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## WORK MOTIVATION IN PUBLIC INSTITUTIONS AND SOCIO-CULTURAL TRAITS: EMPIRICAL STUDY IN THE HAITIAN CONTEXT

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### Abstract

The studies of work motivation's determinants have so far favored the role of specific factors to the task (intrinsic) and task incentives factors (extrinsic). Extending these studies, this paper tests the impact of cultural traits on Work motivation in public institutions in the Haitian context from a methodological approach based largely on the conceptual framework of Churchill (1979) that focus on the logic of complementarity "induction-deduction". Indeed, an exploration study has been done from multiple case analysis to better understand the relationship between the two variables. This qualitative approach was combined with a quantitative approach using data collected from 617 civil servants. Using SPSS 16.0, all the variables were subject to internal consistency checks by calculating the Cronbach's alpha and Principal Component Analysis (PCA) to explore the dimensions of the 3 constructs relating to the socio-cultural traits. The results from Multiple Linear Regressions showed that the socio-cultural characteristics: Belief in the Omnipotence of God, Belief in the Help of Others and Philosophy of Passage significantly influence work motivation of Haitian civil servants. Indeed, we found that three of the socio-cultural variables (Belief in God's Power, Solidarity and Life in the Present Moment) have a positive and significant impact on work motivation. However, the Belief in Human Limitation, the Mediation of Others, the Aspiration Level and Self- Withdrawal have all impacted negatively work motivation.

**Keywords:** Work Motivation, Public institutions, Civil servants, Cultural factors.

### Introduction

Work Motivation, main determinant of performance, has been a central theme in management and which therefore drove to several studies. Many researchers have focused on the determinants of work motivation. They are based on the role of two categories of factors: intrinsic motivation, inside job, linked to employment or activity (Deci & Ryan, 1999; 2014; Vallerand et al., 2019) and task incentives, qualified as extrinsic factors (Thomas, 2016; Pesqueux, 2020). Intrinsic motivation is automatic (Proulx, 2008); and is described « *as an innate inclination to expand one's capacity, to seek the new and the challenging, and to explore and to learn*» (Çetin & Aşkun, 2018, p. 187). «*Individuals are intrinsically motivated when they seek enjoyment, interest, satisfaction of curiosity, self-expression, or personal challenge in the work*» (Amabile, 1993, p. 188).

In the wake of Herzberg's researches (Herzberg, 1971; Hur, 2018), self-determination theory (Deci & Ryan, 1999; 2014) and job characteristics theory (Hackman & Oldham, 1976) represent two theoretical major determinants of intrinsic motivation in organizational psychology (Kanfer

et al., 2017). The basic assumption of these theories is that worker's motivation derives from his desire to satisfy his own psychological needs primarily such as the need for competence, autonomy and social relations (Déci & Ryan, 1999; 2014; Çetin & Aşkun, 2018). In line with this trend and arguing that public sector employees seek more intrinsic rewards, Perry & Wise (1990) developed the theory of Public Service Motivation (PSM), according to which the behavior of civil servants is all based on normative and affective motives. Therefore government jobs are intrinsically motivating for people with high PSM because they offer opportunities to practice social equity, express their loyalty to the country or engage themselves in social programs (Ingrams, 2020).

However, outside of intrinsic motivation related to the activity itself, not related to tasks factors are able to induce public sector employees to provide sustained efforts. These are tangible rewards (measurable and visible) and threats (Ritz, 2009; Coccia & Igor, 2018). The motivation generated under these conditions is qualified extrinsic: « *individuals are extrinsically motivated when they engage in the work in order to obtain some goal that is apart from the work itself* » (Amabile, 1993, p. 188). Extrinsic motivation leads the individual to perform to achieve an external result (Çetin & Aşkun, 2018, p. 187).

Among the extrinsic factors, monetary incentives emerge as the major element. Theoretically, its positive impact on employee motivation is postulated by Agency theory and Expectancy theory (Cainarca et al., 2019). On the one hand, according to Agency theory, Performance-related pay aims to discourage opportunistic behavior that may arise from the agency contract (Ponta et al., 2020). Indeed, the incentive mechanism involved in this pay system makes that it is in the interest of civil servants (agent) to achieve the objectives of the government (principal). Performance-related pay makes it possible to resolve the problem of information asymmetry by attracting the most competent individuals (avoiding anti-selection) and by encouraging civil servants to reveal their true effort (Thomas, 2016; Cainarca et al., 2019). On the other hand, Expectancy theory, explaining the motivational process, demonstrates how performance-related pay can motivate employees to provide a high level of effort (Cainarca et al., 2019). Therefore, according to these two theories, performance-related pay can increase employees' motivation and performance of public services (Weibel, Rost, & Osterloh, 2010; Ponta et al., 2020).

Moreover, the theoretical and empirical approaches have studied the role of several other incentives in employee motivation, in particular, the civil servant's possibilities of promotion and advancement (Houston, 2000; Coccia & Igor, 2018), the work environment represented by work-related characteristics and more generally from the organization, namely all material resources, labor conditions, methods of setting objectives, methods of supervision and job design... (Suprapti et al., 2020).

Empirical studies confirm the positive impact of monetary incentives on the motivation of private sector employees (Lazear, 2000; Said et al., 2017; Al-Belushi & Khan, 2017). Nevertheless, the results remain controversial when it comes to the public sector (Forest, 2008; Perry et al, 2009; Rouban, 2010; Spano & Monfardini, 2018) where intrinsic motivations seem to prevail over financial motivations (Perry et al., 2009; Ingrams, 2020). Performance-related pay has failed to produce the expected changes (Ponta et al., 2020). However, the role of intrinsic

factors themselves is not always attested and is also subject to controversy. Thus, while researchers have demonstrated the positive impact of the meaning of public service on the work motivation of civil servants (Crewson, 1997; Wright, 2001; Frank & Lewis, 2004; Ritz, 2009; Perry et al., 2010; Georgellis et al., 2011; Bellé, 2012, Qing et al, 2019), Andersen & Soren (2009) have shown that this relationship is not robust.

This controversy suggests that the contributions of intrinsic and extrinsic factors are still partial to identify work motivation's determinants in the public sector and those investigations must continue. This research is part of this perspective. It starts from the observation that if the work environment is likely to influence motivation (Arief, 2021), it is also possible that the same is true for the worker's social environment. Furthermore, the potential role of culture has been underlined by researchers (Hofstede, 1980; Trompenaars, 1993; Schwartz, 1999; Roussel, 2000; Mitchell & Daniels, 2003), while few empirical works have integrated them (Thomas, 2016). It is important that this void be filled.

