

**ETHICS AND WELLBEING: ANALYSIS OF
ADMINISTRATION STAFF OPINIONS IN UNIVERSITIES
OF PORTUGAL, CAPE VERDE AND GREAT BRITAIN**

PEREIRA, Orlando P.*

MARTINS, Ana Maria

MARTINS, Isabel

Abstract

Contemporary organizations are seeing an increase in their competitiveness due to the fundamental role work ethic is performing. Normal work ethic guiding principles should be applied in the quotidian life in organizations through consistency and integrity. Nonetheless, at times failures are evident in this work-life balance. But, these are often seen as gaps in achieving this balance which produce direct and immediate effects both upon returns on invested and on the actual organizational behaviour, such as the level of loyalty of employees and the consumers' preferences as well. The sum of all effects is reflected upon sales, on the company's results and its performance as well. In relation to its strategic importance, an ethical approach should be achieved through an organizational environment which nurtures the responsibility of its employees. Furthermore, this organizational climate and more importantly, managers as such, should steer and also challenge individual employees to demonstrate attitudes and practices which are in tune with the organization. In this regard, a questionnaire will be applied in three international universities, the University of Minho in Portugal, the University of Glamorgan in Wales and University Jean Piaget in Cape Verde. Our aim is to do a tripartite analysis and to compare the results.

Keywords: Work-Life Balance, Work Ethic, Well-Being

JEL classification: M14 e M19

* Orlando Petiz Pereira, University of Minho, Escola de Economia e Gestão – NEEII, E-mail: orlandop@eeg.uminho.pt; Ana Maria Martins, University of Glamorgan, Wales, UK, Email: amartins@glam.ac.uk, Isabel Martins, Universidade de Jean Piaget de Cabo Verde, Praia, Cabo Verde, coordeg@yahoo.com

1. Introduction

The notion of work has undergone many adjustments in the passing of time. In fact, if one compares what is happening now with what happened in the recent past, namely at the level of power, and even in the present knowledge society, most jobs have become much more alluring due to these being well paid, despite the fact that this way of living is increasingly characterized by uncertainties. This view is corroborated by Reich (2000:224) in his allusion to the wide choice which the consumer faces as a direct consequence of the changes brought about by the growing wave of innovation. This view is also shared by Joanne Ciulla (2000) who emphasizes the workplace as a primary source of success, a view which is in opposition to that held in the past, where this success was found within the family, friends and in religion. These changes show a nexus of cause and effect upon consumerism and materialism.

Although, nowadays there is a great deal of stress which can be directly related to overwork as well as to unemployment, people do nevertheless, continue to link their happiness in part to the labour market and consequently, seem to be dependent on the employer class.

In this way, the latter is attributed a strong social responsibility, which should not be limited to the forces of economic power, nor to individual gains. Work outputs have been transformed in our comparative scorecard, for this reason “work has become an integral part of our own identity” (Porter, 2004:3). Consequently, the deficit in the search for work is seen as lack of *personhood*¹, making our ambitions dependant on social expectations. Due to the new reality apparent in the labour market, one of the objectives of Human Resource Management is to stress the emphasis on the individual and the well being of society, this view is postulated by the Harvard Analytical School, as set out by Sparrow & Hiltrop (1994). This

¹According to Porter (2004: 4) the concept “personhood” is linked to the feeling of existence of the individual as a person.

vision encompasses the multiple Stakeholder² concept, based on the Stakeholder Model – developed by Freeman (1984, in Bernardin, 1998). This model steers away from the Neoclassical Model which, instead, focused on Shareholder value and profits - based on the Neoclassical theories of Milton Friedman (1962, in *ibid*).

2. Objectives and Methodology

Our aim in this paper is to reflect upon the ethical behaviour of people within the organizations. The basic assumption is to encase such behaviour within the theoretical fundamentals of ethics and well being. It was decided that we would use qualitative methodology. However, in order to ensure consistent results a questionnaire, as a quantitative instrument, was used. This questionnaire was handed out to the administrative staff of the three universities, of which two are public universities and one is private. The public universities are based in Portugal and the United Kingdom, the private one is based in Cape Verde.

