



# Dysfunctional behaviours in the Ghanaian public service: can spirituality and ethics offer solutions?

DOI:

[10.1108/JOCM-06-2023-0219](https://doi.org/10.1108/JOCM-06-2023-0219)

## Document Version

Accepted author manuscript

[Link to publication record in Manchester Research Explorer](#)

## Citation for published version (APA):

Kumasey, A. S., Hossain, F., Mamman, A., & Delle, E. (2024). Dysfunctional behaviours in the Ghanaian public service: can spirituality and ethics offer solutions? *Journal of Organizational Change Management*, 37(4), 738-755. <https://doi.org/10.1108/JOCM-06-2023-0219>

## Published in:

Journal of Organizational Change Management

## Citing this paper

Please note that where the full-text provided on Manchester Research Explorer is the Author Accepted Manuscript or Proof version this may differ from the final Published version. If citing, it is advised that you check and use the publisher's definitive version.

## General rights

Copyright and moral rights for the publications made accessible in the Research Explorer are retained by the authors and/or other copyright owners and it is a condition of accessing publications that users recognise and abide by the legal requirements associated with these rights.

## Takedown policy

If you believe that this document breaches copyright please refer to the University of Manchester's Takedown Procedures [<http://man.ac.uk/04Y6Bo>] or contact [openresearch@manchester.ac.uk](mailto:openresearch@manchester.ac.uk) providing relevant details, so we can investigate your claim.





**DYSFUNCTIONAL BEHAVIOURS IN THE GHANAIAN PUBLIC  
SERVICE: CAN SPIRITUALITY AND ETHICS OFFER  
SOLUTIONS?**

Journal:	<i>Journal of Organizational Change Management</i>
Manuscript ID	JOCM-06-2023-0219.R1
Manuscript Type:	Research Paper
Keywords:	Dysfunctional behaviours, ethics, workplace spirituality, Public Service, Ghana

SCHOLARONE™  
Manuscripts

DYSFUNCTIONAL BEHAVIOURS IN THE GHANAIAN PUBLIC SERVICE: CAN SPIRITUALITY AND ETHICS OFFER SOLUTIONS?

Abstract

Design/methodology/approach

The study conducted a qualitative case analysis that utilised 28 semi-structured interviews and four focus groups. Interviews and group discussions with public sector staff, managers, and policymakers were used to collect qualitative data. This approach facilitated an in-depth investigation into their views on dysfunctional actions and the possible impact of workplace spirituality and ethics in the Ghanaian public service.

Purpose

Concerns regarding the dysfunctional behaviours of public officials have sparked renewed interest in public service ethics and spirituality. While national and organisational systems have been established to eliminate dysfunctional behaviours such as corruption, sexual harassment, and misuse of confidential information, the practice continues to have a demoralising impact on developing countries. The study intends to investigate the empirical relation between the application of spirituality and ethics in reducing dysfunctional behaviours within Ghana's Public Sector.

Findings

The study uncovered a persistent recurrence of dysfunctional behaviours, such as fraudulent activities, resource misuse, unofficial work and inappropriate use of official time. There was uncertainty regarding the effectiveness of integrating ethics and spirituality to curtail dysfunctional behaviours. Nevertheless, the results supported adopting spiritual and ethical rejuvenation in the Public Service as a universal solution to overcome these behaviours.

Originality/value

This study enhances comprehension of dysfunctional behaviours in Ghana's public service by providing insights into how spirituality and ethics can transform it. The potentials of workplace spirituality and ethics can lead to a strong public service that embodies accountability, integrity, and effectiveness, thereby serving as a pivotal device for Ghana's holistic advancement.

**Keywords:** Dysfunctional behaviours, ethics, workplace spirituality, public service, Ghana

## Introduction

Discussions on dysfunctional behaviours such as bribery and corruption, conflicts of interest, sexual harassment and misuse of confidential information (Hossain et al., 2020; Zhao et al., 2020) are major concerns for experts and policymakers interested in good governance and public service delivery in developing countries. Impacts of such behaviours remain grievous (Zhao et al., 2020), leading to declined public trust (Belle & Cantarelli, 2017) and loss of confidence (Giacalone & Jurkiewicz, 2010). Some scholars have described this situation as the '*disease of government*' (Turner et al., 2015) as an estimated 7.1 trillion US dollars of global revenue is lost annually due to these behaviours (Association of Certified Fraud Examiners, 2018).

Public Service Organizations (PSOs) in developed and transitional countries have undergone several reforms, including privatization, public-private partnerships and good governance to change the behaviours, structures and procedures of PSOs. Since independence, Ghana has embarked on several Public Service Reform (PSR) initiatives, including the Civil Service Performance Improvement Program, National Institutional Renewal Program and the establishment of the Ministry of Public Sector Reforms, to inject efficiency, effectiveness and transparency. Though laudable, the reforms did not fully achieve their core mandates as different governments in power adopted different reform strategies with different administrative traditions (Hyden, 2010). The reforms neglected the service's human and structural capacities, including policy implementation and training (Ohemeng & Anebo, 2012). There was over-reliance on expatriate consultants and advisers, which led to adopting various reform models that were inappropriate (McCourt, 2018). In managing these human resources, indiscipline, absenteeism, turnover, and lethargy became paramount as public servants did whatever they deemed fit and for their benefit (Kumasey et al., 2017), resulting in many dysfunctional behaviours. Scholars suggested that these reforms did not consider the

DYSFUNCTIONAL BEHAVIOURS IN THE GHANAIAN PUBLIC SERVICE

country's moral and socio-cultural context (Haruna 2003) hence researchers proposed deploying spirituality, religion and ethics in inculcating acceptable public conduct (Burton & Vu, 2021; Zakaria & Mamman).

Ethics is linked to rules, standards, morals, principles, and the importance of honesty and integrity (Bowman, 1983). Ethics act as a mechanism of accountability for public officials. In parallel, workplace spirituality reflects employees' quest for simplicity, significance, self-expression, and interconnectedness with a higher purpose (Karakas, 2010). Neal (in press) proposes that individuals should view their work as a spiritual journey that offers personal growth and significant contributions to society. The structure of organizational values encourages employees to have a transcendent experience through work processes (Haldorai et al., 2020). Research has indicated that spirituality fosters ethical behaviour in individuals by promoting the transcending of self-interest and adherence to rules when interacting with others (Lata & Chaudhary, 2022; Lee et al., 2014; van der Walt & Steyn, 2019). Moreover, scholarly evidence indicates that fostering ethical environments reduces dysfunctional behaviours (Haldorai et al., 2020; Hossain et al., 2020). Accordingly, workplace spirituality can facilitate an atmosphere where employees demonstrate ethical conduct and genuine care for others' welfare (Lata & Chaudhary, 2022). Furthermore, previous studies have advocated that spirituality correlates positively with employees' affirmative reactions, inclinations, and consequences in work settings (Pawar, 2022, p. 189). Although some researchers have posited that spirituality can enhance ethical behaviour (Lata & Chaudhary, 2022; Phillips et al., 2018; Otaye-Ebede et al., 2020) and subsequently lessen dysfunctional behaviours (Haldorai et al., 2020; Lata & Chaudhary, 2022), more empirical evidence is needed to validate this relationship (Phillips et al., 2018). As such, further research is warranted. Further, Gatling et al. (2016) and Pawar (2023, 2014) recommend conducting more evidence-based empirical research on the impact of spirituality within organizational contexts.

