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**An Investigation into the Work Ethic of Millennials Using a Wojtylan  
Model:  
A Case Study of Strathmore University Fourth Year Students**

Njuguna, Caroline Wambui

Submitted in partial fulfillment of the requirements for the Degree of  
Masters of Arts in Applied Philosophy and Ethics at Strathmore University

School of Humanities and Social Sciences  
Strathmore University  
Nairobi, Kenya

June, 2016

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Njuguna, Caroline Wambui

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**Approval**

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## **Abstract**

Various studies have explored perceptions of work ethic outside the original Protestant Work Ethic developed by the German sociologist Max Weber, which has certain limitations in terms of appreciation of the value of work for the human person. In response to this problem, the present study developed and piloted a new model for evaluating work ethic based on Karol Wojtyła's writings on work. This model was used to establish the work ethic of Strathmore University fourth year students who form part of the millennial generation.

This generation was selected because research carried out both globally and in the Kenyan context shows that the presence of millennials in the workplace is a cause of concern due to the diversity of their expectations about work as compared to previous generations. At the same time, studies on the work ethic of millennials have given rise to diverse and often contradictory findings.

Professional work was the focus for this study. The case study used a mixed methods research design employing both quantitative and qualitative data collection tools. The findings gathered from questionnaires and focus group interviews were analysed using a Microsoft Excel spread sheet and according to themes. The findings were further evaluated from the perspective of the Wojtylan model. The Wojtylan model provides a new contribution to the literature on work ethic.

The outcomes shed light on the work ethic of Strathmore University students. For example working so that they can earn a living so as to provide for self and family is amongst the most important aspects of work for them. Followed by the ability to be creative. These outcomes may be used in making recommendations to the relevant stakeholders such as the students themselves, employers and parents. It may also be of use to the Strathmore University Career Development Services office.

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## **List of Abbreviations**

|      |   |                                     |
|------|---|-------------------------------------|
| PWE  | - | Protestant Work Ethic               |
| MWEP | - | Multidimensional Work Ethic Profile |
| KNBS | - | Kenya National Bureau of Statistics |
| GOK  | - | Government of Kenya                 |

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## CHAPTER ONE: INTRODUCTION

The background to the study is discussed in this chapter. Reference is made to the existing models for evaluating work ethic noting in particular where gaps exist in these models, something that this study attempts to address. Models used to evaluate work ethic in earlier studies are also presented. In order to address the gaps in these models a new model for evaluating work ethic is proposed. In a bid to pilot a possible model for evaluating work ethic, reference is made to previous research at the global and local levels on work ethic of the millennial generation in the workplace and the challenges posed regarding their attitude to work. The problem statement is outlined in this context along with the resulting research objectives and questions. The scope and significance of the study are also highlighted.

### 1.1. Background to the study

Selles (2010) defines work as a human action whose aim is to perfect man and his physical reality. Work is an activity specific to man. This is because man is the only animal that can resolve problems, for when animals are faced with problems they either become extinct or mutate.

Man's nature is key in enabling him to resolve problems; his upright body, hands instead of paws and above all his intellect and will allow him to think and plan a course of action when faced with a problem (Gichure, 2007). Debeljuh demonstrates how this difference is also manifested in their acts. Animals come into existence with a given nature which determines how they act on instinct or through conditioning. Human beings, on the other hand, because they are endowed with freedom, are the masters of their own acts. Due to their rational nature human beings are capable of knowing their goals and the necessary means to achieve those goals (Debeljuh, 2006).

Wojtyla states that man was given dominion over the earth; he achieves this dominion by means of work. He does this by cultivating the earth and then transforming its products and adapting them to his own use (John Paul II, 1981). Work allows man to bend nature to fulfill his wishes and meet his objectives through, for example, the building of houses for accommodation, roads for ease of movement and the making of food and clothing. This is not the same for animals who are always exposed to the whims of Mother Nature (Mondin, 1998).

Terms like job, labour or toil are often used in place of the term 'work'. While these terms may refer to work in a general way, in a stricter sense they refer to a particular attitude or condition related to the activity of work (Gichure, 2007). Gichure gives a more concise definition of work as "an activity which requires effort and rational self-application to something, with the view of realizing something or obtaining something; an activity with a purpose" (Gichure, 2007, pp. 127). Work may be thus understood as a combination of both the activity, which can be tiresome at times, and the result of that activity (Mimbi, 2007). This concept of work as an activity unique to man that enables him to dominate the earth owing to his rationality and nature was used as a basis for understanding work ethic.

In general terms work ethic can be defined as the value and importance that employees and potential employees give to hard work (Miller, Woehr, & Hudspeth, 2001). A more concise definition of work ethic is "a set of work related values about what is good about work or working and norms about what should be concerning a person's orientation towards work" (Mann, Taber, & Haywood, 2013, pp. 68). Mann et al. propose that these values are a result of one's personal experiences and what one learns as they are growing up from people in positions of influence like parents, teachers, employers and society at large. These values, in turn, influence one's behavior in the workplace, for example, how one carries out their work, the quality of work they deliver and their sense of organizational citizenship (Mann et al., 2013).

Various models exist for measuring work ethic mainly based on Max Weber's Protestant Work Ethic, for example, the Protestant Work Ethic Scale (Mirels & Garrett, 1971), the Australian Work Ethic Scale (Ho & Lloyd, 1984) and the Multidimensional Work Ethic Profile (MWEP) (Miller et. al, 2001) among others. Mann, Taber and Haywood (2013) give as one of the limitations of previous research on work ethic, the fact that few studies have explored perceptions of work ethic outside the original Protestant Work Ethic of Weber. Most studies focus only on the nomological networks surrounding work ethic and on comparing work ethic across cultures and among demographic variables (Lim, Woehr, You, & Gorman, 2007). Based on the earlier discussion regarding the nature of work, the existing models for measuring work ethic appear to fall short as they don't capture the complete reality of the person and his/her relation to work in a holistic manner. These models focus on the intrinsic aspects of a person's work ethic. However, the person whose work ethic is being evaluated is not a purely intrinsic being but a human person in unity of body and soul. To truly capture the reality of the human person, a model for evaluating work ethic should take into account both the intrinsic and extrinsic aspects of the person.

This research sought a new model for evaluating work ethic based on Karol Wojtyla's writings on work. Wojtyla, later Pope John Paul II, focused on the connection between work and this holistic understanding of the human person. The researcher used 'The Quarry' (1982) and *Laborem Excercens* (1981) as the basis for the understanding of work employed in this study. Wojtyla's ideas on work were greatly influenced by the brief period (1941 - 1944) he spent working in a stone quarry during World War II (Weigel, 1999). His thoughts on the meaning of work for the person provide the basis for a more holistic measure of work ethic of the human person. According to Wojtyla (1981) work should be valued in both an objective and subjective sense. In the objective sense, he defines work as a 'transitive activity' i.e. one that begins in the human subject and is directed towards an external object. In the subjective sense, work and the work process must serve to develop the person's humanity and fulfill his calling to be a person.

The new model for evaluating work ethic which this study has developed aims at offering a richer perspective on the value of work for man and the environment. It is not based on demographic, temporal or cultural variables but on the link between work and the environment, and work and the nature of man, which is universal and unchanging. The model is more complete as it brings together extrinsic and intrinsic factors of the human person while evaluating work ethic.

In recent years, studies have been carried out to evaluate the work ethic of millennials, which is those born between 1982 and 2005 (Howe & Strauss, 2007). This is due to the challenges they are creating for themselves and employers in the workplace. The mix of this generation, which is now coming of age and joining the labour market, with previous generations is causing growing complexity in the global and Kenyan workforce. This complexity may be attributed to the values, beliefs, cultural, ethnic and religious affiliations and even ethical considerations of the millennial generation (Tubey, Kurgat, & Kipkemboi, 2015). The somewhat contradictory nature of the millennials approach to work is shown, for example, in apparently opposed descriptions such as: team oriented vs. being self-centered or money-driven vs. work-life balance driven. This has caused researchers to struggle to pinpoint what exactly differentiates millennials from previous generations (Thompson, 2011). Their values and beliefs seem to vary from those of previous generations and appear to have direct implications for their productivity and overall performance in the work place.

Previous studies have investigated the problem of the work ethic of millennials from the point of view of work behavior. They study how millennials behave once they enter the workplace with the aim of giving suggestions to employers on how they can motivate and retain millennials (Synovate, 2011; Kibui & Kanyiri, 2014; Elance-oDesk, 2014). Few studies, especially at a local level, have been done to investigate the work ethic of millennials as they prepare to enter the labour market (Tubey et al., 2015; Kamau, Njau, & Wanyagi, 2014). This study aimed at contributing to knowledge by

piloting the new Wojtylan model for evaluating work ethic among Strathmore University fourth year students soon to join the workforce.

## **1.2. Statement of the Problem**

Given the limitations of previous models for evaluating work ethic, a new model seemed to be needed. The research has addressed these limitations by developing a Wojtylan model for evaluating work ethic. The model was then used to establish and explain the work ethic of Kenyan millennials as represented by Strathmore University fourth year students.

## **1.3. Research objectives**

1. To develop a Wojtylan model for evaluating work ethic.
2. To establish the work ethic of millennials as represented by Strathmore University fourth year students.
3. To explain the work ethic of Strathmore University fourth year students using a Wojtylan model.

## **1.4. Research questions**

1. What is a Wojtylan model for evaluating work ethic?
2. What is the work ethic of millennials as represented by Strathmore University fourth year students?
3. What is the work ethic of Strathmore University fourth year students according to the Wojtylan model?

## **1.5. Scope of the study**

The scope of this study was to develop a model for evaluating work ethic, based on the writings of Karol Wojtyla. This work ethic model was used to evaluate the work ethic of Kenyan millennials as represented by Strathmore University full-time fourth year students who were in session at the time of the study.

## **1.6. Conclusion**

In this chapter the researcher has given the background to the research problem. The research problem involves the development of a model for evaluating work ethic that addresses the gaps of the existing models. The researcher then piloted this model by evaluating the work ethic of Kenyan millennials before they enter into the work force. The research objectives and related research questions are highlighted. The scope is clearly defined and the chapter comes to a close by outlining the significance of the study.

## **CHAPTER TWO: LITERATURE REVIEW**

### **2.1. Introduction**

This chapter provides a discussion on the role of work in perfecting man and the environment, as the understanding of the nature of work influences the design of the models used to evaluate work ethic. This is followed by a discussion on the various models for evaluating work ethic and in particular, previous research on the work ethic of millennials is reviewed. The conceptual framework for the study is then developed using Karol Wojtyła's understanding of work as the basis for developing a new model to evaluate work ethic.

### **2.2. Work Perfecting Man and the Environment**

Currently, when the question 'why do people work?' is posed, Gichure (2007) states that the immediate answer is usually, to fend for one's family. On further questioning, people begin to realize that the economic interpretation of work is only one of the reasons for working. This is evidenced when, for example, despite high remuneration a worker may feel dissatisfied with their job due to exploitative working conditions, a difficult supervisor or work that is not challenging. It may be deduced that there must be other factors such as emotional or inward growth that people seek in their work (Gichure, 2007).

According to Selles (2010), any external action has an effect on the one doing it. While a person carries out work as an external action he either becomes better or worse internally. Internally, growth takes place in the intelligence and in the will to form habits and virtues. Selles calls this the "first task", our inner transformation, which is connected with the transformation of the physical reality.

In a similar vein, De Torre (1980) following Aristotle, highlights the fact that human actions perfect or complete man. He states that the fundamental composition of created beings is act and potency. The 'act of being' is in act while essence is in potency, though partially actualized because the being is already in existence. This means that because the essence or 'manner of being' of finite beings is in potency, they can actualize it and hence they are perfectible. Created or finite beings can perfect themselves through their operations and for the human person this occurs through the activities of his rational nature (De Torre, 1980). Gichure also emphasizes that work is one of the intrinsic operations of the human person, work therefore completes him or perfects him *qua* man (Gichure, 2007). Mimbi summarizes the three ends of human work as "betterment of the world, of the conditions of life and of man himself" (Mimbi, 2007, pp. 585). 'Betterment of the world and conditions of life for man' fall under the extrinsic aspects of work, while betterment of man himself falls under the intrinsic aspects of work.

Some similarity with Mimbi can be observed regarding the nature of work in the traditional African context. Taking the Gikuyu community as an example, the importance of work was based firstly on its instrumental purpose which is an extrinsic aspect. It was the means which man used to sustain his livelihood. Kenyatta (1962) said that a worthy member of his tribe was one that could invite his friends to join him in a feast celebrating the fruit of his labour. Wanjohi (1997) uses Gikuyu proverbs to emphasize this same aim of work for the Gikuyu, that is to be self-sufficient and for wealth acquisition. However he also highlights that self-mastery was considered necessary for work, which is an intrinsic aspect of work. He writes "*Mwendi mburi ni murimi* (N 430) (One who likes goats must work for them). This proverb teaches that wealth must be the fruit of our labour, that one must work hard and honestly to achieve wealth. To show the importance of self-mastery Wanjohi quotes "*Urugari nduri indo, niheho iri indo* (Ba 928)" translated as "Wealth comes through cold and not through warmth". This means that in order to acquire something for ourselves one has to be

prepared to sacrifice the warmth of the bed or fire place and venture out in the cold, especially that of the morning dew, by rising up early (Wanjohi, 1997).

These proverbs highlight that for the Gikuyu community, work was important due to its instrumental purpose of acquiring wealth. However, they also point to the development of one's character through work as seen by the importance placed on self-mastery and sacrifice.

## **2.3. Work Ethic and Evaluation Models**

### **2.3.1. Protestant Work Ethic (PWE)**

Modern day formulations of the work ethic construct are based on the essay titled "The Protestant Ethic and the Spirit of Capitalism" by the German scholar Max Weber. In this two part essay, Weber advanced the Protestant ethic which was based on the Puritan value of asceticism as essential to the development of the capitalist economic system (Miller et al., 2001). While Weber never referred to the term "Protestant Work Ethic" (PWE) in his writings, the expression "Protestant Ethic" has come to be used in many ways as a basis of measuring work ethic (Dunn, 2011). Weber argued that following the reformation, Protestant teachings placed an emphasis on hard work regardless of one's occupation or social situation, not only as a moral obligation but as gratifying in its own right (Weber, 2008). PWE views work as a "calling" anchored on a set of beliefs and conduct that is characterized by hard-work, self-discipline, asceticism, frugality, conservation of resources and deferment of immediate gratification (Miller et al., 2001).

Although the basis of PWE was religious it is now viewed as a general work ethic. Weber attributes this to the rapid expansion of capitalism. Once it was established, capitalism no longer needed the support of the religious beliefs that helped create it. "To-day the spirit of religious asceticism... has escaped from the cage. But victorious capitalism, since it rests on mechanical foundations, needs its support no longer" (Weber 2008, pp. 181-182). This is evident in this day and age in that the main reason to

work is not to fulfill a religious calling but rather to be able to support one's family (Miller et al., 2001).

Weber's thesis of Protestant Ethic is a good foundation for evaluating work ethic. This is because it highlights some of the essential traits needed by a worker like self-discipline, hard-work, not wasting time and the rest. In fact various models have been developed based on Protestant Ethic to evaluate work ethic, as may be seen in Table 2.1.

| Scale   | Number of Items |
|---|-----------------|
| Protestant Ethic Scale (Goldstein & Eichorn, 1961)    | 4               |
| Pro-Protestant Ethic Scale (Blood, 1969)              | 8               |
| Protestant Work Ethic Scale (Mirels & Garrett, 1971)  | 19              |
| Spirit of Capitalism Scale (Hammond & Williams, 1976) | 6               |
| Work and Leisure Ethic Scales (Buchholz, 1978)        |                 |
| Work Ethic Subscale                                   | 7               |
| Leisure Ethic Subscale                                | 8               |
| Eclectic Protestant Ethic Scale (Ray, 1982)           | 18              |
| Australian Work Ethic Scale (Ho & Lloyd, 1984)        | 7               |

**Table 2.1: Work Ethic Models based on Weber PWE (Miller et al., 2001, pp. 6)**

In this table, the term 'scale' refers to different work ethic models that are based on PWE. The expression 'number of items' refers to the work-related statements that were used to evaluate work ethic in the corresponding model using a Likert scale.

In spite of the many models that have been developed, a number of shortcomings have been identified with the work ethic constructs based on PWE. Most have been uni-dimensional, meaning that they total up the six dimensions of the PWE that is 'hard-work, self-discipline, asceticism, frugality, conservation of resources and deferment of immediate gratification' (Miller et al., 2001), into one global work ethic score yet these six dimensions are too varied to add up to one score. Each of the models also appears to

tap into only some of the dimensions of PWE and not the entire construct. Finally they are relatively dated hence unable to cater for current generational dynamics (Miller et al., 2001). Mirels and Garrett's (1971) measure has been the most widely used scale. It aimed at operationalizing Weber's Protestant Work Ethic in such a way as to highlight the construct's relationship with personality and organizational variables. However it was a uni-dimensional scale. Most current measures prefer a multidimensional approach to operationalizing work ethic (Mann et al., 2013). That is, a work ethic model that looks at various aspects of work.

Perhaps more relevant to this study is the fact that Weber's traditional model of work ethic which most of these work ethic measures are based on, focuses mainly on the intrinsic benefits of work such as the value of asceticism, hard work, delay of gratification etc. (Miller et al., 2001). Weber's traditional model of work ethic ignores the extrinsic rewards that may be associated with work for example attitude towards earnings, effect on one's surroundings and service to the greater society. This study proposed a model that uses as a basis Wojtyla's thesis on work which looks at both the intrinsic values of work, that is in transforming the individual, and the extrinsic value of work, which is in transforming the environment, including colleagues and the community.

#### **2.4. Justification and Significance of the study**

Research studies on work ethic are largely based on the Protestant Work Ethic of Weber which has certain limitations in terms of philosophical depth and appreciation of the value of work for the human person. Such studies from a global and Kenyan context, show that the presence of millennials in the workplace is a cause of concern due to the diversity of their expectations about work as compared to those of previous generations. In fact studies of the work ethic of millennials have given rise to diverse and often contradictory findings. At the same time, very little research has been carried out on the work ethic of Kenyan millennials. This study aimed at developing and

piloting a new Wojtylan model to evaluate work ethic and use it to establish and explain the work ethic of Strathmore University fourth year students.

The study contributes to the literature on work ethic through the development and piloting of a new Wojtylan model to evaluate work ethic. The findings also contribute to studies on the work ethic of University students in Kenya.

The research has produced data that should be of interest to Kenyan employers as they plan how to motivate and retain this generation of millennials in the labour force.

The students who were involved in the data collection had an opportunity to reflect on their work ethic in the context of their proximate entry to the labour market as they responded to the research questions.

Now that the work ethic of Strathmore University students has been established and analysed, the findings will be presented to the Career Development Services office of Strathmore University. The information should aid this department in preparing students appropriately for the labour market. This should ideally enhance the marketability of Strathmore graduates to the benefit of their future employers and the graduates themselves. In the longer term, this may contribute to making Strathmore University the preferred university of choice among prospective parents, students and employers.

