

---

## **A Systematic Literature Review on The Christian Ethics and The Ghanaian Working Culture**



**Eric Mensah-Bonsu**

PhD. Business Administration (Management), Valley View University

---

**ABSTRACT:** All information found in the subsequent paragraphs presents a systematic literature review of essays and articles on a few selected topics that are greatly significant in discussing Christian ethics and the Ghanaian working culture. This review of such notable articles and essays concerning Christian ethics and the Ghanaian working culture collectively point the heading toward the case of job satisfaction, job dissatisfaction and job redesign. Definitions of concepts and theories proposed by various writers about Christian ethics and the Ghanaian working culture have been highlighted below. Furthermore, the article delves into the concept of work, regarding both the working culture and Christian ethics, yet discussing the Christian ethics that promotes Godly working standards is highly emphasised. The lapses of labour by employers and their employees, including misconduct, non-commitment, unfaithfulness, apathy, and exploitation, are also considered. From this review, it is observed that the Creator Himself worked; thereby a failing working culture may be synthesised or integrated with Christian ethics to promote productivity and job satisfaction among employers and employees alike in the Ghanaian working culture.

**KEY WORDS:** Christian, Ethics, Work, Culture, Theology, job satisfaction, job redesigned

---

### **1.1 INTRODUCTION**

According to Kretzschmar (2012), Christian ethics concerns good, right, true and loving relationships with other people, interactions within society and the appropriate utilisation of the natural environment. Also, Kretzschmar (2012) further explains that Christian ethics may be defined as reflecting what is right, good, true and loving based on a moral vision of who God is and God's purpose for the world. The derivation of this moral vision is God's revelation to Adam and Eve in the garden, theological traditions and our experience with Him. This is to say, Christian ethics ought to lead to the formation of a good Christian character, in the community and in worldly life at large. Understanding of ethics incorporates both personal and social ethics. According to the article, in a working context, respect for others and the value placed on social justice and concern for the environment are all aspects of an ethic of work. The scope of ethics in the workplace is broad, comprising personal, family, church, community, social, environmental, and global matters. Hence, numerous elements of Christian ethics, including social and economic ethics, have been developed over many centuries.

Kretzschmar (2012), further explained that, essentially, an ethic of work deals with what constitutes "good" work. This basic question can be broken down into several subsidiary questions: what work ought to be, why one ought to work, how one ought to work when one ought to work, and who ought to work. In his paper, he focused primarily on different work experiences, the need to work, how to go about work and what constitutes a "good" work ethic. A work ethic is an aspect of ethics that means dedication and hard work. In a similar description by Kretzschmar, a Christian work ethic takes the form of gratitude for God's grace and gifts and a motivation to love and serve God, other people and the world at large. Some people may be motivated by a particular work ethic, though they may not be recognisably Christian.

Rossouw and Vuuren (2010) conducted a related study that mentioned Business Ethics which deals primarily with why work in a business context ought to be ethical and how ethical policies and actions can be advanced in a business context, at a personal, company and international levels.

In Peschke (2004), work is a rational human activity through the employment of corporal or spiritual powers to maintain and unfold a person's life, society, and the world at large. In short, work needs to be defined very broadly as it is multifaceted. Though work includes paid employment, it extends far beyond it. For example, an unemployed shack dweller may decide to work tirelessly and dedicatedly to build a house out of what is handed to him to provide a home for his family. Again, a pensioner may decide to work voluntarily as an accountant for a church, NGO or his local municipality. This is not to deny the vital importance of earning a living by employment, but

## **A Systematic Literature Review on The Christian Ethics and The Ghanaian Working Culture**

rather to necessitate viewing work as an essential part of our sense of humanity and community and not restrict it to paid employment. Work involves deliberate actions that focus on achieving a particular aim, be it to clean a house or clean up a corrupt government department. If work is only viewed as paid employment, the unemployed are regarded as having no value in those societies that admire only financial success.

Considering this basis, this study will attempt to conduct a systematic literature review on Christian ethics and the Ghanaian working culture, thereby adding to the discussion and debates on Christian ethics and work. The study will review all concepts and theories to establish the case.

### **1.2 THE BIBLICAL PERSPECTIVE OF WORK**

According to Toryough (2010), our opinion of work is conditioned by our work experience and, to a large extent, based on our notion of work's origins. Again, many people in the world, both religious and non-religious alike, have various ideas about the origination of work. And this has given rise to different concepts of work.

Having reviewed the work of other people, Godwin believed that, to the naturalist or freethinker, work evolved as humankind struggled to master knowledge of their environment and in a bid to have their needs met to enable them survive in the world. This view identifies Homo sapiens as hunters and farmers (gatherer of fruits) at the initial stage of their development and argues that human beings developed skills in various areas, resulting in the diversification of work over time. This notion of the origin of work conceives it as being necessary only for human beings' survival (Natural Theology Synopsis 2007).

However, to the people of the Book, God created work. There is, however, disagreement amongst them over how, when and why God introduced work to human beings. Some hold that work came only after the fall of Adam and Eve and was introduced only as penalty for their rebellion against God. Endorsing this view would label work as an evil rather than a good to humanity. In light of the foregoing, Harmon, (2007) writes that, in the United States of America, many people regard work as something to be avoided and endured until the next opportunity for recreation. Others, however, believe that work was introduced before the fall of man and thus must not be seen as an evil to contend with consequent on human beings' fall and rebellion against God. In the light of this complicity, what does the Bible teach about the origins of work?

#### **1.2.1 The perspectives of the Bible on the origins of work**

The question of how work originated takes us back to the book of Genesis, which is the Bible book of origins. This book has much information about the origin of work. The very first verse of the book (Gn 1:1) reports that in the beginning, God created the heavens and the earth. This is followed by the report that God took the next six days and furnished all the heavens and the earth with all their hosts. God rested on the seventh day of His work (Gn 2:2). In whatever way we choose to understand these six days of creation, whether in a literal or literary way or terms of progressive epochs or otherwise, all Bible-believing Christians agree that creation is the handiwork of God. Therefore, the logical and obvious conclusion arising from this is that work originated with God himself. God is a working God. This fact alone puts to an end the notion that work is evil. If God himself works, then work must be something dignifying.