## DYSFUNCTIONAL BEHAVIOURS IN THE GHANAIAN PUBLIC SERVICE

Research linking management or organisation studies to spirituality has been strongly advocated (Burton & Vu, 2021; Pawer, 2023; Otaye-Ebede, et al., 2020). An extensive literature review suggests that most studies conducted within this area are biased towards developed countries and Asia, leaving much to be understood in Africa (Vasconcelos 2018). It is crucial to conduct further research on ethics and spirituality in the African context as there is a growing need to increase scholarship on 'Africa contexts' (Kolk & Rivera-Santos, 2018) to enhance the understanding of this region in mainstream management research. This is especially significant as dysfunctional behaviours continue to pose challenges to organizational well-being, norms, and service delivery (Yildiz et al., 2015; Hossain et al., 2020).

This paper contributes significantly to extant literature by addressing a critical gap. Such contributions serve to redress the imbalance within this field. This study enhances scholarly knowledge on dysfunctional behaviour, spirituality, and ethics by prioritising the empirical viewpoints from Africa (PSG) as highlighted by Vasconcelos (2018) and Pattanawit and Charoensukmongkol (2021), effectively rectifying the existing imbalance in this domain. The African culture is linked up to spirituality which gauges one's thicality. The study intend to highlight this which can subsequently be used to conduct a comparative study with other continents This study utilises field research and life data, which is more appealing to practitioners due to higher realism scores (Belle & Cantarelli, 2017). Accordingly, this article aims to address this gap by providing empirical insights into how spirituality and ethics can mitigate dysfunctional behaviour within Ghana's Public Service.

This research was carried out in Ghana, which has held seven consecutive general elections and is considered the home of electoral democracy in West Africa. Despite successful administrative reforms (Ohemeng & Anebo, 2012), the country continues to face governance challenges. The PSG is responsible for formulating and implementing policies, but is

DYSFUNCTIONAL BEHAVIOURS IN THE GHANAIAN PUBLIC SERVICE

considered weak due to frequent reports of funds misappropriation (A-G 2015; 2019). The primary aim of this research is to investigate how the application of spirituality and ethics can reduce dysfunctional conduct within Ghana's Public Service (GPS).

Background Literature

Dysfunctional Behaviours

Organisations across the world report dysfunctional workplace behaviours. However, these behaviours are particularly evident in developing countries due to their inadequate institutional structures and systems (Transparency International, 2018). Such behaviours are akin to deviant workplace practices (Robinson & Bennett, 1995) and unethical/illegal conduct. Robinson and Bennett (1995: 556) have defined employee deviance as "voluntary behaviour that violates significant organisational norms... and poses a threat to the organisation, its members or both." Similarly, Griffin and Lopez (2005: 988) defined bad behaviour as "intentional behaviours that have the potential to cause injury to the organisation and/or its members/individuals." Actions carried out by members of an organisation that negatively impact customers, national interests, and the environment, without approval from the organisation, are classified as dysfunctional (Levine, 2010). These actions comprise absenteeism, corruption, falsification of data, disciplinary issues, money laundering, sexual harassment, theft, and embezzlement (Levine, 2010). Dysfunctional behaviours persist and incur significant costs for individuals and organizations, as well as damaging their reputation (Zhao et al., 2020; Hossain et al., 2020). The Association of Certified Fraud Examiner (2018) has estimated that dysfunctionality costs organisations worldwide £7.1 trillion per year. This research defines dysfunctional behaviour as actions carried out by public servants without approval from their organization, which have harmful effects on customers, national interests and the environment (Levine, 2010).



### *Workplace Spirituality*

Workplace spirituality encompasses human activities pertaining to personal growth, compassion, meaningfulness, joy at work, honesty, trust, job commitment, and employee well-being (Petchsawanga & Duchon, 2012). Admittedly, it has drawn renewed attention to the pursuit of inner peace and harmony as an antidote to the shortcomings of contemporary management practices (Brown, 2003: 396). A growing number of organisations now recognise the importance of spirituality as a dimension that promotes meaningful work and a sense of community (Duchon & Plowman, 2005). Spirituality in the workplace involves an individual's internal value, belief, attitude or emotion, which influences their behaviour (Moore & Casper, 2006: 109-110). According to Ashmos and Duchon's widely accepted definition, it is the acknowledgement that employees have a spiritual life that is nourished and enriched by meaningful work within a community setting (2000, p. 137). Research has shown that spirituality is a potent factor that encourages employees to establish a strong emotional connection with their work and organizations, motivating them to put in extra effort to develop a firm commitment to their roles (Pattanawit & Charoensukmongkol, 2021; van der Walt & Steyn, 2019). Neal (in press) posits that workplace spirituality entails cultivating more empathy and compassion towards colleagues, superiors, subordinates, and clients.

Workplace spirituality is viewed as a multidimensional construct comprising meaning at work, membership and inner life (Ashmos & Duchon, 2000; Jeon & Choi 2021). Meaning at work refers to the desire to find meaning and purpose in work; membership is the sense of coming together to achieve a common objective and inner life reflects an awareness of the spiritual self and a connection to something larger than the self (Jeon & Choi 2021: 1126).



DYSFUNCTIONAL BEHAVIOURS IN THE GHANAIAN PUBLIC SERVICE

This article treats spirituality and religion as interdependent concepts because they are about spiritual beings at work (Ashmos & Duchon, 2000; Jeon & Choi, 2021; Kira et al., 2021). Spirituality can have varying effects on job-related outcomes for employees. These outcomes include performance, engagement and efficacy (Sony & Mekoth, 2017; Garg, 2018), job satisfaction (Hassan et al., 2016), job involvement (Shrestha, 2017), organizational commitment (van der Walt, 2018; Pattanawit & Charoensukmongkol, 2021), and reduced turnover rates (Yin & Mahrous, 2022; Hwang & Yi, 2022). It is important to note that some of the effects of spirituality on employees may not be entirely positive. Moreover, workplace spirituality is positively associated with citizenship behaviours, including ethical behaviour (van der Walt & Steyn, 2019) and knowledge sharing (Rahman et al., 2015).