The questionnaires were handed out during the months of November and December 2005 and the responses were collected during the months of December 2005 and January 2006. The population under enquiry was essentially administrative staff in the departments related to the areas of knowledge, namely, Economics, Management and Communication. However, due to the low number of responses, especially in the Universities based in the United Kingdom and Cape Verde, it was decided that during the second half

²The term “stakeholders”, according to Haas (1998: 216), is to be understood as encompassing all those entities which are concerned with the well being of the organization, these include: shareholders, employees, clients, consumers, members of the communities, public interest groups, as well as the partners in the business.

of the month of January to include the area of knowledge of Technology in these Universities.

Participants were asked to indicate to what extent each value was important for them both to their professional and personal life on a five-point scale ranging from 'indifferent' 1 to 'very important' 5, for each value. Three Universities were selected because we believe that administrative employees should be supported by an organizational culture which nurtures and energizes ethical behaviour and well being within these organizations. We were given permission to use an adapted version of the Dolan y Garcia, DpV43, 2004 questionnaire to fit into the analysis of the three countries. The values we chose to analyse for this study are the following: adapting to change, friendship, happiness, respect for others, autonomy, individual competitiveness, equity, economic success/prosperity, loyalty, honesty, imagination, passion and tolerance. In choosing these values our aim was to find out the following:

- i) Adapting to change: to find out whether the employee is aware of the new labour contexts, many of which are provoked by technological change;
- ii) Happiness: to ascertain the level of social awareness within the heart of the organization, towards the creation of a culture that will be more conducive towards satisfaction within the workplace;
- iii) Friendliness: to ascertain the level of openness and enthusiasm towards sharing within the interior of the organization;
- iv) Respect for others: to find out what type of acceptance the employees have for others, namely towards the differences in personality types;
- v) Autonomy: find out if there is a feeling of self-confidence in the employees;
- vi) Individual competitiveness: ascertain if there is a feeling of sharing and of confidence within the organization, which contrary to what is expected, can instead lead to egotism, if this individualism is exacerbated and left unguided; vii) Equity: ascertain

- whether there is open and free access to different types of information within the organization, as well as to find out if all employees are treated fairly;
- viii) Economic prosperity: with this value, just as was done in the analysis of the value “individual competitiveness”, our aim is to ascertain whether there is a tendency of the organization to be run along the Neoclassical Model or rather to follow the trend and adopt the Stakeholder Model;
 - ix) Loyalty: to ascertain whether social camaraderie and mutual relationships exist; as well as transparency in the employees’ behaviour;
 - x) Honesty: to see whether verbal communication is in line with or divergent with that which the people do;
 - xi) Imagination: to find out whether a culture of creativity, which is in line with the new contexts of change, exists within the organization;
 - xii) Passion: identify satisfaction in the performance; if happiness and pleasure are prevalent closeness and camaraderie in the daily activities as opposed to dissatisfaction, sadness, and alienation. The latter values are considered to be in opposition to the ethical *corpus* of well being and feeling of belonging;
 - xiii) Tolerance: to observe the quality of dialogue and tolerance amongst the employees, so as to create an organizational culture which instils openness for self development of the people with the aim of producing spillovers which will be in favour of the organization.

It is worth noting that the questionnaire is divided into two parts; one which stresses those values which guide the personal life of the respondents, and the other which stresses the Organizational values wherein the respondent works. However, in view of the objectives of the present paper, we merely used those answers which were related to the Organizational values, and left the comparative analysis for a later date when this paper will be further developed to include and compare these with the personal values.

