

UNIVERSITY OF GHANA

DEPARTMENT OF PSYCHOLOGY

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**SOCIO-CULTURAL VALUES ABOUT WORK AND WORK ATTITUDES: AN
EXPLORATORY STUDY AMONG GHANAIAN WORKERS**



**THIS THESIS IS SUBMITTED TO THE UNIVERSITY OF GHANA, LEGON, IN
PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE AWARD OF MPhil
PSYCHOLOGY.**

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DECLARATION

I, Martha Anyimiah Ackah, the author of this thesis, do hereby declare that except for references to other people's work which I have duly acknowledged, the study herein presented is the first of its kind to be carried out in the Department of Psychology, University of Ghana, Legon, during the 2013/2014 academic year under the objective supervision of Prof. Charity Akotia and Dr. Maxwell Asumeng. This work has never been submitted in any form, whole, or part for a degree in this University or elsewhere.

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This work has been submitted for examination with our approval as supervisors.

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DEDICATION

This work is dedicated first and foremost to God Almighty for His endless grace and mercies, then to Rev. Dr. Joseph K. K. Baisie for inspiring me and sponsoring this programme, to my incomparable family for their support and finally to my dear friends Miss Yaa Yeboah-Nyamekye and Mrs Yvonne Agbemabiese, you are just amazing. Thank you all.



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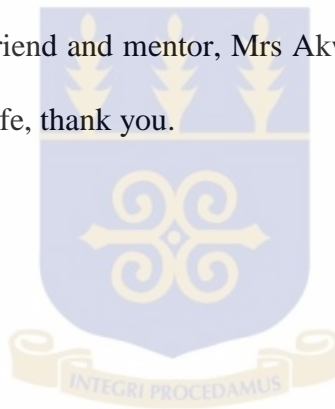


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ABSTRACT

The present study explored Ghanaian socio-cultural values about work and work ethic beliefs of twenty-six employees of state owned organisations. Ghanaian socio-cultural values were investigated by examining societal beliefs about work and employee work goals/values. Work ethic beliefs examined in this study include employees' success orientation and beliefs about self-reliance and teamwork. Data was collected through in-depth interviews and analysed using the Braun and Clark approach of conducting thematic analysis. Societal beliefs about work revealed the psychological function of work and also the view of work as a means of fulfilling religious and social obligations. Employee work values were found to be extrinsic (income and benefits, environment and security), intrinsic (work design, safety, personal growth and development, prestige) and social (interpersonal and contribution) consistent with findings obtained in other studies. Work ethic examined showed the Ghanaian belief in hard work and learning as vital in achieving success and also teamwork as the most effective way to achieve optimum results. Ghanaian socio-cultural values about work were found to express materialism, religiousness, respect for status and authority and an orientation towards group. Implications of these findings for management are discussed.

CHAPTER ONE

INTRODUCTION

1.0 Background of Study

The area of work forms an important aspect of the adult life and for some people, life without work is unimaginable. Porter (2004) is of the view that work has attained a role as an integral part of personal identity such that loss of work is often equated to loss of personhood. Because of this significant role of work in the lives of people, they develop diverse attitudes towards it and these attitudes are influenced by underlying values. Values influence people's perceptions, attitudes, and motivations (Ueda & Ohzono, 2012). According to Verplanken and Holland (2002), values are cognitions that may define a situation, elicit goals and guide action. The prevailing socio-cultural milieu in a society is influential in the development of individual values.

Cultural values have been defined as the broad goals that members of a group are encouraged to pursue and they serve to justify actions taken in pursuit of these goals (Schwartz, 1999). House, Javidan, Hanges and Dorfman (2002) in association with Project GLOBE (Global Leadership and Organisational Behaviour Effectiveness) described culture as shared motives, values, beliefs, identities and ascribed meanings to significant events that ensue from common experiences of members of a collective group and are transmitted across generations. Norms, practices, symbols and rituals that are commonly shared express underlying cultural values (Sagiv & Schwartz, 2000) and cultural values play a vital role in the way social institutions function (Sagiv & Schwartz, 2007). Social values are described as a system of beliefs concerned with issues such as

competence and morality and are derived in large part from societal demands (Furnham, 1997). Akuoko (2008) is of the view that socio-cultural practices or values refer to the distinctive, spiritual, material, intellectual and emotional features that characterize a society or social group. Socio-cultural values therefore reflect the accepted way of life and standards for behaviour in a society and although individual differences exist and contribute to which values are internalized and upheld, the constraints that society places on individuals to act in prescribed and proscribed ways cannot be dismissed.

The functions of values in the life of an individual contribute to explaining their very nature. According to Michod (1993), values increase an individual's adaptive fitness because it prevents behavioural responses from being specified for each environment and situation separately. Values provide individuals with a means of choosing a course of action in hypothetical situations (Sagiv & Schwartz, 1995). Further, Verplanken and Holland (2002) concluded from a study that values had the ability to prime behavior in situations when both values and behavior were activated and were central to the individual.

Values are perceived to be stable over time and this was confirmed by Lubinski, Schmidt and Benbow (1996) in a study on social values. These researchers observed that in a sample of gifted adolescents, their values remained stable over a period of twenty years. Dominant values remained either unchanged or only shifted to adjacent ones. Similarly, Schwartz, Bardi and Bianchi (2000) explained that cultural values are relatively stable over time. However, Schwartz (2006a) cited that due to societal adaptation to epidemics, increasing wealth, contact with other

cultures, technological advances among other factors, cultural value orientations are subject to change although this change is slow.

It is believed that one of the fundamental goals of every organisation is survival and knowledge of the values of the society in which an organisation is nested is crucial to achieving this goal. Sagiv and Schwartz (2007) illustrated the important relationship between organisations and their societal culture by suggesting that the societal culture surrounding an organisation impacts the values of the organisation directly and also indirectly through its influence on the values of organisational members. It is in view of this important role of the socio-cultural environment to organisations that cross-cultural research on organisational behaviour has generated immense interest.

One of the most influential studies on cross-cultural organisational behaviour was carried out by Hofstede (1980). He derived four dimensions for comparing cultures from empirical studies of IBM (International Business Machines) in forty countries. These dimensions are power distance, uncertainty avoidance, individualism and masculinity/femininity. A similar but a more expanded theory was later proposed by Schwartz (1999) on which cultures can be compared based on three issues which he believes confronts all societies. These seven values are organized around three polar dimensions which are conservatism versus intellectual and affective autonomy; hierarchy versus egalitarianism; mastery versus harmony. Schwartz also hypothesized that cultural values have implications for the kind of work values or goals that are pursued in a particular society. These theories are explained into detail in chapter two.

Although some attitudes vary with culture (Hofstede, 1980; Schwartz, 1999), others have also been noted to be universal. For instance, studies by Bandura (2002) show that motives such as self-efficacy, need for achievement and intrinsic need for competence are universal. However, culture has been mentioned as influencing factors that drive these motives.

1.1 Work values

Work values are more specific expressions of general values (Ros, Schwartz & Surkiss, 1999) and hence socio-cultural values in the work setting. They were also described by these authors as beliefs pertaining to desirable end-states or behaviour at the work place. Work values are what people generally want out of work. Dose (1997) defined work values as standards of evaluation relating to work or the work environment by which individuals discern what is good or assess the importance of preferences. Another perspective was offered by Wallace and Lowe (2011) in which work values were referred to as meanings people impute to work activities.

Theorists have suggested different taxonomies for work values. Hui (1992) proposed that work values are of two facets. One facet can be explained in terms of whether the work values concern an outcome of work (for example pay) or resource of work (for example reputation of organization). The other facet views work values as either being instrumental (for example, benefits), affective (for example, interpersonal relationships with co-workers) or cognitive (for example, achievement). Further analysis reveals that work values are generally either content or context oriented (Hui, 1992). Content-oriented work values focus on aspects of the work itself such as seeking challenge in work, achievement, hard work and opportunities for growth while

Context-oriented work values are associated with factors external to the work itself such as high salary, pleasant working environment and job security.

Dose (1997) also proposed a model of work values which states that these values would differ along two dimensions: 1) personal versus social consensus dimension, 2) moral versus preference dimension. Social consensus work values are values that members of a particular culture accept as relatively important for the entire group as opposed to personal work values which are limited to a large extent to personal experience. Work values that fall to the moral dimension of the pole describe standards of right and wrong and moral values may be held individually or by consensus. Preference work values are those that include standards of importance or liking excluding elements of right and wrong (Dose, 1997). These two dimensions intersect to form an integrated structure comprising four derivatives which include social-moral, personal-moral, personal -preference and social-preference quadrants.

Ros et al. (1999) also postulated four types of work values similar in many ways to what had already been identified by earlier researchers. These values are (1) intrinsic, for example, interesting and varied work, (2) extrinsic, for example, good salary and job security (3) social, such as contributing to people and society, (4) prestige, for example the authority to make decisions over others and engaging in highly valued work. These work values are compatible with the cultural values identified by Schwartz (1999).

1.2 Work ethic beliefs as a work attitude

According to Buchholz (1976), work ethic is the belief that work is good in itself bestows dignity to a person and that success is as a result of personal effort. This researcher identified five beliefs about work and one of the indices which accounts for this measure is work ethic. In a more current research, Miller, Woehr and Hudspeth, (2001), described work ethic as a constellation of attitudes and beliefs that relate to work behaviour. These authors further described work ethic as a construct that is multidimensional, pertaining to work and work-related activities in general and not being specific to any particular job. Additionally, they mentioned that this construct is secular and not necessarily connected to one set of religious beliefs, learned and a motivational construct reflected in behaviour. Miller et al. further stated that the Protestant Work Ethic (PWE) is now generally viewed as work ethic although some researchers are of the view that the two constructs are different (for example, Niles, 1999). However, in this study, both work ethic and PWE would be considered as synonymous. People who believe in the Protestant Work Ethic are achievement as well as success oriented and emphasize the need for efficacy and practicality, are likely to be anti-leisure, conservative and conscious about wasting money, time and energy (Furnham, 1997).

Miller et al. (2001) based on a review of previous literature on work ethic proposed seven dimensions they believe describe the essence of the work ethic construct. These dimensions are centrality of work, self-reliance, hard work, leisure, morality/ethics, delay of gratification and wasted time. These authors defined centrality of work as the belief in work for its own sake and importance. Self-reliance refers to striving for independence in one's daily work and the

dimension hard work describes a person's belief in the virtues of hard work. Leisure was described in terms of a person's belief in the importance of non-work activities. Morality/ethics is the belief in a just and moral existence and delay of gratification refers to an orientation toward the future and emphasis on the postponement of rewards. The final dimension which is wasted time is represented by a belief in active and productive use of time (Miller et al., 2001).

Work ethic is acknowledged as an important determinant of work-related behaviours (Miller et al., 2001). This construct is believed to influence organizational productivity as well as personal success at work. It is also believed to directly affect employees' work performance (Li & Madsen, 2009).

1.3 Relationship between values and attitudes

Values are groups of beliefs about an object or process (Furnham, 1997) and these beliefs form belief systems which influence behaviour. Attitudes on the other hand are evaluations or assessment of objects or events as good or bad, desirable or undesirable (Schwartz, 2012). According to Akuoko (2008), attitudes are the learnt and enduring tendency to perceive or respond to persons or situations in a particular way.

Values underlie attitudes and form the basis of evaluations. Schwartz explained the difference between values and attitudes by asserting that values transcend specific actions and situations unlike attitudes which often refer to specific actions, objects or situations. Again, values are

ordered by importance relative to one another to form a hierarchy of priorities and this feature differentiates values from attitudes.

Therefore, since values are at the very core of attitudes, it follows that at the root of the work ethic beliefs of any particular group are a set of unique socio-cultural values embraced by that society.

1.4 Antecedents of work values and work ethic beliefs

Some factors have been identified that are associated with the development of work values, some of which are demographic factors such as gender, age and educational level (Cassar, 2008; Hirschi, 2010). Other key factors that have been mentioned as determinants of work values are national culture (Hofstede, 1980; Sagiv & Schwartz, 2007; Schwartz, 1999) economic ideology (Ralston, Holt, Terpstra, & Kai-Cheng, 2008) and social institutions (Alas & Wei, 2008; Parboteeah, Cullen & Paik, 2013). Parboteeah et al. (2013) researched on national differences in work values by taking into account the impact of a social institution such as post-industrialisation. The results showed a negative relationship between increased post-industrialisation and both intrinsic and extrinsic work values. Post-industrialisation was measured in this study by using five items which were: mean years of education of the population which is a reflection of the increased level of education in society, number of computers per 1000 inhabitants which is a reflection of the increased application of technology, per capita energy use, percentage of urban population and percentage of workers involved in the services sector.

Although national culture has been identified to influence work attitudes of employees, according to Fischer, Ferreira, Assma, Redford and Harb (2005), the relationship between socio-cultural dimensions and organizational behaviour is mediated by organizational practices. These researchers hypothesized that the socio-cultural milieu shapes organizational practices and also the impact of socio-cultural values on work attitudes is likely to be through organizational practices. Fischer et al. hypothesized that the organizational practices of an organization with culturally diverse employees are less strongly influenced by national culture as compared with an organization with less culturally diverse employees. Consequently, the impact of national culture on organizational practices is likely to be minimal if the organization is strongly influenced by foreign management practices.

Job category (Ueda & Ohzono, 2012), personality (Bilsky & Schwartz, 1994), work experience (Busacca, Beebe & Tornan 2010), spirituality (Duffy, 2010) and socialization (Meglino & Ravlin, 1998) are all factors that have been identified to influence work values.

Evidence shows that work ethic is influenced by culture. For example, Ali, Falcone and Azim (1995) in a study found that American employees scored higher on both protestant and contemporary work ethics than the Canadian sample. The protestant work ethic variable measured in this study was also observed to be correlated with the work involvement of the sample employees. Research also shows that Protestant Work Ethic is influenced by other factors such as gender and religiosity (Aygün, Arslan & Güney, 2008).

1.5 Influence of socio-cultural values on work values and attitudes

One of the media through which socio-cultural values in a society are expressed by its members is work values. In the view of Matić (2008) work values in actual fact are measures of socio-cultural dimensions. Socio-cultural values influence work attitudes and hence organizational outcomes through work values. Culture has been identified to impact a variety of organisational behaviours. For example, McLeod, Lobel and Cox (1996) found that ethnic diversity influenced performance by improving creativity on a task. In their study involving two samples, one culturally homogeneous and the other heterogeneous, these researchers found that the heterogeneous group made up of Anglo Asian, African and Hispanic Americans were more creative in their problem solving than the homogeneous Anglo-American group. A similar and more recent study by Stahl, Maznevski, Voigt and Jonsen (2009) showed that cultural diversity within teams leads to process gains through increased creativity. However, results obtained by Stahl et al. also proved that cultural diversity may lead to process losses via task conflict and decreased social integration.

De Luque and Sommer (2000) theorized that culture influences feedback seeking behaviour of employees. They explained that in individualistic organizational settings or cultures, individuals would seek out feedback because of its impact on self-concept. However in collectivist settings, feedback-seeking behaviour would be aimed towards the betterment of the group through enhancing accuracy and understanding the task.

According to Aycan, Kanungo, Mendonca, Yu, Deller, Stahl et al. (2000), managerial perceptions of socio-cultural dimensions influences some human resource practices such as job enrichment, supervision and reward allocation. They observed that managers who perceived the socio-cultural context to be fatalistic did not apply job enrichment, empowering supervision and performance reward contingency. The socio-cultural value fatalism was described in terms of the fact that it not possible to fully control the outcome of one's behavior. Aycan et al. also observed that managers who perceived their socio-cultural context to be paternalistic and high on power distance did not administer job enrichment and empowerment. Paternalism was conceptualized in this study as the dyadic and hierarchical relationship that may exist between a superior and subordinate in which roles are differentiated.

Results from similar studies conducted in the Ghanaian setting showed that culture influences some human resource practices or organisational behavior. In a study by Akuoko (2008), it was observed that traditional norms or values such as a strong passion for funerals, shared responsibility for extended family members, lateness inherent in the concept of time had a serious debilitating effect on the role of HRM in public sector organisations. In a related study by Amoah (2013), he identified some Ghanaian cultural variables and how they influence managerial practices in educational institutions in Ghana. This researcher observed that socio-cultural values such as familism, ethnicity, respect for age, authority and traditional leadership, religious beliefs and fear of the unknown have consequences for work relations and management practices in the institutions used for the study. For example, it was observed in this study that close to 87% of the managerial personnel interviewed agreed with the assertion that personnel of their institutions were not accustomed to taking risks. Employees of the two universities used in

this study were oriented towards adhering to tradition and this behaviour according to respondents was as a result of fear in making mistakes which could result in their being penalised by their superiors.

