



University of Fort Hare
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**Individualism, collectivism and gender as correlates of the work ethic among
the employees in a government department in the Eastern Cape.**

By

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DECLARATION

I, BLESSING GWELO, student number 201415390, do hereby declare that "INDIVIDUALISM, COLLECTIVISM AND GENDER AS CORRELATES OF THE WORK ETHIC AMONG THE EMPLOYEES IN A GOVERNMENT DEPARTMENT IN THE EASTERN CAPE" is my own work, that has not been submitted before for any degree or any other examination in any other university, and that all the sources I have used or quoted have been indicated and acknowledged to their original authors. It is submitted for the degree of Master of Commerce in Industrial Psychology

Signed

Date.....

ABSTRACT

This study investigated the relationship between individualism, collectivism and gender among the employees at the Department of Justice and Constitutional Development situated in East London, South Africa. Individualism, collectivism and gender were used as independent variables in the study while the work ethic was used as the dependent variable. Data was gathered from a random sample of 260 employees in the Department. A questionnaire consisting of three parts was used for data collection. To gather biographical and occupational data, a self-designed 5-item questionnaire was used. The 65 item Multidimensional Work Ethic Profile (MWEP) scale Miller et al. (2002) was used to measure the work ethic. A 16-item individualism/collectivism scale (also known as the Culture Orientation Scale) formulated by Triandis & Gelfand (1998) was used in the research to measure individualism/collectivism. Data analysis was done by means of various statistical techniques, including the Pearson Product Moment Correlation Technique and Multiple Regression Analysis. The results indicated that there is a significant positive correlation between individualism and the work ethic, noting that a positive correlation for individualism implies a negative correlation for collectivism. The results of this study also found males showing to have higher work ethic than females. The results indicated that individualism/collectivism and gender together do not account for a higher proportion of variance in work ethic than any of the two separately. The study, therefore, recommends that managers must do all in their power to promote the growth and development of work ethic in their organisations through encouraging individualism, and through striving to increase the work ethic in females.

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CHAPTER 1

Introduction and problem statement

1. Introduction

The focus in the present study is on individualism/collectivism and the work ethic, and how these variables are correlated. Focus will also be directed to the correlation linking gender and the work ethic. Determining whether individualism and collectivism have any effect on the work ethic is part of what is sought by this study, it further seeks to determine whether a specific gender demonstrates a higher work ethic than the other. In this study the effect of both gender and individualism/collectivism combined on the work ethic are also examined.

The term “work ethic” was constructed by scholars (Byrne, 1990) who held the belief that each individual is responsible for their own wealth or lack thereof. They subscribed to the belief that poor individuals were liable for their poverty while the rich were accountable for their wealth (Byrne, 1990). If an individual wished to improve his life, the solution was believed to be hard work (Miller, Woehr & Hudspeth, 2002). The “work ethic” is shaped around the idea of discouraging leisure time while encouraging hard work and viewing it as a good thing to do (Persaud & Furnham, 2013). Some writers, however, doubted the existence of the so-called “work ethic” (Persaud & Furnham, 2013).

Owing to previous research, several facets of the work ethic have been recognised (Miller, Woehr & Hudspeth, 2002; Heaven, 1989; Mirels & Garrett, 1971; McHoskey,

1994; Tang, 1993; Furnham, 1990). For example, McHoskey (1994), after his analyses of Mirels and Garrett's (1971) protestant ethic scale, proposed four dimensions, which he labelled as "success," "asceticism," "hard work," and "anti-leisure." Several studies were conducted by Miller et al. (2002) to validate and evaluate the multi-dimensional work ethic profile (MWEP). Through these studies, he found evidence for seven dimensions: "hard work," "self-reliance," "leisure," "centrality of work," "morality/ethics," "delay of gratification," and "wasted time." The focus of the current research is on these seven dimensions.

What individualism refers to are those societies where people have insignificant or no ties to each other. Individuals care for themselves and their immediate families. On the other hand collectivism is the opposite of individualism; it refers to people in a society that are devoted to cohesive in-groups from birth throughout their lifetimes. These groups care for them and in exchange expect loyalty (Hofstede, 1991). In the current study the effect of individualism and collectivism on work ethic will be studied.

From infancy, the socialisation of girls is different from that of boys in Africa, and the social traits that are expected from them are also different (i.e., feminine qualities, masculine qualities). From childhood, behaviours which include being independent, diligent, and hardworking, are expected from boys, while those expected from girls include being empathetic and displaying warmth (Mueller & Dato-on, 2013). Due to their socialisation, males would therefore be expected to display higher work ethic than their female counterparts. With regards to this matter, however, other researchers, have found women to show a higher degree of work ethic (Chanzanagh & Akbarnejad, 2011; Spence & Helmreich 1983 & Kirkcaldy et al., 1992). These studies, however, all

failed to recognise the multi-dimensional nature of the work ethic. The current study, therefore, will also focus on the relationship between gender and the seven facets of the work ethic mentioned above.

1.1 Statement of the problem

The notion of work ethic is significant in economic development, hence it is widely researched. The concept influences development from individual level to international level. According to Pucetaite & Lamsa (2008), organisations fail to take advantage of the global market to gain competitive advantage through increasing the work ethic in their organisations. Studies on variables that influence the work ethic may help managers to increase work ethic in their organisations. In this study the independent variables that are focused on are individualism/collectivism and gender. The study seeks to determine the correlation between individualism/collectivism on the one hand, and the work ethic on the other. The study also attempts to establish whether or not there is a correlation between gender and the work ethic. Also investigated is a possible interaction between gender and individualism/collectivism with regards to the work ethic.

1.2 Purpose of the study

The study investigates the correlation between individualism/collectivism and the work ethic. The study also investigates the correlation between gender and the work ethic.

Furthermore, the study investigates the interaction effect of individualism/collectivism and gender on the work ethic.

1.3 Hypotheses

As defined by Mouton and Marais (1990) a hypothesis is a statement in which a presumed correlation or variance between two or more variables is acknowledged. Within the framework of quantitative research, hypotheses are tested, which means that a statistical relationship or difference between two or more phenomena is tested.

The following hypotheses are tested in the present study:

Hypothesis 1

H₀ There is no significant positive correlation between individualism and the work ethic.

H₁ There is a significant positive correlation between individualism and the work ethic.

Hypothesis 2

H₀ Males and females do not differ significantly in the degree to which they subscribe to the work ethic.

H₁ Males and females differ significantly in the degree to which they subscribe to the work ethic.

Hypothesis 3

H₀ Individualism/collectivism and gender together do not account for a higher proportion of variance in the work ethic than any of the two separately.

H₁ Individualism/collectivism and gender together account for a higher proportion of variance in the work ethic than any of the two separately.

1.4 Significance of the study

The present study seeks to determine how the work ethic is influenced by cultural orientation. A single aspect of cultural orientation in particular is studied, namely individualism/collectivism. Certain cultures foster individualism while others foster collectivism. Since the work ethic is essential for the development of an economy (Pucetaite & Lamsa, 2008), the recognition of which cultural orientation encourages high work ethic will assist organisations in making informed decisions when managing employees with different cultural orientations.

The present study will also determine whether or not there is any relationship between gender and the work ethic. The work ethic is a trait that can be cultivated through training or socialisation (Pucetaite & Lamsa, 2008). Hence information obtained from this study will assist in indicating if different genders should be differentially trained in the work place in order to increase the degree to which they subscribe to the work ethic.

1.5 Delimitation of the Study

Though the present study has broad relevance to the effect of culture on the work ethic, it focuses on only two aspects of culture namely individualism/collectivism. The outcomes of the study, therefore, have limited, if any, relevance to other facets of culture. In the study of individualism/collectivism, the research is not focused on the four dimensions of individualism and collectivism, but will consider individualism and collectivism as two broad aspects of culture. This notwithstanding the fact that the instrument used to measure Individualism/collectivism does tap data relevant to the four dimensions.

However, relating to the work ethic the study does not deal with this as a global concept but focuses on each of the seven aspects of the work ethic that were identified by Miller, Woehr and Hudspeth (2002) as, “self-reliance,” “hard work,” “avoidance of leisure time,” “centrality of work,” “not wasting time,” “delay of gratification,” and “ethics/morality.”

1.6 Outline of the dissertation

The chapters of the dissertation are as follows:

Chapter 1: Introduction and Background of the study

A background of the present study is provided in chapter. This chapter includes the statement of the problem, the study objectives, the study significance and the definition of key concepts.

Chapter 2: Review of Related Literature

A detailed literature review will be provided in this chapter, including the theoretical foundation of the study.

Chapter 3: Research Methodology and Design

In this chapter, the research design, research methods, sampling techniques as well as data collection instruments and procedure are discussed.

Chapter 4: Data Analysis and Research Results

The focus of this chapter is on the analysis of results of the research.

Chapter 5: Conclusions and Recommendations

The results of the study are discussed in this chapter in relation to previous research findings and the hypotheses. This chapter also discusses the limitations of the study and provides recommendations for future research and for future managerial or professional practice. The chapter ends with a conclusion.

1.7 Concluding remarks

In this chapter the study background has been outlined. The statement of the problem, significance of the study as well as the study hypotheses have been clarified. In the following chapter, related literature will be reviewed.

CHAPTER 2

Literature review

2. Introduction

In this chapter, literature relating to the concepts of individualism/collectivism, gender and the work ethic will be reviewed. The chapter will provide an overview of what the concepts mean. Different definitions from several scholars will be utilised to further explain and clarify the concepts. Theories that seek to explain individualism/collectivism, gender and the work ethic will be discussed. Recent research relating to individualism/collectivism, gender and the work ethic will be reviewed and discussed.

2.1 Theoretical literature

In this section the focus will be on the theoretical frameworks underpinning this study. The theories selected will provide a clear perspective on the relationship between the three variables of the study, namely individualism/collectivism, gender and work ethic.

Theory of the work ethic

2.1.1 The Protestant Work Ethic Theory

According to Leong, Huang and Mak (2013), the work ethic is an idea that came from Weber's (1958) Protestant work ethic theory. Weber described work as a "calling" saying it has a worth and value that is separate to that of providing income (Van Hoorn

& Maseland, 2013). What was key in the Protestant work ethic was the idea that satisfaction could be derived from work itself regardless of the type of work or one's moral obligations (Van Hoorn & Maseland, 2013). The different facets in the concept of the Protestant work ethic by Weber (1958) were later defined by Miller, Woehr and Hudspeth (2002, as cited in Meriac, Woehr, Gorman, & Thomas, 2013) as "self-reliance," "hard work," "avoidance of leisure time," "centrality of work," "not wasting time," "delay of gratification," and "ethics/morality"

These dimensions can briefly be described as follows (Miller et al., 2002):

- "Centrality of work": Believing that work is important and working for the sake of working.
- "Self-reliance": Accomplishing one's daily tasks in an independent manner.
- "Hard work": Committed to and diligent in one's work.
- "Leisure": Restraint from wasting time in activities which are not productive.
- "Ethics/morality": Adhering to moral principles.
- "Delay of gratification": Focusing on the future, postponing the gaining of rewards.
- "Wasted time": Not allowing the elapse of unproductive time.

Swatos and Kaelber (2016) argued that asceticism is the key theme of the Protestant work ethic. He described how it is crucial in the growth of capitalism. He claimed that

those who supported the Protestant work ethic would practise extreme self-discipline and would aspire to accumulate wealth rather than expend resources. Weber further proposes that the work ethic comprised of various values such as individualism/collectivism and attitudes learnt through socialisation and work experiences. These values influence organisational behaviours such as producing high quality work and how an individual perceives work-related situations.

Hofstede (1980) shows that there are meaningful cultural differences among countries such as individualism/collectivism. He further demonstrates how these values are deep-rooted in the Protestant work ethic (for example, autonomy, self-reliance, materialism, and accomplishment). According to DeSante (2013), work ethic is closely related to individualism. Mariac, Poling and Woehr (2009) applied the protestant work ethic theory in the study of gender differences in work ethic.

Theory of Gender

2.1.2 The Equity Theory

The equity theory is a theory modelled on perception. It takes into account how men and women perceive how much their work is worth. The theory states that on average, women attach much less value to their work than men. If men and women were to be given the same task, men would expect a greater reward for the same task than would women. If offered the same reward and asked to put in some work for the reward that they perceive to be fair, men will put in much less work than women and both men and women will be happy with the work that they have done (Hatfield, Walster, Walster, &

Berscheid, 1978). In recent years the equity theory has been used in various spheres of research to determine, amongst other things, fertility (McDonald, 2013), the response of individuals to their salaries (Cappelen, Eichele, Hugdahl, Specht, Sørensen, and Tungodden, 2014) and inequity and how it affects work performance (Liu, and Brockner, 2015).

Individualism/Collectivism Theory

2.1.4 Modernisation Theory: Individualism as a Consequence of Modernisation.

In an effort to understand cross-cultural differences in development through multi-disciplinary interests, the practice of modernisation research emerged (Inkeles, 1975). Modernisation theorists in psychological research have been dedicated to pinpointing the psychological consequences of societal modernisation (Vivian, David, Ngozi, & Esther, 2014).

Sachs (2005) answered a question relating to how individualism is fostered by societal modernisation. According to Sachs (2005), in the urban centres of developing countries such as Dhaka and Bangladesh, lucrative job opportunities are often offered by garment factories to many people, particularly those with limited alternatives such as women from rural areas. Decisions traditionally made by next-of-kin can now be made by these workers as they have the chance to manage personal income and where to live, as well as determining dating and marriage partners, and when to bear children. This observation suggests that changes in social institutions such as urbanisation and the reduction in the size of households are triggered by a society's

involvement in the modern economy (Newson, Postmes, Lea, & Webley, 2005). Such social changes give people opportunities to make their own decisions as well as to be able to afford those decisions, hence freeing them from conventional sources of social control. A link can be established, empirically, between the modernisation of society and individualism.

The relationship between individualism and social development is also found within a society. Family structure, urbanisation and advances in education are some of the changes in societal structure that are triggered by modernisation (Khalaila & Litwin, 2012). The modernisation theory shows a positive connection between individualism and socio-economic status (SES). The theory suggests that individuals in a society having a relatively higher SES are likely to be more acquainted with these modern institutions. This relationship has also been found in studies conducted in other countries. For example, Inkeles (1975) found a link in a number of countries (Argentina, Bangladesh, Chile, India, Israel, and Nigeria) between an individual's exposure to a modern institution and individualism. This correlation between SES and individualism is also found among the Americans (Snibbe & Markus, 2005), Filipinos (Guthrie, 1977), Chinese (Hamamura, Xu, & Du, 2011), and Japanese (Kameda, Takezawa, & Hastie, 2005). It can therefore be concluded that with modernisation people become less collectivistic and more individualistic.

methodology Literature

The three variables of the study will be defined in this section, and a deeper understanding of the variables will be provided.

2.2 Work Ethic

The most important themes of modern theory and research on the work ethic originated with the “Protestant work ethic” (PWE) concept espoused by Weber in 1905 (as cited in Swatos & Kaelber, 2016). Stam, Verbakel, and De Graaf (2012) defined the work ethic as the moral duty to work. Zulfikar (2012) defines the work ethic as the values developed in society for business. What was fundamental in the Protestant work ethic was that despite the moral obligation, it was gratifying in its own right regardless of one’s profession (Swatos & Kaelber, 2016). The work ethic is a norm that defines work in general (Stam et al., 2012) regardless of the reason for one’s motivation to work, whether or not they enjoy certain aspects of their job.

When the PWE was formulated, it was based on Christian beliefs. It was believed that working hard and with sincerity was the only way to reach the height of Christian obedience (Swatos & Kaelber, 2016). The PWE concept is a belief system based on work. Rodgers (2014) reports that managers attribute economic and social concerns, as well as work-related problems, to the decline in the work ethic. According to Rodgers (2014) managers believe that these social, economic and work-related problems can be solved if the potential importance of the work ethic is realised and emphasised, and if the work ethic is reinforced.

The group of beliefs at the core of the PWE concern the centrality of the role of work in the lives of human beings. Adherents of the PWE retain values that are ‘old fashioned’, they feel morally obliged to work meticulously, are sceptical of any

unstructured leisure time and believe that working hard is beneficial and is a noble thing to do (Persaud & Furnham, 2013).