3. The Stakeholder Model and the concept of Utopia

The Stakeholder Model, whose theory is an integral part of utopia (Pesqueux and Damak-Ayadi, 2005), through Greenwood's theory (2002), presents a fundamental part in the debate about entrepreneurial ethics and its link to Human Resource Management. This goes beyond the desires and needs of the various intervening agents; it is based on honesty of these and their happiness. This guide for the various stakeholders leads to a trade off between economic advantages above the interests of others. Therefore, the normative approach of the Stakeholder theory, which is descriptive, can be considered as a form of *Kantian capitalism* (Donaldson and Preston, 1995, in Pesqueux and Damak-Ayadi, (2005:10) - a principle based on the fact that no individual should be used as merely a means towards an end. In this way, the *soft* side of Human Resource Management is in alignment with the moral aspect of the stakeholders. Thus, each group of stakeholders has the right to participate and choose the future path which the organization has to lead and in which it is inserted.

However, due to strategic reasons, the current notion of stakeholders should be in alignment with the obligation of their participation, for the good of positive externalities which such behaviour can produce for the society and not in a limited form, for the organizations which these are or can be connected to. Consequently, and paraphrasing Marie McHugh (2000:744-770), a healthy organization is not only aligned to the Learning Organization's concepts but also to the positive results upon the competitiveness arising from its harmonious state with its environment. Thus, the author is concerned with organizational health which surpasses the financial and individual domain and poses the question: '*organizational utopia or myopia?*' and concludes that health is indeed wealth. This view is also corroborated by Newell (1995:10), who sees the state of health of an organization through employee involvement, namely in the daily routines of decision making. Newell (1995:9) is also of the opinion that despite leadership in the organization posing a strong notion. He stresses the importance of a communication structure which promotes dialogue

between employers and employees, inciting these to engage in dialogue and to participate in the decision making processes thereby encouraging them to express their points of view (Newell, 1995:27). Thus, he stresses the need of developing employee training programs and the need to create a climate of trust, freedom and openness amongst all employees namely between managers and workers.

4. The concept of work ethic

4.1 A historical perspective

Judaic-Christian beliefs have related work with a sort of penitence, whereas the Greeks related it with a curse. The Romans held the notion that anyone contracted for work was dishonorable. During the Middle Ages, the mindset towards fees gained as a result of work done, had become acceptable. This showed human beings had overcome the phase of being dependant on others to satisfy the basic needs in life. Porter (2004:6) highlights the important role played by St Thomas of Aquinas in his analysis of the importance of work in the society, despite the fact that profits and private property were considered as being extremely positive. However, during the important influence of the reformation in the 16th Century, profound changes ensued; these were mainly related to the moral character between God and work. After World War II, Trade unions ensured that work contracts included the possibility for the worker to make use of the accumulated wealth, during the free time.

The Protestant notion associated with work ethic, in which Cherrington (1980, in Porter, *ibid*:7) reinforces this link where the worker carries out his work with pride, without any leisure time, highlights that savings and frugality were essential. Therefore, during the 1940s, it was no longer imperative to work so hard in order to ensure well-being for retirement, as most governments undertook to guarantee and contributed, at least in part, towards the basic needs of the human condition. This mindset has evolved to keep up with all the changes occurred within contemporary organizational context. Nowadays, there is a tendency towards achieving equilibrium between work-life. The main objective is to maximize the human

potential which exists within each individual, thereby ensuring their sanity, physical, spiritual and mental robustness, all of which underlie the gains of productivity.

4.2. Spirituality, creativity and ethics at work.

A link can be established between the notion of spirituality and improvement of creativity (Freshman, 1999). We may also attempt to associate the notion that spirituality promotes honesty, trust and self realization (Burack, 1999). Delbecq (1999) corroborates this notion reinforcing that performance to achieve organizational goals and objectives is also stimulated through spirituality in the workplace. The notion of spirituality may have its origins in different sources. Neck (2002:2), outlines the following: (i) religious affiliations³; (ii) the individual as such, often with existentialist links, such as: what is the meaning of my job? And what is the reason for my doing it?⁴; (iii) benefits from spirituality and the ways in which organizations encourage spirituality within them⁵.

