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An Empirical Study of Beliefs About Work in Tonga

A thesis presented in partial fulfilment of the requirements

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ABSTRACT

The aim of this research study was to identify the predominant beliefs that employed Tongan people hold about work, and to investigate the relationship between beliefs about work and selected demographic variables. The first step was to determine whether the instrument used to measure beliefs about work in the Tongan cultural context is a valid and appropriate measure. The sample consisted of 804 employed Tongans from Tongatapu, Vava'u, Ha'apai, 'Eua and Niuatoputapu islands. The sample was limited to Tongans employed mainly by government sector organisations that have an identifiable personnel function within paid employment in the formal economy of Tonga.

Buchholz's Beliefs About Work Scale was used as the measure of employee attitude in the present study, using the same scales that have been developed in previous studies. This study attempted to replicate the five dimensions of the Beliefs About Work Scale and extend findings concerning beliefs about work in the Tongan context.

It was concluded that the measurement of beliefs using the five dimensions from the Belief About Work Scale was not a valid and appropriate measure in Tonga. The results of the analysis revealed three factors of beliefs about work in Tonga. This suggests the need to sort out appropriate definitions and measurement in favour of research on indigenous samples, rather than simply applying results from countries of different cultural settings. Of the three factors of beliefs about work in Tonga, the highest mean scores were obtained on the humanistic belief system, then the work ethic, and the lowest mean scores were obtained on the leisure ethic.

The analysis of variance of the factor scores revealed differences in beliefs exist in relation to gender, age and job level. Marital status and length of employment did not appear to be related to beliefs about work. These are discussed in this research study.

DEDICATION

This thesis is dedicated with love and affection to my parents who always took work too seriously. Through this hardwork I have come this far,

Elizabeth Heata Valeri and Leonaitasi Angakehe Vehikite,

and my beloved son,

Shalom Edward Henry Jonathian Leonaitasi Lopeti.

'Oku ou fakafeta'i ki he Eiki 'i he'ene 'ofa 'aufuato 'o fakahoko e taumu'a ngaue ni. 'Oku ou fakamalo foki ki hoku famili tautautefito ki he'eku ongo matu'a he fuesia 'o ngaahi kavenga kotoa lolotonga 'a e feinga ako ni. 'A hoku foha he taimi neu mama'o ai 'o 'ikai fakakakato 'a hoku fatongia.

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'Oku faka'osi'aki 'a 'eku fakamalo loto hounga mo'oni ki he kakai Tonga kotoa koia e 804, pea mo e kau taki ngaue ko ia na'a nau loto to mo fie tokoni 'o tali mo fakafonu 'eku ngaahi foomu savea, he 'oku makatu'unga ai 'a e lava lelei e fekumi ko 'eni. Malo 'aupito ho'omou 'ofa mo e fie tokoni, pea fakatauange ke to mo liliu mai 'a e tapuaki 'a e 'Eiki kiate kimoutolu .

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GLOSSARY

<i>faka'apa'apa</i>	-	respect
<i>fakamolemole</i>	-	forgiven
<i>fakapikopiko</i>	-	lazy
<i>fatongia</i>	-	obligations
<i>kakai tauhi 'eiki</i>	-	loyalty and humility
<i>kainga</i>	-	kingroup
<i>mateaki</i>	-	loyalty
<i>nopele</i>	-	nobles
<i>ngaue</i>	-	work
<i>'ofa</i>	-	love
<i>polopolo</i>	-	first fruits
<i>polepole</i>	-	proud
<i>pule</i>	-	authorities
<i>tapa</i>	-	sinnet (which are durable goods)
<i>tu'a</i>	-	commoners
<i>Tu'i</i>	-	king

CHAPTER ONE

SCOPE OF THE RESEARCH

1.1 Introduction

Conceptually, the relationship between employee work behaviour and personnel practices¹ is a critical component of effective achievement of an organisation's strategy. It is assumed that the purpose of various personnel practices is to elicit and direct employee behaviours within the context of an organisation to achieve the organisation's strategy (Schuler & Jackson 1987). Our perception or the way we assemble, organise, and interpret what is going on around us through the senses is determined by our background, upbringing, past experiences, personalities, and the values and beliefs of the wider socio-political and cultural context. Since much of our behaviour is governed by our perceptions, it follows that our attitudes to work will determine the way that we behave in the workplace. The way we behave in the workplace and our interpretation of the day-to-day activities are the result of our perceptions. When we think of personnel management, it has a lot to do with the perceptions of the employees.

1.2 Personnel Management

Because personnel managers have to deal with differing perceptions to work, the measurement of human behaviour, including measurement of work attitudes is designed to summarise the relationships between people, personnel practices and outcomes, to help managers interpret what is going on in the workplace. Therefore, making appropriate decisions for formulating and implementing valid policies that should be geared to work in the workplace. Many of the differences between management and employees are a result of differing perceptions about work. For instance, if employees perceive work as a means for personal advancement while management is more concerned with organisational productivity, then such differing perceptions may hinder

¹ Personnel practices refer to the activities that focus on recruiting, hiring, training, appraising and paying the employees in an organisation (Dessler 1991).

achievement of the strategic intent of the organisation. Organisational productivity may then only be achieved if the personnel practices and policies are geared to providing more scope for personal advancement.

However, the function of personnel management refers to the application of the concepts and techniques on the people (human resources) aspects of management (Dessler 1991). Although the task of management is to utilise the three basic resources of capital, technology and people for effective achievement of desired goals and objectives, people are the paramount concern of the personnel management function. Therefore, the successful outcome of an organisation is largely determined by the way employees are managed in order to achieve the desired objectives and goals. Indeed, this relies on full utilisation of human resources (people); a profound challenge to traditional management theory and practice. One of the central concerns facing the role of personnel managers in an organisation is the question of motivation. If the ways and means to motivate people are known and applied, then there is the expectation of better productivity. Since much of our behaviour is governed by our perceptions, it follows that attitudes towards work will affect the way we behave, and consequently productivity in the workplace. Numerous accounts have linked productivity and economic decline in countries like the United States, directly to a decline in concepts such as the work ethic (emphasises individualism and hardwork) (Buchholz 1977). A comment made by Japanese Prime Minister Kiichi Mitazawa on 3 February 1992, that economic decline in America came about because USA "may lack a work ethic" (Ali, Falcone & Azim 1995). Dimma (1991) reported that there is a decline of the work ethic in Canada and that excesses of materialism prompt people to reject it. Congleton (1991) argued that work ethic facilitates economic development, whereas Ali (1989) and Furnham (1982a) questioned the relationships between commitment to the work ethic and economic success. However, there is some evidence from countries in Asia like Japan, that strong commitment to the work ethic accounts for their economic success (Kraar 1991). A decline of the work ethic assumes an economic decline is a concern, and the challenge is for better management of our human resources at work. Management's response to this movement is fundamental to the role of work in our lives, and has important implications that deserve study.

1.3 International Perspective

Since the early seventies, there has been considerable attention paid to studies that deal directly with the underlying beliefs that people hold about work (Buchholz 1977). Hahn (1973) defined beliefs as “general proposition about the world (consciously) held to be true”. Beliefs are mainly cognitive, while attitudes are mainly affective, with a high emotional content (feeling). For example, you might feel anxious about going to work, yet believe that your job is the best in the world. If beliefs were measured in this instance, it might be concluded that you had a “good attitude” towards your work; if feelings were measured, you might be described as having a “poor attitude” towards work.

Buchholz (1977, 1978), demonstrated that pervasive discontent and dissatisfaction exists in many parts of the American workforce, leading to a common assumption that the traditional work ethic was declining. The traditional work ethic emphasised hard work and frugal living and provided the moral justification for the accumulation of wealth. Buchholz reported that people tend to perceive work as the way they discover and fulfill themselves as human beings. Therefore individual growth and development on the job is more important than the output of the work. He concluded that “individualism and hard work for its own sake are not central beliefs of the population surveyed”.

The observation that there has been a fundamental change in traditional beliefs about work as a human activity was reported by Buchholz (1976), and Buchholz (1977). He argued that there is a need for studies that deal directly with the underlying beliefs people hold about work. Such studies are also required to answer such questions as what belief systems are replacing the work ethic, and what differences exist between management and employees in this area.

Dickson (1982, 1983) demonstrated that beliefs also vary with the rationale for the use and outcomes of participation, and are directly related to social disintegration and individual alienation.

Ali & Schaupp (1985) demonstrated a strong commitment to the exploitation and participation (Marxist-related beliefs) by Iraqi managers.

Toulson and Smith (1991), in a study of beliefs about work in New Zealand, concluded that New Zealanders collectively, tend to perceive work as the way they discover and fulfill themselves as human beings. Therefore individual growth and development on the job is more important than the output of the work.

Chong and Tai (1995) found that the importance of individual growth and development on the job is more important than the traditional conceptions of work ethic.

Generally, the above studies supported Buchholz's and Dickson's findings that some kind of basic change has taken place regarding the traditional work ethic. Work is now perceived as the way people discover and fulfill themselves as human beings. Therefore individual growth and development on the job is more important than the output of the work itself. These studies in European cultures appear consistent and matching factors reflect the culture. While these studies suggest that this may have been so, these findings are only in European cultures. Applying the same findings in Tonga may be problematic, therefore more cross-cultural research is necessary. This led to the central question of the present study.

1.4 Central Questions

The basic purpose of this research is to find the predominant beliefs that employed people in Tonga hold about work in formal employment. The first research objective is to measure the predominant beliefs that Tongan employees hold about work, and to compare these with overseas results using a particular instrument designed to measure beliefs about work. The first step is to confirm whether beliefs about work (as measured by the instrument) are valid and appropriate for Tongan context. The second objective is to investigate if there any differences in work beliefs due to demographic variables. The research central questions are therefore as follows:

- 1) What are the predominant beliefs that employees hold about work in Tonga?
How do these compare with overseas results?
- 2) Are there any differences in Tongan work beliefs due to demographic variables such as gender, age, marital status, job level and length of employment?

A factor analysis of the beliefs about work scale will provide a measure of the employee work beliefs in a sample of organisations.

1.5 Rationale of the Study

The present study has been prompted by the following situations. Firstly, the growing frustration and dissatisfaction of returning graduates as well as employed people in Tonga (Taufa 1979, Lolohea 1984), generates a need to investigate and identify the predominant beliefs that Tongan employees hold about work. This can assist our understanding of personnel practice in Tonga as well as enabling Tongan managers to make appropriate decisions leading to formulating and implementing valid policies that may work in achievement of the strategic intent of the organisations in Tonga.

Secondly, the study of beliefs about work and their contribution to personnel practice may assist the new National Human Resource Development Project (NHRDP)² introduced by the New Zealand Ministry of Foreign Affairs and Trade Official Development Assistance Programme to the government of Tonga in 1995 until 2004. The impact needs to be reviewed so that national planners and policy makers can formulate policies that fit the situation in Tonga and are geared to achieve the desired goals and objectives.

Thirdly, the literature concerning beliefs about work does not include any study set in a Pacific Island context, therefore the present study aims to rectify this situation, since

² A National Human Resource Development Project and Related Interventions Report undertaken by New Zealand Ministry of Affairs and Trade Official Development Assistance Programme with the Government of Tonga from 1995 to 2004.

much of what has been written about Tonga has been on areas such as education (Kavaliku 1964, Tu'inukuafe 1976, Taufa 1979), economic development (Sevele 1973, Halapua 1975), changing roles of graduate women in Tonga (Kupu 1989), migration Fahina (1985) and politics (Helu 1992).

Fourthly, the conclusions and implications made from the present study may enable aid donors to assess how they can best help and add value to the organisations in Tonga by developing personnel practices and policies that are congruent with the predominant beliefs which may achieve better organisational outcomes for Tongan government. Therefore, an empirical study of beliefs about work conditions warrants immediate attention.

1.6 Thesis Organisation

Chapter Two provides the theoretical framework of beliefs about work and the review of literature. Chapter Three describes the Tongan cultural context. Discussion of the methodologies employed in the present study will be presented in Chapter Four. Results of the research will be presented in Chapter Five. Discussion of the results will be in Chapter Six. The conclusions, and recommendations for further research made from the study are presented in Chapter Seven. The literature review will be the subject of the next chapter.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The main focus of this literature review will be to provide a theoretical framework on the measurement of beliefs and cover the characteristics of work belief systems. To give context as to why the measurement of beliefs about work is necessary and their contribution to understanding personnel practice, there is a need to critique writings by leading authors on beliefs about work. The findings of studies undertaken on beliefs about work will be discussed. The literature review will begin by defining work.

2.2 Definition of Work

Unfortunately, there is no universal agreement as to the definition of work (Brown 1984). Work has different meanings for different people. For example, playing rugby for famous Jonah Lomu is work, but playing sports for others is considered a leisure rather than a work-related activity. We most commonly think of work as an activity performed in exchange for payment. However, the word work is also used to describe non-paid work activities like domestic work, do-it-yourself work, and voluntary work. Due to the wide scope of possible activities, work can be defined widely.

One definition says:

“Work is the effort or activity of an individual performed for the purpose of providing goods or services of value to others; it is also considered to be work by the individual so involved.”

(Hall 1986, p.13)

Brown (1973 cited in Rudman 1991) provides a definition that adds another dimension to the definition of work:

“Fundamentally work is an activity with two main functions of producing the goods required by society and binding the individual into the pattern of relationships from which society is built up”.

Cotgrove (1967 cited in Rudman 1991) provides a definition which suggests that:

“Work is any activity which is directed towards the production of goods and services which typically have a value in exchange, and which is carried out for valuable consideration”.

For the present study, Cotgrove’s (1984) definition is most appropriate since the focus of the present study is on work as paid employment in the formal economy of Tonga. It should be noted however that this definition seems to refer only to paid employment, it excludes unpaid work of any sort. This narrows the concept of work and consequently enhances the status of paid work. Paid work is seen as essential for survival, self-identity and providing a role in society.

2.3 The Nature of Work Attitudes

Psychology has been the major source of knowledge to measure human behaviour (Schwab 1980), and personnel management is no exception when measurement is considered. Personnel management is essentially concerned with human behaviour, utilising the systematic application of methodology from behavioural science to understand and deal with human behaviour in a more informed and systematic manner (French 1987). Although, it is clear that people have different perceptions, expectations, motivation, work attitudes, values and beliefs, the art of personnel management is to crystallise these differences to the attainment of the strategic intent of the organisation.

The construct attitude falls into the category of social psychology, although it is more appropriate to be considered within general personality theory. An attitude is here precisely expressed as an affective component, involving either positive or negative feelings towards something. This affective component will be attributed merely through instances of behaviour. We have different attitudes to a variety of things, events, and many of these are based on our own upbringing, experiences, background, environment, religion, culture, social and economic influences. These realities around us largely determine our attitude which in turn will govern how we behave. Since attitudes affect the way we respond to our environment, they are important psychological determinants of work behaviour. When the literature on the meaning of work and work attitudes is

reviewed, the immediate impression is one of uncertainty and complexity (Toulson 1990). Toulson and Smith (1991) argued that the semantics of worker cognitions have encouraged a variety of terms such as involvement, alienation, work ethics, instrumental orientation, and work values and beliefs. An inspection of each of these terms demonstrates the conceptual confusion that can occur when levels of analysis, definitions of constructs, and causes and effects are used indiscriminately. Toulson and Smith (1991) noted that the semantics involved in the study of attitudes should be carefully selected and specified before embarking on such a study. Otherwise, confusion in theoretical formulations will have a profound impact on the method and outcome of applied research, leading to making predictions for the implementation of personnel practices and policies that may not work.

The interactive nature of the trends and forces in our environment, keep shaping and changing the place of work in our society. Major trends such as economy, values, and technology, are shaping the future of work and the workplace. For instance, in a major report by Yankelovich et al (1985) the rise of conservatism and simultaneously, “expressive values” has been observed throughout western industrial countries. The core aspects of these expressive values are: 1) defining success on the basis of inner growth rather than external signs of wealth, 2) desiring to live in harmony with nature, 3) seeking autonomy and questioning authority, 4) greater freedom in seeking pleasure, and 5) yearning for stronger and closer bonds of community with others. Attitudes towards work are bound to be a function of the weight placed on these values by the individual and society. The changing values of the work force are causing many organisations to re-examine their policies, practices and managerial values (Beer et al 1985).

Drucker (1995) argues that work in the future will be qualitatively different than work as currently faced by our society. The rise in the service sector work-force in most countries, with high skill levels of people, will continue. The increasing educational level of the workforce will pose several challenges to the traditional organisation management, because employees want to develop their knowledge and skills. There is a greater tendency for educated people to seek activities of interest outside work. The

increasing influx of women and minorities into the workforce, will put increasing pressure on future organisation to address the distributive equality concerns of the labour force (gender-neutral). With the increasing affluence of employees today, demands for a decreasing work week, flexible working hours, new options for individualising benefit packages, and early retirement are likely to continue. Increasing international trade negotiations, competition, complexity, size of organisations and anxiety about current and future work intensifies the need for dramatic improvements in human productivity. These several important societal trends will demand a better quality of work life with less bureaucratic organisation in a more humanised work environment. This will require managers to perform their job efficiently and effectively in managing employees. The occurrence of all these changes brings with them changes to the whole meaning and nature of work.

Consequently while these changes powerfully influence our perception about work, in terms of meaningful to individuals, it still has a high profile. Rudman (1991) however notes that work is still a central activity in the lives of most people, and it is a major mechanism in positioning people in the organisation of society. People gain their sense of economic well-being, power and status through their jobs, and their jobs largely determine where they live, who they associate with and the standard of living they have.

2.4 Semantic Problems

Any discussion on work attitudes, values and beliefs raises the problem of appropriate measurement and definition. Schwab (1980) argued that the most common source of confusion can be found in the multiple usage of constructs (conceptual definition of a variables). It is clear that some disagreement exists about the most appropriate definition and measurement. When considering the measurement of work attitudes, it is important to recognise the appropriateness of general frameworks being applied in different cultural settings. For example, the results of work attitude measures in US may not apply in the Tongan cultural setting. Many of the methodological problems surrounding the measurement of work attitudes result from a lack of understanding of

the perceptual processes involved. This is commonly used as an argument for the use of a more objective operational definition. Traditionally, attitudes have been measured by self reports of feelings, and/or intentions (Herman & Hulin 1972). The objective in developing an attitude measurement scale is that it is consistent, may have stability over time and apply to a broader range of environments or different cultural settings.

2.4.1 Work Attitudes, Values and Beliefs

It is important that a distinction be made between the concepts of work attitudes, values and beliefs. Work attitudes are responses or feelings directed in some judgement about the likes-dislike and goodness-badness of work (Rokeach, 1960). They tend to be short term and more commonly related to specific jobs. Values are abstract ideals, positive or negative that represent a person's beliefs about ideal modes of conduct and terminal goals (Rokeach 1960). Work values are "work aspect preference" (Pryor 1982, p.40). Our values towards our work are shaped by socialisation and other life experiences and they constitute a major set of influences on our beliefs. Work beliefs are mainly cognitive and they are judgements on what is possible and what exists. For example, you might have a feeling about your job, fear, excitement, apprehensive or enthusiasm. Independent of this feeling, you might have a belief about your job, it is challenging, interesting, or a high status job. In light of this, work for some people is their central life interest, while for others their major life interest lies outside work. It is the same concept of work but the commitment and centrality of work to people are different, reflecting psychological and sociological differences amongst people. Work values and beliefs are concerned more with the enduring orientations of people to work, and relate specifically to the function and meaning of work.

Overseas research has demonstrated that different attitudes to work can be measured scientifically (Goldthorpe et al 1968, Buchholz 1978a, Furnham 1984). One of the most common measures of job attitude is job satisfaction (Locke 1976). While measures of job satisfaction may tell us much about the affective states expressed in terms of satisfaction and dissatisfaction experienced by the workers about their specific jobs, they reveal very little about people's underlying orientations towards work.

Daniel (1972) considered that a different set of priorities may relate to different situations in terms of employee's orientations to work. He found that although employees may press for changes, which reflect an instrumental orientation to work (improved pay, conditions, hours, etc.), this did not preclude the possibility of them subsequently receiving satisfaction from changes associated with job restructuring (increased discretion, variety, recognition etc.). Therefore an instrumental orientation to work does not necessarily have a strong positive effect on job satisfaction.

Goldthorpe et al (1968), studies in a motor industry in Britain found that workers were prepared to do monotonous work for higher earnings in order to increase their standard of living. The orientation of these workers was purely instrumental and motivated by the extrinsic rewards (pay and job security) that the work could give, rather than any intrinsic rewards (achievement, recognition, responsibility of advancement) that the work gave to them. Their jobs were not part of their central life interests, and their job satisfaction was driven by extrinsic factors. Therefore, this perspective suggests that orientation to work is largely formed outside the workplace, being influenced by factors such as family, community and class situations.

Benyon and Blackburn (1972) considers an orientation to work to be a "central organising principle which underlies people's attempt to make sense of their lives". He argued that people's orientation to work are results of individual differences extended by outside factors.

None of these studies give us much information on the underlying attitude to work as a concept itself, irrespective of the job or the organisation. Orientations to work in terms of those described above are not really based on measurement of changes in the fundamental underlying beliefs about work. Buchholz (1978a) argued that dissatisfaction may be confused with lack of belief. Therefore an attempt to identify a suitable construct that encompasses people's orientations to work requires further investigation.

2.5 Work Ethic

One particular possibility in the area of work beliefs and values is the construct known as the work ethic as mentioned in Chapter One. The work ethic has its origins in Weber's (1905) theory. The work ethic emphasised hardwork and independence, provided the religious and moral justification such as the virtues of honesty, industry, frugality for the accumulation of wealth. Weber proposed a causal relationship between the Protestant Work Ethic (PWE) and the development of capitalism in the Western world. Several attempts has been made to examine its universal applications, and the results of these attempts were not conclusive. For instance, Marshall (1982) advocated the universal validity of this application, whereas Furnham (1982b) questioned this relationships between commitment to the work ethic and economic success. Kennedy (1962) examined the PWE among Parsees of India who are a conspicuously economically successful minority religious group. He found evidence for two crucial values, the desire to accumulate rather than to consume material goods, and the desire to maximise one's material prosperity, which were conducive to economic and technical pursuits. Similarly, Bellah (1963) found evidence for PWE beliefs in traditional Japanese society. Therefore, it is assumed that work values may, in part, account for economic success. However, such an interpretation is difficult because of the uncertainty as to whether Protestant work ethic beliefs are a cause or consequence of economic success. Ali (1992) and Clarke (1983) argued that while it is generally acceptable that decline of the work ethic would lead to economic decline, the Weberian thesis has to be seen against the specific historical, social and economic conditions that had prevailed and have existed in any country because of unique adaptations of each country.

Mirel and Garrett (1971) report a fairly high and positive correlation between Protestant work ethic endorsement and authoritarian traits. That is, people who endorse the PWE have some authoritarian traits. The endorsement of PWE was unrelated to gender, while occupational interest reflected a significant positive relationship with PWE. However, both Aldag and Brief (1975) and Furnham (1989a) found a significant positive correlation between PWE beliefs and age, although Buchholz (1978a) and Furnham

(1982b) found no significant positive relationship. This could be attributed to a restricted age range in the sample. Furnham (1984) suggest that PWE believers work harder and are closely associated with strong higher order needs such as recognition, achievement, autonomy, responsibility and growth and development. Goldstein and Eichhorn (1961) and Furnham (1984) found that those who ascribe to the work ethic ideals place a strong emphasis on self-reliance and individualism. It is logic to assume that people who subscribe to the work ethic will be successful and more satisfied with their work and life in general.

2.6 The Measurement of Beliefs About Work

Furnham (1984) suggests that the study of beliefs and values, in line with the Protestant work ethic, are more concerned with people's enduring orientations to paid employment, rather than on their reactions to particular jobs or aspects of them. Work values and beliefs are therefore concerned more with the enduring orientations of people to work, and relate specifically to the function and meaning of work. People have different orientations to work, and this is reflected in the prominence or lack of prominence that work assumes in their lives, and these orientations can be identified through the study of beliefs (Rudman 1991). Buchholz (1978) argued that studies dealing directly with the underlying beliefs people hold about the function and meaning of work are necessary, because there is no longer one widely held belief about work such as the work ethic (Buchholz & Dickson 1982).

Rokeach (1960) defines beliefs as "unquestioned assumptions about the world in which we live". Beliefs are organised into hierarchical systems having describable and measurable structural properties along with an order of importance (Rokeach, 1930, 1960). Goodenough (1963) defines beliefs as "sets of propositions accepted as true". Theoretically, the order of importance that beliefs have on individuals is provided by Rokeach (1960). The first are the individual's *primitive* beliefs which are the beliefs an individual has learned about the nature of the physical world in which he or she lives, the validity of which he or she does not question and, in the ordinary course of events, is not prepared to question. The second are the *authority* beliefs. Authority beliefs provide

individuals with the sources of information to believe what is true and false, what is realistic and rational about the world in which we live. Individuals look for information in authority beliefs to explain and provide meaning and answers to individual experiences and they are derived by the individuals. Sets of beliefs about work are partially the result of ideas handed on by each generation.