Moreover, the majority of these studies fail to provide a set of practical tools that can be applied in the public sector to incite civil servants to provide the maximum effort. With the health crisis due to covid-19, which is hitting the world hardly, public services must be more efficient than ever. Then, finding concrete factors from the values system shared by public sector employees that can motivate them to be efficient and productive by optimizing service delivery seems to be one of the most important functions of public managers. However, the attitude of relying on an external force, the philosophy of passage and detachment can influence the motivational process of Haitian civil servants (Thomas, 2016). Indeed, since the values which are the expression of individual social beliefs "... *actualize and express in behavior through the attitude, recruitment filter, which is a construction of the mindset which translates values and predisposes someone to act or react in a certain way to face something*" (Diakité, 2004, P.121); it seems that these values have a significant influence on individuals commitment to their task or function and ultimately on their motivation. Moreover, studies have shown that the social environment is an antecedent of PSM (Dewi et al., 2020).

As part of the wake of the studies confirming the role of cultural factors as determinants or moderators in the motivational process (Hofstede, 1980; Schwartz, 1999; Thomas, 2016), this article attempts to help fill this gap by proposing to enrich an almost non-existent literature on the socio-cultural traits likely to influence work motivation in the Haitian public service. From a survey on a sample of 617 public sector employees in Haiti, this article tests econometrically the impact of some Haitian socio-cultural traits on work motivation. But in order to better understand the relationship between the values, beliefs, attitudes and civil servants work motivation, an exploration of the field is carried out from multiple case analysis. Our reflections are fundamentally supported by the observations arising from the results of this analysis and investigation. The study is structured in four sections: the first focuses on the conceptualization between work motivation and socio-cultural traits in the Haitian context; the second presents the methodology used to empirically test the hypotheses; the third section deals with the analysis and results interpretation; the last section deals with discussions.

## **1. Work Motivation and Socio-cultural Traits**

The role of cultural factors as determinants or moderators in the motivational process is recognized by several authors (Hofstede, 1980; Trompenaars, 1993; Schwartz, 1999; Thomas, 2016; Nguyen et al., 2019). Indeed, during the last decades, notably from the researches of Hofstede, many studies have highlighted the influence of national culture on individuals' behavior within organizations. Hofstede (1980)'s researches have clearly demonstrated that cultural values must be taken into account in the application of management theories, including those of work motivation. This author argues that "*the differences in employee motivation, management styles and organizational structures of companies [...] can be traced to differences in the collective mental programming of people in different national cultures*" (Hofstede, 1980, p. 42).

Trompenaars' research and those provided by Schwartz have abounded in the same direction. Indeed, people culture with their own needs; values and work objectives influence their attitudes and their behavior at work and therefore motivation. As Diakit  (2004, p.105) has said it so well, "*behaviors can be explained from the cultural traditions of ethnic societies and communities*"; which vary from one society to another. Indeed, according to the beliefs and values system of a group of individuals, a factor can be a major incentive thus being the basis of the motivational process; and not for another group having different beliefs and values. So, it seems obvious that managing work motivation is a process that is culturally variable.

Although basic needs (physiological needs) appear to be universal, and therefore are likely to influence the motivational process of every human being; however, the methods used to satisfy them may differ from one culture to another (Chirkov et al., 2003; Sheldon et al., 2004). Therefore, work motivation's determinants may vary from culture to culture. More than a century ago, Max Weber said "*the motivation came largely of representations from religious beliefs*" (Weber, 1904/2000, p. 62). Religious beliefs are fundamental elements of culture, especially ours where the deities are considered omnipotent (Decartes, 2001). In addition, Schwartz (1999) also highlighted the influence of cultural values on the meaning that members of different societies attribute to work and, by extension, on work motivation. Culture therefore appears to be an important factor in understanding individuals' behavior at work.

This section attempts to highlight the mechanisms by which beliefs and national cultural values influence the motivational process of individuals at work and ultimately their performance in the Haitian context. It also shows the importance of taking into account cultural elements if we want to understand individuals' behavior at work. In the context of this paper, two aspects of Haitian culture will be studied: the Importance of External Forces and the Philosophy of Passage and Detachment.

### **1.1. The Importance of External Forces**

One of the characteristics of Haitian culture is the importance given to external being or superior force. This is a generalized belief in Haitian society that in order to successfully undertake an action or achieve a goal or succeed in a field, they think they have to go through a more powerful force: God, deities, the better placed family members or circle of friends. Members of Negro-

African societies in general and the Haitian particularly, at least a large part, do not believe in their own abilities to solve problems they face. They rely on deities and/or someone more powerful. Anchored in the mental programming of Haitians, the importance given to external forces leads to a strong belief in the omnipotence of deities, on the one hand; and in the help of others, on the other hand; which can result in a passive attitude and lack of continuous efforts towards the achievement of their goals.

### **1.1.1- Belief in the Omnipotence of the Gods**

The Omnipotence of the Gods refers to the belief that the path of each individual on earth is pre-established by a supreme being and that no one can modify this path apart from the deities (Logossah, 2007). This belief in the omnipotence of gods seems to influence work motivation. Weber's research (1904/2000, p.62), more than a century before, had pointed out that religious beliefs and practices, source of psychological motivations, trace and maintain an individual's behavior. Indeed, religious beliefs are a factor likely to influence the motivational process of individuals at work (Diakité, 2004). They contribute to the development of skills and values that promote the proper functioning of organizations and encourage hard work (Weber, 1904/2000). Therefore, religious beliefs can be a source of motivation.