It is in trying to make us conform to that image of God that, God categorically charged human beings at the very beginning with the responsibility of working in the Garden of Eden (Gn 2:15). Adam and Eve were instructed to till and keep the garden. Rayburn(2006) asserted that the first command ever given to humans, indeed the first word spoken to them, was a command to work, and This is no exaggeration at all, as in both accounts of creation in Genesis, God's first word to humans has to do with work of some kind. In Genesis 1:28, humans are commanded to be fruitful, multiply and fill the earth, subdue it and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth (NRSV). This is an enormous task or work, which requires work and involves humans in procreation (which is the continuity of the creation of humans on God's behalf) while serving as God's stewards in overseeing and preserving God's creation. As has been duly noted, in Genesis 2:15, humans are tasked with the tilling of the Garden of Eden which is a responsibility that requires work (Barker & Kohlenberger 1994, p.7).

### **1.3 THE WORKING CULTURE IN GHANA**

Lehona Owusu-Darko has this to say in a featured article, 2020, p.1 *"Since my early childhood in the Caribbean, working life in the UK and current residency in Ghana, I have seen and experienced a disparity between the working cultures in the 'western world', compared to other regions. This incongruity is complex and not attributed to anyone cause; however, it would be remiss of me not to consider and reflect on colonialism's cause, impact seriously, and effect on people's lives in Africa and across the globe. This I believe, has contributed to the dynamics of a 'world' associated with inequalities, materialism, poverty and health disparities."*

Her article presents views, experiences, and perceptions regarding two issues that relate to change and improvement very close to her heart. In her delivery, she took a few moments to pause and express her recognition and gratitude to our ancestors' selfless sacrifice and commitment towards freedom and emancipation, which resulted in the brutal loss of countless lives. With this reflection, she affirmed

## **A Systematic Literature Review on The Christian Ethics and The Ghanaian Working Culture**

the need, for people to remain resolute and determined while being vehicles of influence and change towards promoting equality and freedom wherever we are.

Her article raised some fundamental questions to a paradigm shift in the Ghanaian working culture reflecting on questions such as, ‘Why should someone be awarded a contract because they are family, well known or internally connected and not necessarily the best competitor? Why should the police stop someone for reasons other than breaking the law? Why should it be the expected norm to turn up late or not turn up at all to work and meetings? Why should someone start a job and leave it unfinished? Why should a person agree and not honour their commitment? Why should someone work without a contract of employment? Why should a promise of meeting up in 2 hours be two days or two weeks later? Why should someone take pay for uncompleted and poor standard of work? Why are labor laws not enforced? Why is there a malaise and acceptance of poor practice in the workplace? These questions are indeed important and require not just a reflective look at our work practices, but a commitment to change and transformation.

### **1.3.1 Working Environment**

The work environment is closely related to the organisational culture, i.e., the surrounding conditions within which public servants operate. Kumasey (2017) research findings have identified the working environment as another cause of unethical behaviour in public organisations. From this research, some are of the view that in departments/units where employees have no tools or machines such as computers, photocopying, telephone facilities, poor ventilation and no air conditioners to work with, where the furniture is too outmoded, and there is poor maintenance culture, where employees do not have offices, then they would not be content with their working environment, and this would be a recipe for unethical behaviours.

The research concluded that, in these situations, employees do not feel motivated to go to work, and even if they do, they work half-heartedly, thinking of somewhere else to go. Another research by Osei (2006) also echoed that a percentage of teachers and all public servants in Ghana are unhappy because of unfavourable working conditions.

## **1.4 INTRODUCTION TO SPIRITUALITY AND WORKPLACE SPIRITUALITY**

The workplace in contemporary times has become central to employees’ personal growth and development after the declining importance of worship, neighbourhoods and extended families. Also, Fairholm, (1996) described the workplace as a place where people spend most of their lives, develop friendships, create value, and make their most meaningful contributions to society. However, this workplace is confronted with socio-economic and environmental problems resulting in greed and a lack of love and compassion (Cacioppe, 2000). These problems have triggered a renewed search for harmony and peace through spirituality to cure the ‘ills of modern management (Brown, 2003, p.396) and to recapture the trust between employer and employee, allegedly lost due to the dehumanised organisational practices that accompanied the massive processes of downsizing, the abuse of workers and other actions that breached psychological contracts (Jurkiewicz & Giacalone, 2004). Spirituality involves a sort of connectedness of an individual to oneself, others, nature, and a larger meaning and is strongly associated with creativity, play, love, forgiveness, compassion, trust, reverence, wisdom, faith and a sense of oneness (Ajala, 2013). Workplace spirituality, also known as spirituality or spirit at work, organisational spirituality, or the spiritual paradigm (Johnson, 2007), addresses human activities relating to personal development, compassion, meaningfulness and joy at work, honesty, trust, job commitment, and well-being of employees (Petchsawanga & Duchon, 2012). Previously, the fields of spirituality and management were thought to be incompatible; however, in recent times, they have been linked together (James et al., 2011) and interest in workplace spirituality has increased (Pawar, 2009; Poole, 2009; Gotsis & Kortezi, 2008; Benefiel, 2007; Driver, 2007; Duchon & Plowman, 2005). The reason being that organisations are now making room for spiritual dimensions, i.e. dealing with meaningful work and a sense of community (Armour 1998). This has attracted employees to find ultimate meaning and purpose in their work, strengthen their interconnectedness (Kazempour et al., 2012) and align their core beliefs to organisational values (Kinjerski & Skrypnik, 2004; Mitroff & Denton, 1999). Many reasons have been ascribed to the resurgence of interest in workplace spirituality. For instance, Dhiman and Marques (2011, p. 818) allude that baby boomers’ mid-life soul-searching, the arrival of the new millennium, anxiety caused by corporate downsizing and restructuring, search for meaning through work, quest for stability in an unstable world, movement towards more holistic living, greater influx of women in the workplace and developed countries’ progression from belly needs to brain needs are some of the factors that have led to this upsurge. Additionally, Moore, (2008, p.80) has opined that the ‘graying’ of the workforce, the downswing of the economy, increased distrust of upper management, increased demand for longer work hours and higher profits, and recent reductions in employee retirement and health care benefits account for the resurgence of workplace spirituality. Other researchers, Marques (2005), Jurkiewicz and Giacalone (2004), Ashforth and Pratt (2003), and Ashmos and Duchon (2000) have also given other reasons for the rise of workplace spirituality.