Overall, the concept of a belief system is defined by (Rokeach 1960). The belief system is conceived to represent all the beliefs, sets, expectancies, or hypotheses, conscious or unconscious, that a person at a given time accepts as a true view of the world, and which in the ordinary course of events are not questioned. The belief system defines the world for an individual, constitutes an information system to which a person looks for answers, and organises the world ideas, people, and authority such that the individual functions in ways he or she considers effective. Beliefs are describable and measurable structural properties used in developing a conceptual framework to measure beliefs about work, and they are conceived to be an organisation of beliefs that vary in depth.

Buchholz (1976; 1977) approached the question of orientation to work by searching the literature about work to find contemporary belief systems about work, basing his observations on Rokeach's (1960) theory. The essential feature of Buchholz's approach has been to measure people's orientations to work using five dimensions defined briefly in Table 1.0. This scale has been successfully used in cross-national sample overseas and has shown stability (Dickson & Buchholz 1977, 1979).

The original instrument used to measure the five belief systems was developed by 159 statements on a Likert scale that had been derived from a inventory of statements representing the important elements of the five beliefs about work. From the original inventory a selection of 100 statements was made by an informal card-sorting technique. The results were sent to the top management personnel of Fortune's largest industrial organisations. Ten doctoral students were selected as subjects to sort the meaning of the original statements into as many categories represented as they found, and to identify what the categories represented in their own thinking. From this analysis, the 20 best statements from each belief system (based on consistency of grouping) were put in a

TABLE 1.0 : THE BUCHHOLZ FIVE BELIEF SYSTEM

System

a. The work ethic

The belief that work is good in itself, bestows dignity and that success is a result of personal effort. Success is directly linked to one's own effort and is measured by the accumulation of wealth. This dimension is essentially the same as the Protestant work ethic.

b. The organisational belief system

The belief that work takes on meaning only as it affects the organisation and contribute to one's status or position at work. Work is not an end in itself, but is more of a means valued only in terms of how it serves group interests. Success is directly linked to one's ability to conform and adapt to group norms than the result of personal effort and accomplishment.

c. Marxist - Related beliefs

The belief that work is fundamental to human fulfilment, because it is through work that people create the world and themselves. However, as currently organised represents exploitation and alienation of workers from their productive activity. The work of the average person mainly benefits the ownership classes of society rather than the workers themselves.

d. The humanistic belief system

The belief that work is to be taken seriously as the way in which people discover their potential and fulfil themselves as human beings. Success is measured in terms of personal growth and development on the job. Therefore, what happens to people in the work-place is more important than productivity.

e. The Leisure Ethic

The belief that work has no meaning in itself but only finds meaning in leisure. Success and human fulfilment is found in the pursuit of leisure activities where people have the choice to do their own thing. Work is necessary for living; however it is through pursuing activities of personal interest that people obtain fulfilment not work.

system at least 8 out of 10 times. The questionnaire was then distributed to 445 people with a 76 percent return rate. The results were factor analysed and 45 statements were selected to comprise the five scales on factors that corresponded to the beliefs systems. Four items were reverse-scored.

The *work ethic* stresses that work is good in itself, offers dignity, and that success is a result of individual effort. As mentioned earlier, believers of the PWE work harder and are closely associated with higher order needs. The *organisational belief system* stresses group activity and takes on meaning only as it affects the organisation and contributes to one's position at work. The idea of conformity to group norms is central to this belief.

The *Marxist-related belief system* stresses that work is fundamental to human fulfilment but as currently organised represents exploitation and alienation of workers. The idea that systems of management under capitalism are exploitative is a common one, and this is reflected in this belief. Josephson and Josephson (1973) noted that many studies have demonstrated that people at the bottom of the organisational hierarchy are in general most likely to be alienated from work and consequently to be exploited on the job. Therefore, alienation and exploitation would be associated with people at the bottom of the hierarchy.

The *humanistic belief system* stresses that success in one's work is measured in terms of opportunity for personal growth and development, rather than in terms of job output. The satisfaction of the higher order needs is the need for self-actualisation. This is the need to achieve one's full potential through work. The *leisure ethic* stresses positive aspects of leisure and a negative value of work. Work is purely the means to an end, to acquire income necessary to pursue a valued way of life outside work.

2.7 Beliefs About Work Studies

A review of the published literature on the BAWS scale are provided as they shed light into how beliefs about work and behaviours are socialised and shaped on an individual level in different countries and the implications for personnel management.

Buchholz (1977) conducted a study on managers in the United States. The study reported a five factor solution by utilising the data using the principal factoring and varimax rotation. He found a strong endorsement of the humanistic belief system and a clear rejection of both the Marxist-related and work ethic systems. A number of independent variables were utilised in this study. There were no significant differences on any belief system due to type of company, size of company, religion and education. Job level and age had an important effect on beliefs.

Job Level. All levels of management showed the highest scores on the humanistic belief system and the lowest scores on the work ethic. The scores on the organisational and leisure belief systems showed an overall neutrality of response. Top levels of management were less favourable towards the Marxist-related belief than other categories. This may reflect the desire of lower levels of management for more or broader decision-making authority.

Age. Age also affected the result. For instance, there was less endorsement for the organisational belief system from younger management than older management. There was a tendency for the organisational belief system to increase with age. This may indicate that commitment and conformity to the organisation increases with age. Perhaps, the attachment that often comes from long familiarity with the job, and the pleasure of established social relationships in the job could account for the organisational belief system to increase with age.

Dickson and Buchholz (1977) conducted a similar study using the 45 item scale on both US and Scottish samples. They attempted to determine if the belief system developed in the US could be applied in the Scottish culture. In this study the American sample was drawn from the original one reported by Buchholz (1977). The same methodology was used with the same Scottish sample. Five factors with similar items to the original factors were found in the Scottish sample. The article does not report the factor matrix or confirm the technique used. It is assumed that the same technique and rotation was used as Buchholz (1977). Dickson and Buchholz (1977) concluded, that the humanistic belief towards work is most strongly endorsed and the work ethic is least endorsed. A number of independent variables were utilised in this study.

Size of Company. The size of company was found to have an important effect on beliefs about work. Individuals in smaller organisations (less than 100) were characterised by significantly higher beliefs in the work ethic and significantly lower belief in the Marxist-related belief and the leisure ethic. So the smaller the size of the organisation the more likely the work ethic would be endorsed.

Job Level. The level of management also affected the result. For instance, there was less endorsement for the Marxist-related belief and leisure ethic belief system from top management than middle management. This may indicate that feelings of exploitation and lack of participation decrease as access is gained to the organisational decision-making process. There was a tendency for the Marxist-related beliefs and leisure ethic to decrease with a higher position in the organisational hierarchy.

Age. In both samples there was a tendency for Marxist-related and leisure beliefs to decrease as age increased. Younger people endorsed the Marxist-related beliefs, indicating feelings of alienation from decision-making processes in the organisation. They valued leisure more highly than older persons, indicating that younger people seek leisure activities to compensate for lack of interest and involvement at work.

Overall, only the Marxist-related and leisure belief systems differentiated the beliefs about work between American and Scottish cultures. The Scottish sample had a greater endorsement of the Marxist-related belief system than the US sample. Dickson and Buchholz (1977) noted that this may attribute to the lower perceived legitimacy of the managerial role in Scottish society. The value of leisure in the Scottish samples was related to the general dissatisfaction with the current organisation of work in the Scottish culture, such as the level of inequity of worker's rewards, contribution and desire for participation, as well as absence of belief in the work ethic in the Scottish culture. In fact it appeared from this study that demographic variables are more important in determining beliefs, which could be attributed to the effect of culturally based ideologies about work in these two different cultures.

Buchholz (1978a) conducted a similar study on 340 blue-collar and white-collar workers, 72 union leaders, and 366 top managers in the US. The study reported a five factor solution by utilising the data using the varimax rotation. A varimax rotation was

performed and 41 statements accounted for 40.8 percent of the total variance. While there were some differences between groups, the overall finding was a uniform commitment to the humanistic belief system across all the independent variables. The uniform commitment to the humanistic belief system across all groups suggests a stability of belief in the three samples given the demographic differences.

Job Level. The results showed that non management personnel were more Marxist-orientated than management personnel. This may reflect the exploitation and alienation of the workers from the decision making process within the existing organisational structure.

Education. People with formal education were not Marxist-related orientated than people with less formal education. Perhaps education compensates for feelings of exploitation. There was a decline in belief in the organisational belief system with increasing education.

Age. The younger groups had a greater work ethic than older age groups. This finding suggests that young people enter the workforce with a belief in the value of work in and of itself. Young groups were more committed to the Marxist-related beliefs than older groups. Again, younger people feel more exploited than older groups and desire participation in the decision-making process.

Gender. The results showed that females were more committed to the Marxist-related belief system than males. This indicates the desire of women to participate in the decision-making, and this could be attributed to few women occupying senior management positions. The attempt to include women in the decision-making process may overcome this feeling of exploitation. Females were not more humanistically orientated than their male counterparts, and this could be attributed to their least involvement in the decision-making process.

Ethnicity. Blacks were more Marxist-orientated than whites and were more committed to the organisational belief system than were whites. Blacks felt exploited and Buchholz (1977) concluded that it is consistent with what is known about discrimination in America. Blacks were more committed to the organisational belief, thus indicating that blacks have more of a need for group support.

In another study, Buchholz (1978b) measured a whole range of occupations including union officials. The study reported a five factor solution. Again, the humanistic belief system received the highest scores from all occupational categories and lower scores on the work ethic than any other belief systems. The strong endorsement of the humanistic belief system stresses that work is now valued for its contribution to individual development. Work is seen as the means of providing individual fulfilment and development, as opposed to being good in itself and bestowing dignity on the individuals.

Job Level. Professional people were least committed to the organisational belief system, suggesting strong ties to their profession, than to the organisation. Union officials showed significantly stronger endorsement than any of the other occupational groupings for all but the leisure ethic. Buchholz noted that this difference between other groups and union officials is that union officials are tempered by their experience with the realities of the workplace.

Gender. Women show higher scores on the Marxist-related and humanistic belief systems than men. The higher Marxist-related belief scores for women, indicate feelings of exploitation, and greater desire for full participation and equal participation in the workplace. At the same time, higher humanistic belief scores for women imply a greater desire to achieve self-development and advancement, which might be explained by the general stereotyping that emphasises the importance of social and human relations than technical skills. Buchholz (1978b) concluded from this study that “individualism and hardwork are not central beliefs of the population”. Therefore, personal growth and development are more important on the job than the output of the work process itself.

The data from Scottish samples (Dickson and Buchholz 1979) would also suggest that this trend is not just limited to the US. Using managers and blue collar workers, Dickson and Buchholz (1979) reported that both samples endorsed the humanistic beliefs and were indifferent to the work ethic. Blue-collar workers endorsed more strongly than managers beliefs about worker exploitation and the value of participation. The belief scores within both samples did not show an opposing trend within any of the five belief systems. The main difference between the US and Scottish samples is that the five belief system can be held independently in the US, the leisure and work ethics are

seen as interrelated in Scotland. Dickson concludes that Scottish workers have greater feelings of exploitation and lack of participation, and are associated with a higher value placed on leisure ethic, and a lower value placed on hard work and individualism. This main difference is possibly attributed to the difference in both the sample's political values. In Scotland, the majority of workers belong to trade unions which are linked to the Labour Party. This is similar to that in New Zealand where trade unionism is at present compulsory and is linked to one of the major political parties.

Dickson (1982) used the Beliefs About Work Scale in relation to rationales for participation from a selected sample of 84 top managers from Glasgow companies. He found an inverse relationship between the work ethic and representative participation, a positive relationship between the humanistic beliefs and both representative and direct participation, and a positive relationship between Marxist-related beliefs and representative participation. The rationales for participation were collected by means of structured interviews with top managers. A validity check on the scale was undertaken using a principal components analysis and varimax rotation of the first five factors. After examining the factor loadings, a further rotation was undertaken. The result was a clear loading on six factors, with the Marxist-related belief system splitting into two parts; exploitation and participation. The results show that managers saw the principal rationales for participation in terms of decision acceptance, decision quality, employee morale, and two-way communication between them and their employees. These principal rationales for participation signal that participation to managers is valuable to the extent that it produces desired organisational outcomes, rather than desired employee outcomes.

Dickson (1983) extended his investigation of beliefs about work and the perceived uses of participation to include a sample from Arizona. The numbers in the two samples were 87 Scots and 139 from Arizona. Interestingly in these two samples the beliefs were neither completely orthogonal, and he concluded that the separateness of beliefs will vary between samples. Differences obtained between the samples indicated potential differences in the way participation is used as a managerial practice in both countries. He used a more clearly defined system of derived categories for participation.

Results of this study supported his earlier research (Dickson 1982) that the work ethic is least endorsed and the humanistic belief most endorsed in both samples. The article does not report the details of the factor analytic procedure used.

Ali & Schaupp (1985), reported a strong commitment to the Marxist-orientated belief system among Iraqi managers, using Buchholz five belief system measures. The scale was used on a sample of 203 Iraqi managers. The scale was not factor analysed, but was simply applied and comparisons were made with demographic characteristics of the sample. The scale has been used indiscriminately without determining whether the scale is a valid and appropriate measure in the Iraqi context. It is necessary to check the validity of the measure before scoring, rather than blindly applying the results from countries of different cultural settings. It seems likely that both researchers could also speculate on the findings and generalisations that should not be made. The scale can not be used indiscriminately across different cultural settings. Perhaps a different dimension of belief about work scale could emerge if the BAWS was factor analysed.

Females. Males showed a significantly greater endorsement of the leisure ethic than females. Females showed a significantly greater endorsement of the work ethic than males. This is an interesting comparison, because Iraq has been operating a non-democratic political system since 1968, and they concluded that the influence of economic patterns were reflected in the beliefs of Iraqi managers.

Toulson and Smith (1991) conducted a similar study using the 45 item scale on 2111 New Zealand workers from 40 organisations. The study reported a five factor solution by utilising the data using the principal axis factoring and varimax rotation. He found a strong endorsement of the humanistic belief system and a clear rejection of the work ethic system. A number of independent variables were utilised in this study. There were no differences due to age and marital status.

Gender. Females showed a significantly greater endorsement of the Marxist-related belief system, work ethic, and organisational belief than males. The stronger Marxist-related endorsement could be because women have more feelings of powerlessness than men, together with feelings of exploitation because few women occupy senior management positions. At the same time, higher organisational belief scores for women

indicate a greater desire to conform in organisations. This could be explained by the fact that by and large women occupy more lowly positions in organisations which in turns means they have little opportunity to be unconventional.

Job Level. The results reported that semi-skilled group had a significantly higher endorsement of the work ethic than the managerial group. There was a tendency for the work ethic to decline from blue-collar to managerial employees. The unskilled, semi-skilled, and skilled groups showed a significantly greater endorsement of the Marxist-related belief system than did the supervisory group. There was a tendency for the Marxist-related belief system to decrease with higher positions in the organisational structure. The unskilled group showed a significantly lower endorsement of the humanistic beliefs system than the managerial group, while the semi-skilled groups showed a significantly lower endorsement of the humanistic beliefs system than the skilled, supervisory, and managerial groups. Finally, the skilled group had a significantly greater endorsement of the leisure ethic than the managerial group. An interesting aspect of this study was that non-managerial workers appeared to have significantly greater beliefs in the work ethic than managers, but this could be attributed to the often imprecise nature of management work.

Ethnicity. There was a strong endorsement of the humanistic belief system across all ethnic groups. The most interesting finding was that Maori people had a significantly greater endorsement of the work ethic than did their European counterparts. Another interesting finding was a uniform commitment to the humanistic beliefs system across all ethnic groups. Generally, the results showed a significant decline in the work ethic from blue-collar to managerial employees. Both supervisory and managerial employees scored significantly lower on the Marxist-related belief system than blue-collar employees. A uniform commitment to the humanistic belief system across all groups was obtained.

Chong and Tai (1995) reported a strong commitment to the humanistic belief system and a clear rejection of the Marxist-related belief system among 47 Chinese (People's Republic of China (PRC) managers, using Buchholz five belief system measures. The scale was not factor analysed, but was simply applied and then direct comparisons with Dickson and Buchholz's (1977) studies on American and Scottish managers were made.

The same criticisms provided on Ali & Schaupp (1985) study are held true to this study. Therefore, the direct comparisons with Dickson and Buchholz's (1977) studies would be equivocal. However, the results showed that Chinese managers were stronger in their endorsements than American and Scottish managers for all belief systems except the humanistic belief system, which may reflect the emphasis on collectivist cultures such as China. Although, the Marxist-related belief was least endorsed by Chinese managers, they gave stronger endorsement to the Marxist-related belief than American and Scottish managers. This was an interesting finding because China is a communist country, and Chong and Tai (1995) concluded that a gradual erosion of Marxist ideology by Chinese managers could be influenced by the new economic reform introduced in government.

2.7 Summary

Overall, these studies demonstrated a decline in the work ethic and an increase in the humanistic belief system. The endorsement of the humanistic belief system does, however, suggest that work is now valued for its contribution to personal development, where work is seen more as a means of providing individual growth and development, as opposed to being good in itself and bestowing dignity on the person. Therefore, individual growth and development are more important in the job than the output of the work process. Buchholz (1977) suggested that the attempt to redesign jobs for more interest and challenge, is supported by a strong endorsement of the humanistic belief system. He also suggested that management styles and practices that are consistent with this humanistic approach to work are likely to produce greater organisational outcomes rather than push for increased performance. For instance, personnel programmes and policies that emphasise self-development and advancement are likely to produce greater outcome than those focusing on organisational productivity. Organisational productivity may only be achieved if self-development and advancement are emphasised at work.

All occupational groupings strongly endorsed the humanistic belief system but rejected the work ethic. Generally, non-management personnel have a higher endorsement of the work ethic and the Marxist-related belief system, than management personnel. Blue-collar workers endorsed beliefs about worker exploitation and participation (Marxist-

related beliefs) more strongly than managers, indicating feelings of exploitation and lack of participation in the decision-making process. There was a tendency for the work ethic to decline from blue-collar to managerial employees. The feelings of exploitation and lack of participation indicate their least involvement in the decision-making process. Buchholz (1977,1978a) suggested that the attempt to include workers involvement in decision-making at high levels of the organisation may meet management resistance.

Female employees strongly endorsed the Marxist-related belief system, work ethic and the organisational belief system than male employees. Feelings of exploitation and lack of participation by women could be attributed to the fact that by and large women occupy lowly positions in organisations which in turns means they have very little opportunity to be unconventional. Younger employees strongly endorsed the Marxist-related beliefs than older employees. Again, the feeling of exploitation by younger employees is due mainly to lack of participation in the decision-making process. However, there is a tendency for the Marxist-related belief system to decrease with age.

The characteristics of early socialisation, societal, political and economic conditions of a particular culture will no doubt have an effect on peoples' underlying orientation to work. Therefore, social, political and economic forces are major influences on peoples' underlying orientation to work, and the environment of the organisation itself. This needs to be addressed before an empirical study of beliefs about work can be conducted in Tonga. The Tongan cultural context is therefore the subject of the next chapter.

CHAPTER THREE

TONGAN CULTURAL CONTEXT

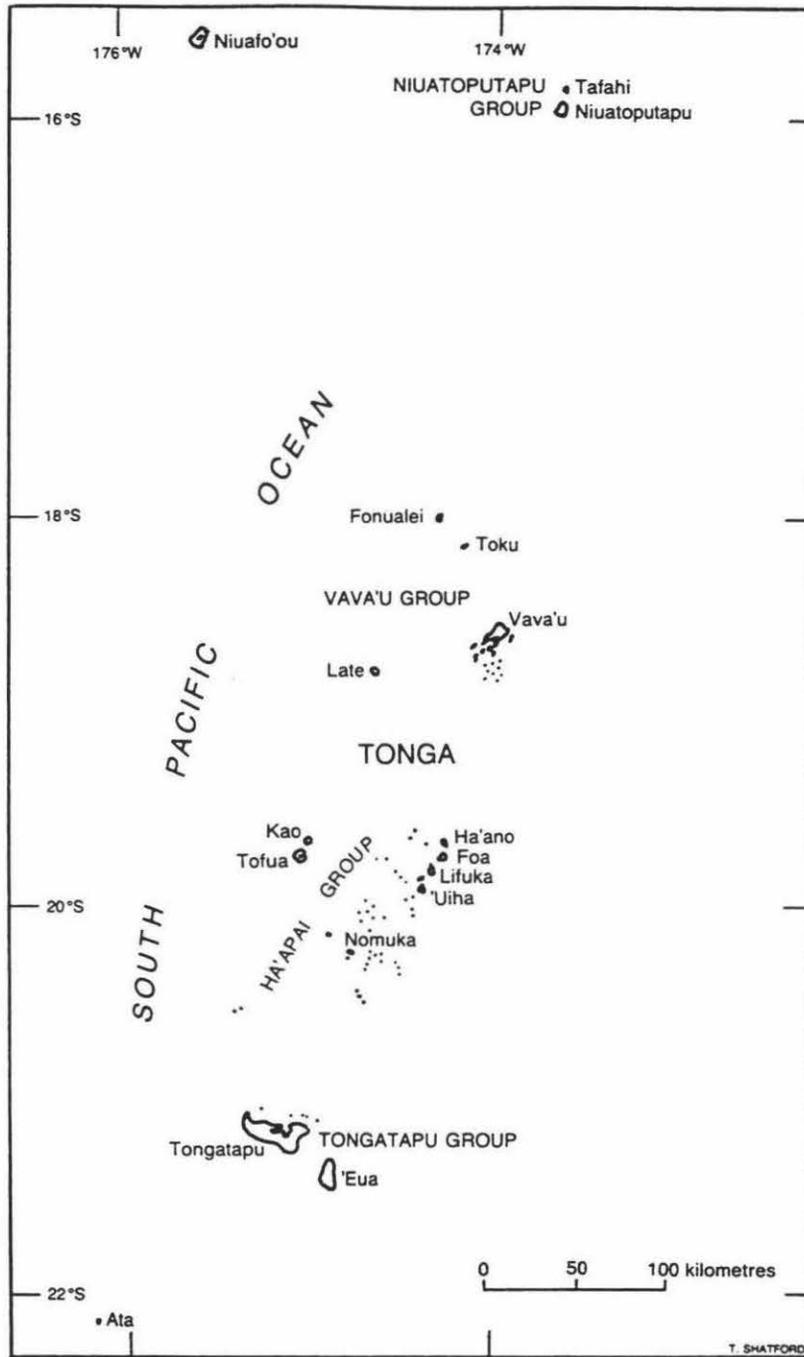
3.1 Introduction

This chapter will encompass writings that cover the socio-cultural, economic, and political forces influencing the meaning and nature of work in Tonga. Katz (1980) argued that one must consider the social environment in which jobs are embedded in order to determine how employees describe and perceive work, for it is the social context that provides the information and cues with which employees define and interpret the meaning of work to them. Yet, the determinants of employees' orientations to work in the context of an organisation is of course relatively important. This chapter will begin with the geography of Tonga.

3.2 Geography of Tonga

Inspired by the friendliness of the people, Captain Cook named Tonga "the Friendly Islands", and today Tonga is the last remaining Polynesia Kingdom in the South Pacific. Tonga lies within the tropics 15 and 22 degrees south of the equator, being about 1,770 kilometres north-east of New Zealand, 690 kilometres south-east of Fiji and 820 kilometres south-west of Western Samoa. The archipelago of 170 islands, of which thirty six are inhabited, include three main islands, namely Vava'u in the north, Ha'apai in the centre and Tongatapu where the capital, Nuku'alofa is located, in the south. The other three small islands are 'Eua in the south east of Tongatapu and Niuatoputapu and Niuafu'ou in the far north. Figure 3.1 exhibits the main islands within Tonga. The population is approximately 100,000 (50.3 % male, 49.7 % female), and is predominantly Polynesian, 33,000 employees in the labour force of which approximately 3,000 are unemployed (Statistical Abstract 1993). The main islands of Tonga have a land area of 700 square kilometres.

Figure 3.1 Map of Tonga Showing the Main Islands



Source: Campbell (1992).

3.3 Brief History of Tonga

Tonga is not only unique for its independent Kingdom, but, it has never been colonised. The present King of Tonga, tracing descent from a royal dynasty formally proclaimed in 1845, follows a tradition of rulers that stretches back for centuries through many lineages. The pattern of heritage has developed a highly monarchical system and a high ceremonial and cultural behaviour which is still evident today. The King has absolute legal power in Tonga (Helu 1992). Tonga began to increase its contact with Christianity and the western world in the eighteenth century (Campbell 1992). The impact of frequent and regular contact between Tonga and western countries has led Tonga into a new era of transformation.

3.4 An Era of Transformation

When His Majesty King Taufa'ahau Tupou IV dissolved the Tongan Parliament in October 1996, through consensus decision with the government for the first time in Tongan history, it was a reflection of his legal power in the Kingdom of Tonga that influenced work overall. The Parliament, tested for the first time, approved a Motion for the Impeachment of a Cabinet Minister (Matangi Tonga 1997). This proved the point that the Tongan Parliament could hold Ministers accountable for their actions and responsibilities within their jobs. It is an indication that Tonga is on the move and that change is becoming evident in Tongan society.