On the other hand, religious beliefs can be also perhaps a brake on the deployment of sustained effort at work by encouraging a wait-and-see attitude, resignation, patience and inaction. Indeed, one of the implications of the belief in the omnipotence of gods is in the face of everyday problems, individual efforts are little directed towards finding practical solutions. This would result in a fatalistic attitude. Although, religious beliefs do not always and everywhere translate into fatalism (in western countries, Protestant culture, especially ascetic Protestantism, Puritanism and Calvinism, attach great importance to achievements), many authors argue that fatalism is deduced from religious beliefs ( Jacobson, 1999; Cowan et al., 2002; Morgan et al., 2008; Acevedo, 2008) Ruiu, 2013; Rashwan & Jenkins, 2017). indeed, as Ruiu (2013, p.103) has said it so well *“fatalistic tendencies are the output of the interaction between cultural factors (and in particular of religion) and historical institutional”*. Biblical and Islamic teachings advocate blind submission to God who is omnipotent, omniscient and omnipresent (Tribou, 1995; Kuran, 2008; Acevedo, 2008). Therefore, followers might believe that God, “the Almighty” who determines their destiny, has fixed everything that happens to them. Thus, they might even suppose that God may have already insured that everything happens in the same way everything will happen, and there is nothing they can do about it (Acevedo, 2008; Ruiu, 2013). As a result, they rely only on God.

In Haiti, believers, Christians or Voodooists, tend to expect everything from the gods who are considered omnipotent. Instead of doing continuous effort at work, trying to perform well in order to get a promotion, some civil servants will turn to a supreme being to get it done. As Logossah (2007) pointed out, people with a Negro-African culture most often rely on gods for the resolution of the problems they face in everyday life; and consequently, the lack of action. Indeed, these beliefs can often create in the individual a passive attitude consisting in accepting a fate, which he could avoid if he energetically implemented an action. Therefore, he thinks that man is not responsible for his destiny. In Haiti, this attitude is crystallized in Protestant religious

movements, particularly Pentecostalism (Dorvilier, 2010). Religious leaders use certain biblical passages to inculcate faithful to resign themselves to their fate. This is likely to result in the absence of internal or external impulses that can lead the individual at work to change the outcomes and provide the maximum effort in order to achieve the goals of the organization. Indeed, the attitude of helplessness or limitation that results may not favor the deployment of sustained efforts in order to achieve a perfect job, well done or to achieve difficult goals, to achieve challenges.

There are at least two implications from this belief in the omnipotence of invisible forces. The first is that it can create a mental disposition unfavorable to the work itself. Then, the quantitative and qualitative efforts to devote to a task or function are less: they are oriented in other directions (Mitchell & Daniels, 2003) and of less intensity. Therefore and *ceteris paribus*, this belief will tend to reduce the work motivation of individuals. However, as in any context of beliefs, the situation remains conducive to the “sunspot” effects: by addressing the deities, individuals believing that these authorize them to make sufficient efforts to reverse the situation may find themselves effectively motivated to make such efforts (self-realization) within the framework of their function. Ultimately, the effect of divine omnipotence on motivation would be ambiguous.

### **1. 1. 2- Faith in the Help of Others**

By Faith in the Help of Others we mean the widely shared belief in Haitian society that an individual cannot undertake or accomplish anything successfully without the cooperation or help of others (Logossah, 2007). In the Haitian imagination, people expect to be helped. Anchored in the mental programming of Haitians, this belief appears to be the result of the mutual aid system of communitary societies in Africa in which people belong to groups and tend to care for one another (Logossah, 2007). This community spirit implies importance of group on individual.

Faith in the Help of Others could be a reflection of a solidarity society or community and therefore would have virtues for development. Unfortunately, it is clear that Faith in the Help of Others does not take the form of genuine mutual exchange; but rather unrequited survival aid. It is an imposed solidarity, where each member is obliged to adhere to the group and its values under penalty of being rejected by the group or subject to other sanctions. This refers to mechanical solidarity in Durkheim's sense where there are almost no differences between individuals who have the same feelings, the same beliefs and share the same values. As Dorvilier (2012) has pointed out so well, this mechanical solidarity, which is dominant in Haitian society, would make motivation impossible because it does not encourage an ethic of personal accomplishment since it does not accept difference.

This worldview, according to which everyone relies on the help of the other or others in Haitian society, tends to reduce individual initiative and the responsibility that goes with it; it tends to reduce personal effort, individual productive effort (Logossah, 2007). This type of clan solidarity presents the risk of slowing down motivation at work (Ponson, 2010). Faith in the Help of Others is manifested in Haitian public or private organizations, by the belief that many employees think that their advancement depends on their uncle, their sponsor or someone in the hierarchy with whom, they have relationships. This would have on motivation a double effect: on the one hand,

individual that expect the assistance from other strong people can minimize their personal effort; on the other hand, among other civil servants who perform well will develop a feeling of injustice thus diminishing their effort. However, it must be recognized that the fact that the employee can count on his colleagues or his superior to accomplish a task, have a guide, or even help solve a personal problem can reassure employees and result in an atmosphere of conviviality, likely to encourage them to make a sustained effort in the performance of their task. The relationship between Belief in the Help of Others and work motivation ultimately appears ambiguous.

## **1. 2- The Philosophy of Passage and Detachment**

The Philosophy of Passage and Detachment refers to the belief that people consider life as "a passage of a very brief moment on earth" (Logossah, 2007). It is very present in Negro-African societies including Haitian society where man is considered as passenger on earth before crossing into his eternal home because "we all have to leave this earth ». It results in an attitude of neglecting earthly life in order to devote oneself to preparing for life in the hereafter (neglect of earthly life); self-withdrawal, low aspiration, and the life in the present moment.

### *1.2.1- The Neglect of Earthly Life*

According to Logossah (2007), the Negro-African neglects earthly life, because it is considered like a transition to eternal abode we must prepare carefully. Thus, everyday problems are neglected in favor of the "life after death" preparation. The efforts are most often diverted towards the latter in order to satisfy the whims of the gods rather than towards the search for practical solutions in the ambient environment, towards the use of the matter, of the natural environment in order to solve their problems. As Ponson (1990) so aptly pointed out, Homo Negro Africanus (Negro-African man) remains dominated face to nature, which domination is a brake on innovation. One of the events attesting to the preponderance of the "life after death" over life on earth is the funerals. Indeed, these are of great importance in Haiti to such an extent that they lead to the decapitalization of a large part of Haitians, especially peasants; they destroy all the savings built up over a lifetime. We can see that the neglect of terrestrial life keeps individuals in logic of subsistence not very conducive to sustained effort and work motivation.