## **A Systematic Literature Review on The Christian Ethics and The Ghanaian Working Culture**

### **1.4.1 Definition of Spirituality and Workplace Spirituality**

Spirituality at work is not about religion, or getting people converted to a specific belief system (Cavanagh, 1999), but an “internal substance”, “a value, belief, attitude, or emotion”, “that affects people’s behaviour” (Moore and Casper, 2006, p.109-110). Furman et al. (2005) defined spirituality as an attitude or approach that encompasses the search for meaning, purpose and morally fulfilling relations with the self, others, the encompassing universe, and ultimate reality. Others see spirituality as a framework in which individuals experience a sense of excellence by relying on their own experience in work processes, connecting to others and an anthropocentric force (Giacalone, 2009; Clarke, 2006). There has not been a generally agreed-upon definition for workplace spirituality, which refers to it as a “definitional muss” (Garcia-Zamor, 2003, p.356). However, workplace spirituality has been defined variedly by various authors. For instance, Ashmos and Duchon (2000, p.137) defined it as “the recognition that employees have an inner life that nourishes and is nourished by meaningful work in the context of a community”. (Milliman et al., 2003, p.427) asserted that workplace spirituality involves the effort to find one’s ultimate purpose in life, to develop a strong connection to co-workers and other people associated with work, and to have consistency (or alignment) between one’s core beliefs and the values of their organisation. Giacalone and Jurkiewicz (2003, p.13), in their part, perceived it as a framework of organisational values evidenced in the culture that promotes employees’ experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides a feeling of completeness and joy. Others have opined that workplace spirituality involves the effort to find one’s ultimate purpose in life, to develop a strong connection with co-workers and other people associated with the work, and to have consistency (or alignment) between one’s core beliefs and the values of their organisation (Mitroff and Denton, 1999). From the foregoing definitions, it could be observed that workplace spirituality reflects employee experiences such as a sense of meaning, purpose, community, and transcendence at the workplace, revealing the meaning and purpose in life, a sense of interconnectedness and belonging, and personal joy and fulfilment (Giacalone & Jurkiewicz, 2010; Pawar, 2009; Petchsawanga & Duchon, 2012).

### **1.4.2 Spirituality and Religion Compared**

There have been controversies surrounding the differences and similarities between spirituality and religion (Petchsawanga & Duchon, 2012; Sarkar et al., 2014; Hill & Pargament, 2003). While some researchers perceive religion as a broader concept than spirituality (Rican, 2005; Hill & Pargament, 2003), others perceive spirituality as broader than religion (Berry, 2005; Marler & Hadaway, 2002). The two concepts are not the same; they differ (Petchsawanga and Duchon, 2012; Paloutzian et al., 2010). According to Guillory (2000), spirituality is considered a ubiquitous human experience and has no specific relations with religious traditions and is beyond the dogma of religion. (Schmidt-Wilk et al., 2000, p.581) refers to spirituality as the personal experience of a “silent, unbounded, timeless inner domain that any individual may experience in his/her conscious awareness”. Similarly, (McKnight, 1984, p.138) defines spirituality as “the basic feeling of being connected with one’s complete self, others and the entire universe in certain ends or purpose that goes beyond self”. Furthermore, spirituality has been defined as a sense of connectedness to a larger purpose associated with a sacred, higher power (Day, 2005; Byrne et al., 2011). On the other hand, religion is based on the belief systems, including ‘creeds, rules, dogma, doctrine, principles, teachings, theologies and/or philosophies’ (Pielstick, 2005, p.160) of a group of people. It could also be defined as involving membership in a particular faith community with its structure, rules, and belief systems (Byrne et al., 2011; Day, 2005). The following characteristics differentiate spirituality from religion. Spirituality is personal, inclusive, and positive, while religion/religiosity is external, exclusive, and negative (Mitroff, 2003; Cash & Gray, 2000; Harlos, 2000). On the part of Mitroff and Denton (1999) religion is perceived to be intolerant and divisive while spirituality is seen as universal and broadly inclusive. Karakas (2010) also argued that spirituality is private, inclusive, non-denominational, and a universal human feeling, while religion is adherence to a specific organised religious institution’s beliefs, rituals, or practices (s). It is further argued that religion is more community-focused while spirituality tends to be more individualistic; religion is more observable, measurable, and objective while spirituality is less visible and quantifiable and more subjective; religion is more formal, orthodox, and organised while spirituality is less formal, less orthodox and less systematic; religion tends to be behaviour oriented with an emphasis on outward practices while spirituality tends to be more emotionally oriented and inwardly directed (Johnson, 2007, p.92; Hyman & Handal, 2006; Hill & Smith, 2003, p.232). Hence, religion is viewed as occurring within a formally structured religious institution such as a church, synagogue, or mosque, whereas spirituality is often characterised by more experiential dynamics associated with personal meaning (Sarkar et al., 2014; Hill & Pargament, 2008; Hill et al., 2000). In contrast, spirituality has been described as an element of religious practice and sits within the broader domain of religion (Pargament, 1999). Neal (1997) suggests that the difficulty of defining spirituality comes from trying to objectify and categorise an idea that is subjective and beyond categorisation. Thus, from the foregoing, it could be said that spirituality and religion are complementary to each other or, at best, regarded as interdependent but distinct concepts because they converge on the same basic values (Brophy, 2014; DeJongh, 2011; Bolman & Deal, 1995). Spirituality and religion are entirely independent of each other; people can be both spiritual and religious, neither spiritual nor religious, just one and not the other (Byrne et al., 2011; Day, 2005). This notwithstanding, it is believed many people experience spirituality within the context of religion but this is not applicable to everyone (Davis et al., 2017). Some authors have

## **A Systematic Literature Review on The Christian Ethics and The Ghanaian Working Culture**

identified four types of spirituality: religious spirituality, humanistic spirituality, nature spirituality, and cosmos spirituality (Davis et al., 2017; Worthington & Aten, 2009; Davis et al., 2015). Aten and Worthington (2009) define religious spirituality as a sense of closeness and connection to the sacred as defined by a particular religion. Humanistic spirituality is viewed as a sense of connection to humankind while nature spirituality is defined as a sense of connection to the environment or to nature and finally, cosmos spirituality is a sense of connection with creation (Aten & Leach, 2009; Aten & Worthington, 2009).

