Work-family enrichment, collectivism, and workplace cultural outcomes: a study of New Zealand Māori

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Although the work-family enrichment literature is well established, it lacks an indigenous focus. The present study explored workplace cultural attitudes amongst 172 Māori employees. Work-family enrichment was significantly related to workplace-cultural-wellbeing, while family-work enrichment was significantly related to workplace-cultural-satisfaction. Collectivism was tested as a potential moderator. The interaction effects show that respondents with low levels of family-work enrichment and high collectivism benefited most, reporting the highest levels of workplace-cultural-wellbeing. Furthermore, respondents with high collectivism reported significantly higher workplace-cultural-satisfaction, irrespective of enrichment. Overall, the benefits of work and family can enhance cultural outcomes in the workplace.

Keywords: *work-family enrichment, workplace cultural values, collectivism, Māori.*

Introduction

Cultural values and beliefs are recognised as playing a significant role in the work-family interface (Spector et al., 2007); however, work-family enrichment literature lacks a focus on indigenous cultures and outcomes. While there is a growing body of literature on Māori language, history, culture and health in New Zealand (King, 2003; Ministry of Social Development, 2008), there is a lack of empirical exploration of *tikanga Māori* (Māori customs and beliefs) in the New Zealand workplace (Haar & Brougham, 2011; 2013). The contributions Māori and culture make to the New Zealand workforce deserve greater investigation.

Data from the Ministry of Social Development (2008) revealed that Māori reported the lowest levels of work-life balance compared to the majority of New Zealanders. It is unknown whether these low levels of work-life balance are due to a lack of support in the workplace for Māori culture and/or the aspirations of Māori employees. The purpose of this study is to examine the effects that enrichment from work and family roles have on cultural attitudes of Māori in the workplace. The theoretical lens of work-family enrichment is appropriate given that the family unit is paramount for Māori (Durie, 1997; Haar, Roche, & Taylor, 2011).

Māori employees with higher work-family and family-work enrichment are expected to hold more positive attitudes towards Māori culture in their workplace. Two cultural outcomes are tested, building on a recently established measure of *workplace-cultural-wellbeing*, which is defined "as how indigenous employees feel about the way their cultural values and beliefs are accepted in the workplace" (Haar & Brougham, 2013: 877). An additional predictor, *workplace-cultural-satisfaction* (Haar & Brougham, 2011), was added, which is concerned with the satisfaction Māori have with how culture is portrayed and respected in the workplace. This is important given the recent inclusion literature that promotes the importance of ethnically different individuals feeling a sense of

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belongingness and uniqueness within the workplace (Shore, Randel, Chung, Dean, Ehrhart & Singh, 2011). Employees that feel included are highly likely to have improved job and well-being outcomes, which in turn can benefit both employee and employer (Mor Barak , Findler, & Wind, 2001; Findler, Wind, & Mor Barak, 2007; Nishii, 2012).

Culture in broad terms is defined by Triandis (2001) as something that "has worked" (p.908) in the past and, as a result of its success, has been transmitted to future generations. Van Emmerik, Gardner, Wendt & Fischer (2010) suggested that "culture shapes the values and norms of its members; these values are shared and transmitted from one generation to another through social learning processes of modeling and observation" (p. 333). In the case of Māori, whanaungatanga, whānau (discussed below), and speaking Te Reo Māori (language) could offer an insight into cultural attitudes in the workplace. This aligns with Triandis (2001), who discussed the importance of norms, values, customs, beliefs and language within one's culture and cultural identity. These descriptions around culture align with the present study's focus. Furthermore, whanaungatanga and whanau also align strongly with Hofstede's (1994) summary of collectivism.

This paper makes three significant contributions: (1) for the first time, work-family enrichment is examined in an indigenous employee population; and (2) it tests and finds support for enrichment positively influencing outcomes associated with cultural values and beliefs in the workplace. Finally, (3) it shows that the collectivistic orientation of Māori is active in the workplace and can have a moderating effect on the relationships between enrichment and cultural-based outcomes. Each of these points illustrates the need for researchers to consider culturally aligned orientations such as collectivism.

Work-family enrichment

Over the last 25 years, work-family studies have focussed on conflict and the negative interference of an individual's work and family roles (Greenhaus & Powell, 2006). Many researchers have identified the need to establish a more positive side to the work-family interface (Haar & Bardoel, 2008), as work-family enrichment is found to be a strong predictor of many employee outcomes (Carlson, Hunter, Ferguson & Whitten, 2014; Tang, Siu & Cheung, 2014).