Further, research shows that culture impacts other work attitudes such as reward allocation (Fischer & Smith, 2003; Sama & Papamarcos, 2000), leadership (House, Javidan, Hanges & Dorfman, 2002), goal setting (Kurman, 2001) and organisational commitment (Andolsek & Stebe, 2004; Wasti, 2003). Andolsek and Stebe (2004) obtained results from their study of seven countries that material job values (extrinsic work values) were better predictors of organisational commitment in individualistic societies, while post-materialistic job values (intrinsic, social work values) were more predictive of organizational commitment in collectivistic societies. Kirkman and Shapiro (2001) also examined the relationship between the cultural values of members in self-managing work teams and team effectiveness mediated by team members' resistance in Belgium, Finland, Philippines and United States. They found that teams higher in collectivism were more productive, cooperative and empowered.

Other studies have sought to examine the moderating role of culture instead. For example, Huang and Van de Vliert (2003) investigated the moderating role of culture on the individual level relationship between job characteristics and job satisfaction. Results showed that extrinsic job characteristics were strongly and positively related to job satisfaction across all the countries used in the study. However, the relationship between intrinsic job characteristics and job satisfaction was stronger for richer, more individualistic, low power distance countries with better governmental social welfare programs.

Research shows that culture influences work ethic beliefs as well. For example studies by Woehr, Arciniega and Lim (2007) and Slabbert and Upkere (2011) provide such support. Slabbert and Upkere (2011), based on the findings from their study which compared the work ethic of South African and Chinese employees stated that the higher work ethic of the Chinese sample in the study could be a contributing factor to the relatively higher economic productivity of China. Also, Robertson, Al-Habib, Al-Khatib and Lanoue (2001) found that Saudi Arabians have a stronger work ethic than Kuwaitis.

1.6 Consequences of work values and work ethic beliefs

Employee work values in many ways influence their work attitudes and hence impact organisational outcomes. Knowledge and appreciation of employees' work value patterns could fairly equip a manager to anticipate how employees would react to various assignments, inducements, and work environments (Lyons, Higgins & Duxbury, 2010). Borgulya and Hahn (2008) shared similar views by expressing that work-related values could influence the manner in which employees can be attracted, maintained and motivated by a company and also added that they may also lead to tensions and cultural conflicts at the workplace.

Sagie, Elizur and Koslowsky (1996) proposed a comprehensive model on the effects of work values in which work values could be viewed as antecedents of behaviours such as performance, attendance and withdrawal. The model also suggested that work values could be conceptualized as consequences, moderators or mediators of behaviour depending on the perspective of the researcher. They suggested that a researcher interested in work values as an antecedent of

performance could view culture as a moderator while work values could be considered as a moderator in a situation where the researcher wants to examine the influence of cross-cultural differences on performance.

Alas (2009) provided evidence that work values predict attitudes toward change and organizational learning. For instance, it was observed that social values predict collective learning. Also, ethical work values (honesty, preservation of self-respect and democratic management) were noted to be one of the best predictors of attitudes toward change out of nine work values examined in the study.

Also, Ueda & Ohzono (2012) examined the impact of work values (intrinsic and extrinsic) on work outcomes (job satisfaction, overall satisfaction, sense of personal growth, perceived task performance skill, and perceived human relations skill) and observed that intrinsic work values generally have a positive effect on work outcomes. These researchers found that the intrinsic work values labelled challenging job and self-actualization had significant positive effects on the work outcomes labelled as sense of growth, perceived task performance and perceived human relations skills. On the other hand, they observed that extrinsic rewards (extrinsic work values) had a negative influence on all the work outcomes investigated in the study.

Work ethic beliefs are positively related to personal satisfaction and productivity (Furnham, 1990). A decline in work ethic has been associated with a rise in counterproductive behaviours such as unauthorized breaks and theft (Sheehy, 1990).

1.7 Problem statement- Ghanaian socio-cultural values and work attitudes

It is believed that individuals on their own can do little which is a major reason why organisations are formed. For this reason, the human resource of every organisation forms an important component of its existence and the ability to effectively manage it is fundamental to the survival of organisations. Businesses are becoming increasingly global therefore knowledge and understanding of the values of members of an organisation plays an important role in effective human resource utilization. However, managers of existing times have failed to effectively harness the benefits of cultural diversity among employees of their organisations (Adewole, 2012) and this may be because of the scarcity of studies that explore deeply employee work values and provide adequate information on what employees from diverse backgrounds find most fulfilling and rewarding in work.

Studies by Hofstede (1980) revealed that African countries are high on the dimensions power distance, collectivism, uncertainty avoidance and on the masculinity-femininity gap. He asserted that high power-distant cultures are more susceptible to organizational behaviours such as close supervision, fear of disagreement with a supervisor and mistrust among workers. He pointed out that individuals from cultures that are high on uncertainty-avoidance are more opposed to change. Hofstede (1980) also identified that people from masculine cultures in comparison to those from feminine ones have a stronger motivation to achieve and they view work as more central to their lives. Hofstede's findings although widely accepted are dated. Also, Hofstede's research did not extensively study African cultural values since only one African country (South Africa) was used in his study. Currently there is also no known research on work ethic of Ghanaians despite its predictive power of certain organisational behaviours. It is in light of these observations and gaps that this research is being conducted.

1.8 Objectives of study

The main objectives of this study are:

1. To explore Ghanaian socio-cultural values about work. This would be accomplished through:
 - Examining the work goals/work values of Ghanaians
 - Investigating Ghanaian societal beliefs about work
2. To examine the Ghanaian work attitude specifically work ethic beliefs.

1.9 Research questions

1. What are Ghanaian societal beliefs about work?
2. Which work goals/work values do Ghanaians seek and consider important?
3. Which work ethic beliefs do Ghanaians hold?
4. Which socio-cultural values are reflected in the work values, societal beliefs about work and work ethic of Ghanaians?

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

Differences in socio-cultural values among employees can pose a major challenge to managers who work in multicultural settings because among other things it brings on the added task of seeking the most effective way of motivating employees, which forms one of the key roles of managers. Theories on cultural values have been employed to explain differences in work-related values and attitudes across nations. The first part of this section would discuss two very significant theories on socio-cultural values and how these theories are adopted to explain certain work attitudes whereas the second part would analyse selected literature on socio-cultural values and how they impact work values and attitudes.

2.1. Theories of socio-cultural values and work attitudes

2.1.1 Hofstede's model on cultural values

Hofstede's (1980) model initially comprised four cultural values namely power distance, uncertainty avoidance, individualism versus collectivism and masculinity versus femininity. This model was later updated to include two other dimensions (Hofstede, Hofstede & Minkov, 2010) labelled as long term versus short term orientation and indulgence versus restraint. Hofstede (2011) described power distance as the degree of power disparity that is considered normal in a society and uncertainty-avoidance as a measure of people's preference for structured situations over unstructured ones. According to Hofstede, individualism is the extent to which members of

a group prefer to act as individuals rather than as members of a group. In contrast, individuals from collectivist cultures are integrated into strong, cohesive in-groups (Hofstede, 2011). High masculinity cultures emphasize material things, differentiated sex roles, power, competitiveness and assertiveness while high femininity cultures value people, quality of life and nurturance; emphasize fluid sex roles, service and interdependence. Long term versus short term orientation was defined as being related to the choice of focus for people's efforts in terms of the future or the present and past. Hofstede (2011) described indulgence versus restraint as being related to the gratification versus control of basic human desires related to enjoying life. These cultural values have been found to correlate with other variables. Hofstede however explained that in correlating the dimensions with other data, the influence of national wealth (Gross National Product per capita) should always be taken into account.

Hofstede (1980) explained how these cultural dimensions reflect in behavior at the work place and how work activities are constructed. In high power distance cultures for instance, organisations tend to be hierarchical whereas in low power distance cultures, they tend to have a flat structure. In high uncertainty avoidance organisations on one hand, written rules and policies dominate in order to reduce uncertainty. In low uncertainty avoidance organisations on the other hand, there are fewer written rules and rituals. Persons with high individualistic values tend to care about self-actualization and career progress in the organisation whereas people low on individualism values tend to value organisational benefits more than their own interests. In highly masculine cultures, very few women can ascend to higher levels or obtain better paying jobs. In highly feminine organisations however, women can attain more equitable organisational status.

Inasmuch as Hofstede's (1980) model is widely accepted and employed to explain organisational behaviour across cultures, it is also dated. A more recent theory on cultural values by Schwartz (1999) which encompasses Hofstede's theory is explained in the next section.

2.1.2 Schwartz's theory of cultural values

Schwartz (1999) proposed a theory for comparing cultures by considering three issues that confront all societies and explaining strategies that are adopted in resolving these issues. The first issue focuses on defining the kind of relationship between the individual and the group. One pole of the dimension related to the resolution of this issue is called conservatism. This value type describes a culture that seeks to maintain the status quo and restrain actions that might disrupt the traditional order. Conservatism is associated with value items such as maintaining the social order, respect for tradition, family security and wisdom. The opposite pole of this dimension pertains to cultures in which the individual is considered as an autonomous actor in the society and is encouraged to express his/her uniqueness and internal attributes. This side of the pole is referred to as autonomy. Autonomy is of two types; 1. Intellectual autonomy which is expressed by cultures in which the individual is encouraged to independently pursue his/her own ideas and intellectual directions such as creativity, curiosity, broadmindedness. 2. Affective autonomy is characteristic of cultures in which emphasis is placed on the pursuit of affective positive experience such as pleasure, exciting life and living a varied life.

The second issue that all societies face according to Schwartz (1999) concerns ensuring responsible behaviour that would preserve the social fabric. One dimension of the pole which

describes how this issue is resolved is called hierarchy. This is expressed through emphasis on the legitimacy of unequal distribution of power, roles and resources and is represented by upholding value items such as social power, authority, humility and wealth. However, in some cultures, this issue is resolved through emphasis on commitment to voluntary cooperation and concern for others. This mode of resolution, describing the other dimension of the pole is termed egalitarianism and is expressed through preference for values such as equality, social justice, freedom, responsibility and honesty.

The third basic issue has to do with the relation of humans to the natural and social worlds. One pole of the dimension which describes how this problem is solved is termed mastery. This value type is evident in cultures that stress the need to master and change the world, assert control, exploit it in order to further personal or group interests. This value is expressed through emphasis on ambition, success, being daring and competent. In contrast, the issue could be resolved by way of accepting the world as it is and harmoniously fitting into the environment. This dimension of the pole is called harmony and is described by value items such as being united with nature, protecting the environment and seeking to maintain a world of beauty.

These value dimensions are considered to be opposed to each other and as a result an emphasis on a value type in a culture is accompanied by a de-emphasis on the opposite polar dimension or value. However, certain value types share similar assumptions and as such could be emphasized simultaneously in a particular culture. Schwartz proposed that these cultural values can be utilized to predict and understand national differences in work-related issues.

Schwartz explained that cultural values could be inferred from work centrality, societal norms about work and work values or goals individuals pursue at work. Work centrality according to the Meaning of Work or MOW international team (1987) refers to the importance and significance of work in the life of a person relative to four other areas of life namely leisure, community, religion and family. Schwartz hypothesized that work is more likely to be central in societies where mastery and hierarchy are important and less where affective autonomy, egalitarianism, harmony and conservatism are important. He explained that this was so because in most societies, the major legitimate avenue for such assertive, controlling, exploitative activity characteristic of mastery and hierarchy cultural values is the area of work. Societal norms about work could take the stance of perceiving work either as an obligation or as an entitlement (Meaning of Work Team, 1987). Societies which view work as an entitlement regard the individual as an equal autonomous actor (Schwartz, 1999). This view is guided by autonomy and egalitarianism values. Egalitarianism value is depicted where all workers are viewed as deserving similar outcomes whereas intellectual autonomy is represented in societies where work provided is expected to be interesting and meaningful. Norms that work is an obligation is guided by conservatism and hierarchy values.

Schwartz also hypothesized that the pursuit of intrinsic work goals would reflect the socio-cultural values intellectual and affective autonomy while the pursuit of extrinsic work goals would reflect the socio-cultural values conservatism and hierarchy. Social work value is compatible with egalitarianism and harmony and prestige/power work values are emphasized in societies where the values hierarchy and mastery are dominant. Therefore, the use of

power/prestige as a motivator is likely to be effective in cultures where mastery and hierarchy values are emphasized.

2.2.0 Review of related Studies

2.2.1 Studies on socio-cultural and work values

Current research on work values seems to be focused on two major arguments. Some literature support the idea that work values remain divergent while other authors are of the view that work values are rather converging in the face of increased globalisation. Harvey, Carter and Mudimu (2000) demonstrated the view of work values divergence in a comparative study involving 117 Zimbabwean and 82 British managers and management students. The results indicated that the values labelled status, position, pride and prestige were more important to the African sample than the British. The African respondents were also observed to place more value on social approval than the British respondents. One critique of this study is that a total number of 38 Mann-Whitney U and 32 ANOVA tests were conducted in order to test the hypotheses thereby increasing the risk of type one error. As a result of this, there is a possibility that some of the observed differences between the samples were due to chance.

Similarly, Lim (2002) assessed the work values of Japanese and Malaysian employees by employing the use of Hofstede's (1984) Value Survey Module. Data was collected from 204 employees via mail and by adopting a t-test the results obtained showed that the two national samples differed in the cultural dimensions identified by Hofstede (1980). Japan scored higher on uncertainty avoidance and individualism whereas Malaysia also scored higher on power distance and masculinity cultural dimensions. A critique of this study from the current

researcher's view is that the two national samples used for this study were not matched in terms of gender and level of education. For example, 59.3% of the Malaysian respondents had received tertiary education as compared to 85.4% of the Japanese respondents. There were also more male respondents in the Japanese sample (81%) than in the Malaysian sample (74%). Gender and educational level have been cited as some of the antecedents of work values (Cassar, 2008; Hirschi, 2010). However, the relative contributions of these variables were assessed during the analysis.

Also, Ali and Al-Kazemi (2005) examined work values and orientations of 762 managers working in Kuwait and found significant differences in the work values of Kuwaitis and expatriates working in the country. Expatriates scored relatively higher on six statements concerning feelings of accomplishment, advancement, benefits, prestige, opportunities for personal growth and responsibility for decision-making than Kuwaiti nationals. The Kuwaiti nationals however scored higher on statements measuring independence at work and job interest.

In a more recent research, Zhang, Straub and Kusyk (2007) compared the work values of 389 business students from two French regions being Quebec (Canada) and France. By adopting the use of an independent- samples t-test, the hypothesis that the life and work values of the two samples would vary was supported. The French Canadians were observed to rate more important work context values than the French. The French Canadians also attached a greater meaning to work content values such as work satisfaction, good work ambience, work- commitment and action liberty than the French students. One critique of this study from the current researcher's view concerns the use of student samples in the study. According to Wallace and Lowe (2011),

work values are subject to change after employees experience particular work roles. Therefore, the work values of the students used in the study are susceptible to change after they enter the labour market and different results could be obtained with the same sample after some years.

Some studies have focused on examining how employees who share a common national identity but from different ethnic backgrounds differ in their work values. In a study by Adewole (2012) examining the impact of cultural differences on work-related values among some Nigerian employees, it was found that there was a significant relationship between cultural background and work values implying that the cultural background of employees determine their work related values. This finding gives some justification to the critique of cross-cultural studies by some researchers (for example, Fischer et al., 2005) concerning the assumption of sample homogeneity on the basis of participants sharing a common national identity.

Further proof for the divergence of work values was obtained by Borgulya and Hahn (2008) by using findings from the 1999/2000 European Value Survey. Differences in work values were observed among 14 Central and Eastern European countries in terms of the importance of the opportunity to use initiative, the importance of respect for a certain job in society and whether the job is useful to society. However, results also showed that both Central and Eastern Europeans attach similar importance to high salaries.

Other researchers have sought to investigate how both work values and Protestant Work Ethic (PWE) vary by culture. Aygün, Arslan and Güney (2008) evaluated the influence of culture on work values and PWE of 477 undergraduate American and Turkish students and obtained results

which showed that culture significantly affects PWE and work values. Data collection was accomplished through questionnaires and a 2x2 MANCOVA was used to explore cross-cultural and gender differences in work values, using three-work values as dependent variables. The work values investigated in this study were masculinity, femininity and entrepreneurial (achievement orientation). The main effect of culture was found to be significant, ($F(1, 457) = 23.66, p < 0.001$). The Turkish sample scored higher on both work values and PWE than the Americans. One critique of this research from the current researcher's perspective was the use of undergraduate students as sample for the study. Again, students are generally not in the labour force and since work values are influenced by work experience, the work values measured in this study could change for both samples after some years of work.

