

POSITIVE WORK ETHIC: A MULTI-CULTURAL PERSPECTIVE

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ABSTRACT

This paper examines the role of cultures in developing a positive work ethic. The paper starts with the identification of the factors that inhibit improving work ethic in the public service. It further focuses on the factors that may advance positive work ethic in the public service. These factors are parental education, educational institutions, religious influences and societal values. The role of religions in developing a positive work ethic is divided into five sub-categories. These sub-categories are African traditional religions, Hinduism, Islam, Judaism and Christianity. It needs the concerted efforts of all interested members of the society to develop a positive work ethic.

INTRODUCTION

The development of a positive work ethic is essential for the effective and efficient work performance by public officials. Public officials' attitudes towards their work have been shaped over a period of time. They can be traced back to their early childhood experiences. The public official who was not introduced to work at an early age finds it difficult to develop a positive work ethic as an adult. It is the duty of all members of the community to instill a positive work ethic and attitudes in children so that they may not depart from them when they are adults and members of the economic workforce.

DEFINING CONCEPTS

The following concepts will be defined in order to establish a common ground for discussion.

Values

A value is something highly regarded by someone. What one person regards or esteems highly may differ from what another person regards as important.

Culture encompasses all values (religious, societal, educational and economic), ideas and other symbolic meaningful systems which shape human behaviour, meticulously observed from generation to generation in a particular society.

Positive work ethic

A positive work ethic refers to an acceptable work culture developed by the public official in a specific working environment. It refers to having a dependable attendance record, with low absenteeism and tardiness; being highly productive and producing a large quantity of qualitative goods and services; taking pride in one's work and doing one's work well; having a feeling of commitment and loyalty to one's occupation or profession, one's employer and being effective, efficient, economic and diligent in one's work. Viewing one's work as important; morally and religiously to benefit an individual and the society is also accepted as part of a positive work ethic. This definition will be used as a departing point for this paper because it identifies the intrinsic tenets of positive work ethic and also encompasses an entire philosophy of life, which relates to moral, religious, social and economic environment within which the public service operates.

FACTORS THAT INHIBIT IMPROVING WORK ETHIC IN THE PUBLIC SERVICE

Research (Mafunisa 1998:1-3 & 13) indicates that efficiency, effectiveness and productivity in the South African public service is lacking and that one of the main reasons, for this state of affairs is a negative work ethic. Other factors responsible for the decline in efficiency, effectiveness and productivity include poor planning, outdated work procedures, poor communication and ineffective personnel policies.

Negative work ethic refers to unacceptable work culture developed by the public official in a specific work environment. It can be defined behaviourally using the indicants of inefficient and ineffective behaviour such as unexcused late arrival at work, not being responsive to the needs of the clients, socializing with fellow workers during working hours, taking of longer breaks, protection of or covering-up incompetence, insubordination and not being punctual in the discharge of assigned duties.

Mafunisa (2000:5-6) identifies the following factors that contribute to the development of a negative work ethic:

Role models

The negative work ethic that exists in the South African public service starts at the top of the political and public service leadership and cascades down the ranks by example. It

is important for political office bearers and senior public officials to personify public service values and, as such, provide tangible role models for subordinates to follow.

Lack of appropriate education and training in work ethic

As indicated above, inefficiency and ineffectiveness in the public service are relatively high. Inefficiency and ineffectiveness create a public service climate that has a destructive influence on positive work ethic. Inefficiency results, in part, from lack of education and training in work ethic for the majority of public officials.

Lack of personal accountability through effective delegation

Public officials, particularly at the lower levels of supervision, were held accountable for adherence to rules and work procedures, and not for the advancement of productivity. This lack of accountability reduces the extent to which they find it essential to experiment with operational changes to promote efficiency and effectiveness.

Lack of proper application of a merit system

Nepotism is condemned in the public service, as it causes a misuse of public funds and destroys the motivation to work well if promotion is linked to who one knows rather than how well one works. Consequently, some public officials may deliberately not excel at their work, knowing that their efforts may not be recognized or rewarded with promotion.

Fragmentation of the public service

The racially, ethnically and geographically fragmented public services of the former governmental system inhibited the development of a common public service ethos in the Republic of South Africa. Some public officials in the former “independent states” and “self-governing territories” developed a go-slow attitude in performing their duties as a form of protest against unjust public service laws. Unfortunately, for some public officials this has become part of public service culture or a way of working life.

