

**CULTURE AND MANAGERIAL PRACTICES IN PRIVATE AND
PUBLIC UNIVERSITIES IN GHANA**

BY

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DECLARATION

I, SOLOMON KOFI AMOAH, DO HEREBY DECLARE THAT EXCEPT FOR REFERENCES TO OTHER WORKS WHICH HAVE BEEN DULY ACKNOWLEDGED, THIS WORK IS THE RESULT OF FIELD WORK CARRIED OUT BY ME UNDER THE SUPERVISION OF DR. KOFI OHENE-KONADU AND DR. STEPHEN AFRANIE IN THE DEPARTMENT OF SOCIOLOGY. I FURTHER DECLARE THAT AS FAR AS I AM AWARE, THIS WORK HAS NOT BEEN PRESENTED IN PART OR IN FULL ANYWHERE FOR A DEGREE OR CERTIFICATE.



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DEDICATION

This thesis is dedicated to my lovely mother, Comfort Nyamekye Brabi...

Without whose love and support I would not have come this far.



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ABSTRACT

The study explored the influence of culture on managerial practices in Universities in Ghana. It specifically sought to (i) identify the cultural variables with implications for managerial practices in the study institutions and establish the nature of relationship that exists between the two; (ii) examine the implications of socio-cultural values for performance management practices; (iii) examine the relationship between socio-cultural values and managers' choice of leadership style; and (iv) find out how the possible conflict between different orientations (that of the larger society within which the manager operates, and his/her own goals and personal orientation) is handled by individual managers. The data for the study were collected using qualitative and quantitative approaches. Through a combined approach of survey and in-depth interviews of samples of 134 (out of 144) and 25 personnel respectively, ample data were gathered from private and public universities in Ghana for the study. The study found that the universities' management are modelled after Max Weber's bureaucracy of a hierarchical culture. They have standardized rules and procedures for carrying out every task. This notwithstanding the societal culture was found to shape the institutions and behaviour of their members. Managerial practices and behaviour in the universities are greatly influenced by elements of the sociocultural environment. Individuals working in these universities engage in constant negotiation, consultation, and sometimes compromise in adhering to formal rational structures while keeping non-rational informal relations running. The study found socio-cultural factors such as familism, ethnicity, respect for the elderly, authority and traditional leadership, religion and superstition, value placed on funerals, fear of the unknown, gender and plea for clemency (*dwanetoo*) to have implications for management practices and work relations in the universities. It also found a close relationship between choice of leadership style and managerial behaviour of the personnel on one hand and the

socio-cultural variables identified in the study on the other. Some of the socio-cultural factors were further found to influence performance management practices in the study organisations. Among the many socio-cultural factors found to influence performance management practices are religious beliefs, the relational orientation, and the persistent plea for clemency (*dwanetoo*). Although several informal relations were found to influence management practices in the universities, those formed within the collegium and through religious associations or networks were found to be the strongest. The study recommends: (i) an overhaul of the appraisal tools of the two universities. The institutions should consider making the performance management tools scientific enough to relieve the individual manager of the subjective evaluation of personnel they supervise; (ii) an adoption of a socio-cultural approach to problem solving especially in dealing with problems resulting from socio-cultural relations; and (iii) tailoring of HR training programmes and services to suit the sociocultural environment.

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LIST OF ACRONYMS

GLOBE:	GLOBAL LEADERSHIP AND ORGANIZATIONAL BEHAVIOUR EFFECTIVENESS
H.O.D:	HEAD OF DEPARTMENT
HR:	HUMAN RESOURCE
KNUST:	KWAME NKRUMAH UNIVERSITY OF SCIENCE AND TECHNOLOGY
UG:	UNIVERSITY OF GHANA
VVU:	VALLEY VIEW UNIVERSITY

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

Management practices are often clear in ‘black and white’ especially in bureaucratic establishments. This notwithstanding, managerial personnel are often said to find themselves in a dilemma when it comes to following the ideal management practices (Akuoko, 2008). This thesis, therefore asks: To what extent are management practices in these bureaucratic institutions culturally contingent?

Organisational studies have often focused attention on what managers require to be effective ‘managers’. It has often been argued that managers’ ability to understand and manage behaviour in organizations is extremely desirable to any manager for the ultimate success of the organisation. These arguments pay little attention however to understanding the manager’s own behaviour and how factors such as culture affect his/her effective functioning or otherwise. We more often than not forget the need to understand the managers’ own behaviour; and the factors that influence their behaviour. This has led to many assumptions about how managers are supposed to behave in the conduct of their duties. As such, the recommendations of general theories of management have been done with little regard for culture and other situational variables. It is important to note that one of the major causes of the challenges faced by management and organisations on the African continent, according to research, is the practice of transferring management practices and organisations which have no relationship with indigenous cultures (Ahiazu, 1986; Apekey, 2001; Akuoko, 2008).

Organisational behaviour has its foundations in the norms, values and beliefs of society. As such, culture's role in management cannot be overemphasised. Three variables are commonly used in explaining differences and similarities among management and managerial behaviour. These are economic, cultural, and psychological variables. Those who stress economic variables argue that the stage and pace of industrialization together with the nature of economic system is more important than any other variable in explaining comparative differences and similarities in management among nations. Opposing this view, the "culturologists" argue that cultural variables such as language, religion, custom, tradition and norms are the most significant factors in comparative management. Finally, there are others who claim that motivational factors such as the achievement motive provide the best explanation for variations in international management. Whichever way one looks at it, both cultural and psychological authors (Kuada, 1994; Hofstede, 1996; 2001; Akuoko, 2008) emphasize a certain social dimension of the manager in explaining his/her behaviour.

The societies in which we grow up have their own sets of rules about the way we behave and interact with other people. These rules of behaviour are often "not written down and we are often not even conscious of them" (Hope, 2004, p. 46). Individuals who occupy positions in organisations are expected to fulfil certain roles. These roles develop in response to the recurring needs and problems of the organisation and the society by extension. Roles in organisations like roles in society or even in the theatre, "have distinctive behavioural expectations and requirements attached to them" (Marshall, 1965 cited in Nolan & Lenski, 2006, p. 39). Just as a young female may play the role of *Anansewa* on the stage, so might she 'play' the role of a mother or a wife in her community. Either way, "people expect her to act in certain ways and not in others" simply

because of her role occupation (Nolan & Lenski, 2006, p. 39). In this case, when she meets those role expectations, she is applauded or rewarded. However, when she fails to meet these behavioural expectations, she is criticised or even more.

It is worth emphasising that performing roles involve some form of relationship; that is to say, an individual (for example, a manager), plays his role in relation to others (subordinates, superiors or equals). Individuals interact in terms of roles which regulate and organise behaviour (Haralambos, Holborn & Heald, 2004). The behavioural requirements and expectations that are associated with roles are the norms of the group. In every social setting, a status is accompanied by norms that define how an individual in a position or status is expected to behave. These may be quite formal, as in the case of laws forbidding theft and murder, or informal, as in our expectations concerning property maintenance in the society.

Norms may involve fundamental moral issues; and may also involve small details of etiquette (Nolan & Lenski, 2006). Norms also vary in scope. While some apply to everyone, as in the case of laws on murder; others apply to only a few, as in the case of rules governing the conduct of members of parliament. Norms are shared rules or guidelines for performing ones role. They regulate and guide behaviour in specific situations. Norms carry rewards and sanctions for behaviour that conform to a norm and punishment for behaviour that violates a norm respectively.

Institutions can be said to be organized sets of norms, values, statuses and roles that are centred on the basic needs of society (Haralambos, et al., 2004). The normative ways of behaviour in these role performances is what is given attention in this study. Thus the

largely accepted notions and conduct among the people of the Ghanaian society and the employees of the organisations under study is what is given consideration.

1.2 STATEMENT OF THE PROBLEM

Bureaucratic institutions are characterised by concepts like fairness, strict adherence to institutional procedures, pursuance of disciplinary measures without fear or favour, and the courting of impersonality of interpersonal relations among others. These ideals notwithstanding, organisations are organised sets of norms (Haralambos, et al., 2004) which do not develop or function in a vacuum. As parts of a unified system (the society), there is often an interplay and in some cases a conflict between bureaucratic values, institutions, procedures and expectations on one hand and traditional and socio-cultural values, norms and practices on the other hand. The interaction between personal goals of managers, their cultural values and beliefs, and organisational goals is also likely to create conflict for the individual managers. The study was aimed at investigating the extent to which managerial practices and conduct are influenced by cultural values, norms and practices of society. It primarily explored culture's role in managerial practices in Ghanaian Universities.

The study focused on choice of managerial or leadership style, recruitment, selection, and promotion practices, decision making, discipline, performance management/appraisal, control and employee relations and how these practices are influenced by the culture of the ambient society. The culture of the ambient society is measured by values such as religious beliefs, ethnicity and familism, respect for age, status, and other socio-cultural values. Some of the selected cultural values given attention are faith and metaphysical beliefs,

respect for elders and traditional leaders, importance attached to selected socio-cultural practices, gender and sense of obligation to family and ethnic relations.

1.3 OBJECTIVES OF THE STUDY

1.3.1 GENERAL OBJECTIVE

The study sought to explore the influence of culture on managerial practices in Universities in Ghana.

1.3.2 SPECIFIC OBJECTIVES

The Specific objectives were to:

- i. Identify the cultural variables which have implication for managerial practices in the study institutions and establish the nature of relationship between the two.
- ii. Examine the implications of socio-cultural values for performance management practices in the study organisations
- iii. Examine the relationship between socio -cultural values and managers choice of leadership style
- iv. Find out how the possible conflict between different orientations (that of the larger society within which the managers operate, and his/her own goals and personal orientation) is handled by individual managers.

1.4 RELEVANCE OF THE STUDY

Although there exists a considerable body of literature on relationship between culture and organisational behaviour, most of these studies have been conducted elsewhere; that is, in socio-cultural environments other than Ghana. This limits their relevant application to the Ghanaian context. The researcher, therefore, saw the need for studies whose outcomes can help us understand the behaviour of the managerial personnel in Ghana.

Also, studies into any form of organisational behaviour can be used to provide some guidelines which managers and workers can use to understand and appreciate the factors that affect their own behaviour in organisations. This helps managers in particular to make appropriate decisions about how to motivate themselves and how to relate with other members of the organisation that they manage. Culture as evident in the works of Hofstede (1980), Kuada (1994), Aluko (2003), Apekey (2001), Akuoko (2008) and many others, has significant influence on a number of aspects of organisational life and behaviour. For this reason, a study into how culture influences managerial practices is envisaged to contribute to the understanding of managers' behaviour in organisations. The study would help the managers to be aware of how much their conducts are rooted in their cultural orientation. The understanding of managers' behaviour and its possible modifications is also expected to affect staff turnover, morale and goodwill, all of which have a long term effect on organisational efficiency and productivity.

Human behaviour is largely determined by culture; and whenever these behavioural patterns create problems to be dealt with, their solutions must also be culturally determined as the behaviour itself (House et al., 2004; Schwartz, 1994). Therefore the solutions provided in one society or group may be regarded as unacceptable by members of other

groups or society. This makes managers' knowledge of the cultural stings of their behaviour indispensable to problem solving in organisations and organisational success in general.

The study is expected to particularly fill some gaps in the Ghanaian literature and also make contributions to academic knowledge in general. Results from this study would serve as a standpoint which would point to further research areas in organisational behaviour in Ghana.

1.5 THEORETICAL FRAMEWORK

An important section of cross-cultural research has identified varied sets of cultural values which are used in describing cultures. A number of frameworks have resulted from this identification and outline a number of cultural dimensions that try to explain a significant portion of the country-to-country differences in culture and behaviour patterns. They include Hofstede's culture dimensions (Hofstede, 1980; 1991; 2001), Schwartz's seminal work on human values (Schwartz, 1994; Schwartz & Ros, 1995; Schwartz, 1999), Inglehart's World Values Survey (Inglehart, 1997) and GLOBE's cultural dimensions (House et al., 2004). Despite reference to some of these existing frameworks, the current study dwells on the systems argument, and specifically on the social systems theory. This section introduces the theory and explains how it is employed in this study and its discussions.

1.5.1 THE SOCIAL SYSTEMS THEORY

A system is any set of mutually interdependent elements and as such every system is composed of subsystems (several parts) and is itself a subsystem of a larger system. All the parts of the system function for the survival of the whole. Changes in one part of the system are likely to cause changes in other parts. A system's boundaries are defined by the relative number of interactions among a set of people.

Similar to the above description, the social system is a concept that consists mainly of two interconnected and interdependent elements –behaviour and attitudes. The main directly observable aspect of the social system is the behaviour of members of the system. This is of great importance to this work. The behaviour is made up of interactions and activities. The behaviour categorised *Activities* is a type of behaviour very relevant to this current discussion. These include all that people do while they are with the group or organisation. They range from planning, organising, directing and or controlling among others. The other constituent of the system would form the *attitudes* category. These may include perceptions, feelings or values (Cohen, Fink, Gadon, & Willits, 1995). When all the three aspects of the attitude mentioned here (i.e. perception, feelings and values) are combined, its outcome is seen in the unique way in which the individuals of a particular society or group perceive a given situation and or how they react to others. Practically, social systems and personalities are shaped by culture whiles culture (shared ideas) has to be rooted in individuals and social relationships (social systems).

In analysing the system, therefore, the study organisations and the members within them are treated as systems and subsystems of a larger system (Cohen et al., 1995), which is the social structure of the society. From the systems perspective, social life is seen as

constituting units, so in considering these units as a system, one may ask what conditions keep the system together and make it survive in the face of turbulent environment (environmental influences). How the parts of the system serve the requirements of the whole (Coser, 2010), is very important to the current analysis. The argument is that two main conditions must be met for every system's survival. The system must first relate effectively with its environment, and also maintain its own internal integrity (Coser, 2010, p. 570).

Organisations are generally open systems and for that matter take in inputs, transform them into outputs, and exchange those outputs with the environment for new inputs for its survival. They also seek to maintain equilibrium by resisting changes in their environment while adjusting to others (Cohen et al., 1995). Unless one erroneously thinks of organisations as 'physical structures', the above description is the same for the organisation's members. Following from this, as an individual lives in a society, he or she engages in an interaction resulting in exchanges with the society (which is the environment). As the interaction goes on, the individual attempts to reach equilibrium by resisting those changes that he/she feels are inimical to his/her orderly survival; and in the same fashion, adjust to some environmental factors(in this case culture). This is what ensues when organisational members and for that matter managers are faced with conflicting demands from different orientations.

The central concern of this thesis is the extent to which specific managerial attributes and behaviour (or managerial practices) are culturally dependent. Culture in this study is measured in terms of the attitudes, beliefs, values and norms which are generally shared in the nation (Ghana). The study's focus is on how these cultural markers influence the

conduct of the managerial personnel under study and managerial practices in their respective organisations.

1.5.1.1 THE BEHAVIOUR SUBSYSTEM

Managerial practices in organisations owe their successes to behavioural patterns of organisational members. Behaviour is also a factor of one's personality which is why these are given primary attention in this study. It is important to note that the individual personality itself is a system on its own, and can thus be analysed in isolation and in relation to the larger system. The personality as a system can be said to be structured around four basic subunits or subsystems "plus a derived subsystem that exerts a unifying force on the others" (Cohen et al., 1995, p. 195). The four basic subsystems are personal goals, competencies, beliefs and values; and the unifying force referred to is the self-concept.

On the account of personal goals, Cohen et al. (1995) have argued that if one is to know a person's goals, he or she could explain some important aspects of that person's behaviour in an organisation. Conversely, one can also in some cases infer a person's goal(s) from the outside by merely observing that person's behaviour in an organisational setting. Cohen et al. (1995) define goals as "those objects or events in the future that we strive for in order to meet our basic needs (1995, p. 193). Another basic aspect of the personal system is competencies. They include "the areas of knowledge, ability and skill that increase an individual's effectiveness in dealing with the world" (Cohen et al., 1995, p. 195). Although human beings have varied natural capacities, they are not born with competencies. These are learnt through education and socialisation. Unlike goals, competencies are difficult to alter; one has to go through anew, the system of learning.

The third of the components of the personal system is Beliefs. Beliefs “are ideas people have about the world and how it operates” (Cohen et al., 1995, p. 196). A manager like every other person brings beliefs into every situation and seeks to confirm those beliefs (Walberg, 1970; Kuada, 1994; Hope, 2004; Akuoko, 2008; Aktas, Çiçek & Kiyak, 2011; Darley & Blankson, 2008). These may range from the beliefs everyone has about people, human nature itself (Darley & Blankson, 2008); what life is about; what the organisational terrain is like; what, for example professors are like, what employees are like, and so on and so forth. As has been argued in Cohen et al. (1995), sometimes people’s beliefs do not find support in certain situations, and this leads to surprise— some of which are pleasant while others are not. It is further argued that if the disconfirmation is very strong, the individual sometimes become defensive, disparaging or resistant. This is because people would like to have events support their beliefs; this according to Cohen et al. (1995) makes them feel “right and also helps them in the maintenance of a stable fix” on the world (1995, p. 196, emphasis added).

Beliefs are also important because somehow organisational members often have a way of making things be (even bad things) just as they believe them to be. Managers like all other persons in organisations are sometimes caught up in a set of beliefs some of which are dysfunctional but very self-confirming. This was expounded on in the works of Douglas McGregor in the early 1960s which he called “theory X, Y” and its assumptions. In this line of argument, managers often than not confirm their beliefs and assumptions by treating their subordinates in ways that bring out the very behaviours they (managers) expect based on their initial assumptions.

Last in the personal system is what is labelled values. Values in this study are the core of people's beliefs which form the very foundation of a person's character (Schwartz, 1994; Hofstede, 1980; 1996; 2001). According to Cohen et al. (1995), while some of one's values may be altered over the course of his or her lifetime, they tend to remain fairly deeply entrenched in his or her personality. Values are things that one sees as "really important in life and basic to one as an individual" (Cohen et al., 1995, p. 197-198) and a member of a group (Schwartz, 1994; Akuoko, 2008; Hope, 2004; Hofstede, 1980; 1996; 2001). In early socialisation an individual develops a sense of right and wrong, good and bad; these are values which sometimes change through other environmental changes, education and social change. As one would find in the works of Hofstede (1980; 2001), Schwartz (1994) and many other cross cultural researchers, values have been largely relied on to put countries and national cultures into categories. Although not without flaws, these studies broaden our understanding of organisational behaviour across cultures.

The derived subsystem that exerts the unifying force on the components above is the self-concept which is basically the way an individual sees himself or herself (Aktas et al., 2011; Walberg, 1970). The self-concept is a reflection of one's own unique way of organising his goals, competencies, beliefs and values. The interrelatedness of these components of the personal system is in the fact that competencies are normally developed for the purpose of meeting goals, which in turn must fit within some beliefs and values. People's self-concept usually influences their behaviour. This in part explains why one is able to infer a person's behaviour from his or her self-concept. Cohen et al. (1995) have a basic proposition which states that all other things being equal, the behaviour most likely to occur in a given situation is that which the individual expects to best maintain and enhance

his or her self-concept. This forms the basis for inferring managers' behaviour from their self-concept in this thesis.

Many self-systems combine to form an organisation. Members of an organisation may bring their different 'selves' to the group. Thus, when one talks about managing people in organizations as is the case in this study, what has to be studied and managed is the influence of culture and its impact on the individual.

1.5.1.2 THE SOCIO-CULTURAL SUBSYSTEM

Here, a close relationship between culture and social structure; and between an organisation's culture and that of the ambient society is posited. The relationship between culture and social, political and religious practices is well recognised among social scientists. Culture according to Nukunya (2013) influences "productivity, work ethics and other aspects of the economy" (2013, p. 3).

Culture in the current exercise is treated as a system of norms and of values, as well as organized knowledge and beliefs that is shared by a people who interact in a collectivity as in the case of a community or a group. Culture provides a functional or an instrumental apparatus that enables men to satisfy their basic needs. Culture helps to maintain the established interactions among people making up the social structure. In other words, culture provides the framework for interaction (Apekey, 2001, p. 14) which enables organisational members with different motivations, cognition, and diverse orientations to live a social life in a community.

The cultural system is an integral part of the social system; it is integrated in the social system in a complex relationship, mutually supportive in normal circumstances. The elements of culture develop over a long period of time; and their development is shaped by the historical circumstances, past experiences and by processes of adaptation by which the people adapt to their environment. There is a close relationship between the culture of a people and their environment. Culture is therefore dynamic, it changes over time. But whatever the changes may be, the basic tenets, and the core values of a people's culture may remain intact to a very large extent. Thus, managers largely maintain the basic tenets of their culture even within bureaucratic establishments. The contention therefore lies in how the bureaucratic subsystem and the socio-cultural subsystem are able to cooperate and interrelate for the effective functioning of the organisation and the society by extension.

From systems point of view, Apekey (2001) and Nukunya (2003) both argue that new values assimilated by a people cannot completely replace their indigenous values. They only help modify existing values, thereby, enabling cultural change. The culture of a people is an embodiment of their traditions, values, norms, beliefs and organized knowledge. Throughout the history of Ghanaians, these cultural elements have remained relevant in shaping and influencing their attitudes and behaviour (Apekey, 2001; Nukunya, 2003; Assimeng, 1981) as a people in society.