### **1.4.3 Workplace Spirituality in Public Organizations**

Over the past three decades, workplace spirituality has emerged as a sub-field in management with a growing interest among organisational researchers (Van Buren & Greenwood, 2013; Petchsawanga & Duchon, 2012). This is because organisations are now making room for the spiritual dimension of their employees, a dimension that deals with meaningful work and a sense of community rather than the bureaucratic rules and principles in organisations. Workplace spirituality is conceptualised as the lived experiences and expressions of one's spirituality in the context of work and the workplace (Sheep, 2006).

## **1.5 THE PERSPECTIVES ON THE JOB SATISFACTION**

Samreen Naz and Hariom Sharma (2017), asserted that job satisfaction denotes the workers' perception of their workplace settings, relationships amid fellows, salary, and endorsement opportunities. Their work focuses on the healthcare services environment, with tension and division of labor, the basic challenge is to perform well in these settings. Teachers, bank employees, corporate managers, salespeople and all the occupationed workers are not highly pleased with their occupation. This literature review shows that a large number of factors influence employee performance such as satisfaction from the profession, work environment, compensation policies and demographic variables, educational qualification and many more factors influencing. Their research paper examined the rising literature relating to workplace satisfaction amid different working organisations and concludes that further investigation is required to be aware of the relative significance of the many recognised factors to workplace satisfaction in different working organisations. Findings revealed on the basis of literature review, female professionals facing the problem of job dissatisfaction among healthcare organisations.

Job satisfaction is an optimistic feeling for one's job, (Newsstrom, 2007). "Job Satisfaction is a set of favourable or unfavourable feelings and emotions with which employees view their work". In the health care services and the female paramedical professionals' work, contentment is believed one of the key factors determining the enlargement of performance in the development (Hanna, 2009). An employee's mental representation of the meaning of values may vary about satisfaction or dissatisfaction. For instance, some workers may feel a sense of achievement in their occupations as other employees' may not. This study conducted by Hackman and Oldham (1980) was found to be similar to this. They surveyed blue and white-collar employees and were characterised by great determination that finishing exciting projects was not as vital as job safety and recompense for blue-collar workers. The determinations also suggested that motivating and varied coursework were of advanced significance to white-collar employees when compared to blue-collar employees (Hackman and Oldham, 1980). Research papers suggested that teachers, managers, bank employees, healthcare services providers, salespeople, etc. are not satisfied with their job due to various issues. This review of literature analyses the empirical literature considering different working organisations employees' occupation satisfaction and its related factors.

Yalamarathi (2020), job satisfaction is important not only to workers, but also to employers. A satisfied employee is an organisation's strength. Therefore, the term "satisfied" is descriptive and could mean various things for different persons. For example, the degree to which employees have a positive emotional attitude to work is described as satisfaction with their work. Job satisfaction is important not only to workers but also to employers. A satisfied employee is an organisation's strength. Therefore, the term "satisfied" is descriptive and could mean various things for different persons. For example, the degree to which employees have a positive emotional attitude to work is described as satisfaction with their work. Another concept that supports the affective aspect is one that describes it as an affective (emotional) response to the job arising from comparisons between real outcomes and expected ones. Employees' satisfaction is related to the way people view, consider and experience their work.

Job satisfaction is crucial not just for the employee but also for employers. A satisfied employee is an asset to the organisation. However, the word "satisfied" is subjective and can mean different meanings to different individuals. For instance job satisfaction has been defined as the degree to which employees have a positive affective orientation towards employment by the organisation (Price, 1997). Another definition that supports the affective component defines it as an affective (emotional) reaction to a job that results from the incumbents' comparison of actual outcomes with desired outcomes (Cranny, Smith, Stone, 1992).

Aziri, (2011), job satisfaction represents one of the most complex areas facing today's managers when it comes to managing their employees. Many studies have demonstrated an unusually large impact on the job satisfaction on the motivation of workers, while the level of motivation has an impact on productivity, and hence also on the performance of business organisations. Unfortunately, job satisfaction has not received the proper attention from scholars or managers of various business organisations in our region.

## **A Systematic Literature Review on The Christian Ethics and The Ghanaian Working Culture**

### **1.6 THE PERSPECTIVES ON THE JOB DISSATISFACTION**

Job dissatisfaction is the negative effect on the psychological condition of an employee brought about by the unraveled conditions at work. Job dissatisfaction happens for several reasons: too much or inadequate work load, lack of control, unfairness, value conflict, and insufficient reward. It is said that, "job dissatisfaction is the loss of meaning in one's world". Due to prolonged stress and frustration the employees feel regarding the exhaustion of their physical and emotional strengths. This will lead to low productivity, high employee turnover cost and poor or lack of employee morale in an organisation. This paper seeks to analyse which factors cause job dissatisfaction and to predict employee behavior at the workplace due to job dissatisfaction. The result will help those already investing and those who intended to invest in the private sector of the Ghanaian economy have an idea of how to handle their employees to increase productivity. Questionnaires were used to gather data among workers of Barfuor Investment limited, a wood processing company in Ghana. The main factors that were analysed are; Company Policy, Supervision, Relationship with the head, Working Condition, Salary and Relationship with co-workers.

Alam (2015), this article aimed to identify the rate of dissatisfied employees who had left their previous jobs and the main factors that caused their dissatisfaction. In order to collect data for this study a well-structured questionnaire was distributed to 150 employees from different private and public organisations in Bangladesh who had already quit their previous jobs and 142 usable responses were received (drop-out rate: 5.33 percent). The results showed that 34 percent of the employees were dissatisfied with their previous jobs; 53 percent were relatively dissatisfied (a situation in which employees are not directly dissatisfied with the current jobs but search for better opportunities) and some of them were found neither satisfied nor dissatisfied but quit the previous jobs because of availability of jobs in the market. The most important factors which caused the employee dissatisfaction were work hours & supervisors, security of income (future) and working environment & administration. A final conclusion was drawn the organisations experience excessive rate of job turnover majority of them can be reduced.