FACTORS THAT MAY ADVANCE POSITIVE WORK ETHIC IN THE PUBLIC SERVICE

The following are some of the factors that may promote positive work ethic in the public service.

Parental education on work values

According to Cherrington (1980:119) the forces that cause some people to feel pride in

craftsmanship and internally rewarded for performing an excellent job are to be found in the developmental experiences of early childhood and in the current work environment. The values of adults are largely shaped through childhood experiences. These include not just work values, but moral values or attributes (Fourie 1988:196) as well, such as honesty, compassion, and altruism. Children acquire a positive work ethic when their parents exert firm discipline, demand obedience, and inspire children to accept personal responsibility for performing the duties assigned to them. Authoritative parenting develops children who not only believe in the importance of work but who are also independent and self-disciplined

In the Northern Province, some of the Vhavenda in their various industries work together with their children, displaying a positive work ethic and teaching them how to utilize tools. This encourages the younger people to be industrious as well. Sending children on various errands and undertakings is part of the discipline in a community for it is a way to teach them obedience and to be hardworking (Khuba, 1985:117 & 235).

Some research respondents (Mafunisa 1998:114) to a study on developing a positive work ethic in the public service contend that the Public Service of the Northern Province's decision to transfer some public officials from the former Venda and Gazankulu to Pietersburg inhibit the instilling of a positive work ethic in children. The reason given is that children are left in the care of their grandparents as their transferred parents are not given accommodation to house the whole families. In other cases children are left on their own. Grandparents mostly fail to instill a positive work ethic in children as indicated by the following Venda idiom: *Makhulu ndi tshiulu ri tamba ri tshi gonya* ("Children staying with grandparents tend to become spoilt because grandparents regard disciplining children as unethical").

Cherrington (1980:121-122) argues that the experience the outstanding workers described in his research on work ethic were different in many respects, but they had several themes in common. The most important theme was the significance of discipline and obedience. Almost all the outstanding workers indicated that their parents were loving and kind but believed in firm discipline and demand obedience from their children. When told to do something, the children were expected to do it without complaining. A second theme was the importance of working. Everyone in the family was expected to work. Even young children were assigned chores and were expected to do them to the best of their abilities. When unique situations occurred, such as family outings, everyone was expected to pitch in and assist.

Modelling has a significant impact on the development of work behaviour. Modelling refers to the example parents set for children. In early childhood parents are usually the most influential models, in later adolescence, peers and community leaders also become models. It is essential for parents to show their children the right (or model) way of behaving at work. Parents are responsible for the set of work values that govern the behaviour of children in the family. They need to demonstrate through their own behaviour their commitment to the set of issues they are attempting to instill in children (Kumar & Rao 1996: 417).

It can therefore be argued that parents could contribute in developing a positive work ethic in the public service by exemplifying it to their children, by assigning household chores to them at an early age and also by instilling obedience and respect for the rights of others in them.

Role of educational institutions in developing positive work ethic

The objective of education includes providing virtuous people whose desires always aim at virtuous activity (Williams & Fromberg, 1992:18). In South Africa, the objective of education during the apartheid era was not mainly aimed at providing virtuous people. The education policy and system in South Africa has been based on a political philosophy of apartheid and a policy of segregation. Non-white education has been characterized by inter alia, the inequitable allocation of resources, equipment and facilities and inadequate and poorly qualified personnel (Liebenberg & Stewart, 1997:166). The fragmented, unequal and undemocratic nature of the education system resulted in the destruction, distortion or neglect of the human potential of the country, with devastating consequences for economic development. This is evident in the effect this had on worker motivation, skills competency, employment opportunities and the general productivity of the economy (African National Congress, 1994:58).

The Reconstruction and Development Programme (ANC 1994:62) provides for an early childhood educare which introduces an educational component into child care, to be an integral part of a future education and training system. The provision of educare for young children is an essential step toward lifelong learning. Institutionalizing it within the reformed National Department of Education and provincial departments, and raising national awareness of the importance of such programmes would expand early childhood educare. The democratic government bears the ultimate responsibility for training, upgrading and setting national standards for educare providers, with the assistance of civil society.

