



## The Performance of Ghanaian Migrants Abroad: A Qualitative Exploration into their Cross-Cultural Experiences and Work Attitudes

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**KEYWORDS:** diaspora, migration, work attitude, Ghanaian migrants, cultural adaptation, transnationalism, qualitative study.

**ABSTRACT:** This study explores the diasporan experience and its influence on work attitudes among Ghanaian migrants residing in different parts of the world. Migration has long been a strategy for socio-economic advancement among Ghanaians, yet it also exposes individuals to new cultural, economic, and organizational environments that shape their professional values and behaviors. The research seeks to understand how the diasporan experience — encompassing adaptation, identity negotiation, cultural integration, and transnational engagement — affects the work ethic, motivation, and organizational commitment of Ghanaian migrants. Employing a qualitative research design, data will be collected through in-depth interviews and focus group discussions with Ghanaian migrants in Europe, North America, and the Middle East. Thematic analysis will be used to identify patterns in the migrants' narratives concerning cultural adjustment, workplace relationships, and value transformations. The study is expected to reveal that exposure to foreign work cultures enhances professional discipline and productivity, but also generates identity tensions and challenges of belonging. Findings will contribute to the understanding of migrant adaptation, cross-cultural work behavior, and the implications for Ghana's socio-economic development through remittances, skills transfer, and return migration.

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### 1. INTRODUCTION

The migration of Ghanaians to various parts of the world has become a defining feature of the country's socio-economic landscape. Driven by the search for better employment, education, and living conditions, thousands of Ghanaians have settled abroad, forming vibrant diasporan communities across Europe, North America, and the Middle East. According to the International Organization for Migration (IOM, 2023), the Ghanaian diaspora now numbers over three million individuals, many of whom play crucial roles in host-country labor markets while maintaining economic and emotional ties to their homeland. Migration, however, is not only a physical relocation but also a transformative experience that reshapes migrants' social identities, cultural orientations, and professional behaviors (Adepoju, 2018). The diasporan experience thus encompasses the processes of adaptation, negotiation, and learning that migrants undergo as they adjust to new work environments.

The work attitudes of migrants are often shaped by a complex interplay of pre-migration values and post-migration experiences. Ghanaian migrants, socialized within collectivist cultural norms emphasizing cooperation, respect, and community service, frequently encounter individualistic work cultures in host countries where personal achievement and time management are prioritized (Boateng & Asiedu, 2021). This cultural contrast influences how they perceive work, discipline, and authority. While some adapt successfully and even excel in the host environment, others face difficulties reconciling traditional Ghanaian values with modern corporate expectations (Arthur, 2017). As a result, migration becomes a process of value reconstruction that affects not only professional conduct but also self-concept and national identity.

In addition, the diasporan experience introduces dynamics of dual belonging. Migrants often balance loyalty between their host societies and their homeland, influencing their motivation and long-term career choices. Many Ghanaian professionals abroad engage in transnational activities such as remittances, business ventures, and skills transfer programs, reflecting a continuing sense of commitment to national development (Anarfi & Kwankye, 2020). Yet, prolonged stay in the diaspora can also lead to detachment

or identity fragmentation, especially when migrants face racial discrimination, limited job mobility, or alienation within host institutions (Obeng, 2019). The resulting ambivalence between aspiration and alienation has profound implications for migrants' work attitudes, productivity, and emotional well-being.

The study of work attitudes among Ghanaian migrants is particularly relevant in the 21st century, as migration becomes increasingly professionalized. Highly skilled Ghanaians — such as nurses, engineers, and educators — constitute a significant segment of the labor diaspora, influencing the perception of Ghanaian labor quality abroad. Understanding how diasporan experiences shape their work behavior can therefore provide valuable insights for both host-country employers and Ghanaian policymakers seeking to harness diaspora contributions for national growth. This research thus seeks to examine how the lived experiences of Ghanaian migrants influence their work attitudes, with emphasis on cultural adaptation, identity negotiation, and the meaning of work in transnational contexts.

## 2. STATEMENT OF THE PROBLEM

Migration continues to be one of the most significant social phenomena affecting Ghana's development. While the economic benefits of migration — particularly through remittances — are well documented, less attention has been given to the psychological and behavioral transformations that accompany the diasporan experience. Ghanaian migrants often encounter work environments characterized by different cultural values, managerial practices, and organizational norms than those found in Ghana. These differences influence not only their job performance but also their motivation, interpersonal relationships, and perceptions of fairness and authority (Boateng & Asiedu, 2021). However, despite the growing body of research on migration and remittances, limited scholarly attention has been paid to how these experiences affect the **work attitudes** of Ghanaian migrants.