Work-family enrichment is based on the concept that work and family roles provide individuals with resources (such as increased skills, income or material resources), perspectives, flexibility, esteem, and other benefits (such as psychological and physical social-capital) that can assist the individual to perform better in other life domains (Carlson, Kacmar, Wayne & Grzywacz, 2006; Greenhaus & Powell, 2006). Greenhaus and Powell (2006) defined work-family enrichment and family-work enrichment "as the extent to which experiences in one role improve the quality of life in the other role" (p. 73). Rothbard (2001) suggested that "role commitments provide benefits to individuals rather than draining them" (p. 656). Thus, enrichment occurs when resources increased in role A promote improved individual performance in role B (Greenhaus & Powell, 2006). Enrichment is also bi-directional, meaning it can occur in one domain and cross over to the other; i.e., work-to-family or family-to-work.

Enrichment theory states that improved performance can occur through either an instrumental path or an affective path (Greenhaus & Powell, 2006). Under the *instrumental path*, different types of resources, such as skills, abilities, self-esteem and values, are directly transferred from role A to role B (Greenhaus & Powell, 2006); for example, employees may learn conflict resolution skills in workplace training and then use these abilities to resolve conflicts more effectively with family members (Carlson et al., 2006). Furthermore, Carlson et al. (2006) suggested that this can occur in

the opposite direction, as parents with greater patience for children relate more positively with co-workers and others in their work environments. Greenhaus and Powell (2006) also proposed the *affective path*, where affect, emotions or moods are carried over from one role to another. This has been demonstrated by Rothbard (2001), who found that attentiveness in one domain was indirectly associated with improved engagement in another domain through positive affect. Thus, an employee who leaves work in a positive mood is more likely to be positive and happier with family members at home (Carlson et al., 2006).

Work-family and family-work enrichment have been found to have positive effects on employee outcomes, such as organisational commitment, turnover intentions, engagement, job satisfaction, and well-being (Haar & Bardoel, 2008; Carlson et al, 2014). Consequently, Greenhaus and Powell (2006) state "the advantages of pursuing multiple roles are likely to outweigh the disadvantages" (p. 72). Despite the growth of work-family enrichment research, there has been no exploration of indigenous culture in the workplace. We argue that enrichment may be a beneficial influence on cultural outcomes. This is because Māori (in general) have a significantly different view of family relationships, due to their collectivistic orientation, compared to the New Zealand European majority (Hook, 2007).

Examples of these different views centre around the idea of whānau and whanaungatanga, which have a significant effect on the work-family interface. Durie (1997) suggested that whānau is more than just extended family; it is "based on a common whakapapa (descent from a shared ancestor), and within which certain responsibilities and obligations are maintained" (p.1). Whanaungatanga "is the process by which whānau ties and responsibilities are strengthened" (p.2). Overall, it is expected that Māori have a stronger focus on family (Haar et al., 2011) and may gain significant benefits from these broader social connections and whānau support, which includes support in times of crisis, being in a sharing environment, access to financial and economic resources, a broader education and guidance, and a stronger cultural identity (Durie, 1997).

As such, we hypothesised that Māori with higher enrichment will report higher levels of workplace-cultural-wellbeing and workplace-cultural-satisfaction. This leads to our first set of Hypotheses.

Hypothesis 1: Work-family enrichment will be positively associated with workplace-cultural-wellbeing.

Hypothesis 2: Work-family enrichment will be positively associated with workplace-cultural-satisfaction.

Moderating effects of collectivism

Since the 1980s, individualism and collectivism (I/C) has been shown to be a powerful moderator of employee outcomes (Hofstede, 1980; Ramamoorthy & Flood, 2002) and received the "lion's share of attention as a predictor of cultural variation" (Brewer & Chen, 2007: 133). While I/C has typically been used to study the cultural variations between countries, they have recently been used to focus on cultures within countries (Cohen, 2007).

Hofstede (1994) suggested that, with respect to family, individualistic societies tend to focus on the 'I', whereas collectivistic societies focus on the 'we'. These different values have implications in the workplace; for example, Hofstede (1994) argued that employees in individualistic societies might be viewed as resources where "task prevails over relationship", whereas collectivistic peoples see people as members of their group where "relationship prevails over task" (p. 3). These ideas reflect

statements from Hook (2007), who stressed the importance of "relationality, collectivity, reciprocity, and connectivity" (p.4) for Māori, whereas New Zealand Europeans value "autonomy, freedom, self-interest, entitlement, competition" (p.4). Overall, Hook (2007) illustrates the clear difference between Māori and New Zealand Europeans and their alignment with Hofstede's (1980) I/C dimensions.

Similarly, Haar et al. (2011) provided insight into the complexity of Māori families, as well as the demands they put on their members, and how these might override the pressures of work. In general, Māori are considered to be 'collectivistic', and, as such, we suggest that the value of cultural identity, values, and beliefs in the workplace will be higher for Māori, who characterise themselves as more collectivistic. As such, the positive influence of enrichment on cultural outcomes is likely to be more powerful for more collectivistic Māori and contribute more significantly to their cultural outcomes.