It is essential to teach work ethic as a requirement for effective and efficient government in the school system, and images of effective and efficient government should be demonstrated to children as they grow up. This should not, however, be done in an ideological form; on the contrary, it should stem from a logical argument based on such models as social contract theories. Fox and Meyer (1995:120) define social contract theory as a theory of government that states that the justification and origin of the government is based upon a contractual agreement amongst members of the society and that social contract arises from a "state of nature" to promote the social welfare. In other words the relations between government and people is a contract.

According to Martindale (1960:139-140) social contract theories include democratic ethos. In his article, *Educating for democratic values*, Morril (1982:371-372) argues that to instill democratic values in students, one promising possibility is the development of courses on "Issues in democratic choice." One of the aims of any such issue-orientated

study would be to elicit in students the enabling democratic values or principles of care, involvement and responsibility. Exciting and engaging courses in public choice would help overcome the frequent lack of student interest in broader social issues and could plant enduring seeds of democratic participation. In addition to knowledge of the facts, effective democratic choice requires an active and caring involvement in the issues, the ability to project alternatives, to weigh consequences, to imagine sensitively the effect of action on human beings, to disclose and assess competing values, and to accept responsibility for decisions. Through the right form, content, and pedagogy, these skills and values can be fostered through education. Williams and Fromberg (1992:18) also argue that education materials of students need to be carefully selected for didactic purposes.

The opportunity for communal self-governance is laden with educational advantages and possibilities for students. Each student activity and form of association provides the occasion for learning how a democratic society “in miniature” functions. It involves the establishment of purposes, the norms, the resolution of conflict, and the acceptance of responsibility for results. In dormitory life, campus social policy, athletics, or student government, the college can be a community for education in the art of citizenship. Learning how to function effectively as a member or leader of an organization involves the development and testing of a wide range of social values and personal skills. The fundamental democratic values of mutual respect, consideration, cooperation, responsibility, equality, and toleration are constantly involved as students make and implement decisions in a college or university community.

It can therefore be argued that educational institutions must encourage students to develop the democratic values such as mutual respect, cooperation, responsibility, accountability, equality and toleration as they formulate and implement decisions in their campuses. The need for them to develop these democratic values arises from the fact that they are ethical values that promote the development of a positive work ethic.

Religious influences in developing positive work ethic

Religious influences in developing a positive work ethic in the public service will be identified and discussed in the paragraphs that follow.

- **African traditional religions and positive work ethic**

To the adherents of African traditional religions it is the ancestors, elders and priests who are the daily guardians or police of human actions. Social regulations of a moral nature are directed towards the immediate contact between individuals, between man and the ancestral spirits. The list of social regulations include: do not kill another human being (except in war); do not steal public property; do not show disrespect to people of higher status; do not backbite; do not tell lies and do not despise or laugh at cripples. In positive

language, the list includes terms like: be kind; help those who cry to you for help; show *ubuntu*, be faithful in marriage; respect the elders; keep justice; behave in a humble way towards those senior to you and follow the customs and traditions of your community (Mbiti, 1989: 208–209).

To the Pedi and Vhavenda who are adherents to African traditional religions a lack of respect towards one's superiors at home, in the community or at work implies a lack of respect to the ancestors. If one does not respect them during one's lifetime, one will also not respect them after their death. A person who does not respect his/her parents is not fit to join them after his/her death. Of all the forms of respect expected of a person, that due to the ancestors is regarded as the greatest of them all. The ancestral spirits causes the supernatural sanctions, which are brought into operation by an act of sin. The normal precautionary measure or remedy, is the sacrifice. Since a human being can take the action to prevent or remedy the supernatural sanctions, there exists the possibility of forgiveness of sins (Monnig, 1983:64-65).

Some adherents of this religion argue that African traditional religions promote a negative work ethic such as nepotism. Adherents to African traditional religions classify people into two categories, viz subjects or servants and members of the royal family. In appointing candidates into departments in the public service and promoting serving public officials to higher graded posts, preference is given to members of the royal family regardless of their skills and educational qualifications. This contributes to public service ineffectiveness and inefficiency. The reason for this is that they are regarded as gods who, after their death, will punish departmental or public service authorities as territorial spirits or ancestors. The giving of preference to members of the royal family in appointment or promotion is encouraged by a Venda idiom: *Mahosi ha vhuswi nga vhalanda* ("Traditional leaders must not be ruled by their subjects"). Other adherents to this religion argue that originally the authorities of traditional religion were not dictators. Colonizers manipulated traditional authorities in order to cause divisions among community structures. This they did to discredit African traditional religions.

