arriving in New Zealand. This should include information around hazard identification and management and worker engagement. Material should be interactive, with online games, images, and photos, translatable into primary language, as per the literature recommendations.
- Developing Filipino migrant worker health and safety workshops. These workshops should build on the information contained in the application and be delivered in native language by those from the migrants' own communities and be built around their cultural personalities.

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Appendices

Appendix A - Survey Questions

Tagalog:

1. Ano ang tatlong pinaka-importanteng bagay para sa iyo pag nasa trabaho?
2. Paano mo pinapraktis ang health and safety sa inyong farm ngayon?
3. Ano ang 2 o 3 bagay na magagawa ng inyong amo para matulungan kayong gawin ang mga ito sa farm?

English:

1. What are the three most important things for you when at work?
2. How do you practice health and safety on your farm today?
3. What are 2 or 3 things your employer can do to help you do H&S on the farm?

Appendix B – Focus Group Questions

1. What is important to you at work? Why do you come to work?
2. What does health and safety mean to you?
3. What do you think Health & Safety means in NZ?
4. If there was a tool to help your boss understand your culture better, do you think that would be useful?
5. Why?
6. If there was training in H&S, in Taglog and taught by Filipino's, what would you think?

Appendix C – Employer Semi-Structured Interview Questions

1. On a scale of 1 to 5, where do you think your understanding of the cultural backgrounds is for the people who work for you? (1 being no idea at all, 5 being fluent in their culture that I'd fit right into their country)
 - a. Why?
 - b. How have you obtained this information?
2. What do you think are the biggest challenges with having workers from other countries?
 - a. Why?
3. What does cultural intelligence mean to you?
 - a. How do you go about increasing your knowledge of other cultures?
4. What have you done on farm to build a good team with workers from other countries?
5. What strategies do you have in place to manage and lead migrant staff?
 - a. How have these worked?
 - b. Is there anything you'd do differently?
6. Anything else to add?