### *1.2.2 - Aspiration Level and "« li bon konsa »<sup>1</sup> attitude.*

The level of Haitians aspiration is crystallized in members attitudes and behaviors of all their social strata. It seems that in the Haitian popular imagination there is a low level of aspiration and the "li bon konsa" attitude. This attitude which mentally predisposes a part of Haitians to think and act in small things, to do things unrefined way, to be satisfied with the minimum subsistence, results in the "satisficing behavior of Psychologists" (Ponson, 1990). In Haiti, therefore, we do not feel the belief in progress which, according to Pesqueux (2004), characterizes modern Western societies. Our aspiration level surely has implications for the functioning of organizations and particularly for the behavior of individuals at work. "Li bon Konsa" attitude seems to have implications within the public administration and particularly on

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<sup>1</sup> -This attitude stems from a tradition in Creole that imprints this logic that it is not necessary to do things perfectly.

the behavior of civil servants at work. Those who adopted this attitude will not devote themselves to overcoming obstacles, to accomplishing difficult things, to performing their work with perfection, to doing great things with challenges in their work, because they are not animated to satisfy need for accomplishment. In contrary the individuals with a high aspiration level, who will provide sustained effort in order to get best results, those with a low aspiration level are not going to focus at overcoming obstacles, doing difficult things, do great things that involve challenges in their work; for they are not driven to satisfy need for personal accomplishment, but rather simply to satisfy physiological needs in Maslow's sense. The resulting "li bon konsa" attitude is reflected in the refusal of sustained effort, of continuous improvement at work.

### **1. 2.3- Self-withdrawal**

By Self-withdrawal we mean the behavior characteristic of Negro-African societies including Haiti, which consists for their members not to have the feeling to be concerned by everything that is happening in the world outside their country (Logossah, 2007). It results a weak will to imitate the industrialized countries, to learn from them and take part in this global battle for development. It results the marginalization of these societies on the international scene. What we saw in Haiti. Louis Juste (2003), cited by Dorvillier (2012), evoked this Self-withdrawing behavior in Haiti when he argues that Haitian education produces self-dominated princes who are closed to their own universe without any openness to others.

This Self-withdrawing behavior from the world can have implications within organizations. Indeed, by having the feeling that what is happening in other sections, departments of the organization does not concern them, employees may be weakly involved in activities aimed at achieving the goals of their organization; they would then be content to simply perform the routine tasks. On the other hand, remaining withdrawn, managers would not seek to know and apply modern HRM methods in order to encourage employees to perform their tasks effectively in order to face global competition.

### *1. 2.4-Life in the Present Moment.*

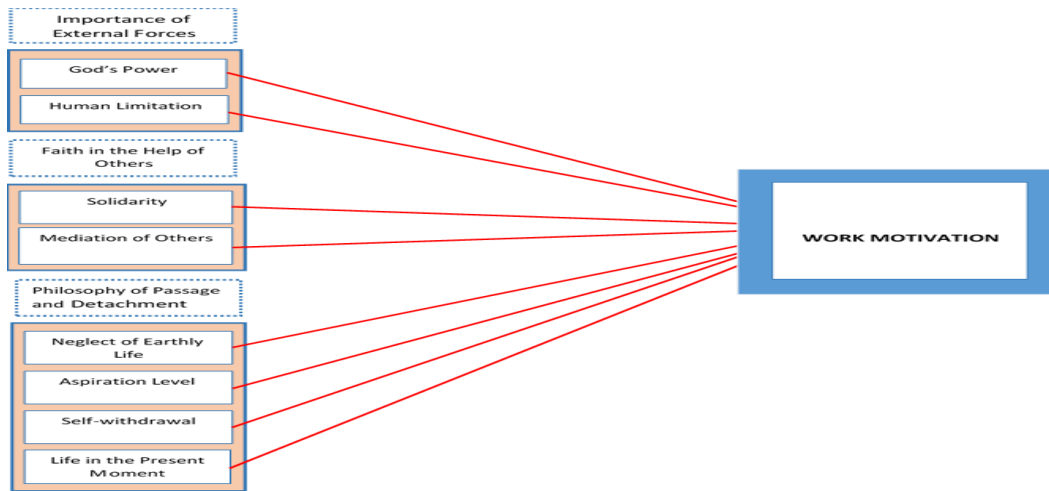
We mean by Life in the Present Moment the deep belief of Negro-African societies considering life like only a "passage of a very brief moment on earth" (Logossah, 2007). Moreover, this earthly life would itself be futile, being only a transition to this eternal abode, the life after death. In fact, in societies with an eschatological vision like ours, the distant future interests very little people. It is life enjoyment in the present moment that counts, because "we are all passengers on earth, let's enjoy it". The result is impulses absence that would encourage individuals to make sustained effort in carrying out activity. Consequently, individuals show aversion to any consistent effort over time; which is detrimental to motivated behavior at work (Mitchell & Daniels, 2003). Work is seen as a simple livelihood allowing them to enjoy the present moment and not a means of accumulation. There are no internal and/or external motives that result in the persistence of behavior in an action. Ceteris paribus, this preference for the present tends to have a negative influence on work motivation of civil servants.



**1.3. Research model and hypotheses**

The behavior adopted at work appears to be the result of the interaction between extrinsic, intrinsic and socio-cultural factors. The impact of socio-cultural factors on work motivation should be relevant. Our conceptual model is made up of two (2) groups of variables: (i) the dependent variable: work motivation; (ii) independent variables: 8 variables relating to socio-cultural traits:

Figure 1: Theoretical model of research



**Table 1: Summary table of hypotheses**

Hypotheses	Titles
H1a	Belief in God's Power influences work motivation
H1b	Belief in Human Limitation negatively influences work motivation
H2a	Solidarity influences work motivation
H2b	Mediation of Others negatively influences work motivation
H3a	Neglect of Earthly life negatively influences work motivation
H3b	Aspiration Level negatively influences work motivation
H3c	Self-withdrawal negatively influences work motivation
H3d	Life in the Present Moment negatively influences work motivation

**2. Data and methodology**

To empirically validate our theoretical model, we adopted a methodological approach based largely on the conceptual framework proposed by Churchill (1979) and which is part of logic of "induction-deduction" complementarity. Indeed, for the socio-cultural variables, an exploration study has been done from multiple case analysis to better understand the relationship between values, beliefs, attitudes and work motivation of Haitian civil servants. The qualitative approach through semi-structured interviews with Directors of Human Resources (HRD) and General Directors of nine (9) institutions of the Central government Administration will allow us to better understand this relationship. The results of the multiple case study helped to improve and

validate the content of the questionnaire. This qualitative approach was combined with a quantitative approach. The survey method and questionnaire, as a data collection instrument using the Likert scale from 1 to 5, were adopted. Data collected from 617 valid questionnaires was processed, using SPSS 16.0.