It can be argued that African traditional religions promote the development of a positive work ethic in the public service. Implying that respect to the superordinate public official at work implies respect to the ancestors. Public officials should identify African traditional behaviour that inhibits the development of a positive work ethic and search for ways to remedy them. They should also reward those positive values, in the departments of the public service, which are promoted by African traditional religions.

- **Hinduism and positive work ethic**

According to Sen (1961:25) Hinduism has more to do with the nature and behaviour of human beings than with their beliefs. What counts to all Hindus who accept the Hindu system of values is conduct and not beliefs. Social observance can be either socially

acceptable rules of behaviour or spiritually acceptable. Both are concerned not merely with general codes of conduct such as honesty, kindness and love but also with a belief in a basic code of behaviour including diligence at work, selfless work, pitiful and loving all human beings (Bhagavad Gita, 12:13).

A considerable part of the Hindu scriptures discuss the value of an active life. Bhagavad Gita (3:8), referred to as the basic Hindu religious code of conduct (Sen 1961: 25 & 125), states that action is better than inaction. The Hindu system of values include knowledge, it embraces active involvement in public administration activities, and emphasize sacrifice and service to members of the public. Active material service is as much part of Hindu life as contemplation and spirituality. To the Hindus even the approach to the Supreme Being may be either through performing public administration activities diligently, or with the help of devotion. Those Hindus who do not find prayers necessary to reach God are free to approach Him through hard work and diligence in serving members of the public.

Bhagavad Gita (4: 26-27) states: "Yet others offer the senses, hearing and the rest, -in the fires of self-restraint; others the senses' proper objects, - sounds and the like, -in the fires of the senses. And others offer up all works of sense, All works of vital breath, In the fire of the practice (*yoga*) of self control by wisdom kindled." According to Vedalankar (1985:135) this means that so long as a Hindu is unable to control his/her organs of senses he/she will not be able to renounce self-interests and egoism. When a Hindu forsakes his/her personal interests and dedicate himself/herself to the communal interest, according to Bhagavad Gita (3: 9) he/she will not be bound by one's deeds. He/she will not cause the community suffering but will in fact promote peace and happiness.

It can therefore be argued that the Hindu religion contributes to the development of a positive work ethic in its followers in the public service by encouraging them to embrace active involvement in public administration activities, service to members of the public and to approach or serve God through hard work.

- **Islam and positive work ethic**

Matters that refer to the rightness or wrongness and acceptableness or unacceptableness of a particular thought or action in Islam are determined by the divine guidelines contained in the Quran. God says in the Quran: "O ye who believe! Obey God and obey the Apostle, and those charged with authority among you"(4:39). Islam expects the Islamic subordinates in the public service to obey their superordinates not only by virtue of legal and administrative rules, but because it is the divine requirement.

Sharafeldin (1987:25) states that Islam requires every Muslim who is capable of working to do so; it is a religious and moral necessity as well as a state requirement and responsibility towards Islamic society. At the same time, Islam protects the freedom of work so long as it is in line with the general Islamic spirit and does not infringe on Islamic

law, public service values, or individual rights. Islam urges Muslims who are healthy and capable to work hard and not to depend on charity organizations, individuals, or state security systems. Work in the Islamic system of public administration is considered an external manifestation of faith. God says: "As to those who believe and work righteousness, verily, we shall not suffer to perish the reward on any who do a single righteous deed (VVIII: 30) and O ye who believe! Fulfill all obligations"(5:1).

Work is duty shared between the public service and the public officials. Both of them should be concerned with the existence and continuation of the institution for which they work. However, the public service should not care only about service maximization to the detriment of their workers. Thus selfishness will only lead to the workers' dissatisfaction and pressure for higher wages and benefits. Islam encourages all Muslims to promote a brotherly environment—an environment that is conducive to efficiency, hard work, and competence in one's job and not one that encourages the development of a negative work ethic.

As far as the personnel functions such as recruitment, selection, appointment and promotion are concerned, the Islamic administrative theory stresses merit. The Quran (XXVII: 28) states: "Truly the best of men for thee to employ is the (man) who is strong and trusty". According to Sharafeldin (1987:29) strength corresponds to the skill and qualification the job requires and the ability to understand Islamic principles and the power to apply them; trustworthiness applies to the fear of God and the moral obligation and commitment to societal and public service goals. It can therefore be argued that Islam contributes to the development of a positive work ethic in the public service as it encourages its followers to work hard and by promoting the "merit" principle.