Social Capital

Social capital refers to the network of connections among individuals in groups and organizations, which people utilise in order to achieve their personal objectives. Three key features distinguish social capital: a network of relationships, norms of reciprocity, and trustworthiness among individuals. According to Putnam (2000), it is characterised by "...social networks and the norms of reciprocity and trustworthiness that arise from them" (p. 19). "Seok-Woo and Adler (2014) identified three main factors that contribute to the success of a network: (1) the opportunities created through relationships, (2) the norms and values that make up the content of network ties, providing members with motivational force, and (3) the network's ability to bring value. Bringing members of an organization together for such purposes can significantly enhance the ethical practices in the workplace." The promotion of workplace ethics through the convergence of work and religious/spiritual activities has also been acknowledged in Putnam's (2000) research as it revolves around rule enforcement, bounded solidarity, and enforceable trust. Three types of social capital are recognized: bonding, bridging, and linking social capital (Putnam, 2000). Bonding social capital pertains

## DYSFUNCTIONAL BEHAVIOURS IN THE GHANAIAN PUBLIC SERVICE

to networks established through acquaintance and intimate interactions in homogeneous groups (Sabatini, 2009). Bonding social capital is considered to have negative connotations as homogeneous circles tend to be less cooperative towards outsiders (Sabatini, 2009). Bridging social capital comprises networks formed by weak links that connect people from diverse social and economic backgrounds who would not typically interact (Sabatini, 2009). These connections promote the spread of information and trust, producing beneficial effects on socio-economic pursuits (Sabatini, 2009; Ferragina & Arrigoni, 2017). Linking social capital, on the other hand, denotes vertical associations with influential or powerful individuals (Sabatini, 2009). This network provides advantages by utilising trust, resources, ideas, and information beyond conventional linkages, thus supporting societal welfare or "social collateral" (Swanson et al., 2020).

***Ethics, Spirituality and Dysfunctional Behaviours***

Ethics refer to acceptable or unacceptable human behaviour and conduct that derives from societal values (Kumar & Vij, 2014). Workplace spirituality, on the other hand, is a particular form of psychological atmosphere where individuals perceive themselves as having an inner life nourished by meaningful work within a community context (Duchon & Plowman, 2005: 809). Spirituality encompasses a feeling of connection to something greater, a search for purpose in one's life, and an awareness of interconnectedness (Kumar & Vij, 2014). When workers perceive that their employer provides opportunities for meaningful work, they are more inclined to experience personal development and ambition whilst fulfilling their obligations (Duchon & Plowman, 2005; Jeon & Choi, 2021; Zhang 2020). This encourages individuals to bring their complete selves (physical and spiritual) to their organisation. The sense of purpose at work, feeling of belonging, and inner life are linked to employees' ethical conduct (Jeon & Choi, 2021; Khari & Sinha, 2017; van der Walt & Steyn, 2019).

DYSFUNCTIONAL BEHAVIOURS IN THE GHANAIAN PUBLIC SERVICE

A fulfilling occupation can motivate employees to prioritise the objectives and welfare of their organisation over their own. This is often due to the belief that a satisfying job can aid in self-discovery within the company by fulfilling an essential role (Fry et al., 2017; Pawar, 2016). When employees are able to fulfil their spiritual demands as well as their physical and financial necessities at work, their self-concept will be more favourable, resulting in ethical behaviour (Jeon & Choi, 2021; van der Walt & Steyn, 2019). So, spirituality has an impact on societal beliefs, customs, and traditions, which includes ethics. It enables individuals to comprehend the world, find meaning and purpose in life whilst shaping their ethical values (Haldorai et al., 2020).

Studies have shown a connection between ethics and spirituality (Lata & Chaudhary, 2022; Lee et al., 2014; Phillips et al., 2018). According to Lata and Chaudhary (2022), there is a positive association between employees' perceptions of spirituality and ethical behaviour, with spirituality promoting ethical behaviours in the workplace. Highly spiritual persons consider ethics integral to their lives, whereas individuals with low spirituality exhibit unethical behaviour (Lowery et al., 2014). The above assertion posits that spirituality can promote ethical conduct and curtail maladaptive actions (Zhang et al., 2020). Since spirituality and ethical behaviour engender a stronger sense of personal gratification, personnel perceive a connection, which bolsters their moral probity (McGhee & Grant, 2017; Hossain et al., 2020). When workers are able to satisfy their spiritual requirements alongside their physical and financial needs at work, their self-concept will become more positive (Jeon & Choi, 2021). This, in turn, can lead them to view their job as a means of fulfilling both their personal needs and those of the organization (Zhang, 2020; Jeon & Choi, 2021). As a result, they are likely to experience greater happiness and productivity at work, ultimately translating into a more meaningful and fulfilling life (Khari & Sinha, 2017).

## DYSFUNCTIONAL BEHAVIOURS IN THE GHANAIAN PUBLIC SERVICE

***Public Service of Ghana***

The Ghanaian PS includes “service in any civil office of Government; the emoluments attached to which are paid directly from the Consolidated Fund/moneys provided by Parliament and service in a public corporation” (PSC Act, 1994, section 17). Article 190 of the 1992 Constitution of Ghana and the PSC Act (1994) gives the composition of the PS as the:

Civil Service; Judicial Service; Audit Service; Education Service; Prison Service; Parliamentary Service; Health Service; Statistical Service; National Fire Service; Customs, Excise and Preventive Service; Internal Revenue Service; Police Service; Immigration Service; and Legal Service. It includes public corporations other than those set up as commercial ventures; Public services established by the constitution; and other public services prescribed by law (Republic of Ghana, 1994).

Altogether, 32 organizations make up the PSG. The Service was set-up to maintain law and order to generate revenue, regulate behaviours of individuals, provide key services including education, sanitation, roads, public health and water. The service has played momentous roles in Ghana's stability and socio-economic development by initiating and implementing policies and seeing to successive governments' efficient administrative activities (PSC, 2015). The service's core values of “permanence, continuity, loyalty, integrity, impartiality, a-political, anonymity, meritocracy and professionalism” have made this possible (PSC, 2015: 104). Public servants must demonstrate honesty and integrity, diligence, respect, courtesy, and obedience to the laws of Ghana and other directives (PSC, 2015: 104). Therefore, the ethical behaviour of public servants is uncompromising (Kumasey & Hossain, 2020). Nevertheless, indiscipline, absenteeism, turnover and lethargy have become rampant (Ohemeng & Anebo, 2012). The Auditor-General's annual reports to Parliament also indicate financial

misappropriations and state funds embezzlement (2015; 2018; 2019). Within this context, this study attempts to establish whether spirituality and ethics will ameliorate these dysfunctional behaviours.