To summarize Graber's (in Neck 2002:2) views, spirituality is not linked to hierarchies or to religious affiliations. However, the concept has evolved to include religious perspectives; these tend to establish a relationship between spirituality in the workplace and the connection with others and the universe. He highlights the importance of the spirit, team work and union. In this sense, spirituality may be a way towards the search for the inner self, through which the individual endeavours to gain *meaning* and *enlightenment*. Spirituality thus means that the individual is linked to her/his work and to others (Ashmos and Duchon, in Neck, 2002:3).

³ Graber (in Neck 2002: 2) views the evolution of the concept as having some relationship with work ethics, namely, with the *Protestant and Confucian* perspectives.

⁴ In this sense, the rise of self-conscience and intuition in the promotion of creativity becomes relevant, namely at the level of confidence and honesty.

⁵ A rise in self-consciousness and intuition lead to a rise in creativity, considered as being beneficial as are confidence and honesty.

The lack of meaning and purpose in the workplace, may lead to the individuals' alienation and to a decline in productivity and consequently of performance (Naylor *et.al.*, in Neck, 2002). Neck (2002) postulates a model of spiritual freedom, which he nevertheless, deems this to have two perspectives. The first perspective is centered on the organization and the second on the individual. In this way, and according to the abovementioned theory, spirituality should be implemented by the individual himself. In this way the authors of this paper also corroborate with Neck's (*ibid*) theory. This postulates that each person can contribute individually towards a rise in organizational performance as well as for their own self development.

This approach is in line with the current search for policies which are coherent and in alignment with the diversity found in the workplace. On the other hand, the second perspective, which focuses upon the organization, is reinforced by Mitroff and Denton (in Neck, 2000:8) through the notion and the importance that the organization is a greater force of spirituality. This perspective tends to be, in our view, more mechanistic and creates a distance between the present individuality through the performance of each individual. In accordance with Neck (2002:162), spirituality in the workplace creates pressure in the organizational performance wherein the results can be obtained through intuition, creativity, honesty, truthfulness, self-realisation and performance.

Thus, a workplace without spirituality produces strong negative externalities, such as, high work absenteeism, a high rate of stress in the workplace especially those that result in death of workers and of organizations, as well as depressions and lack of motivation (see Thompson, 2000). Subsequently, we can conclude that there is a positive interaction between ethical and behavioral codes and performance. It should, thus be daily practice to align organizational behaviour to a model of spiritual freedom which feeds and encourages spirituality in the workplace amongst all employees, without ignoring the fact that entrepreneurial gains will be as high as the social gains are.

In spite of its importance for the organization, ethics should not be imposed in a coercive manner, seeing that it performs a function which is the result of collective attitudes. Subsequently, Haas (1998:216) is of the opinion that such attitudes should be nurtured through various factors, some of which are the following: *responsible business behaviour; leadership through managers; trust in employees; programs and policies offering clarity to employees; ethical organizational expectations; open, honest and timely communication; tools which aid the employees to solve ethical problems; reward and recognition systems which reinforce the importance of ethics.* In view of these factors, the organization should create an adequate climate, thereby ensuring that people who make up the organization internalize the responsibility that is inherent within it.

Consequently, the adequacy of such an organizational climate will lead people to exhibit attitudes and practices which are deemed correct in the eyes of the organization. In general terms, this should be the challenge facing all employees, especially and starting with the managers of the organization.

In an attempt to reinforce this last statement, in line with the approach wherein the programs are related to values, Haas (1998) is of the opinion that ethics can be based on the following six principles: *honesty; loyalty to promises; equity; respect for others; compassion and integrity.* This approach is based on conciliation and production of equilibrium between the stakeholders and the organization. However, this responsibility should have its origin in top management, as is corroborated by Aguilar (1996). In this respect Williams (1992:153), corroborates this opinion expressing that “good ethics” must start with top management in companies.

We too corroborate this opinion, although we add that this condition in itself is not enough for the living in and towards that which is in line with ethics. In this sense, we further highlight the decision making process as performed by executives, as Burke and Miller stress (in Hodgkinson and Sparrow 2002:23), which thus allude to five types of intuitive decision making processes, namely:

(i) based on experience; (ii) based on affectivity; (iii) based on skills, tools and training techniques which are proactive; (iv) based on the processing of mental subconscious and (v) based on values.