#### **2.4.1. Multidimensional Work Ethic Profile (MWEP)**

The MWEP is one of the work ethic constructs that aims at operationalizing the Protestant Work Ethic of Max Weber. Miller et al. came up with a 65- item inventory to measure work ethic using Weber's thesis of Protestant ethic. This highlights the intrinsic values of "asceticism, hard work, the careful use of time, delay of gratification and personal honesty and integrity" (Miller et al., 2001, pp. 6). Miller et al. (2001) proposed a

classification of these intrinsic values of the Protestant ethic into seven specific dimensions.

| <b>Dimension</b>          | <b>Definition</b>   | <b>Weber's core values</b>   |
|---------------------------|---|--|
| 1. Centrality of work     | Belief in work for work's sake and the importance of work.                  |  |
| 2. Self-Reliance          | Striving for independence in one's daily work.                              |  |
| 3. Hard-work              | Belief in the virtue of hard work.  | Hard work  |
| 4. Leisure                | Pro-leisure attitudes and beliefs in the importance of non-work activities. |  |
| 5. Morality/Ethics        | Believing in a just and moral existence.                                    |  |
| 6. Delay of Gratification | Orientation toward the future; the postponement of rewards.                 | Asceticism, Self-discipline, Frugality, Deferment of immediate gratification |
| 7. Wasted Time            | Attitudes and beliefs reflecting active and productive use of time.         | Conservation of resources  |

Table 2.2: Summary of the core characteristics of MWEP (Miller et al., 2001, pp. 14)

It can be seen that even though Miller et al. based their work ethic model on PWE, they further clarified the dimensions of work from Weber's initial six dimensions. The dimensions of 'Centrality of work', 'Self-Reliance', 'Leisure' and 'Morality/Ethics' were added to MWEP. While similar dimensions of PWE like 'Frugality' and 'Asceticism' were integrated into one in the MWEP that is 'Delay in gratification'.

Miller et al. (2001) proposed the MWEP as a solution to some of the shortcomings observed in the previous work ethic models. MWEP is a work ethic model based on Weber's original ideas however it is current and applicable across religious orientations giving it a more secularized interpretation of work. In formulating it, Miller et al. were interested in conceptually and empirically identifying the structure of work ethic beliefs

to develop a current, practical and psychometrically sound measure of work ethic (Miller et al., 2001).

The MWEP was presented as a measure of work ethic that could serve as a springboard for future research. An example of a work ethic model based on it is the development of a shorter Korean version of the measure: Korean MWEP (Woehr, Arcineiga, and Lim, 2007). This was a response to the concerns expressed over the length of the MWEP. A claim was made by several international human resource managers that it is a lengthy survey instrument and may decrease the likelihood of response from study participants especially when being used in conjunction with other measures such as job performance and organization commitment (Woehr et al., 2007).

Miller et al. (2001) outline the characteristics of their work ethic construct as (i) multidimensional; (ii) relevant to work and work-related activity but not specific to any particular kind of job; (iii) is learned; (iv) refers to attitudes and beliefs; (v) motivates and is reflected in (work) behavior; and (vi) is not tied to any set of religious beliefs, that is it is secular. These characteristics made a strong case for using the MWEP as a guide for the researcher when elaborating a new model. They provided the characteristics that a good model for evaluation of work ethic should have and showed a clear understanding of work ethic.

This study borrowed some material from the MWEP because it was developed following an in-depth research study (Miller et al., 2001). Apart from identifying psychometrically sound measurements of the multiple dimensions from PWE, further research was done to investigate the work ethic of actual individuals and hence demonstrate patterns of convergence and discrimination with other personality and cognitive ability variables. However the fact that MWEP is based on Weber's Protestant Work Ethic means that it still studies only the intrinsic value of work while ignoring the extrinsic value of work. Wojtyla emphasizes that both are essential aspects of human

work. This study therefore aimed at coming up with a work ethic model that was not only multidimensional, timeless and universal but also looks at both the intrinsic and extrinsic value of work for man. This can only be done by basing the work ethic model on a deeper philosophical understanding of the relation between work and man and work and the environment as has been discussed earlier. Karol Wojtyla specifically discusses work and its relation to man and the environment.

## **2.5. Work Ethic of Millennials**

Looking at the different generations in the workforce today, along with the Millennials there are the Silents (those born between 1925 and 1946) who have been classified as the most hardworking generation, the Baby Boomers (born between 1946 and 1964), classified as a generation of workaholics, and Generation X (born between 1965 and 1980) classified as the 'slackers' (Jenkins, 2007). According to Howe and Strauss (2007) the millennial generation also known as 'Generation Y', is made up of those born between 1982 and roughly 2005. At the time of this research these would be people aged between 10 and 33 years.

In Kenya this age group is referred to as the "youth". The Constitution of Kenya (GOK, 2010) has classified the 'youth' as composed of the collectivity of all individuals in the Republic who are between the ages of 18 and 35 years old. Therefore, in the course of this research paper the term millennials and Kenyan youth was used to refer to the same age group.

According to the Constitution of Kenya (2010), it is the responsibility of the State to take measures, including affirmative action programmes, to ensure that the youth have access to employment. In the most recent census carried out in 2009, it was reported that the population of Kenya was a total of 38,610,097 (KNBS, 2010). Of this population, the youth comprise 36% yet about 61% of them remain unemployed. Of the unemployed, 92% lack the vocational or professional skills required by the job market.

These high unemployment levels are in turn causing increased dependency and poverty levels, slow economic growth and rising national insecurity (GOK, 2013, p. 183). In this context, the problem of work ethic amongst young people is a greater cause of concern as it may affect their possibilities of obtaining and maintaining a job.

This generation has been shaped by parental excesses, as shown in treating babies as extra special and a hands-off parental style is frowned upon. As they grew up child abuse and child safety were hot topics even for politicians. This background makes them appear to be more pampered, risk averse and dependent (Howe, 2007).

What is the work ethic of millennials? Cam Marston (2007) writes about the different generations in the workforce. He says of the millennials that they are highly confident about their own abilities and job-worthiness, almost to the point of arrogance. On the positive side they are interested in working in organizations that have a good work ethic. Unlike the previous generation, and based on their upbringing, millennials deeply value family and they want to work, but do not want work to be their life (Elance-oDesk, 2014). Leslie Doolittle the assistant Dean and Director of academics and support services of Bentley University says that unlike the older generation who viewed work as a large part of their life, millennials see work as a piece of their life but not everything and place a higher value on family, friends and improving their community (Bentley University, 2014). On the downside however, the millennials accepted that they can be narcissistic (75%) and money driven (73%) (Elance-oDesk, 2014). This may be one of the reasons why they have been given the tag the 'what's in it for me' workforce (Marston, 2007). About 80% said that the people in their generation think getting rich is either the most important or second most important goal in their lives. About half said that becoming famous is also valued highly by fellow millennials. On the other hand, some authors show that as millennials go out in search of jobs, salaries are not their top priority but instead enjoying a full and balanced life, that is work-life

balance, appears to be very important when considering which job to take (Broadbridge, Maxwell, & Ogden, 2007).

Research carried out on Generation 'Y' University Evening students from Africa Nazarene University (Kenya) shows that this generation feels it knows it all and are not keen on consulting others. They appear to have a problem in building relationships especially with their supervisors (Kamau, Njau, & Wanyagi, 2014). This is also seen in the fact that they seem to have little or no attachment to the companies where they work. This is validated by the fact that 65% of the respondents of a survey carried out on people in formal employment in Kenya aged between 18 and 30 were currently and actively looking for a new job. 74% of the respondents had been working with their current employers for a period of 3 years or less (Synovate, 2011). A study of the millennials of Moi University shows that they have a "high maintenance" outlook at work. They expect to be showered with welfare services, have challenging jobs, work under minimum supervision, have access to the latest technology at their workstations and to be rewarded handsomely for their work (Tubey et al., 2015).

These research studies show how contradictory the expectations of the millennials are in the work place and even in their work ethic. This led to the interest of the researcher in evaluating their work ethic using a new model.

## **2.6. Conceptual Framework**

### **2.6.1. Introduction**

In this section the researcher develops a model for evaluating work ethic using the value of work for man discussed by Karol Wojtyla in 'The Quarry' (1982) and *Laborem Exercens* (1981). The model is enhanced, especially for the purposes of evaluation, by the inclusion of a few dimensions and work-related statements taken from the MWEP. Although some aspects are borrowed from MWEP, most of the dimensions in the

Wojtylan model are drawn from the thesis of Wojtyla on work which justifies the use of this name for the model.

### **2.6.2. Karol Wojtyla on Work**

Spinello (2014) describes Karol Wojtyla as a dedicated Thomist, though not one of "strict observance." He claims that Wojtyla argued that there were some shortcomings in Aquinas' metaphysical thought as it did not give enough attention to human subjectivity and the human person in general. Spinello attributes this to the fact that anti-personalist perspectives were not a major problem in the thirteenth century; therefore this was not a matter of concern for Aquinas's broad theological vision. This was not the case in the twentieth century, when anti-personalist philosophies exerted a great influence on the contemporary philosophical scene. An example of this is the anthropological teachings of Marx which reduced man to mere matter (Spinello, 2014). For Karol Wojtyla a correct understanding of the human person is key to understanding the relation of work to man.

In Wojtyla's poem (1982) 'The Quarry', he makes frequent references to his personal experience of work in the quarry. In this poem, along with sharing his personal experience of the hardship of physical labor, of being tired and exhausted he also highlights the solidarity which is born in the course of physical work and the subjective and objective benefits of work to man. From an objective point of view he says that work is what allows man to express himself through giving shape to objects and transforming the surrounding reality. From the subjective point of view he says that the workplace is where human character is shaped. Through work man forms his interior in accordance with the principle of the "difficult good" making him more mature.

Thought is the beginning of man's work. He writes, "...listen now, electric current / cuts through a river of rock. / And a thought grows in me day after day: / the greatness of work is inside man" (John Paul II, 1982, pp. 63). It is the thoughts in the mind of man

that give shape to human effort and guide the electric power (in the quarry) so that it may become a source of good. This same electric power if not guided by human thought can be dangerous. Therefore both physical and intellectual effort is involved in work (Machniaka, n.d.). These words show that work is necessarily directed by human reason, and therefore rationality is an important aspect of work. Wojtyla describes the human person as “a subjective being capable of acting in a planned and rational way” (John Paul II, 1981). These words also show that through work, man is able to dominate and transform nature to use it for his benefit.

As Pope one of the Encyclicals he wrote was on the subject of human work, it was titled *Laborem Excercens* (On Human Work) and published in 1981. In the Encyclical, he discusses the issue of human labour with a special emphasis on man in the vast context of the reality of work quoting Genesis 1:28 “...and subdue the earth” (John Paul II, 1981). Herbert Jr. (2013) summarizes Wojtyla’s definition of work as any manual or intellectual activity carried out by man that can be recognized as work. It may involve toil and is usually done out of necessity. Wojtyla agrees that work is hard and yet in spite of this toil or perhaps in a sense because of it, work is a good thing for man (Weigel, 1999).

Wojtyla claims like Gichure and Debeljuh, that work is one of the main characteristics which distinguish man from other creatures. He holds that for man work is necessary to sustain his livelihood, which is not the case for animals (John Paul II, 1981). This is true because even though animals carry out some activities like storing up food for winter or building nests, they do this out of instinct. An animal cannot decide to change the way it seeks food or find an easier method of storing food e.g. making a fridge. They have only one means to achieve one end, which is instinct, engraved in their nature.

With reference to the mandate given to man by his creator to dominate and subdue the earth, Wojtyla (1981) argues that in the same way that nature is incomplete unless it is

transformed by the labour of man, it follows that man is incomplete until he transforms nature through his labour. This is because in working, in gaining some mastery of himself, man manifests and confirms himself (Herbert Jr, 2013). Work brings out the interior characteristics of man and it also bears the mark of him operating within a community of persons (John Paul II, 1981). These ideas show that in addition to the objective significance of work i.e. the ability man has to cultivate the earth and transform its products and adapt them to his own use, Wojtyla places great importance on the subjective value of work which is how it transforms the person carrying out the work.

For Wojtyla the objective sense is where man's activity begins in the human subject and is directed towards an external object allowing man dominion over the earth. The subjective sense of work is the fact that as a person works and performs activities belonging to the work process, aside from their objective content, these actions must all serve man and allow him to complete his humanity and fulfill his calling to be a person. In this way it can be concluded that work is 'for man' and not man 'for work' (John Paul II, 1981). That is the growth of man through work is more important than the outcome of his work. Spinello (2014) states that for Wojtyla, if this point is ignored, work has no purpose and is empty, assaulting the dignity of the worker by reducing him to a factor or instrument of production.

### **2.6.3. Wojtylan model of Work Ethic**

The main features in the Wojtylan model are work in the objective sense: transforming nature and work in the subjective sense: transforming self. Under work in the objective sense there are two main dimensions: manufacturing and innovation. Under work in the subjective sense there are three main areas, each of them with a number of dimensions: i) Personal/Interpersonal has the following dimensions: work as a form of expressing oneself/humanity, work's role in growth in virtue and work's role in bringing together work colleagues; ii) work as the foundation for the formation of

family life where the dimension is its role in helping one earn a living to provide for self and the family; iii) the role of work in the greater society, here the dimension is the role of work in contributing to the common good. These concepts and the sources from which the researcher has extracted them in Wojtyla's literature may be seen in Table 2.3.

| <b>Objective sense – transforming nature</b>                        |   |   |
|---|---|---|
| <b>Dimension/value</b>  | <b>Sources: <i>Laborem Excercens</i> (John Paul II, 1981) &amp; <i>The Quarry</i> (John Paul II, 1982)</b>  |   |
| 1. To manufacture   | <b><i>Laborem Excercens</i> – Part II No. 5</b><br>“Man dominates the earth by the very fact of domesticating animals, rearing them and obtaining from them the food and clothing he needs.”  | <b>The Quarry – I. Material, 2</b><br>“When an elusive blast rips their compactness and tears them from their eternal simplicity, the stones know this violence. Yet can the current unbind their full strength? It is he who carries that strength in his hands: the worker” |
| 2. To innovate  | <b><i>Laborem Excercens</i> – Part II No. 5</b><br>“But man ‘subdues the earth’ much more when he begins to cultivate it and then to transform its products, adapting them to his own use.”   | <b>The Quarry – III. Participation</b><br>“The light of this rough plank, recently carved out from a trunk, is pouring the vastness of work indivisible into your palms. The taut hand rests on the Act which permeates all things in man.”                                   |
| <b>Subjective sense – transforming the individual</b>               |   |   |
| <b>Personal/Interpersonal dimension of work</b>                     |   |   |
| 3. As a form of expressing oneself/human nature                     | <b><i>Laborem Excercens</i> – Part II No. 6</b><br>“As a person he works, he performs various actions belonging to the work process; independently of their objective content, these actions must serve to realize his humanity, to fulfill the calling to be a person that is his by reason of his very humanity.” | <b>The Quarry – I. Material, 3</b><br>“Hands are the landscape of the heart.”   |
| 4. To grow in virtues like hard-work, perseverance/ industriousness | <b><i>Laborem Excercens</i> – Part II No. 9</b><br>“ ... And yet, in spite of all this toil-perhaps, in a sense, because of it – work is a good thing for man... Without this consideration it is impossible to understand the meaning of the virtue of industriousness...”   | <b>The Quarry – II. Inspiration, 1</b><br>“The stone yields you its strength, and man matures through work which inspires him to difficult good.”   |
| 5. Bringing together work colleagues                                | <b><i>Laborem Excercens</i> – Part II No. 8</b><br>All of it.   | <b>The Quarry – III. Participation</b> “How splendid these men, no airs, no graces; I know you, look into your hearts, no pretence stands between us.”  |
| <b>Work as the foundation for the formation of family life</b>      |   |   |
| 6. To earn a living to provide for self and family                  | <b><i>Laborem Excercens</i> – Part II No. 10</b><br>“In a way, work is a condition for making it possible to found a family, since the family requires the means of subsistence which man normally gains through work.”   | <b>The Quarry;</b>  |
| <b>The role of work in the greater society</b>                      |   |   |
| 7. To serve others/for community                                    | <b><i>Laborem Excercens</i> – Part II No. 10</b><br>“All of this brings it about that man combines his deepest human identity with membership of a nation, and intends his work also to increase the common good developed together with his compatriots...”  | <b>The Quarry – I. Material, 3</b><br>“Now he sees: because of him alone others can walk in peace.”   |

**Table 2.3: Dimensions for the Wojtylan model**

The conceptual framework was further developed by classifying the dimensions into categories and identifying work-related statements that helped in evaluating each of these categories and, in turn, the dimensions. Some categories and work-related statements were taken from the MWEF and some created by the researcher. The complete conceptual framework may be seen in Table 2.4. The conceptual framework was used as a basis to design the data collection tools. The findings were analyzed from the perspective of the Wojtylan model.

| <b>Objective sense – transforming nature</b>                       |                           |  |
|--|---------------------------|--|
| <b>Dimension</b>   | <b>Category</b>           | <b>Work-related statements</b>   |
| 1. To manufacture  | Production                | 1. Work enables me to obtain from nature what I need for my survival.<br>2. Work enables me to make things.  |
| 2. To innovate   | Creativity                | 1. Work enables me to transform natural resources for my use and that of other people.<br>2. I work so that I can solve problems; make new products; offer new services etc.   |
| <b>Subjective sense – transforming the individual</b>              |                           |  |
| <b>Personal/Interpersonal dimension of work</b>                    |                           |  |
| 3. As a form of expressing oneself/human nature                    | Centrality of work to man | 1. It is very important for me to always be able to work because it makes me happy. (MWEP 30)<br>2. Even if I inherited a great deal of money, I would still continue to work. (MWEP 33)   |
| 4. To grow in virtues like hard-work, perseverance/industriousness | Growth in virtue          | 1. I find achieving a distant, yet long-lasting reward is usually more satisfying than achieving an immediate short-lived reward. (MWEP 29)<br>2. For me, distaste for hard work usually reflects a weakness of character. (MWEP 65) |
| 5. Bringing together work colleagues                               | Team work                 | 1. Having a great deal of independence from others when working is very important to me. (MWEP 50)<br>2. I would prefer to be commended for teamwork than for work done as an individual.  |
| <b>Work as the foundation for the formation of family life</b>     |                           |  |
| 6. To earn a living to provide for self and family                 | Sustenance                | 1. Work allows me to provide for myself and my family.<br>2. If I work hard enough, I am likely to make a good life for myself. (MWEP 22)  |
| <b>The role of work in the greater society</b>                     |                           |  |
| 7. To serve others/for community                                   | Common good               | 1. I am a better person because of my contribution as a worker to the society.<br>2. I work so that I can improve my society.  |

Table 2.4: Wojtylan model for the evaluation of work ethic

## **2.7. Conclusion**

This chapter was guided by the research objectives given in the first chapter. It analyzed the philosophical understanding of work as a basis for the discussion on work ethic. Various work ethic models and where they fall short were presented. Research findings on the work ethic of millennials was also discussed. The conceptual framework explained the Wojtylan model for evaluating work ethic and guided the design of the data collection tools and analysis of the research findings.