The general argument is that there exist a complex relationship between a system and its parts. The social structure and the prevailing cultural system on the one hand have a relationship with the bureaucratic subsystem and the behaviour of workers (organisational members) on the other. The thesis from the above point of view is that since organisations are open systems, not only would members carry these cultural elements with them to the

work organisation; they are actually expected to do so. Based on the systems thinking, the study dwells on the primary assumption that Universities are part of the larger social system or structure of society. Thus, despite their bureaucratic cultures, Universities and their members would be shaped by the socio-cultural environment within which they operate.

1.6 STUDY ORGANISATIONS

Two Universities (Private and Public) were sampled for this research. They are University of Ghana (UG) and the Valley View University (VVU). Although these universities have other campuses, the main campuses were used for the study. This section of the thesis provides a brief overview of the two universities. The discussion includes the history and structure of the institutions, as well as their orientation, programmes of study and authority relations.

The two Universities traditionally happen to have the same structure with a Chancellor/President who is a ceremonial head of the University. The Institutions are headed by Executive Heads, in this case, Vice-Chancellors who see to the general administration of the Universities. These Universities modelled after the structure of traditional British Universities have Pro Vice-Chancellor(s), Provosts, Registrars, Directors, Deans and Heads of departments (academic and non –academic). The departments (academic and non –academic) are headed by Professors or other persons appointed to direct or supervise it. They include Masters/Wardens of a Hall of Residence and the Head of any organization, institute or center in the University.

The above similarities notwithstanding, the two institutions present some insightful contrasts for the present study. While the VVU is privately owned, UG is under public

ownership. Moreover, University of Ghana is an institution not controlled by a religious body and as such, not concerned with religious matters, at least at the institutional level. Valley View University on the other hand, is a religious or mission school. This presupposes an institutional relation to a belief in religion, its teaching and or practice.

1.6.1 UNIVERSITY OF GHANA

The University of Ghana was founded in 1948 as the 'University College of the Gold Coast' on the recommendation of the Asquith Commission, on Higher Education in the then British colonies (Agbodeka, 1998). The University lies 13 kilometres of Accra. It is located at Legon, North –east of Accra, which is the national capital of Ghana. The university lies between an altitude of 300 and 400 feet. The university Avenue from its main gate extends to Commonwealth Hall on the Legon Hill.

The University has three main campuses, namely Legon, Korle Bu and Accra City. The Legon Campus is where most of the University's teaching and research are carried out. It also houses the central administration of the University. In addition to the five traditional halls of residence namely Legon, Volta, Commonwealth, Akafo and Mensah Sarbah, there are other hostels namely the Valco Trust Hostel, Jubilee, the International Student's Hostel, the Ghana Hostels Limited, Hillah Limann, Alex Kwarpong, Elizabeth Sey, Jean Nelson and a host of private hostels. On the Legon Campus, there is one college of Agriculture, 11 Faculties, 4 Schools, 5 Institutes, 64 Departments, 8 Centres, and 3 Agricultural research stations. The University of Ghana provides 78 undergraduate and 25 graduate programmes in various fields in the Arts, Social science, Business, Physical and Biological sciences, Medicine, Dentistry, Allied Health Sciences, Agriculture, Engineering

sciences and Law. Special programmes are offered in Performing Arts, African Studies and International Affairs.

The University's College of Health Sciences has its administration located at the Korle – Bu Teaching Hospital, which is about three kilometres west of the centre of the city of Accra, and about 18 kilometres from the main University Campus (Agbodeka, 1998). The Korle- Bu Campus, headed by a Provost, houses the College of Health Sciences which is made up of the Medical School, Dental School, the School of Public Health, Noguchi Memorial Institute for Medical Research, the School of Allied Health Sciences and the School of Nursing.

There is also the Accra city campus of the University. The Accra City Campus is the new name for the restructured External Degree Center of the University of Ghana which operated as the Accra Workers College. It is situated in the heart of Accra.

1.6.2 VALLEY VIEW UNIVERSITY

Valley View University, the first private institution in Ghana to be granted national accreditation is located near Oyibi, Mile 19 on the Accra –Dodowa Road. It is a mission or Christian University. The University was established in 1979 by the West African Union Mission of Seventh-day Adventists (now Ghana Union Conference). In 1997 it was absorbed into the Adventist University system operated by the Africa-Indian Ocean Division (WAD) of Seventh-day Adventist with headquarters in Abidjan, Cote d'Ivoire.

The Ghana Union Conference of Seventh-day Adventists (organized in 2000) serves as the local manager of the University. The University was initially called the Adventist

Missionary College and was located at Bekwai-Ashanti. It was transferred to Adentan near Accra in the year 1983 where it operated until it relocated to its present site near Oyibi (Mile 19 on the Accra-Dodowa Road) in 1989 and was renamed Valley View College.

The Adventist Accrediting Association (AAA) has, since 1983, been evaluating and reviewing the accreditation status of the institution. In 1995, the university was affiliated to Griggs University in Silver Springs, Maryland, USA. This allowed the university to offer four year bachelor's degrees in Theology and Religious Studies. The National Accreditation Board of Ghana granted it national accreditation in 1997 thus allowing the university to award its own degrees.

The Valley View University serves students from all over the world. It admits qualified students regardless of their religious background, provided such students accept the Christian principles and lifestyle which forms the basis for the university's operations. The University has physical facilities to support a conducive environment for scholarship. The facilities include classrooms, lecture theatres, computer labs, internet cafes, auditoriums, residential hostels, libraries, health clinic, cafeteria, faculty homes, conference halls, and residential facilities for faculty.

In the philosophy of this university, academic excellence without moral/spiritual excellence is tantamount to parochial training that does not position a person to be of service to God and humanity for which moral/spiritual development is emphasised as much as the university uplifts academic excellence.

The University through years of transformation now follows strictly the traditional English model. VVU runs programmes such as Business Administration, Theology/Religion, Computer Science, Education, Information Technology, Nursing, Development Studies, Biomedical Equipment Technology interspersed with general courses including English, Mathematics, Statistics and Communication Studies.

The University currently has one Institute and four Schools. They are the Institute of Computer Science, School of Business Studies, School of Graduate Studies, School of Development Studies, Education, Health Sciences, and School of Theology and Missions. There are thirteen Departments and a Centre for Adult and Distance learning.

1.7 DEFINITION OF CONCEPTS

- Culture: culture in this study refers to the beliefs, values and attitudes that are shared by members of a given group or community which sets them apart as a collective body from others (Pasa, Kabasakal & Bodur, 2001; Hofstede, 1980). They may include patterns of thought and social behaviour of a people.
- Manager: management is a process of planning, organising, leading and controlling an organisation's human, financial, material and other resources to increase its effectiveness. A manager in this sense is a person who supervises one or more subordinates towards the above end in an organisation. Managers function in roles; and these roles as seen in the definition above include planning, organising, leading and controlling. A manager in this study is one who steers a functional unit of the organisation towards meeting its objectives. This is one who maintains control over

the way the unit (or the institution) does things, and at the same time leads, inspires and directs the people under him/her.

- Public universities are the universities that are funded predominantly by public funds from the government.
- Private universities are the universities that are not operated or mainly funded by the government.

1.8 ORGANISATION OF THE THESIS

The thesis is organised into five chapters. The first chapter presents the background and rationale of the study. It defines the problem and justifies the need for the study. The chapter contains the objectives of the study. It also contains the theoretical perspective of the study. This section attempts to put the study in perspective; it presents a framework within which the study is conducted and its findings discussed. Profiles of the study area are also presented in this chapter including a clear description of the study organisations. Some key concepts used in the study are defined here, and the chapter closes with an outline of how the essay is organised.

Chapter two presents a review of related literature. The literature review points out the relevant arguments, findings and also indicates gaps in the reviewed works if any. The third chapter dwells on the research methods used to conduct the study. It is made up of the major approaches and instruments used to solicit for data.

Chapter four and five contain the data analysis, presentation and discussion of the findings. Here, the analysed data emerging from the fieldwork are presented with a thorough discussion of the study results. The sixth and final chapter summarises the major findings and reach natural conclusions. This chapter also includes some recommendations based on the findings.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

One of the fundamental questions that dominate organisational study today is the extent to which managerial behavior and practices are culturally contingent. Many researches have been conducted in an effort to find answers to this fundamental concern. Some of these researches have shown that one of the major causes of the challenges faced by management and organizations on the African continent is the practice of transferring management practices and organizations which have no relationship with the indigenous cultures (Apekey, 2001; Ahiauzu, 1986; Akuoko, 2008). The chapter reviews works on culture, organizations and management. It is made up of studies conducted in Ghana, Africa and other parts of the world. The literature review points out the relevant arguments, findings and gaps in these works.

2.2 THE CONCEPT OF CULTURE

Any mention of culture brings to mind Sociology and Social anthropology. Culture is fundamentally divided into two broad spectrums in the fields of Anthropology and Sociology. The two major aspects of culture are material and non-material cultures. Material culture is overt and explicit (Aluko, 2003), such as products of an industry, technology, art, and every visible or concrete acquisition of man in society. They include artifacts such as bridges, pots, farm implements, houses, cooking utensils, and handicrafts. These are directly observable as the cultural products of a society. The non-material aspects of culture consist of the knowledge, philosophy, morals, languages, motivation, attitudes, values, and norms shared and transmitted in a society.

The non-material culture includes work values, shared fundamental traits, ideology and other behavioral traits exhibited in the society and at work. These are sometimes referred to as the covert or implicit aspects of culture and are acquired by members of a society. They are not visible or tangible but they are manifested through the psychological states and behaviour of a people (Aluko, 2003, Kottak, 2008, p.41 – 43). As specified earlier, the focus of this study is on the non-material aspects of culture. Here, culture is treated as the independent variable and the concept that determines other behaviour traits exhibited at work. The economy, politics, technology, organizational structure and context are all taken as intervening-variables.

Information about different cultures can be evaluated both objectively and subjectively. The material aspect of culture and other intervening variables like economic data, geographic information (such as urbanization), socio-demographics, and information on the legal and political system in a society could be assessed objectively (Aluko, 2003; Kottak, 2008).

The non-material aspects of culture consist of the knowledge, philosophy, morals, languages, motivation, attitudes, values, and norms shared and transmitted in a society (Aluko, 2003, p. 165). These are the subjective aspects of culture which are also better studied through subjective criteria. Among these subjective characteristics, values have received the greatest level of attention in cross-cultural research. Cultural values are considered to be the core of a culture (Markus & Kitayama 1991). To Markus and Kitayama, cultural values determine the perception, the predispositions and the behaviour of the members of a society. Indeed, values can be one of the most powerful explanations of, and influence on, peoples' behaviour.

2.2.1 THE AFRICAN SOCIO-CULTURAL MILIEU

It must be emphasized here that this section does not seek to suggest that Africa has a culture that could be conveniently labeled as *African Culture*. As has been rightly pointed out by earlier researchers, to propose a monolithic culture for Africa may be inaccurate (Darley & Blankson, 2008). This is because of the strong national differences that exist on the continent. This important recognition notwithstanding, there are some cultural dimensions common to the sub-region (Grzeda & Assogbavi, 1999). The commonalities as observed by Darley and Blankson, (2008, p. 381) include:

a hierarchical social structure, the importance of kinship, the primacy of the group, time orientation (Safavi & Tweddell, 1990), the driving norms of human interdependence, virtue of symbiosis and reciprocity (Mangaliso, 2001), the belief in ancestry and existence of a supreme being, and the value attached to the extended family (Mwamwenda, 1999).

An argument for cultural relatedness across the African sub –region has been strongly made by Mbiti (1990), Gyekye (1995, 1997) and Ahiauzu (1986). To Ahiauzu (1986), African culture differs from other cultures in the way Africans construct meanings, negotiate social contexts and make sense of their environment (Darley & Blankson, 2008, p. 380). Hence, a discussion of an African Cultural environment could be permissible.

People, according to Thomas (2002), “are inherently good, evil, or a mixture of good and evil” (Thomas, 2002, p. 48). Omenyo (2002) also posits that the African concept of the universe is a ring of both benevolent and malicious spirits that influence human life towards good and evil (Darley & Blankson, 2008). Contrary to Thomas’ (2002) view of human nature, Mbiti (1990) notes that in the African context, man is not inherently “good”

or “evil”, but he/she acts in ways that are “good” when his actions conform to the customs and regulations of his/her community, or “bad” (evil) when his/her actions do not conform to the societal expectations based on the customs and expectations of society.

Mbiti (1990, p. 209) elaborates further that the essence of African morality is that it is more “societal” than “spiritual”; and that it is a morality of “conduct” rather than a morality of “being.” This is what has been termed “dynamic ethics” rather than “static ethics”, because “it defines what a person does rather than what he does not because of what he is” (Darley & Blankson, 2008, p. 375). Following from the literature on African cultural values, character is an important building block of the African personality. Doing “good” or what is right (Roundy, 2009) is an essential ingredient of the African personality. To the African, character makes a man’s life a joy simply because it is pleasing to God. It is character according to Sofola (1973) that distinguishes the man from the animal and good character must be the dominant feature of a person’s life (Darley & Blankson, 2008, p. 375).

2.2.1.1 RELIGION AND RELIGIOSITY

Religion is an essential part of the entire culture and permeates every aspect of the life of the African. Nukunya defines religion as “beliefs and practices associated with the supernatural” (Nukunya, 2003, p.55). These beliefs and practices accompany a person from conception to long after his physical death. In the African context, there is no separation between religion and philosophy, religion and society, and religion and art (Darley & Blankson, 2008). It is within the religious framework that the entire culture of the African resides (Mbiti, 1990).

Irrespective of where we are, religion's role in organisations and organizational behaviour cannot be overemphasized (Darley & Blankson, 2008; Nukunya, 2013). It is important to note that religion and by extension spirituality in human society is manifest and persuasive (Hutson, 2000; King, 2007; Roundy, 2009). As such, ethical attitudes of people (Nukunya, 2013), moral reasoning and behavior have variously been found to be influenced and sometimes determined by religion (Weaver & Agle, 2002; Roundy, 2009; Liu, 2010; Vasconcelos, 2009). King (2008), according to Roundy (2009, p. 311) defines religiosity as "the strength of one's connection to, or conviction for their religion". Evidence available suggests that the hitherto distinct line between religious belief and work (Gunther, 2001) seems to be blurring. Morgan (2005) in Roundy (2009) found that the traditional wall separating faith from work seems to be crumbling at an accelerated rate and that religion no longer seems to be "a hat that can be removed and forgotten as soon as an employee enters the doorway of an office or factory" (Roundy, 2009, p. 311).

As would be seen in later discussions, religious beliefs could affect and guide managerial decision making and behaviour. Research has shown that an individual's religious faith and orientation has implications for personal attitudes and organizational behaviour (Liu, 2010; Vasconcelos, 2009). There have been varied researches into religiosity and religious involvement on one hand and organizational commitment and behaviour on the other (Roundy, 2009; Hilty & Morgan, 1985; Roberts & Davidson, 1984; Wilson & Janoski, 1995, Park & Smith, 2000).

Weaver and Agle (2002) have indicated that religions roles expectations and identity have the potential to influence ethical behaviour or individual work values. In line with Weaver and Agle's argument, Aydemir and Eğılmez (2010) explored the relationship between

religiosity and business ethics in Turkey. Two dimensions of religiosity (intrinsic and extrinsic) were studied by Aydemir and Eğılmez in which they surveyed 510 managers from 6 different organizations. The study found among other things that intrinsic religiosity is partly and positively related with ethical attitudes and extrinsic religiosity is partly and negatively related to the ethical attitudes (Aydemir & Eğılmez, 2010, p. 71). This is to say that “intrinsically motivated people are more prone to behave ethically than extrinsically motivated people are” (Aydemir & Eğılmez, 2010, p. 71). In another study, Khanifar, Jandaghi, and Shojaie (2010) found a significant relationship between spirituality at the workplace and professional commitment. McGhee and Grant (2008) also explained a link between an individual’s spirituality and ethical behaviour of a worker. They argue that spirituality results in an internalization of regulative ideals which tend to guide individual behaviour.

In this current discussion, the relational implication of religion, religiosity and religious involvement is what is of utmost relevance. Like other organizations, religious congregations are argued to be networks of social relations (Wilson & Janoski, 1995; Becker & Dhingra, 2001). Researchers according to Roundy (2009) have found that as ones religiosity increases, his or her religious involvement in the social life of the ‘church’ also heightens, thereby increasing the degree of his/her integration into the religious community. Religious involvement has been found to create “devout” church community members with widened social ties. This as would be seen in this study has implications for work and organizations as a whole. Although religiosity and religious involvement have been found to place a responsibility on people (workers) to do good works (McGee & Grant, 2008; Roundy, 2009), it is important to note that the same has negative implications

for work and the civic organization (Uslaner,2002). Religious involvement is for example said to place time constraints on employees.

2.2.1.2 THE RELATIONAL ORIENTATION OF AFRICAN SOCIETIES

Relational orientation refers to the modality of man's relationship to other men (Darley & Blankson, 2008). Kluckhohn and Strodtbeck (1961) identified three divisions of relational orientations: the individualistic, the collateral and the lineal. When the individualistic principle is dominant, individual goals have primacy over the goals of the group. When the collateral principle is dominant, a primacy of the goals and welfare of the laterally extended group prevails. When the lineal principle is dominant, group goals have primacy and continuity of the group through time and ordered positional succession within the group are both crucial (Kluckhohn & Strodtbeck, 1961, p. 19). The African social structure is collateral because the greatest concern is for one's group, extended family and/or clan (Dia, 1991). The relation orientation of the African is demonstrated in the respect for elders and the sense of community shared among many Africans (Sofola, 1973; Onwubiko, 1991).

Respect for elders is an important guiding principle for behaviour in Africa (Gyekye, 2003; Nukunya, 2003; Darley & Blankson, 2008). There is a premium placed on the inherent worth of man, even at the decline of his bravery in old age. The elderly are seen as the true repositories of wisdom and knowledge, examples for the youth to emulate (Moemeka, 1996), forbearers or gate-keepers of society and treated with deference, respect and dignity.

Africans also gravitate toward people since a man is what he is because he lives in the company of others (Anyanwa, 1983; Mphahlele, 1962). This view “gives expression to the whole idea of communal responsibility and interdependence; a concept which is the basis of the whole structure of the African’s cultural life” (Mphahlele, 1962, p. 112). This view has been extended and presented in detail by Otite (1978, p. 10) as quoted in (Darley and Blankson, 2008, p. 377) in the context of reciprocal relationships:

The African society is a system of mutually benefiting reciprocities. Society, to the African, exists for the good of all its members in a system of role reinforcements. This involves myriad reciprocal relationships... The interplay between the moral element and the principle of reciprocal relationships is critical in distinguishing what is African.

This could be explained in part by the fact that in African societies, morality and for that matter culture is not separated from the daily normal and civic life of the people. As would be discovered later, the strict dichotomous “church on Sunday, and work on Monday” relationship existing elsewhere does not dominate among Africans. The individual’s social and religious ties develop through active involvement which defines the relevance of his/her existence and reinforce his/her role performances in society.

Similarly, time within the African culture is also socialized. Socialized time is “the use of time that does not sacrifice social duties and human relations on ‘the altar’ of clock-time punctuality (Hope, 2004; Darley & Blankson, 2008). Time in the African context is “programmed into socio-cultural norms of human behavior and inter-personal relationships” (Onwubiko, 1991, p. 25-27). Time use in Africa reinforces the relational orientation of African cultures. Socialized time here emphasizes interdependence and a shared heritage. Thus, time is most important when one can share it on family and social

relations. Using time in social contexts takes precedence over the use of time in other contexts.

2.2.2 CULTURAL VALUE DIMENSIONS

Work-related values and behaviour among matched samples of IBM employees at its subsidiaries around the world were examined. Based on 117,000 questionnaires from 88,000 respondents in 20 languages reflecting 66 countries (Hofstede, 2001), Hofstede drew four important dimensions useful in characterizing countries: Power Distance, societal desire for hierarchy or egalitarianism; individualism, society's preference for a group or individual orientation; masculinity vs. femininity, a sex-role dimension; and uncertainty avoidance, a culture's tolerance for uncertainty. Later research resulted in the addition of a fifth dimension, long-term orientation (Hofstede & Bond, 1988); the cultural perspective on a long-term vs. a short-term basis. Each of these dimensions is measured on an index scale. Scores indicated relative differences between countries and a combination of the five scores for each country explain why people and organizations in various countries differ.

Recently, Hofstede's (1980) work has come under some serious scrutiny and criticism. The description of countries on a mere four or five dimension is seen as insufficient, with several important dimensions missing. Hofstede himself admitted that "it may be that there exist other dimensions related to equally fundamental problems of mankind which were not found... because the relevant questions simply were not asked" (Hofstede, 1980, p. 313). He has further been criticized regarding measurement of his dimensions, equivalence of the meaning of his values in each of the cultures as well as the age of his data, which was primarily collected between 1968 and 1972. Because Hofstede measured

work-related behaviours and values among employees in large multinational organizations, a transfer of his results to other groups or other areas and the usage of his results to discriminate national cultures in general, may be speculative. Hofstede stated that “the values questions found to discriminate between countries had originally been chosen for IBM’s internal purposes”, and that “they were never intended to form a complete and universal instrument for measuring national cultures” (Hofstede, 2001, p. 493).