### **2.1. Measures**

To assess the internal consistency of the different variables, we calculated the “Cronbach's Alpha” coefficient for each variable. This internal validity analysis allowed us to reject certain items whose “Cronbach's alpha” is less than 0.60 in order to make our variables more reliable. To measure the dependent variable, work motivation, were used largely the items found in the Anglo-Saxon literature. These have been adapted to the Haitian cultural context, to the habits of life and to the idioms of civil servants in Haiti. Indeed, we used the Wright scale (2004, 2008), supplemented by two items from the measure of willingness to make efforts by Leisink and Steijn (2009). These items were chosen because they have been applied in the public sector (Wright, 2008) and seem to measure work motivation in accordance with the conceptual definition adopted by authors: «the hypothetical construct used to describe the internal and/or external forces that produce the initiation, direction, intensity, and persistence of behavior with a view to the regular achievement, to the frequent execution of tasks to achieve one or more goals » (Vallerand & Thill, 1993, p. 18; translated from French). Eight (8) items measure work motivation in the Haitian public service.

#### **1) - Dependent variable: work Motivation**

##### **Eight (8) Items seem to measure work motivation, Cronbach's Alpha: 0.655.**

- Q2.1-I put forth my best effort to get my job done regardless of the difficulties...
- Q2.2- I probably do not work as hard as others who do the same type of work. \*
- Q2.3- It has been hard for me to get very involved in my current job.\*
- Q2.4- Time seems to drag while I am on the job\*
- Q2.5- I am willing to start work early or stay late to finish a job.
- Q2.6- I deploy continuous efforts to contribute to the goals of my Department
- Q2.7- I always make particularly intense efforts
- Q2.8- I volunteer to perform tasks that are outside my function

Since the required conditions are met, principal component analysis (PCA) was used to explore dimensions of different constructs relating to socio-cultural traits. In fact, we have a relatively large sample, 617 individuals, coupled with communities with fairly high values. In fact, 80% of the items (37 items) have communities greater than or equal to 0.60. The results of the Bartlett Sphericity Test for the constructs are significant at 1% level, indicating the existence of correlation between the items. For all the constructs, we found KMOs between 0.7 and 0.9. The eigenvalue of all the factors selected is greater than 1. Varimax rotation method whose objective is to minimize the number of items attributed to a given factor by maximizing the intra-factors variance was used. We made this choice because not only is Varimax rotation the most suitable for multidimensional structures like ours, but also it is the most widely used method (Conway & Huffcutt, 2003; Fabrigar et al. 1999; Henson et al. al. 2001; Bourque et al. 2006). The results

obtained reveal the different factors and items making up each construct. Items were selected whose value is greater than 0.50 on a single factor but at the same time weighing less than 0.50 on the other factors, standard commonly used in empirical studies (Lawson-Bordy, 2000)

**Table 2: Components of the construct Belief in the Omnipotence of Gods**

Factors	Items	Weight	Cronbach's alpha	Eigenvalue	% Explained variance
God's power	Q3.6-By invoking God, I always manage to solve all my problems	0.848	0.857	4.800	40.839
	Q3.7- When one obtains a reward at work, it is God himself who gives it because everything comes from him and it is he who rewards when he wishes.	0.841			
	Q3.8- "The development of my career depends on God" because man is not the master of his destiny ".	0.787			
Human Limitation	Q3.1- Within the framework of my work, I do nothing without invoking the deities (God, spirits or loa).	0.855	0.807	1.089	32.769
	Q3.2- Even when I make all my efforts, I am convinced that I can only perform the tasks thanks to the will of God.	0.834			
	Q3.3- It is God himself who decides whether a worker can progress or not in the accomplishment of his task.	0.703			

Source: author's calculations, using SPSS

Table 2 reports explained variance of the construct Belief the Omnipotence of Gods. It shows that the two factors used explain 73.6% of the total variance (the percentage of the cumulative variance). Each component has an eigenvalue greater than 1; the first is equal to 4.

**Table 3: Components of the construct Faith in the Help of Others**

Factors	Items	Weight	Cronbach's alpha	Eigenvalue	% Explained variance
Solidarity	Q3.11-Helping my co-workers to perform their tasks is important to me	0.874	0.807	2.999	37.582
	Q3.10- Being able to count on colleagues or supervisor encourages sustained effort and motivates more at work.	0.803			
	Q3.9- Mutual assistance is the best way for public officials to perform their duties effectively.	0.775			
	Q3.12-It is a moral obligation for top performing civil servants to help the poorest performers in the performance of their duties.	0.700			
Mediation of Others	Q3.14-Having someone I can count on for promotion encourages me to put more effort into doing my job and motivates me more.	0.851	0.807	1.597	28.073
	Q3.15-In general, to get a promotion in the public service, you must have the support of a strong man or someone who is well placed in the hierarchy	0.781			
	Q3.13- I cannot perform well in my work without the help of my colleagues or my supervisor	0.729			

Source: author's calculations, using SPSS

The table 3 reports explained variance of the construct Faith in the help of others. It shows that the two factors used explain 65.65% of the total variance (the percentage of the cumulative variance). The eigenvalue of each component is greater than 1; the first is equal to 2.99.

**Table 4: Components of the construct Philosophy of Passage and Detachment**

Factors	Items	Weights	Cronbach's alpha	Eigenvalue	% Explained variance
Aspiration level	Q4.8-In general, civil servants are content to provide the minimum of effort, to provide shoddy work.	0.8043	0.793	5.609	18.975
	Q4.7-It is not necessary to always seek to improve your work because we don't have to do things perfectly				
	Q4.6-A high salary or a promotion does not encourage me to always work more; I'm happy with what I have.				
Self-withdrawal	Q4.13- No need to make great efforts to find the medium and long term objectives of the Ministry because we all have to leave this earth and nobody will ever see these objectives.	0.8323	0.825	2.085	17.265
	Q4.12- No need to want to do like the Europeans or the Americans, because we will never be able to catch up with them during the short time we will live on earth.				
	Q4.11- In general, I am not interested in anything that is not part of the tasks that I have been assigned; this does not concern me.				
Neglect of earthly life	Q4.4-Life on earth is less important than the life after death because humans have only spent a brief moment on earth.	0.7725	0.751	1.516	15.965
	Q4.3-It is important to put a lot of effort into leading a life of godliness on earth in order to go to heaven after death.				
	Q4.2-Work is just a way to have a little money to enjoy earthly life before crossing into the life after death				
	Q4.5-I don't have to work more and more to look for a promotion, I am satisfied with my salary; it's already better than nothing.				
	Q4.1-Performance-Related Pay do not encourage me to make a sustained effort because the real reward is not success here below, but happiness in the hereafter.				
Life in the Present Moment	Q4.15- We must prioritize today's life because no one knows what will happen tomorrow or the day after.	0.8062	0.725	1.164	12.640
	Q4.16- I work in the public service to be able to ensure my survival during the short time I spend on earth.				