**Spirituality in Ghana’s PS**

Ghana is a multi-religious country with almost 95% of the population affiliated with a religion (GSS, 2012). Freedom of religion is enshrined in the constitution, and religion permeates every aspect of Ghanaian life. Predominantly, public events begin and end with prayers (Atiemo, 2010) as Ghanaians are considered spiritual. These practices and beliefs socialize individuals by providing them with a sense of security and belongingness, regulating their behaviours (Atiemo, 2010). Ghanaians are believed to be made up of physical and non-physical components, which link them to spiritual entities (Atiemo, 2010). These entities require some form of responsibility, truthfulness, respectfulness, generosity and protecting the environment (sacred places). Failure adhering to these responsibilities led to grave sanctions. These beliefs still hold a central place in public servants’ behaviour.

**Methodology**

*Design*

A mix of case study design and qualitative approach were used for the study. The study sought a better understanding and interpretation of the unique social phenomenon of spirituality, ethics and dysfunctional behaviours within Ghana’s Public Service. Yin (2018) argued that case studies are suitable for investigating contemporary social phenomenon. Also, the multiple case study option was applied; in consistence with Eisenhardt (1989) who suggested that between 4 and 10 cases usually work better to facilitate theory development. In this study, seven cases were investigated within Ghana’s public service to explore forms of

## DYSFUNCTIONAL BEHAVIOURS IN THE GHANAIAN PUBLIC SERVICE

dysfunctional behaviours, and whether spirituality and ethics can reduce these behaviours. The cases include Ghana Education Service (GES), Ghana Health Service (GHS), Office of the Head of the Civil Service (OHSC), the Public Service Commission (PSC), the Auditor-General's Office (A-Gs Office), The Commission on Human Rights and Administrative Justice (CHRAJ), and the Public Accounts Committee of Parliament (PAC).

**Sampling**

Both purposive (Etikan et al. 2016) and convenience (Acharya et al. 2013) sampling methods were employed to select participants. Initially, participants from the case study organizations were purposefully selected based on the demand of the phenomenon being investigated and the interviewees' ability to provide comprehensive information. The usage of convenience sampling facilitated the contact with interviewees based on their willingness and availability to take part at their convenience. Twenty-eight (28) participants from seven case organizations were selected through the two sampling methods. The study employed the theoretical saturation model and recruitment was continued until information redundancy was achieved. This was observed when new themes ceased to emerge from the field; therefore, the researchers inferred that the data collection had saturated. A range of data collection methods, such as in-depth interviews (IDIs) and focus group discussions (FGDs), were employed in the fieldwork.

**Procedure**

Before conducting the fieldwork, a pilot study was carried out among public servants pursuing graduate studies in Leadership and Local Government Studies at the University of Professional Studies and the Ghana Institute of Local Government Studies. The researchers analysed the pilot study to assess the suitability of the interview protocol and obtain first-hand information on the phenomena being studied. Secondly, fourteen (14) individual

interviews were conducted, comprising of two participants from each of the seven PSOs. The interviewees were drawn from the middle-level management and provided valuable insights into the examined phenomena. Thirdly, three FGDs were conducted, with four participants each from GES, GHS, and OHSC. Finally, two additional individual interviews were conducted among top-level management representatives from PSC and CHRAJ. Sixteen (16) individual in-depth interviews (IDIs) and twelve (12) FGDs were carried out, each lasting between 45 to 55 minutes.

A semi-structured interview guide was implemented in the interviews, focusing on the research's key questions. To enable probing questions and responses in a conversational tone, the researchers based the interview on a self-developed guide from existing literature. The guide facilitated interaction between the participants and the researchers. The researchers followed the principles of theoretical saturation, whereby recruitment continued until no new themes emerged from the gathered data, indicating information redundancy. Participants' prior consent was obtained both before and during the interview process. To ensure anonymity, pseudonyms were used during data collection, and all participants' proficient understanding of English enabled interviews to be conducted in this language.

*Recordings and Analysis*

The voice recordings of interviews and FGDs were done using a tape recorder with prior consent from all participants. Recordings were further transcribed and organized to reflect ethics, spirituality and dysfunctional behavioural patterns within Ghana's Public Service. Also, handwritten notes were taken, coupled with field observations in the course of both the interviews and FGDs to augment comprehension of the process.

Analysis of data was guided by both literature and aim of the study. More specifically, the analysis was developed in a three-stage process rather than followed a precise sequence. The



## DYSFUNCTIONAL BEHAVIOURS IN THE GHANAIAN PUBLIC SERVICE

data analysis process comprised repeated readings of all the transcripts based on the three steps. Step one: the open coding (Yin, 2018) involves breaking and naming interview data into discrete conditions. Step two: axial coding, an inductive and recursive process through which similar first-order codes were combined into a set of more abstract second-order constructs. Step three: selective coding—a combination of similar second-order constructs to obtain aggregate theoretical dimensions. Finally, the thematic (Braun & Clarke, 2006) analysis was utilised as the main product for interpretation, discussion, and a written report.

### Research Findings

#### *Dysfunctional Behaviours in Ghana's PS*

##### *Fraud and Abuse of Organizational Resources*

Fraud and abuse of organizational property emerged prominent in the interviews, attributable to all categories of employees. One respondent stated that:

*“as of now, we have tones of accountants and account clerks collecting money and putting in their pockets [Fieldwork Interview 019].*

There is also the abuse of organizational property for private gain. Respondents identified using resources including vehicles, stationery, telephone, and photocopying for personal gain.

One respondent remarked:

*“it is common to see employees use official vehicles to pick and drop off their children at schools or wives to the market/hairdressing salon” [Fieldwork Interview 031].*

## DYSFUNCTIONAL BEHAVIOURS IN THE GHANAIAN PUBLIC SERVICE

*Moonlighting*

Moonlighting involves an employee taking on another job besides his/her main employment. This canker was prominent with all categories of employees guilty; employees of GES and GHS emerged more culpable. Teachers are engaged in 'extra-classes', medical doctors and senior nurses are engaged in 'locum'. One respondent averred thus:

*"It is an open secret that employees of GHS embark on locum. Even though salaries appear on paper to be high, the value in terms of market is low, so people are sometimes compelled to do one or two things to supplement their incomes"* [Fieldwork Interview 014].

Moonlighting is caused by low remuneration and lack of motivation as another respondent quipped:

*"It is shameful that private organizations pay for the medical bills of their workers whom we care for. But in public health institutions, we pay our medical bills, going contrary to our motto "your health our concern". The question I always ask is 'whose concern is our health?'..."* (Fieldwork Interview 012).