Tonga is a constitutional monarchy with hierarchical structures, and similar structures are evident in the context of organisations. Organisational structure is largely hierarchical i.e. it is top-down, and male dominant. The majority of high level decisions are made by men. Contemporary changes in Tonga (Sevele 1973, Latukefu 1976, Baker 1977, Marcus 1977, Kavaliku 1977, Campbell 1992), have been brought about only through European contact (Helu 1992). These contemporary changes in Tongan society have also resulted from the growing interest in western education which began in

the 1940's. Subsequent changes have included changing roles for graduate women and Tongan women in general (Kupu 1989); innovations in technology and the emergence of a capitalist mode of economy in the 1960's (Howard et al 1983); the pro-democracy movement beginning in the 1990's; a new division of labour, and many great changes in society and in the social ethos (Helu 1992). These changes were social, economic, political and cultural in nature and a shift in socio-economic values of people has been experienced as a result of these changes. The shift is from old to new and from traditional to modern, i.e. towards a more liberal society.

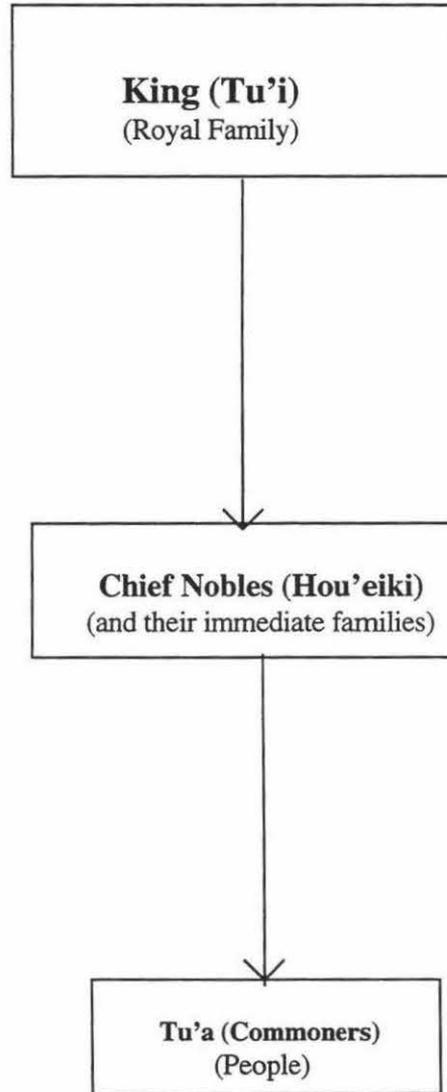
However, these changes reflect the changes in people's ideology¹ and thinking (Helu 1992), and they are relative to the concept of work that dominates people's thinking and behaviour (Buchholz 1977). Thus the framework of interrelated values and beliefs of a society have a large influence on how one ought to think and behave. Within this framework of values and beliefs, the political dimensions of society have an impact on people's attitude towards work. Socio-economic and political changes in Tonga are shaping and influencing people's attitude to work, and dominate their thinking and behaviour, which consequently influences the importance of work and the meaning of work to them.

3.5 Socio-Cultural Forces: Traditional Social Class System

There are three main levels in the social class system in the Tongan society (refer figure 3.2). The first and highest level consists of the *Tu'i* (King) and his immediate family (Royal family). The second level consists of *nopele* (nobles), (33 noble men as title holders), and their immediate families. The third level consists of the *tu'a* (commoners) and they are the lowest level and comprise the majority of society. This monarchical system existed long before the western contact and British rule influenced Tonga (Campbell 1992). This system is hierarchical and ascriptive in nature (Latukeyu 1988,

¹ Ideology is a dynamic framework of interrelated values and beliefs that emerges within society and is used by the society to make its values explicit and give them institutional validity (Beer, Spector, Lawrence, Mills & Walton 1985),

Figure 3.2 **Traditional Social Class System**



Bott 1982). Within this class system, men are seen as title holders and are the *pule* (authorities), (Bott 1982). Tongan people accept this rigid structure, and do not see themselves as being exploited by the upper levels because Tongan people are known to be “*kakai tauhi ‘eiki*” (loyalty and humility to chiefs) (Kupu 1989). Much of what motivates Tongan people to undertake their obligations in the Tongan society is derived from their Christian values and beliefs, imbedded from early childhood, and enforced by different religious denominations. People’s obedience and hard work in undertaking their obligations in the society is by the belief that God’s blessings will fall upon people who do good work in their earthly life. Religion encourages working co-operatively in groups and has strengthened and supported the social and political system of Tonga (Campbell 1992).

3.5.1 The Traditional Fundamental Values in Relation to Work

Relationships amongst Tongan society classes are strict with little mobility (Afeaki1988). Relationships are governed by three fundamental values; *faka’apa’apa* (respect), *fatongia* (obligation) and *mateaki* (loyalty), (Latukefu, 1990). These basic fundamental values are bound together by *’ofa* (love) and *fakamolemole* (forgiveness) (Kavaliku 1977). These fundamental values are taught at early childhood and they bind the family, the *kainga* (kin group), and permeate Tongan society as a whole. These basic fundamental values of respect, obligation, and loyalty were developed in the early days.

Before the eighteenth century Tonga had a centralised system of chieftanship, chiefs as superior and having authority over all others. Commoners were slaves and they were entirely subject to the will of chiefs, having no guarantee of protection, of either their life or property (Campbell 1992). As far as commoners were concerned, work brutalised the mind and work was perceived as a task and obligation with no psychological meaning to them. Commoners had to work hard and produce greater quantities than their needs in order to meet the requirements of the chiefs. They were compelled to pay respect and loyalty to the chiefs. The specific obligations allocated to commoners emphasised the

power possessed by the chiefs, and this is where the concept of obligation was developed. All the respect that is shown to older people, the obedience to those who have power socially, and the sense of loyalty and obligation that people feel towards their leaders, are probably all based on the same principles of hierarchy by birth, which is one of the most enduring characteristics of Tongan life (Campbell 1992). The increasing contact between Tonga and western nations begun in the eighteenth century is said to have reduced these autocratic authorities (Campbell 1992). Slavery work no longer existed. People were given their own sense of freedom and autonomy. Commoners were no longer subject to work for the chiefs. Work took on a different meaning especially with the emergence of a capitalist economy. While the character of work may be changing in Tongan society, in terms of meaningfulness to people, the basic fundamental values still strongly influenced people's attitudes to work. Since much of these fundamental values are the most enduring characteristics of Tongan people, it follows that their attitude towards work will affect the way they behave and respond in the workplace. For instance, Tongan employees give high respect to their managers, female employees, and older people, both in and out of the organisational context. Because of this respect, employees are reluctant to question the credibility and accountability of managers or people in authority. The respect, loyalty and obligation accorded to those in authority makes it difficult for individuals to complain about unjust or inequitable structures and practices. One must be strong to challenge his or her own history and culture.

3.5.2 Outsider's View of Work in the Pacific Islands

Pacific Island people are often perceived as "*fakapikopiko*" (lazy) people, sitting around, playing cards, drinking, singing and lying under the coconut trees. Outsiders often have this perception. This common stereotype that Pacific Island people have lazy attitudes to work are held against Tongan people as well. Although our pace of life is much more relaxed and slower than European cultures, we are by no means different in our endeavour to achieve our personal aspirations and goals in life including educational

attainments. However, there are certain attributes in our culture that must be changed in order to suit the process of modernisation. For instance, in most Pacific Islands time is viewed as flexible and not rigid (known as "Island time"), whereas in western countries, time is relatively important. People, companionship and friendship come ahead of time in Pacific Islands. Absenteeism is a problem that affects work because too often family, social and cultural obligations come ahead of work.

A study conducted on modernisation in the Pacific Islands suggested that traditional views of Tonga should be adapted to suit the process of modernisation (Latukeyu 1977). Traditional leadership, traditional attitudes to time, work organisation and the use of wealth and resources must not be allowed to hinder the development of those people with attributes in a modern economy (such as punctuality and efficient use of time, industrious habits, and the acquisition of technological and managerial skills). Others have argued that the direction of change in Tonga is in the hands of the educated elite (Sevele 1974). The changes and development particularly in the workplace, are in the hands of a few, who do not encourage the participation and involvement of the "workers" in the decision-making process. Tonga can not take on a cohesive future-oriented development if these "typical Island attitudes" remain a powerful lever in the workplace and in society as a whole. Real success and productivity can only be achieved if people are prepared to adopt "modern attitudes" suited to the process of modernisation.

Sevele (1976) argued that the realities of life are such that much of people's personality and talents are expressed in the everyday work situation, and personal growth in part comes through overcoming problems in earning money. He noted that much of the development of people can only take place where there is economic development. Although, economic and people development are indistinct, the core problems of low productivity growth, unemployment, job dissatisfaction and problems of motivation, are problems because too often the economic values far exceed the non-economic meaning of work. Does this mean that Tongan people regard work as a means to an end, to

acquire income necessary to support a valued way of life in which work is not a central life interest? Work takes a “secondary” role with much energy directed to our highly “cultural and religious activities”.

3.6 Educational and Skill Levels of the Workforce

Tonga has a literacy rate of 95% (Fakafanua 1997). Tonga like many other developing countries, has more university graduates than skilled tradesmen and farmers (blue-collar workers) (Walsh, 1972). These very necessary jobs (blue collar jobs) have no status, whereas white-collar jobs (professional jobs) have a high status in Tongan society. Although there is so much status attached to white-collar jobs, most people want to work for the government so they “may serve their country” (Walsh 1972), as well as the “special status” identified to working for the government. The fastest growing jobs in Tonga are the more highly skilled ones, not the less skilled ones. For instance, there was a 19 percent increase from 1986 to 1990 in the professional, technical (and related workers), administrative and managerial workers (Statistical Abstract 1993). Speculatively, it could be assumed that the rate of increase would continue into the 1900’s, given there is no current publication. Education has given Tongan people the opportunity to learn skills, and has provided jobs for both qualified, and unqualified employees (Kupu 1989). Both women and men needed to learn the necessary skills to fully equip themselves for employment. They have now realised their future potential in the development of the economy, family, community and society as a whole.

With more university graduates than skilled tradesmen and farmers in the workforce will bring changes to the traditional structure, style of management and decision making. The highly skilled ones will pose several challenges to traditional leadership and management, because they want work that provides sufficient challenge, and they can see opportunities for personal advancement. This indicates that highly skilled ones have a higher expectation of the challenge from work than the less skilled ones. They would want to develop and utilise their knowledge and skills at work. The future of the

Tongan skilled workforce will require much more leadership than traditional management. The key behaviour of the leader should be that of assuming direction and providing support and not control. This brings challenge to management's role and would provide work opportunities that are psychologically meaningful, interesting and satisfying. Management may have to devise training programmes that encourage, remuneration programmes that recognise the new performance and skills of the knowledge of these workers and to maintain their interest and satisfaction in the job.

3.7 Labour Force Participation of Women and Men

Women's participation in the labor force began when the capitalist economy system was introduced to Tonga in the 1960's, and their participation increased then (Howard et al 1977). Female participation (economically active in labour force) in 1986 was 4,046 compared to 9,716 in 1990, an increase of 5,670 or 140 percent increase. This increase in the participation of women in the formal economy has been accentuated by a decline in male participation. Male participation in 1986 was 17,558 compared to 20,954 in 1990, an increase of 3,396 or 19 percent increase. Although, men still dominate the workforce, it is speculated that increase in the participation of women in the 1900's could continue. Women's economic contribution to the family becomes significant and their traditional roles have to be shared. Traditionally, "woman's place is in the home" in the Tongan culture. This traditional role is primarily housewife, undertaking the basic running of the family, childbearing and rearing, and engaging in making mats, *tapas* (sinnet which are durable goods) of high value to meet the family, cultural and social obligations in Tonga. In the Tongan culture, women are higher in rank than men in the society (Rutherford 1977).

In an attempt to encourage women in all aspects of life, as well as to preserve the customs and traditions the Tongan Women's Progress Association (Ko e Langa Fonua 'a e Fefine Tonga) was established by the Late Queen Salote Tupou III in 1956 (Campbell 1992). In 1991 this organisation was made the umbrella for all national women's

organisations in Tonga with the Queen as the Patron. Women were granted the right to vote in 1951. Women are also less prone to challenge the traditional structure in Tonga, because they tend to fully participate only in those developments that are in line with Tongan cultural values and beliefs. The impact of the capitalist economy and modernisation further emphasises the importance of education for women. They opt to take the challenge of tertiary education and ambitiously undertake tertiary education overseas.

3.7.1 The Changing Role of Tongan Women

Although Tongan women are concentrated in the major occupational groups typists, medical workers (nurses), shop assistants, teachers, clerical workers and service workers, there is a tremendous increase in the number of graduate women in Tonga today (Kupu 1989). "The changing roles of graduate women in Tonga" by Kupu (1989) highlighted some of the fundamental changes of graduate women. Almost all of the graduate women surveyed, responded that their jobs gave them status, a good salary and respect. Being a graduate raised one's dignity and allowed one to have a more analytical mind in order to cope with men in the workforce. Today women even challenge and compete with men for similar jobs. Forty three percent of women are in paid employment while fifty seven percent are "economically inactive" performing traditional roles. Education is the important contributor in raising women's dignity, status, and respect in the workplace with respect to men. However men still dominate authority patterns and organisational structures in the workplace and women tend to be under-represented. This is mainly due to the fact that few women occupy senior management positions, whereas men dominate these positions. Although more knowledgeable women are likely to be competing with men for the same work in Tonga, the "traditional selection" methods, where preference is given to men, has not changed in any significant manner.

Women's participation in the workforce and their economic contribution will continue to increase, although men in powerful positions may still use their power to maintain their positions. The increasing influx of women into the workforce will put increasing pressure on future organisations to address the distributive equality concerns of the labour force (gender-neutral). However, although there is an expectation that there will be continued movement towards a more equitable representation of women in paid employment, it may take another generation for Tongan's entrenched attitudes to be changed in any significant manner.

3.8 Economic Forces

Tonga is one of the South Pacific Island countries known as a MIRAB economy for they are heavily dependent on migration, remittances, aid and bureaucracy for the capital inputs required for national development (South Pacific Commission Report 1983). Remittances are a result of migration overseas, with almost one quarter of the Tongan people living abroad mainly in Australia, New Zealand and US. Remittances flow from people overseas to Tonga, and have a substantial impact on the economy, but have done little to alleviate the problem of Tonga's trade deficit. Aid donated from overseas countries is to assist the social and economic development of Tonga, with the objective of helping the Tongan people achieve a higher standard of living.

3.8.1 Shift from the Subsistence Economy to Capitalist Economy

Tonga was a subsistence economy (Rutherford 1977). People *ngaue* (worked) in plantations and they lived in poverty, however their basic needs were generally satisfied, in part by the pattern of the kinship system whereby communal work and sharing were very strong in their way of life. Morality of poverty means people share, give, and communalism and closeness between relatives and families were developed from history, environment and culture. The concept of commodity feudalism (whereby exchange was based on products and not on money) was the basis of their way of life. It was not until

the 1960's, that the capitalist economy was brought about in Tonga (Howard et al 1983). This was a great transformation for Tonga, and the new economic system brought many changes. Traditional work patterns and roles of men and women are undergoing change. The types of houses, mode of transport and people's lifestyle were changing (Latukeyu 1970). These changes have made a substantial impact on the traditional attitude to work.

The development of the formal economy meant that some people shifted from agricultural work (traditional) to working in offices (Howard et al 1983). These changes had some effect on the social organisation and traditional values of the Tongan people. Changes included technology, economy, material, culture, but little effect on society and social structure (Latukeyu 1970). The capitalist economy allowed the development of wage labour in which the productive activities of another person could be 'bought' in order to make a profit from the subsequent production. People were able to enter into free enterprises, excel in profitability and accumulate wealth. Although capitalism emerged into the formal economy of Tonga, agricultural work did not disappear (Howard et al 1983). Tonga is still very much an agricultural country (Afeaki, 1988). While it is still agriculturally based, there is a decline in agricultural work, towards growth in the services sector such as banking, commerce, hotels, private and government jobs (Howard et al 1983). The shift from agricultural work to service work meant less people involved in agricultural work and more towards organisational work. This shift contributed to the growth of high-status occupations (white-collar jobs), like managerial jobs, and professional jobs.

Parker (1971) argued that economic and social inequality is an important part of contemporary sociological thinking about work. The well-defined class system (refer figure 3.2) in Tonga has an important link to economic conditions. This class system is characterised by significant inequalities in terms of socio-economic privileges, the land tenure system, power and status. The upper class (royal family and nobles) have the majority of the socio-economic privileges (Gifford 1977) in Tonga.

3.8.2 Changing Values

The new economy brought changes in values and relationships of Tongan people. For instance, young people place more value on individual self interests than collectivist and traditional values of Tonga. The new economy also brought changes to attitudes towards work. Tongan people with higher levels of education and skills have higher expectations about the challenge and satisfaction available from work. There is a greater tendency for people to have interests outside their paid employment. They may also want to participate in the processes of the decision making and this is best demonstrated by the pro-democracy movement. Kavaliku (1976) argued that the values are changing and the generation gap is getting wider and wider. The increasing number of females in the work force may bring changes to the traditional male structures and styles of management. Managers will need to appreciate not only the economic imperatives that motivate women to participate in the paid workforce, but also the different values that women bring to organisations. Careful analysis of the needs and aspirations of the workforce in Tonga is a useful basis for the development of personnel practices and policies in the organisation. It seems likely that management styles that are consistent with the needs and values of the workforce may encompass better results than those that are not.

The transformation of the economy away from agriculture and into services has also progressively altered the mix of occupational jobs. Since Tonga has limited resources and is heavily dependent on overseas aid, a greater concern for all organisations to focus on the control of costs, maximising profitability, need for flexibility and responsiveness in organisational structure that can take on a cohesive future-oriented development. This demands a new approach to management that will add value to the organisation by developing appropriate strategies congruent with the predominant beliefs that Tongan employees hold about work. This includes making sound personnel practices and implementing policies pertaining to attainment of organisational goals by doing the right things (efficiency) and doing things right (effectiveness). Unless there are adjustments

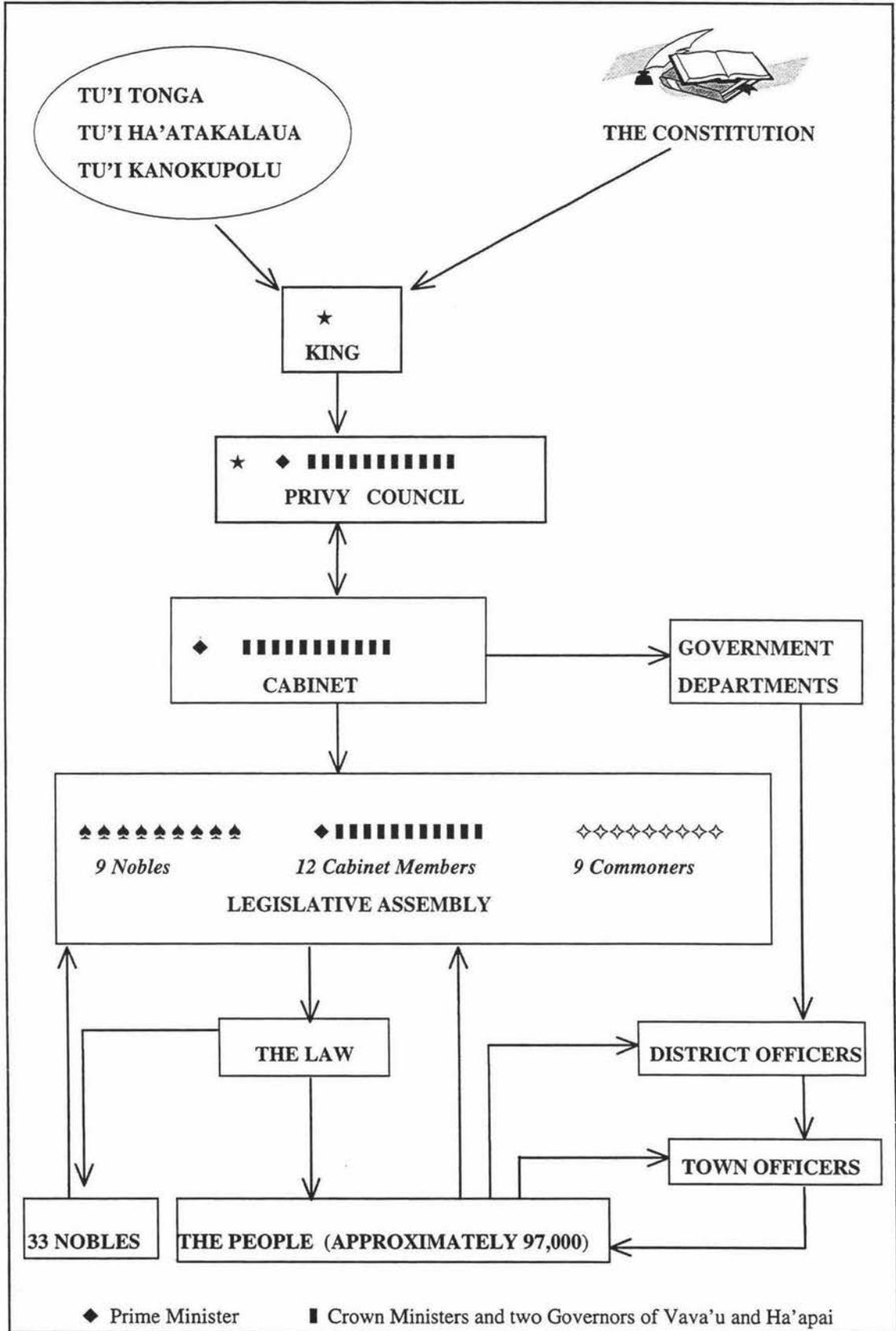
throughout organisations, management re-orientation, and co-operative efforts between management and staff to adapt changes that suit the process of modernisation and changing values of the workforce, economic distortion and uncertainties will continue in Tonga.

3.9 Political Forces: Government Structure

The political structure (refer figure 3.3) with the King at the top, followed by the Privy Council, the Cabinet, the Legislative Assembly, the Judiciary and the People is an adaptation of the Westminster model (Latukefu 1974, 1975, Bollard 1974, Marcus 1977). The Constitution of Tonga was introduced in (1875) which laid the foundation of the existing parliamentary, administrative and legal systems (Campbell 1992). The present Constitution differs very little from the original one developed. The Constitution can be construed to give the King legal power, and the authority to dissolve the Parliament at any time (Helu 1992). The King appoints all Crown Ministers (for life unless they resign). The majority of these Ministers are royal appointees, although there are few commoners in ministerial positions (Afeaki 1988). The Cabinet is responsible for decision-making regarding all government departments. This political system has a profound influence on decision making regarding organisational practices, infrastructure, and policies in work-place organisations.

The public sector is the largest employment sector in Tonga. The government works to design and implement the regulatory framework for the welfare of all Tongan people, and manages the network of interrelated government policies and guidelines for controlling the activities of individuals and organisations throughout the society. These main organisations include the private sector, small businesses, non-government organisations and, indirectly, all churches. The regulatory burden on organisations in Tonga is apparent in the weight of compliance standards required of organisations in tax, pricing etc. Government intervention, regulations, and policies can have a significant effect on the rules and consequently on the behaviour of employees in organisations.

Figure 3.3 Political Structure in Tonga



Management must comply with government regulations in formulating policies and setting goals and objectives to take into account the welfare of people in the workforce.

The constitution should be used to promote the welfare of people not one which obstructs them. Momis (1990) argued that the constitution is obsolete and should be adjusted to suit the changing needs of Tongan people. If the constitution is to be truly the fundamental charter of Tongan society and the basis of legitimate authority, it should be an instrument which helps to achieve the social and organisational goals. The constitution should look towards the future. The current political structure is bureaucratic, and is characterised by heavy reliance on rules and regulations. The exercise of authority is patriarchal, and this virtually comes with the assumption that if one doesn't like the job, one is replaceable. As a consequence, average jobholders are virtually not motivated in their work. The most obvious effect on employees is the current system which reflects the old assumption of Taylorism that jobholders are, in effect, readily replaceable, and individual performance is not highly recognised or rewarded. It also reflects an obsolete incentive system that does not motivate and encourage employee performance. For instance, under the current remuneration system, all government staff are awarded one increment annually. This reward system does not value the greater contribution of some employees. Other consequences of the current system, include a high level of job dissatisfaction, poor morale and productivity, high staff turnover and absenteeism, organisational inequality and injustice and dysfunctional attitudes to work. For instance, it is estimated that twenty doctors who should be working in Tonga under their bond to government for return of service, were working out of the country. Some of the returning qualified (graduates) people have fulfilled clerical roles, and lost the incentive to perform which has had an adverse repercussion on overall department morale (NHRDP Project Report).

Some people have criticised the current system saying it causes frustration and dissatisfaction to graduates returning to Tonga (Taufa 1979, Lolohea 1984). Hau'ofa (1977) noted that frustration with the Tongan system mean that you either become part

of the system or you had better leave the country. This indicates the strength of the traditional Tongan system. Taufa (1979) and Lolohea (1984) suggested that the traditional system should be changed to enable young graduates to serve Tonga and best utilise their skills in the way they were taught overseas. However they both failed to show the link between dissatisfaction and the current traditional system and the cause of dissatisfaction and frustration. Both studies also failed to address the question of what sort of system is going to work in the Tongan cultural and social context. Tonga has survived with this political system through many generations, and that said a lot about this traditional system. The argument to change the current political system is treating the system as a “thing”. People make up the system and the success of the system depends on these people. The challenge, therefore, is through co-operation and actions that truly demonstrate our Christian and fundamental values - the “most enduring characteristics of Tongan life” (Campbell 1992). To believe that Western systems are better seems erroneous. The required effort is to design suitable organisational programmes which are “modern-Tongan”, that will be meaningful to Tongan people and will produce real success and better organisational outcomes.