## **CHAPTER THREE: RESEARCH METHODOLOGY**

### **3.1. Introduction**

In this chapter, the methodology used to carry out the research is explained. This includes the research design, the data collection tools, population sampling and the analysis techniques employed in the study. Research quality and ethical considerations are also discussed.

### **3.2. Research Design**

Applied philosophy aims at using philosophy in matters of practical concern. In line with this, the research approach to this study was pragmatic. Tashakkori & Teddlie (1998) define the pragmatic approach as one where the researcher uses appropriate ways to study what is of interest and of value to him/her and then applies the results in ways that can bring about positive consequences within their value system. Based on this approach this research study dealt with the problem of the inadequacy of the models available for evaluation of work ethic. It was then piloted on a group representative of millennials because they are bringing new dynamics into the labour force.

The researcher proposed the development of a new model based on Wojtyla's thoughts on work as discussed in the conceptual framework as presented in Table 2.3. In a bid to further validate this model and contribute to research on the work ethic of millennials, the researcher piloted it by evaluating the work ethic of Strathmore University fourth year students. This research method was similar to that used for the MWEP (Miller et al., 2001) in how it operates. Both models have a number of dimensions, each with a few work-related questions to help evaluate the importance given by the respondents to each dimension. The researcher of this study applied the tools of philosophical analysis to the findings to make recommendations.

A mixed methods research methodology was employed. Mixed methods research is based on work by researchers in diverse fields such as evaluation, education, management and sociology and has gone through several stages of development to become what it is today (Creswell, 2014). It incorporates the use of qualitative and quantitative data collection and analysis techniques. Saunders, Thornhill, & Lewis (2009) argue that it is a good method because qualitative and quantitative approaches complement each other when used simultaneously. This is because qualitative techniques are able to fill in the gaps and explain relationships that may be left out by quantitative techniques. The Convergent Parallel Mixed Method (Creswell, 2014, pp. 220) was used whereby the researcher collected both quantitative and qualitative data, analyzed them separately and then compared them to each other (Creswell, 2014). The quantitative data collection tool was questionnaires while the qualitative data collection tool was focus groups. Both tools were administered to Strathmore University fourth year students.

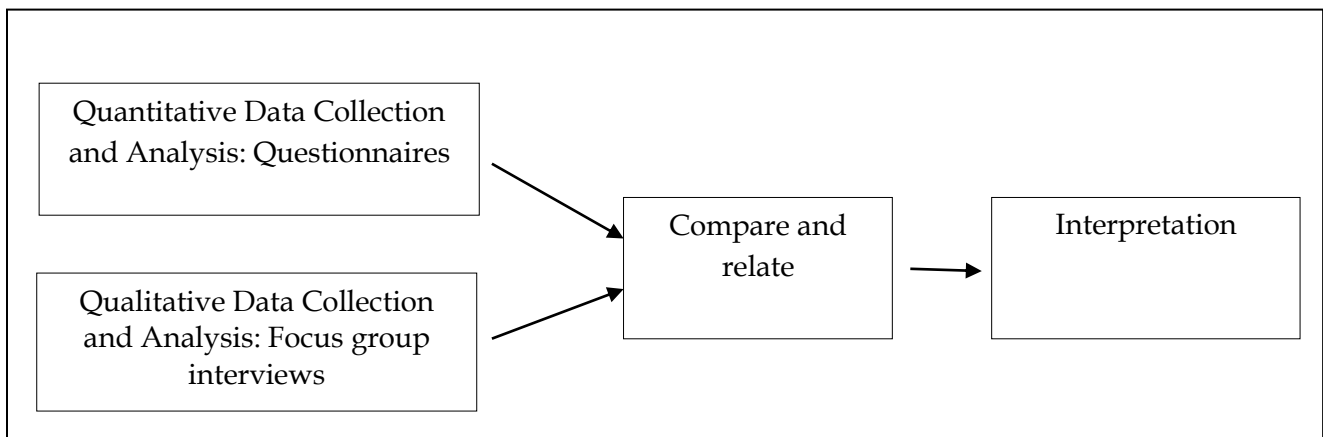


Figure 3.1: Convergent Parallel Mixed Method (Creswell, 2014, pp. 220)

### 3.3. Data Collection Tools

Questionnaires allow the collection of a large amount of data from a sizeable population in a highly economical way. They are also perceived as authoritative by people in general and are both comparatively easy to explain and to understand (Saunders et al., 2009). In this study the questionnaires consisted of close-ended and open-ended questions (Appendix 2). The researcher reached out to Strathmore University fourth

year students through personal contacts such as colleagues who were teaching the students. Respondents were asked to fill in the questionnaire as the researcher was waiting so as not to lose any time, which may happen if people carry them away.

The focus group interviews were also carried out with Strathmore University fourth year students. Through focus group interviews the researcher was able to achieve greater depth in exploring the research topic through probing the perceptions, experiences and understandings of even more students from the target population (Kumar, 2005). The researcher was also able to study how the interviewees responded to each other's ideas and built up a view based on the interaction that took place within the group of students (Bryman, 2012). The focus group interviewees were not the same students as those who filled in the questionnaires. In this way more varied information was obtained. It also helped to compare and contrast the responses using both tools to see if overall they were similar or very different. The researcher used an interview schedule to guide the discussions (Appendix 3). The schedule contained a mix of close-ended and open-ended questions. The interviews were recorded and transcribed to ensure accuracy in reporting and so as to make sure that no information was lost (Kumar, 2005).

The questions in the questionnaire and those for the focus group interviews were designed based on the conceptual framework of the Wojtylan model for evaluating work ethic. The data collection tools gave statistical feedback for the close-ended questions and textual feedback for the open-ended and interview questions. The researcher carried out a pilot study of the questionnaires on five Strathmore University fourth year students before starting the actual data collection. This helped in ensuring that the survey questions were well understood and appropriate for obtaining the required information before issuing the questionnaires to the full sample population.

### 3.4. Population and Sampling

The study population was all Strathmore University full-time fourth year students in session at the time of this study. When they reach fourth year, they have still had little experience of the formal work force, even though they have carried out three months of industrial attachment after their third year of study. As per the Strathmore University Academic Management System, the estimated population of fourth year students for July to October 2015 was a total of 647 students across the Schools and Faculties in the University.

| School/Faculty                          | Degree Programme                                   | Number of Students |
|---|--|--------------------|
| School of Management and Commerce       | Bachelor of Commerce                               | 246                |
|   | Bachelor of Tourism Management                     | 11                 |
|   | Bachelor of Hospitality Management                 | 10                 |
| Faculty of Information Technology       | Bachelor of Business and Information Technology    | 137                |
|   | Bachelor of Informatics                            | 29                 |
|   | Bachelor of Telecommunications                     | 23                 |
| School of Law                           | Bachelor of Laws                                   | 71                 |
| School of Finance and Applied Economics | Bachelor of Business Science - Actuarial Science   | 34                 |
|   | Bachelor of Business Science - Finance             | 22                 |
|   | Bachelor of Business Science - Financial Economics | 64                 |
| <b>TOTAL:</b>                           |  | <b>647</b>         |

Table 3.1: July-October 2015 Semester Strathmore University fourth year students

This population was considered ideal for the study as the purpose was to investigate the work ethic of millennials before joining the workforce. Unlike the evening course students, most of the full-time students are not in full-time employment and will enter the labour market on completion of their undergraduate courses.

The sampling design for data collection using the questionnaires was non-random or non-probability sampling. In this type of sampling, items for the sample are selected

deliberately by the researcher. This type of sampling is more appropriate for smaller inquiries as it is quite convenient and less costly than probability sampling (Kothari, 2004). More specifically the snowball sampling method was employed. In this sampling method the researcher makes contact with a small number of people relevant to the research topic who in turn connect the researcher to even more possible respondents (Bryman, 2012). Thus the sample population was identified using personal contacts and networks.

In order to calculate a sample size, the following things had to be determined. Creswell (2014) defines the relevant terms as follows:

1. **Population Size** – this refers to the total number of people who fit the demographic being researched.
2. **Margin of Error (Confidence Interval)** – this is a figure that represents how accurate the answers given by the sample correlate to those of the entire population.
3. **Confidence Level** – this refers to how sure one can be. The most common confidence intervals are 90% confident, 95% confident, and 99% confident .

Different formulas can be used to calculate sample sizes. The formulas selected differ because of factors like how large the population size is or the accuracy of data required. The researcher selected the Slovin's formula (Guilford & Fruchter, 1973) to calculate the sample size for the questionnaires because the population is not very large. The formula is as follows:

$$n = N / (1 + Ne^2)$$

where:

n = Number of samples

N = Total population

e = Margin of error

In this case  $N = 647$

A confidence level of 90% gives a margin of error of 10% which is equivalent to 0.1

$e = 0.1$

$= 647 / (1 + 647 * 0.1^2)$

$= 86.613$ . Rounded off it came to 87.

The recommended sample size was 87 students.

For the focus group interviews, the researcher should stop at the point where they can fairly accurately anticipate what the next group is going to say, meaning no new material is being generated. This is also known as the saturation criterion. In fact, because the main aim of qualitative inquiries is to explore or gather extensive information, even information obtained from one individual or group (for focus groups) is valid (Kumar, 2005). The researcher proposed to hold 3 focus group interviews with about 8 interviewees each giving about 24 interviewees in total, about one quarter of the number that was to fill in questionnaires.

### **3.5. Data Analysis**

Microsoft Excel was used to analyze the close-ended questions included in the questionnaire. A thematic analysis of the open-ended questions was preferred. Qualitative studies apply the procedure of reporting the results using descriptions and themes from the data (Creswell, 2014). The themes used for the analysis were taken from the conceptual framework as discussed in Chapter Two. For the focus group interviews, a thematic analysis of the feedback was also carried out using the same classification. The thematic classification can be seen in Table 3.2.

| <b>Objective sense of work - transforming nature</b>               |                           |
|--|---------------------------|
| <b>Dimension</b>   | <b>Category</b>           |
| 1. To manufacture  | Production                |
| 2. To innovate   | Creativity                |
| <b>Subjective sense - transforming the individual</b>              |                           |
| <b>Personal/Interpersonal dimension of work</b>                    |                           |
| 3. As a form of expressing oneself/human nature                    | Centrality of work to man |
| 4. To grow in virtues like hard-work, perseverance/industriousness | Growth in virtue          |
| 5. Bringing together work colleagues                               | Team work                 |
| <b>Work as the foundation for the formation of family life</b>     |                           |
| 6. To earn a living to provide for self and family                 | Sustenance                |
| <b>The role of work in the greater society</b>                     |                           |
| 7. To serve others/for community                                   | Common good               |

Table 3.2: Main themes as per the Wojtylan model

Findings were discussed from the philosophical perspective of the Wojtylan model for evaluating work ethic, according to the themes shown in Table 3.2.

### 3.6. Research Quality

Research validity refers to the means employed by the researcher to check for accuracy of the findings (Gibbs, 2007). In this case the use of both quantitative and qualitative data collection and analysis tools and comparing and contrasting the results of both data sets guaranteed the validity by improving accuracy of the findings. The unequal sample sizes of the two data collection tools could have posed a threat to validity (Creswell, 2014). However since the aim of the qualitative data collection tool was to give more depth to the feedback on the research topic, this threat did not arise.

Research reliability refers to the approach used by the researcher which should be consistent across different researchers and projects (Gibbs, 2007). This was ensured by the borrowing of some concepts from MWEP which has been used to measure work ethic.

In addition to that, the questionnaire was tested using a pilot study and any adjustments required were made before issuing them to the sample population. This ensured that the meaning of the questions was clear to the respondents and that they provided the necessary feedback.

Accurate and complete data was collected to ensure objectivity (Saunders et al., 2009). The completed questionnaires were filed appropriately. The focus group interviews were recorded and transcribed and a written record of the interviews were kept to guarantee that what reported was actually said by the interviewees (Kumar, 2005).

### **3.7. Ethical Considerations**

The respondents were above the age of consent as this study involved Strathmore University fourth year students from the age of 21 and above. Confidentiality is of paramount importance. All the data gathered for this study was protected and it was used for purposes of this study. The questionnaire included a clause stating the purpose of the research and assuring respondents of the confidentiality of any information provided. It was assumed that willingness to respond indicated their free ethical consent. The researcher also sought written approval from the Dean of Research to carry out a survey on the Strathmore University fourth year students (Appendix 1).

The same was also made clear during the focus group interviews. Before the interview began, the researcher informed the interviewees of the purpose of the interview and assured them of the confidentiality of the information they provided. Their willingness to proceed with the interview indicated their free and informed consent. Their consent to recording the discussion for the purpose of accuracy was also obtained verbally before starting the discussion.

The findings gathered from the data collected provided a generalized understanding regarding the work ethic of Strathmore University fourth year students basing the

evaluation of work ethic on a Wojtylan model. The findings were discussed further from the perspective of the Wojtylan model to draw out their deeper philosophical meaning and possible implications.

### **3.8. Conclusion**

In this chapter the researcher discussed the research design, clearly defining the data collection tools to be used. The sample size was identified and the researcher described how the data analysis was to be carried out. The researcher addressed how research quality would be guaranteed and the ethical considerations that were taken into consideration.

# CHAPTER FOUR: DATA PRESENTATION AND FINDINGS

## 4.1 Introduction

In this chapter the researcher presents the results from the data collection in the form of raw data from the questionnaires and the focus group interviews. This is followed by an analysis of that data comparing and relating responses from the close-ended questions in the questionnaires, the open-ended questions in the questionnaires, and the information gathered from the focus group interviews.

## 4.2 Feedback from the Questionnaires

### 4.2.1. General Background of the Respondents

A total of 118 respondents, 31 more than the recommended sample size, completed and submitted the questionnaires. Of these respondents, 45% were male while 55% were female (Figure 4.1).

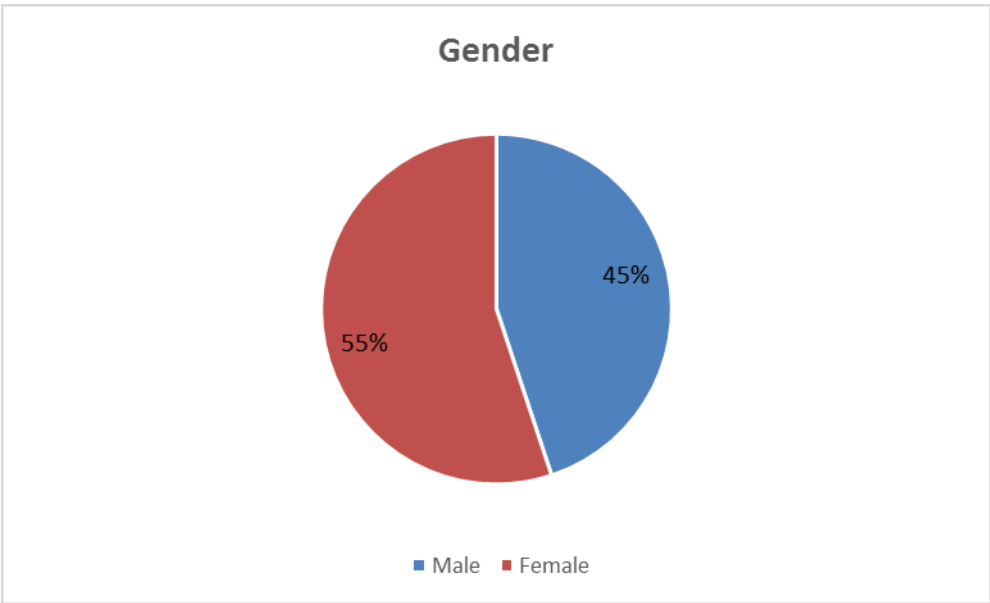


Figure 4.1: Gender Distribution

The respondents were all in their fourth year of study at Strathmore University and were pursuing different courses at the University. The distribution of the students from

the various courses was as follows: Faculty of Information and Technology BBIT 33%, BIF 7% and BTC 3%; School of Management and Commerce BCOM had 14%, BTM 10% and BHM 9%; School of Financial Economics BBS 16% and School of Law LLB 8% (Figure 4.2).

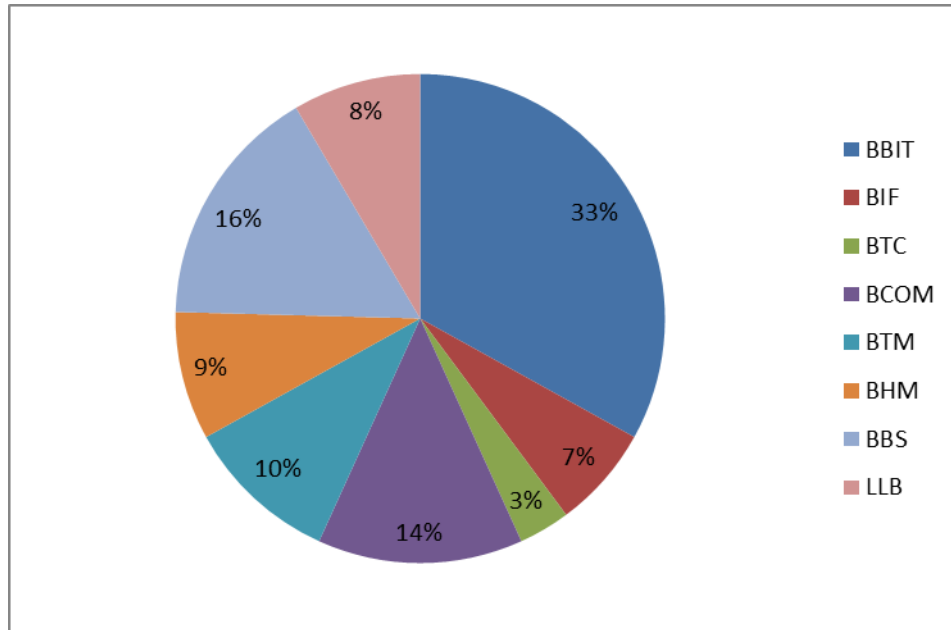


Figure 4.2: Course Distribution

#### 4.2.2. Findings from the close-ended questions

##### 4.2.2.1. Objective sense of work: Transforming nature

According to Wojtyla (1981), through work man is able to transform nature. Wojtlya understands work as a transitive activity that begins in man and is directed towards an external object. This view of work is based on the awareness of man's dominion over the earth to develop it. Wojtyla describes work's role in transforming nature as the 'objective sense of work'.

## 1. Manufacturing

According to Wojtyla (1981), one of the forms of man's dominion over the earth is the domestication and rearing of animals, and the extraction of various natural resources from the earth. The researcher understands these aspects of work as referring to manufacturing. In the present day context, manufacturing still involves an activity which begins in man and is directed towards an external object for the purposes of obtaining food, clothing and other items. Manufacturing then becomes the first dimension of work in the objective sense.