Another respondent concurred, *"The main reason for engaging in locum is to supplement our incomes"*. However, engaging in moonlighting is exhausting, making employees unable to execute their responsibilities, affecting efficiency, effectiveness and quality of service.

*Waste and Misuse of Official Time*

Waste and misuse of official time were also identified as dysfunctional behaviour. To some respondents,

## DYSFUNCTIONAL BEHAVIOURS IN THE GHANAIAN PUBLIC SERVICE

*“time is not seen as a scarce commodity which should be revered; most employees report to work very late and close earlier than the actual closing-time” (Fieldwork Interview 037).*

Thus activities would be conducted haphazardly and inefficiently. Almost all respondents indicated that all categories of workers in the PS misuse official time, implying service quality and productivity would be negatively affected, as most employees do not work up to the stipulated eight-hours of work daily.

Some respondents reiterated that it is common to visit some offices between 12 noon and 2:30 pm with offices locked under the pretext of workers still on lunch-break, while some do not return after break. However, the official break period for the PS is between 12:30 pm and 1:30 pm, leading to the conclusion that:

*“getting service from the public service is now seen as a training ground for acquiring the virtue of patience” [Fieldwork Interview 035].*

#### *Not Duty-Bound to Report Wrong Doing*

Apathy among public servants was identified. Some respondents lamented this dysfunctional practices occurring in their organizations with no criticisms. This apathetic behaviour was attributed to several reasons: fear of losing one's friends and being called names; public-spiritedness to expose these behaviours being interpreted as jealousy or vindictiveness; being victimized, ostracized or called names such as Judas<sup>1</sup> or 'konkosa'<sup>2</sup>. Therefore, most wrongdoings are disregarded, and culprits go unpunished. This sentiment was re-echoed by one respondent below:

---

<sup>1</sup> In the Bible who betrayed Jesus Christ

<sup>2</sup> In the local parlance meaning gossip

DYSFUNCTIONAL BEHAVIOURS IN THE GHANAIAN PUBLIC SERVICE

“The Ghanaian has a penchant for maintaining good relations with close friends and relatives .... Efforts are made to avoid the unpleasantness, and no one wants to be cited as having taken part in getting someone punished for fear of being branded as wicked. To preserve good social relations among colleagues, a great deal of wrongdoing is often overlooked, and offenders go unpunished” [Fieldwork Interview 035].

## DYSFUNCTIONAL BEHAVIOURS IN THE GHANAIA PUBLIC SERVICE

**Table 1.0** below tabulates various financial irregularities with their corresponding yearly amount from 2014 to 2019 as reported by the Auditor-General.

**Table 1.0 Financial Irregularities in Ghana's PS from 2014 – 2019**

Type of Irregularity	2014	2015	2016	2017	2018	2019
<b>Tax Irregularities</b>	217,186,533.45	305,417,021.42	42,866,490.70	655,599,736.33	4,788,284,799.00	2,666,743,134.56
<b>Cash Irregularities</b>	5,089,352.06	47,629,013.32	2,053,622,215.65	190,560,990.86	388,925,019.94	276,624,480.00
<b>Stores/Procurement Irregularities</b>	2,373,354.81	20,623,604.46	35,940,445.43	41,668,682.00	6,823,337.00	20,604,593.00
<b>Payroll/Over payment</b>	11,426,144.03	1,595,071.13	4,281,994.51	1,776,893.00	1,875,347.00	469,953.00
<b>Contract Irregularities</b>	2,784,226.72	51,941,818.68	13,006,034.86	2,695,601.00	5,598,252.00	77,093.00
<b>Outstanding Loans</b>	13,755,902.31	77,857,099.61	6,775,974.47	94,472.00	594,889.00	201,000.00
<b>Rent Irregularities</b>	171,073.85	115,505.93	9,049,219.49		3,941,756.00	43,467,634.19
<b>Total Irregularities</b>	<b>252,786,587.43</b>	<b>505,179,134.55</b>	<b>2,165,542,375.14</b>	<b>892, 396,375.19</b>	<b>5,196,043,399.94</b>	<b>3,008,187,888.15</b>

**Source:** A-Gs Reports from 2014-2019

**Note:** Exchange rate US\$1 = 5.7781; GBP1 = 8.0142; EUR1 = 6.8323

From **Table 1.0** above, the Ghanaian Government perennially losses huge amounts of money, making the Auditor-General to lament that:

*“the cataloguing of financial irregularities in my Report on MDAs and other agencies has become an annual ritual that seems to have no effect because affected MDAs are not seen to be taking any effective action to address the basic problems”* (A-Gs Office, 2015:15).

These behaviours portray a damning picture of Ghana’s PS misapplying public funds.

**Spirituality and Ethical Behaviour in GPS**

Spirituality has a direct connotation with ethical behaviour. The following quote from a director corroborates this:

*“...there is a direct relationship between spirituality, religion and ethical behaviour. People with good spiritual backgrounds are very religious and exhibit good values within the Service. They are morally upright, punctual at work, tolerant, honest, sympathetic and diligent.”* (Fieldwork Interview, 022).

Another respondent added:

*“My Islamic principle teaches me to adopt the ‘open-door’ policy of being tolerant to everyone regardless of their position. I also share their joy and sympathise with them...”* (Fieldwork Interview, 014).

These assertions confirm earlier empirical studies that spirituality leads to ethical behaviours among employees in organizations (McGhee & Grant, 2017; Hossain et al., 2020; Lata & Chaudhary, 2022). However, just as individual behaviour differs, the behaviour of spiritual individuals within Ghana’s PS also differs. Respondents identified varied behaviours of

## DYSFUNCTIONAL BEHAVIOURS IN THE GHANAIAN PUBLIC SERVICE

public servants who purported to be spiritual. Some respondents observed that spirituality is about care, love, hope and kindness. One respondent reiterated:

*“There are spiritual individuals in the service. I know of a director who always wants to help and see people happy; he is honest, faithful and selfless. We have flowers here (pointing outside); sometimes, he waters the flowers.”*

(Fieldwork Interview 034).