3.10 Pro-Democracy Movement

The current political system has never before, been under attack from various segments of society, particularly from the emergence of an educated elite (Helu 1992) and from commoner representatives in Parliament. They have produced an overwhelming result in favour of democratic government primarily for a reorganisation of the current system for a fairer and more just distribution of power and rights (equality and social justice), more accountability and commitment from people in authority, and ministers of the Crown to be elected by people (Helu 1992). Political reformers appear to appeal explicitly to the principles of democracy and a wider participation in the processes of decision-making. This questioning of the legitimacy of the political and managerial roles is partly to improve the managerial and organisational practices in order to bring greater organisational outcomes. This pro-democracy movement represents a genuine desire by

workers for wider participation and involvement in the decision-making process, in order to improve efficiency and quality of work produced. However, the call for wider participation and for a reorganisation of the current system to a more democratic government remains a political objective in Tonga. Asked of His Majesty King Taufa'ahau Tupou IV views on the strong support for democratic reform candidates, stated:

"I think if they can make the duties of the government serve the people of Tonga better it's a good thing because our objectives are the same; we want to make life better for Tongans. So I think it's a good thing". (Pacific Report 1990).

Whether this answer satisfies the political rationale (mentioned above) articulated by political reformers, the objective is that the tasks and duties of the government be directed in a way that will best serve its people, although the current system is conservative to change. The challenge is not for a reorganisation of the current system, but for a management re-orientation by mapping through the use of organisational groups for participative styles of management. The call for participative management is demonstrated by this pro-democracy movement, it is a desire to participate in the making of decisions that affect their daily working lives and other employees. It also asks for involvement in managerial and strategic decision-making. The idea is to develop organisational practices and policies that reflect wider participation and use of organisational groups in order to achieve real organisational success. Paul (1994 p.3) argued that "organisational success depends on employees' attitudes, values, and beliefs about work and the workplace, as well as on their skill levels". In the rush to embrace change for wider participation and for a democratic government, the "typical Island attitudes" to work must change in order to achieve better results. Given Tonga is heavily dependent on overseas aid, the approach to a democratic society must be reconsidered. Are democracy and capitalism the solution to the well-being of both individuals and society at large? If political reformers want democratic government then we may consider reductions of cultural and religious activities, because these activities may hinder the use of time, wealth and resources in Tonga. However, Kavaliku (1977)

states “the challenge is to develop the well-being of peoples in both the developing and developed countries by co-operation and the expeditious use of resources”.

The economic, social, political, and cultural changes influencing the meaning and nature of work in Tongan society provide ample stimuli for a management reorientation and they imply, directly or indirectly, the need for a different human resource strategy. This is called human resource development in some circles for better management and development of human resources in Tonga. The need for improvements in human productivity, and changes in the environment are demanding a more comprehensive and dynamic approach to management. However, for changes to happen, people have to understand and identify the power of the change that exists in their work environment.

3.11 Human Resource Development Project

The implementation of the national human resource development project in all government departments including other private organisations is a new approach. This stemmed from immediate concern for better efficiency and effectiveness of human resources in the production of goods and services in Tonga. The main objective of the Tongan national human resource development project is to identify national human resource planning needs, and to implement personnel practices and human resource strategic planning to improve the current traditional system through movement for better management of human resources at work. The main problems identified in the government sector were over-staffing, leave provisions too generous, promotion procedures unwieldy, lack of position descriptions, salary and grading inappropriate, no government superannuation, insufficient management training, lack of skilled professionals for the private sector, lack of formalised channels of communication and support between the government and the private and non-government organisation sectors, critical lack of small business skills, lack of strategic planning at all ministries and unclear policies and procedures in most government organisations.

The activities identified are both of personnel and human resource management in nature. The personnel activities include writing job descriptions for each position, conducting training and development for all levels, especially managers, equitable fair salary and grading structure, clear and formal communication channels and building employee commitment. These personnel activities are functions of personnel management. The human resource management activities include strategic planning, policies and procedure to achieve a more efficient and effective human resource planning system, and implementation of a performance-based management system. This new approach should be far more fully understood and developed since it is a new approach. Once this approach becomes established and the results are accepted, human resource development will become an integral part of Tongan organisations, although some problems may be encountered in the process, such as resistance to change.

The implementation of this human resource development project may hold more formal policies and rules against the evaluation of manager's performance, and could allow wider participation as a means of legitimising managerial functions. It may hold traditional leaders more accountable for their work, although there would be greater resistance to wider participation from workers. One of the major problem with the current human resource development project is the resistance and reluctance of the Cabinet members to accept and support this change. This may well arise out of perceived threats to stakes and authority. In other words, the Cabinet members may be threatened by this new change as a means of eroding their power, status, respect and managerial authority, a hindrance to the success of achieving organisational goals and objectives from this HRD project. Management styles must be geared to this new approach if organisational objectives are to be achieved.

The impact of this new approach needs to be reviewed so that national planners and policy makers can formulate more appropriate and better policies accordingly. Overall, there is a need for a broader, more comprehensive and more strategic perspective with regard to human resources in Tonga. The challenge is to develop

management strategies that are based on the heritage of Tonga that will be meaningful, if better organisational outcomes are to be achieved and have any real success and meaning for Tongan people. The methodology employed in the present study is the subject of the next chapter.

CHAPTER FOUR

METHODOLOGY

4.1 Introduction

This chapter covers the methodologies used and their compatibility, as well as the theory underlying each of the methodologies. The methods of collecting data, fieldwork, pilot study, the sample and ethical concerns are also described. The specific method of data analysis employed in this research study were factor analysis and content analysis.

4.2 What is Factor Analysis?

Factor analysis is defined by Norusis (1985, p.25) as a “statistical technique used to identify a relatively small number of factors that can be used to represent relationship among sets of many interrelated variables”. The basic assumption of factor analysis is that the underlying dimensions, or factors, can be used to explain complex phenomena into interpretable and meaningful factors using as few factors as possible. By doing so, a good factor solution is both simple and interpretable. When factors can be explained and interpreted, new insights are possible (Norusis 1985). The use of new technology and computerisation today has meant advanced statistical procedures can now be utilised, allowing the researcher a lot more scope. Factor analysis in the SPSS factor procedure uses a variety of extraction and rotation techniques, and is one advanced statistical package that researchers may employ in data analysis.

The essence of the factor analysis is to establish the construct validity of the beliefs about work scale. Construct validity refers to the correspondence between the results obtained from measuring instrument and the meaning attributed to those results (Schwab 1990). It also represents the correlation coefficient between the construct and the measure. Without this information, it would be difficult to make any meaningful

conclusions based on the obtained results, and would mean that the resulting scores would be applied blindly. The measurement of belief about work is evaluated for validity and reliability in a standard manner.

Factor analysis looks inside a single set of variables and attempts to structure the variables in this set independently of any relationship that they may have variables outside this set (Harris 1985). It identifies a relatively small number of factors that can be used to represent relationships among sets of many interrelated variables (SPSS 1986). Factor analysis usually proceeds in a sequence of steps. First, a correlation matrix for all variables is computed. This is followed by factor extraction which involves determining the number of factors necessary to represent and summarise the data. The third rotation, involves the transformation of these factors to make them more interpretable. Finally a score for each factor can be computed for each case. Factor analysis reduces the number of variables to a smaller set, and in doing so identifies their underlying structure. In the case of tests and attitudes scales, the number of items are reduced to factors that prescribe the underlying dimensions that the test or scale is supposed to measure. In the case of the scales used in the present study, we are interested in determining whether the factor analysis will replicate the dimensions reported in overseas studies.

Although factor analysis can be helpful in identifying tentative factors and in suggesting areas for deletion and areas where items should be added to the instrument, it is however not without its critics. (Gorsuch 1983) suggested that the following basic criticisms are related to the way factor analysis is practiced. These are as follows:

- a. Factor analysis does not identify factors of a construct. It only identifies factors within the items included in the analysis. When items are not chosen carefully, often lifted from other instruments, factor analysis becomes a poor substitute.
- b. The results of factor analysis are likely to be sample specific. Research studies have failed to report what was actually done in sufficient detail so that the

number of factors generated by the factor analysis replicates the number of factors specified. Researchers may have forced a factor solution to the number of the dimension specified and compared that with a stepwise solution.

- c. Construct validity is not to be identified solely by a particular investigation procedure, but by the orientation of the investigation which leads to the future use of results.
- d. Insufficient attention is given to the selection of variables. The variables in a factor analysis determine what factors appear and at what level, therefore a great deal of thought needs to be given to the inclusion of each variable and its impact on the solution achieved.
- e. Factors already well replicated in a standard area are often rediscovered and given a new name. Therefore, it is important the research builds on those studies already well documented, and that marker variables should always be included for those factors that have already been well substantiated.

Factor analysis has suffered because of failure to initially assess the construct validity of the instrument. Underlying all these criticisms is a lack of theoretical approach that integrates the data collection, factor analysis, and interpretation, which leads to the future use of results. As consequence, a number of conclusions have been generated that may not be warranted.

4.3 Why factor Analysis?

In the case of the scales used in this study, we are interested in determining whether the factor analysis will replicate the dimensions reported in overseas study. The idea of why factor analysis was undertaken was to explore, using a Tongan sample, whether the scales that emerged reflected the same scales as those reported overseas. Factor

analysis was employed in previous studies (Buchholz 1976, Buchholz 1977, Buchholz and Dickson 1977, Buchholz 1978a, Dickson and Buchholz 1979, Dickson 1982, and Dickson 1983, Toulson and Smith 1991), and these researchers have reported replicability in cross-national comparisons. All these studies reported a five factor solution by utilising the data using the principal axis factoring and varimax rotation, except the study by Dickson (1982) who reported a six factor solution. The six factor solution was a split of the original Marxist belief system into two factors namely participation and exploitation. Thus, in replicating these studies, the present study should derive factors describing the belief about work systems operational in the Tongan workforce. To avoid the above criticisms, factor analysis was therefore employed using the same factor analytic methodology reported in earlier studies.

4.4 What is Content Analysis?

The second method of research employed was the content analysis. Content analysis is “a research method used to make objective and systematic inferences about theoretically relevant messages” (Dane, 1990 p.170). Content analysis is of qualitative analysis. Dane (1990) notes that messages contained in any medium can be analysed, although the medium selected for analysis depends on both theoretical and practical concerns. Therefore, the messages analysed should represent a systematic and objective use of the sampling procedure used. Content analysis is used to examine explicit and implicit messages in documents, most often through the location and analysis of key words or phrases. Content analysis was employed in part three of the survey questionnaire (Additional Comments) which yielded responses concerning the questionnaire and the research study. Although the content analysis of the responses at the end of the questionnaire may be useful in the interpretation of the results, it is not the main part of this thesis.

4.5 Why Content Analysis?

The aim of the content analysis in the present study was to examine the variety of sources, quantify these sources into a manageable number of common sources, tabulate the relative frequency of these common sources, and examine whether they are related to theory and useful in the interpretation of results. Content analysis is necessary, because a valid and reliable inference made about the comments could be related to the objectives of the study. Kaid and Wadworth (1989) state “no step in content analysis is more crucial than the formulation of categories” (p.203). The concepts contained in the central questions of the present study must be reflected in the categories formulated. Stempel (1989) states “categories must be pertinent to the objectives of your study and the “simple test” of whether or not they are “is whether or not the information they yield will answer the research questions of the study or permit testing of hypotheses of the study” (p.128). For the present study five descriptive categories were formulated for the basic identification of the comments yielded from part three of the questionnaire. The use of content analysis then means the researcher can adopt procedures which have been elaborately defined and refined, and to explore a wide range of research questions.

The advantages of the content analysis are that the researcher can observe without being observed; implicit meanings can be exposed. The data can be re-analysed and the findings checked by subsequent researchers. The disadvantages are that the messages may be limited or partial. The messages may have been written in a way which may be difficult to analyse for research. It is often difficult to establish a relationship between the research questions and the messages, and the quality of results depends on the skills of the researcher.

4.6 The Measurement of Beliefs About Work

The Beliefs About Work Scale was used to measure the work beliefs that employee hold about work (Buchholz 1976). A copy of this questionnaire is contained in

Appendix 1. This survey questionnaire is divided into three parts. An introduction page giving the purpose of the study and the requirements from the participants was also included.

The first part consisted of the forty five items of the Beliefs About Work Scale. A five point Likert-type scale was used for each item in the questionnaire in which respondents were asked to indicate whether they strongly disagreed (1); mildly disagreed (2); neither disagreed nor agreed (3); mildly agreed (4); or strongly agreed (5) with the statement given. Each statement measures one of the five belief systems, and the scores from each scale item were measured to give a score for the dimension being measured, which were then averaged.

The second part asked for some demographic details including the following variables: gender, age range, ethnic origin, family status and number of independent children, job title, job level, part or full-time employment, and length of time with present employer.

The third part of the questionnaire enabled the respondents to write any comments about the questionnaire, research study or work itself. This was included because it was subject to content analysis of the comments which may provide additional information that would be useful in the interpretation of the results.

Due to language barriers it was necessary to translate the survey questionnaire into the Tongan language to minimise misunderstandings. There were difficulties encountered in translation. For instance, some English words like “humanised”, “ample time”, “self-expression” were very difficult to translate into Tongan language. The actual meaning for some of the expressions or statements were also difficult to put into Tongan language. However, the English and Tongan versions were judged to be comparable.

4.7 Fieldwork

In order to undertake this study in Tonga, it was necessary for the researcher to undertake the following activities:

The researcher contacted the Prime Minister's Office by letter to obtain approval to undertake this study before arrival in Tonga. Government policy states that research undertaken in Tonga is subject to approval from the Cabinet. A copy of the letter of request and proposal (Appendix 2) were submitted to the Cabinet for approval, and the request was endorsed after 4 weeks. Therefore, the researcher had to initiate and distribute the survey questionnaires within the remaining 8 week period. The arrangement of trips to the outer islands was done immediately after arrival, and accommodation was offered by friends and relatives.

4.8 Data Source

The major problem of studying beliefs about work in Tonga was the lack of source material on the subject. Historical and anthropological sources, population census and government reports were the major sources of available information, but they all had their limitations. Government department reports were found to be informative but very general and did not contain specific detailed information on the research subject nor on personnel and managerial issues. The National Human Resource Development Project and Related Interventions report was the only source that addressed personnel practices and problems in Tonga. However, the report failed to address how the Government of Tonga was going to implement appropriate personnel programmes to remedy some of the personnel problems identified, nor the influence upon employees in the workforce. The weekly *Matangi Tonga*, *Tonga Chronicle*, *Taimi Tonga* and *Kele'a* often concentrated on Tongan politics, economic situations, and culture, but failed to address the management issues in Tonga and the influence on employees. Where information

was provided on management and personnel functions it was often broad, and did not address what improvements could be made.

An extensive library search was undertaken to find all relevant articles and theses on the subject of the present study. Some of the articles and theses at Massey and other libraries showed that there were aspects of studying beliefs about work in western societies which were directly relevant to the present study. It was hoped that the theories from these studies would help the researcher view the beliefs about work and their contribution to understanding of personnel practices in Tonga in an objective way. Documents, theses and articles on Tongan society were explored but none of these directly related to beliefs about work in Tonga.

Another source of information was discussions with some of the educated elite in Tonga which were useful in providing a cross-cultural perspective for the present study. Some expressed that progress was slow in achieving better organisational results due mainly to the conflict of power and lack of co-operation between departments. This is often the reality of work operation in the Tongan workforce. It is therefore possible to say that the lack of co-operation and struggle for power often slows the progress towards better organisational results in Tonga. This kind of information was found useful, however little focused on what could be done to improve the current situation in Tonga.

4.9 Why Tonga?

The researcher selected Tonga for the present study because she is familiar with the culture. She grew up in Tonga before leaving to complete four years at high school level and further tertiary education in New Zealand. After being away from Tonga for eight years she returned and worked for one year, before commencing the present programme of study in New Zealand. Her interest in the present study stemmed from her working experience in the Tonga Development Bank. Firstly, the researcher's aim was to find if there were any differences in work beliefs between management and

employees. Secondly, Tonga is unique as the last remaining kingdom in the Pacific. Tonga is a mono-cultural society and is not as commercialised as her other multi-cultural neighbours namely Fiji, American Samoa and Western Samoa (Kupu 1989). Thirdly, while there are many business studies graduates working in Tonga, very few have pursued the area of human resource management study, and there has not been any research on the subject of the present study. The five reasons in the rationale of the present study (refer 1.5) are other reasons as to why the researcher selected Tonga to carry out the present research study.

4.10 Pilot Study

Prior to undertaking the research for the present study on a national level in Tonga, the beliefs about the work survey questionnaire was piloted using the Tonga Development Bank (private organisation) in 1995. The questionnaires were distributed by the researcher to 155 employees in the Bank. There were 125 questionnaires returned which indicated an 81 percent response rate. The participants included managers, supervisors, and subordinates from all the branches of the Bank, i.e. the Head Office in Tongatapu, and from the outer islands, Vava'u, Ha'apai, 'Eua, and Niuatoputapu.

The pilot study established three dimensions of beliefs about work, which indicated that the five beliefs about work scale was not a valid and appropriate measure in the Tonga Development Bank. The three factors were all unnamed. The factor loadings of these three factors compared with the factor loadings of the present study are presented in Appendix 3.

4.11 The Sample

The sample for the present study was drawn mainly from government as the largest sector of employment in Tonga, church and private organisations within the mainland Tongatapu, and four outer islands namely Vava'u, Ha'apai, Niuatoputapu and 'Eua

(refer map in figure 3.1). However the method employed to attain the research objectives was a national personal distribution of the survey questionnaire to the participating organisations in these islands, except Niuatoputapu, in which mailing of the survey questionnaire was employed due to distance.

It was important to try and achieve a representative sample of employed Tongans in the formal organisations. An appointment with 30 organisations was made and key personnel were met by the researcher. A total of 28 organisations agreed to participate in the research study, representing a final acceptance rate of 90 %. The two organisations that refused participation were the Ministry of Foreign Affairs and the Tonga Defence Services. This was due mainly to the nature of these organisations such as maintaining confidential information and secrecy involved within the organisation. The participating organisations are presented in Table 4.1.

1200 questionnaires were sent to the 28 organisations. The workforce of each organisation was sampled, based either on approximately 15 percent for the smaller organisations, and a limit for the larger organisations such as the Ministry of Agriculture, Police and Education of 150 people. The samples were drawn up by key personnel who met with the researcher. The nature and purpose of the research study was explained and staff were asked to complete the questionnaires. These completed questionnaires were personally collected by the researcher from each department. The sample was randomly drawn. The researcher was most appreciative of the support and assistance given by the key personnel in all departments in trying to achieve more respondents within a short span of time.

A total of 804 valid or usable questionnaires were collected, representing a response rate of 67 %. There was a follow-up to investigate the non-responses particularly from the Police departments. It was found that key personnel were not co-operative, and workers did not see the significance of the research. As the researcher collected the questionnaires from each organisation, each questionnaire was checked to ensure that

Table 4.1: Participating Organisations

1.	Agriculture: research division, forestry, (government department)
2.	ANZ Bank (private organisation)
3.	Audit Department (government department)
4.	Central Planning (government department)
5.	Civil Training Department (government department)
6.	Crown Law (government department)
7.	Custom Department (government department)
8.	Education: primary and high schools (government department)
9.	Fisheries (government department)
10.	Free Wesleyan Church (non-government organisation)
11.	Government Store (government department)
12.	Health Department (government department)
13.	Inland Revenue Department (government department)
14.	Labour & Commerce Department (government department)
15.	Land & Survey (government department)
16.	Pacific Warner Line (private organisation)
17.	Police Department (government department)
18.	Post Office (government department)
19.	Prime Minister's Office Statistics Department (government department)
20.	Shell's Company (private organisation)
21.	Printing Department (government department)
22.	Statistics Department (government department)
23.	Teachers Training College (government department)
24.	Tonga Power Electric Board (government department)
25.	Tonga National Form Seven (government department)
26.	Treasury Department (government department)
27.	Tourist Visitors Bureau (government department)
28.	Work (Ministry of Works): road work, (government department)

the responses were complete and clear. However, there were 47 non-usable questionnaires. These questionnaires had missing responses.

The sample was limited to those people who were employed by formal organisations that have an identifiable personnel function. It did not include unemployed, self-employed or employees employed in small businesses. While these groups' beliefs about work are in the national context; they are not represented in the context of the present research study.

A letter of thanks for their co-operation was mailed to each department and key personnel (Appendix 4).

4.12 Ethical Concerns

4.12.1 Access to Participants

The researcher met with key personnel in selected organisations and they organised the distribution of the survey questionnaire to staff members. The letter of Cabinet's approval was presented for confirmation that the research could be legally undertaken in Tonga. Any questions raised by survey respondents regarding the survey questionnaire, or in general, were answered by organisation's key personnel or the researcher. The purpose of the research and individual's rights and what was required from them were provided on the introductory page of the survey, but were also explained verbally by the researcher to the participants.

4.12.2 Informed Consent

Through the participants reading the information sheet and completing the survey questionnaire, it was then assumed that informed consent has been given.

4.12.3 Confidentiality

Confidentiality was maintained by the researcher being the only one having access to the completed questionnaires. The responses were used only for the purposes of this research. The information gathered from the research will not be destroyed until completion, however they are kept securely for any data verification. This ensures that the participants of this research remain anonymous.

4.12.4 Potential Harm to Participants

There was no potential harm to the participants, because they were not required to identify their names in the survey questionnaire. They remained anonymous when completing the survey questionnaire.

4.12.5 Participants Right to Decline

Participants were informed that they had the right to decline to participate or withdraw from the research at any stage of the research survey. This was clearly noted in the information sheet attached to the survey questionnaire.

4.12.6 Arrangements for Participants to Receive Information

Participants were informed of their right to have access to a summary of the findings on completion of the research study. The summary of the findings report will be available in the Prime Minister's Office for anyone who wants access to it.

4.12.7 Use of Information

The information obtained from the survey questionnaire was only used for the purpose of this research.

4.12.8 Conflicts of Interest

The researcher is a current employee of the Tonga Development Bank. The researcher did not foresee any conflict of interest arising from this research.

4.12.9 Other Ethical Concerns Relevant to the Research

The researcher does not anticipate any further ethical issues arising from this research study.

The results obtained from the beliefs about work questionnaires and their analysis are the subject of the next chapter.

CHAPTER FIVE

RESULTS

5.1 Characteristics of the Sample

Characteristics of the sample of completed questionnaires in terms of gender and age compared with national statistics are shown in Tables 5.1 to 5.2. The national statistics were only available for the age ranges shown in Table 5.2. The total number of respondents was 804.

TABLE 5.1: CHARACTERISTICS BY GENDER

<u>Gender</u>	<u>Sample</u>		<u>National Statistics</u>
	<u>f</u>	<u>%</u>	
Male	467	58	(68.3%)+ (49.2%)*
Female	337	42	(31.7%)+ (50.8%)*

* Total Work Force (1993 Census)

+ Employed Work Force (1993 Census)

TABLE 5.2: CHARACTERISTICS BY AGE

<u>Age Range</u>	<u>Sample</u>		<u>National Statistics</u>
	<u>f</u>	<u>%</u>	
15 - 19	16	2	(15 - 24) 26.2%
20 - 24	161	20	(25 - 44) 39.8%
25 - 29	180	22.4	(45 - 54) 15.4 %
30 - 34	144	17.9	(55 - 64) 10.6%
35 - 39	109	13.6	
40 - 44	72	9	
45 - 49	57	7.1	
50 - 54	36	4.5	
55 - 59	18	2.2	
60 - 64	10	1.2	

Characteristics of the sample in terms of marital status, job level, and length of employment are shown in Tables 5.3, 5.4, 5.5. Comparative national statistics were not available for these variables.

TABLE 5.3: CHARACTERISTICS BY MARITAL STATUS

<u>Marital Status</u>	<u>f</u>	<u>%</u>
Single	316	39.3
Married	488	60.7

TABLE 5.4: CHARACTERISTICS BY JOB LEVEL

<u>Job Level</u>	<u>f</u>	<u>%</u>
Unskilled	59	7.3
Semi-skilled	252	31.3
Skilled	317	39.4
Supervisory	104	13
Managerial	72	9

TABLE 5.5: CHARACTERISTICS BY LENGTH OF EMPLOYMENT

<u>Length of Employment Range</u>	<u>f</u>	<u>%</u>
Less than one Year	114	14.2
1 - 2	87	10.8
2 - 3	64	8
3 - 4	71	8.8
4 - 5	41	5.1
5 - 6	40	5
6 - 7	51	6.3
7 - 8	34	4.2
8 - 9	33	4.1
9 - 10	41	5.1
Over 10	226	28.1

The sample was not representative in terms of gender, as shown in Table 5.1. In terms of length of employment, the number of employees working more than 10 years accounts for 28.1 % of the sample. In general, these tables indicate that a reasonable cross section of employed people were obtained for the present sample.