Jaw, Ling, Wang and Chang (2007) investigated the relationship between cultural values (Confucian dynamism, individualism, masculinity and power distance) and work values (self-enhancement, contribution to society, rewards and stability, openness to change and power and status). Confucian dynamism was defined as the measure of the virtues of thrift and perseverance, respect for tradition and protecting one's image (similar to conservatism). Data was collected via questionnaires from 185 Chinese participants. The two samples used for this study comprised Chinese employees living in China and those working or living in Australia. The results showed that cultural values impact work values. A structural equation model depicted a causal relationship between the four cultural and five work values. All the relationships were significant at the $p < 0.001$ level except for the relationship between masculinity and stability and rewards. Masculinity values had negative effects on stability and rewards. The results further showed that Chinese respondents living in the western environment scored higher on Confucian

dynamism and individualism than those without any exposure to western environment. This finding provided support for the hypothesis that there would be cultural and work values differences between the two Chinese samples. Results from this study shows that living in a particular socio-cultural context regardless of nationality could influence one's values. One limitation of this study is the fact that the samples used were not equivalent in terms of demographic variables such as job category, gender and educational level. As a result, these variables could have contributed to the observed relationships.

In spite of the compelling evidence provided to support cultural diversity of work values, there are other researchers who have also obtained results suggesting that work values are attaining homogeneity. For example, Chatterjee and Pearson (2000) obtained findings that suggest that there is an emergence of global value paradigms among senior level Indian managers. Also, the results suggested that Indian managerial work goals tend to be consistent with attributes needed in a market dominated business culture.

In another study, a cross-national comparison of work values among employees from China, Indonesia and Korea by Shin (2004), it yielded the results that some work values were universal among all the samples included in the study. For instance, it was observed that having a good relationship with one's supervisor had a strong positive association with employee commitment for all the employees from the three countries. Similar findings were obtained by Matic (2008) in a study examining the relationship between culture and work values. The results showed that great similarities existed between the American and Croatian student samples used in the study in terms of their value priorities and preferences. The work values labelled working for a

company that cares about its employees, opportunity for advancement, interesting work or sense of accomplishment and working with people who cooperate well with each other emerged as the top four work values, although in different combinations for each group. There were however also some significant differences in the responses for both samples. For example, the Croatian sample expressed a greater preference for the value item freedom to implement one's own approach than the American group.

The idea as to whether work values are converging or still remain divergent is one of continuous debate. In order for a multinational organization to be considered truly global, then the diverse individual work values from its various geographic locations must converge into a common set of values creating a universal corporate culture (Ralston et al., 2008). This corporate culture is thought to originate from the values of organizational members. However, Ralston et al. suggested that at present, a corporate strategy that seeks to understand and coordinate cultural values would be more beneficial to organisations than attempting to integrate individual values into a single corporate culture. This view further endorses value research as vital to maximizing the human resource potential of organisations.

2.2.2 Studies on socio-cultural values and work ethic

The work ethic belief has received little attention in the behavioural sciences in spite of its predictive power of some work attitudes. This construct is believed to differ across cultures and may account for variations in levels of productivity among employees from diverse cultural backgrounds. For instance, Slabbert and Upkere (2011) compared the work ethic of South African and Chinese employees and found significant differences between the two samples with

the Chinese employees exhibiting a higher work ethic. These authors hypothesized that there may be a link between work ethic and national economic success. Similar findings were obtained by Niles (1999) in a comparative study involving workers from Australia and Sri Lanka. The Sri Lankans seemed to endorse more hard work, self-reliance and independence than the Australians. However, the Sri Lankans were not as wholly committed to the belief that hard work leads to success as the Australians.

Similarly, Robertson, Al-Khatib and Al-Habib (2002) investigated the relationship between individual cultural values and work-related beliefs among 365 employees from Saudi Arabia and Kuwait using a quasi-experimental design. By employing hierarchical regression, the hypothesis that the more an individual endorses the cultural value masculinity, the stronger the belief in work ethic as a valuable ideal was supported. The overall work ethic model was significant ($F = 2.11$; $p < .05$) as well as the masculinity variable ($\beta = .12$; $p < .05$). One limitation of this study is the fact that organisational culture was not controlled for in the study which could lead to the observed relationship being open to alternative explanations.

Also, Basabe and Ros (2005), based on results from a meta-analytic study which evaluated the relationship between cultural dimensions and social behavior, concluded that success orientation and protestant work ethic beliefs are emphasized in developing, collectivist and high power distance countries.

In another study by Woehr, Arciniega and Lim (2007) examining the work ethic across three cultures namely United States, Mexico and South Korea, using the Multidimensional Work-Ethic

Profile inventory (MWEP), substantive differences were found among these cultures. The results showed that the South Korean sample was statistically higher on the self-reliance and hard work dimensions and statistically lower on the leisure and morality/ethics dimensions than the other two groups. All the groups were statistically significantly different on the centrality of work dimension, with the participants from United States scoring a significantly lower value than the Mexican participants, who also scored significantly lower than the Korean participants. However, there were no statistically significant differences across sample means for two of the subscales (that is delay of gratification and hard work).

In a qualitative study by Li and Madsen (2010), they examined the perceptions of work ethic of eight Chinese managers working in state owned enterprises using a series of in-depth interviews. Data analysis by way of a thematic approach identified five emerging themes which were hard work, concept of time, self-reliance and cooperation, centrality of work, and morality/ethics. The sample managers used for this study generally viewed hard work as important but also acknowledged that hard work alone does not bring success. The managers were of the view that other factors such as relationship with superiors, family connections and organizational profitability all play important roles in personal achievement of success. One emerging sub-theme under the major theme labelled as hard work was that success is defined by the boss. This perception could have serious implications for work ethic of employees and influence the amount of effort they invest in their work.

Ceri-Booms (2013) also compared the work ethic of 1507 full-time employees from Russia, Azerbaijan and Turkey by using data from the European Value Survey (2008). A Multivariate

Analysis of Covariance (MANCOVA) revealed a multivariate size of 0.14 suggesting that 14% of the variability in work ethic across the five items measuring work ethic is accounted for by culture. Further, an average of the scores of four out of the five items measuring work ethic showed that Russia had significantly the lowest ratings while Turkey had the highest. One critique of this study however is that the samples used were not matched in terms of age, education and gender therefore introducing the element of sample bias into the study.

2.3 Overall critique of literature

A review of the literature reveals that qualitative studies on socio-cultural values, work values and work ethic remain sparse. This is because for most cross-cultural studies on work values, the objective is not to seek out how individuals construct their own meaning of work but to rate them on predetermined ones. In the case of work ethic or attitudes, the goal of researchers is usually to examine the relationship between culture and work attitudes but rarely to explore these attitudes in depth. It is in view of this observed gap that this study was conducted.

2.4 Rationale for conducting study

Most management theories originate from the Western world in which American cultural stereotypes still prevail (Blunt & Jones, 1997). This implies that some of these theories are based on certain prior assumptions about cultural groups which may not be entirely true. Also, some of these Western theories have sometimes failed to be fully validated by other researchers. For example, Lim (2002) obtained a significantly different score from what was obtained by Hofstede (1980) for Japan on the cultural dimension labelled masculinity. Apart from this

discrepancy, it has also been contended that Hofstede's findings on Sub-Saharan Africa are atypical because data for analysis was collected from only one African country which is South Africa (Harvey, Carter & Mudimu, 2000). Findings from this study will therefore bring to bear the exact socio-cultural values that characterize work in the Ghanaian society. Also, most research on values have been impaired by issues of measurement and definition (Blunt & Jones, 1997; Munro, 1986). For example, although Schwartz's (1992; 1994a) theory of individual values has been confirmed by a number of studies, some deviations have also been observed in the proposed theoretical pattern among individuals with a low level of education in certain countries in Sub-Saharan Africa (Schwartz, Melech, Lehmann, Burgess, Harris & Owens, 2001), and these researchers attributed the observed deviations to the applicability of the Schwartz Value Survey. This study, being a qualitative one will overcome this issue and present a more realistic picture of the value system governing work in Ghana.

Another major concern that has been raised about studies on socio-cultural values is the use of the average of individual scores of respondents to represent values of a particular society or group as is the case in Schwartz's (1999) study on cultural values. These values are simply a reflection of personal value preferences of samples used in such studies. According to Fischer, Ferreira, Assma, Redford & Harb (2005), culture level dimensions should reflect properties of the larger society. These authors also asserted that individuals are able to provide reliable and valid reports on their national cultural characteristics. However, this feature is missing from most studies on socio-cultural values. This study seeks to fill that gap because participants would be queried on their personal values about work as well as those prevailing in the Ghanaian society.

Additionally, there is increasing evidence that Western management theories on work values need to be adapted to the cultural features of African countries (Munro, 1986) and this study would provide valuable insights into the nature of values and attitudes about work which would be useful in developing human resource strategies and policies well suited for the Ghanaian culture. Findings from this study could also contribute to the development of international human resource policies.

Finally, although studies on socio-cultural and work values abound, studies that seek to identify particular values which are prevalent in certain societies and also understand their nature are limited. This study, being a qualitative one will contribute to identifying and understanding Ghanaian socio-cultural values about work and how these values influence work ethic.

2.5 Operational definition of terms

Work: Any activity that generates income.

Socio-cultural values about work: This refers to the system of beliefs that pertain to work in the Ghanaian society.

Work values/goals: This refers to what employees want out of work in general.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This section provides a detailed description of the sampling techniques adopted, organisational setting of the selected organisations, sample size, research design and the materials used for conducting the study. Additionally, information on data collection procedure, data analysis and approach for handling ethical issues are explained in this chapter.

3.1.0 Population/Organisational setting

The population for this study consisted of employees from the following state owned organisations in branches in the Greater Accra metropolis; State Insurance Company of Ghana, Electricity Company of Ghana, Commission on Human Rights and Administrative Justice and Ghana Revenue Authority. The rationale for using state owned organisations is that national culture and hence country of origin of organisation influences human resource choices and policies (Aycan, et al., 2000). Aycan (2000a) explained further by stating that organizational practices tend to act as a mediator between national culture and work attitudes. Also, Fischer et al. (2005) proposed that the influence of national culture on organizational practices will be weakened if the organization is strongly influenced by foreign management techniques. Because there is a higher likelihood of foreign owned organisations adopting policies from their country of origin, it was deemed appropriate that the population for this study be made up of employees

of state owned organisations because of the possibility of minimal exposure to foreign policies and values.

3.1.1 State Insurance Company Ghana Limited (SIC)

State Insurance Company Ghana Limited (SIC) is one of the oldest and leading providers of general or non-life insurance products in Ghana. The company's business operations cover fire, motor, marine and aviation, accident insurance and specialty insurance products such as hoteliers and leisure policy. The company dates back to 1955 when the Gold Coast Insurance Company was established. It was then renamed Ghana Insurance Company in 1957 when Ghana gained independence. In 1960, Ghana Insurance Company which was primarily a life assurance company established a subsidiary company called Ghana General Insurance Company to underwrite fire and motor businesses. The government of Ghana in February 1962 per an Executive Instrument took over the Ghana Cooperative Insurance Company and reconstituted it into the State Insurance Corporation to await the completion of takeover negotiations with Ghana Insurance Company and its subsidiary company being Ghana General Insurance Company. Subsequently, after a successful takeover of the two private companies; Ghana Insurance and Ghana General, the new company bearing the name State Insurance Corporation commenced business in November, 1962. In 1995, State Insurance Corporation was converted into a public limited liability company as part of the government of Ghana's divestiture programme. The company then adopted the new name of State Insurance Company of Ghana Limited with the government of Ghana as the sole shareholder and by a special resolution passed on 22nd October, 2007, the name of the company was changed to SIC Insurance Company Limited. SIC currently

operates in all the ten regions of Ghana and as at 2006, SIC had approximately 40% of the insurance industry's total market share.

3.1.2 Electricity Company of Ghana (ECG)

Electricity Company of Ghana was incorporated in 1963 and became a limited company when shares were first sold in the firm in February 1997. However the company is still wholly owned by the government of Ghana and operating under the Ministry of Energy. The enactment of the Electricity Corporation Decree, 1967 (NLCD 125) and the repeal of the Electricity Act, established the Electricity Corporation of Ghana (ECG). For about two decades afterwards, ECG remained the entity solely responsible for electricity supply and the distribution networks nationwide. Until July 1987, the corporation was responsible for distributing and supplying power across the entire country. The Northern Electricity Department (NED) was created in 1987 as a subsidiary of the Volta River Authority (VRA) to take charge of the management of electric power distribution in Brong Ahafo, Northern, Upper East and Upper West Regions. However, ECG is still responsible for the distribution of electricity in the southern parts of Ghana which consist of Ashanti, Central, Eastern, Greater Accra, Volta and Western Regions.

3.1.3 Ghana Revenue Authority (GRA)

In December 2009, the three tax revenue agencies in Ghana being the Customs Exercise and Preventive Service (CEPS), the Internal Revenue Service (IRS), the Value Added Tax Service (VATS) and the Revenue Agencies Governing Board (RAGB) secretariat were merged in

accordance with Ghana Revenue Act 2009, Act 791. The Ghana Revenue Authority replaces the revenue agencies in the administration of taxes and customs duties in Ghana.

3.1.4 Commission on Human Rights and Administrative Justice (CHRAJ)

The Commission on Human Rights and Administrative Justice is a state institution with the sole responsibility of protecting fundamental human rights and ensuring good governance for every person in Ghana. The Commission was given a broad mandate to achieve this mission by the 1992 Constitution of Ghana and by its enabling Act, Act 456, in 1993. The Commission's mandate is threefold. It encompasses:

1. A national human rights institution
2. An Ombudsman, an agency which ensures administrative justice
3. An anti-corruption agency for the public sector

The Commission was vested with this broad and inclusive mandate for several reasons. International standards for National Human Rights Institutions, including the Paris Principles, recommend that National Human Rights Institutions in developing countries be given a broad mandate within the constitution, so they can use their limited resources to the greatest possible effect. Additionally, issues of administrative injustice and corruption often occur along with human rights abuses and one body can more effectively address all three (3) situations.

3.2 Sample

As already mentioned, data for the study was collected from branches of State Insurance Company of Ghana, Electricity Company of Ghana, Commission on Human Rights and Administrative Justice and Ghana Revenue Authority in the Greater Accra metropolis.

Purposive sampling technique was employed to select a total of 26 participants comprising 14 males and 12 females from all the organisations. According to Baker and Edwards, (2012), a sample size of 30 is an adequate number for a qualitative study especially when the project is time bound. Other researchers however are of the view that for a qualitative research using in-depth interviews, 12 participants is an adequate number for theoretical conclusions to be drawn (Cassell & Walsh, 2004; Millward, Asumeng & McDowall, 2010). It must be noted that although the current researcher set out to interview 32 participants only 26 were interviewed due to constraints imposed by the nature of the research design in that some employees were unwilling to partake in interviews and mentioned that they would have been more comfortable with filling out questionnaires. Purposive sampling was deemed an appropriate sampling method because the focus of this study was on Ghanaian employees in the public, formal sector. The critical inclusion criterion was that participants should be full-time and permanent employees who had worked with the respective organisations for a minimum of two years. Another inclusion criterion was that participants should possess tertiary education or at least be able to communicate effectively in English. This is because interviews were conducted in English and it was believed that employees who meet these criteria would understand the questions that were posed and hence provide relevant answers.

Before sampling could proceed, introductory letters were presented to the human resource divisions of the selected organisations as well as letters indicating the criteria for inclusion into the study. At the GRA head office situated at Accra Ministries, after presenting an introductory letter to the human resource directorate, I was given another letter to be sent to the Large Tax Payers' Office at Circle where eight participants including five males and three females were selected for the study by the human resource officer in charge of that unit. Three males and four females were selected by the human resource department of ECG for participation in the study. Seven participants were selected for the study at CHRAJ including four males and three females. At SIC, four participants were selected including two males and two females. One female was selected from the head office at Osu while the other three participants were selected from the Circle Ring Road office under directives from the human resource manager. The ages of respondents ranged from 31 to 57 years. The mean age of respondents was 40 years. Out of the 26 respondents, 25 had obtained a minimum of tertiary education with one respondent being an Ordinary level certificate holder. Respondents had worked with current employers for between 5 to 29 years. Further details about respondents can be found in table 5 (See Appendix).

3.3 Research design

A qualitative research design was adopted because the goal of this study was to understand and explore the nature of the Ghanaian belief systems pertaining to work. Qualitative designs afford the opportunity to delve more deeply into the lives of individuals, their settings and socio-culture (Baker & Edwards, 2012). Qualitative research employs the concept of inter-subjectivity which is interpreted to mean how people may agree or construct meaning to a shared understanding, emotion, feeling or perception of a situation in order to interpret the social world they inhabit

(Nerlich, 2004, p. 18). According to Joubish, Khurram, Ahmed, Fatima and Haida (2011) qualitative methods when used provide insight into the attitudes, value systems, motivations, aspirations and culture of people which is the focus of this study. The aim of the present researcher is not to generalize findings to other settings because findings from qualitative research are usually limited in generalizability. (Maxwell, 2005, p. 245).