2.3 Dimensions of the Work Ethic

2.3.1 Self-reliance

In the 1960s there was a “welfare surge” in America. Government increased its spending on welfare, health, education, and social security. Because of this change people started to expect more and more from the government and self-reliance decreased (Sommers, 2013). People no longer felt the need to work hard in order to achieve good results but rather simply looked to the government for whatever results they expected. According to Sommers (2013), Americans were once proud of their hard work which brought them desired results. They now demanded more help from the government, and self-reliance became less. DeSante (2013) notes that it is important to appreciate that different people look at the same problem differently. Some will look at a problem and see a personal problem that they have to solve on their own (self-reliance), while others may look at the same problem and see a societal problem which they cannot solve on their own (dependence).

In South Africa, during the apartheid era, black South Africans worked very hard in order to make a decent living (Bond, 2014). After the country attained independence, the government sought to help the poor South Africans through social grants, housing projects, loans, educational grants, etc. The grants included the child support grant, foster child grant, older person’s grant, etc. Just as in the case of the USA, people

started to look more and more to the government for help, and self-reliance declined (Marais, 2011).

It is likely that South Africans no longer feel the need to work hard to make a living. They may feel entitled to aid from the government, if they are unable to get the aid they put up protests some of which become violent and destructive (Alexander, 2010).

2.3.2 Centrality of Work

Work centrality is the general importance an individual attaches to work in comparison to that of other activities such as recreation or relaxing with family or friends (Leong, Huang & Mak, 2013). Work centrality is also defined by Walsh & Gordon (2008: 46), as “individual beliefs regarding the degree of importance that work plays in their lives.” It determines one’s behaviour in and outside of work (Alvesson, Ashcraft, & Thomas, 2008).

Adherents of the PWE understand the importance of hard work and the fruits that come from working hard. They work hard and for long periods of time, but do not necessarily plan or organise their work. The adherents of the PWE may not direct labour to a specific purpose and completing their task may not be as important as just working hard, even in an unstructured way (Rumelt, 2012).

An individual’s centrality to work is affected by the presence of Labour Unions. Labour Unions strive to reduce the power of the employer over the employees through

regulatory frameworks that govern how workers are paid for their labour (Sisson, 2015). Labour Unions also encourage that wages should be determined collectively (Sisson, 2015). Some Labour Unions try and ensure that their members get job security, and strive to encourage the reduction of hours worked. Bryson, Barth and Dale-Olsen (2013) explain that in countries where Labour Unions are strong, workers concentrate less on work and are more involved in non-work activities, as they get full benefits, equal salaries etc., regardless of their centrality to work. Yet in countries with weaker labour unions, workers are more dependent on their employers than on labour unions, hence they tend to perceive work as more central in order to achieve more in terms of benefits and other work-related rewards.

According to Deranty (2015) industrialisation is one of the reasons for work centrality. Sorenson (2014) asserts that industrialisation encouraged the focus on material goals, it led to occupational selection of positions based on achievement rather than one's background. Sorenson further emphasises the importance of an individual based on social status. Individuals had to work harder in order to achieve the higher positions and social status, hence the role of work centrality in their lives.

Different people in society are categorised differently according to their accomplishments, occupation and income. This is what is referred to as social stratification (McLeod, 2013). Stiglitz (2012) explains that high inequality in society means that the few favourably positioned members of society are able to enjoy more work-related benefits, such as more opportunities for advancement, working with minimal supervision, and working on jobs that allow for greater intellectual flexibility.

Workers in these high positions have a tendency to regard work as more central to their lives, while those workers at the lower levels with lower opportunities for growth or advancement at work tend not to regard work as a priority but seek rather satisfaction outside work (Torgler, 2012).

2.3.3 Morality/Ethics

Work ethics can be defined as, "ethics comprising the study of the norms of right action, good qualities of character and values relating to the nature of the good life that are aspired to, espoused and enacted by ... workers in the context of their work" (Banks, 2008: 1238). The obligations one owes to other people are ethics (Durkheim, 2013). Morals may vary with each person, with age, and also with gender but the height of ethics is formed by the rules which determine the obligations that individuals owe to others (Durkheim, 2013). Banks (2008) defines ethics as those actions viewed as right and the characteristics in individuals viewed as good and those values associated with a good life.

Dhinakaran and Sivakumar (2014) describe morality as the difference in actions, intentions and decisions between good and bad people. The principles or standards of morality are derived from a code of conduct, religion, culture, or even from personal beliefs. Morality is human behaviour that is driven by biology and maintained by an individual which encourages cooperation. Human morality is a natural phenomenon that has evolved over time (Dhinakaran & Sivakumar, 2014).

Ethics have positive effects on individuals and organisations and are essential for a healthy society. Managers should work on trying to improve ethics in their organisations as they are a very important factor in the success of organisations, they have positive behavioural effects on workers and help create a positive work environment (Mahmoudian, Tabei, Nabeiei, Moadab, Mardani, Houshmand Sarvestani, & Ghasemi, 2013).

Each society has its own ethical values. When managers rely on ethical principles, it helps them to decide what is good or bad, who is doing the right thing and who is not. Without the availability of a system of ethics in an organisation, managers cannot unfalteringly carry out their duties such as supervision and decision making. The presence of ethics in work life leads to employee satisfaction culminating in job improvement (Gholami, 2009). In a research study to investigate the link between morality/ethics, religiosity and hard work, Elci, Sener and Alpan (2011) found a positive correlation between morality/ethics and hard work/work ethic.

Work ethics are a collection of cultural norms that offer a positive basis for doing a noble and decent job in the community, and are founded upon the faith that intrinsic value can be found within work itself (Ravangard, Sajjadnia, Jafari, Shahsavan, Bahmaie, karim Bahadori, 2014). It is important for the culture of an organisation to be one that promotes ethical behaviour as ethical employees are also hard working employees Elci, Sener and Alpan (2011).

Sherman (2009) suggests that men with low ethical values prefer to gain economic wealth through hand-outs, theft and bribes among other unethical means, while men with high ethical values prefer to attain economic wealth through hard work.

2.3.4 Wasted Time

Many types of workers including corporate lawyers, investment bankers and computer programmers regularly work 70-80 hour weeks, and even more when work pressure is very high (Kidder, 2011; Schor, 2008). These workers work very hard and are frequently stressed, exhausted and even dying (Virtanen, Heikkila, Jokela, Ferrie, Batty, Vahtera and Kivimaki, 2012). The time they have is insufficient for them to meet all the demands on them, both work-related, and non-work related.

What is termed workaholism in Europe, in Japan and the US is viewed as the normal way of life (Robinson & Godbey, 2010). Levine (2008) observed that some cultures take time more seriously than others. He noted importance that people attach to time through observing the pace of their lives. He says that people generally attach much importance to their watches and clocks, hence attaching importance to time. Azar and Zafar (2012) explain the importance of time structure. They say that time structure is linked with better performance and therefore it is important for organisations to direct their focus on it.

2.3.5 Hard Work

Davies (2013) wrote an account of how hard work (and sometimes running into some luck) made him the great researcher that he is today. In his account he relates how he did not stop at doing the bare minimum but went above and beyond activities and outputs in his research. Davies (2013) tells of how his research disrupted their family holidays or how those holidays had to be formed around a conference, how he missed his child's achievements in school as he spent his evenings "hunched over a word processor rather than listening to" his child growing up (Davies, 2013: 2). The first system for recognising facial features that is computer-generated (among other things) was invented because Davies and his colleagues worked hard on their research forgoing the pleasures of leisure.

Some studies have found that workers who work hard, spending more hours at work, do not spend the rest of their time in exercise or leisure but are most likely to get home too tired for any leisure activities except sleep (Golden & Wiens-Tuers, 2008). It was observed in a survey that parents who work hard, spending longer hours at work fail to take good care of their health as they may rely on fast foods rather than healthy home-cooked meals, and may also fail to spend time in exercise due to exhaustion (Devine, Farrell, Blake, Jastran, Wethington, Bisogni, 2009). A study by Kivimäki, Virtanen, Kawachi, Nyberg, Alfredsson, Batty, Bjorner, Borritz, Brunner, Burr and Dragano, (2015) showed evidence that people who work hard, spending long hours at work, may be prone to diabetes due to contributing factors which may include an unhealthy way of living, stress due to work, trouble sleeping, and symptoms of depression. The above findings show that although hard work is good and may bring

financial stability, on the flip side it may also damage one's health or, as in the case of Davies above, may hinder parents from giving their children adequate attention.

According to Shimazu, Schaufeli, Kamiyama and Kawakami (2015), there are two kinds of hard workers, namely workaholics and those with work engagement. In both instances individuals devote their time to work, through their time and effort. Workaholism is to work compulsively, while work engagement is where one is dedicated to their work and they derive fulfilment from it. Both workaholism and work engagement are characterised by hard work, but the difference is the motivation behind this investment of effort. The effects of workaholism are negative while those of work engagement are positive. Work engagement, as opposed to workaholism, leads to well-being and better performance. Hence, workaholism should be discouraged while work engagement should be encouraged.

Workaholism can be defined as an inability to stop working regardless of the presence or absence of external factors such as incentives, although the time spent working is not sufficient to define workaholism (Brady, Vodanovich, & Rotunda, 2008). Workaholics have high stress, poor time allocation, and poor time management, hence leading to poor well-being and poor performance (Shimazu, Schaufeli & Taris, 2010). According to Buelens and Poelmans (2004), work enthusiasts also work hard but unlike workaholics they are driven by and enjoy their work, and have less stress.

2.3.6 Delay of Gratification

Casey et al. (2011) discovered that people who can wait for delayed gratification have high morals and ethics. Cognitive control is what determines one's ability to delay gratification. Cognitive control can be defined as the ability to favour appropriate actions or thoughts as opposed to inappropriate ones (Casey et al., 2011). "The ability to resist temptation in favour of long-term goals is an essential component of individual, societal, and economic success" (Casey, Somerville, Gotlib, Ayduk, Franklin, Askren, Jonides, Berman, Wilson, Teslovich, and Glover, 2011:1).

According to Casey et al. (2011), delayed gratification can directly influence one's success in significant areas such as relationships, work, academics, and physical as well as mental well-being. Casey et al. (2011) defines delay of gratification being able to miss out on immediate rewards for the sake of obtaining delayed but desired rewards. (Schlam, Wilson, Shoda, Mischel & Ayduk, 2013) defines delay of gratification as a decision that one makes to postpone immediate rewards for later, better ones.

Throughout a person's life, they are constantly faced with decisions between delayed and immediate rewards (Drobetz, Hanggi, Maercker, Kaufmann, Jancke, & Forstmeier, 2014). Much time and effort has been dedicated to discovering the biological, social, psychological and cultural factors that influence the ability to defer gratification in individuals (Casey et al., 2011). In a study by Harris and Davis (2015), children were presented each with a less preferred but immediate reward (e.g. single marshmallow, a single penny or a sticker). If a child is able to wait for an unspecified

duration of time, the reward becomes more desirable (e.g. double the first reward). It is difficult to wait for delayed rewards because they are abstract, while immediate rewards are more concrete, for example a preschool child being asked to wait and get two marshmallows later instead of eating one marshmallow now.

From the 1970s, numerous experiments have centred on the ability of pre-schoolers to delay gratification, or the lack thereof. These experiments also focused on strategies that enabled the delay of gratification, and of waiting for larger more desired rewards. The various experiments identified a number of strategies that affected the ability of an individual to resist temptation (Mischel, Ayduk, Berman, Casey, Gotlib, Jonides, Kross, Teslovich, Wilson, Zayas & Shoda, 2010). The first strategy was that of reducing the amount of attention that an individual pays to the object of temptation (the immediate reward). This may be done through ignoring the immediate reward, or by looking for a distraction that will direct the individual's attention away from the stimulus. The second method is for one to continuously remind oneself of the bigger and more desirable reward. Research has shown that through the use of appropriate strategies, delay of gratification is a trait that can be learnt or unlearnt by an individual throughout their life-time (Mischel et al., 2010).

Lack of job satisfaction and stress related to work are some of the reasons that may lead one to be unable to delay gratification while, on the other hand, individuals who are capable of delaying gratification through working towards achieving a certain goal and not paying attention to immediate rewards may reduce stress related to work. Failure to delay gratification may lead to failure to complete tasks as an individual may

be distracted by immediate rewards, then leading to anxiety. There is little literature that exists with respect to the relationship between delay of gratification and work-related life (Mohsin & Ayub, 2014).

According to Mohsin and Ayub (2014), when workers are focussed on a long-term, positive reward, it is evident through their delay in gratification at the workplace. Workers with delayed gratification may be looking forward to long-term goals such as a salary increase, a promotion, praise and other benefits. They are able to achieve their goals through postponing immediate pleasure and showing more dedication towards their work. A worker with delayed gratification will spend much time working, therefore ensuring completion of tasks. Mohsin and Ayub (2014) propose that offering incentives can be a way of encouraging delay of gratification.

Zayas, Mischel & Pandey (2014) posit the theory that individuals show a delay in gratification when they make an effort to delay immediate smaller gratification in order to get more distant but preferred goals. In Zayas, Mischel & Pandey's (2014) paradigm, pre-schoolers are given the option of waiting for a big desired reward (for example, two cookies), or deciding not to wait and getting a smaller less attractive reward (for example, one cookie). In a study, Harris and Davies (2015) determined that boys and girls who decided to defer gratification as pre-schoolers, were more likely later in life to higher achievers at high school showed higher competency in academic and social skills than were those pre-schoolers who opted for immediate gratification.

2.3.7 Avoidance of Leisure Time

The time spent on leisure time by parents with their children, doing leisure activities and sharing on cultural and economic issues, has an impact on intergenerational relations, children's socialisation skills, and the chances children have in life (Bianchi, Robinson, & Milkie, 2006; Craig & Mullan, 2012). The time spent by parents in leisure with their children engaging in culture-related activities, may have a bearing on social inequality, children's future lifestyle, values and dispositions (Jæger & Holm, 2007; De Graaf, De Graaf, & Van de Werfhorst & Hofstede, 2007; Bodovski & Farkas, 2008). It is important for parents to be able to pass on social capital to their children, in order to help develop individuals and build communities. Parents attain social capital through leisure (Hibbler & Scott, 2015). Although it may be important to work hard in order to gain more money, leisure is also important and therefore should be allocated some time and not avoided completely.

2.4 Gender

Though this study does not distinguish between gender and sex, it is noteworthy that some writers do distinguish between the two. In the 1960s and 1970s sex was separated from gender. Teachers during that time had to be sure that they explained the difference between the two. Gender was a status that one had to achieve while, on the other hand, sex was determined by biology, physiology, anatomy and hormones. Often the meanings of the two terms were confusing as they were rather ambiguous (West & Zimmerman, 2009).

According to gender socialisation theories during that time, sex was static while gender had to be achieved. Until a child was about five years old, its gender would also, like sex, be fixed and static. Goffman (2007) claims that human interaction is the means by which gender is formed. West and Zimmerman (2009) argue that gender cannot be defined as a set of characteristics, nor is it a variable. It is not a role, but the result of certain social doings.

Traditionally, socialisation into sex-roles was the approach to the process of becoming boys and girls. In recent years the role theory has been discredited because its “social” dimension depends on a general assumption that individuals prefer to maintain customs (Connell, 2014). Rubin (2009) agrees that women and men are individual social groups established in strong, previously changing and generally dissimilar social relationships.

In recent years the terms gender and sex are used to simply refer to whether an individual is male or female (Van den Brink & Benschop, 2012; Rao, Sandler, Kelleher, & Miller, 2015; Selvarajan, Slattery & Stringer, 2015; Hearn, Lämsä, Biese, Heikkinen, Louvrier, Niemistö, Kangas, Koskinen, Jyrkinen, Gustavsson & Hirvonen, 2015). A similar approach is taken in this study.

2.5 Individualism/Collectivism (IC)

While cultural patterns that promote independence are known as individualism, collectivism refers to those cultural patterns that nurture interdependence (Hamamura, 2012). In theory, one is defined by what one does among individualists, while one is

defined by what their group does among collectivists. It is therefore expected that IC would differentially influence a person's work-values, their behaviour in decision-making, and how they plan their career (Hartung, Fouad, Leong & Hardin, 2010).