5.2 Framework for the Analysis of the Results

In the analysis of the results, appropriate measures of beliefs about work must be developed. The first step in the analysis of the sample data is to examine whether the beliefs about work as measured in the BAWS are valid and appropriate measures in the Tongan context. This implies factor analysis of the BAW scale. These dimensions will then form the basis of the individual measures of belief to be used in the achievement of the first objective. The first objective is to measure the predominant beliefs that Tongan employees hold about work, and to compare these with overseas results. By using the obtained scores on the beliefs about work scale as dependent variables, the first objective can be investigated using appropriate factor scores and then analysis of variance of these to meet the second objective of the present study. The second objective is to investigate if there any differences in work beliefs due to the selected demographic variables. The measures of beliefs about work will be at the individual level of analysis.

The 804 valid questionnaires were factor analysed using the Factor procedures of SPSS (SPSS Inc. 1986), to determine the nature of the underlying structure of Beliefs About Work Scale in Tonga. If replicability of the BAWS in the Tongan context could not be achieved, then direct comparisons with overseas results would be equivocal.

Several tests were performed to assess the measurement reliability and validity of key measures. The 45 Beliefs About Work items were subjected to separate factor analyses employing principal axis factoring using a varimax rotation. Principal axis factoring analysis with varimax rotation was used to examine the structure of the 45 Beliefs About Work items. There was no missing value on any of the items.

The first part in the factor analysis was computation of the correlation matrix for all the 45 items of the BAWS. The appropriateness of the correlational matrix for factor analytic procedures was determined by computing two statistical tests. The first is the Barlett test of sphericity, which is a test of the degree that the obtained correlation

matrix is an identity matrix. If the value is large and the associated significance level is small, then it is unlikely that the population matrix is an identity (Norusis 1985). The obtained result (2368.9870) is evidence that the population matrix is not an identity, and that there are a sufficiently high number of interrelations indicating an underlying factor structure.

The second statistic test is Kaiser-Meyer-Olkin (KMO) measure of sample adequacy. This statistic compares the obtained correlation coefficients to the magnitude of the partial correlation of the observed coefficients. If the sum of the squared partial correlation coefficients between all pairs of items is small when compared to the sum of the squared correlation coefficient, the KMO measure is close to unity. Hence a small value for KMO indicate that a factor analysis of the items may not be a good idea, since correlations between pairs of items can not be explained by the other items (Norusis 1985). The measure of KMO in this study is (0.72824), and measures of this magnitude are, according to Kaiser (1974), middling; therefore the factor analysis can proceed. Measures of sample adequacy are also computed for each individual item in a similar way, and these measures are printed on the diagonals of the anti-image correlation matrix (i.e. the negatives of the partial correlations). These ranged from 0.53 to 0.82 therefore there was no need to eliminate any items from the factor analysis.

These two tests, the Barlett test of sphericity and the Kaiser-Meyer-Olkin (KMO) test established the psychometric properties of the correlational matrix as appropriate for principal axis factoring analysis (Dziuban & Shirkey 1974).

Because the analysis was exploratory, all factors yielding eigenvalues greater than one were retained prior to the separate rotated factor matrix. The first principal axis factoring yielded twelve factors with eigenvalues greater than one. Principal axis factoring uses estimates of the communalities in the diagonals and the initial statistics (See Table 5.6) and show the communalities for the items and the characteristics roots

**TABLE 5.6: PRINCIPAL AXIS FACTORING OF BELIEFS ABOUT
WORK SCALE: INITIAL STATISTICS**

VARIABLE	COMMUNALITY	FACTOR	EIGENVALUE	PCT OF VAR	CUM PCT
BAWS1	.32532	*	1	8.03416	17.9
BAWS2	.17592	*	2	3.18366	7.1
BAWS3	.24622	*	3	2.05695	4.6
BAWS4	.35033	*	4	1.73325	3.9
BAWS5	.32486	*	5	1.39456	3.1
BAWS6	.29520	*	6	1.29903	2.9
BAWS7	.29248	*	7	1.19885	2.7
BAWS8	.35222	*	8	1.19049	2.6
BAWS9	.40605	*	9	1.13104	2.5
BAWS10	.42501	*	10	1.04541	2.3
BAWS11	.42262	*	11	1.02900	2.3
BAWS12	.33380	*	12	1.01184	2.2
BAWS13	.22260	*	13	.96430	2.1
BAWS14	.32005	*	14	.90986	2.0
BAWS15	.32969	*	15	.86950	1.9
BAWS16	.34585	*	16	.86025	1.9
BAWS17	.19854	*	17	.83535	1.9
BAWS18	.20601	*	18	.82718	1.8
BAWS19	.36319	*	19	.81336	1.8
BAWS20	.27792	*	20	.78107	1.7
BAWS21	.26621	*	21	.75657	1.7
BAWS22	.24177	*	22	.74562	1.7
BAWS23	.23591	*	23	.70455	1.6
BAWS24	.24183	*	24	.69683	1.5
BAWS25	.35320	*	25	.67636	1.5
BAWS26	.28944	*	26	.64844	1.4
BAWS27	.29589	*	27	.63733	1.4
BAWS28	.21209	*	28	.61667	1.4
BAWS29	.18018	*	29	.61125	1.4
BAWS30	.30144	*	30	.60446	1.3
BAWS31	.33325	*	31	.57819	1.3
BAWS32	.34104	*	32	.57629	1.3
BAWS33	.41859	*	33	.54233	1.2
BAWS34	.27264	*	34	.53192	1.2
BAWS35	.27503	*	35	.52702	1.2
BAWS36	.32613	*	36	.50798	1.1
BAWS37	.34193	*	37	.48659	1.1
BAWS38	.41655	*	38	.46271	1.0
BAWS39	.24077	*	39	.45662	1.0
BAWS40	.36939	*	40	.45349	1.0
BAWS41	.41737	*	41	.43052	1.0
BAWS42	.37314	*	42	.42697	.9
BAWS43	.14884	*	43	.40270	.9
BAWS44	.18672	*	44	.39391	.9
BAWS45	.21026	*	45	.35559	.8
					100.0

(eigenvalues) for the factors. The communalities are the sum of the squared variance of each item with the factors.

In principal components analysis the communalities for each item are always unity, and this assumes that the total variance on each item is accounted for by the common factors. In other words there is no unique variance due to the item itself. Table 5.6

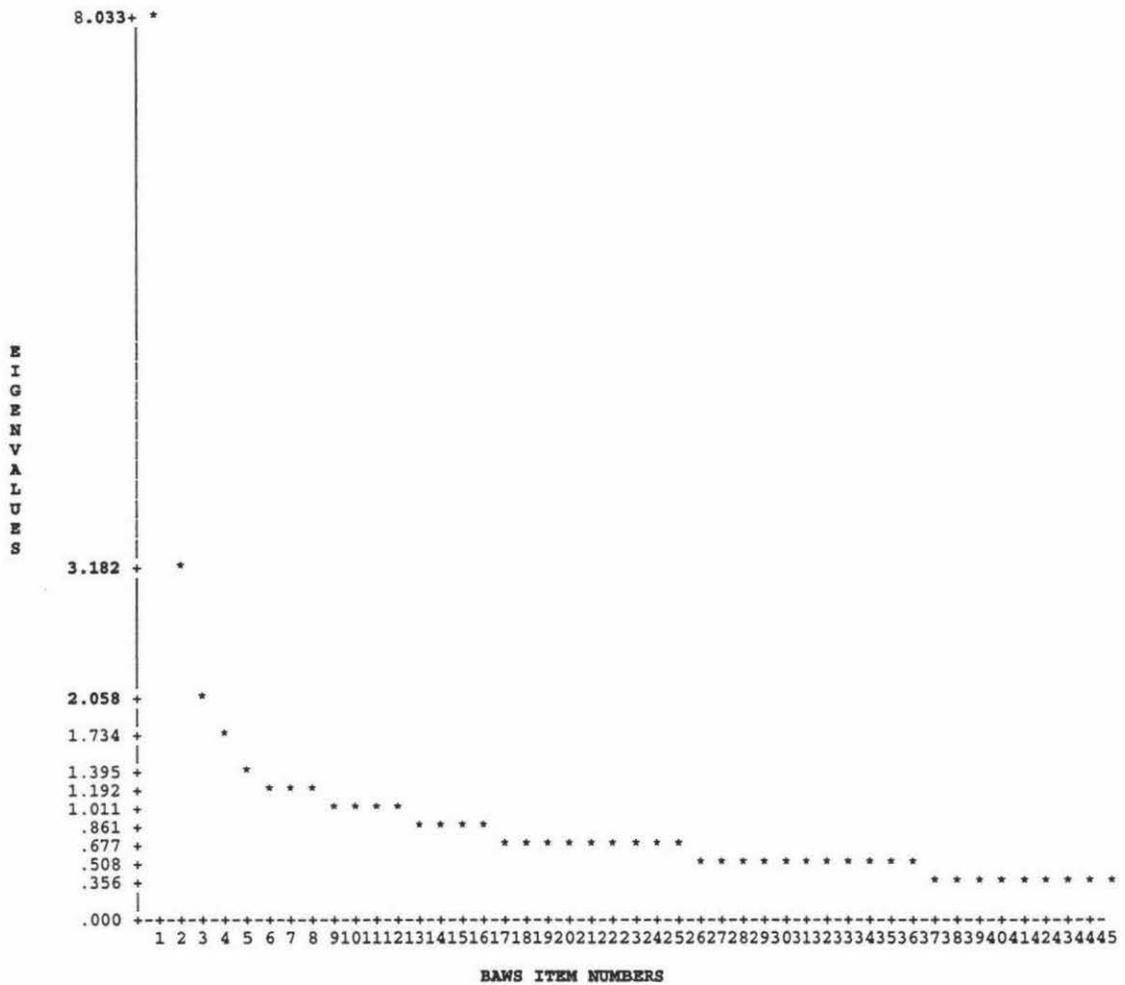
shows that the communalities of a number of items are low, which means that there is a lot of variance that is unique to the individual items. The eigenvalues are equal to the sum of the squared loadings on the items used on each of the factors, therefore each eigenvalue represents how much variance is actually accounted for by each factor.

Since the aim of factor analysis is to summarise the items of a scale into a set of meaningful factors, the aim of extraction is to remove the non-trivial factors. By doing so it can achieve non-zero loadings for only a few factors, preferably one (Norusis 1974). One method of doing this is by extracting those factors that account for eigenvalues greater than or equal to unity. Gorsuch (1983) suggests that this criterion gives a closer fit to the numbers of factor usually extracted, and it is the one method that is in general use. However Guttman (1954) proved that this criterion was a poor estimate of the actual number of factors, because it was a lower bound for the number of factors. Yet Gorsuch (1983) reports that many investigators have assumed it to be the number of factors for a correlation matrix, while citing several studies that cast doubt to its accuracy. He concludes that this criterion is only approximately correct, and will often underestimate or overestimate the number of factors. Tucker et al (1969) also conclude that the eigenvalue criterion is not always the best solution.

A simple test of the number of non-trivial factors is the scree test (Cattell 1966). In this test the eigenvalues are simply plotted on a graph as in Figure 5.1, and this is equated to a cliff and the rubble at its bottom (Gorsuch 1983).

The first few roots show the cliff, and the rest show the rubble or trivial factors. The predominant factors (high eigenvalues) account for most of the variance, and in the principal axis factoring solution, the factors are extracted according to size. To apply the scree test, a ruler is laid on the bottom of the graph, and where the roots deviate significantly from a straight line represents the break point between the rubble and the meaningful factors. Figure 5.1 shows a distinct break between the steep slope of the large factors and the gradual trailing off of the rest of the factors. Experimental

FIGURE 5.1: SCREE DIAGRAM OF EIGENVALUES FOR BAWS
PRINCIPAL AXIS FACTORING THREE FACTOR SOLUTION



evidence indicates that the scree begins at the k th factor, where k is the true number of factors (Norusis 1985). Applying this test to the graph in Figure 5.1 indicates that a three factor solution should be sufficient.

Table 5.7 shows the final statistics based on the twelve factor solution. It is called the final statistics because it shows the communalities and the factor statistics after the twelve factors have been extracted (Norusis 1985). The communalities for each item have changed. For instance 39.98 percent of the variance of Item 1 (BAWS 1) is explained by the twelve factors. The total amount of variance in the BAWS explained

**TABLE 5.7: PRINCIPAL AXIS FACTORING OF BELIEFS ABOUT
WORK SCALE
FINAL STATISTICS**

VARIABLE	COMMUNALITY *	FACTOR	EIGENVALUE	PCT OF VAR	CUM PCT
BAWS1	.39987 *	1	7.44103	16.5	16.5
BAWS2	.24418 *	2	2.55311	5.7	22.2
BAWS3	.29561 *	3	1.45532	3.2	25.4
BAWS4	.37409 *	4	1.07733	2.4	27.8
BAWS5	.40267 *	5	.77427	1.7	29.6
BAWS6	.43428 *	6	.64693	1.4	31.0
BAWS7	.45246 *	7	.58096	1.3	32.3
BAWS8	.37071 *	8	.53942	1.2	33.5
BAWS9	.48370 *	9	.51294	1.1	34.6
BAWS10	.56542 *	10	.43290	1.0	35.6
BAWS11	.48810 *	11	.38744	.9	36.4
BAWS12	.41257 *	12	.35891	.8	37.2
BAWS13	.26290 *				
BAWS14	.35596 *				
BAWS15	.38582 *				
BAWS16	.45023 *				
BAWS17	.26055 *				
BAWS18	.27184 *				
BAWS19	.44820 *				
BAWS20	.35404 *				
BAWS21	.32623 *				
BAWS22	.28027 *				
BAWS23	.34448 *				
BAWS24	.28736 *				
BAWS25	.44133 *				
BAWS26	.43341 *				
BAWS27	.35611 *				
BAWS28	.31794 *				
BAWS29	.22134 *				
BAWS30	.37385 *				
BAWS31	.42212 *				
BAWS32	.40336 *				
BAWS33	.47989 *				
BAWS34	.37599 *				
BAWS35	.35826 *				
BAWS36	.35687 *				
BAWS37	.39912 *				
BAWS38	.48835 *				
BAWS39	.29092 *				
BAWS40	.45519 *				
BAWS41	.48103 *				
BAWS42	.43486 *				
BAWS43	.18520 *				
BAWS44	.23858 *				
BAWS45	.29530 *				

by the 12 factors is 37 percent, therefore approximately two thirds of the variance in the BAWS is attributed to trivial (or unique) factors.

To avoid overspecification, factor loadings were set at .30. Using this criteria, 37 statements were selected to comprise the three belief system, or factors, that correspond with the five belief systems that formed the conceptual framework. Items that loaded on more than one factor were assumed to load on the factor for which they had the highest loading. A three factor solution was then forced on the Tongan data. Table 5.8 shows

**TABLE 5.8: PRINCIPAL AXIS FACTORING OF BELIEFS ABOUT
WORK SCALE
FINAL STATISTICS OF THE THREE FACTOR SOLUTION**

<u>ITEM</u>	<u>COMMUNALITY</u>	<u>ITEM</u>	<u>COMMUNALITY</u>	<u>ITEM</u>	<u>COMMUNALITY</u>
BAWS1	.26285 *	BAWS16	.39047 *	BAWS31	.22724
*BAWS2	.09613 *	BAWS17	.15708 *	BAWS32	.29988
*BAWS3	.17263 *	BAWS18	.10611 *	BAWS33	.40625
*BAWS4	.30390 *	BAWS19	.30401 *	BAWS34	.19639
*BAWS5	.32861 *	BAWS20	.29938 *	BAWS35	.32585
*BAWS6	.24892 *	BAWS21	.27257 *	BAWS36	.27598
*BAWS7	.20619 *	BAWS22	.15685 *	BAWS37	.29529
*BAWS8	.31117 *	BAWS23	.16500 *	BAWS38	.37356
*BAWS9	.28553 *	BAWS24	.20441 *	BAWS39	.20223
*BAWS10	.32293 *	BAWS25	.26613 *	BAWS40	.35125
*BAWS11	.40497 *	BAWS26	.22929 *	BAWS41	.38117
*BAWS12	.36706 *	BAWS27	.20806 *	BAWS42	.33102
*BAWS13	.13418 *	BAWS28	.06094 *	BAWS43	.08405
*BAWS14	.28187 *	BAWS29	.08956 *	BAWS44	.10532
*BAWS15	.28425 *	BAWS30	.25281 *	BAWS45	.09031
*					
<u>FACTOR</u>	<u>EIGENVALUE</u>	<u>PCT OF VAR</u>	<u>CUM PCT</u>		
1	7.31522	16.3	16.3		
2	2.45941	5.5	21.7		
3	1.34503	3.0	24.7		

the obtained communalities and eigenvalues. When the three factor solution is forced, the three factors account for only 26.28 percent of the total variance. The factor loadings are contained in Table 5.9, and an inspection of the items and their loadings shows that the three factors are reproduced. Inspection of these loadings indicate that the items with the high loadings tend to cluster on each factor sub-groups of items from each of the original Buchholz five beliefs system.

TABLE 5.9: ROTATED FACTOR MATRIX OF THE BAWS USING THE THREE FACTOR SOLUTION

<u>Item No</u>	<u>FACTOR 1</u>	<u>FACTOR 2</u>	<u>FACTOR 3</u>
BAWS33	.61848	.12470	-.09046
BAWS38	.60058	.09499	.06199
BAWS40	.58284	.10702	-.00955
BAWS41	.54226	.29354	.03098
BAWS37	.53483	.02173	.09369
BAWS8	.53267	.13314	-.09850
BAWS32	.52826	.11073	.09251
BAWS19	.51504	.17073	-.09796
BAWS14	.50360	.16357	-.03864
BAWS15	.47695	.23631	.03045
BAWS25	.46777	.20311	.07784
BAWS36	.45690	.24994	.06897
BAWS24	.42907	.04691	.13456
BAWS9	.42894	.31802	.01980
BAWS10	.41779	.38423	-.02756
BAWS17	.37668	-.04964	-.11284
BAWS22	.35018	.17910	.04628
BAWS31	.34910	.29997	.12405
BAWS13	.33845	.13548	-.03565
BAWS18	.26467	.18196	.05437
BAWS11	.26233	.57788	-.04697
BAWS5	.25024	.49396	-.14830
BAWS6	.04793	.48747	.09482
BAWS30	.13247	.47803	.08213
BAWS7	.08998	.43837	.07700
BAWS42	.37406	.42880	-.08499
BAWS1	.28736	.41745	-.07750
BAWS4	.36312	.40450	-.09177
BAWS26	.01397	.38018	.29080
BAWS34	.12828	.34767	.24302
BAWS27	.29874	.34313	.03281
BAWS3	.23801	.32838	-.09027
BAWS23	.17056	.27235	.24847
BAWS2	.05009	.25398	.17065
BAWS45	.07448	.25388	.14252
BAWS44	.12471	.23981	.17961
BAWS43	.17050	.23437	-.00721
BAWS16	-.10068	-.01876	.61643
BAWS12	-.05127	.04554	.60196
BAWS35	.00901	-.09919	.56207
BAWS20	-.00685	-.02412	.54658
BAWS21	-.06136	.03363	.51737
BAWS39	-.00237	.29225	.34179
BAWS29	-.00773	.18140	.23790
BAWS28	.08911	.08346	.21456

A summary description of these items are presented in Table 5.10. The results of the factor analysis including the mean, standard deviation, loading greater than .30, eigenvalue, variance percentage and reliability on each of the three factors are presented. The first factor had 19 items loading greater than 0.3, which is almost half of all items. The items loaded on first factor contained 10 humanistic items, 6 organisational belief items, and 2 Marxist-related belief items.

**FACTOR ANALYTIC RESULTS SHOWING THE LOADINGS
IN EACH OF THE THREE FACTORS.**

Table 5.10 *FACTOR 1*

<u>BAW ITEM NO</u>	<u>ORIGINAL BAW S ITEM</u>	<u>LOADING</u>	<u>MEAN</u>	<u>SD</u>	<u>BAWS ITEM</u>
33	Humanistic	.61848	4.78	.54	1. Work should enable one to learn new things.
38	Humanistic	.60058	4.52	.79	2. One's job should be given a chance to try out new ideas.
40	Humanistic	.58284	4.56	.85	3. Work can be made meaningful.
41	Org.Belief	.54226	4.46	.81	4. Work is a means to foster group interests.
37	Humanistic	.53483	4.41	.76	5. Work should allow for the use of human capabilities.
8	Humanistic	.52826	4.73	.54	6. Work can be made satisfying.
32	Humanistic	.51504	4.53	.64	7. The job should be a source of new experience.
19	Humanistic	.50360	4.56	.93	8. Work can be a means for self-expression.
14	Humanistic	.47695	4.60	.67	9. The work place can be humanised.
15	Marxist	.46777	4.38	.91	10. Factories/workplace could be run better if workers had more say in management.
25	Org.Belief	.45690	4.41	.92	11. Survival of the group is very important in an organisation.
36	Marxist	.4200	4.14	1.08	12. Workers should be more active in making decisions about products, financing and capital investment.
24	Humanistic	.42894	4.51	.78	13. Work can be organised to allow for human fulfilment.
9	Org.Belief	.41779	4.46	.82	14. One's contribution to the group is the most important thing about one's work.
10	Org.Belief	.37770	4.24	1.02	15. One should take an active part in all group affairs.
17	Humanistic	.35018	4.50	.99	16. Work can be made interesting rather than boring.
22	Org.Belief	.35018	4.14	1.05	17. Working with a group is better than working alone.
31	Org.Belief	.34910	4.03	1.16	18. The group is the most important entity in any organisation.
13	Marxist	.33845	4.49	1.02	19. Workers should be represented on the Board of Directors of companies and organisations.

EigenValue 7.32
Variance 16.3 %
Reliability .86

FACTOR 2

BAW ITEM NO.	ORIGINAL BAWS ITEM	LOADING	MEAN	SD	BAWS ITEM
11	Work Ethic	.57788	3.87	1.51	1. One should work like a slave at everything one undertakes until one is satisfied with the results.
5	Leisure E	.49396	3.86	1.37	2. Increased leisure time is bad for society.
6	Work Ethic	.48747	3.54	1.34	3. A person can learn better on the job by striking out boldly on his or her own than he or can by following the advice of others.
30	Work Ethic	.47803	4.24	1.12	4. One should live one's own independent of others as much as possible.
7	Work Ethic	.43837	3.11	1.47	5. Only those who depend on themselves get ahead in life.
42	Org.Belief	.42880	4.37	1.12	6. Conformity is necessary for an organisation to survive.
1	Work Ethic	.41745	4.11	1.32	7. By working hard a person can overcome every obstacle that life presents.
4	Work Ethic	.40450	4.54	.89	8. One must avoid dependence on other persons wherever possible.
26	Marxist	.38018	3.21	1.37	9. The most important work in Tonga is done by the labouring classes.
34	Marxist	.34767	3.72	1.44	10. The work of the labouring classes is exploited by the rich for their own benefit.
27	Marxist	.34313	4.17	1.10	11. The working classes should have more say in running the society.
3	Org. Belief	.32838	4.60	.89	12. Better decision are made in a group than by individuals.

EigenValue 2.46
Variance 5.5 %
Reliability .77

FACTOR 3

<u>BAW ITEM NO.</u>	<u>ORIDINAL BAWS ITEM</u>	<u>LOADING</u>	<u>MEAN</u>	<u>SD</u>	<u>BAWS ITEM</u>
16	Leisure Ethic	.61643	2.22	1.31	1. Success means having ample time to our leisure activities.
12	Leisure Ethic	.60196	2.33	1.47	2. The less hours one spends working and the more leisure time available the better.
35	Leisure Ethic	.56207	3.10	1.46	3. More leisure time is good for people.
20	Leisure Ethic	.54658	2.99	1.31	4. The present trend towards a shorter week is to be encouraged.
21	Leisure Ethic	.51737	3.01	1.43	5. Leisure time activities are more interesting than work.
39	Work Ethic	.34179	2.60	1.40	6. To be superior one must stand alone.
EigenValue				1.34503	
Variance				3.0 %	
Reliability				.70	

The second factor accounted for five and a half percent of the variance. The 12 items loaded on the second factor contained of 6 Work Ethic items, 1 Leisure Ethic item, 2 Organisational Belief items, and 3 Marxist-related beliefs items. The final factor had 6 items greater than 0.3 on it which contained 5 Leisure Ethic items 1 Work Ethic.

The first factor is best described as *humanistic belief system*. The 10 original humanistic items have the highest loadings on this factor. The humanstic items emphasise that work should offer opportunity for individual growth and development on the job. The organisational belief items loaded on this factor emphasise that work should foster group interest and co-operatively working in groups. The Marxist-related belief items loaded on this factor emphasise that work should allow workers to participate and be represented in the decision making and management process.

The second factor is best described as the *work ethic*. The 6 original work ethic items have the highest loadings on this factor. These items emphasise belief in hard work and independence from others. The leisure ethic item emphasises increasing leisure time is bad for the Tongan society. The Marxist-related belief items emphasise exploitation and

that workers should participate in running of the society. The organisational belief items emphasise better decisions are made in group and conformity is necessary in the workplace.

The third factor is best described as *leisure ethic*. The original leisure ethic items have the highest loadings on this factor. These items emphasise that success is equated with more leisure activities, emphasising that leisure is better than work. The original work ethic item identifies that to be superior one must stand alone stressing independence.