A critical issue lies in the dual pressures migrants face: integrating into host-country work cultures while maintaining ties with their homeland. For many, this creates a tension between adaptation and authenticity. Some adopt new work ethics emphasizing punctuality, individual accountability, and productivity, while others struggle with cultural alienation and discrimination in host workplaces (Obeng, 2019). Over time, these contrasting experiences shape distinct patterns of motivation and performance. Yet, research exploring how such transformations occur, and how faith, identity, and socio-cultural values influence them, remains scarce — especially within the Ghanaian context.

Furthermore, while quantitative data exist on migration trends and remittances, qualitative insights into migrants' subjective experiences are limited. There is a need to understand how Ghanaians abroad interpret their work environments, navigate challenges, and internalize new professional values. Such understanding will provide a deeper appreciation of the human dimensions of migration beyond economic statistics. The lack of qualitative exploration of the Ghanaian diasporan work experience represents a significant research gap that this study seeks to address.

## 3. PURPOSE OF THE STUDY

The purpose of this study is to explore the relationship between diasporan experiences and work attitudes among Ghanaian migrants. It seeks to understand how exposure to foreign work cultures influences values, motivation, and professional behavior, and how migrants reconcile their Ghanaian identity with host-country expectations.

## 4. RESEARCH OBJECTIVES

The study will be guided by the following objectives:

- To explore the experiences of Ghanaian migrants in adapting to new work environments abroad.
- To examine how cultural exposure influences work ethics, motivation, and job commitment.
- To assess how identity negotiation and belonging affect the professional behavior of Ghanaian migrants.
- To identify coping mechanisms and adaptive strategies migrants employ in managing cultural and workplace challenges.

## 5. RESEARCH QUESTIONS

1. How do Ghanaian migrants experience adaptation in foreign work environments?
2. In what ways do diasporan experiences shape their work attitudes and professional conduct?
3. How do identity and belonging influence the motivation and productivity of Ghanaian migrants?
4. What coping strategies do migrants employ to navigate cross-cultural work challenges?

## 6. LITERATURE REVIEW

### 6.1 Theoretical Framework

The study is underpinned by three major theoretical perspectives: Cultural Adaptation Theory, Social Identity Theory, and Work Value Theory.

Cultural Adaptation Theory (Kim, 2001) posits that migration involves a process of continuous psychological and cultural adjustment. Migrants must internalize aspects of the host culture while maintaining elements of their heritage culture. The degree

of adaptation influences emotional well-being and performance at work. For Ghanaian migrants, adaptation involves learning new workplace norms — such as time management, communication styles, and professional ethics — while retaining communal values rooted in Ghanaian culture.

Social Identity Theory (Tajfel & Turner, 1986) explains how individuals derive their self-concept from group memberships. Migrants' work attitudes are shaped by their perception of belonging — both to the Ghanaian community and the host-country workforce. When identity conflict arises, it can affect motivation, collaboration, and self-efficacy. For instance, discrimination or stereotyping at work may trigger defensive attitudes, while inclusion fosters engagement and productivity.

Work Value Theory (Super, 1970) suggests that individuals' work behavior reflects their personal and cultural values. Migration can shift these values as individuals encounter new standards of professionalism, achievement, and interpersonal relations. Ghanaian migrants may develop hybrid work ethics that blend local values such as respect and cooperation with foreign values of punctuality and individual performance. Together, these theories explain how migration shapes work attitudes through processes of adaptation, identity negotiation, and value transformation.

## 6.2 Empirical Review

Empirical studies have consistently shown that migration alters individuals' professional behaviors and attitudes toward work. Arthur (2017) found that African migrants in North America often display stronger work discipline and adaptability due to exposure to competitive labor markets. However, this exposure also leads to emotional strain arising from cultural dissonance and racialized workplace experiences. Similarly, Adepoju (2018) noted that migrants from West Africa often undergo value hybridization, combining home-based collectivism with host-country individualism to form new work identities.