Despite the numerous criticisms, Hofstede’s typology of cultural values has been applied extensively in cross-cultural research for a considerable number of years. This is probably due to its contribution to understanding cultures, the large pool of country scores for a variety of cultures, as well as the lack of alternative frameworks at the time.

Shalom Schwartz provides another important typology of cultural values (Schwartz, 1992, 1994, 1999; Schwartz & Ros, 1995; Schwartz & Bardi, 1997; Smith & Schwartz, 1997). Relying on a broad theoretical basis, Schwartz outlined a set of cultural dimensions to describe human variety. He conducted a survey of individual values recognized across cultures (Schwartz, 1992) as a starting point for the development of a framework of cultural values on a societal level. Schwartz (1994) reported survey data from 38 nations representing 41 cultural groups. Schwartz in his study identified three basic societal issues which form the basis of his cultural values classification. They include: the relationship between the individual and the group; assuring responsible social behavior; and the role of humans in the natural and social world. Cultural adaptations to resolve each of these issues constitutes Schwartz’s framework consisting of seven national cultural domains as mentioned earlier.

The seven dimensions are:

Conservatism which signifies a cultural emphasis on maintenance of the status quo, propriety, and restraint of actions or inclinations that might disrupt the solidarity of the group or traditional order; Intellectual autonomy, a cultural emphasis on the right of individuals to independently pursue their own ideas and intellectual directions; Affective Autonomy (a cultural emphasis on the right of individuals to independently pursue affectively positive experience); Hierarchy (a cultural emphasis on the legitimacy of an unequal distribution of power, roles and resources); Egalitarian Commitment or Egalitarianism (a cultural emphasis on transcendence of selfish interests in favour of voluntary commitment to promoting the welfare of others); Mastery (a cultural emphasis on seeking to actively master and change the world); and Harmony (which is a cultural emphasis on accepting the world as it is rather than attempting to change or exploit it). In his study, 35,000 respondents from 122 samples in 49 nations rated the importance of 45 single values as “guiding principles in my life.” Subjects in his study were primarily teachers and students.

Based on this data, Schwartz hypothesized a structure for the above seven dimensions and arranged countries in a two dimensional space based on their cultural value priorities, presenting groupings of culturally related nations. Distances between countries represent the degree of similarity or dissimilarity between them on the value dimensions. Schwartz suggests the existence of broad cultural groupings of nations, which though related to geographical proximity, are also based on shared histories, religion, level of development, cultural contact, as well as other factors (such as Western European nations, English-speaking nations, etc.).

Compared with Hofstede's work, Schwartz's typology of cultural values has been less widely applied. One reason may be the lack of a single comprehensive publication summarizing Schwartz's dimensions for all the multitude of countries examined. Instead, Schwartz's findings are scattered across a number of journals, each focusing on a segment of the total number of cultures explored. Another reason perhaps more important may be that Hofstede's (1980) previously published work had already been widely accepted before Schwartz's. However, due to its strong theoretical foundation (Steenkamp, 2001), Schwartz's typology could prove very useful to cultural researchers interested in opening their scope of attention.

It is worth emphasizing here and again that none of these cultural dimensions proposed adequately deals with culture. As Tayeb (2001) contends and as could be observed in the above constructs, "many authors of cross cultural studies have a tendency to focus on a few dimensions and ignore various aspects of cultures which might have equally significant bearings on people's values, attitudes and behaviours" (2001, p. 95). National cultures are complex constructs and any attempt to simplify it is considered a risky venture (Tayeb, 2001).

2.2.3 ORGANISATION AND NATIONAL CULTURES

Organizational and national cultures are complementary concepts; however, organizational cultures are entirely different from national cultures. Organizational cultures set organizations apart while leaving the national environments constant. Organizational culture has been defined by Hofstede as "...the collective programming of the mind that distinguishes the members of one organization from another" (2001, p. 391).

Jaques (1951) in “the changing culture of a factory” puts the concept in a very remarkable way worth noting:

The culture of the factory is its customary and traditional way of thinking and of doing things, which is shared to a greater or lesser degree by all its members, and which new members must learn, and at least partially accept... culture is part of the second nature of those who have been with the firm for some time (Jaques, 1951, p. 251 cited in Hofstede, 2001).

This is to suggest that organizations have their own special cultures and subcultures which in most cases may be different and even antagonistic to the culture of the society within which the organizations operate.

Just as nations are not organizations, so are their cultures different. Thus, among national cultures, comprising similar people, the 1980 IBM studies by Hofstede (1980) found some differences in values in spite of similarities in practices among the employees in similar jobs but in different national subsidiaries of the company. Sometimes when people talk about the growing similarities in organization and national cultures and in some cases their sameness, they mistaken superficial manifestations of culture and its influence for all that a culture is about. For this reason “the deeper, underlying level of values, which moreover determines the meaning to people of the practices” are often overlooked (Hofstede, 2001, p. 393).

2.3 EFFECTS OF CULTURE ON MANAGERIAL BEHAVIOUR

House et al. (2004, p. 178) suggests that “what is expected of leaders, what leaders may and may not do”, and even the sort of influence and status bestowed on leaders vary considerably as a result of the cultural forces in the environments in which these leaders function (Kuada, 1994; Aluko, 2003). It is increasingly being recognised that due to increased globalisation of industrial organisations in recent years and the increased interdependence of communities all over the world, there is a greater need for a better understanding of the cultural influences on the conduct of organizational members.

What elements have implications for behaviour? In line with this question, Hans Gullestrup proposed a model for analysing cultural elements and how they impact behaviour (Kuada, 1994). The framework has what is termed the horizontal and vertical elements of culture. The horizontal elements of culture as specified in Gullestrup’s model for cultural analysis (which include modes of production, socialization, reproduction, upbringing/education, governance, religious ceremonies, customs/rituals, values, and others) serve as a basic frame within which an individual forms his opinion about other people and how he ultimately behaves towards these people. The vertical dimension of culture on the other hand “reveal the deeper values of the society from which fundamental norms and guidelines are derived” (Kuada, 1994, p. 52). These elements being talked about here form an interlocking framework of reality that determines or defines the individual’s domain of behaviour. The argument here is that views on authority and its relations have their roots in the social structural pattern within which the individual is brought up. As has been argued by Assimeng (1981), ascribed status characteristics such as age command some respect on their own and young members of some societies are practically expected to submit unquestionably to the commands and demands of the elderly in society (Assimeng, 1981).

Education is a great vehicle to knowledge acquisition or enculturation. It is an influential factor in shaping the personality of individuals and even how they relate with other people. The education process is what provides one with one's perception of his environment and the opportunities that it presents. Here, one can talk of formal education in much the same way. One important aspect of formal education is the country or society in which one receives the education. Following the arguments of Kuada (1994), since modern management principles and knowledge originates from a western culture; it would be fair to presuppose that an individual manager's degree of exposure to that culture would therefore raise his propensity to adopt such knowledge.

The above notwithstanding, research elsewhere has suggested that the underlying values, norms, customs and traditions of a culture and their implications for behaviour can only be fully grasped through an extensive process of enculturation and socialisation with members of the host society (Furnham & Bochner, 1990). This therefore means that an individual in a foreign country would require a considerable number of years and influence to unlearn the values earlier on acquired through socialization and enculturation in order to fully imbibe the culture of the host country. Inferring from this argument would mean that an individual could learn and imbibe the ideals of a foreign culture but such an individual would require a considerable number of years of contact in order to do this.

Also important is what researchers have termed industry culture (Tosi, 2009; Hofstede, 1996). This is one factor that influences the behaviour of managers. Here, on account of their business, industries interact directly or indirectly. Through the available avenues of interaction, members of such industries reaffirm the rules of behaviour that are accepted (Tosi, 2009) and they are provided with opportunities to also modify these behaviours

according to the exigencies of the time. In a case like this, educational institutions and for that matter tertiary institutions would have accepted rules of behaviour which their members are expected to hold on to.

Organisational culture as has been discussed in the previous section is also very influential on the functioning's of managerial personnel (Hofstede, 1980, 1991, 2001; Aluko, 2003). Organisations have their own codes, rules, norms, customs and traditions that members are expected to uphold towards the realization of organisational goals. Culture develops as an outcome of human social interaction, especially when such a people share a common geographical area. It follows naturally that as members continually meet and interact in an organisation, they exchange and assimilate forms of behaviour, customs and beliefs (Kuada, 1994). As the discourse prove, organisations all over the world mold the individual's perception over time, and provide him with the accepted rules of behaviour required to interact well with other members towards the attainment of certain objectives.

The structure of an organisation has also been found to be greatly affected by its environment (George & Jones, 2002). Within mechanistic structures there exists a design that allows managers and employees to function and behave in predictable ways. These forms often happen in stable environments. Organic structures on the other hand as presented in the works of Burns and Stalker (1961) indicates an organisational structure that is designed so that individuals and functions can behave flexibly and respond quickly to their frequently changing and unusual environment (Burns & Stalker, 1961, p. 103 – 108; George & Jones, 2002, p. 552). George and Jones report that organic structures develop cultures that vary considerably from those of mechanistic structures. To a very large extent it would be prudent to agree with George and Jones (2002) because in

mechanistic structures one finds a development of instrumental values which stresses the need to be cautious, obey superior authority and most often the importance of respecting traditions and staying inside one's role. As we would find later in subsequent sections of the literature, these values are similar to what Hofstede (1980, 1996, 2001) would term as characterizing high uncertainty avoidance cultures. In organic structures however, individuals are given more freedom, cooperation between functions is encouraged, and values like being creative, taking risks, challenging established traditions and views are cherished.

As can be seen in the above arguments, choice of leadership style by managerial personnel is likely to vary between and among managers of the two structures. Clearly an organisation's structure, norms, values and beliefs influence greatly the behaviour of its managerial personnel in the conduct of their duties. Advancing this view, managers, according to Kuada (1994), find solace in the "predictabilities of routinized behaviour" that organisational cultures offer them (Kuada, 1994, p. 55). Here, the shared values, beliefs, norms of behaviour are communicated to new managers as well as workers by the old ones. Senior managers in these cases always argue for consistencies out of the stock of established procedures.

These structural influences notwithstanding, a manager's personal goals as was noted in the theoretical framework have implications for his behaviour. This argument is highly advanced by theorists like McGregor, Maslow, McClelland, and Herzberg among others. These scholars point to some awareness of the influence of individual human needs on the behaviour of managers and other members of organisation. Following these scholars, Kuada (1994) has argued that "cultural factors do provide a framework within which

personal goals are set; but the nature of these goals and the degree of emphasis an individual places on each of them is a personal choice” (1994, p. 61). He cites that some managers place priority on short term financial gains, and therefore disregard career growth opportunities). It is further argued that an organisation owes its existence to the ability or capacity to offer members inducements which far exceed the contributions the organisation expects of them.

It is worth noting that there are cross cultural differences in managers ability and willingness or otherwise to pursue their personal goals. These differences have been found to owe to two factors; the first of which is the existence, degree and severity of preventive sanctions accepted within a given society against going away from organisational goals. The second is the position, power and authority of a manager to override the sanctions preventing such behaviours. The first factor can be said to be the very cultural factors being given attention in the current study; the values, and norms enshrined in a particular social setting. For example, in a society that approves of the use of organisations’ resources and position in the pursuit of personal goals, formal sanctions may exist but such behaviours (as using organisations’ resources and position in the pursuit of personal goals) would not only exist but persist. This argument as supported by Kuada (1994) goes to give credence to the view that culture, either macro or organisational greatly impacts the behaviour of managers in the performance of their functions.

Clearly, the societies in which we grow up have their own sets of rules about the way we behave and interact with other people. These rules of behaviour are often “not written down and we are often not even conscious of them” (Hope, 2004, p. 46). Christine Hope led a team of researchers to conduct a fieldwork in St. Lucia. The findings of the fieldwork

supported their contention that national cultures have the potential of creating barriers to the successful transfer of approaches developed in other cultures (Hope, 2004). The study found among other things that high uncertainty avoidance, and leanings towards high power distance appeared to hinder the effective adoption of team working, empowerment and communication in St. Lucia. According to Hope, “there was a reluctance to accept added responsibility and risk involved with empowerment” (Hope, 2004, p. 49). Also, relationships were found to dominate time in the study organisations. Although there was no evidence of “parallel tasking (as opposed to sequential), it was more important that one stops and talk to someone” he/she passed in the street who came from his/her village, “than to arrive on time for a pre-arranged appointment” (Hope, 2004, p 50). Being on time was not a priority which according to Hope (2004) could affect schedules and time keeping of employees.

Similarly, Child and Kieser (1979) studied some German and UK firms and found that factors such as firm size and others affect the structure of firms; but the relationship found between these factors and managers’ role was found to be less consistent in their measurement. The data rather suggested that cultural factors had the greatest of bearing on individual conduct and interpersonal relationships.

Research in Ghana report that most Ghanaians still remain firmly attached to their traditional cultural roots despite contacts with western culture, and this is found to be much pronounced in urban communities (Akuoko, 2008; Apekey, 2001; Kuada, 1994, p. 105). Assimeng (1981) describes the average Ghanaian personality as being characterised by conformity and blatant eschewing of individual speculations, passive agreements, lack of self –reliance owing to the pervading influence of the extended family system, fetish

worship of authority and charismatic leaders, and hatred for criticism. Owing to the above characteristics, it has been argued that many Ghanaians will hesitate to change the status quo or situations that they find unfavourable provided their potential action for such a change involve some substantial risk to themselves, families and relatives.

As has been argued by Bidney (1974) and Kuada (1994), the individual personality of a manager also plays an important role in the attitude formation of the manager. Different people with their individual cognitive styles and emotional flexibility perceive and react to a given environment stimulus in several different ways. This, according to Kuada (1994), is what informs the individual's creativity. What this appears to advance is that despite the undeniably strong impact of macro and organisational culture, an individual's particularities, personality and experience prior to coming into an organisation or company remains important filters that appoint, modify and interpret the cultural lesson taught him or her in the larger society. It is however worth noting that even this personality referred to by Kuada (1994) has two primary sources; one, culturally transmitted knowledge and perceptions and second, an individual's own cognitive capacity. Thus an individual may have a personality that informs his attitude; this personality would partly have been developed through cultural transmission.

2.4 MANAGERIAL PRACTICES IN GHANA

Debrah (2001), Kuada (1994) and Akuoko (2008), among others, have provided an overview of prevalent Managerial practices found in Ghanaian organisations which may be said to include training, staffing, performance appraisal and reward. Debrah (2001), for example, points out that differences and variations exist in these human resource management practices as found in public organisations and those of privately owned organisations. He argues, however, that human resource management in Ghana is more bureaucratic and administrative in its nature as compared to other countries.

It has also been found that the level of objectivity associated with human resource management practices in the West is largely tainted by certain Ghanaian traditions and socio cultural factors (Debrah, 2001; Akuoko, 2008). For instance, it has been argued that the Ghanaian belief that ‘management knows best’ creates authoritative managers and threatens employee involvement in decision-making thus rendering the practice nonexistent (Akuoko, 2008), whilst nepotism and favouritism rather than competence taints recruitment and selection practices as well as promotions.

2.4.1 THE ROLE OF CULTURE IN MANAGEMENT

In a literature search, the volume of research conducted on Human Resource Management in Ghana is far less compared to other African countries. This notwithstanding, some studies have been done on the role of culture in management practices in the country. These studies include those of Kuada (1994), Apekey (2001) and Kuada (2008) among others.

In a study of managerial behaviour in Ghana and Kenya, Kuada provided empirical evidence which threw some light on the reality of the sociocultural environment of Ghanaian and Kenyan managers and how this influences their role perceptions and behavioral patterns. The underlying thesis of Kuada's study is that "if we accept the premise that management is concerned with getting things done through people, then it is the primary responsibility of managers to understand the realities of their subordinates in order to encourage an effective task performance" (Kuada, 1994, p. 222).

The evidence as presented in this study by Kuada (1994) indicate that Ghanaian and Kenyan managers are influenced to a great extent by the cultural values and rules of behaviour found in their societies. Notable among these values and rules of behaviour are age and the culturally defined relationships between elderly and younger people of the society, status arrangements and power differences defined by social class attributes like positions, wealth and educational levels. Others include familism, clanism and ethnicity and their practical manifestations in collective obligations as well as the disproportionate family burden on a few favorably placed family members; and metaphysical considerations, particularly ideas and philosophies of organized religions and traditional belief systems.

In his contribution, Apekey (2001) investigated the system of management in work organizations in Ghana, its relationship to the traditional Ghanaian culture and the management preference of the Ghanaian worker. Apekey's study made some inroads. He found among others that the system of management that exists in work organizations in Ghana is a fusion of paternalistic and collaborative principle of management but adopts more paternalistic personnel policies. That is to say that the system of management in

Ghana is more paternalistic than collaborative (Apekey, 2001). Ghanaian managers according to him regard rule –making as their exclusive prerogative; they (managers) believe in strict supervision and expect subordinates to be compliant with and loyal to the interests of their supervisors. However, these managers were found to be generous and indulgent to their subordinates and believe that the employees’ obligations to their families must be given due consideration in decisions that affect them.

Based on the data gathered from his study, Apekey concluded that behavior and interpersonal relationships in work organizations are to a large extent influenced by traditional Ghanaian values, particularly the tradition of familism which was found to have a great influence on the behavior of managers and on their relationship with their subordinates. Decisions on promotions, performance appraisals, and transfers among others were found to be influenced to a large extent by nepotism and ethnicity. Considering the arguments advanced by Kuada (1994) and Apekey (2001), one may ask whether these behavior influences of the Ghanaian manager are irrespective of the structure and type of organization.

Similar to these works (Kuada, 1994; Apekey, 2001), Akuoko (2008) in a study of the role of traditional values and sociocultural factors in management practices in the Komfo Anokye Teaching Hospital, also found traditional Ghanaian values to influence the behavior of Human Resource Management personnel, and their relationship with others at the workplace. He also recognized the extent to which familism played out in human resource management practices. Akuoko (2008) argues for example that due to familism, workers show more loyalty to their personal needs, to the goals of their families and to the goals of their ethnic groups or tribes than to the organization (Apekey, 2001, p. 256-257).

Other factors found include respect for age and authority, mutual respect and trust, significance attached to funerals and gender discrimination against women.

The study focused attention on the impact of some of the traditional values such as the pressure from family members, attitudes and socio-cultural factors. The traditional values and socio-cultural factors, which the society maintains, were found to remain strong among workers and had impacted on the work of HR specialist in spite of the conflicting values prescribed by the public sector organizations. Akuoko (2008) argues that some of the norms of the Ghanaian socio-cultural environment conflict with the role of human resource management in organizations. He identified in this study that the corporate nature of the Ghanaian society –the extended family and the importance attached to funerals and festivals –place strains on the role of human resource management in the study organisation.

On the subject of recruitment, Akuoko's study revealed that heads of most organisations ignore the criteria set forth for the appointment of candidates to vacant positions so that they can employ their tribesmen. Hence, appointment according to Akuoko (2008) is usually not based upon competence or merit and the job may not be offered to the best person. The traditional values and socio-cultural factors also put strains on the effective and efficient performance of the roles of HR managers. There are situations, according to Akuoko, where the HR manager has to bend the rules in order to satisfy the demands of kinsmen at the expense of established organisational norms.

It is imperative therefore to say from the above that in spite of rapid changes the Ghanaian society has undergone, most of the norms of its traditional society is still retained for most

of its people living in the traditional social organisation. Although the focus of life is gradually shifting to the urban centers, traditional values and socio-cultural factors are not left behind.

2.5 PERFORMANCE MANAGEMENT IN ORGANISATIONS

George and Jones (2002) and Zakaria (1997) have all argued that all organizations, everywhere, function within specific cultures, and it is becoming more widely recognized in contemporary discussions of organizational performance that managers and other organizational practitioners have to develop an understanding of their cultural settings if indeed their organizations are to perform effectively. This is what makes organisational behaviour, which is basically the study of factors that affect how individuals and groups act in organisations and how organisations manage their environments (George & Jones, 2002) a worthy adventure. People think they have a basic (intuitive) or common sense understanding of human behaviour in organisations. This is probably because we think we are all humans and have also had some exposure to work experience. Most often however, these intuitive (and common sense) expectations are wrong, and this makes it difficult for us to understand why people act or react the way they do.

2.5.1 SOCIO-CULTURAL ENVIRONMENT AND PERFORMANCE MANAGEMENT

Aluko (2003) conducted a study on “The Impact of Culture on Organizational Performance” in selected Textile Firms in Nigeria. The study examined the multidimensional impact of culture on organizational performance in some textile firms located in Lagos, Asaba and Kano, all in Nigeria.

Aluko (2003) reported in this study that irrespective of their cultural backgrounds, workers in the textile industry appeared to have imbibed the industrial way of life. The results of the analysis of the cultural variables showed a high level of commitment to work, low level of labour turnover and absenteeism, positive beliefs about work, positive work values, attitudes, and norms in all the firms studied. Nonetheless, these positive attributes of the cultural variables according to Aluko, did not translate directly into high level of organizational performance in the mills because some other variables were at work. This was an indication that culture was not the sole determinant of organizational performance. Other factors most especially exogenous variables such as the economy, technology and the politics also influence organizational performance significantly. He also noticed the influence of some endogenous variables such as size, structure, and style of management on performance.