Source: author's calculations, using SPSS

Table 4 reports the percentage of the cumulative variance that is estimated at 64.84%. The eigenvalue of each component selected is greater than 1; the first of which is 5.61.

### 3. Results.

The majority of respondents to our survey are men. In fact, 56% of respondents are male against 44% female. This reflects the male predominance in the Haitian civil servants, which is around 70%. A fairly high proportion of respondents, more than a third (37%) are between 35 and 45 years old, an age group with more public officials (modal value = 3). Almost ¾ (74.4%) of respondents are under 45 years old. 67% of respondents hold at least one license. The results indicate that nearly 2/3 of the agents surveyed (64.7%) have more than 5 years of experience in the public service. More than half of the respondents (54.1%) are executives. With regard to the cultural characteristics of the respondents, the results reveal that 89.8% believe in deities.

#### a) The first trends: Work Motivation, weight of beliefs

The descriptive results reveal that respondents believe in the Omnipotence of the God. Indeed, on almost all of the items, the average scores are greater than 3 out of 5. The majority of respondents (54%) declare that they do nothing without invoking the Gods as part of their work. More than 60% of respondents (63.4%) believe that the development of their career depends on God and not on their effort because they are not in control of their destiny. These results suggest that more than the majority of the civil servants surveyed believe that they are powerless to carry out their tasks on their own and that deities are invoked before doing anything. This suggests that agents adopt a fatalistic attitude and tend to expect everything from God who are considered omnipotent. Furthermore, over 50% of respondents believe that their advancement depends on someone in the hierarchy with whom they have a relationship or on a strong man. The majority of civil servants (57.1%) believe that the help from colleagues is a source of motivation.

#### b) Verification of hypotheses

To empirically verify the hypotheses, a multiple linear regression was carried out for each construct after having tested the conditions underlying the use of this technique (the VIFs of the various explanatory variables found are between 1.322 and 1.842 thus respecting I range from 1 to 10; the tolerance levels, lying between 0.543 and 0.757, approach 1; the assumption of normality of the distribution of our standardized residuals). The results are shown in the tables below.

**Table 5: Results of the test of the hypotheses h1a, h1b relating to construct Omnipotence of the Gods.**

Multiple Linear Regression Results			
Variables	Standardized coefficients (β)	T student	Sig.
Belief in God's Power	0.244***	5.089	0.000
Belief in Human Limitation	-0.081	-1.693	0.091
Adjusted R <sup>2</sup>	0.040		
F	13.989		
Sig. (p)	0.000		
*p<0.1: Statistical significance of coefficients at the 10% threshold; **p<0.05 ; ***p<0.01 dependent Variable: Work Motivation ~ n=617.			

Source: author's calculations, using SPSS

Fisher's test shows that the model is overall well specified at the significance level of 1% ( $F = 13.989$  and  $p = 0.000 < 1\%$ ). The Student's t-test on the individual significance of the independent variables shows that:

- The standardized coefficient of the divine power variable is positive and statistically significant at the 1% level ( $B = 0.244$ ,  $t = 5.089$ ,  $p = 0.000 < 1\%$ ). Belief in God's power of Haitian civil servants have a significant and positive impact on their work motivation. Consequently, H1a hypothesis that "Belief in God's power influences work motivation is confirmed.
- The standardized coefficient of the human limitation variable is negative, but statistically significant at the 10% level ( $B = -0.081$ ,  $t = 1.693$ ,  $p = 0.091 < 10\%$ ). Consequently, the hypothesis H1b according to which the Belief in Human Limitation negatively influences the work motivation is confirmed.

**Table 6: Results of the test of the Hypotheses h2a and h2b relating to the construct Faith in the Help of Others**

Multiple Linear Regression Results			
Variables	Standardized coefficients ( $\beta$ )	T student	Sig.
Solidarity	0.375***	9.643	0.000
Belief in Human Limitation	-0.252***	-6.490	0.000
Adjusted R <sup>2</sup>	0.147		
F	53.977		
Sig. (p)	0.000		

\* $p < 0.1$ : Statistical significance of coefficients at 10% threshold; \*\* $p < 0.05$  ; \*\*\* $p < 0.01$  dependent Variable: Work Motivation ~  $n = 617$ .

Source: author's calculations, using SPSS

Fisher's test shows that the model is overall well specified at the significance level of 1% ( $F = 53.977$  and  $p = 0.000 < 1\%$ ). Student's t-test on the individual significance of the independent variables shows that:

- The standardized coefficient of the Solidarity variable (S) is positive and statistically significant at the 1% level ( $B = 0.375$   $t = 9, 643$ ,  $p = 0.000 < 1\%$ ). So, solidarity in Haitian public sector has a significant and positive impact on their motivation at work. Consequently, the H2a hypothesis according to which "solidarity influences motivation at work" is confirmed;
- The standardized beta of the variable Belief in human limitation is negative, but statistically significant at the 1% level ( $B = -0.252$ ,  $t = -6.490$ ,  $p = 0.01 < 1\%$ ). Consequently, the H2b hypothesis according to which the Mediation of Others negatively influences the work motivation is confirmed.

**Table 7: Results of the test of hypotheses H3a, H3b, H3c; H3d relating to the construct philosophy of passage and detachment**

<b>Multiple Linear Regression Results</b>			
Variables	Standardized coefficients ( $\beta$ )	T student	Sig.
Aspiration Level	-0.268***	6.418	0.000
Self-withdrawal	-0.349***	-8.678	0.000
Neglect of Earthly Life	0.021	0.524	0.601
Life in the Present Moment	0.072*	1.857	0.064
Adjusted R <sup>2</sup>	0.243		
F	50.547		
Sig. (p)	0.000		
*p<0.1 : Statistical significance of coefficients at the 10% threshold ; **p<0.05 ; ***p<0.01 dependent Variable: Work Motivation ~ n=617.			