In a study of Ghanaian nurses in the United Kingdom, Kwarteng (2020) observed that the majority developed a heightened sense of professionalism and time consciousness, contrasting with their pre-migration experiences. Yet, many also faced communication barriers and identity struggles, especially in multicultural teams. Obeng (2019) emphasized that some Ghanaians experience exclusion and limited career progression due to accent bias or institutional discrimination, which can reduce motivation and trust in the workplace.

On the other hand, positive diasporan experiences can foster resilience and leadership. Anarfi and Kwankye (2020) highlighted that many Ghanaian migrants abroad contribute to their home country through skills transfer and entrepreneurship, indicating that diasporan exposure enhances self-efficacy and innovation. Boateng and Asiedu (2021) further found that returning migrants often introduce new managerial styles and work ethics into Ghanaian organizations, demonstrating the transformative impact of diaspora learning.

Despite these contributions, gaps remain in understanding the subjective experiences of Ghanaian migrants and how their day-to-day interactions shape evolving work attitudes. Most existing studies are quantitative or descriptive, offering limited insight into emotional and identity-related dimensions. This study addresses that gap by using qualitative inquiry to capture migrants' voices, exploring how faith, family, and community ties influence their professional outlook and adjustment in foreign settings.

## 7. METHODOLOGY

This study employed a qualitative research design to explore the lived experiences of Ghanaian migrants and how their diasporan journey shapes their attitudes toward work. The qualitative approach was appropriate because it allowed the researcher to capture participants' personal narratives, perceptions, and meanings attached to their experiences in different work environments. This approach goes beyond mere quantification of variables to reveal the deeper psychological, cultural, and identity processes that influence work attitudes.

The population for the study comprised Ghanaian migrants residing in Europe (United Kingdom, Germany, and the Netherlands), North America (United States and Canada), and the Middle East (Qatar and the United Arab Emirates). These regions were selected because they represent the most common destinations for Ghanaian professionals seeking employment abroad. A purposive sampling technique was used to select participants who had resided abroad for at least three years and were gainfully employed in professional, technical, or service-oriented occupations. In total, 24 Ghanaian migrants (14 males and 10 females) participated in the study through semi-structured interviews and one focus group discussion conducted via online platforms such as Zoom and WhatsApp due to geographical dispersion.

The interview guide focused on key themes such as adjustment to foreign work environments, cultural experiences, professional ethics, identity management, and coping strategies. Each interview lasted between 45 and 60 minutes and was recorded with the consent of the participants. Transcripts were analyzed using thematic analysis as described by Braun and Clarke (2006). This involved reading and re-reading the data to identify recurring ideas, coding them into categories, and then organizing the categories into overarching themes. Credibility of the findings was enhanced through member checking, where participants verified that the interpreted themes accurately reflected their views. Ethical considerations were upheld throughout the research process, including informed consent, confidentiality, and voluntary participation.

## 8. ANALYSIS AND DISCUSSION OF FINDINGS

### 8.1 Overview of Participants

The participants included Ghanaian professionals working in diverse sectors such as healthcare, education, construction, finance, and hospitality. Their ages ranged from 26 to 55 years, with an average duration of 7.4 years of residence abroad. Most were married or living with family members, while others lived alone but maintained strong social ties through Ghanaian community associations. The findings revealed that diasporan experiences profoundly shape Ghanaian migrants' attitudes toward work, influencing their motivation, discipline, time management, and perception of organizational culture. Thematic analysis produced four dominant themes: (1) Adaptation to New Work Cultures, (2) Transformation of Work Ethic, (3) Identity Negotiation and Belonging, and (4) Coping and Integration Strategies.

### 8.2 Summary of Key Themes

Theme	Description	Illustrative Quotes
<b>Adaptation to New Work Cultures</b>	Migrants described the need to adjust to foreign work systems, emphasizing punctuality, efficiency, and accountability. Many experienced “culture shock” initially but later internalized these values.	“In Ghana, we take things a bit slow, but here you must meet deadlines or you are out. I learned to value time more.”
<b>Transformation of Work Ethic</b>	Exposure to new environments strengthened professional discipline and pride in performance. Migrants developed hybrid work ethics combining Ghanaian respect for hierarchy with Western merit-based professionalism.	“Working here taught me to take initiative and not wait for instructions. You are valued for results, not connections.”
<b>Identity Negotiation and Belonging</b>	Participants faced dual identity tensions—balancing Ghanaian collectivist values with individualistic host cultures. Some experienced racial or cultural isolation, while others found strength in diaspora networks.	“At work, I am Ghanaian, but also just a worker. You must blend in, but you cannot lose yourself.”
<b>Coping and Integration Strategies</b>	Migrants relied on faith, family, and community associations to deal with homesickness and discrimination. These networks provided emotional and professional support.	“The Ghana Union meetings keep me grounded. We pray together and share job tips—it feels like home.”