To evaluate this dimension of work, the respondents were presented with two questions. The results of the questions were as follows:

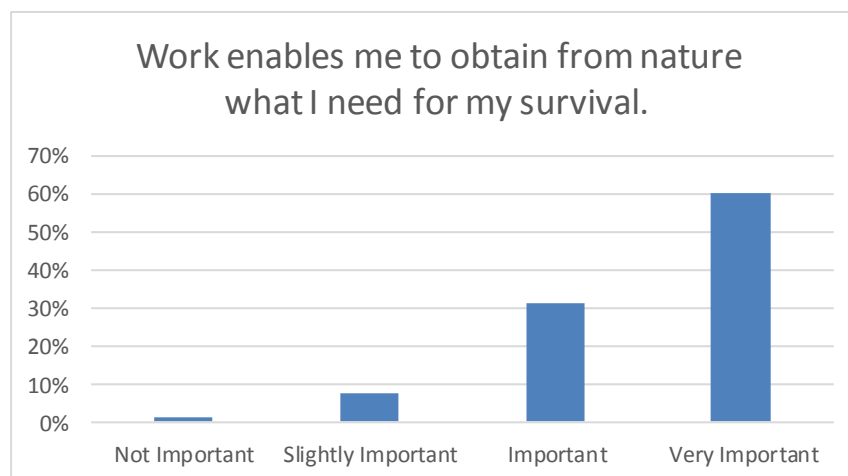
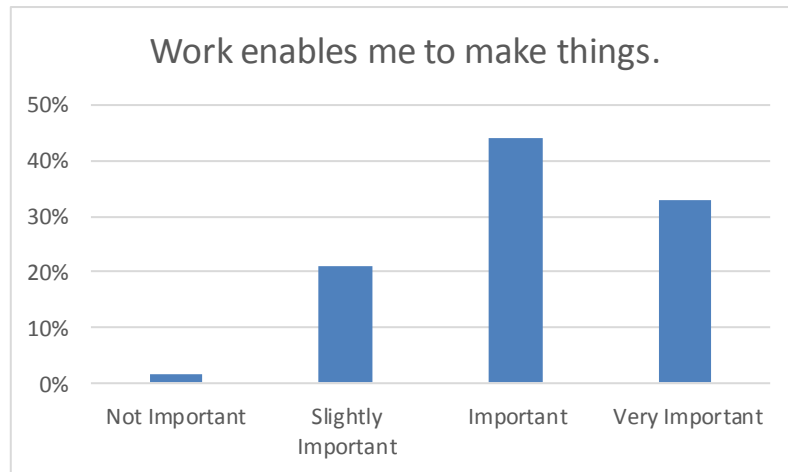


Figure 4.3: Work enables me to obtain from nature what I need for my survival

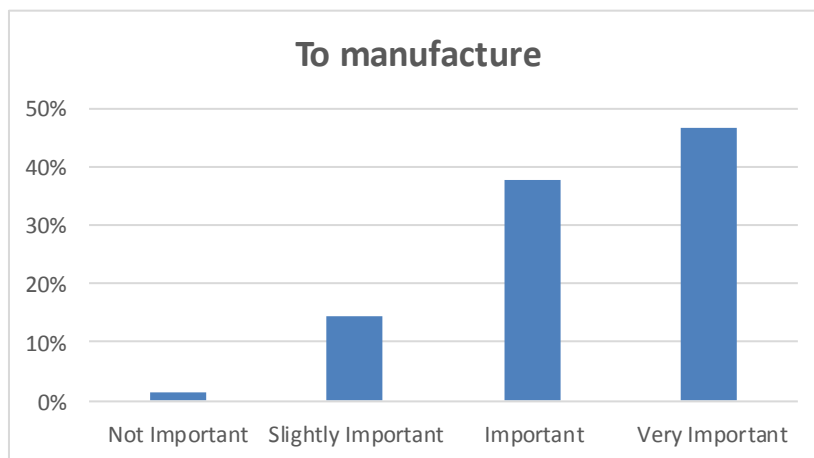
60% of the respondents were of the opinion that it is very important that work enables them to obtain from nature what they need for survival, for 31% it is important, for 8% it is slightly important while only 1% find it not important.



**Figure 4.4: Work enables me to make things**

33% of the respondents were of the opinion that it is very important that work enables them to make things, for 44% it is important, for 21% it is slightly important while it is not important for 2% of the respondents.

An average of their results gives the following information:



**Figure 4.5: To Manufacture**

Based on the results of the two work-related questions it can be concluded that 47% of the students were of the opinion that manufacturing is a very important aspect of work, for 38% it is important, for 14% it is slightly important while it is not important for 1% of the respondents.

## 2. Innovation

Another of the forms of man's dominion over the earth is when man subdues the earth through cultivating it and transforming and adapting its products for his own use. In other words, through work man applies his creativity to nature in order to make things which he can use. The researcher characterized this dimension of work as innovation.

The following questions were presented to the respondents to evaluate the importance placed on the innovative dimension of work and the following results were obtained:

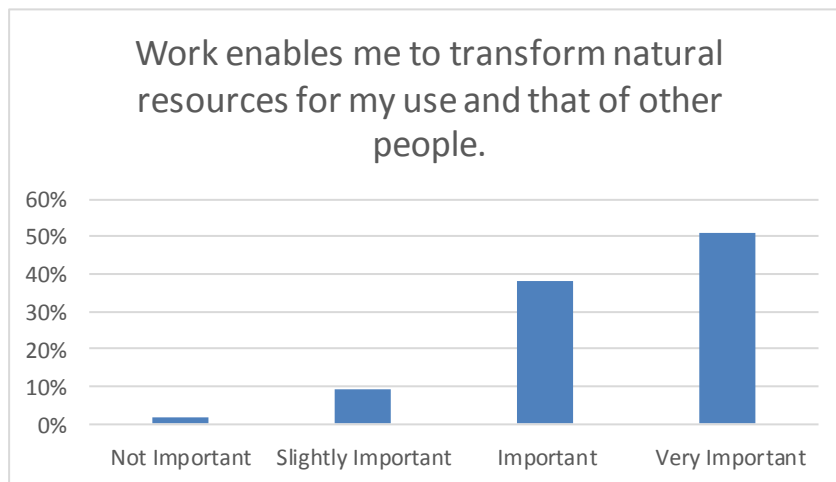
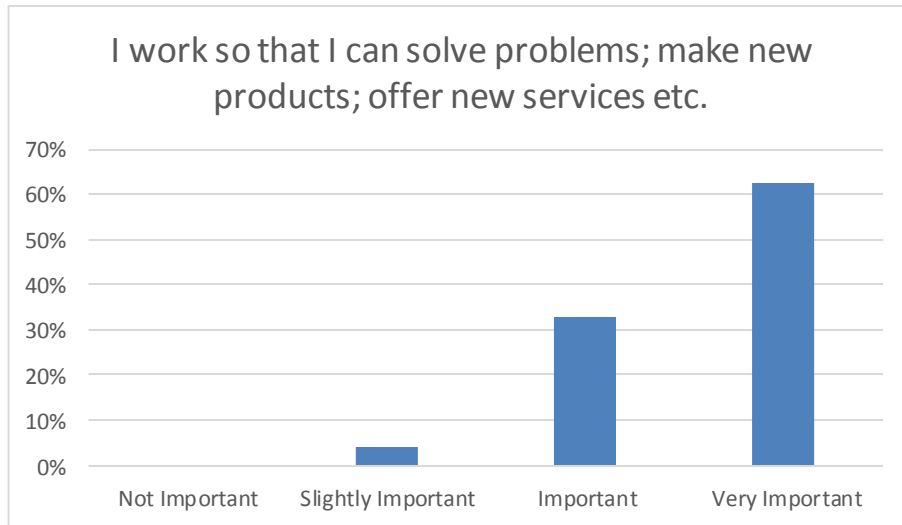


Figure 4.6: Work enables me to transform natural resources for my use and that of other people

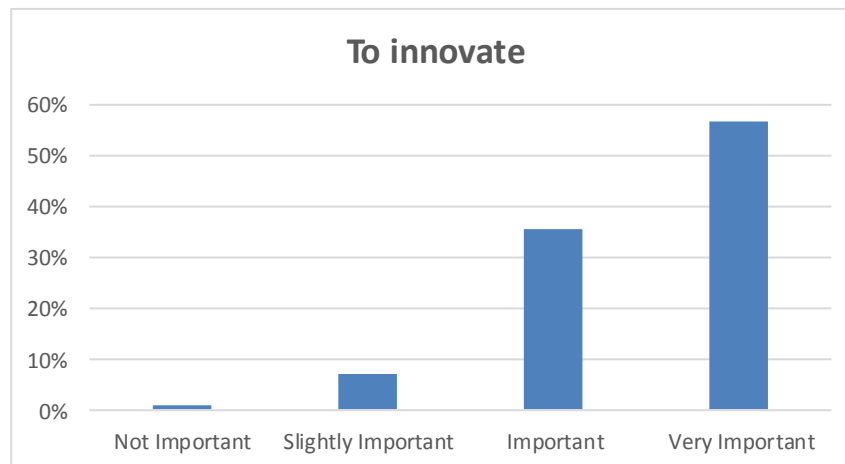
For 51% of the respondents it is very important that work enables them to transform natural resources for their use and that of other people. 38% find it important, 9% find it slightly important while 2% do not find it important.



**Figure 4.7: I work so that I can solve problems; make new products; offer new services etc.**

For 63% of the respondents it is very important that work enables them solve problems like making new products and offering new services. 33% find it important, 4% find it slightly important with no one finding this completely unimportant.

An average of the results of these two questions gives the following information:



**Figure 4.8: To Innovate**

For 57% of the respondents innovation is a very important aspect of work, 36% find it important, 7% find it slightly important while only 1% find it not important.

#### 4.2.2.2. *Subjective sense of work: Transforming self*

Wojtyla (1981) states that as man carries out various actions as part of the work process, they must serve to enable him realize his humanity, thus making man the subject of work. Through work, man not only transforms nature, but he also transforms himself. Wojtyla goes on to say that the primary basis of the value of work is man himself, making the subjective sense of work very critical. From Wojtyla's discussion of the subjective sense of work, three key areas were identified by the researcher. They include firstly, the personal/interpersonal dimension of work. This is because man is "a subjective being capable of acting in a planned and rational way, capable of deciding about himself, and with a tendency of self-realization" (John Paul II, 1981, pp. 20). Secondly, work as the foundation for the formation of family life, and thirdly, the role of work in the greater society. These are based on the fact that man is a social being and "...combines his deepest human identity with membership of a nation" (John Paul II, 1981, pp. 35).

#### **Personal/Interpersonal**

This area was classified into three dimensions.

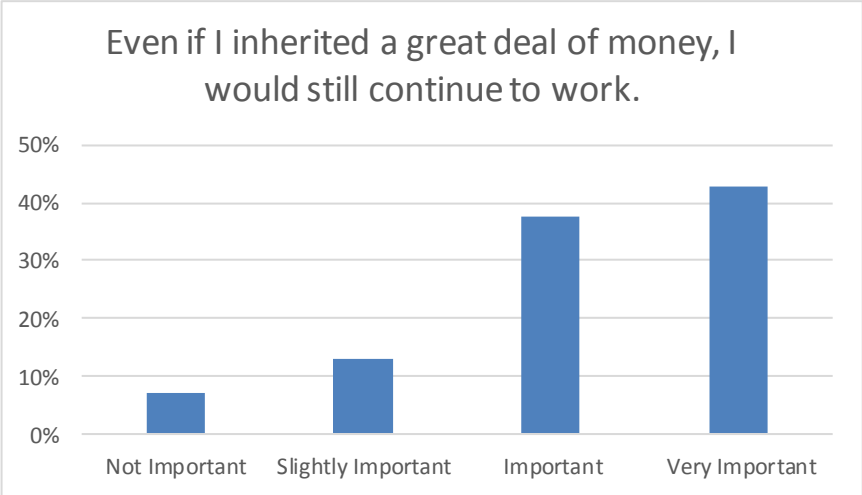
#### **3. Work as a form of self-expression/expression of human nature**

The results for the questions were as follows:



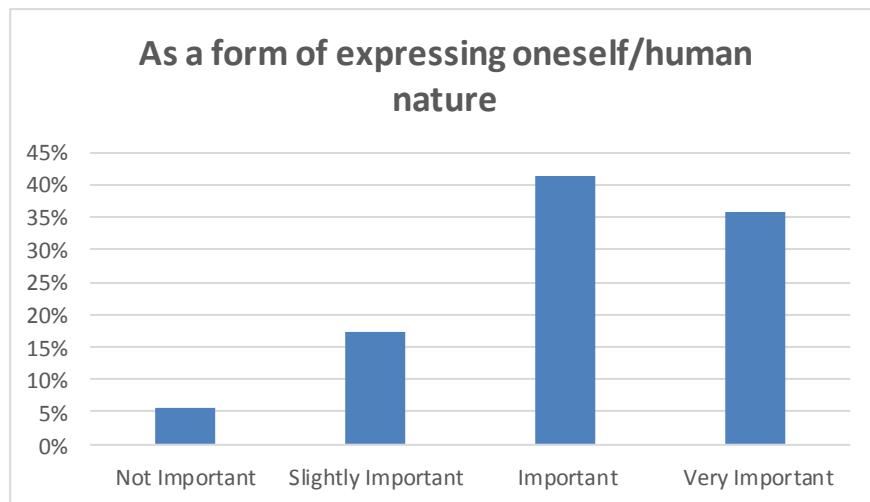
Figure 4.9: It is very important for me to always be able to work because it makes me happy

29% of the respondents declared that it was very important for them to always be able to work because it makes them happy. For 45% of the respondents it is important, for 22% it is slightly important while it is not important for 4% of the respondents.



**Figure 4.10: Even if I inherited a great deal of money, I would still continue to work**

43% of the respondents declared it very important to continue to work even if they inherited a great deal of money, while for 38% it is important, for 13% slightly important and for 7% it is not important to continue working if they inherited a great deal of money.

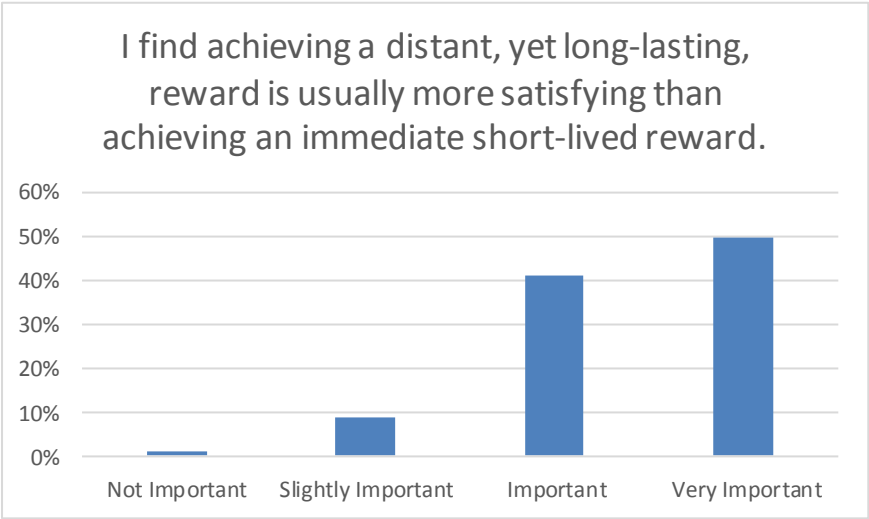


**Figure 4.11: As a form of expressing oneself/human nature**

For 36% of the respondents work is very important as a form of expressing oneself/human nature, for 41% it is important, for 17% it is slightly important and for 6% it is not an important dimension of work. The results show that most of the respondents find it important that they can express their human nature through work.

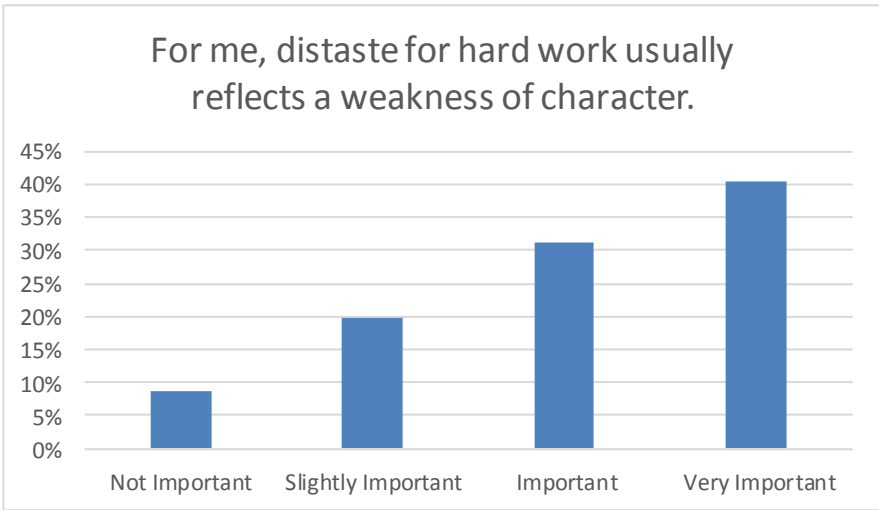
#### **4. Growth in virtue through work**

Just like the other dimensions, there were two questions to evaluate this dimension. The first question 'I find achieving a distant, yet long-lasting, reward is usually more satisfying than achieving an immediate short-lived reward' was geared towards getting their opinion about the virtue of perseverance. The second question 'For me, distaste for hard work usually reflects a weakness of character' was geared towards getting their opinion on the virtues of hard-work and industriousness. The results of the questions for evaluating this are as follows:



**Figure 4.12: I find achieving a distant, yet long-lasting, reward is usually more satisfying than achieving an immediate short-lived reward**

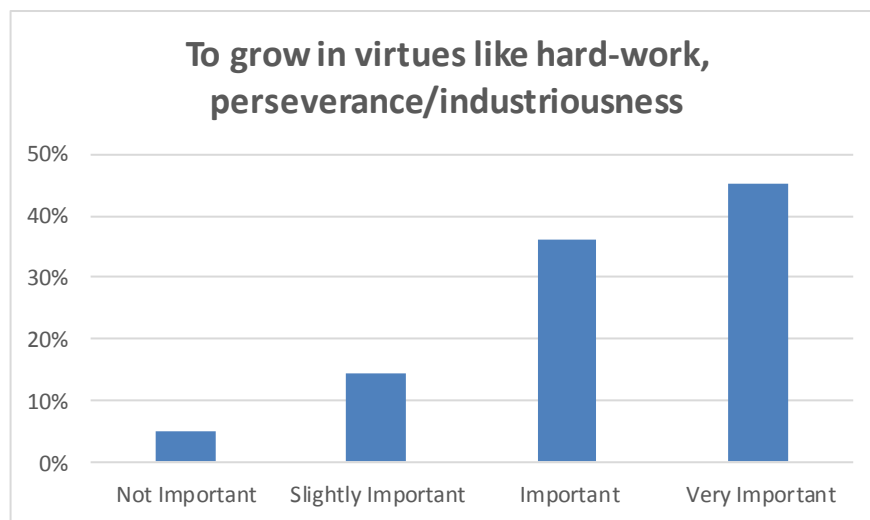
49% of the respondents are of the opinion that it is very important for them to achieve a distant, yet long-lasting reward rather than an immediate short-lived reward. 41% find it important, 9% find it slightly important while only 1% are of the opinion that achieving the distant, yet long-lasting reward is not important.