According to Bakir, Blodgett, Vitell and Rose (2015), people from collectivist cultures do not raise any questions when it comes to in-group norms as they readily and positively accept them. They do not challenge in-group norms as they are an assumed part of their culture.

Cultural values are the ideas that a society shares about what is good, or right or acceptable (Lawton, Gerdes, Haack & Schneider, 2014). What is appropriate in certain situations is usually detected by these cultural values. They make up the norms in a society. They detect the functions of societal institutions (e.g. families, educational systems, religion, political and economic systems) function, the way they set their goals, the way they operate, their values and priorities. Lawton, Gerdes, Haack and Schneider (2014) say that in societies with high individualism, individuals are more competitive, while in a collectivistic society, individuals are more cooperative. The importance that individuals attach to work is greatly influenced by cultural values.

Vargas and Kemmelmeier (2013) explain that IC has dimensions that can be studied individually. Vertical and horizontal, are the two IC dimensions. Equality is the emphasis of the horizontal dimension, while hierarchy is the emphasis of the vertical dimension. Four distinct cultural patterns are produced by these dimensions when

combined: “horizontal individualism (HI),” “vertical individualism (VI),” and “horizontal collectivism (HC),” “vertical collectivism (VC).” These dimensions can be described as follows;

“Vertical Collectivism” – viewing oneself as part of a group and accepting that there is inequality within that group.

“Vertical Individualism” – viewing oneself as autonomous yet realizing and accepting that individuals are unequal.

“Horizontal Collectivism” – viewing oneself as a member of a group and thinking that all individuals in the group are equal.

“Horizontal Individualism” – viewing oneself as autonomous and thinking that equality among individuals is the ideal.

In the current study, these dimensions will not be studied individually; they will be studied under the umbrellas “individualism” and “collectivism.”

2.6 Previous research literature

In this section, literature relating to the concepts of individualism/collectivism, gender and the work ethic will be reviewed. Recent research relating to individualism/collectivism, gender and the work ethic will also be discussed.

2.6.1 work ethic

In South Africa it is the apartheid system that led to passive resistance to work within the South African labour-force (Slabbert & Ukpere 2011). The labour-force did not see the profits of their hard work and hence lost the enthusiasm for personal accomplishments. They also lost pride in their work. Slabbert and Ukpere (2011) also go on to say individuals who make up the labour-force lost patriotism for their country and did not care for their country's achievements. The individuals were not even embarrassed by personal or national failure. Due to the mind-set of the work-force, the work ethic declined drastically and this low work ethic has to be remedied. Some of the remedies suggested by Slabbert and Ukpere (2011) are performance based incentives, tightening of labour legislation, educating the workforce on the work ethic, as well as cutting ties of affiliation between government and labour.

Another method that can be used to remedy the low work ethic in South Africa is socialisation. The work by Cushion and Jones (2014), and Markus and Kitayama (2010) clearly shows that individuals can be socialised into different cultures. Because priorities are shared, leaders in society make decisions based on these values and norms, so as to be able to justify themselves to society (e.g. waging wars, the punishment of children, employee dismissal). "The explicit and implicit value emphases that characterise a culture are imparted to societal members through everyday exposure to customs, laws, norms, scripts, and organisational practices that are shaped by and express the prevailing cultural values" (Schwartz, 1999: 3). The work ethic is also a culture hence can be shaped through socialisation.

Slabbert and Ukpere (2011) state that between 1927 and 1932, during the conception of the human relations movement, the concept of the “work ethic” first attracted the attention of researchers, and continues to attract attention to date. The concept of the “work ethic” not only attracts the attention of academics and researchers but also that of business owners, and managers. Corneo (2012) has shown through research that work ethic can be linked to productivity.

According to Pucetaite and Lamsa (2008), since socialisation can lead to the formation and development of people’s values, principles, behaviour norms and attitudes, it follows that the work ethic is a dynamic rather than a static phenomenon. The internal or external environment, for example, can change the mindsets, conduct, customs and values that constitute the work ethic in a certain context. An example of changes in the internal environment may include management endeavours such as the initiation of training programmes to improve employees’ capabilities. An example of changes in the external environment may be developing society’s expectations in terms of good customer service among other things. The idea of enhancing the work ethic through the efforts of management is particularly interesting to post-socialist and other societies facing particular problems associated with a low level of work ethic (Leong, Huang & Mak, 2013).

The level of one’s work ethic is affected by culture. This culture can be at societal level (Misyak, Melkonyan, Zeitoun & Chater, 2014) or at organisational level (Shafritz & Jang, 2015). An organisation’s external environment is what characterises the societal level culture. According to Mowday, Porter and Steers (2013) the external environment

has an impact on the actual behaviour of people. As a result, there are behavioural implications in the work environment.

Corneo (2012) and Cushion and Jones (2014), amongst others, have confirmed the hypothesis that there remains a causal link between work ethic and individual performance. According to Slabbert & Ukpere (2011), in South Africa, dramatic intervention is required if the work ethic of the labour force is to be changed for the better. In their research Slabbert and Ukpere (2011) pointed out that industrial action (or strikes) is a problem to the South African economy. In 2006 a total of 4,152,563 working days were lost, and in 2007, 9,031,509 leading to lost wages of R316 million, hence the need for intervention (South African Department of Labour, South African Government, 2009).

2.6.2 individualism/collectivism (IC) and the work ethic

According to Markus and Kitayama (2010), among all the aspects of culture IC has received the largest amount of attention. In a modern cross-cultural study, the aspect of IC has been widely used in comparing East Asians against North Americans. A wide spectrum of investigations has been conducted based on this framework. The results of this research have helped psychologists in a significant way to understand the link between culture and mind. These studies were based on a varied range of topics, which included self-concept (Markus & Kitayama, 2010), cognition (Gallotti and Frith, 2013) and emotion (Kormi-Nouri, MacDonald, Farahani, & Trost, 2015) among others.

Whiteoak, Crawford and Mapstone (2006) maintain that the concept of individualism is closely linked to the work ethic. Because individualism is considered to be a correlate of the PWE in the West, research on individualism has thrived (Whiteoak, Crawford & Mapstone, 2006). According to DeSante (2013) empirical evidence shows that people who are work-oriented are more self-reliant and individualistic. He asserts further that evidence shows that there is a high correlation between work norms and individualism, and a significant relationship between the concept of work ethic and individualism.

According to Nardon and Steers (2009), management theory as well as organisational research regarding culture has mostly been guided by four major cultural constructs, one of them being IC. In literature, IC has increasingly gained popularity as a meaningful way to differentiate societies and their people (Owe, Vignoles, Becker, Brown, Smith, Lee, Easterbrook, Gadre, Zhang, Gheorghiu & Baguma, 2013).

“Ubuntu,” is a concept that is popular among South Africans, whose basic principle is that of sharing (Slabbert & Ukpere, 2011). This concept emphasises sharing with friends and family, as well as taking care of them. As a result of this concept, much of the South African labour force embraces collectivism in the work setting. Slabbert and Ukpere (2011) found in a research study that collectivism yields less work ethic than individualism. They suggested that in order for the work ethic to be increased in South Africa, individualism should replace collectivism. This replacement can be done through a “large-scale educational drive” which would have to be implemented at all

levels of society from family level right up to governmental level (Slabbert & Ukpere 2011: 740).

In a study by Gorodnichenko and Roland (2012), results showed that individualism positively influences output per worker. The suggestions in the research may point to an increased work ethic due to a culture of individualism and/or collectivism. The relationship between IC and the work ethic is further investigated by the current study.

IC research suggests that collectivists regard the interests and goals of in-groups as superior to that of their own when group goals differ from individual goals. Individualists, on the other hand will prioritise self-interest and personal aims (Oyserman & Lee, 2008). The current research seeks to determine whether individualists, indeed, exhibit a greater work ethic than collectivists. Some aspects of the work ethic seem to suggest a relationship between the work ethic and IC, for example, self-reliance, leisure and wasted time. This relationship is also researched in this study.

2.6.3 Gender and the work ethic

According to Pucetaite and Lamsa, (2008) the economic development of a country is directly linked to the work ethic. In the measurement of the work ethic in the studies reported in many papers in literature, there is no clear reference to remunerated employment but to 'work' in general. As a result there is no certainty on whether women answer questions about work ethic in reference to remunerated work or unpaid

household work (Stam et al., 2014). The way women interpret work may be related to their own gender-specific role values.

The existing literature (Bagchi and Raju, 2013) shows that work may primarily be viewed as unpaid household work by those women who are conservative and traditional or may be associated with remunerated employment exclusively for men. Although these women may possess a strong work ethic, it is more likely based on either work they do around the household or paid employment exclusively for men. In this sense the relationship expected between work ethic and the supply of women in the labour market will be negative. However, according to Stam et al. (2014), those women who hold values that are more liberal with regards to roles played by men and women might be expected to associate work with remunerated work for both males and females. In this sense, the work ethic will essentially be based on remunerated work and can be anticipated to be positively related to the labour supply of women.

According to Stam et al. (2014) policy makers whose aim is to encourage the involvement of women in the labour market are advised to regard women's values. These policymakers can assist women in exerting greater effort and increasing the hours that they work, by emphasising that work is a moral duty. This will increase women's work ethic. In order for them to encourage women to enter the labour market or to prevent the exit of women from the labour market, or the decrease in the hours that they work, they should encourage gender equality and, perhaps, also encourage them to view work as a moral duty.

The assessment of the work ethic has continued to increase in importance as it permits organisational decision-makers to develop and maintain a driven and industrious labour force (Meriac, Poling & Woehr, 2009). According to Meriac et. al. (2009) most researchers have reported women to have greater work ethic scores than men, yet in their research the results failed to indicate any contrast between the female and male work ethic.

2.6.4 Individualism/collectivism, gender and the work ethic

In a study on the work ethic in the United States of America and Canada, Ali, Falcone, and Azim (1995), found that both men and women exhibit a superior commitment to the work ethic and to individualism. It is a challenge finding research relating how individualism/collectivism and gender can together affect work ethic as little or no research has been done, therefore more attention from researchers is required in this area. The present study attempts to make a contribution to fill this gap.

2.7 Conclusion

In this chapter, literature associated with the concept of the work ethic was reviewed. The chapter gave an outline of the meaning of the term 'work ethic'. In this chapter the Protestant work ethic theory, Equity theory and Modernisation theory were discussed. Various factors that influence the work ethic and the dimensions that make up the work ethic were also discussed. Literature relating to gender and individualism/collectivism was also reviewed. Empirical research literature relating to the correlation between the independent variables (individualism/collectivism and gender) and the dependant variable (the work ethic) was also reviewed.

CHAPTER 3

Research Methodology

3. Introduction

The research methodology used in this study is described in this chapter. The statistical techniques used in this research, research design, population and sample are enumerated. Welman, Mitchel and Kruger (2005) define methodology as the system of methods and principles used in a particular discipline or study.

3.1 Research design

The main research approach utilised in this study is quantitative research methodology. Kumar (2005) asserts that quantitative research stresses the quantification and analysis of the link between variables within a value-free context.

3.2 Population

According to McClendon (2004), the population of a study is the total number of all the possible units or elements that could be included in the study. In this study, the population comprised of the total number of all employees from the Department of Justice and Constitutional Development in the East London branch in the Eastern

Cape. The population is a total of 800 male and female employees from all levels in this branch.

3.3 Research sample

The sample size was calculated using the Raosoft Sample Size Calculator. In terms of the Raosoft sample size calculator, the sample size n and margin of error E are given by the formula:

$$x = Z(c/100)^2 r(100-r)$$

$$n = N x / ((N-1)E^2 + x)$$

$$E = \text{Sqrt}[(N-n)x / n(N-1)]$$

Where N is the population size (800), r is the fraction of responses that the researcher is interested in (5.0), and $Z(c/100)$ is the critical value for the confidence level c (95%).

Simple random sampling was used to select the targeted sample. Random sampling is a sampling method that uses probability, whereby there is an equal probability or chance that each element in the population may be selected as a subject (Uma, 2003). Using the Raosoft sample size calculator, a sample of 260 employees was selected. The study utilized a table of random numbers to select a simple random sample. The sampling frame, from which the sample was drawn, was an alphabetic list of all 800 employees obtained from the Human Resource Department of the organisation involved.

3.4 Biographical description of the sample

In this section the sample's demographic characteristics are presented. Characteristics presented include age of the sample, gender, marital status, education level and occupational level. The various age groups of the respondents that took part in this study are illustrated in the Figure 1, Figure 2 shows distribution by gender, distribution by marital status is shown in Figure 3, the education level is shown in Figure 4, and in Figure 5 the occupational level.

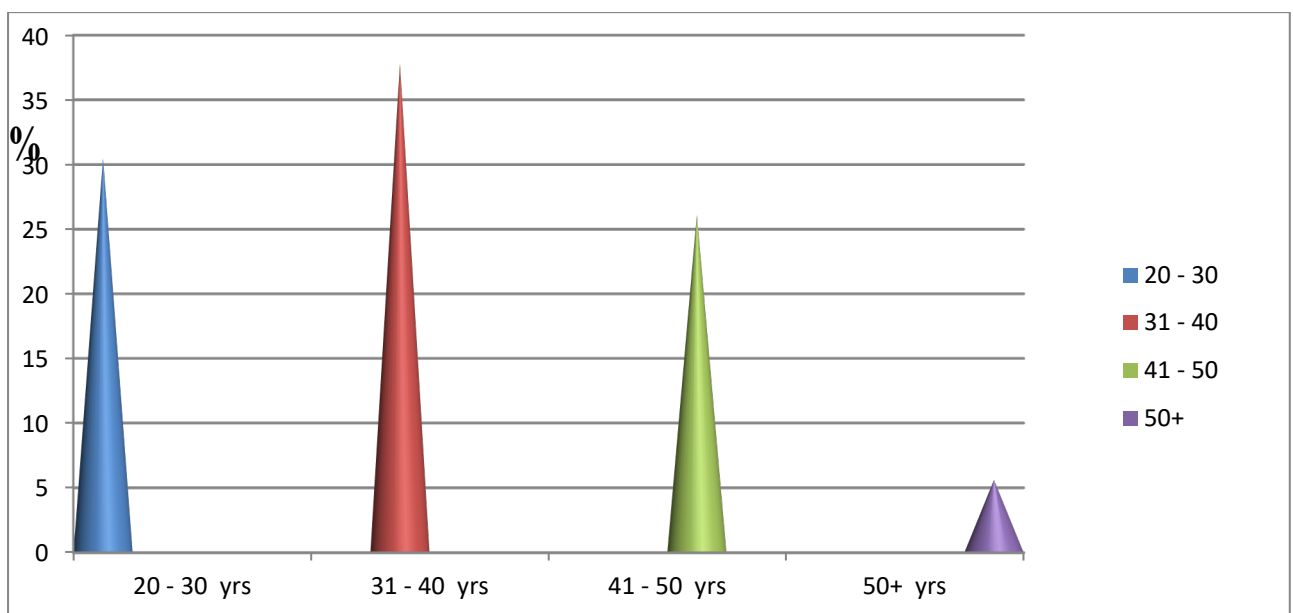


Figure 1: Age distribution of the respondents

In Figure 1 above age distribution of respondents is shown.