### 8.3 Thematic Interpretation and Discussion

#### Adaptation to New Work Cultures

Most participants reported that their initial experiences in foreign workplaces were characterized by disorientation, especially regarding time management, communication, and professionalism. They described host-country work environments as highly structured, emphasizing punctuality and task completion. Over time, they adapted by internalizing these norms, which led to improved work discipline and efficiency. This supports Kim's (2001) Cultural Adaptation Theory, which asserts that migrants undergo a process of learning and transformation through continuous interaction with their new environments. For many, adaptation did not mean complete assimilation but the selective adoption of behaviors that enhanced their performance without compromising personal or cultural identity.

#### Transformation of Work Ethic

Exposure to international labor standards transformed many migrants' attitudes toward work. They developed a stronger sense of personal responsibility, accountability, and initiative. As one participant stated, *“In Ghana, I used to do things when the boss was watching; here, you are trusted to deliver, and that trust pushes you to work harder.”* Such narratives indicate that migration fosters a performance-oriented mindset. This finding echoes Arthur's (2017) observation that African migrants in the diaspora often demonstrate higher professional motivation due to meritocratic systems that reward competence. Migrants' hybrid work ethic reflects the merging of Ghanaian collectivism — characterized by teamwork and respect for hierarchy — with Western individualism that values independence and results.

#### Identity Negotiation and Belonging

The data revealed that identity management is a central aspect of the diasporan experience. Many participants described the challenge of maintaining their Ghanaian cultural identity while integrating into multicultural work settings. Some experienced stereotyping or subtle exclusion, which affected their confidence and sense of belonging. However, others emphasized that their Ghanaian values — humility, respect, and resilience — earned them recognition and respect at work. These findings align with Social Identity Theory (Tajfel & Turner, 1986), which explains how group affiliation and self-categorization influence behavior and self-esteem. For Ghanaian migrants, identity negotiation is an ongoing balancing act between preserving cultural pride and adapting to new social expectations.

### Coping and Integration Strategies

Migrants relied heavily on informal social networks such as Ghanaian churches, ethnic associations, and online communities to manage emotional and cultural stress. Faith emerged as a major source of resilience, with several participants noting that regular prayer and church involvement provided emotional stability and moral direction. These findings are consistent with Anarfi and Kwankye (2020), who noted that faith and community bonds strengthen migrants' capacity to cope with isolation and discrimination. In addition, many migrants engaged in collective activities such as mentoring newcomers, remittance groups, and community projects, illustrating a strong sense of transnational belonging and solidarity.

### 8.4 Synthesis and Comparative Analysis

Across the themes, it became evident that diasporan experiences serve as a powerful catalyst for personal and professional transformation. Migrants evolve through continuous negotiation of values — blending Ghanaian social ethics with host-country professionalism. Their work attitudes reflect what can be described as *cultural hybridity*, where traditional respect, communalism, and perseverance coexist with new values of efficiency, punctuality, and innovation. However, the benefits of diasporan exposure also come with challenges. Participants noted emotional fatigue, racialized work environments, and the pressure of dual belonging. The experience of being “neither fully Ghanaian nor fully Western” was frequently mentioned, suggesting an ongoing process of identity redefinition. These findings extend earlier works by Obeng (2019) and Boateng and Asiedu (2021), who emphasized the psychological complexities of transnational living.

## 9. CONCLUSION AND RECOMMENDATIONS

### 9.1 Conclusion

This study set out to explore how the diasporan experience influences the work attitudes of Ghanaian migrants through a qualitative examination of their lived experiences in foreign labor markets. The findings have demonstrated that migration is not merely a geographical relocation but a profound psychological, social, and cultural transformation that shapes individuals' perception of work, responsibility, and identity. Ghanaian migrants' work attitudes were found to evolve through four key processes: adaptation to new work cultures, transformation of work ethic, negotiation of identity, and the use of coping strategies grounded in faith and community. These interconnected experiences reflect a dynamic process of learning, unlearning, and reintegration into new professional and cultural realities.