**Figure 4.13: For me, distaste for hard work usually reflects weakness of character**

41% of the respondents find that a distaste for hard-work usually reflects a weakness of character is very important. For 31% this is important, for 20% this is slightly important while it is not important for 9% of the respondents.

To evaluate the importance placed on the role of work in the growth of virtues like hard-work, perseverance and industriousness the researcher took an average of the results of the two work-related questions to come up with the following data:

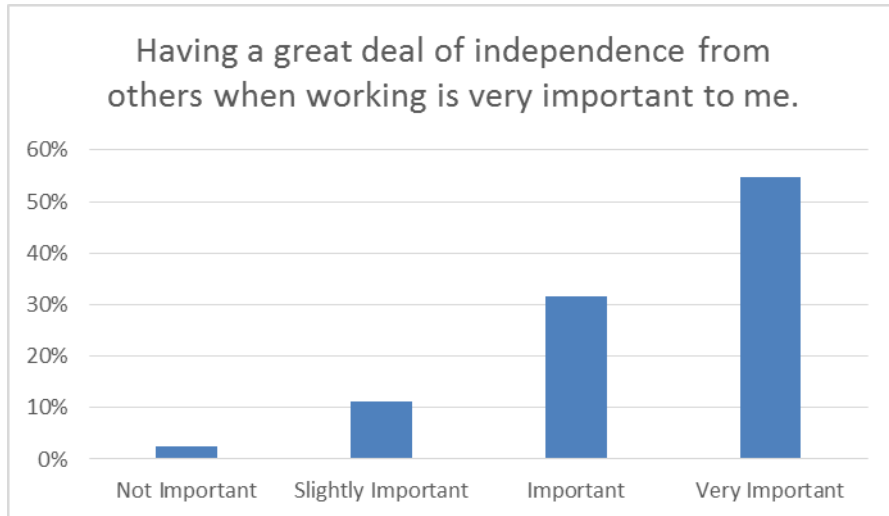


**Figure 4.14: To grow in virtues like hard-work, perseverance/industriousness**

The role of work in the growth of virtues like hard-work, perseverance and industriousness is very important to 45% of the respondents, it was important to 36% of the respondents, slightly important to 14% of the respondents and not important to 5% of the respondents.

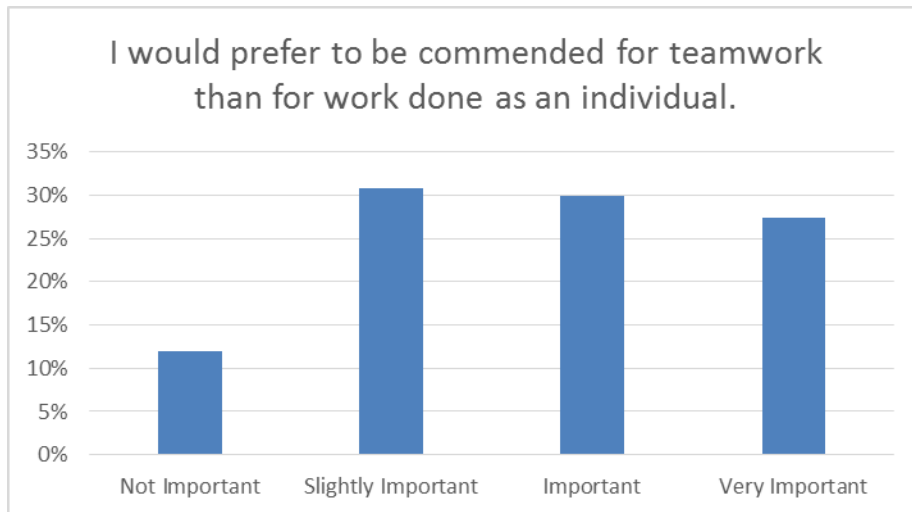
## **5. Working with others**

The results of the questions for evaluating this dimension are as follows:



**Figure 4.15: Having a great deal of independence from others when working is very important to me**

It is very important for 55% of the respondents that they have a great deal of independence from others when working. For 32% of the respondents it is important, for 11% slightly important while it is not important to 3% of the respondents.



**Figure 4.16 I would prefer to be commended for teamwork than for work done as an individual**

The preference of being commended for teamwork rather than for work done as an individual is very important to 27% of the respondents. While 30% of the respondents

find it important and 31% slightly important. For 12% of the respondents it is not important.

The average of the results of the two work-related questions used to evaluate the role of work in bringing together work colleagues is displayed below.

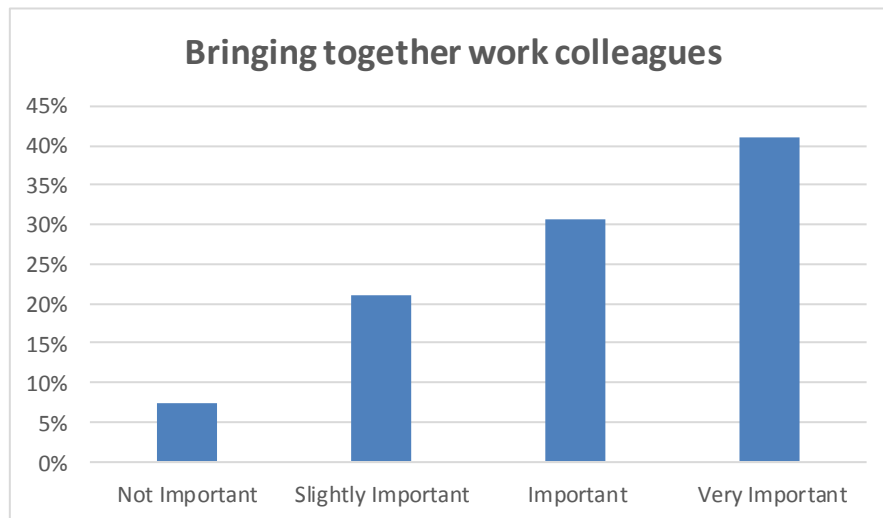


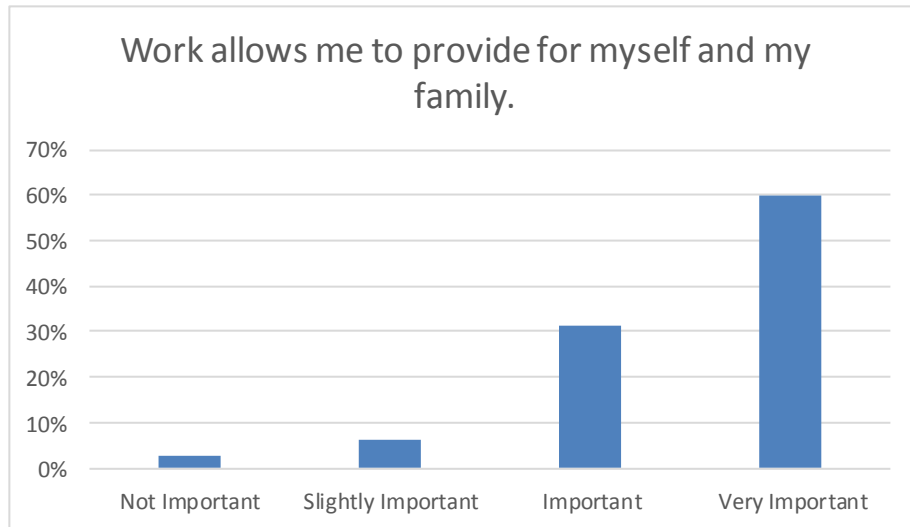
Figure 4.17: Bringing together work colleagues

The role of work in bringing together work colleagues is very important to 41% of the respondents, important to 31% of the respondents, slightly important to 21% of the respondents and not important to 7% of the respondents.

### **Work as the foundation for the formation of family life**

#### **6. Earning a living so as to provide for self and family**

To evaluate this dimension, respondents were required to respond to two work-related questions. The results are as follows:



**Figure 4.18: Work allows me to provide for myself and my family**

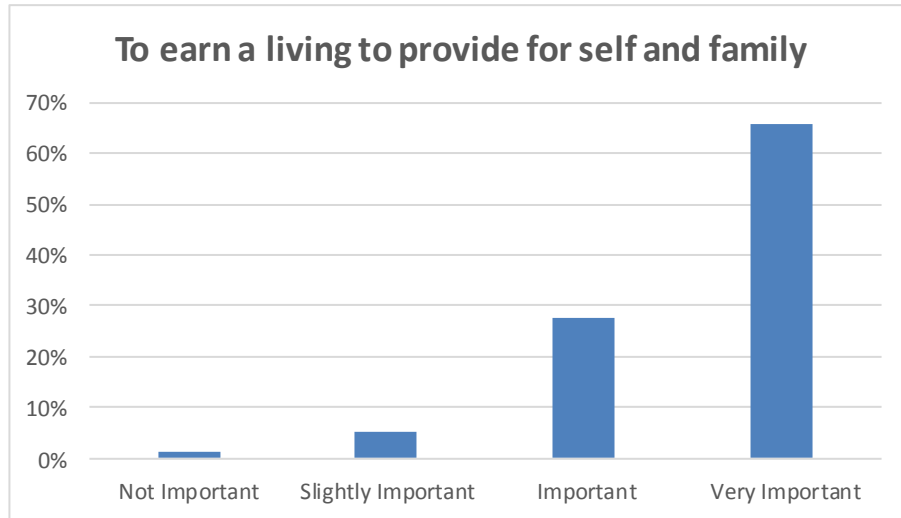
60% of the respondents were of the opinion that it is very important that work allows them to provide for themselves and their family. This was important for 31%, slightly important for 6% of the respondents and not important to 3%.



**Figure 4.19: If I work hard enough, I am likely to make a good life for myself**

72% of the respondents were of the opinion that it is very important that if they work hard enough they were likely to make a good life for themselves. 24% were of the opinion that this was important while it was slightly important for 4% of the respondents and not important for 1%.

To evaluate the importance placed on work as the foundation for the formation of family life the researcher took an average of the results of the two work-related questions to come up with the following chart:



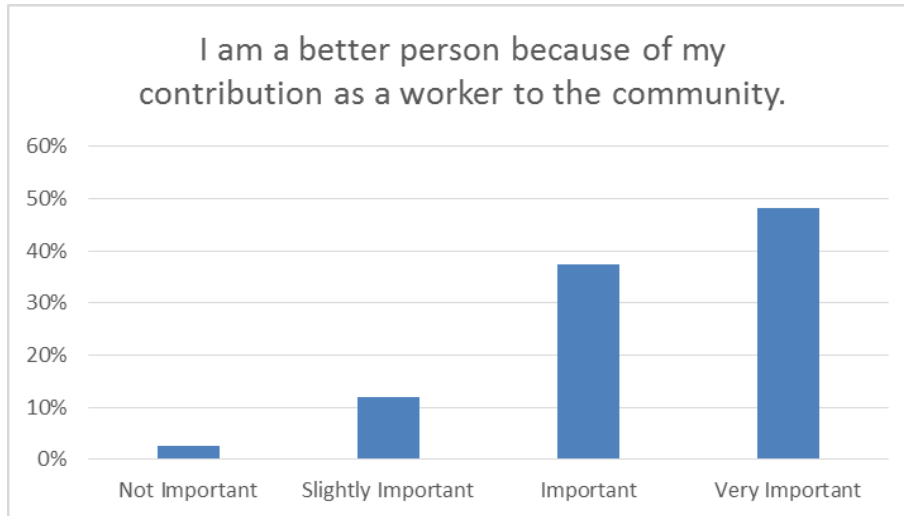
**Figure 4.20: To earn a living to provide for self and family**

This role of work was very important to 66% to the respondents, it was important to 28% of the respondents, slightly important to 5% of the respondents and not important to 1% of the respondents.

### **The role of work in the greater society**

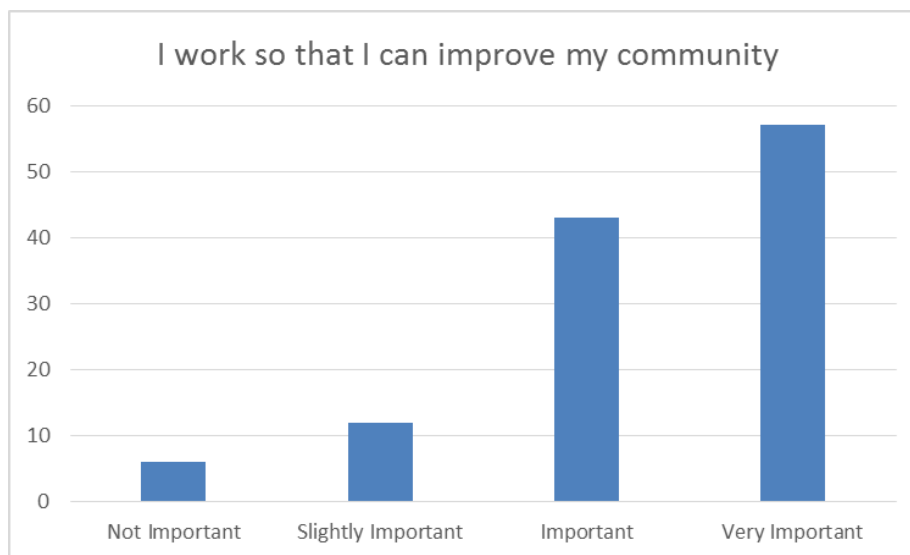
#### **7. Service to others and/or the community through one's work**

To evaluate this dimension, respondents were required to respond to two work-related questions. The results are as follows:



**Figure 4.21: I am a better person because of my contribution as a worker to the community**

48% of the respondents were of the opinion that they are better people because of their contribution to the community through their work. This was important for 37%, slightly important for 12% of the respondents and not important to 3%.



**Figure 4.22: I work so that I can improve my community**

For 57% of the respondents it was very important for them to work so as to improve their community. This was important to 43% of the respondents, slightly important for 12% of the respondents and not important for 6% of the respondents.

An average of the results of the two work-related statements yielded the following results on this aspect of work and its role in the greater society.

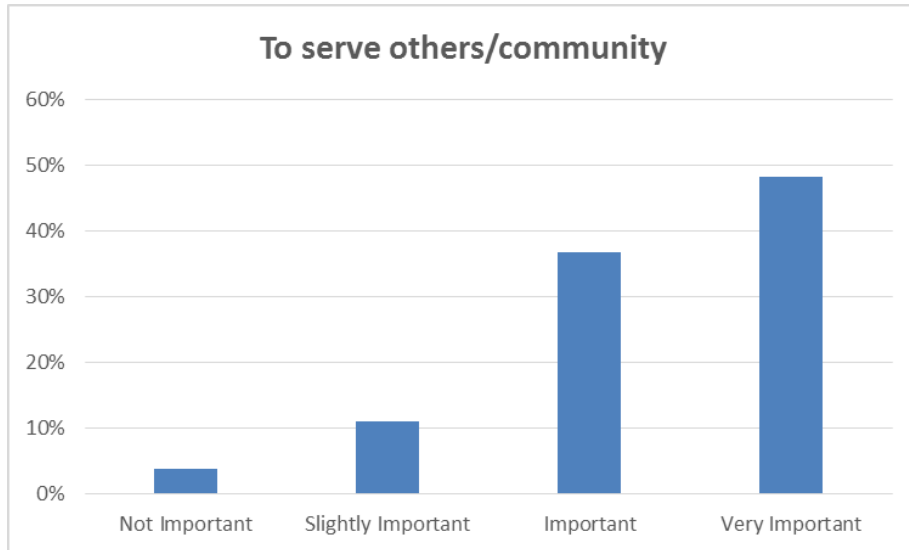


Figure 4.23: To serve others/community

It was very important for 48% of the respondents that through their work they are able to serve others in the community. This was important for 37% of the respondents while only slightly important for 11% of the respondents and not important for 4% of the respondents.

#### 4.2.2.3. Summary of findings from close-ended questions

Overall the response from the questionnaires was better than expected by the researcher. Firstly because more questionnaires than required were filled in and submitted and secondly because there were no cases of spoilt questionnaires. Since the respondents were selected on recommendation they appeared to be quite willing to assist in responding to the survey.

What follows is a summary of the results for all the dimensions of work as developed in the Wojtylan model and piloted on Strathmore University fourth year students.

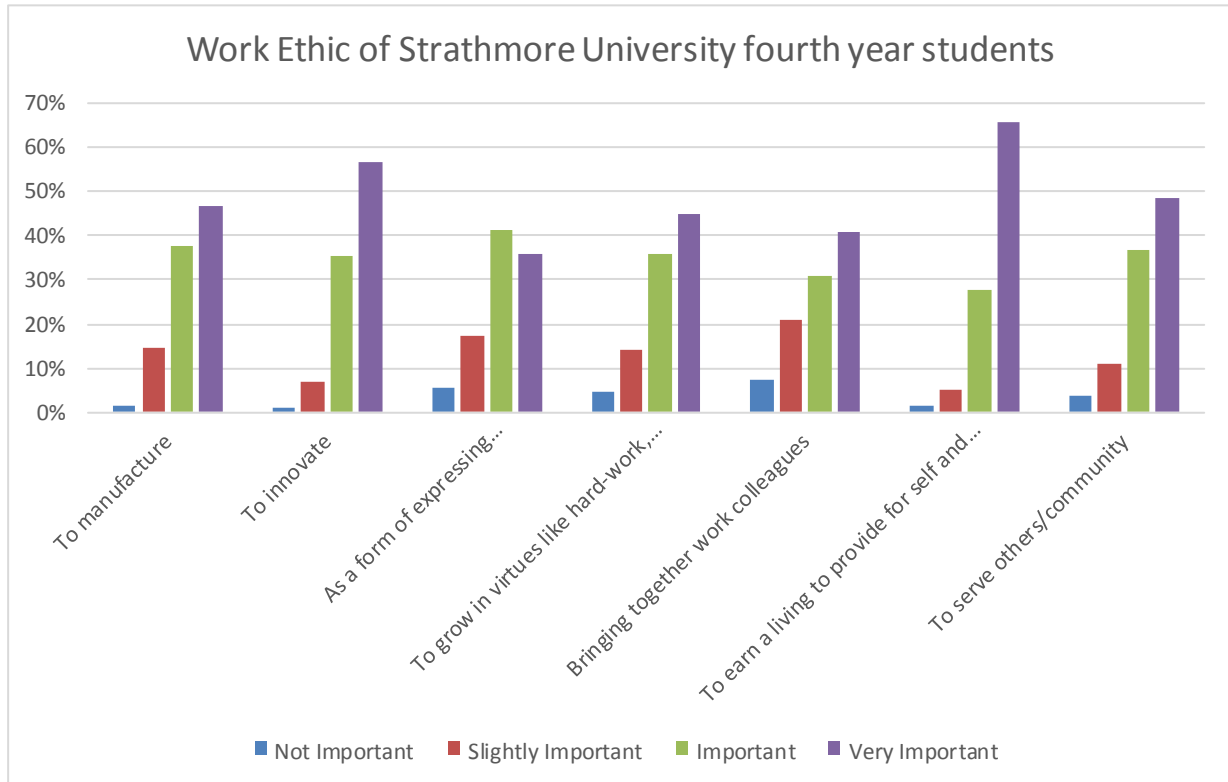


Figure 4.24: Work Ethic of Strathmore University fourth year students

All except for one of the dimensions, work as a form of expressing oneself/human nature, had the highest number of responses as 'very important'. The scores for 'not important' were generally very low for all the seven dimensions. The dimension with the highest response for 'very important' is 'To earn a living to provide for self and family' (66%), followed by 'To innovate' (57%), 'To serve others/for community' (48%), 'To manufacture' (47%), 'To grow in virtues like hard-work, perseverance and industriousness' (45%) and finally 'Bringing together work colleagues' (41%) in that order. This highlighted a trend where a dimension from the subjective sense of work 'To earn a living to provide for self and family' was considered most important, followed by a dimension from the objective sense of work such as 'To innovate'. Subsequently a dimension from the subjective sense of work, 'To serve others/for

community’, was considered to be the next most important dimension, followed closely by ‘To manufacture’ from the objective sense of work.