A reliability test was undertaken to determine the consistency of measurement and reproducibility of the three factors. The alpha reliabilities of the three factors, show high correlation coefficients of internal consistency ranging from .70 to .86. Acceptable reliabilities are of the order .70 and above (Norusis 1985). This finding confirmed that the three factors are the most internally reliable measure of beliefs about work in the Tongan context. The three factors from the factor analysis of all 45 items of beliefs about work then appeared to reveal a different underlying structure of beliefs about work than the five dimensions of beliefs about work found in (Buchholz (1977), Buchholz 1978a), Dickson (1983), Smith and Toulson (1991). Indeed, three clearly interpretable factors emerged which seem to be fundamental of the beliefs that Tongan employees hold about work. There is sufficient evidence from these results to show that the BAWS is not a replicable measure in the Tongan context. It is therefore concluded from the factor analysis that the BAWS has insufficient construct validity in the Tongan sample to be used in the same way that it has been used in overseas research. Table 5.11 shows the essential features of the Tongan three beliefs about work scale.

A content analysis was undertaken on the responses in part 3 of the questionnaire. Part three of the questionnaire generated a total of 410 responses from the total sample of 804. The responses were content analysed into four major categories and percentage frequencies are given for each category. The categories were organised according to the

TABLE 5.11: TONGAN'S THREE BELIEF ABOUT WORK SCALE

<u>System</u>	<u>Description</u>
Humanistic Belief System	Work is to be taken as the way in which people fulfil themselves as human beings. Success is measured in terms of personal growth and development through working collectively in groups, rather than the output of work. Work should enable one to learn new things. Work can be made meaningful by allowing work to foster group activities and the chance to try out new ideas.
Work Ethic	One should work hard at everything and avoid dependence on others in order to get ahead in life, although conformity and group decision are necessary. The harder one depends working and not relying on others, the better. Work as currently organised represents exploitation and lack of participation, thus individuals are disgruntled and are "victims" of the work done by upper classes. Success is directly linked to individual effort, together with a feeling of exploitation.
Leisure Ethic	Success is a measure of having ample time for leisure activities where one can be creative and involved. The more time for leisure, the better as leisure is better and more interesting than work. Therefore, success or human fulfilment is found in pursuit of leisure activities where people have a choice to do their own thing. Work is necessary for human necessity, but it is through the pursuit of leisure activities that people obtain fulfilment not work.

specific nature of the response. Kaid and Wadsworth (1989) describe this as substance-based (what is said). Where necessary, sub-categories were created. This process allows for the richness of the data to emerge and encourages the sub-grouping of items that process similar connotations, thereby achieving a level of semantic validity. Table 5.12 gives the specific categories.

5.3 Results of Beliefs About Work in Tonga

The first research objective was to measure the predominant beliefs about work that employees hold in Tonga and to compare these with results from other countries. To do this meant using the results of the Beliefs About Work Scale (BAWS) scored according to the original five dimensions. It was therefore necessary to compute for each person in the sample the individual scores on each of the five dimensions on the BAWS in the same way that the scale has been scored in previous studies. In all studies the score on each belief system have been computed according to the formula (Buchholz 1976):

$$MB = \sum X_i / N$$

Where MB is the mean of the particular beliefs system, $\sum X_i$ is the sum of the scores on each item relating to that belief system, and N is the number of items that relate to the belief system. Therefore three scores were computed for each individual a humanistic belief system (19 items), a work ethic (12 items), and a leisure ethic (6 items). Each of these scores ranged from 1.000 to 5.000. There is an inherent difficulty with this type of scoring system when making comparisons of the BAWS scale scores with each other across the five belief systems. For instance it is debatable whether Buchholz's conclusion that the results of the BAWS indicate a strong endorsement of the humanistic belief system and a low subscription to the work ethic is justified. This conclusion is based on a comparison of mean scores on different scores which are not strictly comparable. It is only statistically legitimate to compare scale means scores with other mean scores using the same scale. For example, it is legitimate to directly compare mean scores of males and

Table 5.12 Content Analysis of Part 3 of the BAW Questionnaire

Personal Concerns (36%) : The first category described personal concerns. It was made up of (1) lack of utilising one's skills and ideas on the job, (2) lack of participation in the decision making process, and (3) lack of encouragement and attention to employee's needs. The meaning of this category is the desire for more challenging and interesting job where one's skills and ideas should be utilised by allowing more participation in the decision making that affects the workers in the organisation. This allows individuals to grow on the job, thus providing personal fulfilment. Recognition and acknowledgement of one's contribution are necessary for accomplishments and achievements of the organisational goals.

Relational Concerns (31%) : The second category described relational concerns. It was made up of (1) management unapproachable, (2) lack of support and co-operation between employees and management, and (3) lack of a teamwork. The meaning of this category is the desire better quality of working life through group activity and participation in the decision making process. Lack of good leadership skills were represented by comments such as "lack of support from management" and "I have not met my manager".

Instrumental Concerns (29%): The third category described instrumental concerns. It was made up of (1) poor pay package, (2) poor physical working conditions, and (3) concerns with safety and health conditions. The meaning here is to improve the pay package and physical working conditions such as office equipment, vehicles and tools used to perform responsibilities on the job. Better incentives and benefit to the employees will bring positive consequences. This was represented by comments such as " my wages are very low", "should provide leave entitlement and pension scheme to the labourers".

Questionnaire Concerns (4%): The meaning here is to improve the design of the questions. This was represented by comments such as "repetition", "too general", "lack of clarity", "incorrect tenses of the Tongan translation with English version".

females on the humanistic belief scale. However to maintain comparability with the conclusions from previous overseas results reported in Chapter 2, it was decided to interpret the results in the same way, thus making comparisons across dimensions. Such interpretation is made with the full knowledge of the statistical weakness inherent in making such comparisons.

Buchholz (1978a) in an empirical study of contemporary beliefs about work in the United States used the BAWS to produce overall results and also breakdown by job level, age, sex, race and education. The study was conducted on the expectation that although uniformity of beliefs throughout the entire society is indeed a theoretical possibility, it is reasonable that the strength of commitment to different beliefs about work will vary by age, sex, and other demographic variables (Buchholz 1978a). Buchholz's results certainly indicated that this was the case, therefore the results of the present study were also broken down by all of the demographic variables.

Table 5.13 shows the results of the mean scores and standard deviations obtained by the whole sample on the BAWS five belief dimensions. The results from Buchholz (1977), Buchholz and Dickson (1977), Toulson and Smith (1991) and Chong and Tai (1995) are also duplicated for comparison. The striking feature of these results compared with the American, Scottish, New Zealand and China samples is their consistency. The mean scale score is highest on the humanistic belief system in Tonga and as was the case in the American and Scottish sample 20 years previous, and more recently with the New Zealand and China samples. In Buchholz's early samples and that of Chong and Tai, mean scale scores were lowest on both work ethic and Marxist-related beliefs system. In Toulson and Smith's sample, the lowest mean score was on the work ethic. A low mean scale score is obtained on the leisure ethic in the Tongan sample. The data suggest that the work ethic was more strongly endorsed by the Tongan sample than the other samples exhibited in Table 5.13.

Table 5.13 BAWs SCORES FOR THE TOTAL SAMPLE

<u>Variable</u>	<u>Mean</u>	<u>Std Dev</u>
Work Ethic	4.07	.644
Humanistic Belief System	4.42	.487
Leisure Ethic	2.62	1.00

N = 804

Buchholz (1977) Results

<u>Variable</u>	<u>Mean</u>	<u>Std Dev</u>
Work Ethic	2.316	.738
Organisational Belief System	3.046	.669
Marxist-Related Belief	2.013	.511
Humanistic Belief System	4.486	.425
Leisure Ethic	3.089	.703

N = 366 Top Managers

Buchholz and Dicvkson (1977) Results

<u>Variable</u>	<u>US Mean</u>	<u>Scottish Mean</u>
Work Ethic	2.58	2.55
Organisational Belief System	3.16	3.12
Marxist-Related Belief	2.98	2.46
Humanistic Belief System	4.35	4.38
Leisure Ethic	4.22	2.83

N = 105

N = 130

Toulson & Smith (1991) Results

<u>Variable</u>	<u>Mean</u>	<u>Std Dev</u>
Work Ethic	2.628	.690
Organisational Belief System	3.476	.611
Marxist-Related Belief	3.076	.691
Humanistic Belief System	4.366	.449
Leisure Ethic	3.379	.625

N = 2111

Chong and Tai (1995) Results

<u>Variable</u>	<u>Mean</u>	<u>Std Dev</u>
Work Ethic	3.92	.42
Organisational Belief System	4.15	.53
Marxist-Related Belief	3.55	.45
Humanistic Belief System	4.30	.43
Leisure Ethic	3.71	.60

N=47

These results were then broken down by the following demographic variables: gender, marital status, age, job level and length of employment. (Tables 5.14 to 5.18). These tables show the means and standard deviations of each belief system for each group. One way analyses of variance were conducted to compare means within each demographic category. These were conducted to establish if there were any significant differences between population mean scores and demographic categories on each of the three belief systems. Multiple comparison procedures protect against calling too many differences significant by setting up a more stringent criteria to declare differences as being statistically significant than does the usual t test (Norusis 1985). Therefore multiple range procedures ensure that the difference between any two sample means in an array of means must be larger, to be declared as a true difference. The most conservative method for the pairwise comparisons of means is the Scheffe method (Winner 1971), because it requires larger differences between means than do most other methods. The level of significance selected was .01, and the most conservative test of significance (Scheffe's test) was used. The F Ratios and their corresponding significance levels are shown in Tables 5.14 and 5.15.

TABLE 5.14: BELIEF SYSTEM BY GENDER

<u>Variable</u>	<u>Males</u>		<u>Females</u>		<u>F.Ratio /Sig.</u>
	Mean	Std Dev	Mean	Std Dev	
Humanistic Belief System	4.45	.48	4.38	.50	4.42(.0359)
Work Ethic	4.11	.65	4.02	.64	4.53(.0335)
Ethic	2.63	1.1	2.56	.91	0.92(.3379)

The mean belief scores are shown in Table 5.14 for the belief systems by gender. The results in this research are significant for the humanitic belief system and work ethic. Males show a significantly greater endorsement of the humanitic belief system and the work ethic than females. Toulson and Smith (1991) reported a statistically significantly greater endorsement of the work ethic, organisational belief, and Marxist beliefs system for gender, with females showing a higher mean than males.

TABLE 5.15: BELIEF SYSTEM BY MARITAL STATUS

<u>Variable</u>	<u>Single</u>		<u>Married</u>		<u>F.Ratio /Sig.</u>
	<u>Mean</u>	<u>Std Dev</u>	<u>Mean</u>	<u>Std Dev</u>	
Humanistic Belief System	4.41	.50	4.43	.48	0.554 (.4568)
Work Ethic	4.04	.64	4.10	.65	1.77 (.1829)
Leisure Ethic	2.66	1.01	2.56	.99	1.92 (.1658)

One area of interest was whether marital status had any effect on endorsement of any of particular system. Since beliefs are usually the result of an enduring orientation, it is anticipated that marital status should have little, if any, impact on beliefs about work. The results in Table 5.15 show that there are no significant differences, and suggest that beliefs about work are not affected by marital status. Toulson and Smith (1991) reported similar findings.

TABLE 5.16: BELIEF SYSTEM BY JOB LEVEL

<u>BELIEF SYSTEM</u>	<u>UNSKILLED</u>		<u>SEMI-SKILLED</u>		<u>SKILLED</u>		<u>SUPERVISORY</u>		<u>MANAGERIAL</u>	
	<u>Mean</u>	<u>Std Dev</u>	<u>Mean</u>	<u>Std Dev</u>	<u>Mean</u>	<u>Std Dev</u>	<u>Mean</u>	<u>Std Dev</u>	<u>Mean</u>	<u>Std Dev</u>
Humanistic Belief System	4.35	.52	4.45	.51	4.45	.44	4.40	.45	4.29	.57
Work Ethic	4.17 ⁽⁴⁾	.57	4.18 ⁽¹⁾	.5	4.11 ⁽⁶⁾	.66	3.98*	.65	3.67	.78
Leisure Ethic	2.99 ^{*(4)}	.92	2.66	1.04	2.56	1.01	2.46	.88	2.46	.97

Notes

1. Semi-skilled result is statistically significant compared with Managerial
2. All groups' results are statistically significant compared with Managerial
3. Unskilled and semi-skilled results are statistically significant compared with Supervisory.
4. Unskilled result is statistically significant compared with Managerial.
5. Semi-skilled result is statistically significant compared with Skilled, Supervisory, and Managerial.
6. Skilled result is statistically significant compared with Managerial.

There are however a number of differences when each of the three belief systems is analysed by job level. The results are presented in Table 5.16. The semi-skilled group have a significantly higher endorsement of the work ethic than the managerial group. There are no differences on the humanistic belief system between the five groups.

Unskilled group have a significantly greater endorsement of the work ethic than the managerial group. The skilled group have a significantly higher endorsement of the work ethic than the managerial group. Unskilled group shows a significantly higher endorsement of the leisure ethic than the managerial group.

These results reflect, to an extent, some of the managerial and non-managerial reported overseas. For instance Buchholz and Dickson (1979), and Toulson and Smith (1991) showed the same significant decline in work ethic from blue-collar to managerial employees. Toulson and Smith's (1991) reported that the semi-skilled group have a significantly higher endorsement of the work ethic than the managerial group. Dickson and Buchholz (1979) reported a strong endorsement for the humanistic belief system across groups and which was replicated in this research.

TABLE 5.17: BELIEF SYSTEM BY AGE

Belief Systems	15-19		20-24		25-29		30-34		35-39		40-44		45-49		50-54		55-59		60-64	
	X	SD	X	SD																
Humanistic Belief System	4.54	.33	4.48	.46	4.44	.4	4.32	.55	4.37	.55	4.36	.42	4.55	.46	4.42	.60	4.52	.44	4.54	.47
Work Ethic	4.12	.64	4.10	.65	4.13	.53	4.05	.66	4.02	.66	3.97	.73	4.11	.70	4.16	.67	3.94	.87	4.4	.42
Leisure Ethic	2.71	.88	2.75	.99	2.62	.98	2.68	1.1	2.62	.94	2.5	.80	2.32	1.0	2.25	.03	2.23	1.05	2.66	1.1

The mean belief scores are shown in Table 5.17 for the belief system by age. The results in this research are significant for humanistic belief system and the leisure ethic. There are no differences on the work ethic. The 20 to 24 and 45 to 49 years old workers have greater endorsement of the humanistic belief system than 30 to 34 years old workers. The 20 to 24 have greater endorsement of the leisure ethic than 50 to 54 years old workers.

TABLE 5.18: BELIEF SYSTEM BY LENGTH OF EMPLOYMENT

Belief Systems	Less than one year	1 - 2	2 - 3	3 - 4	4 - 5	5 - 6	6 - 7	7 - 8	8 - 9	9 - 10	10 & over
	X SD	X SD	X SD	X SD	X SD	X SD	X SD	X SD	X SD	X SD	X SD
Humanistic Belief	4.4 .50	4.4 .54	4.3 .60	4.4 .50	4.3 .46	4.3 .47	4.3 .53	4.5 .46	4.3 .51	4.4 .37	4.48 .43
Work Ethic	4.1 .61	3.8 .75	3.9 .72	4.1 .64	4.0 .67	4.0 .70	4.1 .61	4.2 .54	4.1 .57	4.1 .59	4.17 .60
Leisure Ethic	2.5 .95	2.6 .89	2.8 .98	2.8 1	2.7 .15	2.3 .95	2.7 .98	2.4 1.1	2.6 1.1	2.7 1.0	2.39 .98

Length of employment may be related to the orientation and beliefs about work. The results are shown in Table 5.18 and these show that there are no differences, and suggest that beliefs about work are not affected by length of employment.

While there are some differences between certain demographic variables in the endorsement of the three belief systems, these Tongan data mirrors the findings overseas in that the respondents' highest mean scale is obtained on the humanistic beliefs about work.

The discussion of the results obtained from the beliefs about work questionnaires is the subject of the next chapter.

CHAPTER SIX

DISCUSSION OF RESULTS

6.1 Validity of the Five Belief System in Tonga

The first step in the analysis was to examine if the belief systems as measured by the BAWS were valid and appropriate measures in the Tongan cultural context. In other words, the analysis aimed to determine if the five dimensions that were applicable in Western countries were equally applicable in the Tongan society. Hence, the forty-five items of Buchholz's BAWS were factor analysed using the data from the Tongan sample. Factor analysis indicated that a three factor solution was a more appropriate representation of Tongan beliefs than a five factor solution.

The responses of the Tongan sample showed that they perceived the humanistic beliefs of personal growth and development to be accompanied by a belief in the value of group work as opposed to individual work. This indicates the belief that self-development may only be achieved through working collectively in groups in the workplace. The need for group working may be seen as a vehicle for organisational success. The Tongan sample showed that beliefs of hard work and individualism in the work ethic were associated with feelings of exploitation and a lack of participation. These feelings may result from the inequalities of socio-economic privileges due to the defined social class system in Tonga in which hard work and independence do not often lead to real success. The responses of the Tongan sample also show that belief in the leisure ethic is related to less time spent at work and a lack of belief in individualism and hard work. Since all the respondents felt that "work should enable one to learn new things" and endorsed other humanistic statements, it may reasonably be presumed that work is an important activity in the Tongan culture.

The appropriateness of using a measure like Beliefs About Work Scale was not justified and its construct validity through the factor-analytic structure developed in Western cultures has not been successfully replicated in the Tongan sample. The present study has demonstrated that the direct transportability of the five belief systems from Western

cultures (or English-speaking) to Tonga or non-English speaking culture is problematic. Therefore, the appropriateness of using measures based on the five beliefs structure of the BAWS in the Tongan context can be seriously questioned. Since the modification of the instrument was of limited value in the Tongan cultural context, this suggests that it is necessary to undertake the ground work to determine whether the belief systems developed in other countries can be applied in different cultural settings. Unfortunately, overseas studies reported in Chapter Two of Ali & Schaupp (1985) and Chong and Tai (1995) did not undertake the critical step in the analysis of the construct validity of the BAWS measure. There remains the question of reliability of the data. We cannot bring a measure from a different setting and blindly apply it in a different cultural setting. The beliefs about work measures should be carefully selected and specified before embarking on such a study.

Toulson and Smith (1991) argued that Buchholz's belief system had some defects, because the categories were not really unidimensional; they were multidimensional and are hence confusing both logically and instrumentally, e.g. "work is good" (a value), "own efforts" (a means), "wealth" (an outcome). The problem is that single variables may well be combined as Buchholz did, but they cannot easily be measured in practice. The belief system statements and analyses are theoretical constructions (Hahn 1973), intended to generate testable hypothesis to possibly explain what work means to employees, and assist our understanding of what is going on in the workplace. Therefore, the appropriate construct needs to be concrete, focused and clear so that the integration of theoretical formulations make a meaningful sense. Toulson and Smith (1991) also suggest the need to sort out appropriate definitions and measurements in favour of indigenous research, and there should be considerable value of attention and more effort being expended in deriving more accurate and more specific statements that exist in the area of psychological testing, where concepts are defined precisely. The approach to measurement of beliefs about work needs to be developed for more accurate measurement, i.e. objective, reliable scoring and analyses, so to yield consistent and is philosophically sound results, so that confidence in the results of research are established. There needs to be more certainty so that when various equivalent terms are used they represent the same ideas. For work to progress and develop in this area of work beliefs,

the concept of definition and measurement needs to be developed to possibly manifest itself in different cultural settings.

In conclusion, the results from the Beliefs About Work Scale show that the beliefs about work of Tongan employees are not basically the same as for other European cultures that have used this particular measure. Certainly, the results of the present study do serve to caution researchers about not only using the same measure in an indigenous country in which replicability of using a measure like BAWS could not be achieved, but also the generalising of findings across a different population and time.

6.2 The Predominant Belief About Work in Tonga

The first objective of the present study was to find the predominant beliefs that Tongan employees hold about work. The results presented in Chapter Five demonstrated that the humanistic belief system in Tonga had the highest mean scores, and was the predominant belief about work in the participating organisations in Tonga. This implies that employees of the work forces in each of the organisations see work primarily as a means of enhancing their personal growth and development on the job, together with a belief in group activity. This indicates that groups can be important in achieving personal growth and development on the job. The attempt to design jobs for more interest and challenge is supported by the strong endorsement of the humanistic belief system.

6.2.1 “Idealist” Concept

The items comprising the humanistic belief scale in the present study indicate that these items have a largely future orientation (‘what can be’, ‘what should be’) rather than a present orientation (‘what is’) to work. For instance, “*work should enable one to learn new things*”, “*one’s job should give a chance to try out new ideas*” and “*work can be made meaningful*”. Hence, the humanistic belief system becomes more of an “idealistic” concept than the other two belief systems. Perhaps the second belief of the work ethic could represent the current working situation in Tonga, and would stand in contrast to the humanistic belief system which emphasises the meaning possible in work. The work

ethic emphasises hard work and individual effort together with feelings of exploitation and lack of participation.

Nevertheless, it is surprising that Tongan employees appear to be willing to subscribe to the humanistic belief system so readily. One is tempted to question the possibility of its attainment, given the bureaucratic organisational structure, current political unrest, traditional management styles, and negative cultural influences that impede productivity at work, but this subject is beyond the scope of the present study. Even if it is accepted that Tongan managers have been advocating the importance of personal development in the workplace during the last decade, it would be surprising if such a humanistic belief was adopted without reserve and even more surprising if current managerial styles and organisational practices were consistent with this belief. However, there is evidence to support the inconsistency of current managerial styles with this belief identified from the current Human Resource Development Project Report for Tonga by the New Zealand Ministry of Foreign Affairs. For instance, lack of proper training and development plans for staff, and insufficient management training. The achievement of the humanistic belief system is still at a “premature stage” in Tonga compared with European countries. This may reflect that economic development is still at its early stage in Tonga compared with other European societies. However, that is a characteristic of a country at very early age of development.

However, the strong endorsement of the humanistic belief system in the Tongan cultural context provides some support to the strong endorsement of the humanistic belief system across all groups found in previous overseas studies (Buchholz 1977), (Buchholz 1978a), (Buchholz 1978b), (Dickson and Buchholz 1979), (Touslon and Smith 1991) and (Chong and Tai 1995). The stereotype that Pacific Islanders, including Tongan people, are often perceived as “*fakapikopiko*” (lazy) people, as outsiders have done, is quite misleading. Work to Tongan people does have meaning, and while there are great differences among individuals, people do perceive work as being the way in which they are fulfilled as human beings. Since success is measured in terms of personal growth and development on the job, employees regard themselves as more important than the output of the work process. And this is how Pacific Islanders want their situation to be

understood. Pacific Islanders are *polepole* (proud) people. Tongan people, included, are proud people, and we work to assist in the development of our small state country because we are proud of the uniqueness of our heritage. Although Tonga is still at a premature stage with achievement of the humanistic belief system, we are becoming no different in our underlying orientation to work compared with European countries. This humanistic orientation to work makes us *tatau mo e kau palangi* (similar) to Europeans. “Pacific Way” makes us different from the palangi. The notion that Pacific Islanders perceive work purely as a mean to acquire necessary income for a valued life outside work is also quite misleading. This finding provides evidence that some of the commonly held stereotypes about Pacific Island people are simply untrue.

Although the humanistic belief system is more of an “idealistic” concept, it is an indication that Tonga is on the move, striving to achieve self-development and self-advancement of employees in the work place. The strong endorsement of the humanistic belief system can be accounted for by several operative factors in Tongan society, and they are discussed below. For instance, the increasing educational and skill levels of the workforce can be partially account for the strong endorsement of the humanistic belief system. The emergence of an educated elite in Tonga appears to reinforce a belief in the values of personal growth and development. Buchholz (1978a) found a uniform commitment to the humanistic belief system due to education. This indicated that educated people valued self-development more highly than any of the other beliefs. Therefore, there should be more focus to improve skill levels, and this can be done by assessing and re-evaluating skill and knowledge requirements to meet the demands of the workforce. This should be based on quality and service, and by providing training and education so necessary to the skill and knowledge requirements. The attempt to make jobs more satisfying and challenging may be seen as a result of more educational attainment and the growing interest in western education, resulting in high expectations about the interest and challenge from work. The implementation of the Human Resource Development Project in all ministries in Tonga should put a greater emphasis on providing for individual growth and development on the job, which in turn may greatly improve the productivity, and economic growth. There should be more focus on the type of skills needed in the workforce. The types of skills needed may include the ability

to manage specialist financial services, interpersonal and communications skills, the ability to communicate effectively with overseas countries, the ability to work with information technology, letter and report-writing, creativity, and the ability to innovate. However, the current management styles, organisational practices and policies must be ready to harness better development of employees in the workplace, which in turn may lead to better organisational outcomes. For instance, managers should emphasise teamwork, and consensus leadership in their management styles and provide more investment in training that enhances that existing skills for more interest and challenge on the job. Currently, the Ministry of Health is undergoing tremendous pressure and tension because the majority of doctors are now working in overseas countries, due to job dissatisfaction and frustration with their jobs. If managers are to retain and encourage staff then managers may need to ensure that employees are able to utilise their skills and talents, and that their work provides sufficient challenge. By doing so, this may maintain employee interest and satisfaction in the job, and they may be less likely to leave for overseas.