3.4 Materials

A recorder was used to record conversations in order for the researcher to capture accurately the answers of respondents. A semi-structured interview protocol was administered to all twenty-six participants. A notebook was also carried along and used to record the demographical data of participants as well as observations made during the interview process. Also, information from side conversations before and after the interviews which were relevant to the goals of the study were recorded all in an effort to present a rich description of the phenomena under study.

Procedure/Data collection

3.5.0 Pilot study

Prior to the start of data collection for this study, a pilot study was conducted. Maxwell (2005, p. 227) states that pilot studies allow the researcher to specifically test ideas and methods to be adopted in a study. Three employees; one from a bank, another from an insurance company and the third from a healthcare centre were involved in the pilot study. In-depth interviews were conducted outside working hours and lasted for an average of thirty minutes. A semi - structured interview format was employed. Based on the outcome of the pilot study, some questions were

modified because it was observed that respondents found it difficult to answer them. (For example, a question like ‘what does work mean to you?’ was modified into ‘how do you perceive work in general?’). Also, respondents complained that the questions posed were too many and as a result some of the questions were fused (for example, ‘What meanings do you think people in the Ghanaian society associate with work?’ and ‘How would you describe the role of work in the Ghanaian society?’ were combined to form the question ‘How do you think work is viewed in the Ghanaian society?’). The observations and feedback generated during the pilot study enabled the current researcher to fine tune the research instrument in order to enhance the quality.

3.5.1 Main study

Data collection was executed through the use of semi-structured in-depth interviews and interviews were conducted on a one-on-one basis. According to Smith and Osborn (2003, p.56-57) a semi-structured interview schedule only provides a guide for the interview and therefore does not dictate how the interview should be conducted. These authors also stated that semi-structured interview formats allow for greater flexibility of coverage and also permit the interview to explore novel areas. The interview schedule was constructed by carefully examining the critical areas and topics to be covered by the study and then questions were developed to cover those areas.

Participants were informed about the nature of the study and were given the opportunity to ask questions before proceeding to administer the questions. Permission was sought from participants to record conversations. Some of the participants were initially hesitant to partake in the study when they learned the conversations were going to be recorded. However, after it was

explained to participants that this was only to assist in data analysis and to ensure data was accurately captured, and that they could be sure of full confidentiality as clearly stated in the consent forms which they were provided with to carefully read and sign, they agreed to partake in the study. Some however still declined to partake in the interviews and complained that researchers who had interviewed them for other studies had misconducted themselves and some had manipulated the information they had provided to them to suit their purposes.

The interviews were conducted in one phase and lasted for about a month. During the course of the interviews, some of the questions were reframed and repeated to ensure that answers that were provided were consistent. Answers furnished to questions by interviewees were sometimes summarized and placed in question form again in order to seek confirmation from participants. The interviews lasted for averagely thirty minutes and were conducted at the offices of participants. Because of the fact that in some of the organisations quite a number of employees were stationed in the same office space, there was noise and other distractions during the course of the interviews. Interview sessions were frequently interrupted by other colleagues or customers who walked in to be attended to. At the ECG head office (Accra Central) for instance where data was collected for this study, noise levels were very high because of the proximity of the organisation to a market which affected hearing during the course of some of the interviews.

3.6 Reliability and Validity of Interview Data

According to Patton (2002) validity and reliability are two factors which any qualitative researcher should consider while designing a study, analysing results and judging the quality of the study. Reliability and validity have been described as the technical terms that address issues

of objectivity and credibility in research (Anssi, 2011, p. 366). Enhancing objectivity or reliability comprises efforts to ensure the accuracy and inclusiveness of recordings that the research is based on while ensuring validity addresses issues of interpretation of observations in terms of whether or not observations have been correctly named (Silverman, 2010, p.275-286). In order to ensure that the findings of this research are reliable, the present researcher recorded interviews and accurately documented all observations relevant to the study that were made in the course of the data collection process. Also, to ensure that the findings of this research are valid, data was analysed by an independent auditor who was a colleague student specialising in the area of Clinical Psychology. Smith (2003, p.235) states that in qualitative research, a measure that can be adopted to ensure validity is to allow for an independent audit. The independent auditor, usually a researcher who played no role in the study certifies that the analysis produced is credible and justified in relation to the collected data. The auditor played no role in this study and at that time had completed collecting analysing data for his research work which also employed a qualitative design. The role of the independent auditor in this study was to ascertain whether conclusions drawn from the data analysis were justified by the data collected from respondents. A report from the independent auditor proved that indeed conclusions drawn by the current researcher were justified by data collected from respondents. Another measure that was taken to ensure validity and reliability of the results was through respondent validation or by seeking confirmation of answers furnished to questions by respondents. According to Maxwell (2005, p. 244), respondent validation which refers to soliciting feedback or conclusions from research participants serves as an important way of ruling out the possibility of misinterpreting the meaning of what participants say and do. It also provides a way for the researcher to identify personal biases and misunderstandings of observations made during data collection. In this study

therefore, answers provided to questions by respondents were reframed and again posed by the current researcher to ensure that answers provided were not being misinterpreted.

3.7 Data Analysis Technique

Data analysis was executed by adopting thematic analysis technique. “Thematic analysis is a method for identifying, analyzing and reporting patterns (themes) within data. It minimally organizes and describes your data set in (rich) detail” (Braun & Clark, 2006, p. 79). These authors outlined six phases for conducting thematic analysis which are; phase 1-familiarising with the data which includes transcription, reading and re-reading data; Phase 2- Generating initial codes; Phase 3- Searching for themes; Phase 4- Reviewing themes; Phase 5- Defining and naming themes; Phase 6- Producing the report.

According to Braun and Clark (2006), when a researcher is working with verbal data such as interviews as is the case in this study, the data would have to be transcribed into a written form in order for thematic analysis to be executed. These authors also cited that transcription requires a rigorous, thorough and verbatim account of all verbal and non-verbal utterances but what is most important is that the transcription provides all the information needed to conduct the analysis and retains the exact or true nature of the data. This rather gruelling task took many days but provided the current researcher the opportunity to familiarize with the data. Transcriptions were done in such a manner that the researcher had to play and replay recordings back and forth to ensure that written data accurately reflected verbal recordings.

After transcription, the initial codes were generated. This stage comprised coding features which were pertinent to the research questions in a systematic manner. This was carried out for all interview transcripts. Data relevant to generated codes were then collated such that the codes were placed beside the supporting data. Codes were then searched for themes and sub themes and supporting data were paired with their corresponding themes. Themes were then reviewed for relevance and accuracy before reporting. Extracts were used to support themes and their sub themes in the reporting of research results. The results of the study were then explained using theory and relevant literature.

3.8 Ethical consideration

The present researcher ensured that all the relevant ethical guidelines provided by American Psychological Association (APA, 2010) were adhered to in this study. Before the study could proceed, ethical clearance was sought for from the Ethics Committee of Institute of Statistical, Social and Economic Research (ISSER), University of Ghana. Afterwards, introductory letters from the Department of psychology with details of the study were sent to the human resource department of the organisations in question who in turn selected participants to meet the inclusion criteria provided by the present researcher.

Before the start of each interview with participants, the current researcher explained the nature of the study to respondents and informed respondents that participation in the study was absolutely voluntary and that they could withdraw from the study at any point in time without having to face any penalty or negative consequences. Permission was sought from each respondent by the present researcher for interviews to be recorded. It was explained to respondents that this was

only to assist in data analysis. Participants were assured of full confidentiality of information provided and were further assured that their identities would be withheld during reporting of results. Each respondent was then provided with a consent form to read through, ask questions and then sign before the interviews proceeded.

CHAPTER 4

FINDINGS

4.0 Introduction

This chapter presents a detailed account of the findings of the study. The main and sub themes of Ghanaian societal beliefs about work that were derived from careful analysis of interview transcripts are presented. These themes were derived based on their frequency in the interview transcripts. Table 4(see appendix) illustrates the themes and sub themes generated for societal beliefs. Findings on themes and sub themes obtained for employee work values and goals are also presented. General themes for employee work values were initially generated and after further analysis, the main and sub themes were derived. Tables 1 and 2 illustrate these themes (see appendix). Results obtained for employee work ethic beliefs are presented as well. Table 3 in the appendix presents main and sub themes derived for work ethic dimensions investigated. All main and sub themes are explained below and are further illustrated with supporting extracts from the interviews. In the last section of this chapter a model of how the socio-cultural context impacts employee work values and ethic is presented.

4.1 Ghanaian societal beliefs about work

This study sought to investigate the general beliefs that pertain to work in the Ghanaian society and two main themes emerged here namely: 1. Work as a source of personal satisfaction and 2. Work as an obligation. Each main theme was found to consist of two sub themes. The main and supporting sub themes are explicated below.

4.1.1 Work as a source of personal satisfaction

In the Ghanaian society, work is viewed to provide a form of satisfaction and the two sub themes which were identified under this theme are: 1. *Economic satisfaction* and 2. *Psychological satisfaction*.

Economic satisfaction

Beliefs about work in the Ghanaian society basically highlight the economic gains that are derived from work. Work is viewed as a legitimate means of providing income for meeting certain needs which are necessary for having a fulfilled life as a person. The following extracts are a few of the sampled views of how work is perceived in the Ghanaian society in terms of the economic benefits derived from it:

Work from the perspective of the Ghanaian society for me could be viewed from the economic perspective..... what I mean is that like I said work is anything that you are doing to earn a living and by earning a living what it means is that there is a compensation attached to the effort that you put in so economically, it is the foundation upon which you are going to build your economic empowerment as an individual.....(Respondent 14).

Respondent 11 also had this to say: “*Well I think people have this perception that work is something that is necessary for them to make a living so people I should say look at areas where they can earn big....*”

From the statements above it can be construed that for some people, the main goal of working is to provide income for satisfying some basic needs needed to survive. Employees were of the view that in the Ghanaian society, the focus is more on the financial or material gains to be made from work. For example consider the following statement:

In the Ghanaian society work is viewed as something you do to earn money. It's like you are going to work, the focus is not on the work, the focus is on the reward that is how I see Ghanaians, the focus is on the reward and not the work itself. Okay for instance if somebody is going to work in a bank or something the first thing they talk about is the amount they get. Oh you will be paid 15,000 and this and that and that, that's what they talk about (Respondent 23).

Although Ghanaian beliefs about work were found to be centred more on the economic satisfaction derived, this focus may however be influenced by national economic factors as evident from the following extract:

Ghanaians generally focus on how much they will earn when looking for work, mainly salary, the level of income and I think it is so because of the general environment, the way the economy is. If you don't earn some level of income, it becomes very difficult for you to even cater for your needs. (Respondent 9).

Psychological satisfaction

Work holds more meaning for people than just providing financial resources for meeting basic needs. For some people, apart from the income and other benefits that they derive from work, it

also plays the role of meeting certain psychological needs. Consider for instance the following statement:

Generally I think that work is a necessary part of human endeavour. We do not work because we have just needs because there are certain inner satisfaction we also derive from working. I have seen that many people work not because they get enough reward but because it is dignifying for them to be seen to be involved in some form of work. (Respondent 6).

And respondent 9 had this to say about his reasons for working: *“I work for self-esteem and I mean sometimes when you get up and you dress up even going to work, you leave the house and you are going to work it gives you some kind of fulfilment*”

From the above statements, it can be gathered that for some individuals, the idea of being engaged in work provides a certain fulfilment which is not linked to the income or rewards that are derived as compensation for working but is triggered by the fact that they are seen to be involved in an activity society considers as useful. Therefore work is perceived as something that imparts dignity and enhances self-esteem. In effect work provides a means for individuals to earn approval from society which is a great psychological need of every human. People involved in work are perceived by society as responsible and as such work forms a basis to earn respect from society and affords the opportunity to be viewed in a more positive light as evident from the following extracts:

.....if you are working you are seen as more responsible, you are respected, I mean the society, you are respected among the society unlike somebody who is not

working.....the mind-set that you have that oh, I am working, the fact that you are going to leave the house and tell people that oh I am going to work, that alone has some psychology and that for me plays a very important role in even your mental make-up, that I believe. Compare it with somebody who is in the house, who is not working, thinking, you understand, you will be asking yourself so many questions that can even lead to stress. Oh you will be asking about your worth (respondent 14)

Work is seen as more or less like an asset because if you even don't have one people make mockery of you and there are a whole lot of things in society you will hardly even be given the necessary audience.....In so many places that you go you will be asked where do you work, where do you work in that you can see work is very important to Ghanaians and work in itself, man ought to work as you have been created but then people see people who work as responsible people (respondent 12).

From the above statements it can be inferred that work is viewed as central to building self-worth and thus work provides the opportunity to prove one's value as a human being. Additionally, work imparts identity and this is evident from the fact that people often want to find out where a person is working. Knowledge of where a person works provides a means to identify them by what they do especially in the Ghanaian setting where people are often addressed by the titles they have earned rather than by names. For most people, these functions of work are hidden and are made apparent when there is job loss.

4.1.2 Work as an obligation

Some views that emerged from the data analysis point to the fact that in the Ghanaian society work is viewed as an obligation. Two sub themes were identified here which are: 1. Work as a social obligation 2. Work as a religious obligation.

Social obligation

Work in the Ghanaian society is perceived as a duty owed to the society because one has depended on society to attain whatever heights one has reached. Individuals are brought up by their families and prepared to assume certain socially assigned roles such as providing financial support to the family (nuclear and sometimes extended) and work provides the legitimate means to earn money to fulfil this role. Individuals are therefore expected to rise to that occasion as evident from the following statement: “..... *when you start working,you are going to increase, you are also going to increase other dependents because you have also relied on other family ties to get to where you have gotten to.....*” (Respondent 14).

Another respondent had this to say:

..... For someone in the Ghanaian society, if his children are at home not attending school he feels bad. Society wouldn't accept that so he must do something to earn a living to make sure his children are in school, he wants to do that.....(Respondent 19).

The phrase ‘*Society wouldn’t accept that*’ from the above extract suggests that society expects the individual to work to meet his/her family obligations. Work is therefore viewed as a duty one has to fulfil in order to be able to meet these responsibilities. Consider also this statement: “.....*I can’t sit idle. I am a normal human being and a normal human being ought to work to increase productivity in the society, in the country.... So work is a necessity. (Respondent 4).*”

The above statement suggests that work is viewed as a must for every ‘normal’ human being. The statement also suggests that every individual owes it to society or the nation to contribute to productivity and work provides the avenue. This view of work as a social obligation is further reflected in the manner in which people who are not working are viewed. Respondent 24 shared the following comments about this view: “*If you live in a compound house and you don’t work and you are always at home, it doesn’t speak well of you. It makes you look irresponsible.*”

Consider also the extract below:

.....*Supposing you are not working you are perceived as somebody who more or less, if let’s say you have persisted in a way and you have relaxed, people see you to be lazy because they think you should pursue till you are able to lay your hands on something. (Respondent 12).*

It can be concluded from the above statements that the Ghanaian society views work as an obligation an individual needs to meet and as such failure to fulfil that obligation leads to a negative perception of that individual for example, being viewed as *lazy* or *irresponsible*.

Religious obligation

Religion permeates almost every aspect of the lives of Ghanaians and as such work was regarded from a religious point by some employees. For some, it serves as means to fulfilling a religious mandate or command as expressed by the following respondent:

Work in general terms as a human being I think even the bible talks about we working so that we can be able to feed ourselves and then probably the family aspect so work helps us to gain an income in taking care of ourselves (Respondent 8).

Respondent 24 also shared this view: *“Ghanaians see work as important in human life. The bible says that the hands that do not work should not eat so after school, you pick up a job.....”*

From the above statements it can be inferred that although work is instrumental in providing basic needs for survival, it also serves as a means for fulfilling a religious order as well.

4.1.3 Status and Contribution

In order to investigate further which is of much more importance in the Ghanaian society with regards to the status imparted by work (for example position acquired at work) or the level of contribution one is able to give to society through work, the following comments were made by some employees who were interviewed:

(Speaks in Akan) ‘We like post’ (switches back to English) or? Look at children when they are young everybody wants to be either a teacher or a policeman because of the

position, the authority it comes with. You know positions come with authority, exactly so I think first what matters is the position even before the service. But every position too comes with certain obligations and so you should fulfil those obligations. (Respondent 5).

In the Ghanaian society the position one holds is valued more. The position one holds because I've had the opportunity of speaking to some executive officers, the CEOs and stuff and just a few of them are satisfied with the fact that they are helping somebody, they are grooming somebody to get to the top also but then the others they want the position. (Respondent 26).

From the above statements, it can be concluded that in the Ghanaian society, the status work imparts or the position attained in work is appreciated more than the service or contribution that work provides to other lives and society as a whole. Titles are of more importance than the opportunity to serve. So essentially, occupying a high position in the Ghanaian society is valued more than the opportunity to contribute to the lives of others.