- **Judaism and positive work ethic**

The importance of work as a religious obligation can be traced back to the book of creation, Genesis. God created male and female human beings and blessed them. He later instructed them to subdue the earth (Genesis 1:28). After Adam and Eve sinned against God, He informed them that from then onwards they will have to work hard for them to be able to provide for their needs "In the sweat of thy face shalt thou eat bread,..." (Genesis 3:19). The significance of work is also highlighted when God told the Jews: "Six days shalt thou labour, and do thy work" (Exodus 20:9).

Solomon (Proverbs 6: 4-8) advised the Jews not to become lazy as it is the beginning of poverty. He instructed them to learn from the ants and consider their ways so that they may be wise. He indicated that although the ants have no overseer they work hard to provide themselves with food. It can be deduced that each Jew (this also apply to each person in the Judaism faith) is expected to work hard to provide in his/her needs and those of his/her employer regardless of the watchful eyes of his/her supervisor. Performing public administration activities diligently to the Jew is a form of respect to God who instructed him/her to do thus.

Judaism prohibits the wrongdoing of one to another in business dealings (Leviticus 25: 14&17). This prohibition, argues Epstein (1959:147), precludes all kinds of deceit or misrepresentation in commercial transactions. The most scrupulous honesty is demanded alike of the buyer and the seller. The seller must not overcharge, underweigh, or give his/her wares a delusive appearance, so as to deceive the customer. The buyer must not trade on the disadvantage of the seller, or his/her defenseless position. What applies to business transactions applies equally to the obligations of public officials in regard to their public service. The Jewish worker who, either by slackness or by deliberate lowering of output or by unpunctuality, does not do his/her part is violating the principles of public administration and sins against his/her fellow human being and God. The public official has the right to his/her earnings. This denies the right of the public service to appoint the workforce on their own terms. In Talmudic law the remuneration has to be fixed with a view to safeguarding the public officials' standards of living, and any attempt at curtailing the standard of the workforce is regarded as a defiance of Jewish law. It is when public officials are remunerated adequately that they get more committed to the duties assigned to them by those superordinate to them.

Jews are expected to keep to the ethical standard of the Ten Commandments and other injunctions of the rabbis (Smart, 1989:266). The Ten Commandments contain *inter alia*, the following (i) thou shalt not steal and (ii) thou shalt not covet thy neighbour's house, nor anything that is thy neighbour's (Exodus 20: 12-17). These commandments affect the behaviour of workers in their workplace. For example, Jewish workers are not expected to steal public funds and equipment from the departments in the public service. Stealing of public funds and equipment by senior public officials and political office bearers demotivates their subordinates. It is difficult for demotivated public officials to commit themselves to public service goals.

It can therefore be argued that Judaism promotes the development of a positive work ethic in its followers by instructing them to abide by ethical commandments and other Jewish religious principles. The Jews who adhere to ethical instructions can also serve as role models to other public officials.

- **Christianity and positive work ethic**

Paul (in I Corinthians 12:20-22) states that the body of a human being is composed of many members. These members include foot, hand, ear and eye. All those members of the body, which seem feeble, are also important. According to Paul, no member is more important than other members are. For the promotion of efficiency and effectiveness in the public service, all public officials need to be treated as equals. Put more simply, all public officials need to be informed that no one is more important than another, no work is more significant than other work, as long as the work contributes to the promotion of public welfare. When all public officials know that their administrative, functional and auxiliary functions are valued, then they may become committed to their work and work diligently.

The following are some of the Christian moral values that could serve as guidelines to be followed by Christian public officials: loving one's neighbour and enemies (Romans 13:9 & Mark 12:31); respecting and obeying one's superordinate (Ephesians 6:5&6 and Romans 13:7); and being content with one's wages (Luke 3:14). Christians are held accountable not only for harming others but also for failing to do that which is right for the benefit of others.

Deciding what is right or acceptable for one's neighbour is not always an easy task nevertheless, the Christian culture offers a general rule to guide Christians in determining their responsibilities to their neighbours. They are expected (by the golden rule) "to do unto others as they would have them do unto them" (Matthew 7:12). The golden rule calls for public officials to possess a sense of empathy, i.e. the public official, as a service provider, needs to put himself/herself in the position of the client and have empathy for him/her.