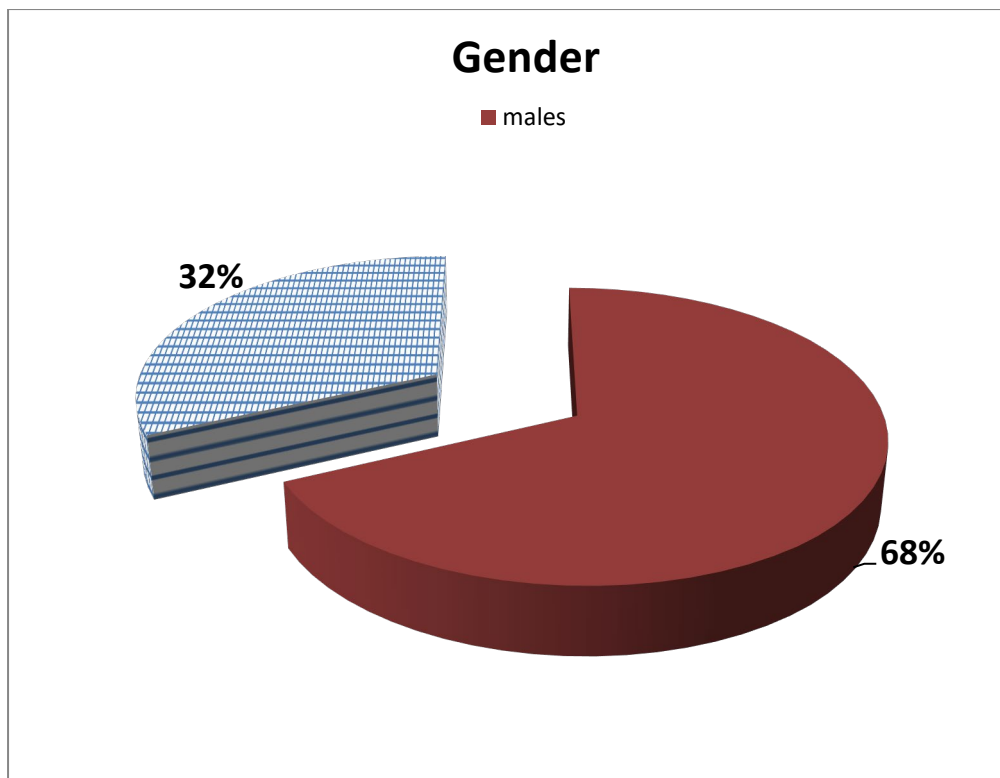


Figure 2: Gender of the respondents

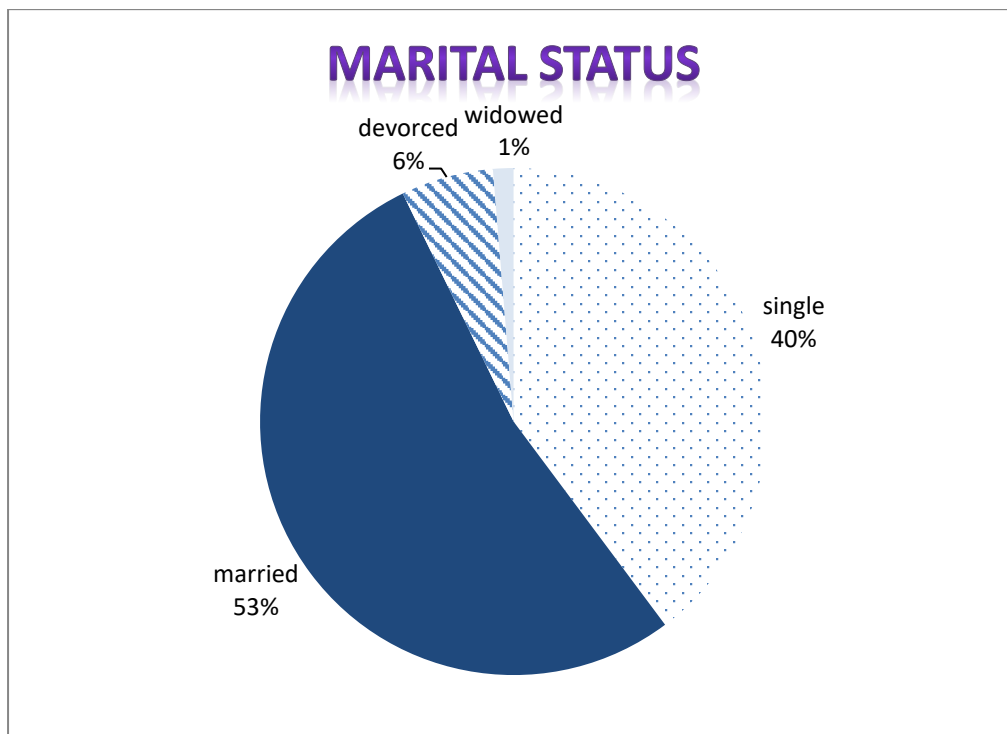


Figure 3: Marital status of the respondents

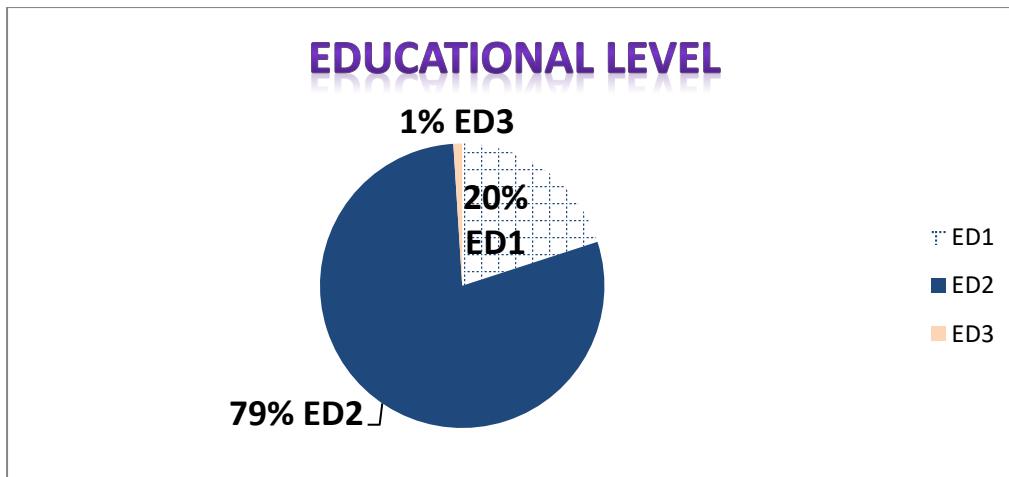


Figure 4: Educational Level of respondents

Key:

ED1: Shows respondents who attained High School education or below

ED2: Shows respondents who attained a General Certificate or diploma

ED3: Degree or postgraduate

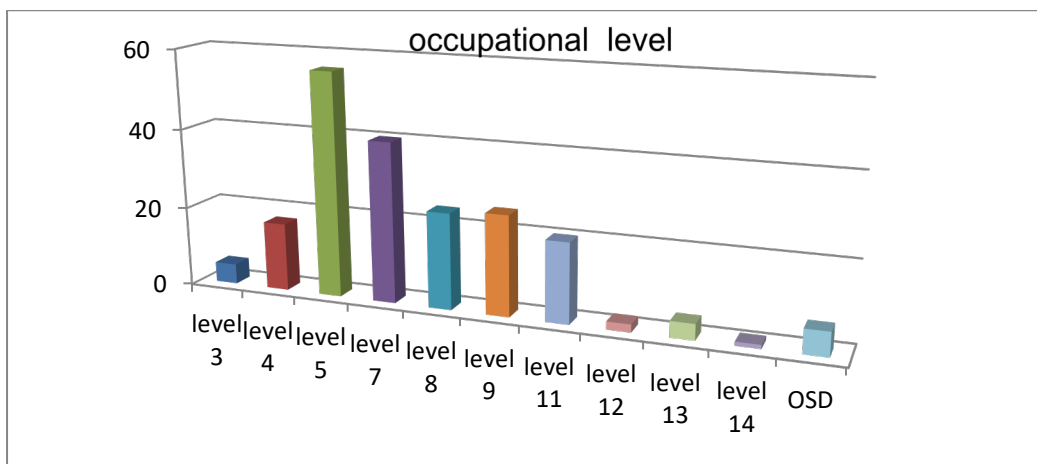


Figure 5: Occupational Level of respondents

Key: the vertical axis shows the number of respondents in each occupational level, with the levels marked on the horizontal axis. The different levels are described in the table 3.1 below.

Table 3.1: Correlations on the work ethic and individualism/collectivism for demographics

level	Number of respondents	percentage	Description of level
3	5	2.5%	Messenger, driver, food services aid.
4	17	8.5%	Telecom operator, library assistant, registry clerk, typist, admin clerk, data typist.
5	56	28%	Secretary, HR officer, administration clerk, court interpreter, accounting clerk, provisioning administration clerk.
7	40	20%	HR practitioner, senior HR officer, state accountant, chief accounting clerk, security administration officer, provisioning administration officer.
8	24	12%	Information technology coordinator, administration officer, labour officer, training officer, statistical officer,
9	25	12.5%	Assistant director.
11	20	10%	Quality assurance officer, deputy director, assistant director court interpreting, regional security coordinator, deputy director court interpreting.
12	2	1%	Deputy director.
13	4	2%	Director.
14	1	0.5%	Chief director.

OSD	6	3%	Senior legal administration officer, legal administration officer.
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*HR = Human resources

OSD = Occupation specific dispensation.

3.5 Research Instruments

The following section discusses the instruments of measurement that were used in the survey. It also clarifies the rationale and motivation for using the instruments. A three-part questionnaire was used for data collection. The reason for the use of the questionnaire method is because questionnaires translate the objectives of the research into questions that are specific as directed to the respondents. Questionnaires are less expensive as compared to other methods

In this study, the administration of the questionnaires to the prospective respondents was paper based and was accompanied by a cover letter to respondents setting out self-explanatory instructions. The questionnaire comprised of the following three parts:

3.5.1 Section 1: The biographical and occupational data questionnaire

All participants answered a questionnaire that elicited biographical information. Questions concerning age, the gender, educational level, occupational level and marital status of the participants were included in the questionnaire.

3.5.2 Section 2: The work ethic questionnaire

The Multi-dimensional Work Ethic Profile (MWEPP) scale developed by Miller et al. (2002) was used to measure the work ethic. The MWEPP consists of the following

subscales: “hard work,” “self-reliance,” “leisure,” “centrality of work,” “morality/ethics,” “delay of gratification,” and “wasted time.” The scale consists of 65 items. Responses are captured using a 5-point Likert-type response format ranging from 1 (Strongly disagree), to 5 (Strongly agree). Miller et al. (2002) found that the scale has a coefficient alpha of 0.95.

3.5.3 Section 3: The Individualism/Collectivism questionnaire

An individualism/collectivism scale (also known as the Culture Orientation Scale) formulated by Triandis & Gelfand (1998) was used in the research to measure individualism/collectivism. The 16-item scale is designed to measure four dimensions of collectivism/individualism. Vertical Collectivism, which is viewing oneself as part of a group and accepting that there is inequality within that group. Vertical Individualism, which is viewing oneself as autonomous yet acknowledging the existence of inequality among individuals. Horizontal Collectivism, which is viewing oneself as a member of a group and thinking that all individuals in the group are equal. Horizontal Individualism can be described as viewing oneself as autonomous and thinking that equality among individuals is the ideal.

All items in this scale are answered on a 9-point scale, ranging from 1= never or definitely no (corresponding to low individualism/high collectivism), to 9 = always or definitely yes (corresponding to high individualism/low collectivism)

According to Sivadas, Bruvold and Nelson (2008), the coefficient alpha reliabilities of the scale were as follows: Horizontal Individualism=0.806, Vertical Individualism=0.709, Horizontal Collectivism=0.645 and Vertical Collectivism=0.745.

3.6 Administration of the questionnaire

Prior to administering the questionnaires, written permission to carry out this study was obtained through the Human Resource Department of the Department of Justice and Constitutional Development. A letter was forwarded to the Human Resources Manager of this department outlining the purpose of the research and the procedure to be followed, as well as the measures to be taken to address ethical considerations.

Questionnaires in the current study were “self-administered.” Self-administration means that the questionnaires were handed to the respondents and they were given an opportunity to fill them in independently. Due to the length of the questionnaire and the various time constraints, the respondents were given a week to fill in the questionnaires. A covering letter was attached conveying the research objectives, explaining the nature of the study and assuring the respondents of anonymity. The covering letter also urged respondents to provide honest responses and gave clear instructions with regards to how the questionnaire should be completed. The probability of receiving biased responses is significantly reduced if the respondents are given clear instructions and are assured of confidentiality (Sekaran, 2003).

To ensure anonymity, the names of the respondents were not asked for, and all the completed questionnaires were placed in a confidential box by the respondents.

3.7 Methods of Analysis

In analysing the data collected, charts, graphs and tables were used to present findings in the form of descriptive statistics, Pearson Correlation and Multiple Regression Analysis in relation to the data collected.

3.7.1 Descriptive statistics

The description of the phenomena of interest is carried out through descriptive statistics (Sekaran, 2003). Descriptive statistics include frequencies, of descriptive data as well as of dependent and independent variables and measures of central tendency and variability (Sekaran, 2003).

3.7.2 Inferential statistics

Inferential statistics are utilised when generalisations from a sample to the population are made (Sekaran, 2003). In this research the Pearson Product Moment Correlation and Multiple Regression Analysis are the inferential statistical methods employed.

3.7.2.1 The Pearson Product Moment Correlation

The Pearson Product Moment Correlation Coefficient was used to determine whether a statistically significant relationship exists between individualism/collectivism and gender, on the one hand, and work ethic on the other hand. It provides an index of the strength, magnitude and direction of the relationship between two variables at a time (Sekaran, 2003). The Product Moment Correlation Coefficient is, therefore, appropriate for the present study.

3.7.2.2 Multiple Regression Analysis

Multiple Regression Analysis is a multivariate statistical technique that can be used when a relationship between a single dependent variable and several independent variables is studied. When the Multiple Regression Analysis is used, changes in the dependent variable in response to changes in more than one independent variable can be predicted. It allows for the researcher to determine the relative importance of each independent variable and the collective contribution of the independent variables can also be determined (Sekaran, 2003).

3.8 Ethical considerations

Approval for the current study was obtained from the institutional ethics committee at the University of Fort Hare. Informed consent was obtained from the participants as they were informed that participation was voluntary. The respondents were also assured of confidentiality and anonymity. They were given adequate information with regard to the nature and objectives of the study. The quality and integrity of the data were thus ensured.

3.9 Conclusion

The research methodology employed in this study was outlined in this chapter. The research design, population sample, and statistical techniques used in this research were described. The delimitations of variables and the measures undertaken to address ethical considerations were also presented in this chapter.

CHAPTER 4: Data Analysis

4.1 Introduction

This chapter depicts the results from the present study and examines the descriptive statistics of the sample and testing of the hypotheses. The results are presented with the use of tables, figures, statistical summaries and graph distribution formats to make interpretation of respondent characteristics easier. The results of the study with relation to the hypothesis are presented.

4.2 Internal consistency

4.2.1 Work ethics questionnaire

Table 4.1 below shows the reliability of the work ethic questionnaire.

Table 4.1: Cronbach's Alpha for Work Ethic Questionnaire

Reliability Statistics		
Cronbach's		
Alpha Based on		
Cronbach's	Standardized	
Alpha	Items	N of Items
.887	.892	65

Table 4.1 shows the Cronbach's Alpha for the work ethics instrument. The alpha coefficient is 0.887 which is above 0.60 thus making it acceptable as a good reliability.

4.2.2 Individualism/Collectivism questionnaire

Below is table 4.2 that shows the reliability of the individualism/collectivism questionnaire

Table 4.2: Cronbach's Alpha for Individualism/Collectivism Questionnaire

Reliability Statistics		
Cronbach's Alpha Based on Cronbach's Standardized Alpha Items N of Items		
.907	.914	16

Table 4.2 shows the Cronbach's alpha for the Individualism/Collectivism Questionnaire. The coefficient alpha is 0.907 which show that the instrument is reliable to test for individualism/collectivism.

4.3 Correlation

The table on page 49 shows the correlations between demographics and the two study variables which are work ethics and individualism/collectivism.

Table 4.3: Correlations between work ethics and individualism/collectivism demographics

		Individualism/Collectivism	
		m	Work Ethic
Age	Pearson Correlation	-.185**	-.144*
	Sig. (2-tailed)	.009	.044
	N	200	198
Gender	Pearson Correlation	-.169*	-.244**
	Sig. (2-tailed)	.017	.001
	N	200	198
Marital	Pearson Correlation	-.053	-.048
	Sig. (2-tailed)	.459	.503
	N	200	198
Children	Pearson Correlation	-.078	-.130
	Sig. (2-tailed)	.271	.068
	N	200	198
Education	Pearson Correlation	-.073	.017
	Sig. (2-tailed)	.307	.814
	N	200	198

Table 4.3 shows the correlations between demographics, work ethics and individualism/collectivism. In terms of marital status, children and educational qualification they all did not have any significant correlation with work ethics and individualism/collectivism.