4.2.0 Employee work values and goals

Another objective of this study was to examine employee work values and the goals they seek to accomplish in and through work. Three main themes were derived here namely extrinsic, intrinsic and social work values. Under extrinsic work values, three sub themes were further obtained which were labelled as income and benefits, environment and security. Intrinsic work values were also found to consist of three sub themes namely work design, safety, personal growth and development and prestige values. Social work values comprised two sub themes;

interpersonal and contribution. The various themes and their supporting sub themes are explained below and illustrated with extracts.

4.2.1 Extrinsic work values

Extrinsic work values in this study consist of employee values about remuneration and other benefits derived from working and also ideals about the nature of the work context. Three sub themes emerged from further analysis of the general themes and are explained as follows.

Income and benefits

Employee work values primarily concern the monetary rewards derived from working and how much they should earn and for some the meaning of work is strongly associated with the income it provides. For most employees, earning a good income was viewed as an essential part of work and would inform their choices on where to work. Employee views express how goals of meeting their own and family financial needs could be fulfilled through work as captured by the following statements:

My ideal job should be one that would pay, a job that should make me live good. At the end of the month I shouldn't go borrowing, at the end of the month I go and pay back. That job should be able to make me live good, be able to eat what I feel like eating, wear what I want to wear be able to look after my kids. (Respondent 3).

You see work is very important to me because without work, if you don't work you can't earn any income you understand. So you work and earn income..... My ideal job is one that the salary will be big, big. (Respondent 20).

Employee expectations about what should be achieved or derived from work also pertain to other incentives apart from remuneration. For example, employee goals of seeking good healthcare for themselves and their families could influence their choice of a work place. The ability or inability of the employer to meet this need may influence work behaviour and hence work output. Take for instance the statement below:

....if I am working for you and you don't seem to care about my health, how do you expect me to put in enough for you to also get what you want from me? In as much as you the employer you expect much from your employees in terms of their output, in return you are also supposed to take care of their basic needs; health which is very important. If you give only your employee health and you don't extend it to her immediate family that is the nuclear family, maybe his or her children, the husband and the wife, okay you think you have done it for your employee you've done well. If my child is not well I will not come to work and it is going to reduce output at the end of the day. (Respondent 16).

For respondent 24 these are some of the important aspects of work: *“If I were to look for work elsewhere, I will look out for the benefits like medical, electricity subsidy as we have here at ECG, rent allowance subsidy, utility subsidy.”*

The above statements suggest that the provision of certain incentives such as healthcare, rent allowance and utility subsidies form part of employees ideals about work and these ideals are

influenced by current and past work experiences. These experiences would therefore inform employee decisions on choosing a place to work.

Environment

Employee work values encompasses those about aspects of the physical working environment including the logistics that are required for them to be able to work efficiently as evident from the following extracts:

I should have good environment. When I say good environment the office environment looks professional, professional in the sense that the front office when you enter, there are basic things you should see. The waiting area you know, I mean the temperature should be such that, you know not too cold and not too warm like I am sweating now and I don't want to talk about the chair I am sitting on; we were just discussing it. You will be sitting there and it caves in like that and my colleague was even saying that sometimes the way it happens I sometimes get terrified you see. You will be sitting there and the chair just caves in. All those things I think personally if, for me to choose a place of work I will look at all those things even before the salary (Respondent 9).

The building is important in choosing where to work; the office, the furniture, the surroundings, the machines, you have to get modern ones not archaic ones that when you print you have to be pressing before the thing will come out. (Respondent 20)

From the above statements, it can be concluded that the prevailing work environment in terms of beautiful buildings and the quality of logistics needed to work form part of employees' concept of an ideal work. The statements also suggest that employees seek some level of comfort and pleasure from their places of work derived from the physical environment and these beliefs serve as a guide in choosing a place to work. This validates the idea that values serve as a guide for future behaviour.

Security

Security in this context refers to the confidence employees believe they should have with regards to the permanence of the contract that exists between them and their employers as well as whether the work they are engaged in can provide them and their dependents with financial security for the future. It stems from employees' desire to ensure that there is stability in their lives in terms of constant supply of the income and benefits that are derived from working which are needed for providing certain basic needs. The following statements emphasize the importance some employees attach to job security:

If I were to look for a job, I would look out for job security, yes, job security, number one. It is not easy getting a job so once you are assured of security, like I won't get hired today and fired tomorrow. Em I should be comfortable where I am so that I am not always on the edge that oh today when I come to work I may be fired.....but there are certain jobs you know when you are getting it they don't have any future and it will be very difficult going to look for another one so why don't you get one that will secure you for life. (Respondent 15).

I look at job security first when looking for a place to work. That is very very important to me. I don't believe in working, if I can get let me say 20,000 Ghana cedis a month and then the next week I am out on the streets and then if I can get let's say 5,0000 a month and I am assured of it coming on regular basis, I would prefer the 5,000 than to take the 20,000 and be out of job the next week or two. I always look out for job security, that's very very important, very very important (Respondent 16).

The above extracts suggest that employees believe that they should derive some level of certainty from the work they are engaged in. Work should provide them with some level of assurance for the future. The above statement also suggests that for some employees constancy of income regardless of the amount is preferred over a situation of uncertainty in which huge benefits may be accrued. However, the phrase '*It is not easy getting a job*' as used by respondent 15 suggests that the availability of jobs may also have a role to play in the level importance employees attach to job security.

Employees' beliefs express the idea that their jobs should provide them an assurance of constant supply of income not only for the present but also for the future. For some employees, work is instrumental in providing financial security for the future and the desire to achieve this goal may influence which organisations they choose to work for. Consider for instance the following extracts:

And you should look at your future too. The money that you are being paid you should think about the future. If you are doing something and you know in future it will not help

you, what I mean in future when you are old and you can no longer do it, it cannot take care of you again, you cannot get something to do to be able to take good care of yourself after you are old it's better you quit and look for another job. (Respondent 2).

.....before I stop work, I would want to be, I should have enough, enough that I won't go begging, that would sustain me for the rest of my life. I should be able to get property, maybe some investments that will be able to sustain me and my dependents for the rest of my life. (Respondent 3).

It can be inferred from the above extracts that employees believe that work should not only provide for the present but should be able to provide them with enough to secure the future when they are not able to work. Work should be able to provide them with some certainty for the future or provide the opportunity to secure the future.

4.2.2 Intrinsic work values and goals

Intrinsic work values and goals in this study refer to those values of employees that relate directly to their work experiences or work content. This theme reflects what interviewed employees perceived as desirable or sought to achieve in areas of work that border on work duties and responsibilities. Three sub themes are derived here and are further explained below.

Work design

Work design in this context refers to employees' beliefs about the manner in which work activities should be constructed in order to inspire interest in them. Consider for instance the following extract:

.....you wake up and come you do the same thing over and over again, it is no more interesting, if you should be doing the same thing like me what I do is that I call customers- please come and pay your money, this this, the person comes to pay, the next morning I wake up and I go, I see it to be not interesting at all but if I should be rotating on the job and all that.....(Respondent 15)

From the above statement, it can be inferred that the interest an employee develops in work is linked to the way in which the work activities are constituted. Employee views suggest that work itself should be fashioned in such a manner as to generate and sustain interest in it. Consider also the following statement:

You see it's not like you go, you come to work and you go back home and you are asked how was work and you just, you reflect, you look backwards and you see you came virtually to do nothing, you came, sat down and dallied the whole day and then you went back home. That to me will not be work. Work should be something that will be challenging. It should have some focus, some direction and at the end of the day you should feel happy because you've contributed something (Respondent 17).

The above extract provides insights about what needs and goals employees seek to fulfil through work. The extract suggests that employees have the need to accomplish, to excel and to

contribute something to the organisation and as such work should be designed in such a way as to make it possible to achieve those goals. Employee beliefs express the idea that work should offer the challenge needed to be able to accomplish, should impart some responsibility and that something meaningful and of value should be produced at work.

Safety, personal growth and development

This sub theme describes employee beliefs about how their work experiences should lead to skills improvement and the development of their mental capabilities and also how the discharge of their work duties should impact their health. Employees perceived that work should provide opportunities to exhibit innate talents and skills. Additionally, some of the employees viewed work as a vehicle for promoting personal growth and development in terms of knowledge acquisition and enhancing their skills through opportunities to practice acquired knowledge. Consider this statement for instance:

*.....you see there are some jobs you take when you go it doesn't really impact on your life, it doesn't do anything, you just go, if it's receiving letters, receiving letters doesn't add anything to you. But there are some works let's say you are going to the field, tax audit and stuffs like that you go and learn so many things, you understand.
(Respondent 20).*

From the above extract it can be inferred that although employees may have certain requisite skills and knowledge before employment, they believe that their work experiences should lead to further knowledge and skills improvement. Work should lead to the acquisition of relevant skills.

Additionally, work should provide the opportunity to practice and make efficient use of acquired knowledge as illustrated by the following extract:

As a human being, you need to educate yourself. After that, the knowledge that you have acquired, you need to utilize the knowledge that you have acquired or the knowledge that has been imparted into you, you need to invest the knowledge into or channel it to the direction for which you have acquired the knowledge. So that's the reason why I work. (Respondent 12).

For employees, the opportunity to put to use or practice the knowledge they have already acquired to a large extent would determine performance at work. For instance consider the following statement:

.....like going to school now, I am doing accounting and I feel once I am out of school I should continue in the line like doing accounting. It would be more interesting than you telling me there is no space in accounting, if you need to be promoted we have vacancy in maybe HR, do you think I would be able to perform there like if I was given the accounting thing to do? So that whatever we study in school should be practiced on the field so comparing the practical aspect and whatever you learn in school would be a mismatch, it would be difficult performing over there so I feel once I am in this field, I should get a job for me like that so that I can give out my best shot. (Respondent 15).

Also, employees were of the view that work should not impact their health negatively. Beliefs about maintaining good health as a desirable end state serves as a guide as to which kind of work employees would be willing to engage in. For example, consider the following statement:

Some work are hazardous. There are some work when you enter after some time you can acquire occupational disease. There are some places you can be infected so I will also look at the risks that are involved in the work; whether I can contract any disease out of the work I am doing (Respondent 4).

It can be concluded from the statements above that employees perceive work as something that should contribute positively to their lives and not negatively. An ideal work should be one that would not lead to ill health in the present or in the distant future but rather add value to their lives.

Prestige

Prestige values in this context describe employee beliefs about end states that are derived from excelling ones' self in work. For some employees, work presents the opportunity to attain a certain level of prestige in life. The ability to reach this level of prestige in work depends to a large extent on how successful one is in achieving assigned tasks. Such attainments are often associated with social approval in that individuals who are able to reach certain heights are accorded respect. As a result employees strive to achieve goals of progressing in their work or getting to the top as a desirable end state. For example, consider the following statements:

And as a person I want to, you know, be, everybody aspires to be at the top, okay so in terms of career development and all that I should be able to see myself in the next ten years as maybe a commissioner or to rise to the top so for me, yes that is one goal also I want to achieve....(Respondent 11)

This statement suggests that employees perceive work as the perfect platform where they can pursue goals of advancement in life. Even as they put in their efforts and contributions towards achieving organisational goals, they expect these efforts to yield some benefits such as recognition, career progression or rising to a place of influence which are usually associated with achieving results or excelling on the job. For instance consider the statements below:

...I always have the zeal of contributing to the organisational goals, playing a part; a very significant role in the organisation. If I should even rise up to become somebody who can influence decisions in the organisation I would be very happy.... (Respondent 9).

But me when I am recognized it makes me feel very much like important. You see when I am recognized by my boss and then he appreciates although there are some other fulfilling factors that may also entice....when there is recognition of what I am doing, when I am being recognized in that I realize I am achieving results and I am on course, that means whatever I am doing, the person or my manager or whoever I am working with says that oh it's okay so keep it up..... then I become fulfilled in that I have been able to achieve results so I am okay, I feel okay. (Respondent 12).

From the above statement, the sentence ‘*when I am recognized it makes me feel very much like important*’ is an illustration of the fact that work serves as means to achieve significance in society and this significance comes as a reward for having excelled in one’s work.

4.2.3 Social work values

Social work values in this context describe employee values about the role of work in connecting them to other people within or outside their working environment and also the role work plays in providing the opportunity to give back to society or to serve other people. Two sub themes were observed under this theme; interpersonal and contribution.

Interpersonal

For most people, much of their adult lives are spent at work so invariably they find themselves developing strong attachments to the people they work with. Work may serve as a place where people form relationships which may last a life time. For some employees, the ideal work environment should be the place where social relationships are formed as in the case of the following respondents:

Work should be a place where people go there and socialize as well you know not just on a colleague level. You know like if you have a job where your boss would have barbecue and you can bring your family, your colleagues and you bond right. I don't think work should just be a place where you just go, you do your daily activities and go back home. I think it's a place where you meet people and you go beyond just meeting people and get to know people right. (Respondent 10).

.....because you spend more time on work if you keep a good relation with your colleagues, they still remember you, they call you whenever, you know, there is an issue,

there is a funeral, whatever, you still meet again as a family, you attend each other's funerals, this one's daughter is having a wedding you are there, you meet a lot of friends, colleagues, you know. (Respondent 13).

Employees also appreciate the fact that the kind of relationship that exists between them and other employees in the work environment could potentially affect their motivation one way or the other and could even end up influencing work outcomes. For instance, consider the following statement:

My ideal workplace is where there are good human relations. Coming to work, the people you meet, it also serves as a motivation, like the people you meet, you can't come to the office, sit with someone who wouldn't even look at you. You even greet the person, I see you and I am like good morning and you are like good morning (harshly), meanwhile I sit close to you in the office. When I am working, I am like the next person doesn't like me so I have to be very careful what I do. At the end of the day I go home and I am not happy because when the next morning comes and I have to come to work, I would be thinking of the next person sitting beside me, how he is going to get to me, how the person will affect my work, the work that I do because we work in chains. I may need something from him to complete my work but if he is hostile to me how do I approach him? And then it demotivates me. (Respondent 15).

For some employees, the people they get to meet through work may even provide support in times of need and therefore form an important component of work for them. Work therefore then becomes a medium for obtaining social support during periods of need or crisis:

My ideal job is a job thatlet me say you are socially attached to your colleagues too in that when there's any other thing apart from office, you can just fall on your colleagues and they will be of importance or they will be of assistance. (Respondent 12).

Contribution

Employee beliefs about work may stress the fact that work should contribute positively to society or to the lives of others. Some employees pursue the goal of giving back to society or helping build society and as such view work as providing that perfect opportunity. As such, they may choose to work for organisations that make it possible to realise this goal. For example, consider the following respondent:

If I am to look for a job somewhere else, I will consider if it's something that gives back to society. For example, I would say I like being here because I know whatever monies that are collected goes back to help the country and I like that aspect because going to work means you are contributing to your country in making it, right, that is important. So that is what I mean by if it gives back to society. I wouldn't want to work in a place where they come here, take all our money and they do nothing for society. Some of them even ruin society with the kind of work that they do, I am not interested in that. (Respondent 10).

In the case of other employees, the idea of being able to provide assistance to people in need is most rewarding in itself and that is the goal they seek to accomplish. Work makes it possible for them to contribute positively or make a change in other peoples' lives. For example, consider the following extracts:

I derive satisfaction from the fact that I am doing something good. People come to this office, you serve them and you see a certain light in their eyes, a certain relief that you have given to them, a certain assurance that oh, all hope is not lost. That for me is very satisfying. It's far more rewarding to me than the money I get. (respondent 6).

Well for me, my goal in life is to make an impact in our society okay, make a positive change on the persons that I come into contact with so one goal is doing a work that will allow me to make impact on the lives of people okay, so that is one goal because that is an objective I want to achieve in life okay.... (respondent 11).

It can be concluded from the above statement that for some employees, work serves as a means for achieving certain important life goals.

4.4.0 Work ethic

In addition to examining societal beliefs about work and employee work goals, this study also investigated the work ethic of employees. Work ethic dimensions examined included employees' perception of how success can be achieved in work or success orientation as well as their perception of self-reliance and teamwork.

4.4.1 Success orientation

Success orientation in this context refers to employee beliefs about how they can be successful in their area of work and one sub theme emerged here which is: success as a function of hard work and learning.

Success as a function of hard work and learning

Employees mentioned hard work and constant learning as the key determinants of success. Being committed to hard work as well as constant learning from other sources was mentioned as important in achieving success in work. The following statement brings this to bear:

Achieving success in work is about working hard and upgrading your knowledge in the work that you are doing, having a very good attitude towards work. Being hard working, you talk of positive attitude you work hard wherever you find yourself or the work that you are doing, you work very hard, you upgrade your knowledge on whatever task that you have been given and work hard. (Respondent 4).