The above demonstrates spirituality evidenced by the desire to be serviceable to colleagues, clients and the environment. Spirituality gives employees a sense of meaning at work, a sense of community and connectedness to others, nature and an inner life. The concept of "meaning at work" suggests that individuals inherently seek significant meaning in both their personal and professional lives ( Fry et al, 2017; Khorshid 2015). Meaningful work boost employees' self-efficacy and give them a sense of empowerment and purpose in life. Meaningfulness at work is related to the idea of calling (Fry, 2003) which stresses the importance of employees using their vocation to improve society and the community. This is also related to the transcendent experience that one has at work (Jeon & Choi, 2021). The term "membership" describes the sense of community and connection that one has with coworkers in the workplace (Fry, 2003; Jeon & Choi, 2021; Neal, in press). People have an inbuilt tendency to live in followership with other people because they are spiritual beings (Ashmos & Duchon, 2000). As a result, they feel obliged belonging to their organization and connected with coworkers (Khari & Sinha, 2017; Jeon & Choi, 2021; Neal, in press). According to Fry et al. (2017), "inner life" refers to the process of comprehending one's spiritual self in order to lead a more fulfilling existence. Employees are able to ascertain their inner perception of themselves as a result of their identity, actions, and contributions (Duchon & Plowman, 2005). These individuals see their profession as a calling or sacred duty, not a means to an end. Confirming the assertion that some public servants are interested in “finding a deeper



sense of meaning, purpose and spirit in their work” (McConkie, 2008:340), which motivates them to behave ethically (McGhee & Grant, 2017).

Another respondent held a different view:

*“Some spiritual individuals are just superficial human-beings; they show it just for people to see that they are spiritual, but it does not reflect in their day-to-day activities at work...”* (Fieldwork Interview 022).

Correspondingly, another respondent observed:

*“Spiritual individuals portray double-standards in discharging their official duties. Regarding truthfulness and honesty, some of them manifest the contrary. They put up unfavourable behaviours in discharging their duties (i.e. drag their feet, tell lies, finding unimaginable reasons to justify their behaviours, etc.”* (Fieldwork Interview 011).

These observations depict that not all employees in the PS who claim to be spiritual seek spirituality in its strictest sense and strive for spiritual development. They do not demonstrate ethical behaviour; they appear spiritual and profess spiritual values but fail to translate them into appropriate workplace actions. This may be because of the “realities of imperfection, failure, and sin” as well as “greed, exploitation, environmental degradation, insensitiveness, lack of empathy, abuses of power, and failures of stewardship” (McGhee & Grant, 2017).

### Discussion of Findings

The need for ethical behaviour in Ghana's PS cannot be over-emphasised. Though there are constitutional and institutional mechanisms to enhance ethics, the main bane is the effective implementation of these policies, with effective measures to prevent officials from being biased and breaching them. From the social capital perspective, this bias results from selectivity and manipulation resulting from the social norm of 'whom you know' influencing managerial decisions (Du et al., 2014). So instead of applying the merit principle, 'whom you know' is deployed, creating inequalities. Previously, perpetrators of these dysfunctional acts were only 'named and shamed' without further sanctions because the Public Accounts Committee of Parliament and the A-G's office had no prosecutorial powers. In recent times, the A-G enforced her constitutional powers of 'disallowing and surcharging' public officials who make the state lose substantial sums of money. Public officials are now expected to declare their assets to the A-G's office as a constitutional mandate, enhancing ethics in the PS.

Responses on whether spirituality can reduce dysfunctional behaviours in Ghana's PS were mixed. Some opined that spirituality had a positive impact; others averred its negative impact; others indicated both positive and negative impacts. Those who averred that workplace spirituality helps in reducing dysfunctional behaviours argued that:

*"Spirituality has positive impacts. For instance, if religious/organizational leaders can touch people's hearts by indicating that human beings are just passing through this world and there is another world somewhere where people will be judged according to their deeds, then they will be scared... If we did not know about the judgment day, we would have all joined colleagues in the service to make lots of money ..."* (Fieldwork Interview 037).

## DYSFUNCTIONAL BEHAVIOURS IN THE GHANAIAN PUBLIC SERVICE

Another respondent opined that:

*“in the workplace, some spiritual individuals show empathy, feel for their clients, which helps improve service delivery because if you feel for them, you will have sympathy... you will not cheat or ask for favours before working but rather let clients feel valued. ... Spiritual individuals reflect genuineness in all they do”* (Fieldwork Interview 022).

These findings are consistent with other researches, which concluded that spirituality leads to ethical behaviour in organizations (Hossain et al., 2020; Otaye-Ebede, et al., 2020; van der Walt & Steyn, 2019). Most public servants are not motivated by financial incentives but see their professions as ‘a calling’ chosen by a higher power. Therefore, they cannot delink their work from their personal lives (spirituality). They find neither material rewards nor career-enhancing advancements as incentives in the service. Consequently, they do not invest their time, energy and other valuable resources to obtain these material rewards. Hence, to some extent, spirituality and ethics have ameliorated dysfunctional behaviours in Ghana’s PS. Recall one of the interviewees remarking:

*“... If we did not know about the Day of Judgment, we would have all joined colleagues to make lots of money and cheat everybody...”*

The above corroborates earlier findings that highly spiritual individuals are ethical at work, utilizing their spirituality for positive influence (van der Walt & Steyn, 2019). A spiritual individual has a penchant for virtuous behaviour, enhancing goodness and greater sense of morality (McGhee & Grant, 2017). This is aptly described by Neal (in press) below:

*“Spirituality in the workplace is about people seeing their work as a spiritual path, as an opportunity to grow personally, and to contribute to the society in a meaningful way. It is about integrity, being true to oneself, and telling the truth to others. It means attempting to live your values more fully in your work”* (pp. XIV –XV).

## DYSFUNCTIONAL BEHAVIOURS IN THE GHANAIAN PUBLIC SERVICE

Respondents who felt spirituality impacted the organization negatively believed that some spiritual individuals are stuck to themselves and only members of their faith, promoting discrimination among employees. One respondent remarked:

*“They are selective, interact favourably with only their religious group-members, not allowing those who share different faiths to come closer to them... you come to work with others as a group for the benefit of the organization, but when you behave this way, you are creating segregation...”*

(Fieldwork Interview 018).

Another respondent observed that because Ghana is a multi-religious country, the attitude of some adherents goes contrary to acceptable organizational practices. He cited that:

*“a Jehovah's Witness in school (whether a teacher or student) will not sing the national anthem or recite the pledge... Consider Muslims; some will not go to school on Fridays because they worship on that day... Also, consider Christians who will either not come to work on certain days or close earlier than usual because they have mid-week church service”* (Fieldwork Interview 008).

These negatively affect patriotism, unity, discipline and raise concerns of divisiveness in the service, ultimately affecting trust and teamwork (Daniel, 2010).

Using spirituality as a possible solution to curb dysfunctional behaviours in Ghana's PS must be treated with caution because religion and spirituality have been the causes of militancy in other jurisdictions, including Africa. Spirituality could also bring other negative consequences, including favouritism, intolerance and discrimination (Karakas, 2010). Furthermore, spirituality and its accompanying practices could negatively affect

organizational performance since productive time is sometimes spent on prayers and other spiritual activities.