Underlying these factors is a management based on loyalty which is related to people management. These are the humanistic values and principles through which people dedicate their lives, in and out of the workplace. It is in this sense that Reichheld and Teal (1996:28) understand that people unconditionally dedicate themselves to the organization when they feel that the latter is oriented along a set of principles which go beyond merely the quest for profit. This is the underlying vision in the Stakeholder Model. This perspective corroborates the spiritual freedom model related to the individual centred perspective mentioned above and outlined by Neck (2002).

5.A look upon daily life: background

In general terms, it is our aim to construct an ethical code and compare it with the reference model with the values we chose for analysis. This will highlight the main values for the development of organizations, amongst which we emphasize the following: active involvement, namely in the dimension of “doing”; the dimension of “belonging”, the need/possibility of belonging or of alienation; the possibility of participation and the perspective of integration in society, all this in the dimension of “being”; concerning the dimension of friendship, it is our objective to conceptualise the social needs of employees. Here we will analyse emotional support, an aid to networks and to cooperation in the workplace as well as integration and social relationship.

We highlight the pillars of “doing”, “being” and “friendship” based on Allardt (1976 and 1993) theory; albeit this theory was first conceptualised by Galtung’s (quoted in Böhnke, 2003:3) in the basic needs approach. Both Galtung and Allardt’s theories are convergent in their essence; both are concerned with the approach of quality of life

in human development. This issue is discussed in great detail by Allardt, who in fact includes a fourth dimension, that of “having”.

This dimension includes natural resources incorporating such issues such as life conditions, work conditions, as well as environmental issues which together and due to their interaction form the basis of this dimension of “having”.

For Böhnke (2003:41) the “time” factor is important in analysing the dimensions outlined by Galtung and Allardt. The importance of this factor, namely, “time”, is related to the impact upon the usage of time; the constraints which arise from the perception about time; the ability to create an equilibrium between life and work, as the determinants of subjective well being. The author considers these determinants as being important for the analysis, and considers that the investigative literature as scarce in this field.

In this article, our objective is to ascertain whether an interaction exists between “to have” “to be” “to do” and “friendship”, because it is our opinion that the interaction between these dimensions allows for the creation of an atmosphere wherein freedom, responsibility, autonomy, satisfaction, happiness and feelings of belonging and equilibrium between life and work are prevalent.

In conjunction, these factors give rise to a positive influence of efficiency and efficacy and as a result of these organizational gains and performance clearly improves. All these may lead to the feeling of ethical responsibility in the workplace and in turn, to subjective well-being which encompasses the notion of gains for the stakeholders.

The control of resources may lead to efficiency in the usage of these factors, and these may result in positive impacts for the society. In turn, it will also ensure that there is an improvement in social aid, which will contribute to the improvement of living conditions as well as aiming towards equilibrium in workplace conditions.

6.The data

The data pertaining to the three different institutions was analysed using SPSS 11.5 for Windows.

6.1. The case of the University in Portugal

With the objective of facilitating comprehension and analyzing the data produced, we summarised the values of the frequency tables in Tables numbers 1 and 2 shown below. Note that in these summary tables we merely used the frequencies relevant for each value. In this Institution, our sample is made up of 94 people, from the administrative sectors in the Economics, Management and Communication Sciences. However we only received 59 valid questionnaires, which is a 62, 8% response rate.

Table 1: Summary of the first six values for the Portuguese case (in %)

	adapting to change	Happi- ness	Friend- ship	respect for people	Auto- nomy	Compete- tiveness
Valid						
very important	80,0	41,7	63,3	83,3	45,0	38,3
of moderate importance	11,7	40,0	25,0	8,3	38,3	35,0
of little importance	3,3	15,0	8,3	5,0	11,7	20,0
of very little or no importance	3,3	1,7	1,7	1,7	3,3	5,0
Total Valid	98,3	98,3	98,3	98,3	98,3	98,3
Lost System	1,7	1,7	1,7	1,7	1,7	1,7
Total	100	100	100	100	100	100