Similar views were also shared by the following respondents:

For you to have success in your work you have to listen more, you have to learn all the time and don't think that you are the only person with all the knowledge. First of all you have to be hardworking, hardworking person. ...make sure that you are able to achieve your targets all the time and even exceeding it. (Respondent 9).

I think you can achieve success by constantly learning. Learn around new things. Try to see whether you can break new grounds, you understand. Certain things today if you were told that I can have a keyboard like this, a wireless keyboard communicating with this thing they would say (in Akan). 'witchcraft'. (Respondent 19).

An analysis of the statements above suggests that employees believe success, all things being equal is dependent on their personal efforts and commitment. All things being equal because for

some of the respondents factors such as lack of logistics to work with could impede success. For example consider the following statement:

I can achieve success in my work when I have all the necessary logistics. Let's take for example I am working on a taxpayer's certificate, clearance certificate and then this is what I need to work with; my computer and then the file that must contain all the needed information on that tax payer. You go there and the information is not there. There's no computer to even help you with it, how do you expect to achieve success with it? (Respondent 16).

Another employee however was of the view that with determination, all impediments no matter how overwhelming can be subdued:

....there are a lot of factors that can work against my achieving success but I think the most important thing is that you yourself, you understand, the factors are there but the factors will just let you, you know, go, go, I mean there will be obstacles in the way, but if you are determined.. see the millipede, when it is going, some of the worms, they say they don't have eyes but when it hits something, it goes around it, you see, the worm will come when it hits something, it cannot see you or maybe the millipede, it will go here, go here, when it sees it can go, it will go..... So there shouldn't be anything that should obstruct you. There will be obstructions but if you want to achieve success, if you want to achieve your goals, you will definitely get there, you will definitely do it. (Respondent 19).

From the above statements, it can be deduced that employees believe that achieving success in work is dependent on their own efforts; constant learning, commitment and dedication to hard

work. This implies that employees view themselves as playing a central role in achieving success at work.

4.4.2 Self-reliance and teamwork

Self-reliance in this context refers to an individual's preference for work situations in which there is more independence as compared to instances where the individual works as part of a team. Employees were asked questions on their perception of self-reliance and teamwork and one sub theme emerged here which is explained below.

Teamwork as the most effective way to achieve optimum results

For most employees, working as part of a team compared to working independently was perceived as crucial to achieving the most effective results in the work setting. This idea is supported by the following extracts:

.....the teamwork is always the best because there is always the chance of you sharing ideas and sometimes exposure or experiences that one may have you may not have it so sometimes when you work alone, you are kind of restricted in some areas but when you are a team, you have to discuss issues, deliberate upon it, bring your views then you take the best out of the views that you....so I always prefer to work in teams than be working individually. (Respondent 7)

I love teamwork. I like getting to know people and there's a Ghanaian proverb which says that (speaks in Twi) 'a single stick of broom is easily broken but not a whole broom'. You can achieve more as group than as an individual. (Respondent 10).

From the above statements, it can be inferred that employees perceive that working in teams provides them with the opportunity to learn and enhance their skills, get to know people and also to improve upon the quality of work output because whatever results obtained are a sum of the creativity of team members. For employees, teamwork provides unity and hence the opportunity to produce more. Although it was apparent to employees that working in teams has a tendency to de-emphasize individual ability, output and contribution, employees were of the view that it nonetheless provides individuals the opportunity to still put their views across and demonstrate their abilities just as when one is in an independent situation:

I would prefer a team work, yeah because even though it's a team work that you don't have an opportunity to take a decision you still send your suggestions across and then even if the person did not take it instantly, they can go and then after the outcome has come they will know that oh okay the suggestion that you gave should have been the best option so they can go for it later on so I will prefer the team work to the independent. (Respondent 8).

There were a few employees however who cherished more the idea of working individually because of the freedom it provides. These employees were of the view that working independently provides the opportunity to be directly responsible for actions and to exhibit individual creativity. However, it is evident from the following statements that even in

independent situations, employees believe they would still lean on others for information or ideas:

I think it is motivating to work independently. If you have a job that you've been given the time or the freedom so to speak to operate without unnecessary pressures, without unnecessary directives, unnecessary because we are always learning so at a point in time there might be some useful suggestions but where unnecessary interruptions come in then it's not good. So if you are allowed to operate within your own domain sometimes it helps. (Respondent 3).

.....if you are independent you know you become responsible. You know whatever happens it's a decision that you made, it's a decision you chose so there is that attached responsibility to it so being independent, you know you are responsible for whatever actions that happens but in a group type of thing it's a collective responsibility so that one cannot directly link you to that kind of success or that failure so I prefer to be independent so that when it is a failure I know that as a result of what I did that I failed. If it is success, I know it's my effort though it does not mean that I might not seek ideas or take a thing or two from other sources but I would want to be independent in that direction. (Respondent 17).

A few employees on the other hand opined that the situation would define whether teamwork or independence would be preferred. Consider the following statements for instance:

.....there is a place where you must work alone and there is a place where you must work in a team. Now it is a question of you knowing when you must work alone and when

you must work in a team. When you must work alone if you are waiting for a team to work, you will lose the time that you should have used to do that particular work. Because by the time that the team comes, the team will not be able to do what you alone must do because that is not supposed to be team work. So there is time when the team must work and there is time when the individual must also work. (Respondent 6).

The circumstances and the type of job will call for whether as for this one I would prefer to work as an independent or little supervision, you understand. There are some work obviously you need little supervision depending on your rank; depending on the position that you are occupying you understand. So at that level you need that kind of a lot of discretion, a lot of independence, yeah. But there are some other works too that need you to work as a team. (Respondent 14).

These statements suggest that self-reliance or teamwork is not a matter of preference but is dictated or imposed by the situation. Some work roles may require working independently while others may demand teamwork.

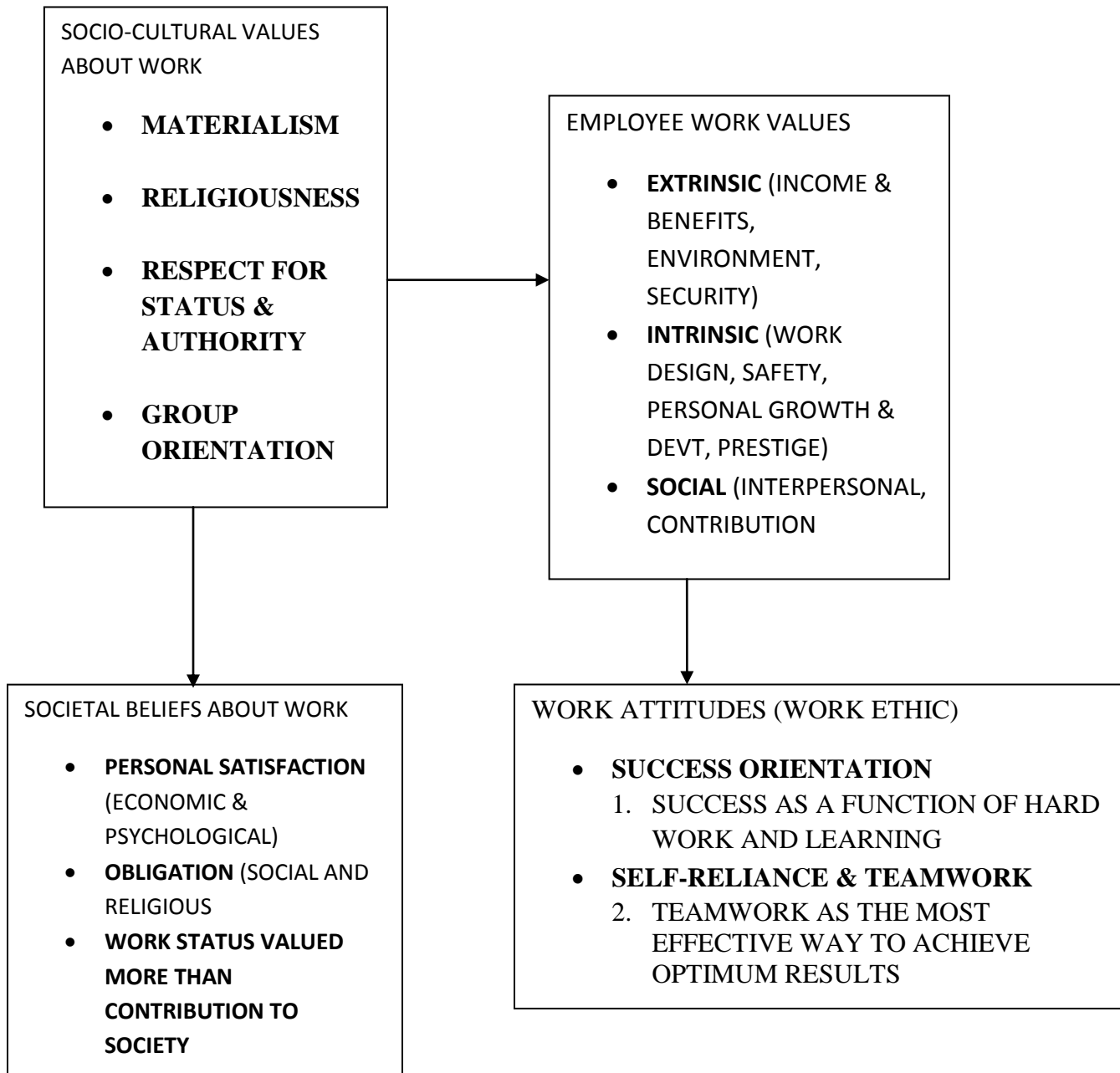
4.5 Ghanaian socio-cultural values about work

In sum, socio-cultural values could be said to manifest in societal beliefs, employee work goals and work ethic. Ghanaian societal beliefs about work emphasize the economic and psychological benefits of work. Societal beliefs further portray work as being a means of fulfilling both religious and social obligations. Also, societal beliefs endorse more strongly the status imparted

by work than the contribution work makes to other lives and to society as a whole. Employee work goals were found to be mainly extrinsic, intrinsic and social in nature. The success orientation of employees examined showed that they endorsed the virtues of hard work and perceived learning as key to achieving success in work. Employees also favoured teamwork as compared to working independently and viewed teamwork as essential to achieving optimum results out of work. Ghanaian socio-cultural values about work evident from societal beliefs, work values and goals and work ethic express *Materialism* (reflected in societal beliefs that for most Ghanaians, money is the most important part of work and also in employee beliefs that work should basically provide good income), *Religiousness* (the view of work as a means of fulfilling a religious mandate), *Respect for status and authority* (reflected in views that status and authority are valued more than the contribution work makes to society) and *Group orientation* (reflected in views that work is an obligation owed to society and employee preference for teamwork compared to working independently).

4.6 Model of how socio-cultural values impact work values

Figure 4.7 below illustrates how Ghanaian socio-cultural values are manifested in work values and attitudes. The model proposes that the socio-cultural values labelled as *Materialism*, *Religiousness*, *Respect for status and authority* and *Group orientation* are reflected in societal and work ethic beliefs as well as in employee work values and goals.

Fig 4.7 Model of how socio-cultural values impact work values

CHAPTER FIVE

DISCUSSION AND CONCLUSION

5.0 Introduction

Values could be considered to form the basis of human behaviour and therefore work values provide a means of understanding and predicting work attitudes of employees. Employers who hold this view may sometimes seek out the values of prospective employees before they are recruited. Socio-cultural values influence work attitudes (Hofstede, 1980; Woehr, Arciniega & Lim, 2007) and this influence is through work values because work values are more specific expressions of general values in the work environment (Ros et. al., 1999). This study sought to investigate the nature of work values of employees of state owned organisations and Ghanaian societal beliefs about work which are in part a reflection of prevailing socio-cultural values. The present study also investigated a specific work attitude being the work ethic of employees. A qualitative approach was adopted for this study and a careful thematic analysis of interview transcripts yielded interesting themes. The findings, limitations and implications of the study are discussed below.

5.1.0 Ghanaian societal Beliefs about work

Two major themes emerged from an analysis of Ghanaian societal beliefs about work namely; work as a *source of personal satisfaction* and work as *an obligation*.

5.1.1 Work as a source of personal satisfaction

Under this theme, two sub themes emerged and were labelled as work as a source of economic satisfaction and work as a source of psychological satisfaction.

From the results of the study, it was observed that most Ghanaians place much worth on the material benefits of work. Materialism may be a reflection of the socio-cultural dimension labelled as hierarchy by Schwartz (1999) which is expressed in societies where wealth is emphasized. Although the results showed that this may be the case in the Ghanaian society, it also worth noting that interviews with employees brought to bear the fact that national economic situation played a significant role in shaping the more keen interest of Ghanaians in the amount of money they would earn from work. For example, finding a good paying job was deemed important because of the high cost of living attributed to prevailing economic situation. This suggests that economic prosperity of a nation could cause a change or shift from materialist values to non-materialist ones. This view is in line with Inglehart's (1990; 1997) work on post-materialism which proposes that contemporary, affluent societies are usually characterized by a shift from materialist values which endorse economic attainment and physical security to post-materialist values which emphasize self-expression, independence and autonomy. Evidence for the idea that level of national development plays a major role in shaping work values is provided by results obtained by Parboteeah, Cullen and Paik, (2013). These researchers examined the impact of a social institution such as post-industrialisation in determining national differences in work values and obtained findings which showed a negative relationship between increased post industrialisation and extrinsic work values.

Results of the present study further showed that apart from the basic needs work is able to fulfil through the income it provides, work in itself provides a form of psychological satisfaction. Although this function of work is more or less hidden, it however exists. Jahoda's (1981; 1982) latent need theory explains the implicit functions of work and among the functions work is believed to play listed under this theory are that work provides experience of creativity, mastery and a sense of purpose and also that work is a source of personal status and identity. Some of the implicit functions of work were made apparent in this study. Ghanaian societal beliefs express that work contributes positively to self-worth and provides a basis to earn respect from society.

5.1.2 Work as an obligation

Also, results obtained from this study showed that apart from the economic and psychological functions that work plays, it is viewed as means of fulfilling social and religious obligations. The view of work as a social obligation ties in with findings by the Meaning of Work International Research Team (1987) on societal norms about work in which these norms were discriminated based on the extent to which they emphasize work as a right to which everyone is entitled to or as an obligation. Schwartz (1999) explained the societal norm of work as an obligation in line with his theory by stating that obligation norms express conservatism and hierarchy cultural values in the sense that obligation norms presume a view of the individual as an integral part of the larger collective who is required to behave according to the expectations attached to his or her role. In the Ghanaian society therefore, work is viewed as an obligation one owes to one's family as well as to society. Work provides the opportunity to earn money to cater for family financial needs and also to contribute to national productivity.

The view of work as a means of fulfilling a religious obligation has not received research attention. However, MOW International Research Team in their study on the importance and significance of work in a person's total life employed the use of an index to measure this variable which involved comparing work to four other life areas namely leisure, community, religion and family. The findings from the present study suggest that for some employees, work is perceived as religious order which needs to be obeyed or fulfilled.

5.1.3 Status and contribution

Results from the present study also showed that the Ghanaian society seems to express more value for the status work imparts than the contribution it brings to society. This therefore implies that titles, prestige and status are of paramount importance in the Ghanaian society. This finding is consistent with what was obtained by Harvey, Carter and Mudimu (2000) in a study in which values labelled status, position, pride and prestige were found to be more important to Africans in a comparative study involving Zimbabwean and British samples. These researchers concluded that intrinsic rewards to the African manager may be less likely to include job satisfaction or autonomy but would instead include status, prestigious position and pride. This emphasis on the status work imparts may be expressive of the socio-cultural values Schwartz (1999) labelled as mastery and hierarchy. According to Schwartz, mastery values stress getting ahead through active self-assertion and hierarchy values are expressed in cultures that emphasize legitimacy of an unequal distribution of power, roles and resources. The fact that this value is strongly upheld in the Ghanaian society may account for the high number of employees who mentioned recognition, advancement and achievement as work goals they seek to fulfil. These goals are associated with gaining superiority in relation to others.

5.2 Employees' work values and goals

An exploration of employee work values and goals yielded three main themes with their supporting sub themes. The main themes identified by the study include *extrinsic*, *intrinsic* and *social work values*. *Extrinsic work values* were found to consist of three sub themes namely income and benefits, environment and security work values. The main theme labelled as *intrinsic work values* were also found to comprise the following three sub themes; work design, safety, personal growth and development and prestige work values. The last main theme labelled as *social work values* was also observed to consist of two sub themes; interpersonal and contribution.

These findings are comparable with the structure of work values proposed by Elizur, Borg, Hunt and Beck (1991). These researchers found work values to consist of two facets namely modality of outcome and system performance contingency. Modality of outcome was further differentiated into instrumental, affective and cognitive components. Instrumental outcome was described as the material or practical consequences of work whereas the affective component consists of relations that exist between employees and other people in the work environment. The cognitive aspect of work values in this classification refers to values such as interest, achievement, responsibility, and independence. The second facet of work values identified by Elizur et al. (1991) was called system-performance contingency. This categorisation encompasses resources that are provided before or after task performance. Resources provided by organisations before task performance may include benefit plans, work conditions, various

services, such as transportation, subsidized meals, etc. On the other hand resources that are provided after task performance include pay, recognition, achievement and status.