Job satisfaction refers to the general attitude of employees towards their jobs. When an employee's attitude towards his or her job is positive, there is job satisfaction; dissatisfaction exists when the attitude is negative and normally happens after something does not live up to expectations. Dissatisfaction can only arise from the experience of bad surprises with the current job, good surprises with current opportunities, or unexpected binding constraints like becoming involuntarily laid off and unemployed (Garboua et al., 2001). And leaving of employees (turnover) refers to the situation when employee quit his or her job. It is basically resulting from dissatisfaction about job or the lack of commitment (Tham, 2006). The process of employee turnover can be described as dissatisfaction is the first step, followed by intention to leave, which finally, in some cases, can result in actual turnover (Mobley et al., 1978; Bannister and Griffith 1986). This process is, of course, of varying duration in time and does not necessarily have to follow a straight line. A person may move back and forth between job dissatisfaction and intention to leave or remain in this 'borderland' for longer periods (Tham, 2006).

Shaikh, et al. (2019), conducted a study to scrutinise the impact of job satisfaction and job dissatisfaction on employees' performance in Meezan bank limited (MBL) and National bank limited (NBL). For this survey, the point Likert scale was used. Reliability test, Pearson correlation, Analysis Of Variance (ANOVA), t- test and multiple regression techniques are used for data analysis. The results showed that job satisfaction positively affects employees' performance and job dissatisfaction negatively affects employees' performance. Job satisfaction factors boosts the staff performance of Meezan Bank Limited and National Bank Limited which ultimately increase the reputation of their organisations as well as help in economic growth.

Research by Hyun (2009) was capable to represent similarity of motivation and hygiene factors to job satisfaction and job dissatisfaction respectively, by means of questionnaire methodology who was able to develop the relationship of motivation-hygiene factors matched with intrinsic-extrinsic job satisfaction. Martin (1991) argues that employees are internally motivated if they control their results regarding job performance for achieving the desired goals. Dahlqvist and Matsson, (2013) also argued that the main factors that influence employee performance are rewards. Rewards cause satisfaction both intrinsically and extrinsically and make the employees' work more productive. Emeka et al., (2015) asserted that, performance depends on many factors like job security, employees' satisfaction, training and development, compensation, appraisals, positive feedback, intrinsic and extrinsic rewards. Through motivation, employees do their best work with strenuous at certain circumstances and face the greasy challenges easily. According to Dahlqvist and Matsson, (2013), the job satisfaction and job dissatisfaction influence the employee performance. Job satisfaction is increased by intrinsic motivational factors such as advancement, achievement, work itself, recognition and growth (Herzberg et al., 1959; Herzberg et al., 1966). Factors, which decrease job dissatisfaction, are company policy, good working conditions, job security, supervision, relationship with peers and money (Herzberg et al., 1959; Herzberg et al., 1966). Again, job satisfaction increases an employee's performance on the job and job dissatisfaction decreases an employee's performance on the job that ultimately manifest in poor overall work delivery.

## **A Systematic Literature Review on The Christian Ethics and The Ghanaian Working Culture**

### **1.7 PERSPECTIVES ON JOB REDESIGN**

Job redesign is the restructuring of the elements of work including tasks, duties and responsibilities of a specific job in order to make it more encouraging and inspiring for the employees or workers (Alber, 2007). According to Aldag & Brief, (1979), the process includes revising, analysing, altering, reforming and reshuffling the job-related content and dimensions to increase the variety of assignments and functions to motivate employees and make them feel as an important asset of the organisation (Hackman & Oldham, 1980). This study defines job redesign as the deliberate purposeful planning of the job, including all its structural and social aspects and their effect on the employee. It is a broad concept that can refer to any part or combination of parts of the job, and is characterised by task identity, task variety, and task significance, and autonomy. The idea is to place the right person in the right job and get the maximum output while increasing their level of satisfaction (Slocum & Sims, 2000).

Job redesign is an essential undertaking within an organisational, operational scope that has the potential of enhancing employee performance. Initiatives focusing on job redesign are centred on the component of employee performance, which forms the central determinant in the overall success of the organisation (Kytöharju, 2013). Whereas employee performance is tantamount to overall organisational performance, the total employee performance is subject to other organisational facets such as corporate culture, reward systems, work environment and overall motivation strategies (Opiyo, Ochieng & Awuor, 2014). Job redesign has emerged as one of the organisational initiatives that can help shape the operational framework and consolidate optimal productivity. Through continued evaluation of job-related components, it is possible to identify the strengths and values of each element and devise a mechanism to optimise their contribution towards increasing employee productivity and general organisational performance (Mensa-Bonsu, 2012).

### **1.8 THEORETICAL VIEW ON JOB SATISFACTION**

There are many approaches and theories about satisfaction. However, we have a specific theory related to explain job satisfaction often built on disciplinary perspectives like psychology and performance. It is not an easy task to confirm the theories. In the field of behavioral research, measurement of satisfaction is often described as the key issue. We, therefore, might be tempted to extend this to the study of employee job satisfaction.

The expectancy theory by Victor (1964), explains that “job satisfaction on the basis that the procedure of satisfaction or dissatisfaction transpires as a consequence of the analogy”. Consequently, the theory basically describes an individual’s understanding of the connection between efforts needed the level of anticipated presentation and the anticipated level of rewards. Maslow promulgated with motivation and personality which presented his theory on the satisfaction of people through their personal requirements about how people satisfy various personal needs. In many cases, it is often clear as a pyramid with the survival need at the broad-based bottom and the necessity of self-realisation at the narrow top (Gawel, 1997). Maslow’s (1970) hierarchy of needs theory in which needs have been identified in the form of a hierarchical gradient is a five-level. The least request comprised the fundamental physiological needs, such as water, sustenance, and shelter. The second request comprised of physical and money related security. The third request comprised of social needs which included having a place, affection, and acknowledgement of others. The fourth request comprised of self-regard and acknowledgment by companions. The fifth and most elevated request of necessities comprised of self-completion; which included self-advancement, independence, and self-bearing. On the premise of Maslow’s hypothesis, work fulfilment has been drawn closer by a few analysts from need satisfaction (Gui, Barriball, & While, 2009).