Several studies have focussed on the work-family interface with respect to national culture and I/C (Yang, Chen, Choi, & Zou, 2000; Spector et al., 2007). However, while these studies have supported a moderating effect with I/C, they have only focussed on work-family conflict, neglecting the potential beneficial effects of enrichment. Nevertheless, these studies still offer valuable insights as to how work and family interact with I/C: for example, employees from collectivistic countries are said to place higher emphasis on work than on leisure (Spector et al., 2007). This is seen by the employee's family as being a sacrifice for the good of the group, as the employee is therefore able to provide more financial resources to immediate and extended family (Spector et al., 2007).

There are clear differences between I/C countries with respect to work, family, and job outcomes. However, it is only recently that researchers have acknowledged the vast cultural differences within countries (Cohen, 2007). Māori are a collectivistic people working within a predominately individualistic country (Hook, 2007). Given that collectivistic employees are likely to have different views from individualistic employees, we test the moderating effect of collectivism within our sample of Māori employees. We suggest that the influence of work-family and family-work enrichment will be enhanced regarding workplace cultural outcomes for those Māori who see themselves as more collectivistic. This would indicate closer cultural alignment leading to higher work-family enrichment influencing workplace cultural outcomes (workplace-cultural-wellbeing and workplace-cultural-satisfaction). This leads to our last set of Hypotheses.

Hypothesis 3: Collectivism will moderate the relationship between work-family enrichment and workplace-cultural-wellbeing with respondents high on collectivism reporting greater workplace-cultural-wellbeing when enrichment is high.

Hypothesis 4: Collectivism will moderate the relationship between work-family enrichment and workplace-cultural-satisfaction with respondents high on collectivism reporting greater workplace-cultural-satisfaction when enrichment is high.

Method

Sample and Procedure

Data was collected from 14 New Zealand organisations in the same regional location. This location and the associated organisations were selected because of the high population of Māori employees. Surveys were hand delivered by one of the researchers and collected from a secure drop box by the same researcher. CEOs or Senior Managers sent all employees a notice or email about the research, encouraging Māori employees to participate.

From a total of 300 Māori employees, we received 172 responses, resulting in an overall response rate of 57.3 per cent. The average participant was 39.1 years old (SD=12 years), a parent (77 per cent), married (73 per cent), and male (53 per cent). Respondents worked an average of 38.4 hours per week (SD=6.9 hours) and had job tenure of 3.9 years (SD=3.3 years), with 18 per cent holding a high-school qualification, 39 per cent a technical college qualification, 34 per cent a university degree, and 9 per cent a postgraduate qualification.

Measures

Criterion Variables

Workplace cultural factors were assessed using five items. Four items came from the workplace-cultural-wellbeing measure by Haar and Brougham (2013). The present study added an additional item to explore and broaden the construct and to help distinguish between workplace-cultural-wellbeing and workplace-cultural-satisfaction (based on Haar & Brougham, 2011). The five items were coded 1=strongly disagree, 5=strongly agree, and we tested the factor structure using exploratory factor analysis (principal components, varimax rotation) since this was an extension on the existing measure. The items used, factor analysis outcomes, and reliabilities are shown in Table 1. From the five items, two factors did emerge that supported the existing workplace-cultural-wellbeing measure and a distinct measure for workplace-cultural-satisfaction.

Table 1. Exploratory Factor Analysis for Workplace Cultural Values

Coded (1) =strongly disagree, (5) =strongly agree	*Factor Loadings*	
	Workplace-Cultural-Wellbeing	Workplace-Cultural-Satisfaction
I find real enjoyment in Māori culture in my workplace	**.970**	.040
I feel satisfied about my organisation's understanding of Māori culture in my workplace	**.964**	.016
I am happy being Māori in my workplace	**.609**	.463
I am enthusiastic about Māori culture in my workplace	**.603**	.488
In most ways, I am satisfied with how Māori culture is portrayed and respected in my workplace	-.011	**.930**
Eigenvalues	2.606	1.319
%age variance	52.1%	26.4%
Number of items in measures	4-items	1-item
Cronbach's Alpha	.83	--

Overall, two factors emerged: workplace-cultural-wellbeing (α=.83) and workplace-cultural-satisfaction. Although a single-item measure is less than ideal due to psychometric issues, we retained this measure because it related specifically to satisfaction, which has been utilised in the workplace literature. For example, Wanous, Reichers, and Hudy (1997) suggested that measuring job satisfaction with a single-item measure was a commonly accepted practice. Their meta-analysis highlighted the suitability of single-item measures. They also stated that single-item measures "are more robust than the scale measures of overall job satisfaction" (p.250). Furthermore, the

effectiveness of a single-item satisfaction measure has been confirmed by Nagy (2002), who stated that "single-item measures may be easier and take less time to complete, may be less expensive, may contain more face validity, and may be more flexible than multiple-item scales measuring facet satisfaction" (p. 77).