The age of the respondents had no significant correlation with work ethic however it had a negative significant correlation with individualism/collectivism ($r=-0.185$; $p=0.009$). This shows that when employees' age increases their individualism/collectivism decrease and vice versa.

In terms of gender of the respondents there was no significant correlation with individualism/collectivism however it had a negative significant correlation with work ethics ($r=-0.244$; $p=0.001$).

4.4 Research results

4.4.1 Correlation Analysis

Pearson correlation analysis examined the relationship/s between the theoretical variables of the study.

Hypothesis 1:

H₀ There is no significant positive correlation between individualism and the work ethic.

H₁ There is a significant positive correlation between individualism and the work ethic.

Table 4.4: Pearson correlation between individualism and work ethic

Correlations			
		Work Ethic	Individualism
Work Ethic	Pearson Correlation	1	.838**
	Sig. (2-tailed)		.000
	N	198	198
Individualism	Pearson Correlation	.838**	1
	Sig. (2-tailed)	.000	
	N	198	200

** . Correlation is significant at the 0.001 level.

Table 4.4 above shows that there is a significant positive correlation between individualism and the work ethic ($r=0.838$; $p<.0000$). Therefore, the null hypothesis was rejected in favour of the alternative hypothesis. This means when individualism increases the work ethic also increases. Note that a positive correlation for individualism implies a negative correlation for collectivism ($r=-0.881$, $p=.000$) as noted on the table 4.5 below. This implies that as collectivism increases the work ethic decreases.

Table 4.5: Pearson correlation between collectivism and the work ethic

Correlations

		Collectivism	Work Ethic
Collectivism	Pearson		
	Correlation	1	-.881**
	Sig. (2-tailed)		.000
	N	200	198
Work Ethic	Pearson		
	Correlation	-.881**	1
	Sig. (2-tailed)	.000	
	N	198	198

** . Correlation is significant at the 0.001 level.

Table 4.6 on page 53 presents the correlations of variables presented in the study. All the variables were significantly correlated to individualism.

Table 4.6: Pearson product-moment correlations (r) and significance probabilities (P) for relationship of work ethics and its constructs to individualism

	Theoretical Constructs	R	P
1	Work Ethic	0.838	<0.0001**
2	Self Reliance	0.370	<0.0001**
3	Hard Work	0.359	<0.0001**
3	Leisure Time	0.615	<0.0001**
4	Centrality of Work	0.423	<0.0001**
5	Not Wasting Time	0.689	<0.0001**
6	Gratification	0.694	<0.0001**
7	Ethics/Morality	0.338	<0.0001**

** Correlation is remarkable when the significant level is 0.01(One-tailed test).

* Correlation is remarkable when the significant level is 0.05(One-tailed test).

Table 4.6 above depicts the mean work ethic scores for individualism for each of the seven subscales of the work ethic. The results can be explained as follow:

There was a significantly positive correlation between individualism and self-reliance ($r = 0.370$; $p = <0.0001$). Individualism and hard work are significantly positively correlated ($r = 0.359$; $p = <0.0001$). Individualism and the avoidance of leisure time are positively correlated ($r = .615$; $p = <0.0001$). Individualism and centrality of work are significantly positively correlated ($r = 0.423$; $p = <0.0001$). There was a significantly positive correlation between individualism and not wasting time ($r = 0.689$; $p = <0.0001$). Individualism and delay of gratification are positively correlated ($r = .694$; $p = <0.0001$). Ethics/morality was significantly positively correlated to individualism ($r = 0.338$; $p = <0.0001$).

Hypothesis 2

H₀ Males and females do not differ significantly in the degree to which they subscribe to the work ethic.

H₁ Males and females differ significantly in the degree to which they subscribe to the work ethic.

The output in Table 4.7 and Table 4.8 depicts an independent-samples t-test which compared the mean work ethic scores of males and females. Table 4.7 shows the mean work ethic scores and Table 4.8 shows the t-test which helps in comparing whether two groups have different mean values (in this case, if work ethic differed based on gender). The results show that there is a statistically significant difference ($t=3.52$; $p= 0.001$) between the mean work ethic scores of male and female respondents. The null hypothesis is rejected in favour of the alternative hypothesis. The conclusion is drawn that males and females differ significantly in the degree to which they subscribe to the work ethic, with males showing to higher work ethic than females. In terms of the gender of the respondents, no significant correlation exists with individualism/collectivism. However, a significant negative correlation with work ethic ($r=-0.244$; $p=0.001$) exists.

Table 4.7: Work ethic and gender

	Gender	N	Mean	Std. Deviation	Std. Error Mean
WorkEthic	male	134	3.7774	.33719	.02913
	female	64	3.6034	.29889	.03736

Table 4.7 above shows the mean work ethic scores

4.4.9 Gender and self-reliance

The output in Table 4.8.1 and Table 4.8.1a below depicts an independent-samples t-test which compared the mean self-reliance scores of males and females. Table 4.8.1 shows the mean self-reliance scores and Table 4.8.1a shows the t-test which assesses whether two groups have different average values (in this case if self-reliance differed based on gender). The results show that there is no statistically significant difference ($t=-1.712$; $p= 0.089$) between the mean self-reliance scores of male and female respondents. Therefore, males and females do not differ significantly in the degree to which they subscribe to the self-reliance.

Table 4.8.1: Group Statistics

					Std. Error
	Gender	N	Mean	Std. Deviation	Mean
Self-Reliance	Male	136	3.5162	.45334	.03887
	Female	64	3.6391	.51443	.06430

Table 4.8.1a: Independent Samples t-test

		Levene's									
		Test for									
		Equality of									
		Variances				t-test for Equality of Means					
										95%	
								Std.		Confidence	
								Error		Interval of the	
						Mean		Differenc		Difference	
						Sig. (2-		Differen		Difference	
						tailed)		ce		Lower Upper	
		F		Sig.		T		df			
Self-	Equal variances										
reliance	assumed	.014	.905	-1.712	196	.089	-.12289	.07180	-.26447	.01870	
	Equal variances										
	not assumed			-1.635	110.569	.105	-.12289	.07514	-.27179	.02602	

4.4.10 Gender and the avoidance of leisure time

The output in Table 4.8.2 and Table 4.8.2a depict independent-samples t-tests which compared the mean leisure scores of males and females. Table 4.8.2 shows the mean leisure scores and Table 4.8.2a shows the t-test which helps in comparing whether two groups have different average values (in this case if leisure differed based on gender). The results show that there is statistically significant difference ($t=-3.094$; $p=0.002$) between the mean leisure scores of male and female respondents. Female respondents (mean=3.27) have higher mean levels than male respondents (mean=3.06). Therefore, males and females do differ significantly in the degree to which they subscribe to the leisure.

Table 4.8.2: Group Statistics

					Std. Error
	Gender	N	Mean	Std. Deviation	Mean
Leisure	Male	136	3.0676	.51177	.04388
	Female	64	3.2797	.28518	.03565

Table 4.8.2a: Independent Samples t-test

		Levene's				t-test for Equality of Means					
		Test for									
		Equality of									
		Variances									
		95%									
						Mean	Std. Error	Confidence Interval of the Difference			
						Sig. (2-tailed)	Difference	Difference			
		F	Sig.	T	df	tailed)	e	ce	Lower	Upper	
Leisure	Equal										
	variances assumed	26.328	.000	-3.094	198	.002	-.21204	.06854	-.34720	.07688	
	variances not assumed				192.415	.000	-.21204	.05654	-.32355	.10053	

4.4.11 Gender and hard work

The output in Table 4.8.3 and Table 4.8.3a depicts an independent-samples t-test which compared the hard work scores of males and females. Table 4.8.3 shows the mean hard work scores and Table 4.8.3a shows the t-test which helps in comparing whether two groups have different average values, in this case if hard work differed based on gender. The results show that there is statistically significant difference ($t=4.392$; $p= 0.000$) between the mean hard work scores of male and female respondents. Male respondents (mean=4.31) have higher mean levels than female respondents (mean=3.99). Therefore, males and females do differ significantly in the degree to which they subscribe to the hard work.

Table 4.8.3: Group Statistics

					Std. Error
	Gender	N	Mean	Std. Deviation	Mean
Hard work	Male	136	4.3162	.46844	.04017
	Female	64	3.9937	.51667	.06458

Table 4.8.3a: Independent Samples Test

		Levene's				t-test for Equality of Means				
		Test for		Equality of						
		Variances								
						95%				
						Mean		Std. Error	Confidence Interval of the Difference	
						Sig. (2-tailed)		Difference		
		F	Sig.	t	Df				Lower	Upper
Hard work	Equal variances assumed	.947	.332	4.392	198	.000	.32243	.07341	.17765	.46720
	Equal variances not assumed			4.239	113.261	.000	.32243	.07606	.17175	.47310

4.4.12 Gender and centrality of work

The output in Table 4.8.4 and Table 4.8.4a depicts an independent-samples t-test which compared the centrality of work scores of males and females. Table 4.8.4 shows the mean centrality of work scores and Table 4.8.4a shows the t-test which helps in comparing whether two groups have different average values, in this case if centrality of work differed based on gender. The results show that there is statistically significant difference ($t=6.421$; $p=0.000$) between the mean centrality of work scores of male and female respondents. Male respondents (mean=4.08) have higher mean levels than female respondents (mean=3.50). Therefore, males and females do differ significantly in the degree to which they subscribe to the centrality of work.

Table 4.8.4: Group Statistics

					Std. Error
	Gender	N	Mean	Std. Deviation	Mean
Centrality Of Work	Male	136	4.0816	.58249	.04995
	Female	64	3.5047	.61423	.07678

Table 4.8.4a: Independent Samples t-test

		Levene's									
		Test for									
		Equality of									
		Variances									
		t-test for Equality of Means									
		95%									
		Confidence									
		Interval of the									
		Difference									
		Mean Std. Error									
		Sig. (2- DifferencDifferen									
		F Sig. t Df tailed) e ce Lower Upper									
Centralit	Equal										
y of work	variances	.336	.546	6.421	198	.000	.57693	.08985	.39973	.75413	
	assumed										
	Equal										
	variances not			6.299	117.76	.000	.57693	.09160	.39554	.75832	
	assumed				4						

4.4.13 Gender and wasted time

The output in Table 4.8.5 and Table 4.8.5a depicts an independent-samples t-test which compared the wasted time scores of males and females. Table 4.8.5 shows the mean wasted time scores and Table 4.8.5a shows the t-test which helps in comparing whether two groups have different average values, in this case if wasted time differed based on gender. The results show that there is statistically significant difference ($t=4.919$; $p= 0.000$) between the mean wasted time scores of male and female respondents. Male respondents (mean=4.18) have higher mean levels than female respondents (mean=3.87). Therefore, males and females do differ significantly in the degree to which they subscribe to the wasted time.

Table 4.8.5: Group Statistics

						Std. Error
	Gender	N	Mean	Std. Deviation		Mean
Wasted time	Male	136	4.1820	.41940		.03596
	Female	64	3.8750	.39466		.04933

Table 4.8.5a: Independent Samples t-test

		Levene's		Test for		Equality of		Variances		t-test for Equality of Means	
										95%	
										Confidence	
										Interval of the	
										Difference	
										Lower	
										Upper	
		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error			
Wasted time	Equal variances assumed	7.705	.006	4.919	198	.000	.30699	.06241	.18392	.43005	
	Equal variances not assumed			5.028	130.548	.000	.30699	.06105	.18621	.42776	

4.4.14 Gender and delay of gratification

The output in Table 4.8.6 and Table 4.8.6a depicts an independent-samples t-test which compared the delay of gratification scores of males and females. Table 4.8.6 shows the mean delay of gratification scores and Table 4.8.6a shows the t-test which helps in comparing whether two groups have different average values, in this case if delay of gratification differed based on gender. The results show that there is statistically significant difference ($t=2.997$; $p= 0.003$) between the mean delay of gratification scores of male and female respondents. Male respondents (mean=3.88) have higher mean levels than female respondents (mean=3.56). Therefore, males and females do differ significantly in the degree to which they subscribe to the delay of gratification.

Table 4.8.6: Group Statistics

		Std. Error			
	Gender	N	Mean	Std. Deviation	Mean
Delay of gratification	Male	136	3.8887	.80337	.06889
	Female	64	3.5670	.43937	.05492

Table 4.8.6a: Independent Samples t-test

		Levene's		Test for		Equality of		Variances		t-test for Equality of Means	
										95%	
										Confidence	
										Interval of the	
										Difference	
										Lower	
										Upper	
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error			
Delay of gratification	Equal variances assumed	40.337	.000	2.997	198	.003	.32169	.10734	.11001	.53338	
	Equal variances not assumed			3.651	193.575	.000	.32169	.08810	.14793	.49545	

4.4.15 Gender and morality/ethics

The output in Table 4.8.7 and Table 4.8.7a depicts an independent-samples t-test which compared the morality/ethics scores of males and females. Table 4.8.7 shows the mean morality/ethics scores and Table 4.8.7a shows the t-test which helps in comparing whether two groups have different average values, in this case if morality/ethics differed based on gender. The results show that there is statistically significant difference ($t=2.228$; $p=0.027$) between the mean morality/ethics scores of male and female respondents. Male respondents (mean=3.49) have higher mean levels than female respondents (mean=3.40). Therefore, males and females do differ significantly in the degree to which they subscribe to the morality/ethics.

Table 4.8.7: Group Statistics

						Std. Error
	Gender	N	Mean	Std. Deviation		Mean
Morality ethics	Male	134	3.4970	.26612		.02299
	Female	64	3.4078	.25777		.03222

Table 4.8.7a: Independent Samples t-test

		Levene's		Test for		Equality of		Variances		t-test for Equality of Means	
										95%	
										Confidence	
										Interval of the	
										Difference	
										Lower	
										Upper	
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error			
Morality ethics	Equal variances assumed	.930	.336	2.228	196	.027	.08920	.04003	.01025	.16815	
	Equal variances not assumed			2.254	127.780	.026	.08920	.03958	.01088	.16752	

Hypothesis 3

H₀ Individualism/collectivism and gender together do not account for a higher proportion of variance in the work ethic than any of the two separately.

H₁ Individualism/collectivism and gender together account for a higher proportion of variance in the work ethic than any of the two separately.

To determine if the combined effect of individualism/collectivism and gender account for a higher proportion of variance in the work ethic than any of the two separately, individualism/collectivism and gender were first separately modelled as explanatory variables on combined work ethic using a multiple linear regression model.

When first separately modelled as explanatory variables on the combined work ethic, the resulting models (see Tables 4.1 a, b and c and Tables 4.2 a, b and c below), show that both models were significant. Thus ($F=680.74$; $Pr>F=<0.0001$) for the one with individualism/collectivism as an explanatory variable and ($F=12.389$; $Pr>F=0.0001$) for the one with gender as an explanatory variable. A total 77.6% of the variation in the combined work ethic is being explained by individualism/collectivism while only 5.9% of the variation in the combined work ethic is explained by gender.