Significant to our current discussion is the fact that the study under review showed a positive relationship between culture and organizational performance. This notwithstanding, there was a problem associated with the globalization and liberalization of trade and the impact of what Aluko called ‘murky political climate’ most especially in the years between 1993 and 19998. Despite its insightful revelations, this study does not demonstrate how managers’ conduct in functions such as directing, decision making, and choice of managerial styles which are known to have implication for organizational performance are influenced by the cultural variables assessed in the study.

In an earlier work, Tuma (1988) in an analysis of Egyptian managerial conduct notes how economic performance has been hindered by “traditional and religious institutions and beliefs” which were found not to be easy to reconcile with “rational economic behaviour

based on the principles of economic theories which guide development”(Tuma,1988, p. 187).

Fundamentally, in reading the literature, one may ask: ‘what cultural beliefs, values, and norms facilitate or hinder performance management practices in organisations’? Addressing similar concerns, Mendonca and Kanungo (1996) identified some characteristics of the socio-cultural environments and work culture of organizations in some developing countries. They juxtaposed these characteristics with the key attitudes and behaviours that are to them essential to performance management practices and highlighted the extent to which certain characteristics of the work culture facilitate or hinder performance management practices.

The cultural differences between developed and developing countries, in an organizational context, as discussed in Mendonca and Kanungo (1996) can partly be understood in terms of the four dimensions suggested by the cross cultural psychologist Geert Hofstede in his IBM study (Hofstede, 1980). They are power distance, uncertainty avoidance, individualism and masculinity as was espoused earlier. According to Mendonca and Kanungo (1996), using Hofstede’s dimensions, Kanungo and Jaeger (1990) characterized the socio-cultural environment of developing countries compared to the developed countries, as relatively high on uncertainty avoidance and power distance; and relatively low on individualism and masculinity.

Kedia and Bhagat (1988) also suggested an additional dimension, “abstractive versus associative thinking” which is to be useful in understanding the cultural differences between countries. People in associative cultures “utilize associations among events that

may not have much logical basis, whereas in abstractive cultures, cause-effect relationships or rational thinking are dominant” (Kedia & Bhagat, 1988, p. 566). In associative cultures, people predominantly use context sensitive rules while in abstractive cultures, one finds the dominance of context-free rules. Developed countries are found to be relatively high on abstractive (context-free) and relatively low on associative (context-sensitive) thinking.

Each of the five cultural dimensions described represents a set of underlying beliefs and assumptions which people carry with them when joining an organization. These belief systems of organizations’ members in turn influence the internal work culture and as such, facilitate certain work behaviours and inhibit others.

2.6 CULTURE AND LEADERSHIP STYLES IN ORGANISATIONS

Many quality management experts have acclaimed leadership as one of the key factors for quality management which cannot be ignored (Nwabuezea, 2011; Al-Najem, Dhakal & Bennett, 2012). The question however is: are leadership styles and approaches culturally determined? This is a long standing question in cross cultural research. Likert (1961) with assistance of data from social science research from the Michigan school thought it was possible to come out with a generalised theory of organisational behaviour based on the management practices of what he calls ‘the highest producers’. Likert eventually presents four systems of organisation and some performance characteristics of different management. Based on a comparative analysis, Likert (1961) imperatively prescribes the participative system and enjoins managers to adopt this system for high productivity (1961, p. 222-233). Similar to my earlier argument, this classic work fails however to take

into consideration the role of culture in the differences in organisational and managerial systems and models.

One criticism often made against early works on leadership styles is that they looked at managerial styles too much in 'rigid' terms. It has been said that the autocratic and democratic styles or task-oriented and relationship-oriented styles described by these theorists are extremes, whereas in practice the behaviour of many leaders in business are often somewhere between the two. Contingency theorists Tannenbaum and Schmidt (1958) have suggested the idea that leadership behaviour varies along a continuum and that as one moves away from the autocratic extreme for example, the amount of subordinate participation and involvement in decision making increases. They also suggested that the kind of leadership represented by the democratic extreme of the continuum will be rarely encountered in any formal organisation.

Similar to Likert's 1961 work, four main leadership styles can be located at points along such a continuum described by Tannenbaum and Schmidt (1958); these are the Autocratic, Persuasive, Consultative, and Democratic leadership styles. Nwabuezea (2011) also describes ten crucial traits of leaders that need to be taken into account when dealing with subordinates and colleagues in organisations. These traits include among other things good commanding ability, high integrity levels, strong mindedness of the individual, good planning, ability to show good control, organizational ability, personality, good listening, hands-on and being a good team player (Al-Najem et al., 2012).

The above qualities and accolades notwithstanding, culture and leadership is said to always work hand in hand. Al-Najem et al. (2012) argue that both culture and leadership are

together “important for driving an organisation to succeed” (2012, p. 122). According to Larsson and Vinberg (2010), the success of an organisation largely depends on its leadership behaviour. Drawing on Larsson and Vinberg, Al-Najem et al. (2012) posit that leaders can better “lead by setting up example and inspire people by encouragement” which according to them “are proved to be a positive and influential factor in overall organisational performance” (Al-Najem et al., 2012, p. 122) . To agree with these arguments is to suggest that a manager’s behavior and that of the subordinates are both important and crucial for the success of every organization.

While some researchers have pointed out the existence of universal leader behaviors, (e.g. Bass & Avolio, 1993; Dorfman & Ronen, 1991), others hold a “culture specific” view of leadership. The latter indicate that specific cultural characteristics such as language, religion, and other values require distinct leadership approaches in different societies (Hofstede, 1993; Pasa, Kabasakal & Bodur, 2001; Triandis, 1993). This notwithstanding, the results of Dorfman (1997) and Bass (1990) give evidence for the validity of both universal and culture-specific perspectives in the study of leadership across different cultures.

Hofstede’s (1980) concept of value dimensions provides some insight into the type of leadership behaviors that would be preferred within particular cultures. Hofstede’s work shows that high power distance for instance may lead to a very autocratic, controlling type of leadership, whereas a low power distance may give rise to a more democratic approach. Hofstede found that in countries with high power distance, employees preferred autocratic, the persuasive, or the democratic majority-vote manager (Hofstede, 2001), whereas in countries with low power distance, individuals preferred a consultative type of leader.

Also, high uncertainty avoidance may lead to a more bureaucratic and controlling leadership, whereas low uncertainty may lead to a more laissez-faire leadership. In cultures with high uncertainty avoidance, both managers and subordinates have preference for more bureaucratic and controlling leadership style. The individualism-collectivism dimension suggests that high individualism may lead to a more competitive type of leadership, whereas high collectivism may give rise to a more consultative behavior. While high masculinity may give rise to a fairly macro or snooty type of leadership, high femininity may lead to a more empathetic consideration type of leadership. This is because in masculine cultures, there is a higher emphasis on assertiveness.

Rodrigues (1990) described possible relationships among and between Hofstede's four dimensions and the four situation-linked leadership styles by House and Mitchell, namely directive, supportive, achievement, and participative (House & Mitchell, 1974). According to his theory, a directive leadership will be more effective in those societies with relatively high power distance, collectivism and uncertainty avoidance. A supportive style is suitable for societies with moderate power distance and collectivism while an achievement style can work in societies with weak-to-moderate uncertainty avoidance. Furthermore, a participative style can work well everywhere except in societies with a combination of relatively high power distance, strong collectivism and high uncertainty avoidance.

On the other hand, a distinction appears across developed and developing countries in leadership practices. In a study investigating behavior of leaders in Turkey, Pasa et al. (2001) found that Turkish managers and leaders show paternalistic attributes. Paternalism as a leadership approach or behaviour includes elements of both autocratic and nurturant behaviours (Kabasakal & Bodur, 1998) where the leader acts like a father to the followers.

2.7 OBSERVATIONS FROM THE LITERATURE

Clearly some studies have been conducted on culture and behaviour of organisational members all over the world. Following from the various studies and arguments advanced in this chapter, one would agree that the often quoted view that management is universal or follows a universal pattern is being displaced with the knowledge that managerial attitude, values, behaviors, and efficacy differ across cultures. These studies have however not looked closely at the possible effect of social change and its implications for long standing behaviours. As was acknowledged by Kuada (1994), there has been a great deal of change as a result of urbanization, education, communication, technology and globalization. Many people in Ghana are said to have revised their perceptions of obligation to distant families and kinsmen due to the change described here; and some other unpleasant experiences of economic hardships especially in the cities (Nukunya, 2003; Akuoko, 2008). The argument however is, would personnel in these institutions remain committed to their long standing cultural and socio-cultural values in the face of the changes described above?

Also, the interaction between the personal goals of managers, their socio-cultural values and beliefs, and organisational goals is likely to create conflict for the individual managers. Akuoko (2008) has argued, for instance, that Ghanaian workers face a dilemma as to what to do in order to maintain their jobs whilst holding on to their socio-cultural values (Akuoko, 2008). Despite this admission, not much has been done to find out how individual managers and members of organization handle the likely conflict that this sort of dilemma presents.

Considering the literature as has been reviewed so far, one also sees a problem of a dearth of research that focuses exclusively on culture and how it influences managerial behaviour

in organisations in Ghana. Since managerial performances are contingent on other factors apart from culture, the actual and real influence of culture cannot be determined unless the investigation focuses specially and exclusively on it. Although a great deal of studies in recent times have acknowledged the role culture plays in management (Akuoko, 2008; Apekey, 2001; Aluko, 2003), in most of these studies, culture is rarely isolated as “a defined category” (Kuada, 1994, p. 4). Consequently, not much is known about specific cultural values and how they inform managerial behaviour, practices and performance in organisations in general and bureaucratic establishments in particular.

2.8 CONCLUSION

As could be seen throughout the discussions above, some researchers have put forth the argument that the effectiveness of leaders varies largely as a result of the cultural environment in which the leaders function. Universities are bureaucracies with some form of structure and predictability. From the works reviewed in this chapter, this type of organization has not been well studied to see the role of culture in the manager’s conduct and managerial practices. So, beside the practical need, there are other important reasons to investigate further the impact of culture on managerial behaviour. Could managerial behavior and practices be influenced by culture in well-structured organizations like universities? This is the basic concern addressed in this study.

CHAPTER THREE

RESEARCH METHODS

3.1 RESEARCH DESIGN

The study employed quantitative and qualitative approaches. These designs were necessitated by an effort to combine survey and case study approaches within one research plan to reduce the deficiencies that are bound to be caused by the use of a single research approach. The survey was made up of interviews through self-administered questionnaires while the case study approach adopted in-depth (key informant) interviews of selected managerial personnel and staff. While the survey questionnaire aimed at gathering enough information on the subject matter from a sizeable number of personnel of the study organisations, the key informant interviews (a case study approach) was used to gather detailed information on the study problem and subsequently sought clarifications on emerging themes in the survey.

3.2 TARGET POPULATION

The study had as its population of interest the entire worker population of the University of Ghana, Legon and the Valley View University, Oyibi, which incidentally happen to be the nation's public and private premier universities. The population is made up of Senior members most of whom are into teaching and research, Senior Administrative and Professional staff, as well as Junior staff who contribute to the daily functioning of the Universities.

3.2.1 STUDY POPULATION

The study population constitutes the senior members, senior administrative and professional staff, and junior staff of the selected universities. The University of Ghana currently has a staff population of 6,527; 865 of this number are senior members engaged in research and teaching, 132 of whom are in the managerial group of the University. There are 128 other managerial personnel who constitute the senior administrative and professional group. These are made up of managers of the 2 Colleges, 11 Faculties, 4 Schools, 5 Institutes, 8 Centres, 64 Academic departments, and the 9 residential halls of the University. The population also includes senior administrative personnel and professional staff of the central administration of the University. These are together, the personnel who see to the day to day administration of the various administrative and academic units of the University.

The Valley View University, Oyibi campus on the other hand, has a staff population of 323. Of this number, 98 are senior members (academic -77 and administration -21), 90 are senior staff and 135 are in the junior staff category. The University has three Schools and two Institutes. The institution currently has twelve Departments making up the various schools and institutes. Aside this, there is the Physical services and Development department employing a great number of the junior staff who are into all other physical services of the University.

Aside the principal officers, the Valley View University currently has thirty (30) managerial personnel. These include the Deans & Directors, Assistant Registrars and Heads of Departments (academic and non-academic) who form the primary population of

interest to this study. University of Ghana also has 260 managerial personnel made up of provosts, directors, deans, Assistant Registrars, heads of departments and residential halls.

3.3 SAMPLING FRAME

The population for the study was drawn from a pool of workers from a list provided by the Human Resource Directorates of the two institutions. These include Provosts/Deans/Directors, Heads of Departments (academic and administrative), Heads of halls of residence and non-managerial personnel weaved into the specified categories. The units are specified as follows:

- (i) Category A: Institutes, Schools, Faculties, Colleges, and Research Centres.
- (ii) Category B: Central Administration of the Universities.
- (iii) Category C: Academic Departments.
- (iv) Category D: Halls of Residence.

3.4 SAMPLING DESIGN

The study employed a multi-stage sampling design. In the first instance, the two institutions (private and public) were selected from a list of accredited universities in Ghana with exclusion criteria. Only Universities which were accredited before 2010 by the Ghana Accreditation Board were included in the categories to be sampled. These universities were placed in two categories (private and public) and through the simple random technique; the Valley View University and University of Ghana were selected to represent the private and public universities respectively. In the second stage, “the universe of the units” selected in the instance consisted of the actual units of analysis for the study (Kumekpor, 2002, p. 150) who are the managerial and non-managerial personnel of the institutions. The sampling frame was considered very elaborate and involved essentially

scattered units of analysis therefore this approach was envisaged to reduce the distance between the samples and further minimise cost.

The Colleges, Schools, Faculties, Institutes, Centres, Administrative directorates, Academic departments and Halls of residence were the categorical constituents of the universe for this study. As such, a reasonable representation of these units was identified and selected from each of the categories above through the simple random technique. In all, thirty –three units were sampled in this phase of the exercise. The thirty –three is made up of nineteen (19) academic departments, three (3) administrative directorates, and eleven (11) other units which constitute a college, two schools, faculties, institutes, centres and residential halls. Apart from the academic departments, the head or the deputy of each of the sampled units as well as one senior assistant or assistant registrar were included in the survey. At the department level, however, only the head of department was included in the interview. In cases where the head was unavailable, he/she is replaced by the acting head. After the managerial groups were selected, an equal sample of non-managerial personnel was picked from each of the thirty-three units at random for the survey.

The above sampling technique was only applied in the selection of the study sample for the University of Ghana Legon campus. At Valley View University, the sample did not require any elaborate sampling procedure since the population of interest was relatively small. The intention of the researcher therefore was to interview all the heads (managerial personnel) of the various units of the University and to select an equal proportion of their number from the non-managerial personnel through simple random sampling techniques. This, as would be seen in the data, was however not realised since some of the personnel declined at the initial stages to participate in the study.

For its qualitative nature, the key informant interviews employed a multiple of non-probability sampling techniques. They included quota, purposive, and snowballing techniques.

The survey which involved interviews through the use of structured questionnaires, on the other hand, employed a combination of the multi-stage sampling and simple random sampling approaches. After the particular units were identified through the above method, the selection of the head (managerial personnel) became automatic except in cases where there was the need to replace the sample.

3.5 SAMPLE SIZE

The study sample was made up of both the managerial and non-managerial samples of the population. The total sample for the survey was one hundred and forty-four (144) personnel; of which 94 were earmarked for University of Ghana, Legon campus and 50 for Valley View University, Oyibi campus. The entire sample constituted 72 managerial and 72 non-managerial personnel from the two universities.

The total sample for the key informant interviews was also twenty-five (25), of which 15 were in managerial and 10 in non-managerial positions from the two institutions. Of the 15 managerial personnel, 10 were interviewed at University of Ghana, Legon and 5 at Valley View University, Oyibi. For the non –managerial group, 5 personnel each were interviewed from the respective institutions.

3.6 METHODS OF DATA COLLECTION

The data were collected from both primary and secondary sources. They include documentations, the use of questionnaire, and unstructured, in –depth interviews with the case study approach of key informant interview.

3.6.1 SECONDARY DATA SOURCES

Secondary data based on existing documents were utilised. These data were collected from sources such as existing reports and other relevant historical materials of the Universities. The documents also included statutes and written codes of conduct, office files/records, and personnel records. Internet sources and other published literature, academic journals and resources were also utilised. Other library materials relevant to the study were also consulted.

3.6.2 PRIMARY DATA COLLECTION

The primary data is the outcome of field work carried out in the study organisations. The data were collected using both qualitative and quantitative methods. In studies that deal with norms, attitudes and socio-cultural values and practice, a mix research approach tends to always yield better results. As was well recognised by Agyeman, Brown, and Awusabo-Asare (1990), the adoption of a single research instrument in studies of this nature has its own shortcomings.

The quantitative data were collected through the use of structured questionnaire. In this instance, two different but similar instruments were developed for the managerial and non-managerial groups of the organisations. The process made use of a questionnaire with structured and key questions and some open ended questions which gave respondents the

opportunity to express their opinion on the subject. The survey questionnaire was administered to all managerial and non-managerial personnel of the Universities drawn into the study sample specified beforehand. In all, 144 respondents were earmarked to be interviewed through the use of the questionnaires. In the end, 134 questionnaires were retrieved due to non-response many of which were recorded among personnel of the Valley View University. It is important to note, however, that this did not have any significant effect on the study and its outcomes. The 134 completed and usable questionnaires netted a response rate of 93.05% which can be considered a high response rate.

In order to gather detailed and in –depth information on the subject under study, a more probing and flexible case study method (key informant interviews) was adopted in the second phase of the research involving twenty-five personnel. The method used thematic content analysis to further explore the cultural traits of the respondents, their experiences with culture in the present organisation, and further gain an understanding into the subject matter. Situational realities were also discussed and attempts were made at a reconstruction of such situations. The emerging themes were envisaged to help enrich both the researcher and the participants’ understanding of the study problem.

The questions for the key informant interviews were based on an interview guide designed for the purpose. This instrument was deemed most suitable for the respondents to elicit detailed responses which could otherwise not have been captured in the questionnaires and also convenient for respondents who (due to busy schedules) found the answering of questionnaires burdensome.

3.7 DATA HANDLING

The data were edited, coded and analysed with the Statistical Package for Social Scientists (SPSS version 16). Parametric and non –parametric statistics were used and the outcome presented in simple percentages with graphs and tables in chapter four. The triangulation method was also adopted. The method involves the use of more than one form of data collection to test study assumptions within a unified research plan. By combining these methods, my hope was to partly overcome the deficiencies that the employment of one method could produce. As such, both qualitative and quantitative data analysis are reported and findings presented discussed in detail. Except for some instances where respondents resisted, the key informant interviews were audio –taped and transcribed later. Thematic content analysis and transcribed interview summaries were also done and presented.

The principal concepts of the objectives of the research were used to scrutinise the data. This was done to ascertain coherence or otherwise in the data and how the findings explain the research problem and its objectives. All assumptions made during the data presentation and discussions are clarified and evidence for these assumptions equally presented. Relevant relationships which appear in the data are noted and clear reasons for the relationships explained.

3.8 ETHICAL CONSIDERATIONS

Due permission was sought from the Universities' Academic and the Human Resource Directorates before the commencement of the survey. Informed consent of the individual participants was also sought before the interviews and before the use of audio tapes.

I further ensured that all information resulting from this study was kept confidential and only used statistically. In line with this, no names or descriptions of individuals, positions, units or departments are used in the study and its report.

CHAPTER FOUR

DATA ANALYSIS AND DISCUSSION: SOCIO-CULTURAL FACTORS, MANAGERIAL BEHAVIOUR AND PRACTICES

4.1 INTRODUCTION

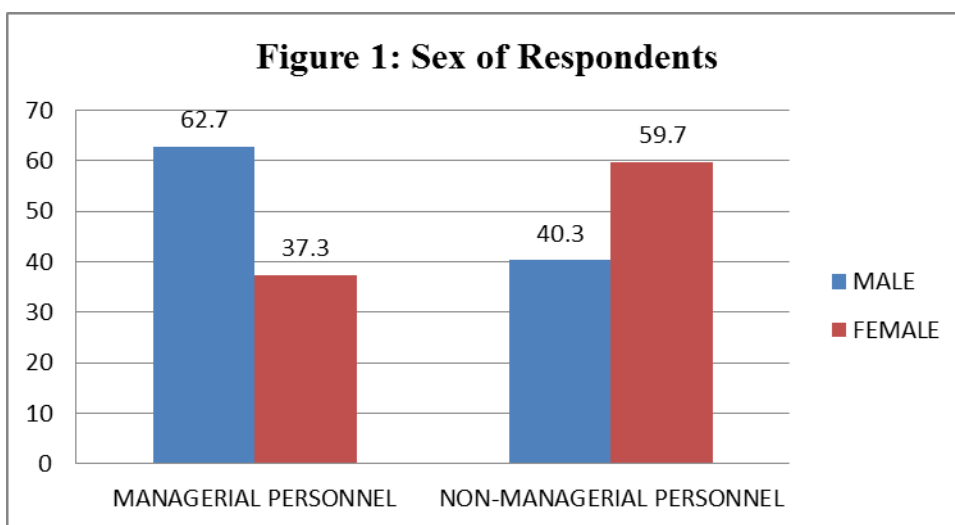
The chapter presents the data and discusses the findings resulting from the fieldwork. The study adopts the method of triangulation in its analysis and discussion. Both the quantitative and qualitative data are presented and discussed concurrently. It begins with a detailed analysis of the socio-demographic characteristics of the respondents and their implication for the study. The chapter fundamentally presents and discusses data on relevant sociocultural values, traditional beliefs and practices, and how they influence managerial behaviour and practices in the institutions.