#### **1.8.1 Empirical evidence on work ethics and job satisfaction**

Previous research has shown that ethics is a humanistic device to improve the quality of working life for police personnel (Lincoln, Travers, Ackers, & Wilkinson, 2002). In addition, it enhances the ability of an individual or group to make options and transfer those options to the required procedures and results (Alsop & Heinsohn, 2005). Indeed, a management pattern which leads to employee motivation is the antithesis of an authoritarian management style, where supervisors make all key decisions (Gill, Flaschner, & Bhutani, 2010). Hence, employee motivation and participation flows from the general principle of participative management. Its aim is to achieve a positive link between participation of employees, Job Satisfaction, motivation and performance, personal commitment (Doughty & Rinehart, 2004). In this regard, when they enjoy both the participation of employees and leader support, they regularly achieve their goals, either by improving Job Satisfaction or by successfully introducing a quality-enhancing innovation; addition improving employee’s morale and Job Satisfaction (Doughty & Rinehart, 2004; Vacharakiat, 2008). Previous research has shown that employee behavior is a form of freedom in which police personnel makes decisions to ensure maximum Job Satisfaction (Hunjra, Ul Haq, Akbar, & Yousaf, 2011). So, if certain guidelines are followed and its limitations are understood, Empowerment can be an effective tool (Nykodym, Simonetti, Nielsen, & Welling, 1994). Numerous studies have been conducted on the influence of work ethics on job satisfaction and found a positive relationship between them (Ali & Al-Kazemi, 2007; Hussein et al., 2010; Okpara & Wynn, 2008). While other researchers found weak or no significant influence of work ethics on job satisfaction (Elkins, 2007; Komari & Djafar, 2013). Thus necessitating an investigation of the influence of work ethics on employee job satisfaction.

## A Systematic Literature Review on The Christian Ethics and The Ghanaian Working Culture

### 1.9 SUMMARY OF KEY ISSUES

In this article, a systematic literature review was drawn from Christians ethics and the Ghanaian working culture by drawing perspectives from various authors.

Kretzschmar (2012) explained that, essentially an ethic of work deals with the question of what constitutes good work. His paper focused on different experiences of work. And the fact that a Christian work ethic takes the form of gratitude for God's grace.

The work of Rossouw & Vuuren, (2010) was also reviewed to add on to the concepts of work ethics. Their work explained, Business Ethics which deals with why work in a business context ought to be ethical and how ethical policies and actions can be advanced in a business context, at personal, company and international levels.

Further review was done on the work of Peschke (2004), where they also contributed to the conceptual definitions and held the view that, work is a rational human activity through employment of corporal or spiritual powers for the maintenance and unfolding of a person's life, of society and of the world at large. In short, work needs to be defined very broadly as it is multifaceted in nature. Work includes paid employment, but extends beyond it. Thus, an unemployed shack dweller will work with effort and dedication to build a house out of what is handed to him to provide a home for his family. Also, a retired person may work on a voluntary basis as an accountant for a church, NGO or local municipality. This is not to deny the vitality of earning a living by being employed, rather it is necessary to see work as being essential to our sense of humanity and community, and not restricted to paid employment. Work involves deliberate actions that focus on achieving a particular aim, whether this is to clean a house or clean up a corrupt government department. When work is viewed only as paid employment, the unemployed are rendered valueless in those societies as they recognise only financial success.

### 1.10 CONCLUSION

This article notifies us of the important of work, even from early days and again sheds more light on the fact that though work includes paid employment, one cannot limit the whole concept of work to this since there are vivid examples of many other forms of work. It also explained certain ethics that are introduced into the working environment worldwide, may not only increase employee productivity as intended, but could also disrupt the smooth running of work within the organisation. Finally, one can identify the fact that work goes a long way back, (to the early books of the Bible) and it is labeled as the best means to be able to provide food, shelter and other basic necessities needed to survive in the universe.

### REFERENCES

1. Ashforth, B. E. & Pratt, M. G. (2003). Institutionalised spirituality: an oxymoron? In: Giacalone, R. A. & Jurkiewicz, C. L. (eds.) Handbook of Workplace Spirituality and Organizational Performance. New York: M.E. Sharpe.
2. Ashmos, D. P. & Duchon, D. (2000). Spirituality at Work: A Conceptualisation and Measure. *Journal of Management Inquiry*, 9(2), 134-145.
3. Aten, J. D. & Leach, M. M. (eds.) (2009). Spirituality and the therapeutic process: A comprehensive resource from intake to termination, Washington, DC: American Psychological Association.
4. Aten, J. D. & Worthington, E. L. (2009). Next steps for clinicians in religious and spiritual therapy: An endpiece. *Journal of clinical psychology*, 65(2), 224-229.
5. Brophy, M. (2014). Spirituality Incorporated: Including Convergent Spiritual Values in Business. *Journal of Business Ethics*, 1-16
6. Brown, R. B. (2003). Organisational Spirituality: The Sceptic's Version. *Organisation*, 10(2), 393
7. Burroughs, S. M. & Eby, L. T. (1998). Psychological sense of community at work: A measurement system and explanatory framework. *Journal of Community Psychology*, 26(6), 509-532.
8. Byrne, C. J., Morton, D. M. & Dahling, J. J. (2011). Spirituality, religion, and emotional labor in the workplace. *Journal of Management, Spirituality & Religion*, 8(4), 299-315.
9. Cacioppe, R. (2000). Creating spirit at work: Re-visioning organisation development and leadership - Part 1. *Leadership & Organization Development Journal*, 21(1/2), 48-54
10. Cash, K. C. & Gray, G. R. (2000). A framework for accommodating religion and spirituality in the workplace. *Academy of Management Executive*, 14(3), 124-133.
11. Cavanagh, G. F. (1999). Spirituality for managers: context and critique. *Journal of Organizational Change Management*, 12(3), 186-199.
12. Clarke, J. (2006). A discussion paper about 'meaning' in the nursing literature on spirituality: An interpretation of meaning as "ultimate concern" using the work of Paul Tillich. *International Journal of Nursing Studies*, 43(7), 915-921.