Being content with one's wages is a biblical control measure in that the public official who is satisfied with his/her salary or wages would not steal the public service's money, or equipment and would not accept outside employment during one's tenure in the public service without permission.

From the foregoing discussion it is clear that the Christian biblical teachings contribute to the development of a positive work ethic in Christians. Although Christian churches teach the above-mentioned principles, unless their members in particular and the members of the public in general internalize them into their personal value systems, they cannot be manifested through their daily working lives.

Societal values and positive work ethic

All societies develop a work ethic based on societal custom. Such group morality helps preserve shared work values. Almost universal among societies are the customary negative values—neglect toward one's job, treachery toward family and community and theft of public property. Conformity to societal values is not enforced by law, but by a social binding force. These values are followed because their practical utility is recognized by reason and testified by experience. Also, injunctions of how to behave in associating with superiors and equals at work and other societal members, are obeyed, because any deviation from them makes a human being feel and look, in the eyes of others, ridiculous and socially uncouth (Manning & Curtis, 1988: 67-68).

Lapin (1992:19) argues that studies confirm that the alienation of cultures of the workers impacts adversely on efficiency and productivity. He further argues that public officials autocratically dictate institutional culture in South Africa. These cultures imply specific values, which are assumed that it would be complied with by all. The fact, however, is that one cannot compel ethical compliance if those ethics are not congruent with the culture an individual is required to comply with. In South Africa institutional ethics as

developed and applied in the past evolved from the cultures of the whites who ran the country's public service, and effectively enforce their usage and insist on adherence to them. But at no stage were they successful in transmitting a work ethic to which the total workforce became committed.

The need now exists to develop a work ethic congruent with and indigenous to the various cultures and traditions operating in the South African public service. While there are indeed diverse cultures operating in South Africa, each with its own values, those divergent values do share a common area of universal values. Thus if a work ethic could be constructed out of those universal values rather than from values of two or of a few cultures, South Africa would have a work ethic to which the entire workforce would be committed. An example of universal values is that which encourages all public officials to promote services effectively to members of the public.

According to Rasheed and Olowu (1993:17-18) African societies value the communalization of human life rather than its privatization, as Western society puts a value on it. In the Western tradition, human life is seen in terms of separation, independence and conflict. And it is only when privatized that human life has identity, autonomy and freedom. In contrast, African traditions regard human life as communal. People have identity because they belong to a community, their freedom lies in the concrete capabilities, privileges, and immunities which derive from communal life. Communalization of life is an alternative legitimacy and a major asset to be used in developing a national common ethos. It is a strong element of social solidarity against negative work ethic by public officials. Most importantly, it is the basis of the community self-help projects, which have been the driving force in the development of rural Africa. It is in these self-help projects that Africans acquired human or life skills. Life skills include, *inter alia*, human or interpersonal relations, conflict resolution and motivating others to perform the activities constituting public administration effectively.

Africans express their societal values through, *inter alia*, proverbs. It is in proverbs that the oldest forms of African societal values could be found (Mbiti, 1990:29). For example, Vhavenda's proverb on leadership: *Munwe muthihi a u tusi mathuthu* (One finger cannot pick stamped mealies) (Stayt, 1968:360), which is interpreted thus: "A person cannot perform many jobs being alone" (Milubi, 1987:152). It means that, in the Vhavenda's social custom, a positive work ethic could only be promoted effectively, by a unified effort by all members of the society. In Vhavenda's social custom the instilling of positive work ethic in children is not only the responsibility of parents, but of all members of the society. This is best expressed by the following proverb: *Tsiwana i laiwa ndilani* ("An orphan is admonished wherever he/she is"), meaning that every public official may be corrected on work values anywhere by any member of the society.

It can therefore be argued that societal values such as *ubuntu*, communization and proverbs promote the development of a positive work ethic as they encourage public officials to work hard to the advantage of members of the community.

CONCLUDING REMARKS

The South African public service needs public officials who are loyal to their work. The main reasons thereof are that the factors of production used are limited and that they are paid through the taxpayer's money. Therefore, they should use public funds, *inter alia*, effectively and efficiently for the benefit of all the members of the public. Positive work ethic and attitudes, such as loyalty to public service goals and values, do not develop automatically. It needs the concerted efforts of all interested members of the society to develop a positive work ethic.

For the effective promotion of positive work ethic, educational institutions, caretakers of religions and the society in general must reinforce what the parents have already instilled in children.

NOTES

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