4.4.16 Regression for relationship amongst the combined factors of Individualism /collectivism and gender to work ethic

Table 4.9: Significance of Individualism & collectivism combined to work ethic

ANOVA^a

		Sum of				
Model		Squares	Df	Mean Square	F	Sig.
1	Regression	17.129	1	17.129	680.740	.000 ^b
	Residual	4.932	196	.025		
	Total	22.061	197			

a. Dependent Variable: WorkEthic

b. Predictors: (Constant), Individualism & collectivism combined

Table 4.9a: Variance of Individualism & collectivism combined to work ethic

Model Summary

			Adjusted R	Std. Error of
Model	R	R Square	Square	the Estimate
1	.881 ^a	.776	.775	.15863

a. Predictors: (Constant), Individualism & collectivism combined

Table 4.9.b: Parameter estimates of Individualism & collectivism combined to work ethic

Coefficients^a

		Unstandardized Coefficients		Standardized Coefficients		
	Model	B	Std. Error	Beta	t	Sig.
1	(Constant)	1.790	.075		23.908	.000
	Individualism & collectivism combined	.270	.010	.881	26.091	.000

a. Dependent Variable: Work Ethic

Table 4.10: Significance of gender to work ethic

ANOVA^a

		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	1.312	1	1.312	12.389	.001 ^b
	Residual	20.749	196	.106		
	Total	22.061	197			

a. Dependent Variable: Work Ethic

b. Predictors: (Constant), Gender

Table 4.10.a: Variance of gender to work ethic

Model Summary

Model	R	R Square	Adjusted R	Std. Error of
			Square	the Estimate
1	.244 ^a	.059	.055	.32537

a. Predictors: (Constant), Gender

Table 4.10.b: Parameter estimates of gender to work ethicCoefficients^a

Model		Unstandardized		Standardized	
		Coefficients		Coefficients	
		B	Std. Error	Beta	t
1	(Constant)	3.951	.069		56.949
	Gender	-.174	.049	-.244	-3.520

a. Dependent Variable: Work Ethic

The combined effect of the explanatory variables (in table 4.10.b) explains 78.6% of the variation in the combined work ethic. Thus individualism/collectivism and gender together do account for a higher proportion of variance in the work ethic than any of the two separately.

Table 4.10.c: Significance of Individualism & collectivism combined and gender to work ethic

ANOVA^a

		Sum of				
Model		Squares	Df	Mean Square	F	Sig.
1	Regression	17.338	2	8.669	357.934	.000 ^b
	Residual	4.723	195	.024		
	Total	22.061	197			

a. Dependent Variable: Work Ethic

b. Predictors: (Constant), Individualism & collectivism combined, Gender

A Chi-Square test for proportions was carried out so as to determine if there exists a significant difference on these variations. The R-square for the combined model was tested with the R-Square values for the two separate models.

Table 4.11: R-Squares Values for the Models

Models	R-Square	
	Linear	%
	Variance	
Individualism & collectivism	77.6	
Gender	5.9	
Individualism & collectivism combined and	78.6	

A chi-square test was then done to see if there exist any significant differences on the variability explained by the different models. Results of this analysis are shown in Table 4.11.

Table 4.12: Pairwise Comparisons for Combined Model Vs Separate Models

Work ethic Comparisons	DF	P-Value
		R-Square Values
Combined Model Vs Individualism & collectivism Model	1	0.8633
Combined Model Vs Gender Model	1	<0.0001**

** Significant difference

The overall P value for the R-square comparisons for the Combined Model Vs Gender Model is <0.0001 with 1 degree of freedom. This is significant and there exist a statistically significant difference on the amount of variation explained by these models. The R-square P value for Individualism & collectivism vs. combined model is 0.8633, so there exist no significant difference on the variability explained these two models.

There is sufficient evidence at 5% significance level to fail to reject the null hypothesis and conclude that Individualism/collectivism and gender together do not account for a higher proportion of variance in the work ethic than any of the two separately. Individualism/collectivism and gender combined do, however, account for a significantly higher proportion of variance in the work ethic than gender alone.

Below the results in relation to Individualism/collectivism and gender, for each of the seven subscales of the work ethic are discussed.

4.4.17 Individualism/collectivism, gender and self-reliance

To determine if the combined effect of Individualism/collectivism and gender account for a higher proportion of variance in self-reliance than any of the two separately, a hierarchical regression approach was used which adds terms to the regression model in stages. At each stage, an additional explanatory variable was added to the model and the change in R^2 was noted. A hypothesis test using the F-test was done to test whether the change in R^2 is significantly different from model to model.

The resulting models (see Appendix C), show that all models were significant. Table 4.13a shows that a total of 44.5% of the variation in self-reliance is being explained by Individualism/collectivism whilst only 1.5% (in Table 4.13b) of the variation in self-reliance is explained by gender. The combined effect of the explanatory variables (in tables 4.13a and 4.13b) explains 50.1% of the variation in self-reliance. Thus adding gender to Individualism/collectivism as independent variables on predicting self-reliance results in a significant increase in the amount of variation explained by the model ($\Delta R^2 = 0.056$; Sig $\Delta F = <0.0001$). Adding Individualism/collectivism to gender as independent variables on predicting self-reliance results in a significant increase in the amount of variation explained by the model ($\Delta R^2 = 0.487$; Sig $\Delta F = <0.0001$). Thus Individualism/collectivism and gender together account for a higher proportion of variance in self-reliance than any of the two separately.

Table 4.13a: Summary of multiple regression analyses testing individualism/Collectivism and gender in the prediction of self-reliance

Variable/s	Self-Reliance					
	F	F Δ	R ²	R ² Δ	df2	Sig. F Δ
^a Individualism/Collectivism	158.938		0.445	0.445	198	<0.0001*
^b Gender		22.138	0.501	0.056	197	<0.0001*

a. Predictors: (Constant), Individualism/Collectivism

b. Predictors: (Constant), Individualism/Collectivism, Gender

* Significant at alpha = 0.05

Table 4.13b: Self-reliance variation of Individualism/Collectivism explained by gender

Variable/s	Self-Reliance					
	F	F Δ	R ²	R ² Δ	df2	Sig. F Δ
^a Gender	2.930		0.015	0.015	198	0.0890
^b Individualism/Collectivism		192.284	0.501*	0.487*	197	<0.0001*

a. Predictors: (Constant), Gender

b. Predictors: (Constant), Gender, Individualism/Collectivism

* Significant at alpha = 0.05

There is sufficient evidence at 5% significance level to reject the null hypothesis and conclude that Individualism/collectivism and gender together accounts for a higher proportion of variance in self-reliance than any of the two separately.

4.4.18 Individualism/collectivism, gender and hard work

To determine if the combined effect of Individualism/collectivism and gender account for a higher proportion of variance in hard work than any of the two separately, a hierarchical regression approach was used which adds terms to the regression model in stages. At each stage, an additional explanatory variable was added to the model and the change in R² was noted. A hypothesis test using the F-test was done to test whether the change in R² is significantly different from model to model.

The resulting models (see Appendix C), show that all models were significant. Table 4.14a shows that a total of 37.3% of the variation in hard work is being explained by Individualism/collectivism whilst only 8.9% (in Table 4.11b) of the variation in hard work is explained by gender. The combined effect of the explanatory variables (in tables 4.14a and 4.14b) explains 41.2% of the variation in hard work. Thus adding gender to Individualism/collectivism as independent variables on predicting hard work results in a significant increase in the amount of variation explained by the model ($\Delta R^2 = 0.039$; Sig $\Delta F = <0.0001$). Adding Individualism/collectivism to gender as independent variables on predicting hard work results in a significant increase in the amount of variation explained by the model ($\Delta R^2 = 0.324$; Sig $\Delta F = <0.0001$). Thus Individualism/collectivism and gender together account for a higher proportion of variance in hard work than any of the two separately.

Table 4.14a: Summary of multiple regression analyses testing Individualism/Collectivism and gender in the prediction of Hard Work

Variable/s	Hard Work					
	F	F Δ	R ²	R ² Δ	df2	Sig. F Δ
^a Individualism/Collectivism	117.984*		0.373*	0.373*	198	<0.0001*
^b Gender		13.103	0.412*	0.039*	197	<0.0001*

a. Predictors: (Constant), Individualism/Collectivism

b. Predictors: (Constant), Individualism/Collectivism, Gender

* Significant at alpha = 0.05

Table 4.14b: Hard Work variation of Individualism/Collectivism explained by gender

Variable/s	Hard Work					
	F	F Δ	R ²	R ² Δ	df2	Sig. F Δ
^a Gender	19.289*		0.089*	0.089*	198	<0.0001*
^b Individualism/Collectivism		108.534	0.412*	0.324*	197	<0.0001*

a. Predictors: (Constant), Gender

b. Predictors: (Constant), Gender, Individualism/Collectivism

* Significant at alpha = 0.05

There is sufficient evidence at 5% significance level to reject the null hypothesis and conclude that Individualism/collectivism and gender together accounts for a higher proportion of variance in hard work than any of the two separately.

4.4.19 Individualism/collectivism, gender and the avoidance of leisure time

To determine if the combined effect of Individualism/collectivism and gender account for a higher proportion of variance in leisure time than any of the two separately, a hierarchical regression approach was used which adds terms to the regression model in stages. At each stage, an additional explanatory variable was added to the model and the change in R² was noted. A hypothesis test using the F-test was done to test whether the change in R² is significantly different from model to model.

The resulting models (see Appendix C), show that all models were significant. Table 4.15a shows that a total of 17.0% of the variation in leisure time is being explained by Individualism/collectivism whilst only 4.6% (in Table 4.15b) of the variation in leisure time is explained by gender. The combined effect of the explanatory variables (in tables 4.15a and 4.15b) explains 25.3% of the variation in leisure time. Thus adding gender to Individualism/collectivism as independent variables on predicting leisure time results in a significant increase in the amount of variation explained by the model ($\Delta R^2 = 0.083$; Sig $\Delta F = <0.0001$). Adding Individualism/collectivism to gender as independent variables on predicting leisure time results in a significant increase in the amount of variation explained by the model ($\Delta R^2 = 0.207$; Sig $\Delta F = <0.0001$). Thus Individualism/collectivism and gender together account for a higher proportion of variance in leisure time than any of the two separately.

Table 4.15a: Summary of hierarchical multiple regression analyses testing Individualism/Collectivism and gender in the prediction of Leisure Time

Variable/s	Leisure Time					
	F	F Δ	R ²	R ² Δ	df2	Sig. F Δ
^a Individualism/Collectivism	40.495*		0.170*	0.170*	198	<0.0001*
^b Gender		21.931	0.253*	0.083*	197	<0.0001*

a. Predictors: (Constant), Individualism/Collectivism

b. Predictors: (Constant), Individualism/Collectivism, Gender

* Significant at alpha = 0.05

Table 4.15b: Leisure time variation of Individualism/Collectivism explained by gender

Variable/s	Leisure Time					
	F	F Δ	R ²	R ² Δ	df2	Sig. F Δ
^a Gender	9.571*		0.046*	0.046*	198	0.0020*
^b Individualism/Collectivism		54.548	0.253*	0.207*	197	<0.0001*

a. Predictors: (Constant), Gender

b. Predictors: (Constant), Gender, Individualism/Collectivism

* Significant at alpha = 0.05

There is sufficient evidence at 5% significance level to reject the null hypothesis and conclude that Individualism/collectivism and gender together accounts for a higher proportion of variance in leisure time than any of the two separately.

4.4.20 Individualism/collectivism, gender and centrality of work

To determine if the combined effect of Individualism/collectivism and gender account for a higher proportion of variance in centrality of work than any of the two separately, a hierarchical regression approach was used which adds terms to the regression model in stages. At each stage, an additional explanatory variable was added to the model and the change in R² was noted. A hypothesis test using the F-test was done to test whether the change in R² is significantly different from model to model.

The resulting models (see Appendix C), show that all models were significant. Table 4.16a shows that a total of 37.1% of the variation in centrality of work is being explained by Individualism/collectivism whilst only 17.2% (in Table 4.16b) of the variation in centrality of work is explained by gender. The combined effect of the explanatory variables (in tables 4.16a and 4.16b) explains 47.2% of the variation in centrality of work. Thus adding gender to Individualism/collectivism as independent variables on centrality of work results in a significant increase in the amount of variation explained by the model ($\Delta R^2 = 0.10$; Sig $\Delta F = <0.0001$). Adding Individualism/collectivism to gender as independent variables on centrality of work results in a significant increase in the amount of variation explained by the model ($\Delta R^2 = 0.299$; Sig $\Delta F = <0.0001$). Individualism/collectivism and gender together account for a higher proportion of variance in centrality of work than any of the two separately.

Table 4.16a: Summary of hierarchical multiple regression analyses testing Individualism/Collectivism and gender in the prediction of Centrality of Work

Variable/s	Centrality of Work					
	F	F Δ	R ²	R ² Δ	df2	Sig. F Δ
^a Individualism/Collectivism	116.828*		0.371*	0.371*	198	<0.0001*
^b Gender		37.432	0.472*	0.100*	197	<0.0001*

a. Predictors: (Constant), Individualism/Collectivism

b. Predictors: (Constant), Individualism/Collectivism, Gender

* Significant at alpha = 0.05

Table 4.16b: Centrality of Work variation of Individualism/Collectivism explained by gender

Variable/s	Centrality of Work					
	F	F Δ	R ²	R ² Δ	df2	Sig. F Δ
^a Gender	41.225*		0.172*	0.172*	198	<0.0001*
^b Individualism/Collectivism		111.520	0.472*	0.299*	197	<0.0001*

a. Predictors: (Constant), Gender

b. Predictors: (Constant), Gender, Individualism/Collectivism

* Significant at alpha = 0.05

There is sufficient evidence at 5% significance level to reject the null hypothesis and conclude that Individualism/collectivism and gender together accounts for a higher proportion of variance in centrality of work than any of the two separately.

4.4.21 Individualism/collectivism, gender and wasting time

To determine if the combined effect of Individualism/collectivism and gender account for a higher proportion of variance in wasting time than any of the two separately, a hierarchical regression approach was used which adds terms to the regression model in stages. At each stage, an additional explanatory variable was added to the model and the change in R² was noted. A hypothesis test using the F-test was done to test whether the change in R² is significantly different from model to model.

The resulting models (see Appendix C), show that all models were significant. Table 4.14a shows that a total of 52.7% of the variation in wasting time is being explained by Individualism/collectivism whilst only 10.9% (in Table 4.14b) of the variation in wasting time is explained by gender. The combined effect of the explanatory variables (in tables 4.14a and 4.14b) explains 57.1% of the variation in wasting time. Thus adding gender to Individualism/collectivism as independent variables on wasting time results in a significant increase in the amount of variation explained by the model ($\Delta R^2 = 0.044$; Sig $\Delta F = <0.0001$). Adding Individualism/collectivism to gender as independent variables on wasting time results in a significant increase in the amount of variation explained by the model ($\Delta R^2 = 0.462$; Sig $\Delta F = <0.0001$). Thus Individualism/collectivism and gender together account for a higher proportion of variance in wasting time than any of the two separately.

Table 4.17a: Summary of hierarchical multiple regression analyses testing Individualism/Collectivism and gender in the prediction of Wasting Time

Variable/s	Wasting Time					
	F	F Δ	R ²	R ² Δ	df2	Sig. F Δ
^a Individualism/Collectivism	220.663*		0.527*	0.527*	198	<0.0001*
^b Gender		20.374	0.571*	0.044*	197	<0.0001*

a. Predictors: (Constant), Individualism/Collectivism

b. Predictors: (Constant), Individualism/Collectivism, Gender

* Significant at alpha = 0.05

Table 4.17b: Wasting Time variation of Individualism/Collectivism explained by gender

Variable/s	Wasting Time					
	F	F Δ	R ²	R ² Δ	df2	Sig. F Δ
^a Gender	24.198*		0.109*	0.109*	198	<0.0001*
^b Individualism/Collectivism		212.572	0.571*	0.462*	197	<0.0001*

a. Predictors: (Constant), Gender

b. Predictors: (Constant), Gender, Individualism/Collectivism

* Significant at alpha = 0.05

There is sufficient evidence at 5% significance level to reject the null hypothesis and conclude that Individualism/collectivism and gender together accounts for a higher proportion of variance in wasting time than any of the two separately.

4.4.22 Individualism/collectivism, gender and the delay of gratification

To determine if the combined effect of Individualism/collectivism and gender account for a higher proportion of variance in gratification than any of the two separately, a hierarchical regression approach was used which adds terms to the regression model in stages. At each stage, an additional explanatory variable was added to the model

and the change in R^2 was noted. A hypothesis test using the F-test was done to test whether the change in R^2 is significantly different from model to model.