## A Systematic Literature Review on The Christian Ethics and The Ghanaian Working Culture

13. Davis, D. E., Hook, J. N., McAnnally-Linz, R., Choe, E. & Placeres, V. (2017). Humility, Religion, and Spirituality: A Review of the Literature. *Psychology of Religion and Spirituality*, 9(3), 242–253.
14. DeJongh, E. (2011). Responding to the Situation: A Study of Spirituality in Organisations. Leidschendam, Netherlands: Quist Publishing
15. Dhiman, S. & Marques, J. (2011). The role and need of offering workshops and courses on workplace spirituality. *The Journal of Management Development*, 30(9), 816-835.
16. Driver, M. (2007). Meaning and suffering in organisations. *Journal of Organizational Change Management*, 20(5), 611-632.
17. Duchon, D. & Plowman, D. A. (2005). Nurturing the spirit at work: Impact on work unit performance. *The Leadership Quarterly*, 16(5), 807-833.
18. Fairholm, G. W. (1996). Spiritual leadership: fulfilling whole-self needs at work. *Leadership & Organization Development Journal*, 17(5), 11-17.
19. Garcia-Zamor, J.-C. (2003). Workplace Spirituality and Organisational Performance. *Public Administration Review*, 63(3), 355-363.
20. Giacalone, R. A. & Jurkiewicz, C. L. (2003). Towards a science of workplace spirituality In: Giacalone, R. A. & Jurkiewicz, C. L. (eds.) *Handbook of Workplace Spirituality and Organizational Performance*. New York: ME Sharpe, Armonk.
21. Gotsis, G. & Kortezi, Z. (2008). Philosophical Foundations of Workplace Spirituality: A Critical Approach. *Journal of Business Ethics*, 78(4), 575-600.
22. Harlos, K. P. (2000). Toward a spiritual pedagogy: Meaning, practice, and applications in management education. *Journal of Management Education*, 24(5), 612-627.
23. Hill, P. C. & Pargament, K. I. (2003). Advances in the Conceptualisation and Measurement of Religion and Spirituality: Implications for Physical and Mental Health Research. *Journal of American Psychologist*, 58(1), 64-74.
24. Hill, P. C. & Smith, G. S. (2003). Coming to Terms with Spirituality and Religion in the Workplace. In: Giacalone, R. A. & Jurkiewicz, C. J. (eds.) *Handbook of Workplace Spirituality and Organizational Performance*. New York: M.E. Sharpe.
25. Hyman, C. & Handal, P. J. (2006). Definitions and Evaluation of Religion and Spirituality Items by Religious Professionals: A Pilot Study. *Journal of Religion and Health*, 45(2), 264-282.
26. Johnson, A. L. (2007). Mary Parker Follett: Laying the Foundations for Spirituality in the Workplace. *International Journal of Public Administration*, 30(4), 425-439.
27. Jurkiewicz, C. L. & Giacalone, R. A. (2004). A Values Framework for Measuring the Impact of Workplace Spirituality on Organizational Performance. *Journal of Business Ethics*, 49(2), 129- 142.
28. Karakas, F. (2010). Spirituality and Performance in Organisations: A Literature Review. *Journal of Business Ethics*, 94(1), 89-106.
29. Kazemipour, F., Mohamad Amin, S. & Pourseidi, B. (2012). Relationship between Workplace Spirituality and Organizational Citizenship Behavior among Nurses through Mediation of Affective Organizational Commitment. *Journal of Nursing Scholarship*, 44(3), 302-310
30. Kumasey, A. S., Bawole, J. N., Hossain, F. & Ibrahim, M. (eds.) (2017b). *Ethics, Values and Development Management*, United Kingdom: Routledge Publications.
31. Marler, P. L. & Hadaway, C. K. (2002). “Being Religious” or “Being Spiritual” in America: A Zero-Sum Proposition? *Journal for the Scientific Study of Religion*, 41(2), 289-300.
32. McKnight, R. (1984). Spirituality in the workplace. In: Adams, J. D. (ed.) *Transforming work*. Alexandria, VA: Miles River Press.
33. Milliman, J., Czaplewski, A. J. & Ferguson, J. (2003). Workplace spirituality and employee work attitudes: An exploratory empirical assessment. *Journal of Organizational Change Management*, 16(4), 426-447.
34. Mitroff, I. & Denton, E. (1999). *A spiritual audit of corporate America: Multiple designs for fostering spirituality in the workplace*. San Francisco: Jossey-Bass.
35. Moore, T. W. (2008). Individual Differences and Workplace Spirituality: The Homogenization of the Corporate Culture. *Journal of Management and Marketing Research*, 1, 79-93.
36. Moore, T. W. & Casper, W. J. (2006). An Examination of Proxy Measures of Workplace Spirituality: A Profile Model of Multidimensional Constructs. *Journal of Leadership & Organizational Studies*, 12(4), 109-118.
37. Osei, G. M. (2006). Teachers in Ghana: Issues of training, remuneration and effectiveness. *International Journal of Educational Development*, 26, 38-51.