Predictor Variables

Work-family enrichment and family-work enrichment were measured using six items by Carlson et al. (2006), coded 1=strongly disagree, 5=strongly agree. We included a single item from each of the three enrichment dimensions – development, affect, and capital/efficiency – to limit the size of the survey. The three work-family enrichment (affect) items followed the stem "my involvement in work…" with a sample item "Puts me in a good mood and this helps me be a better family member", and the family-work enrichment items followed the stem "my involvement in family…" with a sample item "Helps me to gain knowledge and this helps me be a better worker". To confirm the separate dimensions, an exploratory factor analysis (principal components, varimax rotation) was run and two factors emerged that matched the dimensions of work-family enrichment (eigenvalues=2.245, accounting for 37.4 per cent of the variance, α=.79) and family-work enrichment (eigenvalues=2.134, accounting for 35.6 per cent of the variance, α=.83).

Moderating Variable

Collectivism was measured using five items by Clugston, Howell, and Dorfman (2000), coded 1=strongly disagree, 5=strongly agree. This measure focussed on collectivism and individualism at the individual level, and a sample items is "Group welfare is more important than individual rewards". An exploratory factor analysis (principal components, varimax rotation) was run and a single factor was confirmed (eigenvalues=2.267, accounting for 45.3 per cent of the variance, α=.66).

Control Variables

A number of demographic variables were controlled for: gender (1=female, 0=male), hours worked (total per week including overtime), marital status (1=married/de-facto, 0=single), and education (1=high school, 2=community college, 3=Bachelor's degree, 4=postgraduate qualification). We also controlled for language and tribal identity to explore the potential effects this might have on our cultural value factors: speak Te Reo (1=yes, 0=no), which relates to speaking the Māori language, and know tribal affiliations (1=yes, 0=no), which relates to understanding one's cultural identity and past.

Analysis

Hierarchical regression analysis was used to analyse the data, with workplace-cultural-wellbeing and workplace-cultural-satisfaction as the criteria variables. Control variables (gender, hours worked, marital status, education, speak Te Reo, and know tribal affiliations) were entered in Step 1. Work-family enrichment and family-work enrichment were entered in Step 2 as predictor variables. To test for moderation, collectivism was entered in Step 3, and Step 4 held the two-way interactions (work-family enrichment multiplied by collectivism, family-work enrichment multiplied by collectivism), with variables centred as per Aiken and West's (1991) recommendations.

Results

Descriptive statistics for all the study variables are shown in Table 2.

Table 2. Descriptive Statistics and Correlations

Variables	M	SD	1	2	3	4	5	6	7
1. Hours Worked	38.4	6.9	--						
2. Education	2.3	.87	.13	--					
3. Work-Family Enrichment	3.4	.82	-.17*	.01	--				
4. Family-Work Enrichment	3.5	.88	.04	.01	.43**	--			
5. Collectivism	3.3	.68	-.06	-.09	.62**	.58**	--		
6. Workplace-Cultural-Wellbeing	3.5	.83	-.11	.13	.43**	.26**	.36**	--	
7. Workplace-Cultural-Satisfaction	4.1	.96	.03	.05	.18*	.53**	.34**	.25**	--

N=172, *p< .05, **p< .01

A pair-sampled t-test found a significant difference between the two workplace cultural dimensions (t=-7.075, p<.001), indicating greater levels of workplace-cultural-satisfaction than workplace-cultural-wellbeing. Furthermore, these dimensions are only significantly correlated at a moderate level (r=.25, p<.01), indicating significant differences in their dimensionality. Table 2 also shows that all variables are significantly correlated with each other (at p<.05).

Results of the hierarchical regressions for Hypotheses 1 to 4 are shown in Tables 3 and 4.

Table 3. Regression Coefficients for Workplace-Cultural-Wellbeing

Variables	Models with Workplace-Cultural-Wellbeing			
	Step 1	Step 2	Step 3	Step 4
	Controls	Predictors	Moderator	Interactions
Gender	.15	.10	.12	.11
Hours Worked	-.10	-.06	-.06	-.06
Marital Status	-.00	.01	.00	.04
Education	.13	.12	.14	.13
Speak Te Reo	-.10	-.08	-.08	-.10
Tribal Affiliations Known	.05	.06	.06	.08
Work-Family Enrichment (WFE)		.34***	.26**	.16†
Family-Work Enrichment (FWE)		.10	.03	.00
Collectivism			.19*	.16†
WFE x Collectivism				.00
FWE x Collectivism				-.23*
R^2 change	.06	.15***	.02†	.03*
Total R^2	.06	.21	.23	.26
Adjusted R^2	.03	.17	.18	.21
F Statistic	1.649	4.924***	4.781***	4.624***

†p< .1, *p< .05, **p< .01, ***p< .001. Standardised regression coefficients, all significance tests were single-tailed.