The resulting models (see Appendix C), show that all models were significant. Table 4.15a shows that a total of 42.2% of the variation in gratification is being explained by Individualism/collectivism whilst only 4.3% (in Table 4.15b) of the variation in gratification is explained by gender. The combined effect of the explanatory variables (in tables 4.15a and 4.15b) explains 43.2% of the variation in gratification. Thus adding gender to Individualism/collectivism as independent variables on gratification results in a significant increase in the amount of variation explained by the model ($\Delta R^2 = 0.010$; Sig $\Delta F = 0.0640$). Adding Individualism/collectivism to gender as independent variables on gratification results in a significant increase in the amount of variation explained by the model ($\Delta R^2 = 0.388$; Sig $\Delta F = <0.0001$).

Table 4.18a: Summary of hierarchical multiple regression analyses testing Individualism/Collectivism and gender in the prediction of Gratification

Variable/s	Gratification					
	F	F Δ	R^2	$R^2\Delta$	df2	Sig. F Δ
^a Individualism/Collectivism	144.342*		0.422*	0.422*	198	<0.0001*
^b Gender		3.479	0.432	0.010	197	0.0640

a. Predictors: (Constant), Individualism/Collectivism

b. Predictors: (Constant), Individualism/Collectivism, Gender

* Significant at alpha = 0.05

Table 4.18b: Gratification variation of Individualism/Collectivism explained by gender

Variable/s	Gratification					
	F	F Δ	R ²	R ² Δ	df2	Sig. F Δ
^a Gender	8.981*		0.043*	0.043*	198	0.0030*
^b Individualism/Collectivism		134.588	0.432*	0.388*	197	<0.0001*

a. Predictors: (Constant), Gender

b. Predictors: (Constant), Gender, Individualism/Collectivism

* Significant at alpha = 0.05

There is significant increase in the proportion of variance explained by the explanatory variables when gender is added to Individualism/collectivism. However there exist significant increase in the proportion of variance explained by the explanatory variables when Individualism/collectivism is added to gender. This outcome is however not in the hypothesized statements, a case of unexpected results.

4.4.23 Individualism/collectivism, gender and ethics/morality

To determine whether the combined effect of individualism/collectivism and gender account for a higher proportion of variance in ethics/morality than that of any of the two separately, a hierarchical regression approach was used which adds terms to the regression model in stages. At each stage, an additional explanatory variable was

added to the model and the change in R^2 was noted. A hypothesis test using the F-test was done to test whether the change in R^2 is significantly different from model to model.

The resulting models (see Appendix C), show that all models were significant. Table 4.16a shows that a total of 18.1% of the variation in ethics/morality is being explained by Individualism/collectivism whilst only 2.5% (in Table 4.16b) of the variation in ethics/morality is explained by gender. The combined effect of the explanatory variables (in tables 4.16a and 4.16b) explains 18.8% of the variation in ethics/morality. Thus adding gender to Individualism/collectivism as independent variables on ethics/morality results in a significant increase in the amount of variation explained by the model ($\Delta R^2 = 0.008$; Sig $\Delta F = 0.1790$). Adding Individualism/collectivism to gender as independent variables on morality/ethics results in a significant increase in the amount of variation explained by the model ($\Delta R^2 = 0.163$; Sig $\Delta F = <0.0001$).

Table 4.19a: Summary of hierarchical multiple regression analyses testing Individualism/Collectivism and gender in the prediction of Ethics/Morality

Variable/s	Ethics/Morality					
	F	F Δ	R ²	R ² Δ	df2	Sig. F Δ
^a Individualism/Collectivism	43.196*		0.181*	0.181*	196	<0.0001*
^b Gender		1.822	0.188	0.008	195	0.1790

a. Predictors: (Constant), Individualism/Collectivism

b. Predictors: (Constant), Individualism/Collectivism, Gender

* Significant at alpha = 0.05

Table 4.19b: Ethics/Morality variation of Individualism/Collectivism explained by gender

Variable/s	Ethics/Morality					
	F	F Δ	R ²	R ² Δ	df2	Sig. F Δ
^a Gender	4.965*		0.025*	0.025*	196	0.0270*
^b Individualism/Collectivism		39.265	0.188*	0.163*	195	<0.0001*

a. Predictors: (Constant), Gender

b. Predictors: (Constant), Gender, Individualism/Collectivism

* Significant at alpha = 0.05

There is significant increase in the proportion of variance explained by the explanatory variables when gender is added to Individualism/collectivism. However there exist significant increase in the proportion of variance explained by the explanatory variables when Individualism/collectivism is added to gender. This outcome is however not in the hypothesized statements, a case of unexpected results.

Conclusion

In conclusion, it is evident that males and females differ significantly in the degree to which they subscribe to the work ethic, with males showing to higher work ethic than females. There is also evidence that individualism is positively correlated to work ethic. Note that a positive correlation for individualism implies a negative correlation for collectivism. This implies that as collectivism increases the work ethic decreases. Finally, in terms of individualism/collectivism and gender and the way in which they subscribe to work ethic, evidence shows that individualism/collectivism and gender together do account for a higher proportion of variance in the work ethic than any of the two separately.

CHAPTER 5

Discussion of results

5. Introduction

In the current chapter, the results of this study are discussed. They are discussed in relation to the hypotheses of this study and in relation to findings from previous research. The study limitations are identified and recommendations made for future research and managerial.

5.1 Discussion of the results in relation to the hypotheses and previous research findings

5.1.1 Hypotheses 1: findings

In this study the first null hypothesis (H_0) was stated as: "There is no significant positive correlation between individualism and the work ethic." and the corresponding alternative hypothesis (H_1) was: "There is a significant positive correlation between individualism and the work ethic."

The significant positive correlation between individualism and work the ethic was found in the current study that suggests that individualism is a significant factor whose

presence should be ensured in any organisation. Whiteoak et al. (2006) in a study also found a similar significant positive correlation. Whiteoak et al. (2006) after conducting a study in the United Arab Emirates, noted that the findings showed the same level of work ethic in adults as in the younger UAE nationals. He notes that as the work ethic increased in the UAE so did individualism as well as economic development. He therefore concluded that these findings supported Hofstede's (2001) claim that individualism is associated with a high work ethic and a country's economic success.

According to Triandis (1995) human beings generally have both individualist and collectivist values, and their response tendencies are determined by or contingent upon the situation. His findings also show that these tendencies exist in varying degrees in human beings. Hence, if an individual has more individualist than collectivist tendencies, they are said to be individualistic. Therefore, when combining the results of the study by Triandis (1995), and those of the current study, it could be said that when an individual becomes more individualistic, their work ethic increases and when they become more collectivistic, their work ethic decreases.

Ali, Falcone, and Azim (1995), in a study investigating the work ethic in the USA and in Canada, found that Americans are more devoted to the PWE than the Canadians, and also show a higher level of individualism than their Canadian counterparts. One of the questions raised by Ali, Falcone, and Azim (1995) in regards to these results was, whether or not a high work ethic encourages an increase in individualism. The results of the current study have helped to affirm that a link or relationship can be found between the work ethic and individualism/collectivism but do not imply any

causal relationship or direction of causality. An experimental study would best answer this question qualitatively, and not a quantitative survey as the present study.

In a study by Chow, Shields, & Chan (1991) they observed that the Japanese culture is highly collectivistic with clans, work teams and reciprocity in interpersonal relations. Yet, in contrast with most studies, Japan is equal to the U.S.A. with regards to economic status, and is high in work ethic (Ralston, Holt, Terpstra, & Kai-Cheng, 1997). Whitehill (1991) explained that Japan has a high work ethic and high economic growth, which showed that although the national culture of Japan is collectivistic, the economic ideology is more individualistic.

5.1.2. Hypothesis 2: findings

The second null hypothesis of the study (H0) was stated as: “Males and females do not differ significantly in the degree to which they subscribe to the work ethic,” and the corresponding alternative hypothesis (H1) was that: “Males and females differ significantly in the degree to which they subscribe to the work ethic.”

The results from the study by Whiteoak et al. (2006) lend some credence to the idea that men have a greater work ethic than women. Given the variance of items by gender, the work ethic concept as measured by the MWEF carries different meanings socially constructed for men and women, thus affirming the view that men and women are socialised to display dissimilar attitudes toward the significance of work due to the dissimilar meanings that the different attitudes have with regards to gender roles. One

perspective that has been offered to support these differences is embedded in social cognitive theory (SCT). Bandura's (1991) SCT centres on the dynamics of self-efficiency, expectations of outcomes, contextual dynamics, and social settings in determining behaviour.

An extension to this theory is the social cognitive career theory (SCCT; Brown & Lent, 1996). This extension goes on to describe how certain factors affect work-related attitudes and choices. The SCCT has, however, been presented as a related reason for explaining higher work ethic in women as opposed to men in certain research findings (Hill & Rojewski, 1999). This view suggests that, rather than being discouraged by the perceived 'glass ceiling', women feel encouraged to work harder as they believe that hard work will bring them success and help them overcome barriers. The view suggests that men and women interpret the meaning of the work ethic the same way, but women find themselves faced with more barriers and constraints in the work environment. These barriers cause women to place more importance on the work ethic for the reason of attaining success.

An example of research that shows higher work ethic in women than in men is a study done on an American population by Hill (1997). Females in the study showed a higher work ethic than men. This result was attributed to American men being socialised to view the endorsement of work as an undesirable construct. Work is often presented as something that people have to do, but do not particularly want to do. Indeed, work is something that people would rather avoid. On the other hand, from a young age, females are taught to validate the work ethic as an attribute that is necessary and is

expected by society. In a study conducted by Meriac et. al. (2009), also in the USA, males did not achieve a higher work ethic than females. In an investigation by Beutell and Brenner (1986) on sex differences in work ethic, females were found to be having a higher work ethic than males.

In other studies such as that of Meriac et. al. (2009) male and female respondents do not differ in their responses to the MWEP items. This suggests that the work ethic construct as measured by the MWEP does not carry different socially constructed meanings for men versus women.

In a research by Meriac et. al. (2009), the pattern of mean differences was the same for all seven subscales. Men showed greater mean scores than women. From a contrary perspective, several studies in the literature report greater mean scores for women compared to men on single scale work ethic measures. The existing differences were small across the scales, but one will find that even small differences matter when distinctions are made between individuals (for example, selection decisions, promotions and terminations).

In a research study by Ali, Falcone, and Azim (1995) examining the work ethic in the United States and Canada, it was found that differences exist in work ethic across age, sex, organisational and education levels. Mannheim (1993) also conducted research investigating gender differences in the work ethic. The results of the research, which he conducted in Israel, showed no variance in work ethic between men and women.

Adeyemi-Bello (1994) also conducted a research in Nigeria examining the work ethic of males and females, which also gave similar results to those of Mannheim (1993). Nigerian males and females were reported to have a similar work ethic. In the two investigations two different scales were used to measure the work ethic but similar results were achieved. Rowe and Snizek (1995) did not observe any notable differences in work ethic between males and females.

In contrast to most studies, in the current study results suggest that males exhibit a greater work ethic than females. Whiteoak et al. (2006) suggested that, unlike their younger counterparts, females over the age of thirty have a more conservative attitude toward work, and, hence, may provide different responses when asked about work. In the current study, 44 out of the total number of 64 female respondents are above the age of thirty. This could have influenced the results of the study. Whiteoak et al. (2006) also suggested that cultural norms and principles that society holds may influence the responses given by the respondents. If a society has strong cultural beliefs, pressures to conform to cultural expectations lead to bias in the responses given by the respondents. This could lead to the variance in results.

5.1.3. Hypothesis 3: findings

The third null hypothesis of the study (H_0) was stated as: "Individualism/collectivism and gender together do not account for a higher proportion of variance in the work ethic than any of the two separately," and the corresponding alternative hypothesis (H_1) was that: "Individualism/collectivism and gender together account for a higher proportion of variance in the work ethic than any of the two separately."

To determine if the combined effect of individualism/collectivism and gender account for a higher proportion of variance in the work ethic than any of the two separately, individualism/collectivism and gender were first separately modeled as explanatory variables on combined work ethic using a multiple linear regression model.

A total 77.6% of the variation in combined work ethic is being explained by Individualism/collectivism whilst only 5.9% of the variation in combined work ethic is explained by gender.

The combined effect of the explanatory variables explains 78.6% of the variation in the combined work ethic. Thus individualism/collectivism and gender together seem to account for a higher proportion of variance in work ethic than any of the two separately. The X^2 for differences in proportions, however, showed that the difference between 77.6% and 78.6% is not significant, while that between 5.9% and 78.6% is. There is, therefore, sufficient evidence at the 5% significance level to fail to reject the null hypothesis and conclude that individualism/collectivism and gender together do not account for a higher proportion of variance in the work ethic than any of the two separately.

Studies have shown that individualism/collectivism and gender independently affect certain factors such as responses to conflict (Forbes, Collinsworth, Zhao, Kohlman, and LeClaire, 2011) and directness of refusal (Ang and Kuo 2003). The current study

sought to determine how individualism/collectivism and gender may together influence the work ethic rather than either gender or individualism/collectivism alone.

In a study on the work ethic in the USA and in Canada, Ali, Falcone, and Azim (1995) found that both men and women exhibit a high devotion to work ethic and individualism.

Forbes et al. (2011) found that individualism/collectivism and gender both had an effect on responses to conflict. The goal of the research conducted by Ang and Kuo (2003) was to use a sample from Singapore and expand the cross-cultural study of refusal by analysing the influence of gender and individualism/collectivism on the use of different strategies of refusal. According to Ang and Kuo (2003), the results of the study appeared to indicate that Directness of refusal was affected by both individualism/collectivism and gender.

No previous study could be found relating to how individualism/collectivism and gender can together affect the work ethic. This is an area that researchers have seemingly not yet explored.

1.8 5.2 Limitations of the present study

The focus of this study is on how individualism/collectivism and gender relate to the work ethic individually and jointly. It is vital for limitations of the study to be noted.

Because of the cross-sectional nature of the study, we cannot make causal conclusions from its findings. We are unable to assume any causal relationship between individualism/collectivism and gender, on the one hand, and the work ethic, on the other.

The research also has limitations with respect to the generality of the findings. Because the sample used for this study was only from the Department of Justice and Constitutional Development in the Eastern Cape, it is uncertain whether the correlational findings may be extrapolated to other workers in other organisations and/or other regions. The combined effect of individualism/collectivism and gender on the work ethic is a new perspective that had not been studied before, especially in the South African context. The limitations of the current study should help researchers to improve on future studies

In the current study, for the purpose of gathering data the questionnaires that were used were self-administered. This raises the risk of common method variance. When variables share a certain quantity of spurious covariance among variables due to the common method used in the collection of data, this is referred to as common method variance (Craighead, Ketchen, Dunn, & Hult, 2011).

1.9 5.3 Recommendations for future research

The third hypothesis of this study, which relates to the combined effect of individualism/collectivism and gender on the work ethic, is an area that has previously

not been studied. This is an area of study upon which researchers should focus on in the future.

A number of studies have been conducted on the effects of individualism/collectivism on the work ethic, as well as on gender and its effects on the work ethic. Little or no studies, however, have been conducted in South Africa. Therefore, similar research in future should be targeted to the South African population in order to improve on generalising any previous findings.

In order to counteract common method variance, future researchers should consider using qualitative in addition to quantitative methods of collecting data. This will safeguard against triangulation of results obtained from research.

Future research on the work ethic should survey differences in other potential subgroup of interest (e.g., racial or generational differences). It is possible that differences in levels of work ethic may be found in other subgroups or they may exhibit different meanings of the work ethic which may be socially constructed built on factors pertaining to these subgroups.

1.10 5.4. Recommendations for future managerial practices

The main objective of this present study was to try and distinguish some of the core or essential factors that affect the work ethic in order to enable management to increase the work ethic within organisations. As shown in previous studies, the work ethic is a vital tool for economic growth that deserves serious attention. The positive correlation between individualism and the work ethic implies that it is imperative for managers to administer training programmes that encourage an organisational culture that is in favour of individualism. It is also extremely important that this training be given to persons with a collectivistic orientation regardless of gender. Other methods that can be used to encourage individualism leading to increased work ethic in organisations are:

- 1) setting individual goals for each employee
- 2) Offering rewards for those individuals who reach their goals within the specified period.
- 3) Creating an environment with individual work spaces such as individual cubicles.
- 4) Praising consistently those employees who show a relatively higher work ethic and higher innovation than others.