4.2 SOCIO- DEMOGRAPHIC CHARACTERISTICS OF RESPONDENTS

The study involved senior members, senior staff and junior staff from the two Universities who were categorised into managerial and non –managerial personnel. The managerial personnel included heads of departments (and residential halls), directors, deans, registrars/faculty officers and finance officers among others. The non –managerial personnel on the other hand included lecturers, administrative assistants, teaching assistants, secretaries, Liberians, lab technicians and messengers. Sixty –nine percent (69%) of the non-managerial personnel interviewed were from the public University (University of Ghana, Legon campus) and 31% from the private University (Valley View University, Oyibi campus).

4.2.1 SEX OF RESPONDENTS

From the data, there were 65 female and 69 male respondents. This at first glance appears to be near equal distribution of the two sexes in this study but there are actually significant differences within and between the managerial and non-managerial categories of respondents worth noting. There were more males (42) than female (25) respondents in the managerial category. This is represented in Figure 1.

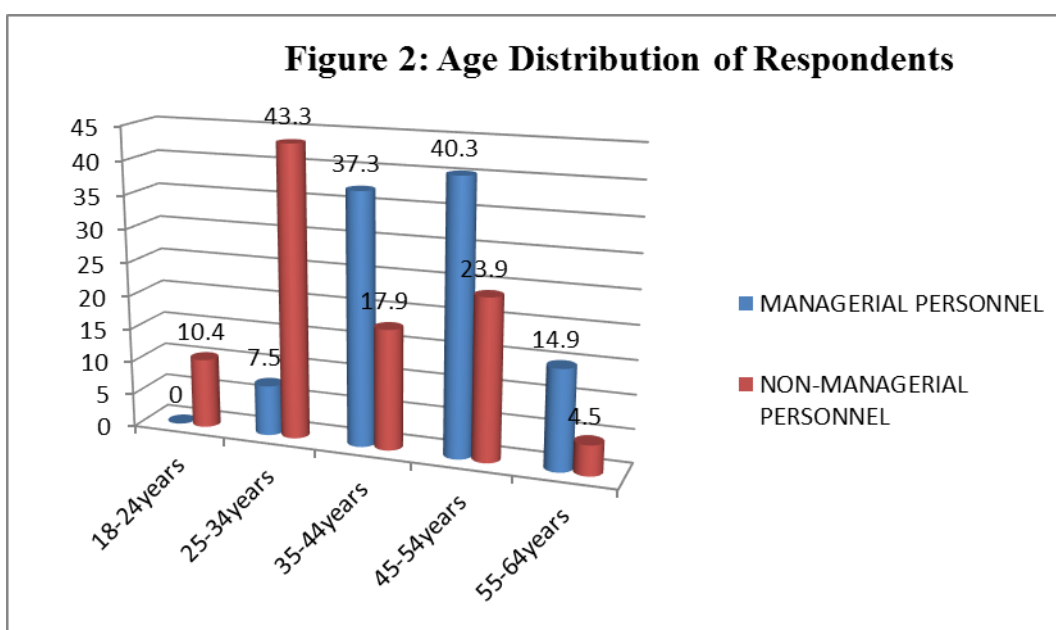


Fieldwork by author (2013)

Conversely, among the non-managerial group, the females (40) were more than the males (27). This disparity could be explained in part by the fact that most of the administrative personnel who happen to dominate the non-management sample in this study are females. As would be expected in a setting such as this one, there appears to be a reduction in the number of females in positions as one climbs higher on the organisational ladder. Several factors may explain this phenomenon; it is however important to note that the study did not consider gender in its sampling.

4.2.2 AGES OF RESPONDENTS

In terms of age, the managerial personnel, according to the survey data, are much older than the non –managerial personnel. While 77.6% of all the 67 managerial personnel in the survey were between the ages of 35 to 54 years, and 14.9% were between 55 and 64 years, only 42% of the non –managerial respondents were between 35 and 54 years. A majority of this set of respondents as depicted in Figure 2 were between 18 to 34 years.



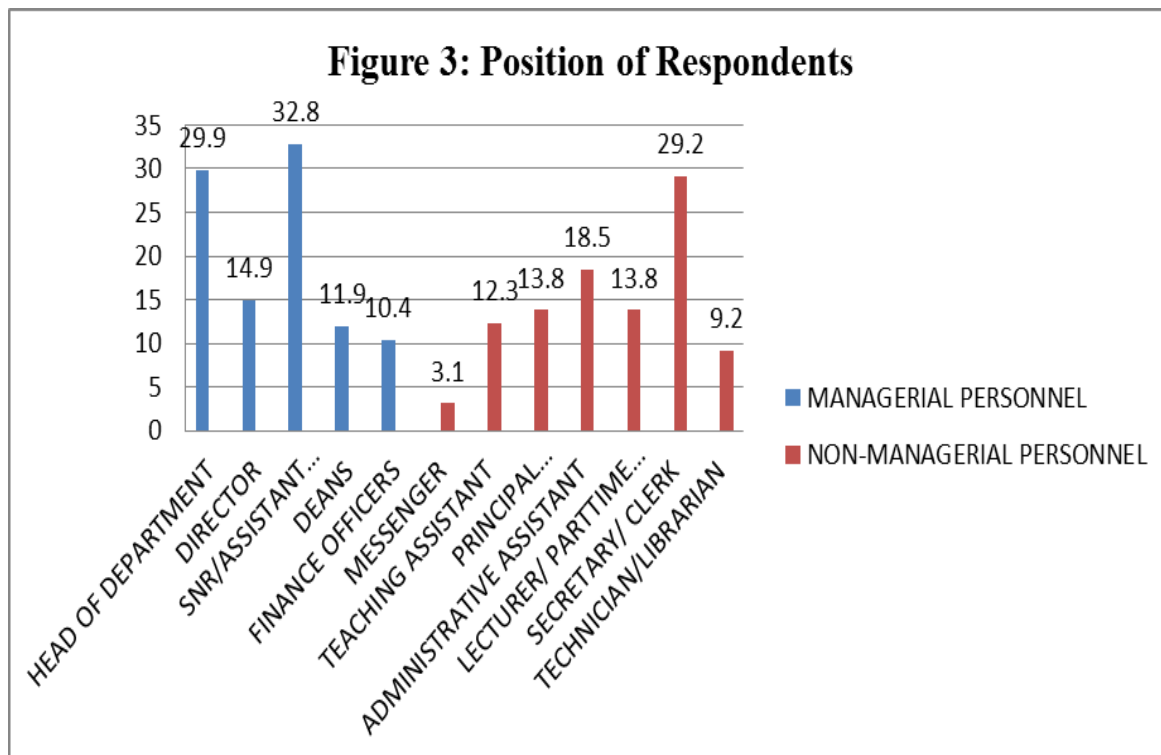
Fieldwork by Author (2013)

In a similar vein, while about 15% of the managerial category is between 55 and 64 years, only 6% of the non-managerial group are between the same age category.

4.2.3 EDUCATIONAL LEVELS AND POSITIONS HELD BY RESPONDENTS

As would be expected in an academic environment like Universities, many of the respondents (36.9%) were second degree holders (MPHIL, MSC/MA/ MPA/ MBA), followed by PHD (22.3%) and first degree (22.3%) respectively. HND and Diploma holders were 10% while the rest have been through accountancy (5.4%) and SSCE/WASCE/Commercial School (3.1%).

Figure 3 depicts the positions of the personnel who responded to the survey questionnaires in both UG and VVU. The positions as would be seen in the graph ranges from directors to messengers.



Fieldwork by Author (2013)

A look at Figure 3 reveals that a many of the managerial respondents (32.8%) were in the Administrative category, specifically Senior/ Assistant registrars and Faculty Officers followed by the Heads of Departments who make up 29.9% of the respondents.

Out of the total number of personnel, 43% have been in the current position from between 2010 and 2012 while 35.8% have been holding their positions from between 2007 and 2009. The length of service of these personnel has been depicted in Table 1.

Table 1: Length of Service in Current Managerial Position

Years	Frequency	Percentage
1998-2000	5	7.5
2001-2003	3	4.5
2004-2006	5	7.5
2007-2009	24	35.8
2010-2012	29	43.3
2013	1	1.5
Total	67	100.0

Fieldwork by Author (2013)

The data as demonstrated in Table 1 show that all but one (1) of the managerial personnel in the study sample have served a minimum of one year in their current positions. This indicates that the respondents could be said to have had enough contact with the other personnel, rituals and practices of their respective departments. This provides support for their experiences and accounts shared in this study. It is important to mention that most of the managerial personnel who have served beyond 5 years were in administrative positions. This is essentially because a majority of the academic positions are rotated among the academics.

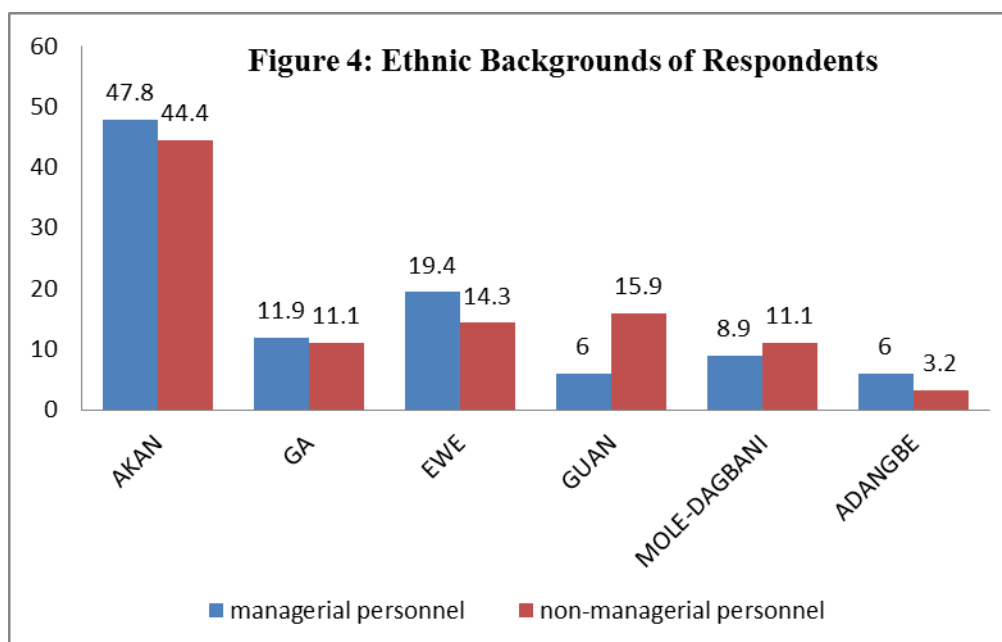
4.2.4 RELIGION OF RESPONDENTS

Religious beliefs are one set of the major belief systems that have been severally found to influence behaviour (Darley & Blankson, 2009; Roundy 2009). Although inconclusive, the data point to a strict binary religious affiliation –Christianity and Islam. The data from the survey shows that only 10% of the respondents are Moslems while 90% are Christians. It is quite interesting to note that while by way of policy the Valley View University is open

to all groups irrespective of their religious orientation, the survey shows a hundred percent Christian population in this study. That is to say that all the Moslems interviewed in this study were sampled from the University of Ghana. While this may be due to chance, it is worth further enquiry.

4.2.5 ETHNIC BACKGROUND OF RESPONDENTS

Ethnic orientations of organisational members have been reported in numerous studies to have implications for organisational behaviour (Akuoko, 2008; Nukunya, 2003; Kuada, 1994). The data resulting from the current survey show that a majority of both the managerial (47.8%) and non –managerial (44.4%) personnel are of the Akan ethnic group. This was followed by Ewe and Guan for the managerial and non –managerial groups respectively (Figure 4).



Fieldwork by Author (2013)

The other ethnic groups include the Ga, the Adangbe, and the Mole-Dagbani. It is worth mentioning that a few (5) of the respondents were non –Ghanaians, 4 of who were from the Valley View University. These respondents did not indicate their ethnic orientation during the interviews. Since there is no data on the ethnic background of these employees,

the study is unable to determine whether these figures are a fair representation of the situation. The possible implications of these orientations have been discussed in detail in this chapter.

4.2.6 MARITAL STATUS AND HOUSEHOLD COMPOSITION

While 85% of the managerial personnel were married, the rest were single (6%), separated or divorced (7%). For the non-managerial personnel, 73% were married, 25% single, and 2% separated or divorced. Only a single respondent was widowed. The average composition of households was found to be about six members per household which is higher than the national average household size of four members and much higher than the Greater Accra regional value of 3.4 (GSS, GHS, & ICF Macro, 2009). The data show that 62% of the managerial personnel interviewed had between five and seven members in their households with the largest proportion (30.8%) having seven members each in their households. It is important to note that the large size of the households in this case is attributable to the presence of extended family members or members other than those of the nuclear family (made up of spouses and their children). The data reveal that over fifty percent of this category of respondents (53.7%) had at least one member of the extended family living with them. These members of the extended family include nephews/nieces (63.2%), in-laws (17.2%), mother/father (7%), and cousins (5.3%).

From the above data, one can deduce that despite reports that people in the urban areas and especially the middle class in society are becoming more and more nucleated, personnel in the institutions surveyed are still attached to their extended families. In line with this, nine of every ten of the respondents in this study share the opinion that everyone must try to

avoid the impression that he/she does not have an interest in the extended family's well-being.

4.3 SOCIO-CULTURAL VARIABLES AND MANAGEMENT PRACTICES

The first objective of the study was to identify the cultural variables which have implication for managerial practices in the study institutions and establish the nature of relationship between the two (cultural variables and managerial practices). As emphasised earlier by Aluko (2003), culture is a wide and multidimensional concept which makes it practically impossible for one to deal with exhaustively in a single study. As such no attempt is made to deal conclusively with culture in the Universities studied. The focus in this study was on the non-material aspects of culture. Here, culture was treated as the independent variable and the concept that determines other behavioural characteristics exhibited at work.

Similar to Kuada's (1994) study of managerial behaviour in Ghana and Kenya and Akuoko's (2008) subsequent study of Komfo Anokye Teaching Hospital, this study unearthed a number of cultural variables and sociocultural values which have implications for management practices and relations in the study institutions. The variables are familism, ethnicity, respect for age (the elderly), authority and traditional leadership, religious beliefs and other metaphysical considerations among others. The value placed on funerals and other social ceremonies, plead for clemency (*dwanetoo*), fear of the unknown and gender also influence managerial practices according to the data. In the section that follows, each of these factors are presented and a discussion of their nature and relation with management practices established.

4.3.1 FAMILISM, ETHNICITY AND INFORMAL RELATIONS

4.3.1.1 FAMILISM

As mentioned earlier, personnel in the universities show high attachment to their families. This is demonstrated in their household composition and the beliefs shared about the extended family in general (Nukunya, 2003, p. 52). Confirming the findings of Akuoko (2008) and Kuada (1994), familism and familial relations were found to influence managerial behaviour and for that matter managerial practice in the Universities studied. As was mentioned in the previous section, all the personnel who took part in the survey believe that everyone in society must make an effort to avoid the impression that he/she does not have an interest in the affairs of the extended family. Although a few of the personnel indicated that they are seen as people who are inconsiderate of the extended family, a majority (90.5%) indicated they cannot be described as such. To these respondents, they always try their best to help the extended family members whenever the need arises.

It is worth noting that about 56% of the managers had an extended family member contribute towards their education and training which may well account for the strong attachment and the importance of the extended family to these personnel. Among the non-managerial personnel however, 69% indicated not receiving any contribution from any extended family member during their education. This notwithstanding, a significant minority (31%) said some extended family members contributed towards their education and training. Although a majority of the personnel in this study indicated that the extended family members who contributed towards their education exert no pressure on them to honour family obligations, a majority of them (90%) indicated that in spite of that they feel

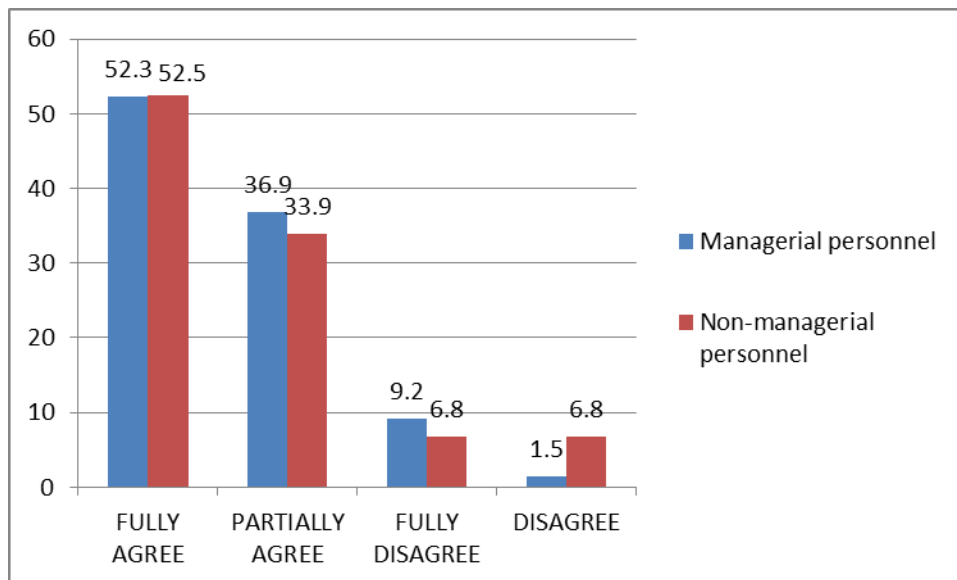
a great sense of obligation towards those family members who contributed to their education.

The respondents indicated that members of the family and other ethnic relations make demands on them about university admissions and job placement. Seventy –five percent (75%) of them indicated that relatives (extended family and ethnic relations) make demands on them expecting favours during university admissions and job search. In terms of job search, only 40% said they faced demands from family relations. In all, about 53% of the respondents indicated that they managed to help some of these relatives in the past get the admissions. While some of these personnel who could not help indicated that the relatives were not qualified at all, others said they could simply not go through the strict bureaucratic system.

The personnel gave many reasons for their inability to help these relatives but prominent among them was the fact that some of these demands made of them were in conflict with the rules and regulations guiding the processes and that they were unable to manoeuvre their way through the bureaucratic structures. Quite ironically, when asked in another instance whether the demands of the extended family members conflict with the organisation's rules and regulations, as many as 72% said no.

Those who succeeded in helping their relations said the candidates were qualified so they had to facilitate the process with their influence. In line with this position, 86% of the workers and 89% of the managers interviewed hold the opinion that when a relative needs the services of one's institution or department, it is only fair to influence (facilitate) the official bureaucratic processes for him or her.

**Figure 5: Do you agree that it is fair to facilitate the official
Bureaucratic processes for a relation?**



Fieldwork by Author (2013)

The belief as demonstrated by the data in Figure 5 is shared among organisational members irrespective of where they worked or position on the hierarchy. As has been argued earlier, beliefs are very important and sometimes very self-reinforcing. People have a way of practicing or making manifest their beliefs. In an analytical sense, the belief as represented above could manifest itself in (or at least be interpreted to mean) the possible existence of high levels of favouritism and nepotism. Following features of Max Weber's bureaucracy and Walberg's argument (Weber, 1947 and Walberg, 1970), theoretically and sometimes practically, some of these ills of organisational life (nepotism and favouritism) are supposed to be minimal if not non-existent in bureaucratic establishments like colleges. This however seem not to be the case in the Universities studied.

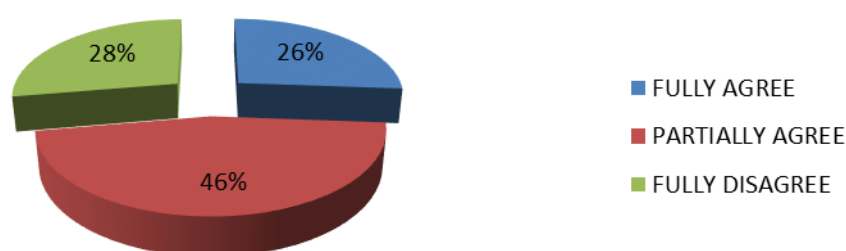
4.3.1.2 ETHNICITY

Some workers indicated when interviewed on the subject that they sometimes feel discriminated against on ethnic grounds. When asked whether they hear of allegations of discrimination and unequal treatment where one set of standards and procedure are used for a particular group and another for others, a majority of the managers and non-managerial personnel answered in the affirmative. In a further probe into the reality of these allegations, 59% of the managers and 56% of the other workers said the allegations of discrimination were not real. However 37% and 45% of managers and non-managers respectively support the view that these allegations of unequal treatment are real in practice though they agree that in theory, nothing of the sort exists. It is important to point out that although a majority of the managerial personnel think these cases of discrimination and unequal treatment are not ethnically related, 42% of the workers think otherwise. Although in the minority, these respondents hold strong opinions about how ethnicity plays out in some of the departments and units of the University.