Source: Authors

Table 2: Summary of the last seven values for the Portuguese case (in %)

	equity	Econo- mic success	loyalty	honesty	Imagi- nation	Pas- sion	Tole- rance
Valid							
very important	65,0	43,3	76,7	85,0	51,7	31,7	58,3
moderate importance	25,0	40,0	13,3	8,3	35,0	26,7	31,7
Little importance	5,0	11,7	8,3	1,7	8,3	20,0	6,7
very little or no importance	3,3	3,3		3,3	3,3	20,0	1,7
Total Valid	98,3	98,3	98,3	98,3	98,3	98,3	98,3
Lost System	1,7	1,7	1,7	1,7	1,7	1,7	1,7
Total	100,0	100,0	100,0	100,0	100,0	100,0	100,0

Source: Authors

As can be verified in the above tables, there are three values which we consider to be important in relation to the responses obtained. The values which the majority of respondents regard as ‘very important’, considering that the percentages of replies are superior to 80%, are thus: “honesty”, “respect for others” and “adapting to change”.

A second set of values are made up of: “loyalty”, “equity”, “friendship” and “tolerance”. Although these values obtained a response rate of above 50% they are nevertheless considered as being of moderate importance. For us, they are undervalued, as it would be expected that these be higher valued, seeing that ethical behaviour, which is related to superior values, as indeed “loyalty”, “friendship” and “tolerance” are fundamental values for the attainment of well being. Simultaneously, such values are the basis for collegiality, freedom of action and thought, respect for and attention towards others. Consequently, our opinion is that something should be done in this Institution, with the objective of improving its organizational environment and culture.

The third group is made up of the latter values; the relative frequencies are inferior to 50%. Some of these values, such as “passion”, “happiness” and “autonomy” convey relatively low percentages which are ethical approach and way of being. Thus, if there is a low perception regarding the importance that performance satisfaction should have, of “happiness”, “passion”, “pleasure”, “companionship” with fellow workers and collegiality, then we can be left with an organizational culture that can, in the future, lead people to experience a sense of alienation, of sadness and even dissatisfaction. All these values neutralize the efforts placed on investments and which may impede the attainment of those objectives initially planned and set out.

6.2. The case of the University in Britain

In this institution, a total of 150 administration employees were part of the research. Nonetheless, only 30 valid questionnaires were obtained which relates to a 20% response rate, the data of which are summarised in tables 3 and 4.

Table 3: A Summary of the first six values for the British Case (%)

	adapting to change	Happi- ness	Friend- ship	respect for people	Auto- nomy	Compete- tiveness
Valid						
very important	70,0	56,7	40,0	86,7	63,3	13,3
of moderate importance	10,0	30,0	36,7	6,7	30,0	30,0
of little importance	6,7	10,0	13,3	3,3	6,7	36,7
of very little or no importance	13,3	3,3	10,0	3,3	0	20,0
Total	100,0	100,0	100,0	100,0	100,0	100,0

Source: Authors

Table 4: A Summary of the last seven values for the British Case (%)

	equity	Econ omic success	Faith fulness	Hon esty	Imagi nation	Pas sion	Tole rance
Valid							
very important	66,7	46,7	43,3	76,7	63,3	50,0	83,3
of moderate importance	20,0	33,3	33,3	16,7	33,3	36,7	13,3
of little importance	10,0	16,7	13,3			6,7	3,3
of very little or no importance	3,3	3,3	10,0	6,7	3,3	6,7	0
Total	100,0	100,0	100,0	100,0	100,0	100,0	100,0

Source: Authors

An analysis of the data leads reveals that responses considered ‘very important’ and which are rated above 80% are only linked to “respect for people” and “tolerance”. It is understood that these values are essential within the ethical environment. Moreover, regarding the group of selected values, these two abovementioned values alone cannot represent the cohesion and feelings related to the concept of work ethic and wellbeing in organizations. Nevertheless, within the same type of response category, values showing response values between 50 and 80% include in descending order: “adapting to change”, “equity”, “imagination”, “autonomy”, “happiness” and “passion”.