These notwithstanding, spirituality ennoble ethical behaviour and discourages dysfunctional behaviours in organizations (Mcghee & Grant, 2017; Lata & Chaudhary 2022; Otaye-Ebede et al., 2020). Employees who practise true spirituality are unlikely to indulge in dysfunctional behaviours because their understanding of spirituality promotes morality (van der Walt & Steyn, 2018; Pattanawit & Charoensukmongkol 2021). This supports the social capital theory, which suggests the norms of reciprocity (Mostafa & Bottomley, 2020), where spirituality, ethics, and social capital are social mechanisms that positively shape individual and organizational behaviour. Thus, a call to employ spiritual reawakening and ethics in the PS could be a panacea to overcome dysfunctional behaviours.

**Contribution, Conclusion and Policy Recommendations**

The study contributes to literature by responding to calls for better incorporation of research on ‘African contexts’ into mainstream research (Kolk & Rivera-Santos, 2018). This research has enriched the literature on spirituality, ethics and dysfunctional behaviours by bringing the empirical perspectives of Africa to the fore by adding to the body of evidence supporting the positive effects of workplace spirituality in the public service of Ghana, an area that had not previously received much empirical backing. In addition, compared to other nations including the USA, UK, Australia, Thailand and South Korea, Ghana is still underrepresented in the literature. As a result, our study has contributed in correcting this imbalance and offered new insights into the function of spirituality from this marginalized setting. Within the African socio-cultural milieu, this article proposes a new direction (spirituality) as a creative problem-solving approach (McCourt, 2018) to reduce dysfunctional behaviours.

## DYSFUNCTIONAL BEHAVIOURS IN THE GHANAIAN PUBLIC SERVICE

The use of spirituality in reducing dysfunctional behaviours is contentious, but some have argued it as the cure for the '*teleopathic*' disease plaguing organizations (Goodpaster, 1994). Spirituality should not be misconstrued as the panacea to all dysfunctional behaviours plaguing organizations (McGhee & Grant, 2017) but as a supporting tool to engender ethical behaviour (Otaye-Ebede, et al., 2020; 2019; Lata & Chaudhary 2022; Kira et al., 2021).

This study has some implications. First, management and HR directorates in PSOs can encourage organizational culture incorporating spirituality to attenuate dysfunctional behaviours. Strong organizational cultures support high ethical standards, influencing employees to act ethically. Again, management and HR directorates can organize seminars, workshops, and training programs to reinforce ethical behaviours. They can equally use simulation exercises, role-plays, and videos to highlight the effect of dysfunctional behaviours on employees and organizations. Understanding these consequences is a step towards heightening ethical awareness and discouraging dysfunctional behaviours. Finally, leadership should uphold the organisation's shared values by setting a cultural tone. They should be fair, honest and transparent in their dealings with subordinates regarding rewards and punishments.

The article recommends that religion be used as a workplace catalyst to improve spirituality and ethics. Professionalism should also be taught in its principle and practice among public servants, enhancing competence, improving character and conduct, and leading to excellence at work. Besides, a 'living' code of conduct should be effectively implemented. Further, given the diversity of belief systems and institutional frameworks in the various African countries, a comparative study across the public sector of Africa is required.

References

- A-Gs Office. (2015). *Report of the Auditor-General on the Public Accounts of Ghana for the year ended 31st December 2015*. Accra: Ghana: Advent Press.
- A-Gs Office. (2016). *Report of the Auditor-General on the Public Accounts of Ghana for the year ended 31st December 2016*. Accra: Ghana: Advent Press.
- A-Gs Office. (2017). *Report of the Auditor-General on the Public Accounts of Ghana for the year ended 31st December 2017*. Accra: Ghana: Advent Press.
- A-Gs Office. (2018). *Report of the Auditor-General on the Public Accounts of Ghana (Public Boards, Corporations and other Statutory Institutions) for the year ended 31st December 2018*. Accra: Ghana: Advent Press.
- A-Gs Office. (2019). *Report of the Auditor-General on the Public Accounts of Ghana (Public Boards, Corporations and other Statutory Institutions) for the year ended 31st December 2019*. Accra: Ghana: Advent Press.
- Association of Certified Fraud Examiners (2018). *Report to the nations: On occupational fraud and abuse*. 2017 Global fraud study.
- Atiemo, A.O., (2010). *Religion and Human Rights: Towards the Inculturation of Human Rights in Ghana*.
- Belle, N. & Cantarelli, P. (2017). What Causes Unethical Behavior? A Meta-Analysis to Set an Agenda for Public Administration Research. *Public Administration Review*, 77(3), 327-339.
- Brown, R.B. (2003). Organizational Spirituality: The Sceptic's Version. *Organization*, 10(2), 393-400.



## DYSFUNCTIONAL BEHAVIOURS IN THE GHANAIAN PUBLIC SERVICE

- Daniel, L. J. (2010). The effect of workplace spirituality on team effectiveness. *Journal of management development*, 29(5), 442-456.
- Duchon, D. & Plowman, D.A. (2005). Nurturing the spirit at work: Impact on work unit performance. *The Leadership Quarterly*, 16(5), 807-833.
- Eisenhardt, K.M. (1989). Building theories from case study research. *Academy of Management Review*, 14(4), 532-550.
- Fry, L.W., Latham, J.R., Clinebell, S.K. & Krahne, K. (2017), "Spiritual leadership as a model for performance excellence: a study of Baldrige award recipients", *Journal of Management, Spirituality and Religion*, 14 (1), 22-47.
- Goodpaster, K.E. (1994). "Work, Spirituality and the Moral Point of View." *International Journal of Value-Based Management*, 7(1), 49-62.
- Giacalone, R.A. & Jurkiewicz, C.L. (2010). Theoretical Development of Workplace Spirituality. Giacalone, R.A. & Jurkiewicz, C.L. (Eds.) *Handbook of Workplace Spirituality and Organizational Performance*. New York: ME Sharpe.
- Griffin, R.W., & Lopez, Y.P. (2005). "Bad behavior" in organizations: A review and typology for future research. *Journal of Management*, 31, 988-1005.
- GSS (2012). *2010 Population and Housing Census: Summary Report of Final Results Ghana Statistical Service*. Accra-Ghana.
- Haruna, P.F. (2003). Reforming Ghana's public service: Issues and experiences in comparative perspective. *Public Administration Review*, 63(3), 343-354.