Source: author's calculations, using SPSS

Fisher's test shows that the model is generally well specified at the significance of 1% (F = 50.547; p = 0.000 <1%). The Student's t-test on the individual significance of the independent variables shows that:

- The standardized Beta of the variable "Aspiration level" is negative and statistically significant at the 1% threshold (B = -0.268 = t = -6.418, p = 0.000 <1%). Thus, aspiration level of Haitian civil servants has a negative and significant impact on their motivation at work. Consequently, the hypothesis H3b according to which " **Aspiration Level**" **negatively influences the work motivation is confirmed;**
- The standardized coefficient of the « Self-Withdrawal » variable is negative, but statistically significant at the 1% level (B = -0.349, t = -8.678, p = 0.000 <1%). Thus, Self-Withdrawal has a negative impact on the work motivation of civil servants. Therefore, **the hypothesis H3c according to which Self-Withdrawal negatively influences work motivation is confirmed;**
- The Standardized Beta of the Neglect of Earthly Life variable is positive but statistically insignificant at the 10% level (B = 0.021 = t = 0.524, p = 0.601 > 10%) does not affect motivation. Consequently, **the hypothesis H3a that « Neglect of Earthly Life » negatively influences work motivation is rejected;**
- The variable "Life in the Present Moment" has a positive standardized coefficient, which is statistically significant at the 10% threshold (B = 0.072; T = 1.857; P = 0.064 <10%). So "Life in the Present Moment " has a positive impact on work motivation. As a result, **the**

**H3d hypothesis that "Live in the Present Moment" negatively influences work motivation is rejected.**

**Table 8: Summary of the results obtained**

<b>Hypotheses</b>	<b>Titles</b>	<b>Results</b>
H1a	Belief in God's Power influences work motivation	<b>confirmed</b>
H1b	Belief in Human Limitation negatively influences work motivation	<b>confirmed</b>
H2a	Solidarity influences work motivation	<b>confirmed</b>
H2b	Mediation of Others negatively influences work motivation	<b>confirmed</b>
H3a	Neglect of Earthly Life negatively influences work motivation	<b>rejected</b>
H3b	Aspiration Level negatively influences work motivation	<b>confirmed</b>
H3c	Self-withdrawal negatively influences work motivation	<b>confirmed</b>
H3d	Life in the Present Moment negatively influences work motivation	<b>rejected</b>

**4: Discussions**

In view of the results obtained, the Belief in the Omnipotence of gods significantly influences the work motivation of Haitian civil servants. Indeed, the two dimensions of this construct exert a significant influence on the dependent variable. On the one hand, Civil servants believing in god's power can put in sustained effort at work as they are convinced that the Gods give them the energy to perform even the most difficult tasks. We can infer that the fact that public sector employees believe in the God's power does not constitute a barrier to the sustained effort at work. On the other hand, the results show that belief in human limitation negatively influences motivation at work. The fact that civil servants do not believe in their own ability to perform their tasks properly negatively, impacts the level of effort provided. This belief can create a wait-and-see attitude and hamper the motivational process. This result matches those of the multiple case studies and corroborates the descriptive results presented above. It confirms Logossah's (2007) assertion that people with a Negro-African culture most often rely on God for the resolution of problems they face in everyday life. In short, the results relating to the Belief in the Omnipotence of God suggest that this construct influences the work motivation of Haitian civil servants; but this influence is ambiguous.

The results indicate that "Faith in Helping Others" significantly influences the work motivation of Haitian public sector employees. Indeed, we have found that solidarity between them has a significant and positive impact on their motivation at work. This means that the fact that a civil servant counts on his colleagues or his superior to accomplish a task, to guide him, or to help him solve a personal problem encourages him to work more. As a result, mutual aid would develop a « growing together mindset» within the administration. It results in an increase in productive effort and therefore in increased motivated behavior.



The Mediation of Others negatively influences the work motivation of public sector employees. The fact that a civil servant relies on a strong man, for promotion, bonuses and other advantages, does not encourage him to put in more effort in carrying out his duties. Mutual aid, which in itself is a good thing, often seems to degenerate into nepotism within the Haitian public administration. This does not promote the achievement of a well-done job, diligence at work and the search for performance in the accomplishment of tasks. This practice would have a double effect on motivation: on the one hand, employee who waits for assistance from others may minimize their personal effort (free riding). On the other hand, those are performing well will develop a feeling of injustice thus diminishing their effort (inequity). This result confirms the researches of Logossah (2007) and Dorvillier (2012) according to which this belief tends to reduce individual initiative as well as the responsibility that goes with it; it therefore tends to reduce personal effort, individual productive effort.

The results relating to construct of the Philosophy of Passage and Detachment reveal that the Aspiration Level of Haitian public sector employees has a negative and significant impact on work motivation. This means that, the fact that employees adopt the “li bon konsa” attitude, think that it is not necessary to always seek to improve one's work, to be satisfied with providing the minimum effort, has a negative influence on their motivation level. This attitude results in the refusal of sustained effort, of continuous improvement in the work, thus negatively impacting the motivational process. This result confirms that of the thematic content analysis.

As expected, Self-Withdrawal has a negative impact on the work motivation of public sector employees. This result agrees with the Logossah (2007) who suggests that self-withdrawal has a negative impact on the performance of organizations in negro- African countries. The results relating to the Passage Philosophy construct finally show that the Life in the Present Moment has a positive impact on work motivation. This result means that the fact that civil servants believe they should enjoy the present moment does not constitute a barrier to sustained effort at work. This result contradicts the work of Logossah (2007) who suggests that « Life in the Present Moment » results in aversion to any prolonged effort over time; harmful to motivated behavior at work. In short, despite this positive result, we can conclude that the constructive philosophy of passage has an overall negative influence on work motivation.