Despite these values having obtained high results, there is a perception that a fair amount of effort has to attributed towards implementing an organizational culture which fosters, respects and promotes an environment which facilitates the sense of belonging, companionship, dignity, sense of happiness, of satisfaction in the workplace so as to obtain higher and more significant performance

levels. In this way, both the organization and all Stakeholders are considered sublime. Simultaneously, taking into account the order of importance which respondents attributed to the values, a clearer interpretation of the organizational environment is a rather complex task. Despite the importance of the values “respect for people” and “tolerance”, alone they cannot be considered a solid framework for initiating a new organizational philosophy of life. This is in view of the fact that values such as “happiness”, “satisfaction” “autonomy” and “passion” are not considered relevant. If we add “friendship” and “loyalty” values to this scenario, which represent a lower rate of 40 and 43% respectively, then the meaning of their position is difficult to understand in relation to the rather high percentage attributed to the values, “respect for people” and “tolerance”.

6.3. The case of the University in Cape Verde

In this University, the questionnaires were distributed to a total of 190 people. Nonetheless, only 23 valid responses were collected which in turn reveals an 8, 26% response rate. The data is summarised in tables 5 and 6.

Table 5: A Summary of the first six values for the Cape Verde case (%)

	Adapt- ing to change	Happi- ness	Friend- ship	respect for people	Auto- nomy	Compete- tiveness
Valid very important	82,6	56,5	52,2	78,3	47,8	47,8
of moderate importance	13,0	13,0	21,7	4,3	39,1	21,7
of little importance	4,3	26,1	17,4	8,7	13,0	30,4
of very little or no importance	0	4,3	8,7	8,7	0	0
Total	100,0	100,0	100,0	100,0	100,0	100,0

Source: Authors

Table 6: A Summary of the last seven values for the Cape Verde case (%)

	equity	Economic success	faith fulness	honesty	Imagination	passion	Tolerance
Valid very important	43,5	52,2	65,2	73,9	39,1	34,8	52,2
of moderate importance	34,8	30,4	13,0	8,7	39,1	8,7	26,1
of little importance	13,0	17,4	13,0		17,4	39,1	17,4
of very little or no importance	8,7	0	8,7	17,4	4,3	17,4	4,3
Total	100,0	100,0	100,0	100,0	100,0	100,0	100,0

Source: Authors

The responses obtained suggest the lack of an ethical frame which and guides people towards common goals within the organization. This is substantiated by the values “adapting to change”, “honesty” and “respect for people” being attributed values with a positive response rate being above 70 %. The remaining values reveal a response rate of less then 60% to the same category of responses. Despite the reasonable response rate attributed to the values, “autonomy”, “passion” and “imagination”, it is important to acknowledge the devaluation respondents assigned to the response category of ‘very important’, as well as to other values albeit these reveal reasonable response rates.

It is thus evident that much effort needs to be placed to improve the organizational culture. Moreover, the weak economic performance of the country can influence and weaken the organizational culture. This in turn thwarts the possibility for greater collaboration between employees thus neutralising feelings of enthusiasm, creativity, freedom of expression and performance in the

workplace. Moreover, individual development is stifled; productivity is weakened and ultimately economic success too.

7. Conclusion

From the interpretation of the data and their reflective analysis the following can be outlined: it is evident that the sample is a limitation to the study due to the response rate being way below the expected despite the various attempts made to persuade respondents to collaborate. More insistence is currently being placed in order to obtain more plausible results. Thus, it is vital to adopt an objective stance in the conclusions made.

In this way, there is a different perception and sensitivity to the various values by the three countries. While in Portugal and Cape Verde, adapting to change is considered to be very important which seems to be in line with the world economic fluctuations; in Great Britain less emphasis is placed on this value. Moreover, “tolerance” reveals a different stance – being considered ‘very important’ in Great Britain while being relegated to second place in Portugal and Cape Verde. “Faithfulness” is highly valued in Portugal and less valued in Cape Verde as compared to Portugal. In Great Britain, despite there being a 43% rating value, it is considered extremely under-rated. The same occurs for the value - “friendship”.