Table 4. Regression Coefficients for Workplace-Cultural-Satisfaction

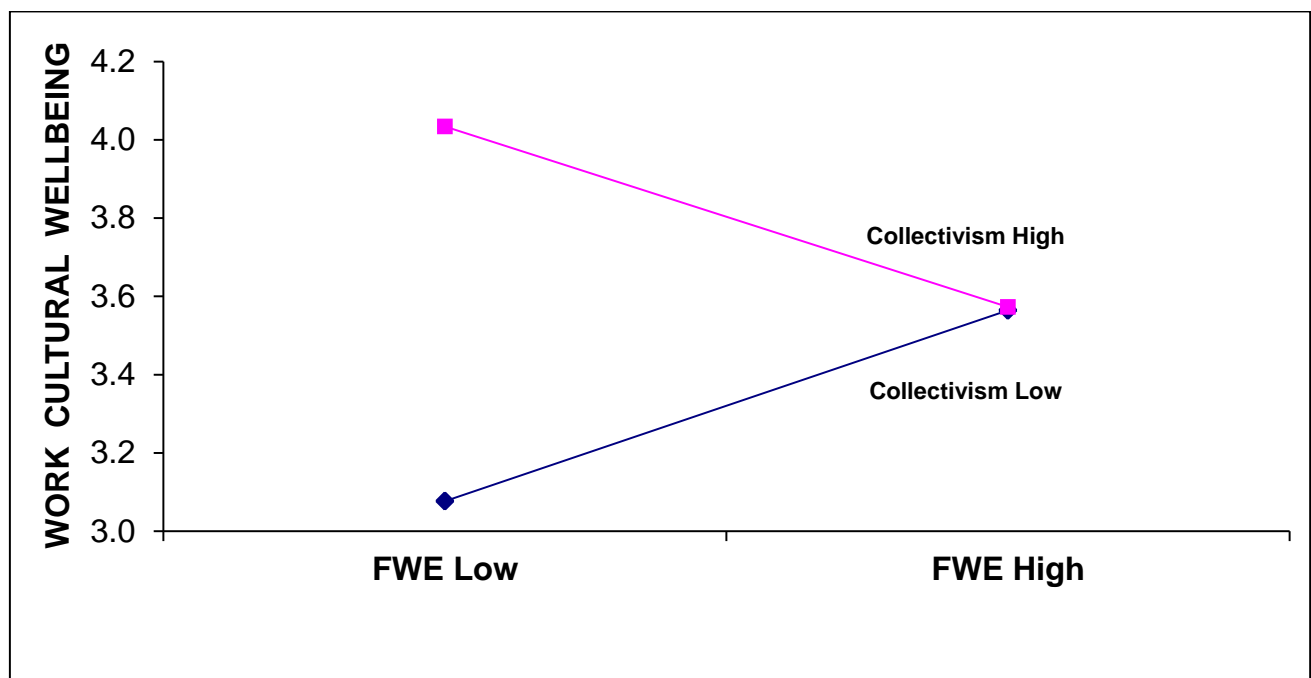| Variables	Models with Workplace-Cultural-Satisfaction			
	Step 1 Controls	Step 2 Predictors	Step 3 Moderator	Step 4 Interactions
Gender	-.10	-.10	-.09	-.11
Hours Worked	.02	.01	.01	-.01
Marital Status	.01	.06	.06	.05
Education	.06	.06	.07	.08
Speak Te Reo	.08	.08	.08	.08
Tribal Affiliations Known	-.23*	-.19*	-.20*	-.20*
Work-Family Enrichment (WFE)		.05	-.00	-.01
Family-Work Enrichment (FWE)		.52***	.48***	.49***
Collectivism			.11	.11
WFE x Collectivism				.22*
FWE x Collectivism				-.22*
R^2 change	.05	.29***	.01	.02†
Total R^2	.05	.34	.35	.37
Adjusted R^2	.01	.31	.31	.32
F Statistic	1.336	9.412***	8.541***	7.587***

Direct Effects

Table 3 shows that work-family enrichment is significantly associated with workplace-cultural-wellbeing (β=.34, p<.001), while family-work enrichment was not. From the R^2 Change figures in Step 2, we see work-family and family-work enrichment account for a sizable 15 per cent of the total variance for workplace-cultural-wellbeing (p<.001). This provides support for Hypothesis 1. Table 4 shows that family-work enrichment is significantly associated with workplace-cultural-satisfaction (β=.52, p<.001), while work-family enrichment is not (β=.05). From the R^2 Change figures in Step 2, enrichment is shown to account for a very sizable 29 per cent of the total variance for workplace-cultural-satisfaction (p<.001), which also provides support for Hypothesis 2.