### 4.2.3. Findings from the open-ended questions

Also included in the questionnaire were three open-ended questions. The aim of these questions was to get more information from the respondents regarding their thoughts on the role of work. As expected the statements and terms used were varied. The researcher attempted to classify the responses into the categories given in Figure 2.4. The first question dealt with the three main benefits the respondents would be seeking when choosing a job. The results are as follows:

*Question 11: In choosing a job, what are the three main benefits you would seek?*

| <b>Responses</b>          | <b>Number of respondents</b> |
|---------------------------|------------------------------|
| Production                |                              |
| Creativity                | 15                           |
| Centrality of work to man | 125                          |
| Growth in virtue          |                              |
| Team work                 | 22                           |
| Sustenance                | 125                          |
| Common good               | 17                           |
|                           |                              |

Table 4.1 Responses to Question 11

For a majority of the respondents the main benefit they would be seeking in a job is that work is central to man (125). This was seen by statements such as self-actualization, explore my talents and a job will enable one put their skills to good use. These numbers vary from the data collected from the close-ended questions where centrality of work to man did not rate very highly compared to the other dimensions. The other major benefit identified is for sustenance (125). They stated that the job should have a good salary, other allowances and benefits such as medical insurance and even paid vacations. These findings were similar to those of the close-ended question where work as the foundation for the formation of family life had the highest score. However from the responses given here it is not very clear if the main benefit of the sustenance was for self or for family. Teamwork followed next with this being important to about 22

respondents, then the common good (17) and finally creativity (15). The numbers for creativity vary from those in the close-ended questions where the innovative dimension rated very highly in order of importance. From the responses submitted for this question, growth in virtue seemed to be of low importance as one of the benefits the respondents would be looking for in a job. These results for growth in virtue were consistent for both the close-ended questions and the open-ended question. For production, the results from the close-ended questions differed from those from the open-ended question. This may indicate that when not prompted, the respondents don't think of this as an aspect of work.

The second question was aimed at finding out how the respondents think their jobs would affect their family and the greater society. Various responses were given and the researcher grouped them according to the most recurrent terms used. The responses were as follows:

*Question 12: Explain how you think your job would affect your family and the greater society*

| <b>Responses</b>   | <b>Number of respondents</b> |
|--|------------------------------|
| Provide for my family                                      | 46                           |
| Improve my community                                       | 41                           |
| Improve the living standards of my family and my community | 24                           |
| Service to the community (charity work, donations etc)     | 14                           |
| Be less available for my family                            | 6                            |
| Create employment/enable economic growth                   | 5                            |
| Pride and joy of my family/community                       | 4                            |
| Become self-sufficient (not burden my family/community)    | 3                            |
| Become a role model  | 2                            |
| Gain virtues   | 1                            |

Table 4.2 Responses to Question 12

46 of the respondents indicated providing for their family as the effect of their jobs on family and the greater society. 41 indicated that their jobs should improve the community while 24 of the respondents indicated improving the living standards of their family and the community as the effect of their jobs. Only 2 respondents thought

that their jobs would help them become role models in their family and the community while only 1 respondent thought that his/her job would help him/her gain virtues which would in turn help their family and community.

It may be noted that the majority of the students stated 'provide for family' as one of the ways their job would affect their families. This is consistent with the feedback from the close-ended questions where a high percentage of the respondents would work so as to earn a living to provide for themselves and their families as opposed to the other reasons.

The final question was aimed at identifying what, according to the respondents, was the overall role of work. This question was divided into two parts. The first part offered three options from which the respondent was to select one. For the second part the respondent was required to give a brief explanation for the response given in the first part. The responses are as follows:

**Question 13:** For you, which is the most important outcome of your work? (Options given: Transform nature or Transform self or Both). Please give reasons for your answer.

| <i>Part I</i>   | <b>Number of respondents</b> |
|---|------------------------------|
| Transform nature  | 6                            |
| Transform self  | 29                           |
| Both  | 79                           |
| <i>Part II</i>  |                              |
| <i>Transform nature</i>                                       |                              |
| I am part of nature   | 3                            |
| It is more fulfilling   | 2                            |
| Work will help society as a whole                             | 1                            |
| <i>Transform self</i>   |                              |
| Through work I become better                                  | 9                            |
| Transformation starts with self                               | 9                            |
| Work will enable me become self-sufficient                    | 3                            |
| Work will enable me become a role model                       | 2                            |
| Work will enable me to have a good future and enjoy what I do | 2                            |
| Work gives me self-worth                                      | 1                            |
| <i>Both</i>   |                              |
| Work improves the society/environment and self                | 35                           |
| Transforming self leads to transforming nature                | 12                           |
| For the common good   | 8                            |
| Both have to be done for one to acquire maximum satisfaction  | 8                            |
| I am part of nature   | 4                            |
| I am a work in progress                                       | 2                            |
| Work will enable me to leave the place better than I found it | 2                            |

**Table 4.3 Responses to Question 13**

Majority of the respondents, that is 79 of them, indicated the role of work was both to transform nature and to transform self. This seems to concur with the four top dimensions in the close-ended questions. For 29 of them it was to transform self and for 6 of them it was to transform nature.

For those who indicated both, some of the reasons given were that work improves the society/environment and self as indicated by 35 of the respondents, for 12 of them transforming self leads to transforming nature. Only 2 stated that they are 'a work in progress' hence they are continually transforming while at the same time they are a part of nature hence it is also continually transforming as they transform. 2 respondents also indicated that they would like to leave the place (their environment) better than they found it.

For those who indicated the role of work is to transform nature, some of the reasons given were that they (the respondents) were part of nature (3), that it is more fulfilling to transform nature by two of the respondents and that work will help society as a whole by one respondent.

Finally, for those who indicated transformation of self, some of the reasons given include the fact that through work they will become better by 9 of the respondents. Another 9 of the respondents stated that transformation starts with self. For 3 of the respondents work will enable them become self-sufficient while only 2 of the respondents stated that work will enable them to become role models, 2 said that work will enable them to have a good future and enjoy what they do and for 1 of them that work will give him/her self-worth.

#### ***4.2.3.1. Summary of findings from open-ended questions***

The findings from question 11 indicated that income was the most important benefit that the respondents would be looking for in a job. Question 12 shows that the most important outcome of their job for the greater society was so that they could provide for their family. While the findings from question 13 showed that most respondents think it important that work enables them to transform themselves and transform nature, with transforming self only, coming second.

These were the findings from the questionnaires. Next is an analysis of the data collected from the focus group interviews.

### **4.3 Feedback from the Focus Group Interviews**

Three focus group interviews took place. The first focus group interview was held on 12<sup>th</sup> August 2015 with four interviewees, the second was held on 17<sup>th</sup> August 2015 with eight interviewees while the third was held on 10<sup>th</sup> September with four interviewees. Eight students had agreed to participate in the third focus group interview. However, on the actual date only four interviewees came for the meeting. The other four could not be present due to unavoidable circumstances. The researcher opted to go ahead with the interview rather than cancel it.

Interviewees for two of the focus groups were drawn from the fourth year student population with the help of a colleague. The third group was recruited by a student on the request of the researcher. Each session began with a brief introduction explaining the purpose of the research being carried out. The interview schedule prepared earlier was used as a guideline for the sessions. The questions asked were not strictly close-ended, rather the researcher presented the question to open up a discussion on each of the dimensions. The interviews were recorded by the researcher and a transcription of these recordings was made.

The feedback has been grouped into the objective sense of work and the subjective sense of work as follows:

### **4.3.1. Findings from close-ended questions**

#### **4.3.1.1. Objective sense of work: Transforming nature**

##### **1. First dimension: To manufacture**

To the interviewees this was an important part of work. One reason given is the fact that “everyone needs things that come from nature like desks, papers. (Nature) plays a direct role in everything that we do. For example food is necessary in order to be able to work” (Interviewee 4, 12.08.15). However, many of them did not see any direct link between manufacturing from nature and the kind of jobs they aspire to have. Their understanding of the objective aspect of work was the actual piece of work executed which to them can either be a physical, material thing or something intangible like directing traffic, or singing, computer programming, financial analysis, etc.

##### **2. Second dimension: To innovate**

This was also important to the interviewees as seen in this statement, “When you do something or provide services and you see its fruits or the outcome you become satisfied on your own, not necessarily about the salary and everything, but in changing something or improving nature you become satisfied” (Interviewee X, 12.08.15). Innovation was important to them because it prevents monotony. Also in some industries change is very important “I think that if you are not creative in the hospitality industry, the guests will not come back. Clients are looking for creativity in service. However it has to be better than the last time” (Interviewee X, 10.09.15).

There was a high level of agreement that one needs to take time to learn how an organization works and the organizational culture before coming up with something new. This way, they establish the gaps and also how to get the new product or service to be accepted easily.

#### 4.3.1.2. *Subjective sense of work: Transforming self*

##### **Personal/Interpersonal**

##### **3. Third dimension: Work as a form of expressing oneself/human nature**

It was important to the interviewees that they continue to work even if they inherited a lot of money. For some of them their reason was to avoid boredom “I would continue to work. Because just sitting around would turn me into a cabbage, probably because I am already used to doing activities” (Interviewee 2, 12.08.15). However for others, they would continue to work because they stated that there is more to working than just earning a salary “... money is not the end, it is just a means” (Interviewee X, 17.08.15). “For me I will continue with employment because apart from material satisfaction, I think also work improves you as an individual” (Interviewee X, 17.08.15) “and “Work is something that is (central) to the human being” (Interviewee X, 17.08.15). A few of them would first take a break from normal life and go on holiday “In this current state I am in, I would not go back to work, I would go for the holidays until I got bored then I would think of something else (Interviewee X, 10.09.15).

##### **4. Fourth dimension: The role of work in the growth of virtues like hard-work, perseverance and industriousness**

For quite a number of the interviewees, achieving an immediate short-lived reward was more satisfying than achieving a distant, yet long-lasting reward. One of the reasons given is “I would take the immediate one. That is what I am used to. Let me do the short one, get my reward. Do the next one get my reward and then at the end of it all I will have a lot” (Interviewee 1, 12.08.15). As to whether distaste for hard-work is a reflection of weakness of character, there were mixed opinions. For some it could be because someone is in the wrong place doing something that they don't enjoy. For others it does show a weakness of character “I should have something that I am working hard at because if one is not working hard at anything, it means that I cannot take initiative, discipline, self-drive to actually get something done” (Interviewee X, 17.08.15). “The aspect of work is more of a virtue. You get virtues from your actions.

Your actions become your habits and your habits become your virtues which form your character. I think in whatever frame you are in it should bring out the best of your character” (Interviewee X, 17.08.15). “If someone distastes work, if they are not diligent in it, they won’t be diligent in other aspects of their life and clearly that is a weakness of their character” (Interviewee X, 10.09.15).

#### **5. Fifth dimension: The role of work in bringing together work colleagues**

Almost all of them prefer being commended for individual work. However, they don’t mind working in teams because members of a team bring more to the table. They added that the success of a team is more impressive because more challenges have to be overcome due to the different gifts and weaknesses of the individual team members. The idea is that one should not lose their individuality in a team. Most negative perceptions of working as a team seem to arise from the group-work they are involved in during their university studies.

#### **Work as the foundation for the formation of family life**

#### **6. Sixth dimension: To earn a living to provide for self and family**

It was very important to all interviewees that work enables them provide for their family. One interviewee stated that “...you feel bad when you have to depend on people. I think it is more dignifying when you can depend on yourself and provide for one’s family” (Interviewee X, 17.08.15). They were in agreement with the statement that one is likely to make a good life for themselves if they work hard. They also emphasized that there is a difference between working hard and working smart. They stated that one should work smart however not by exploiting people or by engaging in unethical practices.

## **The role of work in the greater society**

### **7. Seventh dimension: To serve others/for community**

The interviewees said that work is important for the greater society. This can be due to the products they make or services they may offer and also through charitable activities. Some clarified that it was important that one begins with the family and the ripple effect will be felt in society.

When questioned about working for an organization that produces items that are harmful to the society, a number said as long as the product is not illegal and the warning has been given to the possible consumers then they would continue working there. For others if something was inconsistent with their principles or values, they would not continue to work in that organization even if not directly involved in the making of the product because they feel that they would be in some way contributing to the operations of that organization.

In the hospitality industry there are many unethical activities that take place in hotels for example. Yet interviewees from the School of Hospitality stated that they would ignore it. "You have your own choices at home, when you come to the work place you pretend. It's just what ... is saying, when such people come into the work place you don't know who they are, they are just guests who are bringing profits into the business that's it (Interviewee X, 10.09.15).

#### ***4.3.1.3. Summary of findings from close-ended questions***

From the focus group interviews, it was evident that the interviewees consider that both the objective and the subjective sense of work are important. However, their understanding of manufacturing seems to differ from that of the researcher. The examples they gave indicate that they did not see any direct link between their work and nature. Despite that, they were very clear on the transitive aspect of work where one produces something. The subjective sense of work was also clear and important.

Fending for family and self, followed by the greater society were the most important aspects. A good number of the interviewees stated that work is central to man. They also stated that there were many benefits to working in teams; however they preferred to be commended as individuals.

It was noted that the two questions used to evaluate the dimension of growth in virtues like hard-work, perseverance and industriousness through work yielded different findings. The first question 'I find achieving a distant, yet long-lasting reward is usually more satisfying than achieving an immediate short-lived reward' yielded a low level of importance. While there was a high level of importance for the second one 'For me, a distaste for hard-work usually reflects as weakness of character'.

#### **4.3.2. Findings from open-ended questions**

For two of the focus groups the researcher also used the open-ended questions from the questionnaires so as to obtain additional feedback. Question 11 asked: In choosing a job, what are the three main benefits you would seek? The interviewees said that the main benefits they would be looking for in a job included a (good) salary, a conducive working environment, the possibility of growth, interaction with work colleagues and to have an impact on the larger community. Question 12 was: Explain how you think your job would affect your family and the greater society. For most of the interviewees the greatest effect of work would be to help them meet the needs of their family, followed by their own needs and finally the needs of society. The researcher did not use question 13: For you, which is the most important outcome of your work? (Options given: Transform nature or Transform self or Both). This question was covered in other parts of the interview.

#### **4.3.2.1. Summary of findings from open-ended questions**

Findings from this part of the focus group interviews indicated that they found it very important that work allows them to fend for their families and contribute to the larger community.

#### **4.4 Comparison of findings from the Survey and Focus Group Interviews**

In the close-ended questions, both the objective sense of work and subjective sense of work are important. Work as the foundation for the formation of family life was the most important for both the respondents of the survey and the focus group interviewees.

From the focus group interviews it was noted that the two questions used to evaluate the dimension of growth in virtues like hard-work, perseverance and industriousness through work yielded different findings with a low level of importance being assigned to the first one; 'I find achieving a distant, yet long-lasting, reward is usually more satisfying than achieving an immediate short-lived reward'; and a high level of importance to the second one; 'For me, distaste for hard work usually reflects a weakness of character'. This was not the same for the same two questions in the questionnaires where the first question elicited a high level of importance while not so many respondents found the second question very important.

In general, the open-ended questions for both the survey and the focus group interviews yielded similar results. The most important benefit from work was to provide for self, family and community. In both cases the respondents wanted their work to positively affect their families and the greater society. Also, for both groups both the objective and subjective sense of work are important.

To some, the findings may appear idealistic, however this is not the case. A number of gaps were identified between the actual findings and an ideal kind of work ethic. These gaps will be discussed in greater detail in chapter five.

#### **4.5 Conclusion**

In this chapter, the researcher presented and analysed the data collected from the questionnaires and feedback from the focus group interviews. The researcher then made a brief comparison between findings obtained from the two methods of data collection employed in this research. These findings were discussed further in chapter five.

## CHAPTER FIVE: DISCUSSION

### 5.1 Introduction

This chapter focuses on discussing the findings from the data collected from the survey and the focus group interviews. These findings are analysed within the Wojtylan model for evaluating work ethic that was developed and tested by the researcher. The survey findings will be compared to focus group interview findings. The findings provide a basis for discussing the work ethic of millennials. The researcher establishes whether the dimensions drawn from Wojtyla's discussions on work are relevant and can be used to evaluate work ethic.

### 5.2 General Overview

Richard Crespo (2013) classifies human activity in terms of *praxis* and *poiesis*. *Praxis* refers to the activity in itself, the internal act, while *poiesis* refers to the activity as a means to an end, the external act. In describing these two dimensions of human action he states that when a human activity guides action towards performing something good internally it may be referred to as *praxis*. When the action aims at an external result then it may be referred to as *poiesis*. For Crespo the distinction between the two actions is merely analytical rather than physical. *Praxis* and *poiesis* are not distinct actions but rather they are different and inseparable dimensions of a single human action (Crespo, 2013).

While Selles (2010) in discussing work describes it as a human action aimed at perfecting man and his physical reality. Therefore, it has both intrinsic and extrinsic value. The intrinsic value of work relates to man's attempt to perfect himself while the extrinsic value relates to man's attempt to perfect his physical reality.

Wojtyla's (1981) discussion on work is based on a similar understanding to that of Selles (2010). Wojtyla says "Hands are the landscape of the heart," (John Paul II & Peterkiewicz, 1916, pp. 64), implying that what is produced by the hands is an expression of what is in one's heart. Wojtyla argues that work should be valued both in an objective sense and a subjective sense. In the objective sense, work may be viewed as a 'transitive activity' i.e. an activity that begins in the human subject and is directed towards an external object. In the subjective sense, work and the work process, independently of its objective content, must serve to realize the person's humanity and fulfill his calling to be a person. This line of thought is similar to Crespo's. Where the objective sense of work can be related to *praxis* while the subjective sense can be related to *poesis*. Wojtyla states that the subjective sense of work is more important than the objective sense. Therefore, work should be valued both for its role in producing something tangible and its role in transforming the person carrying out the work.

The belief in the moral value and importance of work is known as work ethic. Mann, et al. (2013, pp. 68) define work ethic as "a set of work related values about what is good about work or working and norms about what should be concerning a person's orientation towards work". This definition highlights the link between the person and work. There are various models that have been used to measure work ethic. Most of them have been based on Max Weber's Protestant Work Ethic (PWE). The PWE was based on the Puritan value of asceticism. In chapter two, the researcher found that approaches based on the PWE model fell short in addressing all the aspects of work.