The interviews also revealed that workers often strive to forge close interpersonal relationships with managers from their own ethnic groups and tribes. Figure 6 presents the responses of the personnel when asked in an interview to assess the veracity of the statement that “workers often strive to forge close interpersonal relationships with managers from their ethnic groups and tribes”. Some of the respondents described this as ‘natural’ (normal) although they agree it could be dysfunctional to the work organisation and the environment.

A cross tabulation of responses to this item and institutional type showed no significant difference. This means that although the attitude may vary in intensity from one university to the other, its existence does not vary with institutional type.

Figure 6: Do some Workers Strive to Forge Close Interpersonal Relations with Managers from their Ethnic Groups and Tribes?



Fieldwork by Author (2013)

On this subject, one respondent (a Principal Administrative Assistant, UG) during the key informant interviews has been quoted below:

It is very true that workers forge close interpersonal relationship with Heads from their ethnic groups. It is the case with this department; I have been here for some time now and I have seen this happen with change of H.O.Ds; when we had a northerner as Head, northerners in the department formed some group around him. After him was a Ga and she got so much attachment from the Ga in the department. I really do not know why but it is happening. Now, we have an Akan, and all the Akans seem to always be around him; they are closer and on informal terms with him.

The above quote could more or less be considered to contain most of the views expressed during the interviews. However, the situation has not become a source of worry to

organisational members in the private institution because it is not wide spread. In another interview, one female administrator (Assistant Registrar) had this experience to share:

My husband was promoted to a position here in this University. Immediately after his appointment, some ethnic relations gathered themselves together and came home to congratulate him saying “it is our turn now” and so on... He enjoyed so much loyalty from them. They were always ready for him”.

This is the situation especially in University of Ghana. This has created a situation which has been termed in this study as ‘ethnic competition’ in which the various ethnic and tribal groups in the university compete for positions in the policy determining structure of the organisation. Although this practice may lead to nepotism, favouritism, and some acts of discriminations, it is important to state that the primary purpose of this competition is to essentially enhance the status of the group and give it a voice in major decisions of the University.

Workers variously described their own account of ethnicity and ethnic biases in the university system. Some even feel discriminated against based on ethnic grounds. However, unlike studies elsewhere (Akuoko, 2008; Apekey, 2001; and Kuada, 1994), ethnicity was found to play a very subtle role in recruitment practices in the two Universities in this study. Employment generally follows the general rules of the organisation and even when people are favoured, it is only up to a certain point of the process. Employment among senior employees is based on merit; qualification and competence is the underlying principle.

The above notwithstanding, informal interactions held with some workers on recruitments in the universities revealed that some staff in the junior ranks secured their jobs through the help of relations within the organisations. Although this current study is unable to further confirm this claim, the data resulting from the interview in the two universities indicate that about four of every ten of the non-managerial respondents (43.3%) participating in the survey had a relative who ever worked in the institutions in which they are currently employed. This trend was observed to be slightly high among workers of the Valley View University than University of Ghana. As argued by Cohen et al. (1995) and Akuoko (2008), these are obviously spill overs from the social structure of society. This important trend is instructive and worth exploring in future studies.

4.3.1.3 INFORMAL RELATIONS

Although the bureaucratic policies and procedures of the Institutions in Weber's conception appear to make the influence of cultural variables like familism, ethnicity and religious associations impossible (Walberg, 1970), this fact only appears to be in theory. Personnel of the two Universities especially, University of Ghana face a lot of pressure and demands during University admissions from relations as has been pointed out earlier. These demands and pressures are expressed in diverse ways. Some are just in the form of requests for minor assistance (normally from relatives and casual friends). Others come in the form of request for assistance in actually getting admissions and in some cases employment. These requests were found to run through all departments and offices. This is particularly because people outside think once a relative is an office holder or an employee of a university, he / she has the power to pull a few strings here and there whether or not it is in line with the institutional regulations.

In some cases, especially, where the student in question (in cases of admission) has not performed well in terms of grades, the personnel are unable to do anything about it. Nonetheless, in cases where the applicants fall within the acceptable grades for the year, some are often willing and able to help. The interviews revealed that although important, familism actually plays a limited role in all of these processes in both UG and VVU. The overarching factor has to do rather with pressures from friends (informal relations) outside and colleagues within the organisation.

According to the data, some workers in an attempt to help distant relatives, wards of friends and colleagues, exert so much pressure on the administrative personnel in charge of the functions or concerns. Although, friends and colleagues (academic and non –academic) exert pressure on the personnel during admissions, colleagues within the university system are said to be the more difficult to handle due to the collegial environment that exist in universities. In the words of one Professor (H.O.D):

...what is even more worrying is the collegial relations and its effects. Colleagues and friends inside exert pressure on one another. This is reciprocal. They help each other because sometimes these personnel in charge of administration come to teaching staff seeking to have them change certain things in their favour. E.g. sometimes, some want grades of their wards and relations reconsidered and all that... By so doing, those in the academic section also seek their help and they are unable to resist.

The informal relations as mentioned earlier although have a great impact; those formed through religious groups and other associations sometimes prove to have greater implication for work in the organisations.

Similar to earlier arguments in the literature (Gunther, 2001; Roundy, 2009; Aktas et al., 2011; Weaver & Agle, 2002), commonality in religious faith (in organised religion) was found to have a greater impact on the work situation than even familial relations. In relation to this assertion, one Head of Department bemoaned his inability to help his nephew who subsequently got help from another officer who happened to fellow in the same church as his (the Head of Department's) sister. He made the following comments during the interview:

...the gentleman (my nephew) called me to help him get a particular programme. All efforts to get him admitted proved futile. One officer in charge of this (unit) apparently insisted that there was no way my nephew could be admitted unto the programme because he was not qualified". "I was eager to help my nephew... you know this is Ghana, any opportunity to help a relative must be taken as such; otherwise you know the consequences... It actually did not work and so I told my sister, I mean the mother of the boy, that it was not possible considering the performance of my nephew". To my surprise, I received a call from my nephew who said: 'Uncle..., I am here now..., reading the same programme I wanted'

In an inquiry about how the nephew gained access, this respondent (the HOD) was told there is this 'big' man who happens to be in the same church with them who helped after he had been approached by the mother of the boy in question. This confirms Weaver & Agle's (2002) earlier argument that religions' roles expectations and identity have the potential to influence ethical behaviour or individual work values. In this direction, it is revealing to know that the said 'big' man in the church happens to be the very same officer at the University who failed to help the Colleague (that is the Head of Department) on the same boy.

Of even particular sociological significance to the current discussion is the fact that the Head of Department's problem was not the nephew's admission or the officer's assistance but the implications of the act. His worry was that he would be said to have failed to help 'his own' and that if it had not been for the intervention of a 'stranger', his nephew could not have been admitted in the University he lectures.

4.3.2 FUNERALS AND OTHER CEREMONIES

Funerals and festivals are deemed important by workers of the study organisations as would be found among members of the general community of Ghanaians (Nukunya, 2003; Akuoko, 2008; Ebow, 1993, p. 133-135). The degree of importance attached to these ceremonies is however not blatantly distributed among individual workers; it is largely dependent on the cultural setting of one's origin. According to the findings, an employee's value placed on funeral ceremonies, for example, is seen when they are bereaved. For instance, worker 'A' when bereaved might ask the department or colleagues not to bother traveling all the way to the funeral while a failure to show up in worker 'B's' hometown for a relatives funeral may be given very austere interpretations. Thus, a manager's ignorance of these open secrets about the sociocultural milieu may be disastrous.

Fifty-nine percent (59%) of all the managerial personnel interviewed in the survey indicated having ever absented themselves from work to attend funerals of relatives, friends and relations of subordinates and colleagues at work. As heads of their units, not only are they expected to attend such funerals but also their failure to show up has implications for themselves and the work situation. Although the Institutions (both private and public) recognise and contribute towards funeral activities of its employees and

relatives of employees, an attempt by a manager to only abide by those specified in the statutes could be unwelcoming to workers. They (Heads) are expected to attend and sometimes contribute to all funerals that the worker attaches importance to.

A majority of the managerial personnel (63%) indicated that the importance attached to funerals and festivals places a strain on their work as heads/managers of their units. Although the attendance of funerals and other ceremonies could be said to have negative repercussions for managerial personnel and their work, it is not always negative to the work situation. Managers' attendance and participation in these activities sometimes serve as a source of motivation to workers who may feel the managers are involved and concerned with their interest off -the -job. As would be seen in their preferences for managerial attitudes and behaviour, workers prefer managers who are involved and concerned with their personal needs.

Eighty-six percent (86%) of all the workers sampled sometimes ever sought the permission of their superiors off -work schedules to attend funerals of friends and relatives, and 9 out of 10 of all these requests were granted by the superiors. When asked why they grant these requests, managerial personnel, among others, indicated that funerals are social responsibilities of the workers as members of communities and are therefore culturally expected to attend some, if not all. In tandem with this, a significant minority (34%) of the personnel said they were confronted with a difficulty of reprimanding workers who do not come to work because they had to attend funerals of deceased relatives and friends without due permission. They indicated that the workers may perceive them to be insensitive (to the context) for punishing them for going to 'mourn their dead'.

Although workers leave the offices for these social ceremonies largely between Wednesdays and Fridays, a majority of them leave on Fridays. This is due to the fact that most of the funeral and wedding ceremonies are held on Saturdays, and for that matter setting off a day earlier made for adequate preparation. Over half (52%) of the respondents also indicated ever absenting themselves from work to attend a funeral; many of which were funerals of friends and family. It is worth noting that despite the similarity in value placed on funeral and other ceremonies, there is a disparity between workers of VVU and UG in terms of their funeral attendance. At VVU workers were not found to often leave the office for such ceremonies. This is due in part to the fact that quite a considerable number of the workers there are Seventh Day Adventists who by tradition hold most of their ceremonies on Sundays because of the Holy Sabbath.

In an effort to explore the possible effects of the importance attached to funerals on work, a majority of the respondents conceded that funerals do place a strain on work, especially that of heads of departments in the universities. As a head of a department, even when one is busy and cannot attend one ceremony or the other, workers misinterpret it to mean a dislike. In an attempt to avoid this, some heads forgo some activities and sacrifice personal care just so they can attend funerals. This is exemplified in the following response by one Professor (head of department) to a question of whether or not the attendance of funerals place any strain on managers:

Funerals do place a strain on managers and this is not restricted to this institution alone. The University has not really taken care of the problem of funerals...whenever there is a funeral 'inside', the department has to look for money and organise people to go. As a Head, if you fail to go, trouble. They expect to see the Head always. If you do not go, it means you do not like the fellow.

Similar to what Kedia and Bhagat (1988) describe as abstractive versus associative work behaviour, when one is bereaved in these organisations, he / she is given quite a long time (two weeks or a month) to mourn depending on the closeness of the dead relative. Any human resource management personnel who attempts to query an individual who comes to work late after such a period of mourning, is seen by many in such a culture as one who is “insensitive to the context”. Such human resource management practitioners are often ridiculed in the organisation and called ‘names’. When it comes to visiting relations and friends in hospitals, and so forth, only a few workers ask for permission. Workers were found to attend so many programs in a year. Some even leave for funerals, weddings and to visit sick relations without permission.

According to the data, while other workers do well to go on social visits and come to work, others would not show up at all. These workers, according to the managerial personnel, find it incongruous that superiors who are Ghanaians would want to discipline or penalise them for taking a few days off to mourn. This finds expression in what is termed high associative thinking (Kedia & Bhagat 1988). This type of thinking leads to an emphasis on context –determined rather than principle –dominant behavior. Here, work behaviours are determined to a very large extent by the immediate context relevant to workers. They do not follow normative work ethics, neither are they guided by abstract principles governing particular job behaviours as the case of bureaucratic rules may be.

In cultures such as this, there is a high sense of ‘living in the present’ and take the job as it comes (Mendonca & Kanungo, 1996). However, since the ‘present’ keeps changing, workers with this thinking often prove to be very unpredictable with performing required

job behaviours uniformly. That is to say that although avoiding uncertainties may be a good description, its counterpart –predictability would not be appropriate for such a culture.

In line with earlier comments by Nukunya (2003), only 5% of the managerial personnel in this study never visit their hometowns. Ninety –five percent (95%) visit their hometowns, 12% of whom go very often. When asked what they usually travel to do in their hometowns, a majority of them indicated funerals and or visit to their kinsmen. This shows the level of involvement of the managerial personnel in these activities. This involvement, combined with their believe that funeral attendance is a social responsibility and a cultural requirement, managers are often faced with a difficulty when it comes to reprimanding subordinates who come to work late after attending such ceremonies. Aside commuting to their hometowns, personnel of the two Universities indicated that they send remittances home for the upkeep of their extended families and other relations. These are in the form of money, clothing and other consumables. Of those who send no remittances home, a majority indicated that their only surviving relations live with them in the city while for others, their financial resources are not enough to afford sending remittances home.

4.3.3 RELIGIOUS AND SUPERSTITIOUS BELIEFS AMONG WORKERS

Another variable found to have implication for work and management practices in the universities is religion and other metaphysical concerns. To all the respondents, praying to God and resorting to the supernatural can improve one’s career prospects and opportunities. Also, according to 64% of the managerial personnel who participated in the survey, workers are concerned and do talk about the activities of witchcraft and other spirits. According to these personnel, not only do workers talk about the existence and

activities of witchcraft and sorcery but also their activities are deemed potent by these workers. When asked whether workers deem the activities of these spiritual entities potent, 61% of the managerial respondents answered in the affirmative. It is worth emphasising, however, that reckoning activities of spirits as potent is not the same as and must not necessarily be confused with their use.

In line with the above, workers in most of the departments attribute failures and mishaps, as well as job success and career prospects to spiritual sources. The case was the same with personnel of both the private and public universities. This is not out of place, since workers in all of the departments of the two institutions believe that the supernatural could have a hand in their job success and career prospects.

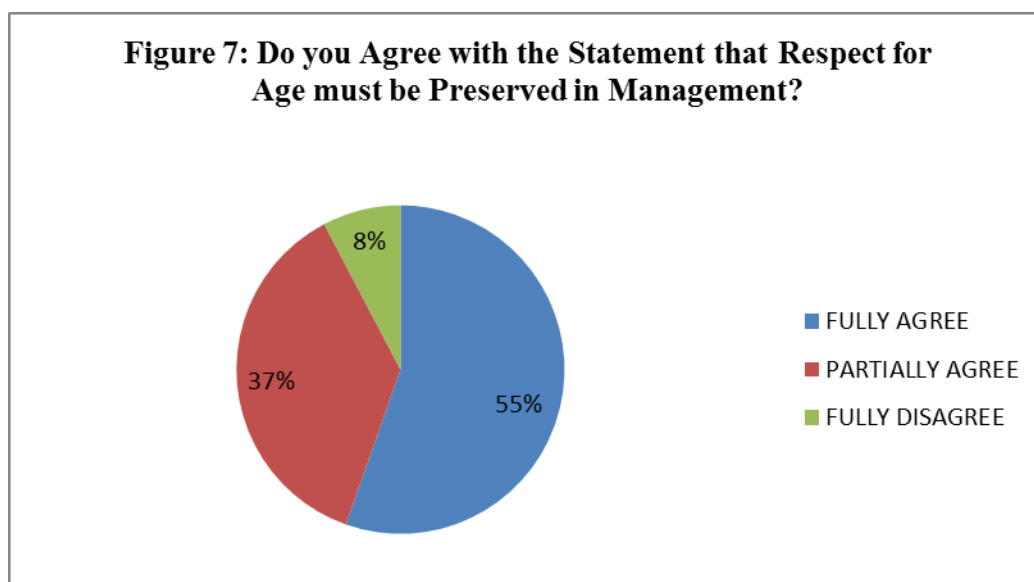
Also, a significant number (48%) of managerial personnel indicated that it is reasonable to consider (or be cautious of) threats of spell, sorcery and so forth from subordinates when decisions which appear unpleasant to these subordinates are to be made. Although 52% do not hold this opinion, a majority of them indicated upon further enquiry that whenever there are such threats they pray to God about them. The question that arises upon a careful analysis of these responses is 'why these individuals would pray about a case if in fact they believe it was unreasonable to consider it?' The responses show upon further interrogation that despite indicating otherwise they (members of the organisation) attach some level of seriousness to threats of this nature at the work place.

Workers as indicated earlier were found to talk about the activities of witchcraft, sorcery, magic and oracle use. It is worth noting that forty-one percent (41%) of all the workers (not in managerial positions) deem the activities of witchcraft, sorcery, magic and oracles

real. To a considerable majority of these workers, it is reasonable to consider (or be cautious of) threats of spell or sorcery and so forth coming from colleagues when your actions appear unpleasant to them.

4.3.4 AGE, TRADITION AND AUTHORITY

The relation orientation of the African discussed in Chapter two is demonstrated in the respect for elders and the sense of community shared among Africans (Sofola, 1973; Onwubiko, 1991). Kuada, in his study of “managerial behaviour in Ghana and Kenya”, acknowledged that age in the African context is a very important factor within organisations. The case in University of Ghana and the Valley View University was not different. In figure 7, as many as 92% of the managers interviewed in both universities believe that respect for age is something that must be preserved even in management. Sixty-one percent (61%) of them believe that age and experience in life is worth more than ‘paper’ qualifications.



Fieldwork by Author (2013)

As could clearly be deduced from the above, respect for the elderly is considered an important guiding principle for behaviour. There is a premium placed on “the inherent

worth of man, even at the decline of his virility in old age” (Darley & Blankson, 2008, p. 376). The elderly as posited by Moemeka (1996) are seen as the very source of wisdom and knowledge in society. Within the Ghanaian and for that matter African context, the elderly are examples for the young to emulate. They are treated with utmost deference, respect and dignity (Darley & Blankson, 20008; Nukunya, 2003; Kuada, 1994; Assimeng, 1981).

This may appear a cherished value but in managerial circles, this socio-cultural value could present a challenge to the effectiveness of human resource management personnel. A dean at the Valley View University stated the following during the interview:

I take age into consideration in my relation with colleagues and subordinates. Our respect for age actually makes it difficult when instructing the elderly but it all depends on the individual. Particularly, if the subordinates (who are older) have been in the system before you came, it is difficult.

The above quote represents many of the views expressed by a majority of the Heads of the various departments interviewed in both universities. The views of the workers (non-managerial personnel) were no different. Age, according to many of the workers interviewed, “must be respected everywhere, whether at home or at the work place”. That is the accepted norm. As for Chiefs, they must be “treated with the greatest of respect” even when they occupy subordinate positions. Similarly, to 86% of the managers, traditional leaders and chiefs must be accorded due respect even if they are junior employees in the institution.

Table 2: Do you agree that Traditional Chiefs and Leaders must be Accorded Due Respect even if they are Junior Employees in the Institution?

Response	Frequency	Percentage
Fully agree	33	50.8
Partially agree	23	35.4
Fully disagree	8	12.3
Disagree	1	1.5
Total	65	100.0

Fieldwork by Author (2013)

Although the respect for chiefs and traditional leaders as shown in the data (Table 2) appears to be a shared value among personnel of the two Institutions, there are a few who hold dissenting opinions about treating chiefs and other traditional leaders with any reverence in the organisational setting. A provost during the key informant interviews said the following about respect for chiefs in organisations: *“I personally do not think Chiefs deserve any special treatment at the work place. They must be treated equally. This is not their palace. The respect Chiefs get / achieve should be because of their position in the organisation and nothing else”*. As is evident in this response, chiefs might be held in high esteem but certainly not by all members of the organisation.

4.3.4.1 CULTURE OF SILENCE AND ESCHEWING UNCERTAINTIES

The data show workers in the Universities to be highly traditional in following routine. These employees may welcome change but are not likely to take the initiative. Close to 87% of the managerial personnel interviewed agree with the assertion that personnel of their institutions are not used to taking risks. Workers in both universities like to follow tradition and do not like experimenting. When asked why the widespread of this

behaviour, respondents indicated that workers generally fear making mistakes which may result in their being penalised by the superior.

If one is to go by the culture dimension of uncertainty avoidance suggested by Hofstede (1980), then one can argue that the two universities used in this study are high on uncertainty avoidance. Workers in the two universities are not used to taking risks. This assumption was tested among both the managerial and non-managerial groups who all affirmed this view (managerial group - 87%; non-managerial group -76%). Senior and junior employees work according to pre-established traditions, statutes and procedures with little interest in varying their actions. The study found that workers ability and willingness to take initiative /risk diminishes with decline in position. Thus junior employees within the university setting extraordinarily avoid uncertainties with the fear of making mistakes. This could however be associated with the limited discretion granted junior officers in the organisations.