Interaction Effects

Table 3 shows that collectivism had a significant interaction effect between family-work enrichment and workplace-cultural-wellbeing (β=-.23, p<.05), accounting for an additional 3 per cent (p<.1) of the variance, providing support for Hypothesis 3. Table 4 shows that collectivism had significant interaction effects between work-family enrichment and workplace-cultural-satisfaction (β=.22, p<.05), as did family-work enrichment (β=-.22, p<.05). Together, these interactions accounted for an additional 2 per cent (p<.1) of the variance. These findings provide support for Hypothesis 4. To facilitate interpretation of the significant moderator effects, the interactions are presented in Figures 1 to 3.
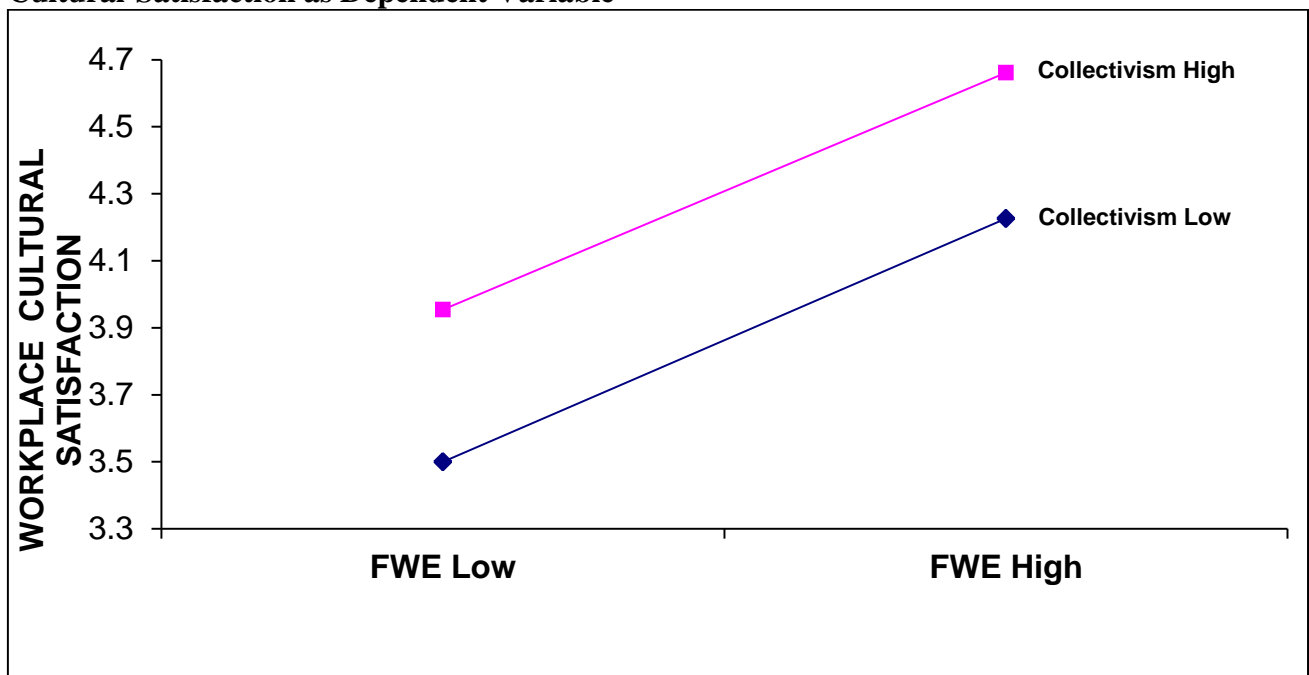
Figure 1. Interaction Plot of Family-Work Enrichment and Collectivism with Workplace-Cultural-Wellbeing as Dependent Variable