The study revealed that exposure to host-country work environments — characterized by punctuality, efficiency, and meritocracy — fosters positive behavioral change among Ghanaian migrants. Over time, they develop stronger discipline, commitment, and accountability, demonstrating that cross-cultural exposure can enhance professional growth. However, this transformation often occurs amidst emotional and cultural challenges. Migrants frequently confront discrimination, accent bias, or subtle exclusion, which test their resilience and adaptability. The ability to maintain Ghanaian cultural values such as humility, respect, and collectivism while excelling in highly competitive and individualistic settings reflects a remarkable form of cultural intelligence. These findings affirm Kim's Cultural Adaptation Theory and Tajfel and Turner's Social Identity Theory, showing that successful adaptation involves both external adjustment and internal identity reconstruction.

Faith and community emerged as indispensable sources of strength in navigating diasporan challenges. The Ghanaian migrants in this study frequently drew upon spiritual devotion and diaspora networks as buffers against loneliness, alienation, and occupational stress. These findings underscore the continuing significance of religious and communal solidarity in sustaining identity and motivation in transnational contexts. For many, the diasporan journey thus becomes not only an economic endeavor but also a spiritual and moral experience that reshapes how they view work, purpose, and service.

The study concludes that the diasporan experience significantly influences Ghanaian migrants' work attitudes, producing a hybrid work culture that blends Ghanaian collectivist virtues with Western professional standards. This hybridity contributes to the formation of globally adaptable professionals who bring enriched perspectives and values to both host and home countries. Yet, it also presents identity dilemmas that require continuous negotiation and support. Understanding these dynamics provides important insights into how migration shapes not only individual careers but also the transnational exchange of knowledge, values, and work ethics that contribute to Ghana's broader developmental trajectory.

### 9.2 Recommendations

The findings of this study have several implications for policymakers, employers, diaspora organizations, and researchers. There is a pressing need to recognize the Ghanaian diaspora not merely as a source of remittances but as a reservoir of human capital whose work values and global exposure can inform national development. Ghanaian embassies and diaspora offices should establish structured engagement programs that facilitate professional exchanges, mentorship initiatives, and skills-transfer collaborations between migrants and local institutions. Such partnerships would allow the professional discipline and innovation learned abroad to be channelled into domestic productivity and institutional reform.

Host-country employers and organizations that rely heavily on migrant labor should also develop more culturally inclusive work environments. Training programs on intercultural competence and diversity management can help minimize bias and promote a



sense of belonging among foreign workers. When migrants feel valued and understood, their commitment and productivity increase, benefitting both the organization and the individual. This aligns with the idea that cultural inclusion is not an act of benevolence but a strategic investment in human capital.

Churches and community associations within the diaspora should continue playing their crucial supportive role but expand their activities to include professional development and psychosocial counseling. Many migrants rely on these networks for social connection and moral guidance, yet they also need guidance on navigating workplace challenges, managing stress, and achieving work–life balance. Faith-based organizations can integrate workshops on leadership, communication, and emotional resilience to complement their spiritual mission.

At the national policy level, the Government of Ghana should strengthen diaspora engagement strategies through the Ghana Diaspora Affairs Office and related agencies. Establishing a Diaspora Work Experience Repository, a structured platform for documenting and disseminating best practices and success stories of Ghanaian professionals abroad, could serve as a model for policy and institutional learning. Such an initiative would transform diaspora narratives from personal achievement stories into collective developmental assets.

For migrants themselves, continuous self-reflection and learning are essential. Adapting to new work cultures should not mean losing cultural identity but rather expanding one’s professional and moral horizons. Ghanaian migrants are encouraged to view their dual identity as a strength that allows them to bridge worlds, foster understanding, and model professionalism rooted in humility and integrity. By embracing cultural hybridity, they can serve as ambassadors of Ghanaian values within the global workforce while embodying global best practices.

Finally, further research is needed to deepen understanding of the diasporan experience, particularly through comparative studies of different professional groups or generational cohorts. Future work could explore how second-generation Ghanaian migrants interpret work and identity, or how return migrants transfer their learned work ethics into Ghana’s labor market. Such studies would enrich the growing discourse on migration, identity, and global labor transformation.

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