The results reveal that despite the friendliness of the people (employees), their receptiveness and elegant way of treating others in the countries analysed, it is considered to be extremely important to implement organizational policies which nurture these values.

This reinforces the need to build a more cohesive future which is filled with more cooperation, more solidarity and which places more emphasis on ethical values and respects differences. In this way, productivity and development are nurtured.

Bibliography

Aguilar, Francis J. (1996), *A Ética nas Empresas*, Rio de Janeiro, Jorge Zahar Editores,Ld^a

Argyus, C. (1999), *On Organizational Learning*. Blackwell Business, Malden, MA.

Aronson, E. (2001). Integrating leadership styles and ethical perspectives, *Revue Canadienne des Sciences de l'Administration*, 18 (4), 244-256.

Bernardin, John H and Russell, Joyce, E.A. (1998), *Human Resource Management. An Experiential Approach*. 2nd ed. New York: McGraw-Hill.

Böhnke, P. (2003), First European Quality of Life Survey: life satisfaction , happiness and sense of belonging Social Science Research Centre (WZB), Berlin

Burack, E. H. (1999), “Spirituality in the workplace”, *Journal of Organizational Change Management*, 12, (4), 280-291.

Calabrese, R.L. (2003), The Ethical Imperative to lead change: overcoming the resistance to change, *The International Journal of Education Management*, 17, (1), 7-13.

Ciulla, J.B. (2000), *The Working Life: The Promise and Betrayal of Modern Work*, Random House, New York, NY.

Cortina, A. (1997), “Introducción”, in ARGANDOÑA, A. et al (1997), *Ética Y Empresa: una visión multidisciplinar*, Fundación Argenteria Madrid.

Delbecq, L. A. (1999), “Christian spirituality and contemporary business leadership”, *Journal of Organizational Change Management*, 12, (4), 345-349.

Pereira, O., Martins, A., Martins, I. *Ethics and Wellbeing in Universities*

Freshman, B. (1999), “An exploratory analysis of definitions and applications of spirituality in the workplace”, *Journal of Organizational Change Management*, 12, (4), 318-327.

Greenwood, Michelle R. (2002), Ethics and HRM: A review and conceptual analysis, *Journal of Business Ethics*, 36 (3), 261-278.

Haas, Robert D. (1998), “Ethics –A Global Business Challenge”, in Kumar, Brij Nino and Steinmann (1998), *Ethics in International Management*, New York, Gruyter, pp. 213-220.

Hodgkinson, G. & Sparrow, P. (2002), *The Competent Organization*, Buckingham, Open University Press.

Leonard, S. (2000), “Is America’s work ethic changing?”, *HR Magazine*, p. 224.

Neck, C. P. (2002), “The “what”, “why” and “how” of spirituality in the workplace”, *Journal of Managerial Psychology*, 17, (3), 153-164.

Pesqueux e Damak-Ayadi, (2005), “Stakeholder Theory in Perspective”, *Corporate Governance*, 5, (2), 5-21.

Porter, G. (2004), “Work, work ethic and work excess”, *Journal of Organizational Change Management*, 17, (5), 424-439.

Rausch, E. (2005), “A practical focus on leadership in management – for research, education and management development”, *Management Decision*, 43, (7/8), 988-1000.

Reich, R.B. (2000), *The Future of Success*, Knopf, New York, NY.

Reichheld, F. & Teal, T. (1996), *Loyalty – Based Management*, USA, Harvard Business School Press.

Sparrow, P. e Hiltrop, J.- M. (1994), *European Human Resource Management in Transition*. Hertfordshire: Prentice Hall.

Thompson, W. D. (2000), “Can you train people to be spiritual?”, *Training and Development*, 54, (12), 18-19.

Williams, Gerald (1992), *Ethics in modern management*, New York, Quorum Books.

Winstanley, D. & Woodall, J. (2000), *Ethical Issues in Contemporary Human Resource Management*: MacMillan Business Press. London.