Figure 2. Interaction Plot of Work-Family Enrichment and Collectivism with Workplace-Cultural-Satisfaction as Dependent Variable
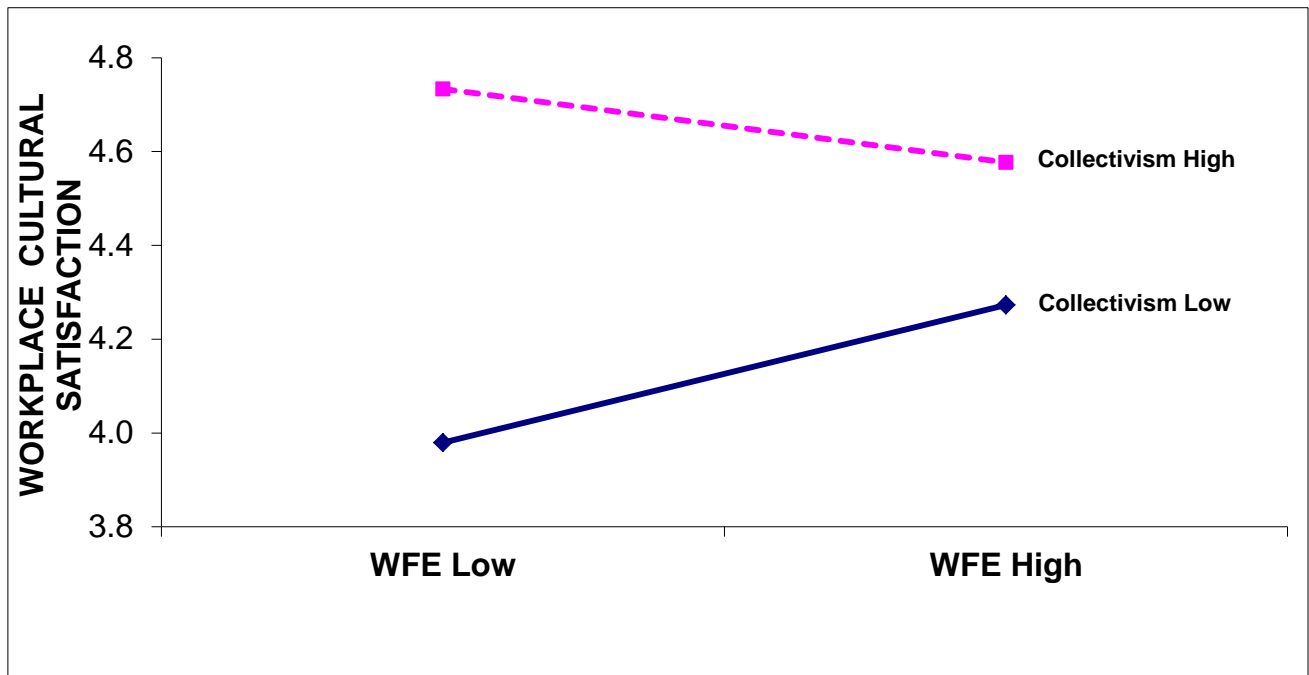
Figure 3. Interaction Plot of Family-Work Enrichment and Collectivism with Workplace-Cultural-Satisfaction as Dependent Variable

Plotting the interaction terms (Figure 1) illustrates that when family-work enrichment is low, respondents with high collectivism report significantly higher workplace-cultural-wellbeing than those with low collectivism. However, when family-work enrichment is high, these differences become negligible, with respondents having low collectivism and reporting increased workplace-cultural-wellbeing at levels similar to those with high collectivism who reported a drop in wellbeing.

As hypothesised, the effectiveness of high collectivism does not improve the influence of high enrichment.

Despite the mixed effects of Figure 1, the next two plotted interactions do support the hypothesised effect. The interaction terms in Figure 2 illustrate that when work-family enrichment is low, respondents with high collectivism report significantly higher workplace-cultural-satisfaction than those with low collectivism. When work-family enrichment is high, these differences narrow slightly, with a slight reduction in workplace-cultural-satisfaction from respondents with high collectivism and a slight increase from those with low collectivism. Overall, the levels of workplace-cultural-satisfaction are still significantly different and advantageous for respondents with high collectivism, supporting the benefit of high collectivism with enrichment.

Finally, plotting the interaction terms (Figure 3) illustrates that when family-work enrichment is low, respondents with high collectivism report significantly higher workplace-cultural-satisfaction than those with low collectivism. When work-family enrichment is high, all respondents report significant increases in workplace-cultural-satisfaction, with respondents with high collectivism still reporting significantly higher levels of workplace-cultural-satisfaction than those with low collectivism. This directly supports the hypothesised effect of high collectivism on high enrichment.

The overall strength of the models were significant for workplace-cultural-wellbeing (R^2=.26, F=4.624, p<.001) and workplace-cultural-satisfaction (R^2=.37, F=7.587, p<.001). Finally, the variance inflation factors (VIF) were examined for evidence of multicollinearity. Experts suggest multicollinearity can be detected when the VIF values equal 10 or higher (Ryan, 1997). However, all the scores for the regressions were below 2.8, indicating little evidence of multicollinearity unduly influencing the regression estimates.