These empirical results reveal that not all Negro-African socio-cultural traits constitute handicaps for the deployment of continuous effort at work. This avoids having a Manichean view of a culture. It result is a major lesson in human resources management. Operational lessons in the form of recommendations to public managers can be drawn from this. The major contribution of this article is the influence of socio-cultural factors on the work motivation of Haitian public servants. Indeed, this study highlights the influence of culture on the motivational process, helps to strengthen the literature on the determinants of motivation at work by integrating Negro-African socio-cultural traits, especially those specific to Haitians. The idea of the influence of culture on work motivation is not new, as the potential role of these factors has been highlighted by researchers (Hofstede, 1980; Trompenaars, 1993; Schwartz, 1999; Adler, 2001; Mitchell & Daniels, 2003; Levy-Leboyer, 2007; Nguyen et al., 2019). However, they have scarcely highlighted how this influences works. The major contribution of our study lies in

highlighting the effect of socio-cultural traits on work motivation. It reinforces the theoretical corpus constituted by the research of Hofstede (1980, 1983, 1990, 1994), of Hall (1984); D'Iribarne (1987, 1990); Trompenaars (1993, 1994), de Schwartz (1999), Adler (2001), Pesqueux (2004), researchers from the GLOBE project (House et al., 2004) and Logossah (2007) who have highlighted the influence of culture on organizations.

By bringing the debate raised by Logossah (2007) to the level of human resources management, our work has highlighted mechanism through which Negro-African socio-cultural traits act on work motivation. Our study confirms the theoretical assumptions of Perry et al. (2010), Chalofsky & Krishna (2009) that there is another level of motivation that goes beyond intrinsic and extrinsic typology. It shows the effective existence of another level of motivation that goes beyond the intrinsic and extrinsic typology. Indeed, work motivation is also influenced by the values and beliefs of individuals at work, thus making it possible to get out of this dichotomous view of motivation. This opens the way to a better understanding of this concept and therefore to future research. It is therefore obvious that these results represent a considerable contribution to the empirical literature on the determinants of motivation at work.

### **Conclusion**

In the wake of researches on the influence of national culture on the functioning of organizations, in particular those attesting to the role of cultural factors as determinants or moderators in the motivational process (Hofstede, 1980; Trompenaars, 1993; Schwartz, 1999, Pesqueux, 2004; Thomas, 2016; Nguyen et al., 2019), this article aimed to determine the impact of socio-cultural traits on the work motivation of Haitian public sector employees. To achieve this, Logossah (2007)'s work, those of Barthelmy (1989) and Dorvillier (2012) was mobilized to carry out the mechanism by which the beliefs and values shared by the Haitian population influence their work motivation. Three constructs are considered in this paper: (i) Belief in the Omnipotence of gods, (ii) Faith in the Help of Others, (iii) the Philosophy of Passage and Detachment.

Based largely on the conceptual framework of Churchill (1979) that is part in logic of complementarity "induction-deduction", this paper explored from multiple case analysis the relationship between socio-cultural variables and work motivation and empirically tested the related theoretical model from a questionnaire survey of 617 public sector employees. All variables were checked for internal consistency by calculating the Cronbach's alpha, using SPSS 16.0. In addition, Principal Component Analysis (PCA) was adopted to explore the dimensions of the different constructs relating to socio-cultural traits. Multiple linear regression method was used to empirically verify the hypotheses.

The descriptive results indicate that the majority of public sector employees do nothing as part of their work without invoking God, and believe that the development of their careers depends on him. The results obtained from the multiple regressions showed that the socio-cultural traits: Belief in the Omnipotence of God, Faith in the Help of Others, the Philosophy of Passage and Detachment significantly influence civil servants work motivation. Indeed, it emerges from the study that three of the socio-cultural variables (Belief in God's Power, Solidarity and Life in the Present Moment) each has a positive and significant impact on work motivation. On the other hand, Belief in Human

Limitation, Mediation of Others, Aspiration level resulting in "Li Bon Konsa" attitude and Self-Withdrawal, all have a negative influence on work motivation. Knowing these disabling cultural factors that hinder sustained effort at work, or even demotivation, would allow researchers and practitioners to identify strategies to curb them.

The highlighting of the effect of socio-cultural traits on work motivation constitutes the major contribution of this study. In the literature, many empirical studies have attempted to validate the link between work motivation and intrinsic and extrinsic factors and have found very interesting results. However, studying the impact of beliefs and values shared by a population on the motivational process of individuals at work represents a new and even innovative approach in human resources management (Thomas, 2016). A major lesson is that devices aiming to increase work motivation must be differentiated according to culture. Our study confirms, as emphasized by Hofstede (1983), that management theories and practices must be adapted to the local cultural context to be effective, as they are generally ethnocentric. However, our work is only the beginning of a reflection on the effect of cultural traits on motivation in Haitian public institutions. We have identified limitations, which also constitute research perspectives for future work.

Despite the fact that we have adopted a research protocol respecting the rules of the art, our study is not exempt from certain biases inherent in perceptual surveys constituting a limit to our research. The data collected are statements of self-perceptions and intentions, and not an observation of actual behavior, which may include, for example, a social desirability bias. On the other hand, the Hofstede questionnaire approach has its limits by not always allowing us to identify all the nuances of the socio-cultural dimension (D'Iribarne, 1997; Diakit , 2004). The items are restrictive (although the qualitative approach used as a supplement is likely to minimize this weakness), therefore insufficient to fully understand the relationship between national culture and its impact on motivation (Pesqueux, 2004). This approach is certainly part of a comprehensive perspective. However, it is marked by cultural determinism (Martinet & Pesqueux, 2013). Indeed, D'Iribarne (1997) pointed out that only the classical approach of the ethnologist would make it possible to fully understand each culture in its internal coherence.

Despite these limitations, the combined use of the qualitative and quantitative approach has enabled us to generate valid, useful knowledge as well as to open up new research perspectives. In view of these limits, a few avenues of research deserve further development. For a better understanding of the motivational process in public institutions in Haiti and the impact of cultural traits on work motivation, it would be interesting to take up this study again by collecting panel data and using the ethnographic method. Indeed, carrying out longitudinal studies with a view to investigating the changes that would occur over time in the determinants of work motivation of Haitian public sector employees would be one of the promising research possibilities. Coupled with a comprehensive ethnographic approach, these studies will be able to better understand the real effects of socio-cultural traits on the work motivation of civil servants. Moreover, it would be interesting to reproduce this study in other Negro-African countries in order to verify the general character of said traits. Other work can also test the moderating and mediating effect of socio-cultural traits on work motivation.

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