Based on Wojtyla's works 'The Quarry' and *Laborem Exercens*, the researcher proposed a new work ethic model. This model was then piloted on millennials using Strathmore fourth year students as subjects. The researcher drew seven dimensions of work to evaluate work ethic from Wojtyla's writings. For each dimension the researcher used two questions to evaluate the level of importance the respondent gave to that

dimension. The findings were analysed and what follows is a discussion based on these findings. The discussion follows the seven dimensions of work.

### **5.3 Dimensions of work**

#### **5.3.1. The Objective sense - Transforming nature**

This was one of the original contributions made by the researcher to existing work ethic models especially those based on PWE. It was extracted from Wojtyla's writings on work in 'The Quarry' and *Laborem Exercens*. Findings from question 13 in the survey indicated that a majority of the respondents were of the opinion that this aspect of work, together with transforming self, were important. It was further classified into two dimensions, which are to manufacture and to innovate.

By dominating and subduing the earth as Wojtyla (1981) puts it, man is able to produce food and clothing for his use. "When an elusive blast rips their compactness and tears them from their eternal simplicity, the stones know this violence. Yet can the current unbind their full strength? It is he who carries that strength in his hands: the worker" (John Paul II & Peterkiewicz, 1994, pp. 64). Through the guidance of the hands of the worker, the electric current is able to break the stone away from its natural and simple state into something else. Thus manufacturing a different product from the original rock. Polo (2008) in discussing man, his work and the environment says that man is the master of the world because rather than adapt to his environment as animals do, he can dominate it and make it more inhabitable.

The findings from the close-ended questions in the survey show that 47% of the students were of the opinion that manufacturing is a very important aspect of work. For 38% it was important, for 14% it was slightly important while it was not important for 1% of the respondents. These findings were further emphasized during the focus group interviews where interviewees agreed that production was an important aspect of work. However, most interviewees did not look at production from the point of view of

manufacturing items from nature. They understood it from the point of view that work enabled them to produce intangible items like computer programmes and offer services like financial and hospitality services. However, the few who understood manufacturing as producing things from nature, reasoned as follows “everyone needs things that come from nature like desks, papers. (Nature) plays a direct role in everything that we do” (Interviewee 4, 12.08.15).

The understanding of manufacturing manifested by the majority of the respondents varies from the common understanding of manufacturing as “the physical or chemical transformation of materials, substances, or components into new products.... The materials, substances, or components transformed are raw materials that are products of agriculture, forestry, fishing, mining or quarrying as well as products of other manufacturing activities” (United Nations, 2008). The growth of technology has contributed to the development of different types of work. Many of them involve the production of some kind of intangible thing without any direct contact with nature. This confirms Wojtyla’s (1981) claim that with the development of human civilization there is continual enrichment in the objective aspect of work. New forms of work appear while others disappear. This may be one of the reasons that millennials were unable to see how their work involves direct manufacturing from nature. This apparent lack of awareness of the relation between human work and nature could lead to neglect and misuse of nature. Polo (2008) states that this ecological problem is a moral problem as it is caused by activities for which we are responsible. Despite this, the students still give importance to manufacturing, understood as production of something, as an important outcome of work.

Innovation at work involves the creativity of man. Man needs to be creative in order to be able to subdue the earth and make things for his use. For he not only extracts things from nature and uses them as they are but he should be able to transform them into other kinds of products that he can use. Wojtyla states, “man ‘subdues the earth’ much

more when he begins to cultivate it and then to transform its products, adapting them to his own use" (John Paul II, 1981, pp. 17). In 'The Quarry' he writes "The light of this rough plank, recently carved out from a trunk, is pouring the vastness of work indivisible into your palms. The taut hand rests on the Act which permeates all things in man" (John Paul II, 1994, pp. 68). Here Wojtyla describes a rough plank which is a result of the work of the hands of man, the worker, carved out of a tree trunk. The plank is a 'transformed product' of nature developed thanks to man's creativity and can be used in different ways to produce other more developed products.

The findings from the survey show that for 57% of the respondents, innovation was a very important aspect of work, 36% found it important, 7% found it slightly important while only 1% found it not important. Findings from the focus groups indicate that creativity is an important aspect of work, the main reason being to prevent monotony and boredom. Interviewees from the hospitality industry stated that in their industry things move very fast and one has to keep thinking of better services thus making creativity a key factor. One of the respondents said "When you do something or provide services and you see its fruits or the outcome you become satisfied on your own, not necessarily about the salary and everything, but in changing something or improving nature you become satisfied" (Interviewee X, 12.08.15).

### **5.3.2. The Subjective sense - Transforming self**

Wojtyla states, "As a person he works, he performs various actions belonging to the work process; independently of their objective content, these actions must serve to realize his humanity, to fulfill the calling to be a person that is his by reason of his very humanity." (John Paul II, 1981, pp. 20). In 'The Quarry' he writes, "Hands are the landscape of the heart" (John Paul II, 1994, pp. 64). In this second phrase he tries to show that what is made by the hands of the worker is an expression of what is in the heart of the worker.

The findings of the survey show that for 36% of the respondents work is very important as a form of expressing oneself/human nature, for 41% it was important, for 17% it was slightly important and for 6% it was not an important dimension of work. The results show that most of the respondents found it important to be able to express their human nature through work. From the focus group interviews, most interviewees said that it was important to continue working not really because work is central to man but so as not as to get bored and also to make money. Only one person said that it was because work is central to man. Therefore, despite the survey findings, the focus group feedback in general indicates that there was a lack of appreciation for the value of work in itself which would allow man to fulfill his natural capacities and manifest who he is. Man is a problem-solver in a way that other animals are not. When other animals are faced with problems they either mutate or become extinct. Man's nature is key to his ability to solve problems. He has an upright body, hands instead of paws, and above all he has an intellect which allows him to think and plan a course of action when faced with a problem (Gichure, 2007).

Debeljuh demonstrates how the difference between animals and men is manifested in the actions of animals and men. Animals come into existence with a given nature which determines how they act; they act on instinct or through conditioning. Human beings, on the other hand, because they are endowed with freedom, are the masters of their own acts. Due to their rational nature human beings are capable of knowing their goals and the necessary means to achieve those goals (Debeljuh, 2006). If this is understood then mankind can begin to value work for its own sake. It is appreciated not only due to what one can gain from it, particularly in monetary terms, but also because of how work can help him/her to develop as a person and express himself.

The focus group findings shed more light and drew out the gap in understanding of this dimension where the respondents place little or no value on the centrality of work to man as a form of expressing his human nature.

On the issue of growth in virtue through work Wojtyla states "... And yet, in spite of all this toil-perhaps, in a sense, because of it - work is a good thing for man... Without this consideration it is impossible to understand the meaning of the virtue of industriousness..." (John Paul II, 1981, pp. 32). Elsewhere he writes "The stone yields you its strength, and man matures through work which inspires him to difficult good" (John Paul II, 1982, pp. 66). In both quotes he brings out the fact that as man is working he matures and grows in virtue. This is because thanks to the difficulty, tiredness and hardship involved in work he develops the virtues of hard-work, perseverance and industriousness.

Findings from the survey indicate that the role of work in the growth of virtues like hard-work, perseverance and industriousness are very important to 45% of the respondents, important to 36% of the respondents, slightly important to 14% of the respondents and not important to 5% of the respondents. It is important to note that there was a difference between the survey findings for this dimension and the focus group interviews findings for the same. From the surveys even though there was a slight difference in the percentages for 'very important' for each question, under this dimension there was a certain coherence in the responses. This is unlike the findings from the focus groups. Many of these respondents were unwilling to delay gratification which could suggest that they were not willing to practice the virtue of perseverance. However, many of them stated that a distaste for hard-work reflects a weakness of character, indicating that they value hard-work and industriousness. Despite both these questions testing the importance given to growth in virtue as an aspect of work, there appears to be an apparent disconnect on a virtue by virtue basis. This can be seen as another gap which shows that the students lack understanding of or might be unwilling to grow in all the three virtues measured which play a key role in work.

According to Selles (2010), any external action has an effect on the one doing it. He either becomes better or worse internally. Internally growth takes place in intelligence

and in the will to form “good” habits and virtues. Virtues help us do what is necessary to be successful at work. Work can and oftentimes is tiresome. Yet for a worker to achieve her goal, she is usually required to continue to work despite her reluctance. Working when one would rather be doing something else helps one grow in industriousness and perseverance. Gichure defines industriousness as “an inner state that enables a person to apply herself to a specific piece of work and to work at it in an orderly and systematic manner” (Gichure, 2007, pp. 134). To show the importance of self-mastery in the Gikuyu culture Wanjohi quotes “*Urugari nduri indo, ni heho iri indo* (Ba 928)” translated as “Wealth comes through cold and not through warmth”. This means that in order to acquire something for ourselves one has to be prepared to sacrifice the warmth of the bed or fire place and venture out in the cold, especially that of the morning dew, by rising up early (Wanjohi, 1997).

This aspect of growth in virtue is also very important in the Multi-dimensional Work Ethic Profile (MWEPE) in which the third dimension measures work, specifically the belief in the value of the virtue of hard work. The sixth dimension measures delay of gratification which signifies a greater orientation toward the future (Miller et al., 2001).

As one practices these virtues there is growth in a person as well as in their output. However, growing in the virtue of perseverance is not easy, it involves some pain and sacrifice which may be part of the reason it did not score very highly in importance when compared to the other virtues.

Wojtyla (1981) discusses solidarity amongst colleagues. He states that worker solidarity developed historically as a reaction to man being viewed only as an instrument of production, due to which the rights of workers were ignored. This “alienation” of man is discussed at length by Marx (1975) where he states that the capitalistic mode of production has estranged the worker from the product of his labour. According to him in the capitalistic system, the labour of the worker is seen as a commercial commodity

that can be traded in a competitive labour market. This makes workers compete against each other rather than work together for their mutual economic benefit.

Wojtyla speaks of the need to control the negative outcomes of the capitalistic mode of production. He discusses worker solidarity as a way to counter the possible social degradation of work and exploitation of workers (John Paul II, 1981). 'The Quarry' is based on the experiences of Wojtyla with his fellow workers while he was working in the Solvay quarry. "How splendid these men, no airs, no graces; I know you, look into your hearts, no pretence stands between us" (John Paul II, 1994, pp. 68). These words may suggest that amongst colleagues one feels safe enough to be themselves, to be genuine. The last part of the poem is titled "In Memory of a Fellow Worker" where Wojtyla describes the tragic death of one of their fellow workers at the quarry and how they handled it. This part of the poem conveys an atmosphere of exploitation and injustice towards the workers. He proposes that the other workers should not respond to this injustice with anger but rather with love. It is significant that Wojtyla experienced the impact of communism, inspired by Marx, while working in the quarry. This probably influenced his ideas on solidarity among workers as discussed in *Laborem Exercens* where he highlights the need for such movements to be "open to dialogue and collaboration with others" (John Paul II, 1981, pp.29).

The findings from the questionnaires indicate that the role of work in bringing together work colleagues is very important to 41% of the respondents, important to 31% of the respondents, slightly important to 21% of the respondents and not important to 7% of the respondents. This kind of response was observed even in the open-ended questions, where the working environment and how one relates with his/her colleagues was one of the things that the respondents would be looking for in a job. They are looking for colleagues who are friendly, who do their work as expected and who they can rely on.

The general feedback from the focus groups was that good working relationships amongst colleagues are important. Yet they emphasized that even when working in teams, they would still prefer to be commended for their individual contribution to the team. A good number of them were a bit skeptical of working in teams due to the unpleasant experiences of group-work assignments in the University. This is because some group members would not pull their weight leaving the work to only a few dedicated members.

The fact that the research findings show that the respondents value both teamwork and working as an individual could be a reflection of the local educational system which gives a lot of importance to individual academic performance, combined with the contemporary emphasis on teamwork.

In MWEP which is based on PWE, a contrary focus is observed. The second dimension of work in MWEP measures the concept of self-reliance as striving for independence in one's daily work (Miller et al., 2001). It appears that for MWEP it is more important for a worker to be able to be self-reliant and work independently rather than work as a team. This may have been because it was based on the Protestant Work Ethic which looked at work as a necessary toil through which one could purchase their redemption.

Another benefit of good relations amongst colleagues is alluded to by Mimbi. He states that "to be human is to coexist with other humans and with nature" (Mimbi, 2007, pp. 505). This he says is because being human is about the process of growth and development which implies education. In the workplace new employees should be willing to learn from the ones who have been there longer so as to understand the work and the organization's culture. This was alluded to in one of the focus group interviews where some interviewees said that before creating something when you are new in a workplace it is important that you understand how things work. The researcher considers that perhaps new employees can also teach the longer serving ones something

new. This way both the new and longer serving employees can learn from each other and both can grow.

The role of work in bringing work colleagues together cannot be ignored. Man is a social being and even as he works this social aspect of man is important. Worker solidarity makes work more enjoyable as workers find that they can trust each other and can get more done if they work together.

The concept of working in order to earn a living so as to provide for self and family is explicitly alluded to by Wojtyla for he states that work allows one to earn an income which one can use to cater for his needs and that of his family. As Wojtyla says "In a way, work is a condition for making it possible to found a family, since the family requires the means of subsistence which man normally gains through work" (John Paul II, 1981, pp. 34).

The research findings indicate that the role of work in earning a living to provide for self and family was very important to 66% to the respondents, it was important to 28% of the respondents, slightly important to 5% of the respondents and not important to 1% of the respondents. Overall this dimension was given the highest importance of all the seven dimensions of work. The responses to the open-ended questions confirmed the significance of this aspect, as salary and monetary compensation were mentioned as the highest benefits the respondents would expect from their work. Although it was not clear if the purpose of the monetary compensation was for self or so as to provide for the family, it became evident from the responses to the other questions that providing for self and family was very important. Similarly the feedback from the focus group interviews showed that this dimension was extremely important.

This sentiment seems to be consistent with the traditional African setting, where work was the means which man used to sustain his livelihood. Kenyatta (1962) said that a

worthy member of his tribe was one that could invite his friends to join him in a feast celebrating the fruits of his labour. According to Wanjohi (1997) Gikuyu proverbs also highlight the importance of work as a source of livelihood. An example of this is the proverb “*Mwendi mburi ni murimi* (N 430) (One who likes goats must work for them). This proverb teaches that one must work hard to achieve wealth.

In professional work there is some material gain for the worker. In fact according to Sayers (2005) the reasons given by most people about why they work are so as to earn a living and meet their basic needs. The financial compensation for work done allows man to be able to cater for his basic needs and those of a family; therefore he can found a family knowing that he is able to take care of their financial needs.

For Wojtyla (1981) man’s deepest human identity includes the membership of a nation. His work, developed together with his colleagues, should in turn contribute to the greater good. This notion of greater good is also alluded to when Wojtyla writes “The very same hands which man only opens when his palms have had their fill of toil. Now he sees: because of him alone others can walk in peace” (John Paul II, 1994, pp. 64). Here he writes about how man is ready to give of his labour or toil so as to enable others to be satisfied and be at peace. He is not only thinking of his own benefit but also how his work can benefit others as well.

Findings from the survey show that for 48% of the respondents it was very important that their work has an impact on the greater society. This was important for 37% of the respondents while only slightly important for 11% of the respondents and not important for 4% of the respondents. The focus group interviews highlighted that the needs of the immediate family should be covered first before one can cater for the needs of the greater society. The respondents preferred to identify different ‘levels’ within the community that is self, family and then greater society. From the responses given the

contribution to society can be made either through the products of one's work or from the money received as pay for one's work.

However, in a different context, most of the respondents indicated that they would be hesitant to stop working in an organization that does something harmful to the society e.g. a cigarette making company or for students working in the hospitality industry, when prostitution is observed at a hotel where one is working. This shows a contradiction between what the focus groups said about contributing to the greater society and the real fact of how they would act when faced with a conflict regarding the possible negative impact of their work or that of their employer on society. This discrepancy, which may be a result of lack of unity between thought and practical life, appears to be another gap. This is also seen in other ways in our society. For example people say that corruption is wrong yet would not think twice about bribing a traffic policeman so as to let them off when they commit a traffic offense.

Gichure (2007) states that as man is a social being his work is also a service to others, it is a sign of friendship and benevolence towards them. She says that a virtuous person not only shares what he produces through his work, but he aspires to share the gift of who he is and what he possesses with other human beings. The basic tenet in the understanding of Ubuntu among Africans is the interconnectedness amongst people. Such that what one person does affects the society (Tutu, 2008). Thus, the notion that an individual takes precedence over a community is discouraged and, on the contrary, the concern for the community as a whole becomes paramount.

Concern for the greater good seems to fit in well with man's search for happiness. While discussing the meaning of happiness, Peterson et al. compare various definitions including *eudaimonia*. They state that the common point that may be observed in the various discussions on happiness is the notion "that people should develop what is best within themselves and then use these skills and talents in the service of greater goods -

including in particular the welfare of other people or humankind at large” (Peterson et al., 2005, p. 26).

It was established through the data collected that the respondents think it is important that through their work they are able to contribute to the greater good. However, they need to realize that when this is put into practice it may require them to make some personal sacrifices.

#### **5.4 Discussion on the Work Ethic of Millennials**

In comparing the results of this study to the results of other studies done on the work ethic of millennials there were many similarities. The deep value of family was seen in this particular research study and similar results were derived from the study by Elance-oDesk (2014). The Elance-oDesk study showed that 73% of the millennials accepted that they can be money-driven which is similar to the findings of this study where the aspect of monetary compensation was very important. From question 11: ‘In choosing a job, what are the three main benefits you would seek?’ the category of sustenance had the highest number of responses while to the question on how they thought their job would affect their family and the greater society, most indicated that their jobs would enable them to provide for their family (46). This was followed closely by improving their community (41). These findings echo the results from a study on millennials carried out by Bentley University (2014) where they found out that millennials see work as a piece of their life but not everything and place a higher value on family, friends and improving their community. Studies on millennials carried out by Marston (2007) showed that about 80% of the respondents said that the people in their generation think getting rich is either the most important or second most important goal in their lives.

From studies done locally one difference stood out. Research carried out on Generation ‘Y’ University Evening students from Africa Nazarene University (Kenya) showed that

this generation feels it knows it all and are not keen on consulting others. They appear to have a problem in building relationships especially with their supervisors (Kamau, Njau, & Wanyagi, 2014). Findings from this study on the Wojtylan model showed that the respondents liked working in teams, however they still would like to be commended for their individual contribution to the team. This difference in the findings from these two universities regarding working with others could be due to the fact that even though students from both Universities come from an educational system which places a great emphasis on individual performance in the primary and secondary school level, in Strathmore University group-work is highly encouraged in the university courses, this may not be the case in Africa Nazarene University. The study of the millennials at Moi University showed that they have a “high maintenance” outlook at work. They expect to be showered with welfare services, have challenging jobs and be rewarded handsomely for their work (Tubey et al., 2015). These findings compare very well to those of this particular research study where monetary compensation was top on the list as one of the benefits the respondents would be looking for in a job. The dimension on creativity was also quite important with students showing an interest in jobs which were likely to make use of their creativity.