Discussion

The present study tested the influence of work-family enrichment on workplace cultural outcomes with a sample of Māori employees. Collectivism was also taken into account as a moderator because of the significance of and alignment with the collective in Māori culture (Hook, 2007), and due to the differences found between I/C populations in previous studies, including within-country research (Cohen, 2007). The present study focussed on cultural outcomes because of the importance of cultural identity for Māori. Two factors were found that related to workplace-cultural-wellbeing and workplace-cultural-satisfaction – as such, work-family and family-work enrichment were found to influence cultural outcomes differently. Importantly, both models showed that enrichment accounted for sizeable amounts of variance, with a significant 29 per cent of the variance towards workplace-cultural-satisfaction and 15 per cent of the variance towards workplace-cultural-wellbeing. Work-family enrichment has been linked positively to job and non-job outcomes (Carlson et al., 2014), and the present study adds cultural outcomes from the workplace to the list of enrichment benefits. Furthermore, for indigenous workers, the enrichment gained from work and family roles can influence workplace-cultural-satisfaction and well-being, highlighting the importance of such roles on workplace cultural outcomes. This aligns with Haar and Brougham (2011), who found that cultural satisfaction at work influenced employee loyalty that, in turn, influenced organisational citizenship behaviours.

In addition to the direct effects, we tested the moderating effects of collectivism on enrichment and found mixed support. It appears that alignment with a strong cultural orientation towards collectivism in the workplace has benefits for indigenous employees, although this was especially so

at low levels of family-work enrichment towards workplace-cultural-wellbeing. Collectivism was beneficial at all levels of both work-family and family-work enrichment with regards to satisfaction, with those who reported high collectivism reporting higher workplace-cultural-satisfaction at all levels of enrichment. In the context of this study's sample, the average level of collectivism was only slightly above average (M=3.3 on a 1-5 scale), indicating that Māori employees in this sample are, on average, only moderately interested in the collective over the individual in a workplace setting. Given that this measure of collectivism (Clugston, Howell & Dorfman, 2000) is workplace specific, perhaps the effects might be different using a more social (including non-work) cultural orientation of collectivism. Further research is needed to better understand these dynamics.

The interaction effects did suggest that indigenous workers who view themselves as being more collectivistic are more likely to benefit from enrichment towards workplace cultural outcomes. This is likely because such employees' cultural beliefs are more aligned towards the collective and, as such, the positive effects of enrichment from work and family roles become increasingly beneficial. This supports the assertion that cultural values supported by the workplace are important and valued by Māori workers (Brougham & Haar, 2013). However, while three significant interaction effects were found, these were typically more beneficial only at low levels of enrichment, encouraging further study to tease out how the effectiveness of enrichment can be better understood.

The present study shows that there can be variations of collectivistic tendencies within a collectivistic ethnic group. Using the mean and standard deviation scores, our research shows that 95 per cent of the present population of Māori employees had a collectivistic score between 2.0 and 4.7 (approximately), showing that there are some Māori who are highly collectivistic and some who are much more individualistic. This has implications for the cross-cultural research on I/C, especially as New Zealand is classified as being more individualistic than collectivistic. Our findings indicate that, within our sample of indigenous employees in New Zealand, this classification might be too narrow. Further research comparing Māori to New Zealand European employees would be beneficial. Consequently, we encourage researchers to consider within-population differences regarding collectivism and the potential effects on relationships.

This study suggests that organisations providing enriching jobs may expect to see higher levels of workplace cultural outcomes for their Māori workers, which was also supported through enrichment from the family role. Most Western countries (including New Zealand) typically have formal and informal human resources policies that are 'universal' towards the Western worker. While New Zealand legislation includes some policies targeting cultural elements, these are universally applied. The universal nature of human resources policies may potentially be a flaw for organisations, as studies have shown the importance of different human resources policies for workers with collectivist or individualist cultures (Ramamoorthy & Carroll, 1998). There is a lack of specific policies targeting Māori culture in the workplace. It appears that enrichment from work and family roles can influence the levels of workplace-cultural-satisfaction and workplace-cultural-wellbeing in the workplace and, as such, it provides employers and employees with an area to target if they wish to enhance these cultural outcomes.

Limitations

The present study drew its sample of respondents from only 14 New Zealand organisations (specifically, from a region with a high Māori population). As such, the qualifications and work positions of respondents are not representative of the Māori population as a whole. These factors limit the ability to generalise our findings to the wider Māori population. Future research should seek to gather data from a wider range of workplaces throughout New Zealand. Common-method

variance is often a concern with this type of research. However, Evans (1985) asserted that common-method variance is less likely to occur in studies that test interaction effects. Another limitation that must be noted is the use of a single-item measure to capture workplace-cultural-satisfaction. However, as noted in the methods, such an approach is likely to still be accurate (Wanous et al., 1997). Consequently, the present study should be viewed as exploratory.

Conclusion

The present study explores the importance of cultural understanding in a multicultural country, and provides useful insights into the positive effects that work and family can have on cultural attitudes. While the present study has limitations, it provides an avenue for future research in this area. Understanding cultural differences and promoting the importance of these for employers is likely to have significant positive effects on not only work-family related outcomes, but also job and well-being outcomes (Haar & Brougham, 2013). This exploratory study has illustrated the importance of work and family roles, as well as cultural factors, which was previously unexplored.

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