In line with the above, workers, especially junior staff, were found to be utterly conforming. Ninety –three percent (93%) of the workers agreed with the assertion that they generally conform to administrative directives from their superiors even when they do not agree with them. This is better expressed in the following quote from the interview with an administrative assistant in one of the central administrative offices of the University of Ghana:

We often would not question any administrative directives from a superior. We are brought up to be so; we are Ghanaians, do not forget. There are a few daring ones though. The fear is also due to the fact that some people have challenged authority in this University in the past and have been transferred.

As was observed by Mendonca and Kanungo (1996) and in the responses of this study, any deviation from the prescribed role in organisations characterised by high uncertainty avoidance is not only discouraged, but also subjected to some sanctions. Due to this, individuals in these environments tend to be dependent on outside forces for life outcomes and to develop an external locus of control (Mendonca & Kanungo, 1996); that is, a belief that the external environment exercise control over them (a fatalistic approach to life and living). Mendonca and Kanungo in their discussion of the “Impact of culture on performance management in developing countries” argue that because high uncertainty avoidance discourages risk-taking, it sometimes become a severe constraint on effective performance management.

Hope (2004), in a related study, found that high uncertainty avoidance, and leanings towards high power distance hinder the effective adoption of team working, empowerment and communication. In the study, Hope (2004) reported that there was reluctance on the part of employees to “accept added responsibility and risk involved with empowerment” (Hope, 2004, p. 49).

Related to the uncertainty avoidance, the Ghanaian university environment, according to the findings appears to be leaning towards a culture of silence. Workers are said to be very silent and hardly make their views known when issues are being discussed. This, according to many, is due to past experiences of victimisation resulting from strong views held by some personnel in the system. One head of department stated that:

Subordinates relate to you as though everything is alright but when they meet alone, they discuss and complain about a whole lot of things. When you call a meeting and ask for their grievances, they would be there and wouldn't want to

talk. This has cultural roots and you know it. Even here, this is something I worry so much about because I hear things but when you give them the opportunity, they don't talk.

This attitude although associated with junior employees of the University, is reported to be creeping towards higher levels of the structure and the entire university community. The senior common rooms of universities used to be places where senior members, staff and colleagues met and discussed ideas. Currently, it would not take one too much of an investigation to notice the decline in peoples' patronage of these social places on the various campuses. An attempt was made in this study to understand the factors contributing to this. Although some economic reasons were enumerated, the factor that stood out was the heightening culture of silence among members of the university community. In University of Ghana, some lecturers indicated that the common rooms were places they shared ideas and discussed everything about the university, both the good and the bad, without any fear.

Recently however, strong opinions shared at these places easily come to the notice of some executives of the university which have often become reasons for the victimisation of those concerned. This, according to those interviewed, has curled many into their shelves in the university ('minding their own business') pointing to an increasing culture of silence. People, from the professors to the messenger, are said to have been victimised for being too critical of authority in the past.

4.3.5 PLEA FOR CLEMENCY (THE CONCEPT OF ‘DWANETOA’)

As was the case in Akuoko’s (2008) study, personnel in the two Universities indicated the existence of a traditional practice whereby individuals found to have misconducted themselves in traditional societies could plead for clemency by seeking the intervention of some respected and renowned people in the society. Akuoko (2008) describes this as a customary practice of conflict resolution whereby a third party intercedes on behalf of an offender. Similar to the practice in the larger Ghanaian society, workers who misconduct themselves and are sanctioned or envisage some sanctions plead for clemency as a way of either reducing the intensity of the likely punishment or having them evaded altogether. The Akan call this practice *dwanetoo* (a two syllabic word which literally mean: ‘run to mend’). The practice takes many forms and happens at almost all levels of the organisational hierarchy.

In every human society, there is a level of negotiation and mediation. As such, should someone really realise that he/she has offended somebody or going to be punished, this negotiation, intervention and mediation which Ghanaians (Akan) call *dwanetoo* is brought to use. It is important to note that this is not necessarily an African character but a human character. Therefore, the African who would not want his dirty linens washed outside would always find every means to mitigate that. This practice as could be deduced from the following quote is understood and acceptable to many organisational members including managers: *“in the European system, queries may come and you reply the query but once you have answered it well, you are free. But the African system is not like that – there is no letter to answer, you go! Even where there is a query and you have answered well, it still sets you one foot out”* (A head of department at UG). People obviously do not want this; that is why workers are always quick to ‘*dwanetoo*’. To the Ghanaian, the fear

of losing his or her job is not just economic but also psycho social. Work defines the African and for that matter the Ghanaian in society.

While *dwanetoo* may be a good way of dealing with conflicts in organisations, it sometimes proves to be a daunting heddle for leaders in lower and middle managerial positions in organisations. Some managerial personnel of the VVU expressed their frustration with the practice at the university. A Principal administrative Assistant in one of the departments in responding to a question on the existence of the practice stated that, *“the practice (dwanetoo) is very frequent and frustrating. I have seen this in at least two out of the three units I have served in. Most often when a subordinate has to be punished or reprimanded, he / she goes to some other senior members especially higher than you in age and qualification to come and plead on their behalf for you to withdraw the query or punishment. It is very rampant and so frustrating in this department”*. Many of the respondents during the key informant interviews shared their varied experiences with the practice of *dwanetoo* in both VVU and UG.

4.3.6 GENDER CONSIDERATIONS IN THE UNIVERSITIES

Gender is an important cultural concept in management literature on the African continent. However, unlike earlier findings by Akuoko (2008), the current study found no manifest cases of gender discrimination in the two Universities. Females interviewed in this study indicated that they do not feel discriminated against based on their gender or sex. They indicated that females' failure to rise to their desired levels in the university could largely be attributed to their sex roles as mothers and family keepers which according to them, compete with their professional pursuits as career women other than gender discrimination per se. In the conceptualisation of House et al. (2004), the two Universities can be said to

be high on Gender Egalitarianism. The concept explains the extent to which an organization or a society minimizes gender role differences and discrimination.

The above notwithstanding, gender was found to be of a significant concern to personnel and work in the universities. The study reveals that the gender of an immediate superior and subordinate matter to the subordinates and superiors respectively in some cases. Some female respondents indicated their preference for female bosses and indicated that female bosses unlike their male counterparts understand the female biology and the conditions of working mothers, making them easy to work with. Some of the employees nevertheless alluded to the fact that female superiors are too commanding. Significantly, many of these happened to be male respondents most of whom are in subordinate positions resembling to some degree the patriarchal nature of the socio-cultural milieu of Ghana.

On the other hand, some female bosses complained of the frequent request of their female subordinates for maternity leaves. This could be put very much in perspective by the following observation by a Director of one of the centres in University of Ghana: “...*there are maternity leaves here and there... me myself, I am a woman but I am getting fed up*”. Despite the earlier claim that there is no gender discrimination in the institution, the above quote makes the point blurring. It appears that some females may be discriminated against depending on the orientation and past experience of the head of a unit irrespective of the policy in place.

On the same gender pedestal, some females in higher positions in an attempt to escape their minority position in the Ghanaian social structure “over react” and become too bossy and domineering in positions of authority according to the respondents. It is revealing to

find that 42% of the workers preferred male bosses when asked to indicate the sex preference of a superior. While 43% showed no preference for any particular sex, only 15% of them preferred female bosses. It is quite remarkable to find that a majority of these personnel (58%) are currently supervised by females (as immediate superiors at work). When asked to give reasons for their choice or sex preference of a superior, some of the workers who showed preference for male superiors indicated among other things that female superiors are often domineering and too commanding. Efforts were made to investigate further these claims and perceptions through key informant interviews.

4.3.6.1 DOMINEERING ATTITUDES OF FEMALE SUPERIORS

The female and the feminine in the Ghanaian context must be beautiful to think of. Some Ghanaians in every discussion on the female are quick to refer you to some of their wonderful 'queen mothers'. A lecturer in University of Ghana was quick to make reference to a 'queen mother' he knew back home. In his own words, "whenever a woman dies in labour, her (the queen's) breast begins to flow with milk; or sometimes when it doesn't happen she would induce the milk by using some herbs just so that she can take care of the baby until the child grows." To many of the respondents, that is how 'motherly' the African woman is (or at least expected to be); and it is believed that sometimes when you get some of these types to be in the office, they play better roles. While acknowledging that there are very good ones, some female heads of departments are said to be feared by their own male colleagues; to the extent that students fear to go to their offices.

This could be explained by other factors, one of which is the patriarchal nature of our system (making it look as if the female has now got the chance to also suppress others).It

could also be the problem of the male. There is that fear of the feminist retribution. Resisting the rule of the woman is fond of some Ghanaian men all over the country. The following quote at this point can be said to be well on point:

It happened in the Presbyterian Church, when they were thinking of ordaining women, they came out strongly that they don't want any woman to come and be administering communion. It has still not been solved though we have female ministers now. In fact I dare say that some congregation would never accept a female minister in Ghana” (Key informant interview with non-managerial personnel at the University of Ghana).

Since universities are part of the same social system, it would only be fair to extend the argument of this trend as is well evident in the interview responses. Table 3 presents some selected quotations from the responses of the key informant interviews. In line with the views shared by the majority of the respondents, the quotations summarise the experiences of these respondents with female superiors in their universities and departments.

Table 3: Selected Responses to the Question “Do you Share the Belief that Female Superiors are Domineering?”

Respondent I (Faculty Officer, UG)	Respondent II (H.O.D, VVU)
<p><i>I once worked with a female Head of Department who picked up issues with almost everyone. Then all complained: from senior to junior staff. She engaged in verbal and even physical battles with colleagues. She was very domineering. I think inferiority complex makes women do that. She was very defensive. ‘I am the head type of attitude’. Because she is a woman, she thought the men would not respect her and so did not want to give them any chance. I realised that even when colleagues shared good ideas with her she thought adopting those ideas were signs of submitting to the control and influence of the men and a demonstration of weakness.”</i></p>	<p><i>I have one bad case but I am reluctant to generalize. I know people have their individual personalities. It will be very illogical for me to generalize to everywoman or female superior but I have had a very bad case of a female superior who was authoritarian and dictatorial. You must either think like her, agree with her or you are frustrating her, a very bad case. I don’t know of many others but the one I had was a very bad case.</i></p> <p><i>Even though it may be speculative and I think it is, it appears the case that some female superiors actually do domineer. They see their position as an opportunity to assert themselves.</i></p>

Fieldwork by Author (2013)

The responses as demonstrated in Table 3 and observations in some of the departments of the universities make a discussion of the gender factor in management inevitable. These responses are not in isolation; some female heads of departments in line with the quotations have earned themselves some pejorative tags. In one of the departments visited at University of Ghana, the head of department (female) was known by students and almost all her colleagues as “the headmistress” for her domineering attitude. Interestingly, male superiors with similar characteristics and attitudes do not attract the same attention

and tags as their female counterparts. This could probably be due to the patriarchal nature of the sociocultural environment.

The above notwithstanding, it is important to differentiate between the need to be efficient and effective when one is in a position of authority from the act of domineering. Within bureaucracies, when one has to be effective in a position of authority, it will mean that he/she does not have to be compromising formal rules. Sometimes, one has to insist on the rules and as was observed in some of the departments, it is very easy for those who are affected or especially the lazy ones to see this as a case of domineering. In this respect, one head of department observed that:

People are generally lazy, it doesn't really matter their level of education. People are self-assertive and sometimes have a very strong sense of freedom. They cannot distinguish between a license and freedom; that there is no absolute freedom anywhere and that freedom must also come with responsibility. Any form of decision, even when it is institutional "is considered as domineering by some people.

The point here is that one must distinguish between when a leader wants to be effective and efficient and insist that things are done at the right time and a really domineering attitude of a superior. The circumstances for the domineering attitude of women or rather the motives that would explain that, is sometimes speculative. Speculative in the sense that when one looks at the patriarchal nature of our society, it is only natural to expect that when women get to superior positions, they consider it as "payback time" because if you look at our institutional structures (both in the society and the workplace), women are almost always subordinate to men and so when they rise to a position of authority they

must show that they too are a force to be reckoned with. This is a view shared by many of the respondents. This perception however requires further enquiry to establish its accuracy or otherwise beyond doubt.

One cannot also rule out the fact that this attitude or rather perceived attitude of the female superior could be borne out of the fear that especially male subordinates may not respect her authority and so “let me be tough”. One way for them could be to stamp their authority early; that “look, I am not going to tolerate any form of insubordination here”.

In fact, all kinds of psychological causes or forces may be at play apart from the need to be efficient. For example, a case was made of a female Head of Department who was taking a swipe at every male (colleagues and subordinates) after a painful divorce by her husband. Whichever way one looks at it, a beautiful part of these organisations is that females, to a large extent are not or at least, do not feel discriminated against.

4.4 LEADERSHIP STYLES AND MANAGERIAL APPROACHES

The importance of leadership in organisations cannot be overemphasised (Nwabuezea, 2011; Al-Najem et al., 2012). According to Larsson and Vinberg (2010), the success of an organisation largely relies on its leadership behaviour. Drawing on Larsson and Vinberg (2010), Al-Najem et al.(2012) posit that leaders can better “lead by setting up example and inspire people by encouragement” which “are proved to be a positive and influential factor in overall organisational performance” (Al-Najem et al.,2012, p. 122) . Many quality management experts have also acclaimed leadership as one of the key factors for quality management which cannot be ignored.

Moreover, culture and leadership always work hand in hand. Al-Najem et al. (2012) argue that both culture and leadership (and not a single one of them) are important ingredients in determining the success of an organisation. As such, an attempt was made in this study to examine the relationship between socio-cultural values and managers' choice of leadership style. The study argues that there exists a close relationship between leaders' behaviour and choice of leadership approach and some socio-cultural variables and considerations.

In line with findings from studies of how culture influences the behaviour of leaders in Turkey and Kuada's "Managerial behaviour in Ghana and Kenya" (Pasa et al., 2001; Kuada, 1994), leaders and for that matter managers in the current study were found to show paternalistic attributes. Here, the factors include a combination of both elements of autocratic and nurturant behaviours. The leader in this type of leadership model / approach acts like a father to the subordinates.

This leadership model favoured by both leaders and subordinates in the Universities is one that combines authoritarian ideals with some level of benevolence. This is what Selmer, Kang, and Wright (1994) term the "paternalistic authoritarian style" (1994, p. 51). A benevolent and respected manager like the head of a household, is considerate of his subordinates and is also seen to be shrewd and decisive in action (Whitley, 1992). However, unlike the traditional Chinese corporate organisations as reported by Selmer et al., decision making in the universities studied are not centralised in the manager or head. Here, policy and important administrative decisions are taken by committees which are represented by virtually all the levels in the institutions. This notwithstanding, employees

in the organisations (especially, junior employees) see themselves as not involved in the decision making process in practice.

Although 42% disagree, to the majority (58%) of the managers, to do well as a head of a department in these universities, one must be shrewd and authoritative. In line with this concern, most of these personnel think that managers should supervise their subordinates closely. Like a typical Ghanaian father, a majority (85%) believe that a manager must be firm, frank and fair, even if such behaviour hurts subordinates. A good manager in the view of these managerial personnel is one who is impersonal and decisive.

To personnel who believe in and adopt this benevolent-authoritarian approach to leadership, leaders must always be firm, frank and fair, even if such a behaviour hurts the subordinates while still concerning themselves with and being responsive to the personal needs of their subordinates. These leaders, although responsive to the personal and welfare needs of their subordinates believe that supervision is a very important factor in management and therefore supervise their subordinates closely. Most of the workers (77%) described their superiors as firm and fair while 23% describe their superiors as one who always tries to be generous and lenient with subordinates. Most of these managerial personnel are said to provide a leadership model for subordinates to follow and also give close supervision at the work place.

Like a father in a typical Ghanaian society, the managers, according to these respondents, are supposed to be impersonal and decisive in dealing with subordinates. This notwithstanding, 91% of the managers also believe that managers in general must be concerned with and responsive to the personal needs of their subordinates. They believe

that a manager must show some level of generosity and leniency in dealing with subordinates.

In line with their own acceptance of responsibility towards their families, managers agree with the view that employees' obligation to their families must be given due consideration in decisions affecting them. Managers and superiors were also found to show concern for the health and welfare of their subordinates. This finds expression in what has been termed the "Humane Orientation", which is the degree to which individuals in an organization or society encourage and reward individuals for being fair, altruistic, friendly, generous, caring, and kind to others (House et al., 2004) and in this case subordinates. This is also similar to what Hofstede and Bond (1988) labelled "Kind Heartedness". It is worth emphasising however that while taking care of the welfare of their subordinates, these managers expect loyalty and compliance to their interests in return. In line with this, over half of the managerial personnel in this study emphasised the need for subordinates to be compliant and loyal to the interests of their superiors.

When asked whether their superiors are involved with personal needs and problems of subordinates in their department, 67% answered in the affirmative and 33% in the negative. Respondents who answered in the affirmative rated their superiors' involvement in the personal problems and needs of subordinates in the department/unit as 'far too little' (20.4%), 'average' (49%) and 'a great deal' (30.6%).

The survey shows that while 65% found it easy to approach the head of their unit with their personal problems or needs, 35% of the respondents did not. This notwithstanding,

95.5% of the respondents indicated that their heads of department/unit show equal respect to subordinates at the workplace.

An important observation in both universities is the concern of subordinates for where a superior points out their mistakes or weaknesses to them. Although 36% thought it unimportant, 64% of the workers consider it highly important where their mistakes and weaknesses are pointed out to them. When asked whether their superiors point out their mistakes and weaknesses to them in the presence of others, 54% of the respondents answered in the affirmative. They largely describe this practice as very bad (demoralising) and wish it was not done to any worker.

4.4.1 SUBORDINATES' RESPONSE TO ADMINISTRATIVE DIRECTIVES

Ninety percent (90%) of subordinates would obey administrative instructions without question. They do that, particularly when they are very junior in rank. This is evident in both the private and public universities. The subordinate always recognizes the power to do or undo residing in the superior. He/she can easily be dismissed or if not dismissed at all 'that is if the superior has registered me as a bad person in his mind, then I am not going to be happy here'. They can create all kinds of problems for you, "so I better behave so that I will be in his good books."

Many factors may be responsible, but whatever accounts for the obscurity among subordinates and junior employees, culture is one and major. It is not only found in administration, but in the school as well. Teachers and lecturers also tend to encourage this. There is a certain continuity about the way people are raised in the socio-cultural system through to formal education. Ghanaians are especially brought up not to raise

questions, and not to collide with elders and supervisors (Assimeng, 1981; Nukunya, 2003, Ebow, 1993). This finds explanation in the fact that the Ghanaian worker recognises the power to make and un-make as residing with the boss and would therefore not do anything that would appear to be a challenge and a threat to the boss' status and authority. This appears to be in tandem with traditional Ghanaian values of respect for authority, unquestioning acquiescence (Assimeng, 1981) conformity, and absolute submission of the young to the old.

It is revealing to know that managers from the two institutions believe that subordinates must be compliant with and loyal to the interest of their superiors. As depicted by Table 4, about 83% of the managerial personnel hold this view without any marked difference between the two types of Institutions.

Table 4: Subordinates must be Compliant with, and be Loyal to the Interest of their Superiors. Do you Agree?

Response	Frequency	Percentage
FULLY AGREE	19	28.8
PARTIALLY AGREE	36	54.5
FULLY DISAGREE	7	10.6
DISAGREE	4	6.1
Total	66	100.0

Fieldwork by Author (2013)

Also, a great percentage of the respondents (both managerial and non-managerial group) indicated that workers in subordinate positions carry out administrative directives without questioning even if they do not agree with them. This clearly is in line with the culture of

not questioning authority and the elderly in society described earlier by Assimeng (1981) and Ebow (1993).

In consonance with the above, when asked to choose their preferred conduct of subordinates, a majority of the managers preferred subordinates who do not engage in actions which surprises or embarrasses the superior (even if these actions are in the interest of the organisation). As shown in Table 5, some of the managers believe that doing the right thing should override all other interests. These managers prefer subordinates who do not hesitate to do the right thing, even if their potential action embarrasses the superior.

Table 5: Which of the Following Conduct of Subordinates do you prefer?

Response	Frequency	Percentage
One who does not engage in actions which surprise or embarrass the superior (even if these actions are in the interest of the organisation)	38	58.5
One who does not hesitate to do the right thing (even if his potential action embarrasses the superior)	27	41.5
Total	65	100.0

Fieldwork by Author (2013)

The earlier believes notwithstanding, one consideration that appears quite important to the managerial personnel is where a subordinate shows disagreement with them. When asked where subordinates should express their disagreement with the superior, only 6% of this category of respondents said 'everywhere as long as he or has one'. Although 26% would

prefer that subordinates follow the laid down procedures, a majority (68%) of them strongly believe that subordinates should show their disagreement with the boss only in private. In all of these, the courteous manner in which this must be done would not be compromised by any of these managers.

4.4.2 EMPLOYEES INVOLVEMENT IN DECISION MAKING

Employees or subordinates involvement in decision making and goal setting has been found in this study to be low in the universities. According to the key informant interviews conducted in the two Universities, subordinates especially the junior staff are only involved in decision making in theory. What this means is that the subordinates on paper, are in the decision making structures of the organisation but in practice, they are rarely involved in the activity of decision making and goal setting.

Talking about theoretical involvement of employees is to suggest that they are represented on some committees and bodies of the organisation. Practically, these representations are in such a way that they are insignificant and therefore rendering subordinates' views at the committee levels non-existent and for that matter, irrelevant.