The findings also somewhat concur with the model of work values proposed by Ros et al. (1999) categorized into intrinsic (for example, interesting and varied work), extrinsic (for example, good salary and job security), social (such as contributing to people and society) and prestige work values (for example the authority to make decisions over others and engaging in highly valued work). In the present study however, prestige values were classified under the main theme labelled as intrinsic work values. Intrinsic work values in this study were also found to include employee beliefs about work hazards or work associated diseases which form an important component of work.

Lyons, Higgins and Duxbury (2010) based on their research findings proposed a model on the structure of work values. One of the facets identified in this model labelled as cognitive, instrumental, social, and prestige corroborate the four work values identified by Ros et al. (1999) and are therefore consistent with the findings of the present study.

Results obtained by Ueda & Ohzono (2012) by extracting basic work values of employees from different job categories yielded results quite identical to what was obtained in this study. Six work values were identified by these researchers which include the following; 1. Challenging job, reflected in beliefs that something new should be acquired or produced through work, 2. Self-actualization referring to the quest for the ideal self, 3. Extrinsic rewards defined by the

desire for extrinsic rewards such as good pay, a good workplace, and promotion. 4. Power and authority, related to the desire for authority and power in an organization. 5. Identification with the organization defined as the desire to have a strong sense of belonging to the organization and good relationships with coworkers, 6. Contribution to society, related to the desire to help and contribute to society.

The results from the present study showed that both intrinsic and extrinsic work values are of great importance to employees. This conclusion is based on their frequency of appearance in interview transcripts which suggests that the presence of items related to these work value categories are crucial in determining the job satisfaction of employees. For most employees items that fall under extrinsic work values were observed to influence which organisations they would choose to work for. However, based on the findings of the study, it was observed that a factor such as nature of labour market influenced employee preference for a value such as job security. Because of the scarcity of jobs, some employees deemed it important to seek for employment with organisations where they could be assured of job security. Findings also showed that items within the category labelled as intrinsic work values play a major role in sustaining employees' interest or desire to continue working for particular organisations after employment. This provides an explanation for the preference of most employees for having interesting work, opportunities for growth, development and advancement as important elements of their work. An alternative explanation for the relatively high preference of employees for both intrinsic and extrinsic work values could be accounted for by work experience. As employees gain experience in work, it impacts their work values (Wallace & Lowe, 2011). Although people's work values may be mainly extrinsic before they enter the labour market, these values

may change gradually after experiencing certain work roles to include more intrinsic values. This finding of the importance of intrinsic value of work is supported by work design models (for example, the Job Characteristic Model by Hackman and Oldham, 1976) that work design is a key determinant of employee job satisfaction. This finding however conflicts with Schwartz's assertion that an emphasis on conservatism (compatible with extrinsic work values) values is accompanied by a de-emphasis on autonomy values (compatible with intrinsic work values) because for most employees work values were found to be both intrinsic and extrinsic in nature. This implies that Schwartz' theory might not be supported among certain types of employees.

Results of the present study also showed slight differences in the work values of employees from the various organisations. For instance the work values of employees of Commission on Human Rights and Administrative Justice were observed to be more of social work values as compared to the values of employees from the other organisations suggesting that the nature of work has a tendency to impact or influence the values of employees. This finding is consistent with findings obtained by Ueda & Ohzono (2012). These researchers observed differences between work values of employees from different job categories. This finding is also supported by the idea by Wallace and Lowe (2011) that work values or the meanings people ascribe to work are constructed in an ongoing manner before, during and after they experience particular work roles.

5.3 Work ethic

One other goal of this study was to examine two important components of work ethic which are *success orientation* and perception of *self-reliance and teamwork*. Employees' perception of how success can be attained in work yielded one sub theme which is success as a function of hard work and learning. For most employees, the attainment of success was perceived to be as a result of personal effort and as such they believed that their own behaviours played a major role in whether or not they could achieve success in work.

Perception of self-reliance and teamwork also yielded a sub theme; teamwork as the most effective way to achieve optimum results. Employees were of the view that pooling human resources or working with other employees in the form of a team was the best means to inject more creativity into work and also to be more productive. This view therefore means that employees would tend to be cooperative in teams and this preference for team situations over independent ones may suggest a collectivist cultural value. The preference for teamwork in collectivist cultures may be a contributory factor to the effective results it yields in such cultures and this was demonstrated in a study by Kirkman and Shapiro (2001). These researchers examined the relationship between the cultural values of members in self-managing work teams and team effectiveness mediated by team members' resistance among workers from Belgium, Finland, Philippines and United States and found that teams higher in collectivism were more productive, cooperative and empowered.

Results from a review of cross-cultural studies by Basabe and Ros (2005) showed that competitive and success-centered attitudes are more common in collectivist, hierarchical,

materialist and less developed societies. Further, these researchers found self-reliance to be positively associated with hierarchical and less developed countries rather than developed ones. The results obtained by Basabe and Ros are however conflicting with findings obtained in the present study in that employees showed preference for team or group work which is reflective of cooperative rather than competitive attitude although for most employees, work goals consisted of materialistic ones. The argument therefore is that based on the findings of this study, competitive attitudes may not be characteristic of collectivist, hierarchical, materialist and less developed societies. Also, self-reliance may not be positively associated with hierarchical and less developed countries as claimed and further research may be required to investigate the nature of the relationship between cultural values and the variable self-reliance.

5.4 Ghanaian socio-cultural values about work- Impact

It is evident from the findings of the study that work values and societal beliefs are more expressive of *Materialistic* socio-cultural values. *Materialism* which emphasizes wealth bears semblance to the socio-cultural value hierarchy as described by Schwartz (1999). *Status and authority* appears to be more valued in the Ghanaian society than one's contribution to society. This relatively higher respect for status and authority reflects the cultural values Schwartz labelled as hierarchy and mastery. It also reflects a power distant culture. However, the extent or degree of this cultural value (identified by Hofstede, 1980) prevalent in the Ghanaian society needs to be further investigated. The view of work as an *obligation* one owes to the society and the preference of teamwork over working independently or the *Group orientation* view is similar to the cultural value labelled as conservatism (collectivism) by Schwartz (1999). Finally, work in the Ghanaian society is viewed as a means of fulfilling a religious order. The relationship

between work values and *religiousness* has not received much research. Future research therefore may be geared towards that direction. These socio-cultural values which manifest in work values and attitudes have consequences. For instance a high respect for authority and status may influence the kind of relationship that exists between superiors and subordinates. Because those in authority are held in high regard, subordinates may fear to report unfair treatment at the work place or provide those in leadership with feedback which could assist in enhancing leadership performance. According to Hofstede (1980), individuals from cultures high on power distance manifest organisational behaviours such as close supervision, fear of disagreement with superiors and mistrust among workers.

A group oriented value may be expressive of a culture where group interpersonal relationships are cherished. For example, results obtained by Hui and Yee (1999) showed that a warm and congenial work group produced higher satisfaction among people from collectivist cultures but lower satisfaction among those from individualist cultures. In collectivist cultures, individuals tend to have stronger social support networks which they can lean on in times of crisis. Higher levels of cooperation have also been observed in teams with a relatively high percentage of collectivist members leading to higher performance (Eby & Dobbins, 1997). A collectivist orientation however has its downside. For instance in a study by Amoah and Afranie (2015), they found that the collateral relational orientation of the Ghanaian (where primacy of the goals and welfare of the laterally extended group prevails) influences certain human resource practices such as appraisal. As a result of this socio-cultural value (similar to collectivism), objectivity and fairness are compromised by superiors during appraisal of subordinates.

5.5 Limitations of the study

The aim of this study was to find out Ghanaian socio-cultural values about work by exploring societal beliefs about work, work values/goals and work ethic of employees of state owned organisations. Because this study employed a qualitative design and involved a relatively small sample size of 26 participants, it is limited in generalizability in terms of the fact that the views expressed by the selected sample may not be representative of the views of the larger population. This limitation is one main weakness of qualitative studies. “The generalizability of qualitative studies is usually based not on explicit sampling of some defined population to which the results can be extended, but on the development of a theory that can be extended to other cases” (Maxwell, 2005, p. 246). Further, Maxwell is of the view that the value of qualitative research might depend on this lack of generalizability in the sense of being representative of a larger population and providing an illuminating account of a setting as an extreme or ideal case. Future research may be directed towards exploring the work values and attitudes of employees in private organisations. Another limitation of this study is the fact that time constraints did not permit analysis of other components of work ethic and therefore future research should be targeted at examining the other dimensions of work ethic in the Ghanaian setting.

Finally, because the interviews conducted in this study were carried out at the work setting, there were a lot of interruptions and distractions. Also, some employees were a bit cautious in answering questions and as a result spoke in low tones in order to avoid being heard by other employees sitting close to them. This may have influenced the answers of participants and also limited the amount of information that could have been obtained from them. Future research may

therefore adopt alternative methods of data collection which would shield participants from such distractions.

5.6 Significance and implications of the study

Based on findings from the present study, a conceptual model was proposed on how socio-cultural values impact work values and also influence work attitudes. In this model, the socio-cultural milieu is observed to impact work values directly. These findings can therefore serve as a spring board for future research on the exact nature of the relationship among these variables in the Ghanaian setting.

Findings from this study provide more insights about the meanings Ghanaians ascribe to work. Results showed that apart from the explicit functions of work such as providing income to meet basic needs and financial support to dependents, work also has implicit functions. The implication of this is that in planning retirement and downsizing programmes for affected employees, they should be designed to factor in elements that address the loss of the implicit value of work that affected persons might experience.

The present study also provides knowledge about Ghanaian socio-cultural values and how these values influence employee work goals. For most employees extrinsic work values are important as well as the intrinsic values which were observed to contribute greatly to employee satisfaction with their work. The implications are that in as much as attractive incomes and benefits are important in motivating employees, work design also plays an equally active role. There is therefore the need to design jobs to be interesting, varied and challenging enough to keep

employees motivated. The finding that status and authority are held in high regard in the Ghanaian society means that on average the Ghanaian is likely to appreciate more status, recognition and authority achieved in work than the opportunity to impact other people's lives positively. Therefore, the use of status or recognition as a reward is likely to be more motivating to the Ghanaian worker than providing the opportunity to mentor other people.

This study also explored two important components of work ethic namely success orientation and perception of teamwork and self-reliance which are critical in determining employee productivity at the work place. The extent to which employees perceive success as dependent on their efforts would determine how much effort they would be prepared to exert while the willingness of employees to cooperate and work effectively with other team members has great benefits for performance and attaining organisational goals. The results of the present study suggest that Ghanaian employees value learning and teamwork. The implication of this is that constant organisational learning is deemed necessary in maintaining motivated and productive employees. Placing Ghanaian employees into work teams therefore may provide the ideal work situation to increase performance and organisational productivity.

5.7 Conclusion

This study sought to investigate Ghanaian socio-cultural values about work and a specific work attitude being work ethic. The findings of this study identified particular socio-cultural values that prevail in the Ghanaian society and how these socio-cultural values influence work values and work ethic. Ghanaian socio-cultural values about work were found to express materialism or a relatively high focus on the explicit benefits of work, respect for status and authority, a

preference for work team situations and the view of work as a religious calling which has to be fulfilled. A conceptual model was proposed to suggest how the socio-cultural context impacts the work values and attitudes of individuals. Findings from this study should inform managers on how to design work to motivate Ghanaian employees to be more productive.

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APPENDIX**Appendix 1- Consent form**

UNIVERSITY OF GHANA



Official Use only Protocol number

OFFICE OF RESEARCH, INNOVATION AND DEVELOPMENT
Ethics Committee for Humanities (ECH)

PROTOCOL CONSENT FORM

Section A- BACKGROUND INFORMATION

Title of Study:	Socio-cultural values about work and work attitudes: An exploratory study among Ghanaian workers.
Principal Investigator:	Martha Anyimiah Ackah
Certified Protocol Number	

Section B- CONSENT TO PARTICIPATE IN RESEARCH

General Information about Research

The purpose of this study is to explore Ghanaian socio-cultural values about work by investigating the work goals of participants and examining societal norms about work. The study also seeks to examine work ethic beliefs by exploring the value placed on work in the Ghanaian society and the view of employees on how to achieve success in work.

The estimated duration of interviews with participants is forty-five minutes.

Participants would be engaged in one on one in-depth interview in which they would be expected to answer questions in line with the research questions.

Benefits/Risk of the study

Findings from this research would contribute to existing knowledge on the best way to motivate Ghanaian employees and also identify key socio-cultural values and how they influence work related attitudes.

There are no anticipated risks to participants involved in this study. Participants would however be debriefed on what the research is about at the start of the interviews.

Confidentiality

All participants involved in this study are assured of full confidentiality. The researcher will ensure that names of participants are not mentioned in the research report.

Information on this research work would however be open to all those in academia and organisations who may find the results of the study useful.

Compensation

All research participants would be provided with snacks after interview sessions.

Withdrawal from Study

Participation in this study is voluntary and participants reserve the right to withdraw from the research at any point in time without having to bear any consequences or penalty.

Participants are not under obligation to partake in this study and would not suffer any adverse consequences for declining to participate or withdraw from the study at any point in time.

Participants or their legal representatives would be promptly provided with updates on the study which could in anyway influence their decision to partake in the study.

Participants would be withdrawn from the study without regard to their consent if they are perceived in any way to be posing a nuisance to the progress of the session, misconducting themselves or posing a threat to the researcher.

Contact for Additional Information

In the unlikely event of any research-related injury or should the need arise for any further enquiries about the research, the following people could be contacted:

Prof. Charity Akotia
Department of Psychology,
University of Ghana, Legon
Mobile number- 0208127695

Dr. Maxwell Asumeng
Department of Psychology
University of Ghana, Legon
Mobile number-0248674405

Section C- VOLUNTEER AGREEMENT

"I have read or have had someone read all of the above, asked questions, received answers regarding participation in this study, and am willing to give consent for me, my child/ward to participate in this study. I will not have waived any of my rights by signing this consent form. Upon signing this consent form, I will receive a copy for my personal records."

Name of Volunteer

Signature or mark of volunteer

Date

If volunteers cannot read the form themselves, a witness must sign here:

I was present while the benefits, risks and procedures were read to the volunteer. All questions were answered and the volunteer has agreed to take part in the research.

Name of witness

Signature of witness

Date

I certify that the nature and purpose, the potential benefits, and possible risks associated with participating in this research have been explained to the above individual.

Name of Person who Obtained Consent

Signature of Person Who Obtained Consent

Date

APPENDIX 2

**UNIVERSITY OF GHANA**
ETHICS COMMITTEE FOR THE HUMANITIES (ECH)

P. O. Box LG 74, Legon, Accra, Ghana

My Ref. No.....

25th February, 2014

Ms. Martha Anyimah Ackah
Department of Psychology
University of Ghana
Legon

Dear Ms. Ackah,

PROTOCOL: ECH 022 13-14: SOCIO-CULTURAL VALUES ABOUT WORK AND WORK ATTITUDES: AN EXPLORATORY STUDY AMONG GHANAIAAN

This is to advise you that the above reference study has been presented to the Ethics Committee for the Humanities and the following actions taken subject to the conditions and explanation provided below:

Expiry Date: 14/01/15
On Agenda for: Initial Submission
Description: 15/01/14
ECH Action: Approved

Please accept my congratulations.

Yours Sincerely,

Prof. J. O. Y. Marté
ECH Chair

CC: Director, ISSER

Tel: +233-244853624

Email: ech@isser.edu.gh

APPENDIX 3**UNIVERSITY OF GHANA
DEPARTMENT OF PSYCHOLOGY**

Tel: (233-0302) 500381 Ext. 3754/3310 P. O. Box LG 84, Legon Ghana E-mail: psychology@ug.edu.gh
028 955 04 63

Our Ref. No.....
PSYC 2/33/01

March 17, 2014

The Human Resource Manager
Ghana Revenue Authority
Accra

Dear Sir/ Madam,

LETTER OF INTRODUCTION
MS. MARTHA ANYIMIAH ACKAH – ID NO. 10082778

The above-named is an M.Phil Industrial and Organizational Psychology student at the Department of Psychology, University of Ghana, Legon.

In partial fulfillment of the requirement for the awards of the M.Phil degree, Ms. Martha Anyimah Ackah has to write and submit an original thesis.

She has selected the topic: **“Socio-cultural values about work and work attitudes: An exploratory study among Ghanaian workers”**.

To enable her collect data for her work, she would need to administer questionnaires and/or conduct interview. She has selected your institution as suitable for her data collection.