In terms of gender, there is inconsistency in the results obtained from different studies. As discussed above, some studies have shown similarities in the work ethic of male

and females, while others have shown females to have a higher work ethic than males, and yet in others, including the present study, males have been shown to have a higher work ethic than females. Because an individual's gender cannot be changed, the Ministry of Justice and Constitutional Development in the Eastern Cape, along with other similar organisations, should take measures to try and encourage women to have a higher work ethic. Some of the methods that can be used to improve on the work ethic include performance-based incentives, specialised training and regular performance evaluations.

5.5 Conclusion

The relationship between individualism/collectivism and gender as correlates of the work ethic among employees in the Department of Justice and Constitutional Development in the Eastern Cape was the main investigation in this present study. From this study results showed that there is a significant positive association between individualism and the work ethic and hence a negative association between collectivism and the work ethic. The results also showed that males in the Eastern Cape in South Africa, have a higher work ethic than females.

The results indicated that although both individualism/collectivism and gender when tested separately have certain implications on the work ethic, together the two do not account for a significantly higher proportion of variance in the work ethic than in any of the separately. When combined, individualism accounted for a significantly higher

proportion of variance in the work ethic than gender above, but did not account for a significantly higher proportion of variance in the work ethic than individualism alone.

Since the results showed a positive correlation between individualism and the work ethic, it is therefore important for organisations to promote a culture of individualism, thereby improving on the work ethic in their organisations. Collectivism should be discouraged in organisations as it has a negative implication on the work ethic.

Female employees should be put on specialised training programmes in order to help increase their work ethic, that has been shown in the current study to be lower than that of their male counterparts.

In future there should be more research on factors affecting the work ethic in South Africa as there has been little research focused on this country in the past.

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APPENDIX A

University of Fort Hare
Together in Excellence

DEPARTMENT OF INDUSTRIAL PSYCHOLOGY**Research Questionnaire**

I am a Masters Student at the University of Fort Hare. I am conducting research on factors that influence workers to work hard in their organisations. It will be greatly appreciated if you could assist by completing the attached questionnaire. Please be assured that all responses will remain confidential; all the respondents will remain anonymous and their responses will be used for academic purposes only. There are three sections to be completed in this questionnaire. It will take approximately 15 minutes to complete the questionnaire. Please note that there is no right or wrong answer, but your opinion is very important.

Thank you very much in advance.

Yours Sincerely,

Blessing Gwelo

individualism/collectivism questionnaire

Thank you for participating in this research. We sincerely request you to fill in all the questions in this questionnaire by selecting the most appropriate box. Please be as honest as possible.

Age :	20-30	31-40	41-50	50+		
Gender: ;	male	female				
Marital status ;	single	married	Divorced	widowed		
Do you have a child/children? ;	yes	No				
Highest education : post graduate	high school or below	diploma or certificate	degree or post graduate			

All items should be answered on a 9-point scale, ranging from **1= never or definitely no** to **9 = always or definitely yes**.

I'd rather depend on myself than others.	1	2	3	4	5	6	7	8	9
It is important that I do my job better than others.	1	2	3	4	5	6	7	8	9
If a coworker gets a prize, I would feel proud.	1	2	3	4	5	6	7	8	9
Parents and children must stay together as much as possible	1	2	3	4	5	6	7	8	9

I rely on myself most of the time; I rarely rely on others.	1	2	3	4	5	6	7	8	9
Winning is everything.	1	2	3	4	5	6	7	8	9
The well-being of my coworkers is important to me.	1	2	3	4	5	6	7	8	9
It is my duty to take care of my family, even when I have to sacrifice what I want.	1	2	3	4	5	6	7	8	9
I often do "my own thing."	1	2	3	4	5	6	7	8	9
Competition is the law of nature.	1	2	3	4	5	6	7	8	9
To me, pleasure is spending time with others.	1	2	3	4	5	6	7	8	9

Family members should stick together, no matter what sacrifices are required.	1	2	3	4	5	6	7	8	9
My personal identity, independent of others, is very important to me	1	2	3	4	5	6	7	8	9
When another person does better than I do, I get tense and aroused.	1	2	3	4	5	6	7	8	9
I feel good when I cooperate with others.	1	2	3	4	5	6	7	8	9
It is important to me that I respect the decisions made by my groups.	1	2	3	4	5	6	7	8	9

WORK ETHIC questionnaire

Thank you for participating in this research.

We sincerely request you to fill in all the questions in this questionnaire by selecting the most appropriate box.

Please be as honest as possible.

All items should be answered on a 5-point scale.

SD – strongly disagree

D – disagree

N – neither agree nor disagree

A – Agree

SA – Strongly agree

.

It is important to stay busy at work and not waste time	SD	D	N	A	SA	I feel uneasy when there is little work for me to do	SDD		N	A	SA
If I want to buy something, I always wait until I can afford it	SD	D	N	A	SA	I feel content when I have spent the day working	SDD		N	A	SA
Life would be more meaningful if we had more leisure time	SD	D	N	A	SA	To be truly successful, a person should be self-reliant	SDD		N	A	SA
One should always take responsibility for one's actions	SD	D	N	A	SA	I would prefer a job that allowed me to have more leisure time	SDD		N	A	SA
Time should not be wasted, it should be used efficiently	SD	D	N	A	SA	Even if I were financially able, I would not stop working	SDD		N	A	SA
I get more fulfillment from items I had to wait for	SD	D	N	A	SA	I schedule my day in advance to avoid wasting time	SDD		N	A	SA

A hard days work is very fulfilling	SD	D	N	A	SA	The more time I can spend in a leisure activity the better I feel	SDD		N	A	SA
One should always do what is right and just	SD	D	N	A	SA	I would take items from work if I felt I was not getting paid enough	SDD		N	A	SA
Nothing is impossible if you work hard enough	SD	D	N	A	SA	The less time one spends working and the more leisure time one has, the better.	SDD		N	A	SA
Things that you have to wait for are the most worthwhile	SD	D	N	A	SA	Working hard is the key to being successful.	SDD		N	A	SA
Self-reliance is the key to being successful	SD	D	N	A	SA	If one works hard enough, one is likely to make a good life for oneself.	SDD		N	A	SA
I constantly look for ways to productively use my time	SD	D	N	A	SA	Hard work makes one a better person	SDD		N	A	SA

One should not pass judgment until one has heard all of the facts	SD	D	N	A	SA	People would be better off if they depended on themselves	SDD		N	A	SA
Work takes too much of our time, leaving little time to relax	SD	D	N	A	SA	One should live one's own life independent of others as much as possible.	SDD		N	A	SA
A distant reward is usually more satisfying than an immediate one.	SD	D	N	A	SA	It is very important for me to always be able to work	SDD		N	A	SA
More leisure time is good for people	SD	D	N	A	SA	One must avoid dependence on other persons whenever possible	SDD		N	A	SA
Even if I inherited a great deal of money, I would continue to work somewhere	SD	D	N	A	SA	I do not like having to depend on other people	SDD		N	A	SA

By working hard a person can overcome every obstacle that life presents	SD	D	N	A	SA	I try to plan out my work day so as not to waste time	SDD		N	A	SA
You should never tell lies about other people	SD	D	N	A	SA	Any problem can be overcome with hard work	SDD		N	A	SA
How a person spends their time is as important as how they spend their money.	SD	D	N	A	SA	Even if it were possible for me to retire,I would still continue to work.	SDD		N	A	SA
Life without work would be very boring	SD	D	N	A	SA	I prefer to save until I can afford something and not buy it on credit.	SDD		N	A	SA
The world would be a better place if people spent more time relaxing.	SD	D	N	A	SA	I strive to be self-reliant	SDD		N	A	SA

If you work hard you will succeed.	SD	D	N	A	SA	The best things in life are those you have to wait for	SDD		N	A	SA
Anyone who is able and willing to work hard has a good chance of succeeding	SD	D	N	A	SA	Stealing is all right as long as you don't get caught.	SDD		N	A	SA
The job that provides the most leisure time is the job for me.	SD	D	N	A	SA	Having a great deal of independence from others is very important to me.	SDD		N	A	SA
It is important to treat others as you would like to be treated.	SD	D	N	A	SA	I experience a sense of fulfillment from working	SDD		N	A	SA
A person should always do the best job possible	SD	D	N	A	SA	It is never appropriate to take something that does not belong to you.	SDD		N	A	SA
Only those who depend on themselves get ahead in life	SD	D	N	A	SA	Wasting time is as bad as wasting justified	SDD		N	A	SA

There are times when stealing is justified	SD	D	N	A	SA	People should have more leisure time to spend in relaxation.	SDD		N	A	SA
It is important to control one's destiny by not being dependent on others.	SD	D	N	A	SA	By simply working hard enough, one can achieve one's goals..	SDD		N	A	SA
People should be fair in their dealings with others.	SD	D	N	A	SA	The only way to get anything worthwhile is to save for it	SDD		N	A	SA
Leisure time activities are more interesting than work	SD	D	N	A	SA	A hard days work provides a sense of accomplishment	SDD		N	A	SA
A distaste for hard work usually reflects a weakness of character.	SD	D	N	A	SA						

APPENDIX B : OUTPUT FOR GENERALISED LINEAR MODELS

Table 4.3b Variance of Individualism & collectivism combined and gender to work ethic

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.887 ^a	.786	.784	.15563

a. Predictors: (Constant), Individualism & collectivism combined, Gender

Table 4.3c Parameter estimates of Individualism & collectivism combined and gender to work ethic

Coefficients^a

Model	Unstandardized Coefficients	Standardized Coefficients	t	Sig.
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		B	Std. Error	Beta		
1	(Constant)	1.920	.086		22.404	.000
	Gender	-.070	.024	-.099	-2.938	.004
	Individualism & collectivism combined	.264	.010	.865	25.724	.000

a. Dependent Variable: WorkEthic

APPENDIX C : RESULTS MODELS

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	20.071	1	20.071	158.938	.000 ^b
	Residual	25.003	198	.126		
	Total	45.074	199			
2	Regression	22.597	2	11.298	99.022	.000 ^c
	Residual	22.477	197	.114		
	Total	45.074	199			

a. Dependent Variable: SelfReliance

b. Predictors: (Constant), Individualism_Collectivism

c. Predictors: (Constant), Individualism_Collectivism, Gender

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	.657	1	.657	2.930	.089 ^b

	Residual	44.417	198	.224		
	Total	45.074	199			
2	Regression	22.597	2	11.298	99.022	.000 ^c
	Residual	22.477	197	.114		
	Total	45.074	199			

a. Dependent Variable: SelfReliance

b. Predictors: (Constant), Gender

c. Predictors: (Constant), Gender, Individualism_Collectivism

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	4.524	1	4.524	19.289	.000 ^b
	Residual	46.442	198	.235		
	Total	50.966	199			
2	Regression	21.022	2	10.511	69.149	.000 ^c
	Residual	29.944	197	.152		
	Total	50.966	199			

a. Dependent Variable: Hardwork

b. Predictors: (Constant), Gender

c. Predictors: (Constant), Gender, Individualism_Collectivism

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1.957	1	1.957	9.571	.002 ^b
	Residual	40.481	198	.204		
	Total	42.438	199			
2	Regression	10.735	2	5.368	33.354	.000 ^c
	Residual	31.703	197	.161		
	Total	42.438	199			

a. Dependent Variable: Leisure

b. Predictors: (Constant), Gender

c. Predictors: (Constant), Gender, Individualism_Collectivism

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	14.486	1	14.486	41.225	.000 ^b
	Residual	69.573	198	.351		
	Total	84.058	199			
2	Regression	39.634	2	19.817	87.878	.000 ^c
	Residual	44.424	197	.226		
	Total	84.058	199			

a. Dependent Variable: CentralityOfWork

b. Predictors: (Constant), Gender

c. Predictors: (Constant), Gender, Individualism_Collectivism

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	4.101	1	4.101	24.198	.000 ^b
	Residual	33.558	198	.169		

	Total	37.660	199			
2	Regression	21.518	2	10.759	131.314	.000 ^c
	Residual	16.141	197	.082		
	Total	37.660	199			

a. Dependent Variable: WastedTime

b. Predictors: (Constant), Gender

c. Predictors: (Constant), Gender, Individualism_Collectivism

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	4.504	1	4.504	8.981	.003 ^b
	Residual	99.292	198	.501		
	Total	103.796	199			
2	Regression	44.805	2	22.403	74.814	.000 ^c
	Residual	58.991	197	.299		

Total	103.796	199			
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a. Dependent Variable: DelayOfGratification

b. Predictors: (Constant), Gender

c. Predictors: (Constant), Gender, Individualism_Collectivism

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	.345	1	.345	4.965	.027 ^b
	Residual	13.605	196	.069		
	Total	13.950	197			
2	Regression	2.625	2	1.312	22.600	.000 ^c
	Residual	11.325	195	.058		
	Total	13.950	197			

a. Dependent Variable: MoralityEthics

b. Predictors: (Constant), Gender

c. Predictors: (Constant), Gender, Individualism_Collectivism

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	7.206	1	7.206	40.495	.000 ^b
	Residual	35.232	198	.178		

	Total	42.438	199			
2	Regression	10.735	2	5.368	33.354	.000 ^c
	Residual	31.703	197	.161		
	Total	42.438	199			

a. Dependent Variable: Leisure

b. Predictors: (Constant), Collectivism

c. Predictors: (Constant), Collectivism, Gender

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	19.030	1	19.030	117.984	.000 ^b
	Residual	31.936	198	.161		
	Total	50.966	199			
2	Regression	21.022	2	10.511	69.149	.000 ^c
	Residual	29.944	197	.152		
	Total	50.966	199			

a. Dependent Variable: Hardwork

b. Predictors: (Constant), Individualism_Collectivism

c. Predictors: (Constant), Individualism_Collectivism, Gender

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	31.193	1	31.193	116.828	.000 ^b
	Residual	52.865	198	.267		
	Total	84.058	199			
2	Regression	39.634	2	19.817	87.878	.000 ^c
	Residual	44.424	197	.226		
	Total	84.058	199			

a. Dependent Variable: CentralityOfWork

b. Predictors: (Constant), Individualism_Collectivism

c. Predictors: (Constant), Individualism_Collectivism, Gender

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	19.849	1	19.849	220.663	.000 ^b
	Residual	17.811	198	.090		
	Total	37.660	199			
2	Regression	21.518	2	10.759	131.314	.000 ^c
	Residual	16.141	197	.082		
	Total	37.660	199			

a. Dependent Variable: WastedTime

b. Predictors: (Constant), Individualism_Collectivism

c. Predictors: (Constant), Individualism_Collectivism, Gender

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	43.764	1	43.764	144.342	.000 ^b

	Residual	60.032	198	.303		
	Total	103.796	199			
2	Regression	44.805	2	22.403	74.814	.000 ^c
	Residual	58.991	197	.299		
	Total	103.796	199			

a. Dependent Variable: DelayOfGratification

b. Predictors: (Constant), Individualism_Collectivism

c. Predictors: (Constant), Individualism_Collectivism, Gender

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	2.519	1	2.519	43.196	.000 ^b
	Residual	11.430	196	.058		
	Total	13.950	197			
2	Regression	2.625	2	1.312	22.600	.000 ^c
	Residual	11.325	195	.058		
	Total	13.950	197			

a. Dependent Variable: MoralityEthics

b. Predictors: (Constant), Individualism_Collectivism

c. Predictors: (Constant), Individualism_Collectivism, Gender

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1.312	1	1.312	12.389	.001 ^b
	Residual	20.749	196	.106		
	Total	22.061	197			
2	Regression	17.338	2	8.669	357.934	.000 ^c
	Residual	4.723	195	.024		
	Total	22.061	197			

a. Dependent Variable: WorkEthic

b. Predictors: (Constant), Gender

c. Predictors: (Constant), Gender, Individualism_Collectivism

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	17.129	1	17.129	680.740	.000 ^b
	Residual	4.932	196	.025		
	Total	22.061	197			
2	Regression	17.338	2	8.669	357.934	.000 ^c
	Residual	4.723	195	.024		
	Total	22.061	197			

a. Dependent Variable: WorkEthic

b. Predictors: (Constant), Individualism_Collectivism

c. Predictors: (Constant), Individualism_Collectivism, Gender