6.2.2 The Emergence of a Capitalist Economy

The humanistic views of work may reflect the emergence of a capitalist economy. The emergence of a capitalist economy features a rapid acceleration in the rate of contemporary change in Tonga which could largely contribute to the humanistic view of work. The growth towards a more service oriented sector demands a high level of skilled staff, who want to be independent within an environment where their contributions are acknowledged and recognised by other people. Hall (1986) argued that highly skilled staff will demand more interesting than dull work, expect high satisfaction from it, and people are disappointed when work offers them little in the way of challenge and autonomy on the job. Therefore, work should be made meaningful by providing sufficient challenge on the job. The shift from blue-collar jobs to white-collar jobs can also partially account for the strong endorsement of the humanistic belief system in Tonga. White-collar jobs are characterised by high capability, power and status. Tonga has great difficulty improving productivity because educated people all want to work in offices, and not agricultural or industrial work (Walsh 1974). Improving productivity in

the workplace is also difficult because selection or promotion of “white-collar jobs” are often offered to traditional indigenous people who are attached to the “special blood” (nobility) even in situations where they are not suitable for the job. Promotion to the supervisory or managerial level tend to be reserved for graduates in Tonga (NTHRDP). These “Tongan-management” approaches do not take into account the importance of training and self-development of both white-collar and blue-collar workers. This may indicate that management lack the understanding of what skills are actually required from both the white-collar and blue-collar people in Tonga. The main challenge for managers is that they will need to take greater responsibility for understanding and directing training and development issues in the workplace than they may have in the past.

6.2.3 Traditional Role of Groups

Tongan employees perceive humanistic beliefs of personal growth and development to be accompanied by a belief in the value of group work as opposed to individual work. This may reflect traditional Tongan cultural values, the collectivist spirit that characterised the Tongans’ beliefs regarding the relationship between the individual and the organisation. Belief in group activity may indicate that achievement of self-development can only be achieved through working in groups as opposed to working as individuals. Significantly greater output might therefore result if attention is paid to the organisation of work based on group working and teamwork.

6.2.4 The Emergence of an “Educated Elite”

The questioning of the legitimacy of people in authority for participation in the decision-making process, and desire for a democratic government are largely due to the emergence of an educated elite. Gooding (1972) suggests that people with college or university education are less accepting of traditional beliefs and want a job that gives them freedom, autonomy and satisfaction of higher order needs such as recognition, achievement, responsibility, personal growth and advancement. They want more interesting, challenging and self-fulfilling work and are less accepting of traditional beliefs. The questioning of the legitimacy of people in authority will continue, and this

suggests the need for re-orientation of management to accommodate worker participation and contribution in order to achieve better organisational outcomes. Participation in decision making is widely supported and is being increasingly employed in workplaces (Argyris 1964). Although the mechanism by which participation contributes to employee satisfaction, productivity and efficiency is not clear, Dickson's (1982) study on top managers' beliefs and rationales for participation, found that people who endorse the humanistic belief system attach more value to both representative and direct participation. Dickson (1982) concluded that participation of employees was seen by managers only in the sense that it achieved the outcome they wanted rather than the outcome wanted by employees. Tongan employees want participation in the sense that they are able to be involved and contribute to making decisions and solving problems which affect them and that work allow group participation in the organisation. The main challenge for managers is to allow employee involvement in the decision making that affects them. This may contribute greater outcomes in the workplace, rather than resistance to management's decisions. Therefore, managers should seriously consider organisational policies that enable employee participation in decision-making process.

Although the strong endorsement of the humanistic belief system can be accounted for by the emergence of an educated elite, the educated elite is a minority in Tonga. The majority of Tongan employees may still be attached to the traditional and fundamental values of Tongan culture. For instance, in situations where employees are dissatisfied with their manager's decisions, they are reluctant to express their dissatisfaction due to the respect of higher authority, thus their feelings are suppressed. Perhaps the concept of exploitation (Marxist) is no longer an issue, but Tongan people want more say on decisions over their working lives. The main challenge for managers is to make consensus decisions with the employees, and maintain the basic fundamental values in a way to achieve greater results.

Overall, the strong endorsement of the humanistic belief system indicates that Tongan employees perceive work as a means for personal growth and development. Tongan employees hold exceptionally strong beliefs about the importance of individual growth and development on the job, together with a belief in group working. Of the four

categories of the content analysis, forty one percent of the participants expressed their concern that their job lacked the opportunity for them to utilise their skills, lack of participation in decision-making process and encouragement from management. Again, work should allow group activity and participation in the decision-making process. The strong endorsement of the humanistic belief system suggests that Tongan employees are disposed to do better jobs, contribute in teamwork, and would like greater involvement in decision making and management of the workplace within an environment where they are empowered and acknowledged. The respondents believed most strongly that work should enable one to learn new things, and were more inclined to accept the belief that one should be given the chance to try out new ideas. The hierarchical structures (top-down and male dominant) should not hinder the need for employees to achieve higher order needs and should allow employees to utilise their skills in the way they were taught overseas. Generally, the existing hierarchical structures in Tonga tend to put more emphasis on administrative functions and social responsibility. The opportunity for individual growth and development on the job could be achieved by allowing employees the opportunity to utilise their talents and to experiment with new ideas or concepts within their jobs.

One approach to improve productivity in the workplace in Tonga would be for the current Human Resource Development Project to put more emphasis and greater investment in personal development of Tongan employees. Therefore, one recommendation that could come from this research is for management to focus on training-based individual development plans, appropriate for the development required for the organisations and the future of work. Management styles, organisational practices and policies that are geared to this humanistic view of work are likely to produce more positive outcomes than those without them. Management should therefore allow workers the opportunity to utilise their talents and to experiment with new ideas or concepts through group working and participation in the decision-making process. These should be seriously considered by managers as worthwhile policies for implementation in the workplace.

The implications from these findings will be discussed further, and appropriate recommendations for management in Tonga, will be made at the end of this chapter.

6.3 Work Ethic

Although there is considerable agreement between all European samples, and with the Tongan sample in the strength of the humanistic belief system, the major difference is concerned with the Tongan work ethic. There is relatively little difference between the mean scores for the humanistic belief system and the Tongan work ethic within the Tongan sample. The results show that the Tongan work ethic is indeed endorsed more strongly than in any of the European cultures. The strength of endorsement to the Tongan work ethic can be attributed to the effect of cultural ideologies about work. The item with the highest loading on the work ethic is *“one should work like a slave at everything one undertakes until one is satisfied with the results”* which may reflect the development of work in Tongan history. For instance, slave labour work was enforced on commoners by chiefs in order to meet the expectations and requirements from the chiefs. The perception that work is a task and duty or an obligation may still have a strong influence on Tongan people. There is an old proverb that emphasises the belief of hard work by Tongan people; *“Ka nofo noa ha taha, ‘e vahe ‘e Setane hono ngafa”*, in English it means “if you live idle, Satan will give you a task”. The main challenge for managers is to induce loyalty, obligation and respect (basic fundamental values) to encourage hard work and independence, thus improve productivity and economic growth.

Tongan culture, compared to other European countries, is more conservative of social class system, and they may work harder to meet their social and cultural obligations. Belief in hard work and independence may due to notions of egotistical involvement, power, status, self-expression, and self-identity that are powerful characteristics in Tongan society. The question of who you are in the Tongan society is largely identified by work, and to a lesser extent by family identity. Tongan employees believe in self-motivated learning on the job instead of relying on other peoples’ help, and they may work hard competing for scarce resources in the organisation. One is tempted to

question the strength of belief in hard work and individual effort in the work force. The ability to accomplish and meet social obligations may be more important than the output of the work process in the organisation. Hence, it is possible to hold salient beliefs on the work ethic as part of society, rather than as part of individuals within their particular organisations. The strength of the fundamental values in the organisational context may also hinder the achievement of organisational success. For instance, the obedience and submissiveness to older workers means that one cannot question their unjust decisions.

Whilst Tongan workers believe in hard work and individual effort, they have feelings of exploitation. The concept of exploitation is more accepted as a political ideology, thus allowing feelings of exploitation and lack of participation to be more readily harnessed for political purposes. This feeling of exploitation is largely due to lack of participation in the decision-making process. There seems to be reluctance on the part of management to change the existing organisational structure to allow for more input to the decision-making process from workers. This holds true for the political leaders to change the existing political system to allow participation from workers. The pro-democracy movement demands worker participation in the processes of decision-making. Hence, we may find exploitation in those who are strong believers in hard work and independence. It is anticipated that Tongan employees would subscribe to the exploitation dimension, because participatory management styles are not practiced by Tongan leaders, and only partly by management in the workforce. This suggests that attempts to use organisational groups in participatory may reduce this feeling of exploitation. The idea that better decisions are made in groups than by individuals is also emphasised indicating that decisions made in the workplace are done mainly by high level management. This is especially true with regards to authority patterns and bureaucratic structure in the workplace, in which the rules, policies and decisions are explicitly made by management. It is suggested that collective decision making should be encouraged.

6.4 Leisure Ethic

The lowest mean score was obtained on the leisure ethic in the Tongan sample. The original leisure ethic items emphasise that success equates with more leisure activities

emphasising that leisure is better than work. The original work ethic item identifies that to be superior one must stand alone stressing independence. The lowest mean score on the leisure ethic may indicate that Tongan employees in general do not embrace the idea of equating success with having more time to pursue personal leisure activities. Although the Tongan work culture is very much “laid-back”, the measure of success is not ideally through having more time for personal leisure activities. Perhaps success equates with the accumulation of material resources, or academic success, although this depends on individual interest.

6.5 Results of Selected Demographic Variables

The second objective of this research was to investigate whether there are any differences in beliefs due to selected demographic variables. Gender, age, and job level had an important effect on beliefs about work. There were no important effects due to length of employment and marital status. These findings are discussed below.

6.6 Characteristics By Gender

Buchholz (1978) reported a statistically significant result only on the organisational belief system for gender, with females showing a higher mean than males. Toulson’s (1990) results were significant for the work ethic, Marxist-related beliefs, and organisational belief systems, with females showing a higher mean than males. The present results were significant for the work ethic and the humanistic belief system, with males showing a higher mean than females. This finding that males have a stronger work ethic than females, suggests that the selection of males in preference to females could be justified because of their greater work ethic. Since males dominate the workforce and the authority patterns and organisational structure, they may work harder than women because they may be more concerned with the prevailing attitudes to productivity. Therefore, work may be of greater central importance as an end in itself to men than it is for women. Another interpretation could be that work is seen by men more as a means of upward mobility than by women, because men’s so-called “ego” and

status in Tongan society. Men may also be more sensitive to their work status than women.

The finding that males have a significantly greater endorsement of the humanistic belief than do females, suggests that men may find their work challenging, interesting and meaningful. This can be attributed to the fact that men engage mainly in the decision making process. While females may find their work less challenging, because few women occupy senior management positions in the workplace. However, these findings are very interesting because they do not support the findings from overseas studies. Overseas studies have demonstrated that women have a greater endorsement of the work ethic than men.

6.7 Characteristics By Marital Status

There were no significant differences in relation to marital status, and this suggests that employee beliefs about work are not reinforced by whether one is married or single. This result is similar to the findings of Toulson and Smith (1990).

6.8 Characteristics By Age

Dickson and Buchholz (1977) found a tendency for Marxist-related belief system and leisure ethic to decrease with age. While Buchholz (1978) showed that commitment to the work ethic was strongest in the younger workers. The present results were significant on the work ethic and leisure ethic, with younger workers showing higher mean scores than older workers. The work ethic in the present study, which emphasises hard work and individual effort together with a feeling of exploitation and lack of participation, suggests that young workers work hard and may feel more exploited than older workers. This may represent a desire on the part of young employees for participation in decision making. The results indicate that young people enter the workforce with individualist notions and belief in the value of work in and of itself, together with feelings of exploitation. Older workers may feel less exploited because they were brought up to accept the existing organisational structure and strongly adhere

to Tongan traditional values, whereas younger workers may be likely to challenge people in authority. However, Buchholz (1978) notes that there is a tendency for beliefs in hard work to decrease after being in the workforce for many year of facing the realities of the workplace. This finding of this study supports Buchholz's (1978) results that commitment to the work ethic is most strongest in the younger workers. Younger workers may also work harder than older workers in order to achieve upward mobility to higher positions in the organizational structure, even though this could be a real struggle. Greater feelings of exploitation and desire for participation by younger workers than older workers could be attributed to the cultural expectations of respect and loyalty from younger workers to older workers. The attempt to include younger workers in the decision making process should be encouraged. Another possible interpretation is that the work ethic has always been a strong cultural force, in the sense that people have the perception of work as a task and a duty, especially from commoners to the chiefs people.

Younger workers show stronger beliefs in the value of the leisure ethic. Dickson and Buchholz (1977) also found that younger workers value the leisure ethic more highly than older workers. This indicates that for younger workers leisure activities may indeed compensate for lack of interest, participation and involvement in the decision making process activity at work. Older workers would show great resistance participation by younger workers. The lower value placed by older workers on the leisure ethic may indicate that older workers are not willing to accept leisure as a substitute for the "so-called privileges" of power, ego, status, respect from the society and the economic imperatives that work personally provides them.

6.9 Characteristics By Job Level

Buchholz and Dickson (1979) reported a significant decline in the work ethic from blue-collar to managerial workers. Toulson and Smith (1991) reported similar results in the New Zealand sample. Similarly, Buchholz (1979) reported that both supervisory and managerial employees scored significantly lower on the Marxist-related belief system than did blue-collar employees. Dickson and Buchholz (1979) reported a strong

endorsement for the humanistic belief system across all groups and the present results obtained very similar results.

Semi-skilled staff have significantly stronger beliefs in the work ethic than do managerial staff. This is not surprising, because the contributions of semi-skilled workers are often not valued by managers. Therefore, semi-skilled employees subscribe to the work ethic because they are in a lower position where they have very little participation in the decision-making process, and they see themselves as exploited by management. Hard work may still be important to managers, but it may not be in the sense that it enables them to make it on their own. The imprecise nature of management work may be attributed to their significantly lower beliefs in the work ethic. The same findings were obtained on both the unskilled, and skilled groups, showing a significantly greater endorsement of the work ethic than the managerial group. The results suggest that these groups value hard work and individual effort together with feelings of exploitation and lack of participation. This finding is not surprising, considering the organisational structure is dominated by the managerial group, with tremendous power and control over any other individuals at work. These non-managerial groups therefore may have greater feelings of exploitation and this is widely acceptable because they are below the managerial group. The submissiveness and obedience in acceptance of duties directed from people in authority without showing resistance, could also be attributed to this feeling of exploitation. This feeling of exploitation could be associated with the perception of the managerial role as less legitimate in Tongan society than perhaps in other European countries. Managers would be opposed, and show great resistance, to worker participation at management level. The pro-democracy movement is demanding greater participation, working co-operatively in groups, and collective decision-making at national and organisational levels in Tonga. Therefore, the attempt to include these groups in the decision making process should be considered as a worthwhile policy in organisations.

The most important results by job level relate to the leisure ethic of the unskilled group. Unskilled workers have a significantly higher endorsement of the leisure ethic than the managerial group. An explanation could be that unskilled workers find no meaning in

their work, due to the nature of their work in which minimum skills are required. This is not surprising considering the realities of the work they perform. The activities outside work are therefore of greater importance and meaningful to the unskilled group than the work itself. The low score of the managerial group on the leisure ethic may indicate that they find meaning in their work, and are not willing to accept leisure activities as a substitute for the benefits and social privileges that work provides them. This is consistent with the Tongan culture where people in authority enjoy the economic imperatives from their job and also the respect from people in society.

6.10 Characteristics By Length of Employment

There were no significant differences in relation to the length of employment, and this may suggest that Tongan employees' beliefs about work are not reinforced by what happens in the organisation and by the length of employment. Although one would expect the work ethic would decrease with length of employment, the beliefs held by Tongan employees were found to be affected by length of employment.

6.11 Implications from these Findings

The implication of work beliefs about work is that they play an important role on how employees respond in the workplace. For instance, managers and employees do not share the same views and levels of concern about productivity. In situations that attempt to push people to work harder and improve the work ethic becomes meaningless. Personnel management practices that are more in tune with emphasis on personal development, rather than focusing on the output of work, are likely to be motivational for employees. This is not to downplay the importance of productivity, but simply to suggest that a humanistic approach to work does not assume that the workers' main aim is to improve productivity. Therefore, improved organisational productivity may only be achieved if personnel practices put greater emphasis on providing more scope for individual growth and development on the job. Such policies would emphasise making jobs more meaningful and fulfilling for individuals (Buchholz 1977).

Work policies and organisational practices that are congruent with the humanistic belief system may have a greater chance of success than those that are not. It should be clear that personnel programmes that emphasise individual growth through working collectively in groups and participation in the decision-making process, are more likely to produce better organisational outcomes than programmes focusing on the output of work itself. Organisational practices that emphasise group activity as a vehicle for achievement of individual growth and development would be more successful as opposed to working individually.

Although there are inequalities in terms of status in positions and economic imperatives, the growing numbers of women employees bring a new dimension in terms of their interest and needs of work. Since the results indicate that work is of greater central activity to men than for women, managers will need to address the distributive equality of women in the workforce. The traditional selection methods may need to change to accommodate the changing values and interest of women at work. Managers should appreciate the different values that women bring to the workforce. There needs to be more concern for women participation and managers to address gender-equality issues for a positive results from women.

Management should capitalise on current orientations by channeling the commitment of the blue-collar workers towards achieving organisational goals and improving productivity. Likewise, top management need to be more accountable and allow worker participation in the decision-making process to make work more meaningful for employees below managerial level. Management should encourage “workers”, through various programmes, to emulate female workers to work harder and be aware of their organisational obligations. These programmes should be designed to reduce alienation and allow involvement and participation in the decision-making process. The attempt to redesign jobs for more interest and challenge is supported by a strong endorsement of the humanistic belief system.

6.12 Limitations of the Research Study

Several limitations need to be noted about this research study. The general lack of comprehensive literature on the subject of this study in the Tongan context. The sample was not representative of gender, and the participants surveyed were mainly from the government departments in Tonga. Nevertheless, the results and their implications may be useful for all organisations, whether government or private, since the influence of national culture on all organisations may be the same. Furthermore, the results are important in understanding cross-cultural beliefs about work. The bilingual questionnaire may have hindered the interpretation of the beliefs about work questionnaire. However, it may have had little effect on the participants' interpretation of the survey questionnaire. The conclusions made from the present study are the subject of the next chapter.

CHAPTER SEVEN

CONCLUSIONS

7.1 Dimensions of Beliefs About Work in Tonga

The strong endorsement of the humanistic belief system interpreted as meaning that Tongan employees perceive work more mainly in terms of achieving self-development and self-fulfilment on the job. Although the humanistic belief system is more of an “idealistic concept”, and the work ethic may represent the current working situation in Tonga, the strong endorsement of the humanistic beliefs system is consistent with overseas study findings.

Since the construct validity through factor-analytic structure developed in Western cultures has not been successfully replicated in the Tongan sample, this suggests that it is essential to undertake the critical step in the analysis of the construct validity of the BAWS measure. However, the different dimensions of beliefs about work operating in Tongan society, suggests that the appropriateness of this particular pattern on the personnel function and practices will depend on both the environment and the people in the organisation. Therefore, organisational productivity will depend on the nature of the relationship between workers and the way they are managed. Applying these results suggest that predominant beliefs about work, as measured, may provide a useful tool for assessing the beliefs of employees in organisations, and enable the selection of appropriate personnel management practices to optimise employee motivation and productivity.

Another conclusion from the present study concerns the negative beliefs about worker participation in decision-making at high levels of the organisation, which reflect that the organisations are largely management controlled and management initiated. Management must allow workers the opportunity to participate in the decisions that affect them in the workplace. The problem is the inability of management to acknowledge the redistributive implications of their decisions on employees within the organisation. The problem is one control, whereby employees and managers vie for the

scare resources of power, income, and opportunity. The questioning of the legitimacy of managerial roles may disappear, given there is co-operation and worker participation in the decision-making process. Co-operation between managers and staff should be encouraged by working together to achieve organisational goals and objectives. The staff policy must be redesigned and targeted to focus on individual growth and development through working collectively in groups, and participation in the decision-making process.

7.2 The Challenge to Personnel / Human Resource Management

At the present time in Tonga, the methods and priorities chosen for achieving self-development and self-advancement are still indigenous and traditionally undertaken. Most Tongan managerial personnel lack experience of successful overseas management practices and strategies that may be employed to bring about change. Tonga needs to explore options and methods to provide organisational practices and training that are congruent with the predominant beliefs that Tongan employees hold about work in order to achieve greater organisational productivity. This can be done by increasing the features of human resource management such as career planning, strategic development plans, strategic planning, management and staff training.

The challenge for Tongan managers is that they need to take a greater responsibility for understanding and directing training and development issues in the workplace than they have done traditionally in the past. One way of achieving this, is to identify what are the skills and attributes required, and direct the training and development issues in development of those skills. In order to acquire the necessary skills and abilities for the future of work in Tonga, there is a need to adopt new management styles symbolised in the human resource development of Tongan employees. Buchholz (1977) suggested that management styles that are consistent with the humanistic belief system are likely to produce greater outcomes than those that are not. The challenge therefore is for Tongan managers to advocate the importance of personal development in the workplace. This can be achieved through training and development programmes that are geared to providing more scope for individual growth and development on the job. Employees

must be given the opportunity to utilise their skills and experiment with ideas on the job, rather than conforming to rather the “old-fashion ideas” of people in authority, which often lead to poor personnel decisions. Work can be made meaningful and this can be achieved by reorganisation of work to foster group work and allow employee participation in the decision-making process.

Another challenge for management in Tonga is to assist individuals and give them the chance to learn new things on the job rather than focusing on the output of work itself. The dilemma lies within management. While majority of Tongan managers have had no formal training or education in the human resource function, they make personnel decisions with the idea that they do understand people. While their expertise is built on lifetime experiences as managers, they tend to follow rules which often lead to poor decisions. This situation may also apply to the current Human Resource Management Development Project. But, it is suggested, the results of this research could be usefully applied by HRD Project to assist in the development of personnel management policies and practices leading to enhanced employee satisfaction and productivity in the Tongan context.

7.3 Recommendations for Further Research.

Future studies on beliefs about work should further probe the dynamics of beliefs that people hold about work. However, there needs to develop objective measures of work beliefs that can be used in organisations of different types and of different cultural settings. Studies should go beyond the present study in trying to identify and assess the relationship between productivity and work beliefs. This may assist our understanding of certain personnel management practices and programmes that produce better results or outcomes that have value. More cross-cultural studies of work beliefs are necessary to identify whether there are any differences between Tongan and with nearby Pacific Islands. This may extent the findings beyond the present study. Such studies may demonstrate cross-cultural differences in some areas and cross-cultural stability in other areas. Both types of findings will be useful at the present stage of our knowledge in this field.

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APPENDIX ONE

BELIEFS ABOUT WORK SURVEY QUESTIONNAIRE

SAVEA KI HO'O NGA AHI TUI FEKAU'AKI MO E NGAUE

This survey questionnaire is conducted towards a research study for a thesis which is based on beliefs about work in Tonga. Your employer has kindly consented to enable you to participate in this survey, provided you do so willingly.

The questionnaire has been designed in three parts. The first part is designed to measure how you feel about work in general. The second part is simply designed to obtain some demographic data, so that your responses can be categorised into number of different things.

The third part is designed to enable you to make any comments you wish to add about this survey or work itself.

It is emphasised that this survey is anonymous. Please do not put your name on the questionnaire. Your employer will not be seeing any of your individual results. It is important that you please provide an answer to every question. If there are any question/s that you do not understand, please do not hesitate to ask the researcher.

Ko e ki'i savea ni 'oku fakahoko ia 'i he faka'amu ke tokoni ki he fekumi fakaako 'oku lolotonga hono fai. 'Oku loto lelei 'a e pule 'i he ngaue'anga ni ke fakahoko 'a e ki'i savea ni, 'a ia e fakahoko ia 'i ha'o tali fiemalie ke ke kau ki ai.

Ko e savea ni 'oku konga tolu. Ko e konga 'uluaki 'oku fiema'u ke ke fakafonu ke fakahaai 'a ho'o tui pe anga ho'o ongo'i fekau'aki mo e ngaue 'i he ngaue'anga ni. Ko e konga ua 'oku fiema'u ke ke fakafonu 'a ia 'oku fekau'aki mo koe ke lava lelei hano analaiso 'a ho'o ngaahi tali. Ko e konga tolu 'oku fiema'u ke ke tanaki ki ai ha'o tokoni pe fakaanga ki he ki'i savea ni pe ko e anga e ngaue.

'Oku 'ikai ke fiema'u ke ke tohi ho hingoa 'i he savea ni. He'ikai ke sio 'a ho'o pule 'i ho'o ngahi tali 'i he savea ni.

Kataki fakamolomole ka ke tali 'a e ngaahi fehu'i kotoa 'oku 'oatu 'i he ki'i savea ni. 'Okapau e 'ikai kakato hono tali 'a e fehu'i kotoa pe pea e fakata'eaonga'i leva ia, ko ia 'oku fu'u mahu'inga ke ke tali 'a e fehu'i kotoa. 'Okapau 'oku 'i ai ha me'a 'oku ke tala'a ai pe ta'e mahino 'i he ki'i savea ni, pea kataki 'o fehu'i ki he tokotaha 'oku ke fakahoko 'a e savea ni.