Stakeholders should therefore be aware that the top priorities for the millennials are good monetary compensation for their work not just for them to indulge but so that they can take care of their immediate family and if possible the community. They would also like jobs that allow them to be creative. There is also a need to assist them in understanding that growth in virtue is part of work and that certain qualities are needed to get the most out of work, both intrinsically and extrinsically. This will also help millennials become more productive workers and less tolerant of unethical practices in the company.

## 5.5 Relevance of the Wojtylan model

Miller et al. (2001) had identified 7 dimensions for measuring work ethic. They included centrality of work; self-reliance; hard-work; leisure; morality/ethics; delay of gratification and wasted time. It was based on the Protestant Work Ethic which looked upon work as toil yet a necessary toil because through it one could “purchase their redemption.” The Wojtylan model herein proposed, clarifies under two broad categories seven dimensions which cover some of those identified in the MWEP and others which are relevant when looking at work within the framework of the Wojtylan model. The first broad area is the objective sense of work and it has two dimensions: to manufacture and to innovate. The second broad area is the subjective sense and it has five dimensions: as a form of expressing oneself/human nature, to grow in virtues like hard-work, perseverance/industriousness, bring together work colleagues, to earn a living to provide for self and family and to serve others/for community.

The Wojtylan model incorporates dimensions which are not part of PWE and MWEP in evaluating work ethic. By comparing it to work ethic models based on PWE, for example the MWEP, the first new addition is the objective sense of work that is the role of work in transforming nature. Yet even to the subjective sense, the Wojtylan model adds to MWEP the dimensions of ‘bringing together work colleagues’, to earn a living to provide for self and family’ and ‘to serve others/for community’. This is because the aim of this research study was to develop a more holistic model including both objective and subjective features of the human person.

From the findings, it is evident that all the dimensions proposed in the Wojtylan model are relevant and can be used to evaluate work ethic. This is mainly seen from the fact that all of them except one dimension (As a form of expressing oneself/human nature) scored the highest percentage for very important in the questionnaires, which was confirmed by the focus group interviews. This indicates their understanding of questions which express the value of work for man as contained in the seven

dimensions. This could show that the students relate to all the dimensions included in the Wojtylan model and find them important when discussing the value of work.

However the dimension 'Work as a form of expressing oneself/human nature' needs to be evaluated in a better way. This is because despite this dimension being key, the feedback from the students was not indicative of their appreciation of work for this reason. This may be done by making the questions more specific on the relation between work and human nature.

While the model is relevant and holistic, the questions used to evaluate manufacturing may need to be adjusted to address forms of production which do not involve direct contact with nature. For example, knowledge based professions, etc.

The dimensions 'leisure', 'morality/ethics' and 'wasted time' of MWEP were not included in the Wojtylan model. Even though these dimensions are part of the work process, Wojtyla does not refer to them explicitly in his discussions on work hence the reason they were not included in the Wojtylan model.

Regarding the research methodology, the use of varied methods for data collection was very beneficial. Data from the focus group interviews highlighted any differences which could not be picked up from the survey. For example for the dimension of 'As a form of expressing oneself/human nature' showed a high level of importance in the survey findings. However the findings from the focus group interviews revealed that the respondents did not have a clear understanding of this dimension.

## **5.6 Conclusion**

In this chapter the researcher discusses in detail the findings from the data collected. The discussion was categorized into the seven dimensions proposed for the Wojtylan work ethic model. The researcher made a comparison of the findings of the survey and

the focus group interviews. These findings were also compared and contrasted to existing scholarly writings on work. An overall summary of the findings was presented. The outcomes of this study on the work ethic of millennials were compared with similar studies carried locally and globally. The chapter finishes with a discussion of the relevance of the Wojtylan model for evaluating work ethic as developed in this research.

## CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS

### 6.1 Introduction

In this chapter, the researcher draws conclusions from the key findings of the study. The researcher shows how the research objectives were met and how the research questions were addressed. The implications that may be deduced from the findings are highlighted and conclusions are drawn. Lastly, suggestions for future research are made by pointing out issues that arose and gaps that became evident through this study.

### 6.2 Summary of Key Findings

This study was aimed at developing a model that could be used to evaluate work ethic based on Karol Wojtyla's writings on work. This model was then used to identify and analyze the work ethic of millennials as represented Strathmore University full-time fourth year students.

Specifically the study addressed the following research questions:

1. What is a Wojtylan model for evaluating work ethic?
2. What is the work ethic of millennials as represented by Strathmore University fourth year students?
3. What is the work ethic of Strathmore University fourth year students according to the Wojtylan model?

In answer to research question one, 'What is a Wojtylan model for evaluating work ethic?' the researcher extracted seven dimensions that could be used to create a model for evaluating work ethic from Wojtyla's works: 'The Quarry' and *Laborem Exercens*. The model borrowed a few aspects from the MWEF in terms of structure and the work-related questions from the dimensions that were similar to those of the Wojtylan model.

| <b>Objective sense – transforming nature</b>                       |                           |  |
|--|---------------------------|--|
| <b>Dimension</b>   | <b>Category</b>           | <b>Work-related statements</b>   |
| 1. To manufacture  | Production                | 1. Work enables me to obtain from nature what I need for my survival.<br>2. Work enables me to make things.  |
| 2. To innovate   | Creativity                | 1. Work enables me to transform natural resources for my use and that of other people.<br>2. I work so that I can solve problems; make new products; offer new services etc.   |
| <b>Subjective sense – transforming the individual</b>              |                           |  |
| <b>Personal/Interpersonal dimension of work</b>                    |                           |  |
| 3. As a form of expressing oneself/human nature                    | Centrality of work to man | 1. It is very important for me to always be able to work because it makes me happy. (MWEP 30)<br>2. Even if I inherited a great deal of money, I would still continue to work. (MWEP 33)   |
| 4. To grow in virtues like hard-work, perseverance/industriousness | Growth in virtue          | 1. I find achieving a distant, yet long-lasting reward is usually more satisfying than achieving an immediate short-lived reward. (MWEP 29)<br>2. For me, distaste for hard work usually reflects a weakness of character. (MWEP 65) |
| 5. Bringing together work colleagues                               | Team work                 | 1. Having a great deal of independence from others when working is very important to me. (MWEP 50)<br>2. I would prefer to be commended for teamwork than for work done as an individual.  |
| <b>Work as the foundation for the formation of family life</b>     |                           |  |
| 6. To earn a living to provide for self and family                 | Sustenance                | 1. Work allows me to provide for myself and my family.<br>2. If I work hard enough, I am likely to make a good life for myself. (MWEP 22)  |
| <b>The role of work in the greater society</b>                     |                           |  |
| 7. To serve others/for community                                   | Common good               | 1. I am a better person because of my contribution as a worker to the society.<br>2. I work so that I can improve my society.  |

**Table 2.4: Wojtylan model for the evaluation of work ethic**

So as to establish the viability of this model, the researcher evaluated the work ethic of millennials. Strathmore University fourth year students were identified as the population representing millennials.

The key findings in response to research questions two and three that is 'What is the work ethic of millennials as represented by Strathmore University fourth year students?' and 'What is the work ethic of Strathmore University fourth year students according to the Wojtylan model?', flow from the seven core dimensions of the Wojtylan model itself.

**Manufacturing:**

It was indicated as being very important by most of the respondents. However, from the focus group interviews it emerged that respondents did not necessarily identify manufacturing with producing things directly from nature.

**Innovation:**

This was also rated as being very important from the analysis of data from the two methods used. From the focus group interviews the reason given was that the respondents don't like monotonous work. They find it boring.

**Work as self-expression/expression of human nature:**

The findings indicated that the respondents would continue to work even if they did not need the income. However, from the focus group interviews it was evident that the reasons for this were not because work is central to man but rather so as to prevent boredom.

**Growth in virtue through work:**

This was deemed as just important. Overall it did not rate very highly. In the questionnaire the virtue of perseverance was rated higher than that of hard-

work/industriousness, while for the focus group interviews the virtue of hard-work/industriousness was rated higher than that of perseverance.

**Working with others:**

This was considered as a very important aspect of work. The respondents stated that teamwork is good but individual commendation is also very important.

**Earning a living so as to provide for self and family:**

The respondents rated this very highly and in fact it was the most important overall.

**Service to others and/or the community through ones work:**

This was considered very important. However the respondents would be unwilling to leave a job with a company that produces items that may be harmful to people or that allows immoral activities to be carried out.

### **6.3 Conclusions**

The key findings for each dimension of the Wojtylan model give rise to specific conclusions. They are as follows:

**Manufacturing:**

As the millennials don't see how nature is connected to their work it may cause them to have little or no concern for taking care of the environment.

**Innovation:**

Millennials are interested in jobs that allow them to make use of their creativity.

**Work as self-expression/expression human nature:**

Millennials don't see work as something central to man and his nature. The respondents were not able to identify how work can allow them to express themselves or their human nature.

**Growth in virtue through work:**

There appears to be a gap in millennials appreciation for the growth of different virtues as one works.

**Working with others:**

Millennials appear to be caught in between the desire for individual recognition and for team commendation.

**Earning a living so as to provide for self and family:**

Millennials value that their work enables them to take care of their own financial needs and those of their family.

**Service to others and/or the community through ones work:**

They would like to serve the community but they appear to lack the courage to take a stand against something wrong. In theory millennials may be against unethical or harmful business services or products but they would turn a blind eye if faced with an actual situation that may have an impact on their work.

**6.4 Recommendations**

From the conclusions for each dimension of the Wojtylan model particular recommendations may be made.

**Manufacturing:**

To help millennials value this aspect of work, educators starting from home and in educational institutions, should make millennials aware of the role of nature in their work so that they take good care of it. For example at home parents can encourage their children to start and maintain small kitchen gardens which can be the source of vegetables and herbs for the home.

**Innovation:**

Employers should try to give millennials jobs that are challenging and require creativity. They can be asked to come up with ways of helping a department operate more efficiently or even to come up with new ways of marketing a product or service.

**Work as self-expression/expressing human nature:**

This can be encouraged by introducing to the curriculum for tertiary education a unit or contents in a unit that deal with the study of human nature to be precise Philosophical Anthropology.

**Growth in virtue through work:**

This can be encouraged by fostering a better understanding of virtues especially the virtue of perseverance, how the virtues are interrelated and how they contribute to character formation. Ideally this should start in the home.

**Working with others:**

Employers should encourage teamwork and at the same time commend the millennials for their individual contribution to the team.

**Earning a living so as to provide for self and family:**

Employers should pay well, commensurate to the work being done and taking into account the fact that the pay is not only for the worker but also for his family. They should also facilitate a work-life balance as family is important for millennials.

**Service to others and/or the community through ones work:**

Millennials should be encouraged to grow in the virtue of fortitude so that they can have the courage to stand up for what is right even if it means being the outlier. Employers can support this aspect by respecting the right to conscientious objection by their employees.

**6.5 Suggestions for future research**

The Wojtylan model can be used to identify the work ethic of fourth year students from other Kenyan universities who, unlike Strathmore University students, usually do not have a philosophical background. In Strathmore University as part of the university common courses, students are required to do a number of units in philosophy. One of these units is Philosophical Anthropology. The same does not take place in most of the other universities in Kenya.

The results of such a study and the current one of Strathmore University fourth year students could be compared and contrasted to identify similarities and differences in the work ethic of the two groups of students.

The results of the comparison can be used to further assess the extent to which the study of philosophy has an impact on the work ethic of Strathmore University fourth year students.

A longitudinal study of the work ethic of the students who took part in this research could be carried out to establish if there is a change in work ethic when they enter the labour market.

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## APPENDICES

### Appendix 1

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1<sup>st</sup> July 2015

Dr. Virginia Gichuru,  
Dean of Research Strathmore University,  
P.O. Box 59897-00200 GPO,  
Nairobi, Kenya.

Dear Madam

**RE: REQUEST FOR AUTHORIZATION TO COLLECT DATA AT STRATHMORE  
UNIVERSITY**

I would like to request authorization to collect data from the fourth year students in Strathmore University as part of a survey that I am carrying out for my Masters in Applied Philosophy and Ethics (MAPE) degree.

My dissertation is titled **“An Investigation into the Work Ethic of Millennials using a Wojtylan model: A Case Study of Strathmore University Fourth Year Students”**. As part of my research methodology I would like to give questionnaires and carry out focus group discussions with Strathmore University fourth year students. Through this, I can get a deeper insight into their work ethic especially as they prepare to join the labour market.

I believe the findings of my research would also be of great value to the Strathmore University Career Development Office as they prepare students to get into the job market.

I will be looking forward to a positive response.

Yours sincerely,

Caroline Wambui Njuguna

## Appendix 2

### STUDENTS' QUESTIONNAIRE

You are invited to participate in a research study on the Work Ethic of Millennials using a Wojtylan model: A Case Study of Strathmore University Fourth Year Students. Please read the information below carefully and address any questions you may have to the person administering the questionnaire before agreeing to participate in the study.

The research is being conducted by Caroline Njuguna as part of her dissertation for the Masters in Applied Philosophy and Ethics (MAPE) in the School of Humanities and Social Sciences at Strathmore University. The faculty supervisor for this project is Dr. Catherine Dean.

This survey will take about 15 minutes to complete. Your participation in this study is voluntary. You can choose not to participate or answer any question in the study at any time. All your responses will be kept confidential. I will not be collecting any personal identifying information. All records pertaining to this study will be securely stored.

Thank you for your co-operation.

#### INTRODUCTION: GENERAL INFORMATION

1. Gender

Male

Female

2. Which course are you taking in the University?

BCOM

BBIT

BIF

BTC

BBS Actuarial Science/Finance/Financial Economics

LLB

BTM

BHM

3. How old are you?

21 to 25 years

26 to 33 years

34 and above

4. Are you a fourth year full-time student?

Yes

No

### SECTION ONE: OBJECTIVE SENSE OF WORK

This section consists of work-related statements which focus on the role of work in transforming nature.

Please tick the alternative that best represents your opinion of each work-related statement.

(1 - Not important; 2 - Slightly important; 3 - Important; 4 - Very important)

| Work-related statements |   | 1 | 2 | 3 | 4 |
|-------------------------|---|---|---|---|---|
| 1.                      | Work enables me to obtain from nature what I need for my survival.                  |   |   |   |   |
| 2.                      | Work enables me to make things.   |   |   |   |   |
| 3.                      | Work enables me to transform natural resources for my use and that of other people. |   |   |   |   |
| 4.                      | I work so that I can solve problems; make new products; offer new services; etc.    |   |   |   |   |

## SECTION TWO: SUBJECTIVE SENSE OF WORK

This section consists of work-related statements which focus on personal and social dimensions of work. Please tick the alternative that best represents your opinion of each work-related statement.

(1 - Not important; 2 - Slightly important; 3 - Important; 4 - Very important)

| Work-related statements |   | 1 | 2 | 3 | 4 |
|-------------------------|---|---|---|---|---|
| 1.                      | It is very important for me to always be able to work because it makes me happy.  |   |   |   |   |
| 2.                      | Even if I inherited a great deal of money, I would still continue to work.  |   |   |   |   |
| 3.                      | I find achieving a distant, yet long-lasting, reward is usually more satisfying than achieving an immediate short-lived reward. |   |   |   |   |
| 4.                      | For me, distaste for hard work usually reflects a weakness of character.  |   |   |   |   |
| 5.                      | Having a great deal of independence from others when working is very important to me.   |   |   |   |   |
| 6.                      | I would prefer to be commended for teamwork than for work done as an individual.  |   |   |   |   |
| 7.                      | Work allows me to provide for myself and my family.   |   |   |   |   |
| 8.                      | If I work hard enough, I am likely to make a good life for myself.  |   |   |   |   |
| 9.                      | I am a better person because of my contribution as a worker to the community.   |   |   |   |   |
| 10.                     | I work so that I can improve my community.  |   |   |   |   |

11. In choosing a job, what are the three main benefits you would seek?

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12. Explain how you think your job would affect your family and the greater community?

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13. For you, which is the most important outcome of your work

To transform nature

To transform myself

Both of the above

Please give reasons for your answer

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**Appendix 3**

**INTERVIEW SCHEDULE FOR FOCUS GROUP DISCUSSIONS WITH STRATHMORE  
UNIVERSITY FOURTH YEAR STUDENTS**

**Overall Objectives:**

- To investigate the work ethic of Strathmore University fourth year students using a Wojtylan model.
- To analyze the work ethic of Strathmore University fourth year students using a Wojtylan model.

**Introduction**

**Key Components**

- Thank you
- Your name
- Purpose
- Confidentiality
- Duration
- How the focus group discussion will be conducted
- Opportunity for questions

I want to thank you for taking the time to meet with me today.

My name is \_\_\_\_\_ and I would like to talk to you about your work ethic.

The focus group discussion should take less than an hour. I will be taping the session because I don't want to miss any comments. As we're on tape, please be sure to speak up so that your comments are recorded. I will transcribe the recording to ensure accurate analysis of the contents.

All responses will be kept confidential. This means that what we discuss will only be used for the purposes of this research. I will ensure that any information included in the report will not identify you as the respondents. Remember you don't have to speak when you don't want to. Your contributions are greatly appreciated.

Are there any questions about what I have just explained?

**Introduction of focus group interviewees**

- Please give a few details about yourselves: age, the course you are pursuing in Strathmore University, which year you are in.

**Instructions**

**How much importance do you place on the following:**

**Objective sense of work:**

To manufacture

- Work enables me to obtain from nature what I require for my survival.
- Work enables me to make things.

To innovate

- Work enables me to transform natural resources for my use and that of other people.

|   |  |
|---|--|
|   | <ul style="list-style-type: none"> <li>• I work so that I can solve problems; make new products; offer new services; etc.</li> </ul>   |
| <p><b>Subjective sense of work:</b></p> <p>Personal/Interpersonal dimension of work</p> <p>Work as the foundation for the formation of family life</p> <p>The role of work in the greater society</p> | <ul style="list-style-type: none"> <li>• It is very important for me to always be able to work because it makes me happy</li> <li>• Even if I inherited a great deal of money, I would still continue to work.</li> </ul>  |
|   | <ul style="list-style-type: none"> <li>• I find achieving a distant, yet long-lasting, reward is usually more satisfying than achieving an immediate short-lived reward.</li> <li>• For me, distaste for hard work usually reflects a weakness of character.</li> </ul>  |
|   | <ul style="list-style-type: none"> <li>• Having a great deal of independence from others when working is very important to me.</li> <li>• I would prefer to be commended for teamwork than for work done as an individual.</li> </ul>  |
|   | <ul style="list-style-type: none"> <li>• Work allows me to provide for myself and my family.</li> <li>• If I work hard enough, I am likely to make a good life for myself.</li> </ul>  |
|   | <ul style="list-style-type: none"> <li>• I am a better person because of my contribution as a worker to the community.</li> <li>• I work so that I can improve my community.</li> </ul>  |
|   | <p><b>Additional questions</b></p> <ul style="list-style-type: none"> <li>• In choosing a job, what would consider as the three main benefits to you from that job?</li> <li>• Explain how you think your job would affect your family and the greater community?</li> <li>• For you, which is the most important outcome of your work: To transform the environment or to transform myself or both of the above. Please give reasons for your answer</li> </ul> |
|   | Thank you for all your help and your time.   |