## A Systematic Literature Review on The Christian Ethics and The Ghanaian Working Culture

38. Paloutzian, R. F., Emmons, R. A. & Keortge, S. G. (2010). Spiritual well-being, spiritual intelligence, and healthy workplace policy. In: Giacalone, R. A. & Jurkiewicz, C. L. (eds.) *Handbook of workplace spirituality and organisational performance*. Armonk, NY: M. E. Sharpe.
39. Pawar, B. S. (2009). Some of the Recent Organisational Behavior Concepts as Precursors to Workplace Spirituality. *Journal of Business Ethics*, 88(2), 245-261.
40. Petchsawanga, P. & Duchon, D. (2012). Workplace Spirituality, Mediation and Work Performance. Management Department, Faculty Publication, University of Nebraska-Lincoln. Paper 92
41. Pielstick, C. D. (2005). Teaching Spiritual Synchronicity in a Business Leadership Class. *Journal of Management Education*, 29(1), 153-168.
42. Poole, E. (2009). Organisational Spirituality – A Literature Review. *Journal of Business Ethics*, 84(4), 577-588.
43. Rican, P. R. (2005). Spirituality: The Story of a Concept in the Psychology of Religion. *Archive for the Psychology of Religion*, 26(1), 135-156.
44. Sarkar, M., Hill, D. M. & Parker, A. (2014). Working with religious and spiritual athletes: Ethical considerations for sport psychologists. *Psychology of Sport and Exercise*, 15(6), 580-587.
45. Schmidt-Wilk, J., Heaton, D. P. & Steingard, D. (2000). Higher education for higher consciousness: Maharishi University of management as a model for spirituality in management education. *Journal of Management Education*, 24(5), 580-611.
46. Kretzschmar, L. (2012). Towards a Christian ethic of work in South Africa. *Acta theologica*, 32(2).
47. Rossouw, D., & Van Vuuren, L. (2010). *Business ethics Southern Africa*: Oxford University Press.
48. Peschke, K. H. (2004). *Christian ethics*, vol. 1, Alcester: C. Goodlife. Neale Ltd.
49. Toryough, G. N. (2010). The biblical ethics of work: A model for African nations. *Verbum et Ecclesia*, 31(1), 1-8.
50. Didkovsky, L., Judge, D., Wieman, S., Jones, A., Gangopadhy, P., Harmon, M., & Tobiska, K. (2007). SEP temporal fluctuations related to extreme solar flare events detected by SOHO/CELIAS/SEM. In *45th AIAA Aerospace Sciences Meeting and Exhibit* (p. 496).
51. Naz, S., & Sharma, H. (2017). Job satisfaction among different working organisations: A literature review. *Research Journal of Social Science and Management*, 7(6), 29-37.
52. Hackman, J. R. (1980). Work redesign and motivation. *Professional psychology*, 11(3), 445.
53. Yalamarathi, V. B. Employee Job Satisfaction: A comprehensive literature Review.
54. Gurney, C. A., Mueller, C. W., & Price, J. L. (1997). Job satisfaction and organisational attachment of nurses holding doctoral degrees. *Nursing research*, 46(3), 163-171.
55. Cranny, C. J., Smith, P. C., & Stone, E. (1992). Job satisfaction: How people feel about their jobs.
56. Aziri, B. (2011). Job satisfaction: A literature review. *Management Research & Practice*, 3(4).
57. Aldag, R. J., & Brief, A. P. (1979). Examination of a measure of higher-order need strength. *Human Relations*, 32(8), 705-718.
58. Lévy-Garboua, L., Montmarquette, C., & Simonnet, V. (2001). *Job satisfaction and quits: Theory and evidence from the German Socioeconomic Panel*. CIRANO.
59. Tham, J. C. (2006). Job Security Laws: Constituting ‘standard’ and ‘nonstandard employment’.
60. Talukder, S., Talukder, F. H., & Alam, J. (2014). Job dissatisfaction and turnover: Bangladesh perspective. *Eur. J. Cont. Econ. & Mgmt.*, 1, 183.
61. Kim, J. H., Hyun, M. Y., & Kim, S. Y. (2009). Job stress, depression, social support, and coping strategies of clinical nurses. *Korean Journal of Occupational Health Nursing*, 18(2), 219-231.
62. Martin, G. R. (1991). Job factors contributing to the job satisfaction and job dissatisfaction of primary principals in one Ministry of Education district in Western Australia.
63. Dahlgqvist, A., & Matsson, A. (2013). The impact of extrinsic and intrinsic rewards on employees’ motivation: A case study of an insurance company. *The Lund University*.
64. Emeka, N., Amaka, O., & Ejim, E. P. (2015). The effect of employee motivation on organisational performance of selected manufacturing firms in Enugu state. *World Journal of Management and Behavioral Studies*, 3(1), 1-8.
65. Alshmemri, M., Shahwan-Akl, L., & Maude, P. (2017). Herzberg’s two-factor theory. *Life Science Journal*, 14(5), 12-16.
66. Kytöharju, M. (2013). Improving internal performance of a company-Introducing employee empowerment via job redesign in Finnish small and medium sized enterprises.
67. Darboe, K. (1999). *An empirical study of the social correlates of job satisfaction among plant science graduates of a Midwestern university: A test of Victor H. Vroom’s (1964) expectancy theory*. South Dakota State University.

## A Systematic Literature Review on The Christian Ethics and The Ghanaian Working Culture

68. Gui, L., Barriball, K. L., & While, A. E. (2009). Job satisfaction of nurse teachers: A literature review. Part II: Effects and related factors. *Nurse Education Today*, 29(5), 477-487.
69. Lincoln, N. D., Travers, C., Ackers, P., & Wilkinson, A. (2002). The meaning of empowerment: The interdisciplinary etymology of a new management concept. *International journal of management reviews*, 4(3), 271-290.
70. Alsop, R., & Heinsohn, N. (2005). *Measuring empowerment in practice: Structuring analysis and framing indicators* (Vol. 3510). World Bank Publications.
71. Gill, A., Flaschner, A. B., Shah, C., & Bhutani, I. (2010). The relations of transformational leadership and empowerment with employee job satisfaction: A study among Indian restaurant employees. *Business and Economics Journal*, 18(1), 1-10.
- Doughty, H. A., & Rinehart, J. W. (2004). Employee empowerment: Democracy or delusion. *The Innovation Journal: The Public Sector Innovation Journal*, 9(1), 1-24.
72. Hunjra, A. I., Ul Haq, N., Akbar, S. W., & Yousaf, M. (2011). Impact of employee empowerment on job satisfaction: an empirical analysis of Pakistani service industry. *Interdisciplinary Journal of Contemporary Research in Business*, 2(11), 680.
73. Nykodym, N., Simonetti, J. L., Nielsen, W. R., & Welling, B. (1994). Employee empowerment. *Empowerment in organisations*.
74. Komari, N., & Djafar, F. (2013). Work ethics, work satisfaction and organisational commitment at the Sharia Bank, Indonesia. *International Business Research*, 6(12), 107.



There is an Open Access article, distributed under the term of the Creative Commons Attribution–Non Commercial 4.0 International (CC BY-NC 4.0) (<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.