Any assistance you may give her would be greatly appreciated.

Yours sincerely,

Prof. C.C. Mate-Kole
(Head of Department)

Appendix 4

Interview questions

1. How do you perceive work?
2. How do you think work is viewed in the Ghanaian society?
3. What are some of the things you think you should derive from work in general?
4. When you are looking for a job what are some of the important things you look out for in that job and why?
5. What are the things most Ghanaians look out for when looking for work?
6. How would you describe your ideal job?
7. What are some of the goals you think you can achieve through work?
8. Which do you think is valued more in the Ghanaian society; one's position at work or the contribution one's work makes to others? Please give reasons for your answer.
9. How do you think you can achieve success in work?
10. Which one do you prefer; working individually or in a group? Please give your reasons
11. How would you describe morality and ethics in work? (your own definition)
12. How do you perceive the concept of time? When would you say you have made good use of your time?

Appendix 5

Sample interview transcript- Respondent 6

Q: Please I would like to know how you perceive work, work in general.

A: Generally I think that work is a necessary part of human endeavour, we do not work because we have just needs because there are certain inner satisfaction we also derive from working. I have seen that many people work not because they get enough reward because it is dignifying for them to be seen to be involved in some form of work.

Q: Okay and how do you think work is viewed in the Ghanaian society?

A: There are quite a number of people, not many though who see the value of work and therefore enjoy work. They see that work is a good thing for anybody to be involved in. Others only see work as just providing their needs and so they tend to emphasize the need or the reward that they will get more than the contribution they are making towards making the society a better place and so you find people sometimes avoiding work, staying at home, prioritizing other things ahead of work and it's because of that understanding that they have.

Q: What are the things you think you should derive from work in general?

A: For me satisfaction, a certain dignity and the third will probably be the rewards that you also get from the service that you are providing.

Q: Could you please elaborate the satisfaction and dignity?

A: I see that when you are not working, sometimes it even becomes like a burden for you. "For a long time I have not been getting a job", you hear people complaining so when they are out of work it becomes a great concern for them because they find that there is a certain quality of life that is missing in their life or a certain quality missing in the absence of a job. Of course when they get a job, their expectation also changes but you find some who see the job as something that adds value to their lives and so they love to work. They enjoy work. When even they are not well and they have to stay home they feel that they are losing something so they want to come to work. That is the type of people I admire, with the understanding of the value of work. When it comes to the satisfaction, many people think that it is the rewards that should bring the satisfaction to the work, I don't think so. For me I believe that we can derive a lot of satisfaction if we value what we do. I do not think that spending 8 hours or 7 hours in the office a day should amount to nothing to me. It is my life that I am investing so if it is something that I do not see the value in it, why am I investing in it? Are you getting the picture? But for a lot of people it is just the reward that pulls them to work. I derive satisfaction from the fact that I am doing something good, people come to this office you serve them and you see a certain light in their eyes, a certain relief that you have given to them, a certain assurance that oh all hope is not lost. That for me is very satisfying. It's far more rewarding to me than the money I get.

Q: So if you were to look for a job what are some of the important things you would look out for before you think of taking up the offer?

A: Probably the first thing I will look out for is am I needed in the job? I wouldn't want to come and waste my time if I am not needed in the job, I will not come. The second thing I will look out for is can I put enough in that job? That is where probably your skills, your qualifications, your background will have to come in. If you think from your background, from your skills from your qualification you cannot contribute sufficiently to the job, why are you taking it? So I look out for those things. The third one I look out for is whether I can work with other people to make the job as satisfying, as good as we are required to perform. I will give you an example to explain what I am saying. If you put me in a team and I find that the team members are lazy, they are not interested in the job, all they are interested in is money, all they are interested in is probably what they can get out of it, I will hesitate in going to work in such an environment. Because you most likely to be influenced negatively. When you are going to work you would be feeling that what am I going to do? But you go and you find an enthusiastic group of people, you go to add more enthusiasm to the existing enthusiasm. So for me these are the things I look out for before the money comes in. I don't know, probably because I have worked in public service all my life. You know in public service sometimes you don't even get to know of the salary that you are going to get before you start the work. Usually everything is already pre-calculated so sometimes you get to know of what you are going to get way down the line after you have started work. So within that environment I have usually not even seen what I am going to get for me to say that I like the salary or not. But I look at the work environment, I look at what I can bring to the work, I look at the need that exists for my services before I take up the job.

Q: And what do you think Ghanaians generally look out for when they are looking for work?

A: I see different signals. Some, I have seen quite a number of people who have similar attitude than I have. They want to contribute, they want to enjoy the work, they want to feel that they are valued in the work. Others it is the money and so they can come here, pick the job, start working and then be looking for other opportunities elsewhere. Sometimes even when they are supposed to be in the office, they will leave the office and go and do moonlight a bit and come back all because they want more money out of what they are doing.

Q: And how would you describe your ideal job or ideal work?

A: I cannot speak about what I have not experienced so far but from what I have experienced so far, I have come to enjoy the work I do at this commission. For me, it is a job that I have had the opportunity to leave on previous occasions but because of the fact that I was enjoying the work, because of the fact that I felt that I was being valued and my services were needed, I decided to stay on so for me this is my ideal job.

Q: And what are some of the goals you think you can achieve through work?

A: Societal goals, personal goals?

Q: Any of them

A: Societal goals, I find that our work contributes a lot to building an equitable society and for me some of the ideals that the founding fathers of this land held appeal to me a lot. Freedom, justice are ideals that still for me are relevant and so in promoting and protecting human rights, I am contributing to enlarging freedoms in society and so for me it is something that I enjoy doing. Fighting corruption, improving governance, holding public offices accountable are values that I think go to reinforce the justice component, the equity component of the society that we seek to build and so for me these are the goals that I see myself as contributing to. Personal goals- because of the work that I do sometimes, even when I am tempted to digress and pursue things that I find to be conflicting to the values that I hold here, they hold me in check. And a lot of the people sometimes say as for you everything human rights or everything corruption but I find that the work has made me a better person, the work has defined my values. I brought values to the work but the work has also reinforced the values that I held dear when I was coming to the work and that has also contributed to my personal goals of being a person who has integrity.

Q: What are some of the goals you would like to achieve in your work life before you finally leave the area of work?

A: Laughs. If I can influence and affect as many people within this organisation and outside this organisation, within this country and outside this country, for me that will be...one of the things that I have set, personal goals that I have set for myself is to try and improve persons that I come into contact with in the course of my life so anytime I come into contact with somebody and I leave I ask myself was I able to deposit anything of value in the person's life or not. So these are some of the things I hold dear in this work and I should be able to influence people here and I see people who have already been influenced by my mind set, my attitude to work, my attitude to life and certain values that I hold. I have also seen people, colleagues outside this country who I believe I have somehow either influenced or affected by certain values that I hold so I believe that I am still on track.

Q: Which one do you think is valued more in the Ghanaian society; the position one holds or the contribution one makes to other people, which one do you think is valued more in the Ghanaian society?

A: I am happy you are asking this question because sometimes I ask myself what is, in Ghana it appears that we allow positions to go to their head. They put the position so high and forget the responsibilities that go with the position. I think that it should be the other way round. We are called to serve not to lord over people. We are called to add value to our office, not to exploit our office for our personal gain. But in Ghana I am sure you have seen quite a lot of this. Somebody who before he gets to office had a different, modest lifestyle, then when he gets to office, the first thing he starts looking for are the perks, are the privileges and sometimes even go to the

extent of abusing office to take more than it is allowed for that particular office. I have seen a lot that is why people who get into public offices often engage in corruption or abuse the office to improperly benefit themselves.

Q: So you think position is valued more than service?

A: That's what is happening and that is also the reason why people go to every extent to borrow money to corruptly influence people to put them in certain positions or to elect them to certain positions. I mean you see it in our elections, political system, I mean people, why will somebody say that I spent so much money campaigning when it doesn't make sense to spend that money if you calculate how much the person has invested in the political campaign and you look at how much the person will earn in office for the four year term that the person is going to be in office, you find that there is no wisdom in doing that and yet they go and do it because they want to come to office and come and abuse office to make more money.

Q: How do you think you can achieve success in work?

A: For me, the first path that anybody who wants to be successful is to love the work that he does. If you see your work as a burden or a bother, there's no way you can be successful. But if you can love the work and enjoy doing it, all the inconveniences that sometimes come with the work you will be able to ride on them very successfully and that's what can contribute to success in work. Two, many people think that when we talk about success, it is about money, it is about making a name or probably, the trappings that come with certain offices, no. For me if you have been appointed for example to be a minister for a particular department or particular ministry, if the purpose for which the ministry has been set up, that if you able to deliver on that purpose, if you are able to meet the demands of that mandate that for me is when you can say you are being successful. But if you are making all the money in the world, if you are able to make all the noise in the world for people to get to know you and you consider that one as success- no. Success at what? At making noise, at making a name, at making money? That is not success. The purpose for which you have been called to office or for which you have been called to work is what must define you success.

Q: And which one do you prefer; working individually or working in team?

A: Both because there is a place where you must work alone and there is a place where you must work in a team. Now it is a question of you knowing when you must work alone and when you must work in a team. When you must work alone if you are waiting for a team to work, you will lose the time that you should have used to do that particular work. Because by the time that the team comes, the team will not be able to do what you alone must do because that is not supposed to be team work. So there is time when the team must work and there is time when the individual must also work.

Okay that will be all. Thank you so much.

TABLES**Table 1: General themes of employee work goals and values**

PARTICIPANTS	THEMES GENERATED
Respondent 1	Good income, health, job security, knowledge and skills improvement, career advancement, meeting basic and family needs, contribution to organisational growth.
Respondent 2	Good income, opportunity to use ability, achievement, acquisition of knowledge, job security, opportunity for advancement, organisational image, provision of healthcare and other incentives, provision of basic and family needs, service, productivity, future security.
Respondent 3	Good income, status, basic and family needs, achievement, secure future, contribution to society, minimal stress, personal growth.
Respondent 4	Good income, productivity, health safety, moderate job demands, interesting work, knowledge acquisition.
Respondent 5	Logistics, good income, interest, challenge, appreciation, knowledge acquisition or expertise, marketability.
Respondent 6	Reward, contribution to society, impact, opportunity to use ability, efficient work team, interesting work.
Respondent 7	Opportunity to practice acquired knowledge, social interaction, learning, income, career advancement, job security, healthcare and other incentives, interesting work, knowledge acquisition.
Respondent 8	Fulfilment of religious duty, good income, meeting basic and family needs, personal growth and development, beautiful work environment, logistics, interesting work.
Respondent 9	Building self-esteem, good income, meeting family needs, learning, sense of accomplishment, contribution to society, recognition, logistics, influence.
Respondent 10	Meeting individual and family basic needs, well-structured organisation, less stress, challenge, contribution to society, developing relationships, expertise, interesting work.
Respondent 11	Good income, meeting basic and family needs, contribution to society, good human relations, acceptance, opportunity to share knowledge, personal development opportunity, opportunity to use abilities, career advancement, interesting work, future financial security.
Respondent 12	Recognition, income, feedback, knowledge utilization, achievement, good interpersonal relationships, acceptance, logistics, job security, interesting work, career progression, meeting family and social obligations, dignity, responsibility, educational advancement, less stress, personal growth and development.
Respondent 13	Income, meeting basic and family needs, opportunity to use skills, work preference, effective and cooperative work team, comfortable work environment, building good human relationships,
Respondent 14	Income generation, meeting family needs, opportunity to use ability, respect, recognition, career advancement, incentives, responsibility,

	increase in self-worth, interesting work.
Respondent 15	Good income, personal growth and development, job security, incentives, good interpersonal relationships, challenge, knowledge acquisition, future financial security, meeting basic needs and security, varied work, opportunity to utilize/practice acquired knowledge, feedback.
Respondent 16	Fulfilment of religious command, income, meeting basic and family needs, interest, provision of healthcare for self and family, job security, career advancement.
Respondent 17	Challenge, responsibility, impact, contribution, good income, good supervision, good interpersonal relationships, opportunity to apply knowledge, effective organisational policies, challenge, career advancement.
Respondent 18	Practice of acquired knowledge, good income, learning and experience, building human relationships, job security, status, career advancement, organisational reputation and credibility, excellence.
Respondent 19	Income, meeting family needs, opportunity to exhibit skills and talents, contribution to others and society, creativity and innovation, organisational reputation, opportunity to practice acquired knowledge, contribution to organisational success, challenge, pleasure and recreational activity.
Respondent 20	Income, work experience, personal growth and development, job demands, beautiful work environment, human relations, responsibility, career advancement, promotion.
Respondent 21	Productivity, income generation, promotion, incentives, challenge, opportunity for career progression, more initiative, expertise or knowledge, flexibility and less stress, varied work.
Respondent 22	Good income, meeting personal and family needs, incentives, less stress, promotion, contribution to organisational success, good external work environment
Respondent 23	Good income, opportunity to solve problems, responsibility, meeting basic needs, interest, creativity.
Respondent 24	Good income, meeting personal and family needs, incentives, good human relationships, religious duty, interesting work, results.
Respondent 25	Good income, productivity, results, impact, interesting work, work schedule, impact in organisation, career advancement, practice of acquired knowledge, logistics.
Respondent 26	Interesting work, excitement, challenge, promotion or advancement, self – improvement.

Summary of main and sub themes derived from data analysis

Table 2 Employee work goals and values

Theme 1	Theme 2	Theme 3
Extrinsic work values	Intrinsic work values	Social work values
Sub themes	Sub themes	Sub themes
<ol style="list-style-type: none"> 1. Income and benefits 2. Environment 3. Security 	<ol style="list-style-type: none"> 1. Work design 2. Safety, personal growth and development 3. Prestige 	<ol style="list-style-type: none"> 1. Interpersonal 2. Contribution

Table 3 Work ethic beliefs

Theme 1	Theme 2
Success orientation	Self-reliance and teamwork
Sub theme	Sub theme
<ol style="list-style-type: none"> 1. Success as a function of hard work and learning. 	<ol style="list-style-type: none"> 1. Teamwork as the most effective way to achieve optimum results

Table 4 Societal beliefs about work

Theme 1	Theme 2
Personal satisfaction	Obligation
Sub themes	Sub themes
1. Economic satisfaction 2. Psychological satisfaction	1. Social obligation 2. Religious obligation

TABLE 5 Employee biographic data

RESPONDENT	SEX	AGE	EDUCATIONAL LEVEL	MARITAL STATUS	ORGANIZATION	NUMBER OF YEARS WITH ORGN.	JOB TITLE
Respondent 1	Female	38	2 nd Degree	Married	CHRAJ	8	Principal Investigator
Respondent 2	Male	32	Degree	Married	ECG	6	Data Analyst
Respondent 3	Female	48	2 nd Degree	Married	CHRAJ	7	Head of Public Relations & Comm
Respondent 4	Male	52	2 nd Degree	Married	CHRAJ	15	Senr Legal Officer
Respondent 5	Female	37	2 nd Degree	Married	CHRAJ	10	Asst Legal Officer

Respondent 6	Male	57	2 nd Degree	Married	CHRAJ	21	Dep Commissioner
Respondent 7	Male	33	MBA	Single	GRA	9	Tax Officer
Respondent 8	Female	49	Degree	Married	ECG	24	Telephonist/Receptionist
Respondent 9	Male	36	MBA	Married	GRA	8	Principal Rev Officer
Respondent 10	Male	31	2 nd Degree	Married	GRA	5	User Support Engineer
Respondent 11	Male	31	Degree	Single	CHRAJ	6	Senr Investigator
Respondent 12	Male	39	MBA	Married	ECG	13	Asst. HR Officer
Respondent 13	Male	45	Diploma	Married	SIC	15	Senr. Insurance Off
Respondent 14	Male	41	MBA	Married	SIC	14	Insurer
Respondent 15	Female	35	Degree	Single	ECG	13	Account Asst.
Respondent 16	Female	36	Degree	Married	GRA	8	Revenue Officer
Respondent 17	Male	37	MBA	Married	GRA	10	Asst Revenue Officer
Respondent 18	Female	41	Degree	Single	ECG	13	Data recorder
Respondent 19	Male	45	Degree	Married	ECG	18	Principal technician
Respondent 20	Female	31	Degree	Married	GRA	6	Revenue Officer
Respondent 21	Male	31	MBA	Single	GRA	6	Asst. Revenue Officer
Respondent 22	Female	55	O' Level	Widow	SIC	29	Stores Keeper
Respondent 23	Male	37	Degree	Single	CHRAJ	8	Senr. Research Officer
Respondent 24	Female	48	Diploma	Married	ECG	22	Customer Care Rep
Respondent 25	Female	35	MBA	Single	GRA	8	Senr. Revenue Officer
Respondent 26	Female	40	Degree	Married	SIC	12	Underwriter