## DYSFUNCTIONAL BEHAVIOURS IN THE GHANAIAN PUBLIC SERVICE

- Hossain, F., Kumasey, A.S, Rees, C., & Mamman, A. (2020). Public Service Ethics, Values and Spirituality in Developing and Transitional Countries: Challenges and Opportunities. *Public Administration and Development*, 40(3).
- Jeon, K. S., & Choi, B. K. (2021). Workplace spirituality, organizational commitment and life satisfaction: the moderating role of religious affiliation. *Journal of Organizational Change Management*, 34(5), 1125-1143.
- Karakas, F. (2010). Spirituality and Performance in Organizations: A Literature Review. *Journal of Business Ethics*, 94(1), 89-106.
- Khorshid, S. (2015), "The effects of workplace spirituality and teacher's self-efficacy beliefs on his/her job satisfaction", *International Journal of Psychology*, 9 (1), 64-103.
- Kolk, A., & Rivera-Santos, M. (2018). The state of research on Africa in business and management: Insights from a systematic review of key international journals. *Business & Society*, 57(3), 415-436.
- Kumar, V., & Vij, S. (2014, November). The role of spirituality and ethics in transformational leadership. In *Proceedings of international conference on spirituality: the essence of ethical leadership and management*.
- Kumasey, A.S, & Hossain F., (2020). Exploring the Unfathomable Causes of Dysfunctional Behaviours in the Ghanaian Public Service: Perspectives of Social Capital Agency Theories". *International Journal of Public Sector Management*. DOI: 10.1108/IJPSM-07-2019-0187
- Lata, M., & Chaudhary, R. (2022). Workplace spirituality and employee incivility: Exploring the role of ethical climate and narcissism. *International Journal of Hospitality Management*, 102, 103178.

## DYSFUNCTIONAL BEHAVIOURS IN THE GHANAIAN PUBLIC SERVICE

- Levine, E.L. (2010). Emotion and power (as social influence): Their impact on organizational citizenship and counterproductive individual and organizational behavior. *Human Resource Management Review*, 20, 4-17.
- Lowery, C.M., Duesing, R.J. & Beadles, N.A. (2014). A research note on the relationships among spirituality, contextual variables, and perceptions of ethics in the workplace. *Journal of managerial issues*, 408-423.
- McCourt, W. (2018). New directions for public service reform in developing countries. *Public Administration and Development*, 38(3), 120-129.
- McGhee, P., & Grant, P. (2017). The transcendent influence of spirituality on ethical action in organizations. *Journal of Management, Spirituality & Religion*, 14(2), 160-178.
- Moore, T.W., & Casper, W.J. (2006). An examination of proxy measures of workplace spirituality: A profile model of multidimensional constructs. *Journal of Leadership & Organizational Studies*, 12(4), 109-118.
- Mostafa, A.M.S., & Bottomley, P.A. (2020). Self-sacrificial leadership and employee behaviours: an examination of the role of organizational social capital. *Journal of Business Ethics*, 161(3), 641-652.
- Neal, J (in press). Inspiring Workplace Spirituality. Emerald Publishing Limited, UK (1<sup>st</sup> Edition)
- Ohemeng, F.L.K. & Anebo, F.K. (2012). The politics of administrative reforms in Ghana: Perspectives from path dependency and punctuated equilibrium theories. *International Journal of Public Administration*, 35(3), 161-176.

## DYSFUNCTIONAL BEHAVIOURS IN THE GHANAIAN PUBLIC SERVICE

- Otaye-Ebede, L., Shaffakat, S. & Foster, S. (2020), "A multilevel model examining the relationship between workplace spirituality, ethical climate and outcomes: a social cognitive theory perspective", *Journal of Business Ethics*, 166 (3), 611-626.
- Pattanawit, P., & Charoensukmongkol, P. (2022). Benefits of workplace spirituality on real estate agents' work outcomes: the mediating role of person-job fit. *Management Research Review*, 45(11), 1393-1411.
- Pawar, B. S. (2023). The relationship between leader spiritual behaviours and subordinate work attitudes: an exploratory empirical examination. *International Journal of Organizational Analysis*.
- Pawar, B.S. (2022), "Workplace spirituality research summary for teaching in organizational behavior courses", *Journal of Organizational Behaviour Education*, 14. 183-206.
- Pawar, B.S. (2016), "Workplace spirituality and employee well-being: an empirical examination", *Employee Relations*, 38 (6), 975-994.
- Petchsawanga, P. & Duchon, D. (2012). Workplace Spirituality, Mediation and Work Performance. Management Department, Faculty Publication, University of Nebraska-Lincoln. Paper 92. <http://digitalcommons.unl.edu/managementfacpub/92>.
- Putnam, R. (2000). *Bowling Alone: The Collapse and Revival of American Community*. Simon and Schuster, NY.
- PSC. (2015). *Human Resource Management Policy Framework and Manual for the Public Services*. Accra-Ghana: PSC.

## DYSFUNCTIONAL BEHAVIOURS IN THE GHANAIAN PUBLIC SERVICE

- Robinson, S.L., & Bennett, R.J. (1995). Typology of deviant workplace behaviors: A multidimensional scaling study. *Academy of Management Journal*, 38, 555-572.
- Sabatini, F. (2009). The labour Market. *Handbook of Social Capital: The Troika of Sociology, Political Science and Economics*, 272.
- Seok-Woo, K. & Adler, P.S. (2014), Social Capital: Maturation of a Field of Research, *Academy of Management*, 39(4), 412-422.
- Transparency International (2018). *Corruption Perception Index 2017*. Available from [https://www.transparency.org/news/feature/corruption\\_perceptions\\_index\\_2017](https://www.transparency.org/news/feature/corruption_perceptions_index_2017) [Accessed 28th February 2019]
- Turner, M., Hulme, D., & McCourt, W. (2015). *Governance, Management and Development: Making the State Work* (2<sup>nd</sup> ed.). London: Palgrave.
- Van der Walt, F., & Steyn, P. (2019). Workplace spirituality and the ethical behaviour of project managers. *SA Journal of Industrial Psychology*, 45(1), 1-9.
- Vasconcelos, A.F., (2018). Workplace spirituality: Empirical evidence revisited. *Management Research Review*, 41(7), 789–821.
- Weitz, E., Vardi, Y. & Setter, O. (2013). Spirituality and organizational misbehavior. *Journal of Management, Spirituality & Religion*, 9(3), 255-281.
- Yin, R. (2018). *Case Study Research and Applications: Design and Methods* (6<sup>th</sup> Ed.). London. Sage.
- Zhang, S. (2020). Workplace spirituality and unethical pro-organizational behavior: The mediating effect of job satisfaction. *Journal of Business Ethics*, 161, 687-705.

DYSFUNCTIONAL BEHAVIOURS IN THE GHANAIAN PUBLIC SERVICE

Zhou, J. & Charoensukmongkol, P. (2021), “The effect of social media use on customer qualification skills and adaptive selling behaviors of export salespeople in China”, *Journal of Asia Business Studies*, 15 (2), 278-300.