Part 1 : Beliefs About Work / Ngaahi tui fekau'aki mo e ngaue.

Instructions: With the following 45 items, you are asked to indicate the extent to which you may agree or disagree with each statement. Please read the statement then decide whether you strongly disagree, mildly disagree, neither agree nor disagree, mildly agree, or strongly agree with the statement. Once you have made your decision, please indicate your response according to the following numerical scale:

Ko e ngaahi tui 'e 45 fekau'aki mo e ngaue 'oku 'oatu 'i lalo. Kataki ka ke lau fakalelei ke mahino pea ke toki fakaha'ai 'a e anga ho'o tui 'aki ha'o faka'ilonga'i e mata'i fika 'e taha 'i he taha 'o e ngaahi mata'i fika 'oku 'oatu, 'a ia ko ho'o ta'e tui 'aupito (1), ta'e tui si'isi'i pe (2), veiveiua (3), tui si'isi'i pe (4), tui malohi 'aupito (5).

Strongly Disagree (Ta'e tui 'aupito)	Mildly Disagree (Ta'e tui si'isi'i pe)	Neither Agree nor Disagree (Veiveiua)	Mildly Agree (Tui si'isi'i pe)	Strongly Agree (Tui malohi 'aupito)
(1)	(2)	(3)	(4)	(5)

Mark the box that corresponds to the number on the scale on the right of each statement with a cross (X). It is important that you answer every item. Even if you are not sure, mark the box that best describes how you feel.

Kataki 'o kolosi (X) pe tiki (/) e mata'i fika 'oku ne fakaha'ai e anga ho'o tui. 'Oku fu'u mahu'inga 'auptio ke ke tali e ngaahi fehu'i kotoa 'oku 'oatu kae lava ke toki kakato 'a e faka'amu ki he ki'i savea ni.

Statements:

1. By working hard a person can overcome every obstacle that life presents. 1 2 3 4 5
[] [] [] [] []

13

'Oku malava pe ke te ikuna'i e ngaahi faingata'a 'o e mou'i ni 'i he'ete ngaue malohi.

2. Management does not understand the needs of the worker. 1 2 3 4 5
[] [] [] [] []

14

'Oku 'ikai ke mahino'i 'e he kau pule ngaue 'a e ngaahi fiema'u 'a e kau ngaue.

3. Better decisions are made in a group than by individuals. 1 2 3 4 5
[] [] [] [] []

15

Ko e ngaahi fakakaukau lelei, 'oku ma'u mei hano fai 'e ha tokolahi pe fakakulupu 'o 'ikai mei he tokotaha pe.

4. One must avoid dependence on other persons wherever possible. 1 2 3 4 5
[] [] [] [] []

16

'Oku totonu ke 'oua te te fakafalala ki he kakai kehe he taimi pe 'e malava ai pe taimi kotoa pe.

5. Increased leisure time is bad for society. 1 2 3 4 5
[] [] [] [] []

17

'Oku kovi ki he sosaieti 'a e lahi e taimi malolo 'o 'ikai fai ai ha ngaue.

6. A person can learn better on the job by striking out boldly on his/her own that he/she can by following the advice of others. **1** **2** **3** **4** **5**

 18

'E vave ange 'ete 'ilo fakangaue 'i he ngaue 'i ha'a te fekumi malohi pe 'ia kita 'i ha'a te muimui ki he fale'i 'a e tokotaha kehe.

7. Only those who depend on themselves get ahead in life. **1** **2** **3** **4** **5**

 19

Ko kinautolu pe 'oku fakafalala pe kiate kinautolu 'oku nau fakalakalaka ki mu'a 'i he mou'i ni.

8. Work can be made satisfying. **1** **2** **3** **4** **5**

 20

'Oku malava pe ke feinga'i e ngaue ke fakafiernalie ange.

9. One's contribution to the group is the most important thing about one's work. **1** **2** **3** **4** **5**

 21

Ko e me'a mahu'inga taha 'i he ngaue, 'a ha tokotaha ko 'ene ngaue pe tokoni 'i he ngaue.

10. One should take an active part in all group affairs. **1** **2** **3** **4** **5**

 22

'Oku totonu ke ke ngaue longomo'ui ki he me'a fakakulupu kotoa pe.

11. One should work like a slave at everything one undertakes until one is satisfied with the results **1** **2** **3** **4** **5**

 23

'Oku totonu ke te popula ki he ngaue kotoa pe 'oku te fai kae 'oua leva ke ma'u ha ola fakafiernalie.

12. The less hours one spends working and the more leisure time available the better. **1** **2** **3** **4** **5**

 24

Ko e si'isi'i ange 'a e houa ngaue kae lahi ange 'a e taimi malolo, ko 'ene sai ange ia.

13. Workers should be represented on the board of directors of companies/organisations. **1** **2** **3** **4** **5**

 25

'Oku totonu ke 'i ai ha fakafofonga 'o e kau ngaue 'i he poate 'a e kau talekita, 'i he ngaue'anga pe kautaha.

14. The work place can be humanised. **1** **2** **3** **4** **5**

 26

Ko e ngaue'anga 'oku lava pe ke fakalelei'I mo fakafiernalie'i ke fe'unga ki he ngaue.

15. Factories/workplace would be run better if workers had more say in management. **1** **2** **3** **4** **5**

 27

'E lele lelei ange hono fakalele e ngaahi fale ngaue pe ngaue'anga, 'o kapau 'e lahi e faingamalie e kau ngaue ki hono fakalele e ngaue.

16. Success means having ample time to ourselves
leisure activities. **1** **2** **3** **4** **5**
[] [] [] [] []
28
Ko e ola lelei pe ikuna, 'oku 'uhinga ia ki he lahi ange 'ete taimi ke te malolo ai.
17. Work can be made interesting rather than boring **1** **2** **3** **4** **5**
[] [] [] [] []
29
'Oku malava pe ke fakalelei'i e ngaue ke toe manakoa abge 'i ha'ane ta'e oli.
18. It is best to have a job as part of an
organisation where all work together **1** **2** **3** **4** **5**
[] [] [] [] []
30
even if you don't get individual credit.
'Oku lelei 'aupito ke ma'u ha'ate ngaue 'i ha ngaue'anga 'oku nau ngaue fakataha,
neongo 'e 'ikai malava ke ma'u ha'ate lelei fakataau taha pe fakafo'ituitui.
19. Work can be a means for self-expression. **1** **2** **3** **4** **5**
[] [] [] [] []
31
'Oku lava ke fakaha'ai pe tala kita he'ete ngaue.
20. The present trend towards a shorter work week
is to be encouraged. **1** **2** **3** **4** **5**
[] [] [] [] []
32
Ko e faka'amu lolotonga, ke nounou ange 'a e uike ngaue 'a ia 'oku totonu ke pou pou'i.
21. Leisure time activities are more interesting
than work. **1** **2** **3** **4** **5**
[] [] [] [] []
33
'Oku fakafiefia ange 'a e taimi malolo mo hono ngaahi fakafiefia (activities) 'i he taimi
ngaue.
22. Working with a group is better than working
alone. **1** **2** **3** **4** **5**
[] [] [] [] []
34
'Oku lelei ange 'a 'ete ngaue mo ha kulupu 'i ha'ate ngaue tokotaha pe 'ia kita.
23. Work takes too much of our time, leaving little
time to relax. **1** **2** **3** **4** **5**
[] [] [] [] []
35
'Oku to'o 'e he ngaue 'a e kongala lahi hotau taimi pea si'isi'i leva 'a e taimi ke tau malolo
ai.
24. Work can be organised to allow for human
fulfilment. **1** **2** **3** **4** **5**
[] [] [] [] []
36
'E malava pe ngaue ke fokotu'utu'u ke feau mo 'etau ngaahi fiema'u kehe.
25. Survival of the group is very important in an
an organisation. **1** **2** **3** **4** **5**
[] [] [] [] []
37
Ko e mo'ui 'a e kulupu 'oku fu'u mahu'inga 'aupito 'i ha ngaue'anga.
26. The most important work in Tonga is done by
by the labouring classes. **1** **2** **3** **4** **5**
[] [] [] [] []
38
Ko e ngaue mahu'inga taha 'i Tonga ni, 'oku fakahoko ia 'e he kau ngaue leipa.

27. The working classes should have more say in running society. **1** **2** **3** **4** **5**

39
 'Oku totonu ke 'i ai ha kaunga lahi pe le'o 'o e kakai ngaue 'i hono fakalele 'o e sosaieti.
28. Wealthy people carry their fair share of the burdens of life in this country. **1** **2** **3** **4** **5**

40
 'Oku fakahoko pe fua 'e he kakai tu'umalie, honau fatongia 'o fe'unga mo totonu 'i hono fakalele e mou'i 'i he fonua ni.
29. The rich do not make much of a contribution to society. **1** **2** **3** **4** **5**

41
 'Oku 'ikai fu'u tokoni lahi pe fefe fau 'a e kakai tu'umalie ki he sosaieti.
30. One should live one's own life independent of others as much as possible. **1** **2** **3** **4** **5**

42
 'Oku totonu ke mo'ui tau'ataina 'a e tokotaha kotoa pe 'o 'ikai ke fakafalala ki he kakai kehe 'i he taimi kotoa pe 'oku malava ai.
31. The group is the most important entity in any organisation. **1** **2** **3** **4** **5**

43
 Ko e kulupu, ko e me'a mahu'inga taha ia 'i ha ngaue'anga.
32. The job should be a source of new experience. **1** **2** **3** **4** **5**

44
 Ko e ngaue, 'oku totonu ke hoko ia ko ha me'a ke tafe mei ai ha taukei fo'ou.
33. Work should enable one to learn new things. **1** **2** **3** **4** **5**

45
 'Oku totonu ke 'oatu 'e he nague ha faingamalie ke ke ako ai ha ngaahi me'a fo'ou.
34. The work of the labouring classes is exploited by the rich for their own benefit. **1** **2** **3** **4** **5**

46
 'Oku ngaue'aki 'e he kakai tu'umalie e ngaue 'a e kakai ngaue leipa ki he'enua lelei pe 'a kinautolu.
35. More leisure time is good for people. **1** **2** **3** **4** **5**

47
 Ko e lahi ange e taimi malolo ko 'ene sai ange ia ki he kakai.
36. Workers should be more active in making decisions about products, financing and capital investment. **1** **2** **3** **4** **5**

48
 'Oku totonu ke longomo'ui ange 'a e kau ngaue 'i he fa'ufa'u 'o e ngaahi me'a fekau'aki mo e me'a ngaahi (products) 'e he ngaue'anga, me'a fakapa'anga mo e ngaahi 'inivesi / fakalalakaka kehe.

37. Work should allow for the use of human capabilities. **1** **2** **3** **4** **5**

49
‘Oku totonu ke fakaata’e he ngaue’anga ke te ngaue’aki ‘a e me’a ‘oku te lava ‘i he ngaue.
38. One’s job should be give one a chance to try out new ideas. **1** **2** **3** **4** **5**

50
‘Oku totonu ke fakafaingamalie’i ke te fakahoko ‘e te ngaahi founa mo ‘ilo fo’ou ‘i he’ete ngaue.
39. To be superior a person must stand alone. **1** **2** **3** **4** **5**

51
Ke ‘ete hoko ko ha taha tu’u kimu’a kuo pau ke te tu’u tokotaha.
40. Work can be made meaningful. **1** **2** **3** **4** **5**

52
‘E malava e ngaue ke ‘ai ke taumu’a lelei mo ‘uhinga malie.
41. Work is a means to foster group interests. **1** **2** **3** **4** **5**

53
Ko e ngaue, ko e founa ia ke fakatupulekina ai e ngaahi fiema’u mo e lelei ‘a e kulupu.
42. Conformity is necessary for an organisation to survive. **1** **2** **3** **4** **5**

54
Ko e fakaongongo (conformity) mo e tali tu’utu’uni ko e fiema’u pau ia ki he mo’ui ‘a ha ngaue’anga.
43. The trend towards more leisure is not a good thing. **1** **2** **3** **4** **5**

55
‘Oku ‘ikai ko ha me’a lelei pe faka’amu ‘oku sai ke toe lahi ange e taimi malolo.
44. The free enterprise system mainly benefits the rich and the powerful. **1** **2** **3** **4** **5**

56
Ko e fa’unga maketi tau’ataina (free enterprise system) ‘oku lelei ange pe ia ki he kakai tu’umalie mo malohi.
45. Workers get their fair share of the economic rewards of society. **1** **2** **3** **4** **5**

57
‘Oku ma’u pe ‘e he kau ngaue, honau ‘inasi totonu mei he ngaahi lelei (rewards) faka’ikonomika ‘o e fonua.

Part 2: Biographical Details

Instructions: Please answer the following by placing the appropriate number in the appropriate box, or describing very briefly as may be indicated.

Fakahinihino: Kataki 'o tali kotoa 'a e ngaahi fehu'i 'i lalo ni 'aki ha'o fakahu 'a e mata'i fika totonu 'i he puha he tafaaki, pe fakamatala 'o kapau 'e fiema'u.

1. What is your gender? Male.....[1] Female.....[2]
Tangata pe fefine? Tangata.....[1] Fefine.....[2]

Select appropriate number and enter in the box -----> 1[]
Fakahu e mata'i fika totonu 'i he puha.

2. What age range do you belong to ?
Fakaha'ai ho ta'u motu'a 'i he ngaahi vaha'a ta'u ko 'eni.

15 - 19 [1] 20 - 24 [2] 25 - 29 [3] 30 - 34 [4] ;
25 - 39 [5] 40 - 44 [6] 45 - 49 [7] 50 - 54 [8] ;
55 - 59 [9] 60 - 64 [10] 65+ [11].

Select appropriate number and enter in the box -----> 2[]
Fakahu e mata'i fika totonu 'i he puha.

3. What is your ethnic origin?
'Oku ke kau ki he matakali fe?

Tongan (Tonga) [1]
European (Papalangi) [2]
Other (Matakali kehe) [3]

Select appropriate number and enter in the box -----> 4[]
Fakahu e mata'i fika totonu 'i he puha.

4. What is your family status? Single.....[1] Married.....[2]
Ko e ha ho tu'unga fakafamili? Te'eki mali.....[1] Mali.....[2]

Select appropriate number and enter in the box -----> 5[]
Fakahu e mata'i fika totonu 'i he puha.

Number of dependent children----->
Toko fiha ho'o fanau tauhi?.....> 6[]

5. What is your job title?
Ko e ha ho tu'unga fakangaue 'i he ngaue'anga ni.

6. In which of the following categories would you classify your job?
Unskilled 'Ikai ha taukei ngaue [1]
Semi - skilled Kamata pe ke 'i ai ha taukei ngaue..... [2]
Skilled Taukei ngaue 'aupito [3]
Supervisory Supavaisa [4]
Managerial Pule ngaue [5]

Select appropriate number and enter in the box -----> 9[]
Fakahu e mata'i fika totonu 'i he puha.

7. What are the conditions of your present appointment?

“AN EMPIRICAL STUDY OF BELIEFS ABOUT WORK IN TONGA”.

INFORMATION SHEET

Researcher: Lucy Lopeti.

Current Employment: Full Time Student / TDB Bank Officer currently on Study Leave.

Contact Address: For any further information on the survey, please feel free to call me at my home phone number - 22-703 or at the TDB at 23-333.

or contact address:-

Ma'ufanga
Nuku'alofa
P.O.Box 1359
TONGA

The purpose of this study is to determine the predominate beliefs that people have towards work and establish whether the five dimensions of beliefs about work scale (BAWS) can be replicated in Tonga. It is also to establish whether there are differences in the belief dimensions in the Tongan sample to those reported overseas of European origin.

The survey questionnaire will be factor analyzed and a range of descriptive statistics will be used to summarize the data.

The results from this research will be submitted in a form of a thesis to the researcher's supervisor and a to the Tongan government for anyone who wishes to get access to it.

This research study requires the participants to complete the survey questionnaire, which would take no longer than half an hour. It would be much appreciated if all the questions in the survey questionnaire would be answered and hand them directly to the researcher or put in a box which will be provided.

If you take part in the research study, you have the right to :

- * refuse to answer any particular question, and to withdraw from the study at any time.
- * ask any further questions about the study that occur to you during your participation.
- * provide information on the understanding that it is completely confidential to the researchers. All information is collected anonymously, and it will not be possible to identify you in the report that is prepared from this study.
- * be given access to a summary of the findings from the study when it is concluded.

You can have access to a copy of the research findings which will be available in the Prime Minister's Office in mid-year of 1997.

MASSEY UNIVERSITY

HRM RESEARCH COMMITTEE

“AN EMPIRICAL STUDY OF BELIEFS ABOUT WORK IN TONGA”

CONSENT FORM

I have read the Information Sheet for this study and have had the details of the study explained to me. My questions about the study have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I also understand that I am free to withdraw from the study at any time, or to decline to answer any particular questions in the study. I agree to provide information to the researchers on the understanding that it is completely confidential.

I wish to participate in the study under the conditions set out on the Information Sheet.

Signed:

Name:

Date:

APPENDIX TWO

Mr Kelepi Makakaufaki
Prime Minister's Office
P.O.Box 62
Nuku'alofa
TONGA

15th of March 1996.

RE: RESEARCH PROJECT TO UNDERTAKE IN TONGA

I am writing to request your appropriate action for an approval to undertake beliefs about work survey on employed Tongans in organisations in the Kingdom. The study is **"An Empirical Study of Beliefs About Work in Tonga"**.

I am Ms. Mele (Lucy) Lopeti, a postgraduate student of the Human Resource Management Department, Massey University, Palmerston North. Undertaking this research in Tonga is a requirement of my Master of Business Studies in HRM under the sponsorship of the Ministry of Foreign Affairs, New Zealand. This research project is also under the supervision of Professor Phillip Dewe and Dr. Paul Toulson. This research has been approved by the Ethics Committee from Massey University.

The research survey will be in a questionnaire form.

Please find an enclosed copy of my research proposal for further information.

I look forward for your favorable approval.

Yours sincerely

.....
Mele Lucy Lopeti
Department of Human Resource Management
Massey University

OUTLINE PROPOSAL

FOR

A FULL RESEARCH THESIS

14.599

**“AN EMPIRICAL STUDY OF BELIEFS ABOUT WORK
IN TONGA”.**

PREPARED BY: LUCY M. LOPETI

ID: 91147386

1) **Name:**

Mele (Lucy) 'Anitoni Lauteau Lopeti.

Addresses:

35 Parata St
Palmerston North
NEW ZEALAND
(06) 359 5276

P.O.Box 1359
Nuku'alofa
TONGA
(00676) 22-703

Supervisors

Dr. Paul Toulson
Senior Lecturer in HRM Dept
(First Supervisor)

Professor Phillip Dewe
HOD of HRM Dept
Massey University

2) **The Research Question:**

The main objective of the research is:

- a. to determine the predominate beliefs that people have towards work and analyse their responses in a range of descriptive data.
- b. to establish whether the beliefs about work scale (BAWS) could be replicated in Tonga.
- c. to establish whether the scales measuring the Tongan sample is different to the factors as those reported overseas of European origin.

3) **Core Literature:**

Buchholz, R.A.(1976). Measurement of beliefs. *Human Relations*, 29 (12), 117-1188

Buchholz, R.A.(1977). The belief structure of managers relative to work concepts measured by a factor analytic model. *Personnel Psychology*, 30, 567 - 587.

Buchholz, R.A.(1978a). An empirical study of contemporary beliefs about work in American society. *Journal of Applied Psychology*, 63, 219 - 227.

Dickson, J.W., and Buchholz, R.A. (1979, May). Differences in beliefs about work between managers and blue workers. *The Journal of Management Studies*, pp 235 - 281.

Hahn, R.A. (1973). Understanding beliefs: An essay on the methodology of the statement and analysis of beliefs systems. *Current Anthropology*, 14 (3), 207 - 229.

Gorsuch, R.L. (1983). *Factor analysis*. (2nd ed) Hillsdale, New Jersey: L.Earlbaum Associates.

Rokeach, M.C (1960). *The open and closed mind*. New York: Basic Books Inc.

Toulson, P.K. (1990). *Perceptions, practices, and productivity: An assessment of Personnel Management in New Zealand*. Unpublished doctoral dissertation, Massey University, Palmerston North, New Zealand.

4) **Context and Meaning:**

The results from this survey will be regarded as exploratory and descriptive. It will also incorporate to the existing literature of beliefs about work.

5) **Method:**

This research project make use of bilingual questionnaires to collect data and information. A sample of organisations will be selected for the research study, upon the approval from the Tongan government. This approach will involve drawing a sample of 2,000 paid workers on a national level from the main land, Tongatapu and the five outer islands Niuatoputapu, Niufo'ou, Vava'u, Ha'apai, 'Eua to participate in the study.

The questionnaires will be distributed for completion upon the completion of the consent form. Critical analysis of the data obtained from this study will be factor analysed to determine the structure of beliefs scales as to see whether the results could be replicated in Tonga. A range of descriptive statistics will be used to summarise the data.

6) **Ethical Considerations:**

Justification:

The study of beliefs about work in Tonga is potentially significant for the management policy, human resource development as well as the management of the organisations in Tonga. The attitudes that people have towards their work influences all aspects of a nation's political, social, cultural and economic systems. Identifying the beliefs about work in the Tongan sample would explain some variation in the attitudes to work.

This study will build on previous research done by Buchholz, (1976, 1977, 1978) on beliefs about work. Buchholz (1976 & 1977) observed that there has been a remarkable change in traditional beliefs about work as a human activity. Buchholz's approach was to find beliefs about work that describe clearly Definable entities which could be empirically measured. As a result, five belief system about the nature of work were developed (Work Ethic, Organisational Belief System, Marxist - related Belief, Humanistic Belief

System and Leisure Ethic) such that each constitutes a separate set of unique assumptions about work activity (Buchholz, 1978). His observation was based on Rokeach's (1960) theory. Buchholz's five belief system has been used successfully in European origin on a cross-national samples overseas and has demonstrated validity (Toulson, 1990).

The literature of beliefs about work has identified no study conducted in Tonga in this particular area. This study may assist the human resource development in Tonga. The implications of the results may provide the government with recommendations for future implementation specifically in the area of human resource management. This is one of the most important areas that Tonga needs to seriously invest in, yet it has been neglected. Buchholz (1978), argued that more studies should be conducted that deal directly with underlying beliefs that people have towards the term "work". Clearly the traditional position of work ethic is changing and people are expressing a new need for interesting and challenging jobs.

This study can further our knowledge on the beliefs that people have towards work in the context of one of the Pacific Islands.

It is anticipated that successful completion of this research project may be published in the academic journal.

Access to participants

The researcher will distribute the survey questionnaire to all the participants willing to participate in the research study. The researcher will explain the purpose of the research to the participants and outline what is required from them. Participants are allowed to complete the questionnaire in their own time or during working hours as appropriate.

Informed consent

Upon the participants reading the information sheet and signing the consent form and then completing the survey questionnaire, it will be assumed that informed consent has been given. This ensures that the participants of this survey remain anonymous.

Confidentiality

Confidentiality will be maintained and the researcher will be the only one having access to the completed questionnaires. The responses will only be used for the purposes of this research. The information gathered from the research will be destroyed at the end of the research study.

Potential harm to participants

There will not be any potential harm to the participants, because they are not required to identify their names in the survey questionnaire. The management of the organisations surveyed will not be informed of who agreed or did not agree to participate.

Participants right to decline or withdraw

The participants will be informed that they have the right or freedom to decline to participate or withdraw from the survey at any stage. This will be clearly noted in the information sheet attached to the survey questionnaire.

Arrangements for participants to receive information

The participants will be informed of their right to have access to summary of the findings from the research study when it is completed. The summary of the findings report will be sent to the Government of Tonga (Prime Minister's Office) for anyone who wants to have access to it.

Use of information

The information obtained from the survey questionnaire will only be used for the purpose of this research.

Conflicts of interest

I do not foresee any conflicts of interest arising from this research, since I am a full time student currently on a study leave from the Tonga Development Bank. I am ethically bound to keep all information about participants in strict confidence.

7) **Legal Issues:**

Copyright

The copyright issue will be resolved in accordance with the current policy of Massey University.

Ownership of data or materials produced

The ownership of the data will be with the researcher and supervisor. The information obtained from the survey questionnaires will only be used for the purposes of this research study.

3) **Other legal issues relevant to the research**

I do not foresee any legal issues arising as a result of this research being carried in Tonga, after an approval from the government has been issued

APPENDIX FOUR

7th of August 1996.

Dear

RE: APPRECIATION FOR ASSISTANCE RENDERED

I wish to express my gratitude for your co-operation and assistance in my research project. Your staff's participation in completing the survey questionnaires have sincerely and enthusiastically supported this project.

I am in the beginning stages of my dissertation preparation. The final presentation would be completed early next year. It is anticipated that a copy of the final document can be obtained from the Prime Minister's Office by July 1997.

Your continue support would be much appreciated until this research project is completed.

I would be more than happy to provide any information of your interest with regards to the research project at any stage.

Once again, thank you for your co-operation and assistance.

Yours sincerely

.....
Lucy (Mele. 'A. L.) Lopeti
Human Resource Management Department