To an appreciable extent workers are involved in decision making, although once in a while some decisions come imposed. Examples may include some policy decisions. The unfortunate part however is that although the structural functions are followed, the decisions differ from what emerges from the various opinions expressed during meetings at the lower levels. *"It appears as if the decisions change up there. It also appears the decision is taken before the deliberations begin. Either way, it is not the best. But theoretically, the level of involvement is okay"* a personnel at University of Ghana said in

expression of her sentiments. Similar sentiments were shared by a majority of the administrative personnel and junior staff of the Valley View University. This probably accounts for the reason why most of the decisions in terms of the policies face some initial resistance from the university community.

4.5 RELATIONS AND THE WORK ORGANISATION

Relationship between senior and junior employees in the two universities is characterised by mutual respect for each other. Nine out of every ten personnel interviewed (91%) said that relationships between senior and junior officers were marked by respect for each other. A majority of the non-managerial personnel of the institutions also described the attitudes of the senior members/senior staff towards the junior staff as friendly. About 22% of this category of workers however indicated that most of the senior members/ staff tend to be cool and aloof towards the junior staff. Also, a majority of the workers, 61.2%, indicated that superiors in the organisations show concern for the health and welfare needs of their subordinates.

There is no doubt that the collegial environment in the Universities is good for facilitating good work relations between the department and units of the University system. This notwithstanding, the practice (philosophy) has been found in this study to have negative implications. Some personnel make it their business to often put pressures on colleagues in their effort to help their own family relations and members of kin groups in securing jobs and university admission in the institutions.

Some human resource management personnel manage to handle these pressures, while others for the sake of continuous good interpersonal relationships give in and bend the

rules. Similarly, Child and Kieser's (1979) study of German and UK firms although revealed that factors such as firm size and others affect the structure of firms, the relationship found between these factors and managers' role was less consistent in their measurement. The data rather suggested that cultural factors had the greatest of bearing on individual conduct of managers and interpersonal relationships. It is worth noting, however, that it is not enough to assume that those officials who are willing to assist relations automatically go against the institutional rules and regulations.

To a considerable number of personnel in the universities, it is fair and desirable to help relatives get jobs and admission provided these relatives are qualified. They consider this as a family responsibility and so use their offices and influence to often speed up the process in favour of their relatives – (they are able to pull a few strings).

4.5.1 RESPONDENTS' CONCERNS ABOUT GREETINGS

To greet or not to greet someone in a society or work organisation may appear ordinary and unimportant to talk about but a close observation reveals much more than the mere act in cultures like that of many Ghanaian societies. Workers in the various departments of the universities place a lot of importance on greeting. As such, greeting or not greeting a colleague, subordinate or a superior at work speaks volumes. All the respondents, both in the private and public universities indicated that an important value is placed on greeting in their departments and for that matter they greet people in the department and also expect to be greeted always. Of these respondents, 61% said they were bothered when colleagues or subordinates fail to greet them. When asked why, they indicated among others that the failure to greet may imply non recognition, disrespect, or an indication of a grudge one might be unaware of.

When asked to indicate what they think of people who do not greet at the workplace, the data showed varied responses. Table 6 shows the various views expressed by respondents on people's refusal to greet others at work.

Table 6: Views on People Who do not Greet Others at Work

Views	Managerial		Non-managerial	
	Frequency	Percentage	Frequency	Percentage
NOT FRIENDLY	24	40.7	28	45.2
NOT CIVILISED/ PROBLEM OF UPBRINGING	18	30.5	24	38.7
PROUD/ DISRESPECTFUL	8	13.6	4	6.5
MAY BE HAVING PSYCHOLOGICAL/ SOCIAL PROBLEMS	4	6.8	1	1.6
IRRESPONSIBLE	3	5.1	1	1.6
NORMAL	2	3.4	4	6.5
Total	59	100.0	62	100.0

Fieldwork by Author (2013)

From the responses in the table, one may do every other thing right but failing to greet a colleague, superior or subordinate at the workplace alone could make others think of you as unfriendly, uncivilised (not 'cultured'), irresponsible, proud, or disrespectful. A few others may however consider this as normal and also that the individual in question may be having some psychological or social problems of his/ her own.

Ninety-one percent (91%) of the workers indicated that they greet people in their departments every day. When asked what they think of individuals who do not greet others

at the workplace, workers described them variously as not friendly, not civilised, proud (problem of upbringing) and as having psychological and social problems. A cursory look at the data presented shows that only 6.5% of the workers describe others failure to greet at the workplace as normal and acceptable.

Greeting according to one Director interviewed at VVU is very important for which reason he greets all around before coming to sit down every day. In the Director's words, greeting you is "...more like, I have come to tell you that i do not have any problem with you; at least today." With this understanding of greetings, it would obviously be an important aspect of the organisation or at least, important to organisational members in this context.

One would have thought that a superior's refusal or failure to greet a subordinate meant nothing important for relations at the workplace but the interviews reveal that workers (71%) found it a bother when their superiors meet them and fail to greet them. Greeting, according to these respondents, meant a lot more than just the act itself and that a manager's persistent failure to greet you or respond to your greeting is enough ground to be worried and uncomfortable in the organisation. To many of the respondents, this meant a lack of recognition for the workers labour and person in the department or unit.

Greetings within work organisations as could be seen in the above have undertones of recognition. Recognition is an important element in work organisations which places emphasis on communalism and group cohesion. In an organization that is characterized by low individualism (Hofstede, 1996), just like a society high on communalism, workers care a lot about recognition. Here, employees get much of their satisfaction when their effort or work is well recognized rather than just meeting the goals of the job. In managing

performance, therefore, approaches that focus on the task alone, according to Mendonca and Kanungo (1996), are always ineffective.

4.5.2 UNIVERSITIES AND POWER DISTANCE

In Hofstede's (1980; 1991; 2001) conception, the institutions studied (both private and public) could safely be described as being high on power distance. Power distance as has been pointed out in the literature is 'the extent to which the less powerful members of organizations and institutions expect and accept that power is distributed unequally' (Hofstede, 1991, p. 28; Hofstede & Peterson, 2000, p. 401; McSweeney, 2002, p. 91 -94).

In line with this cultural dimension, views of non –managerial personnel of the two institutions were sought on the fact that people wield unequal power and authority in the organisations. While 29% find this unacceptable, an overwhelming majority (71%) of the respondents find it normal and acceptable that people wield unequal power and authority in the organisation and the society at large. To these respondents '*nsa tea nyinaa nnyepe*' (literally meaning that '*all the fingers are not the same*').

Aside this, a considerable social distance was observed between senior members on one hand and senior /junior staff and junior members of the universities on the other. This is demonstrated in where these categories of members of the organisations hang out, institutional structures/ arrangements, facility usage and other circumstances. Although the high power differential is a case that can comfortably be associated with both private and public universities, the power distance observed in the public university was quite high.

Attending an interfaculty lecture on University of Ghana campus alone was enough to know where to place the organisation on Hofstede's Power Distance continuum. Here, you

find senior members take their refreshment apart from junior staff and junior members. Not only does this happen, but the organizers of the forum make sure that there is a recognisable difference between the meal given to these different categories of people. The same was observed during exam invigilation. Another instance could be observed in the fact that senior members and junior members or staff hardly hangout at the same restaurants and bars. While this may be attributable to different economic standings, the deliberate social distance consciously constructed and steepened by senior and junior staff/members cannot be underestimated.

This finds explanation in what Pierre Bourdieu conceptualises as Habitus and Field. A field in Bourdieu's conception is a system of social positions (for example, a profession) structured internally in terms of power relationships (consider the power differential being exemplified here between Senior and junior officials of the University). A field contains two people, those who dominate and those who are dominated as has been demonstrated above. Constant, permanent relationships of inequality operate inside this space, which at the same time becomes a space in which the various actors struggle for the transformation or preservation of the field. All the individuals in this universe bring to the competition all the (relative) power at their disposal as would be seen in our further discussion of the subject. It is this power that defines their position in the field and, as a result, their strategies (Bourdieu, 1977).

Those within a given class share certain mode of classification, appreciation, judgment, perception and behaviour. Bourdieu conceptualizes this process between class and individual perceptions, choices and behaviour as habitus. In a sense therefore, habitus is a collective unconscious of those in similar positions because it provides cognitive and

emotional guidelines that enable individuals to represent the world in common ways and to classify, choose, evaluate and act in a particular manner. Habitus creates a pattern of taste, dress, speech, etc. such that a preference for a particular restaurant for example will correspond to cultural actions among that sharing common class location (Ritzer, 2005; Schwartz, 1999)

One Senior Assistant Registrar bemoaned the high level of social distance kept between managerial personnel and their drivers in Universities in Ghana. According to her, drivers in the University always kept their distance from senior members in the University especially their bosses; which is also a factor of the entrenched positions in the organisation. “When we attend programmes with the drivers they are never able to sit with us or take lunch with us. They would always take their food and go and eat in the car. It was never the case in my former place of work” she stated in an interview.

4.6 CONCLUSION

The chapter has demonstrated beyond doubt that the traditional culture and social structure of society are influential in shaping institutions, practices and behaviour of the members of the two universities studied. Some of the socio-cultural variables that have implications for managerial practices include familism, ethnicity, respect for age, authority and traditional leadership, religious beliefs and other metaphysical considerations, social ceremonies, plea for clemency and gender concerns. These socio-cultural variables as has been discussed in the chapter, influence student admissions, recruitment and selection of personnel, interpersonal relationships, decision making and other practices in the organisations. Significantly, the chapter demonstrates the extent to which sociocultural factors creep into formal, bureaucratic organisations.

CHAPTER FIVE

DATA ANALYSIS AND DISCUSSION: PERFORMANCE

MANAGEMENT PRACTICES

5.1 INTRODUCTION

One of the fundamental questions of this thesis is: ‘what cultural beliefs, values, and norms, facilitate or hinder performance management practices in organisations?’ The chapter, which is a continuation of the data presentation and discussion of findings, discusses the performance management practices as observed in the organisations. It assesses some selected sociocultural values and their implications for performance management practices. It also includes a section on the conflicts and dilemmas that confront managerial personnel of the universities and how these are handled by individual personnel.

5.2 PERFORMANCE MANAGEMENT IN THE UNIVERSITIES

Both University of Ghana and Valley View University have established units which assess performance under the auspices of the Human Resource departments. It is worth mentioning that while the University of Ghana has a well-established system of appraising the performance of all the staff (senior members, senior and junior staff), the private institution had no such approach or system for its senior and junior staff. At the time of the survey, a proposal towards establishing a well –structured appraisal system for all levels was then being considered. The only existing system assessed senior members; leaving the senior and junior staff appraisal totally to the subjective control and evaluation of the heads of departments.

5.2.1 SOCIO-CULTURAL VALUES AND PERFORMANCE MANAGEMENT PRACTICES

Several sociocultural factors (values) were found to influence performance management practices in the study institutions. Despite the existence of appraisal methods, managerial personnel in both institutions indicated that they sometimes face enormous challenges in giving a fair appraisal of their subordinates. In Table 7, while 20.9% of the managerial personnel indicated that they never faced challenges in appraising the performance of subordinates, well over 80% find personnel performance appraisal challenging. Of these, 20.9% indicated that they very often face challenges in giving fair and truthful appraisals of personnel in their departments. Many of the factors accounting for this were found to be sociocultural. This is in line with earlier findings by Aluko (2003) in Nigeria. As was reported in chapter two, Aluko found performance in textile firms in Lagos, Asaba and Kano to be highly influenced by sociocultural values.

Table 7: How often do Superiors face Challenges in Giving Fair Appraisal of Subordinates in the Institution?

Response	Frequency	Percentage
VERY OFTEN	14	20.9
SOMETIMES	39	58.2
NEVER	14	20.9
Total	67	100.0

Fieldwork by Author (2013)

Several factors were said to account for the above. The first to be considered among the many factors is the express desire to maintain a good working environment and relation with their subordinates and colleagues. The second factor is the subjective nature (or flaw

in) of the performance appraisal tool itself. The third factor has to do with indiscipline which is reinforced by the subjective nature of the process. The fourth and final to be considered is what has been termed the general lack of courage which is also reinforced by the desire and need to maintain good relationships.

5.2.1.1 DESIRE TO MAINTAIN GOOD WORK RELATIONS

The first factor takes us back to the relational orientation of the African and for that matter, the Ghanaian. Where for example, a head is so closely related to the subordinates, he ignores whatever wrong they are doing. Where a head is partisan in a conflict settling between two subordinates, he or she may favour the one closely related to him or her. Here, some managers (but of course not all) believe that it is prudent to overrate one's cordial relation with colleagues and subordinates over a strict adherence to institutional provisions provided one does not break any serious rule. The key informant interviews revealed that there is always the tendency among personnel to avoid trouble or confrontation with colleagues and subordinates.

Most workers in the two institutions do not think appraisals are fair especially when a superior writes a comment they do not like. Well over two –thirds of all the managers interviewed (73%) indicated that in appraising the performance of subordinates, their feedbacks are often misconstrued as attacks on the person rather than on the observed behaviour. To some of the managerial respondents the problem partly lies in the fact that workers (subordinates and colleagues) see the appraisals, read and comment /sign before they are sent to the HR directorate.

A hall executive in her response to a question on her general assessment of performance appraisal in her position said,

Well, from the little experience I have, it is very funny in this University; especially when it comes to junior and senior staff appraisals. You know, the work force of the University itself, I don't know whether it is lack of education or what... basically people feel that at all cost they must be given a good appraisal. People feel that, I mean, irrespective of their performance they deserve a good grade.

In line with the observation here, one assistant registrar at VVU stated that “if one happens to give somebody a bad appraisal and he/she is not from the same ethnic group or origin, the workers feel that one did this because of nepotism or some vilification”. It is worth stating that these accusations were sometimes found to be very parallel to the cases at hand. Because of this, a lot of superiors were found to normally want to write good things about their subordinates to avoid any form of confrontations and allegations of unequal treatment. Even in cases where queries have been gathered in the workers file, he/she receives a good appraisal during the ultimate appraisal.

5.2.1.2 SUBJECTIVE EVALUATION OF PERFORMANCE

To many of the managerial personnel at the University of Ghana, the performance appraisal being currently practiced is very subjective. They variously believe that the appraisal document leaves too much room to the subjective evaluation of the superior. Some human resource management personnel concur to this as could be observed in the following quote:

Sometimes when the performance document is not very objective, it becomes a difficult task. It has to be designed in such a way that, when you set your goals, you know that if you do this, I will give you 5/5, if you do this I will give you 3/5,

what do you think? We all have a clear understanding of how much you get when you do your work like this. It makes the job very easy, but currently the way the job is, it leaves you with a lot of room to think. It says you should rate the person from seventy to hundred, what did he do to get there? So you sit there thinking.

In line with these widely recognised flaws, the University of Ghana is currently revising its performance scale. The Valley View University as mentioned earlier is also developing new tools and modules for effective performance appraisal of their personnel.

5.2.1.3 GENERAL INDISCIPLINE WITHIN THE SYSTEM

Some managerial personnel were quick to express their frustration at the general indiscipline they have observed. One head stated during the interview on the subject of performance management that “others do things in other units and are not queried and so you find your subordinates and colleagues complain when you try to make things work.” This undermines performance management practices in the organisations. It is important to mention here that this concern was observed only among personnel of the public institution. The reason for this relationship could however not be clearly established in the current data.

According to a section of these respondents, there is a general lack of conformity to regulations in certain sections of the university. As such, when workers see this, they do not understand why a particular head of department alone would want to strictly enforce the rules of the Organisation.

5.2.1.4 LACK OF COURAGE AMONG MANAGERIAL PERSONNEL

As has been stated earlier, there is always the tendency to avoid trouble or any form of confrontation with colleagues and subordinates at the workplace. When it comes to having the courage to write negative things about colleagues that heads of departments see as ineffective, there is the general tendency to avoid doing so. Why is it so? People at home and at the work place generally strive to avoid confrontations and for that matter try to maintain the already existing good relationship or foster new ones. For this reason, sometimes the manager feels that well, “let me give this person sometime to reform”. Of course, sometimes they do not expect any good out of it because they know the persons. Yet this persistently goes on because of the narrowness of space within which the subordinates and the superiors have to negotiate for their self-expression. These are people who see each other every day. As one goes out he/she sees the other, as he/she comes in he/she meets the other and so forth. To some of the managerial personnel interviewed, “one must take account of all these and the need to co-operate with the persons in other things”. In sum, they say, ‘we are a community of people’.

Considering all of these and many other things, some managers in the two universities were found to let a lot of unwholesome conduct pass, although these are not things they would want to accept in strict managerial terms. As one head of department stated in the key informant interview, “you can’t blame us; we need to be accommodating because of where we find ourselves.” He further emphasised that “in managing performance, an important problem with a lot of us around here is the lack of courage”.

5.2.2 PLEA FOR CLEMENCY AND PERFORMANCE MANAGEMENT

As has been seen throughout this thesis, culture permeates every level and fibre of society including formal organizations. Within the organization, it is a common practice to find subordinates in trouble bringing not another subordinate but a middle management or top management personnel (or senior members in the case of the University) that they happen to know or someone has introduced them to. They bring him or her to beg on their behalf. This as has been noted earlier is a practice among Ghanaian traditional societies; and has been transferred into the bureaucratic establishment. This, according to the respondents in the key informant interviews, happens all the time.

Similar to the general practice in some Ghanaian societies, the practice of *dwanetoo* takes place to the extent that, in cases where even crimes have been committed, sometimes very heinous crimes, suddenly one sees the offender bringing an entourage of elderly and senior people in the system to come and plead on his/her behalf. That is how far the concept goes. The following quotation puts the discussion of the practice in perspective.

In my case, I have so many examples to share with you in this position. Sometimes when you appraise subordinates and they are not pleased with it, they go about complaining to other senior members. There are even instances where they photocopy the appraisal documents / forms and go and give it to some senior lecturers and professors to come and do something about it. Your 'dwanetoo thing' always plays out here. These other senior members come pleading with you to rescind your comments about the worker in question. I find it very difficult to understand and I am happy you want to investigate and write about things like these (Principal Administrative Assistant, UG).

During the interviews, a lot of personnel shared their experiences with the practice of *dwanetoo*. As has been mentioned earlier, some of these personnel find the practice frustrating and unfavourable to effective performance management practices in the universities. Similar to the above quote, one head of department at VVU did not miss words in making known her frustrations with the practice:

They come begging you and saying that 'if you fail to change your comments, he /she would not get promotion...' You are not working well, not punctual and all that whilst somebody else is punctual. If I am going to give all of you 'excellent or very good' then what is there to work for? Why should the other person work hard?

Frustration among personnel such as the one expressed in this interview response was the case with many of the personnel in both universities.

While some managers would not give in to pleadings for misconducts and non – performance, others would succumb to have their peace. In line with this, a head of department at the University of Ghana expressed the following sentiment:

In some of the departments and units here, we have assigned senior members to supervise and appraise performance there. What usually happens is that these heads bring queries which I keep here but when it comes to the real appraisals in the end they give them better grades and write wonderful comments about them.

During the key informant interviews, the sentiments expressed in the preceding quote were further explored. The general response was that they (the heads of the sub units) do not want to be insulted by the subordinates; thus their good appraisals for everyone to live in peace.

Another head of department at Valley View University when interviewed on the concept of *dwanetoo* indicated her understanding and experience with the practice in the university. *Dwanetoo*, according to this and many other respondents, is a common practice among employees of VVU. This respondent particularly describes the practice as sometimes very frustrating. To quote this head of department,

Workers sometimes use the pastors but that doesn't really matter. Depending on the case involved and the sort of person, they just get someone in or out of the system that you the superior respect so much and try to convince you to soften your stands. It is common, they do this and sometimes it is destructive. You know what you should do given the circumstance but you do otherwise. That is how difficult things are sometimes here but it looks as if everything is alright because no one is talking about it.

What further sustains and heightens the practice of *dwanetoo* in the Universities is workers knowledge of the fact that performance appraisals are used in taking critical decisions in the institutions. The following expression by a worker puts the current argument in perspective:

Before I came to this department, I worked in one of the residential halls (I have told you earlier). I gave appraisal to someone who complained; ...I was there one day and someone came to me from the Registry where I sent the appraisal asking me to reconsider the appraisal because the person concern would not get promoted should my appraisal remain as it is. This is a serious matter I am telling you about.

To the extent that human resource management officials of the organisation could be involved in this activity leaves much to be desired.

5.2.3 RELIGIOSITY AND PERFORMANCE MANAGEMENT

The study posits based on its results that Ghanaian religiosity is very open to be observed and very rampant in the work place. This observation provides evidence to re-affirm already existing evidence showing that the hitherto distinct line between religious beliefs and work (Gunther, 2001) appears to be blurring (Roundy, 2009).

It is very common to find idle secretaries and cleaners reading the Bible and listening to Christian messages on a casual walkabout on the two University campuses. Notwithstanding the fact that this could be observed on the campuses and in the offices of the two institutions studied, the degree of this religious manifestations were observed to be high among employees of the Valley View University. The act of religiousness is very open and rampant in the speech and courtesies of personnel at the Valley View University. The most probable but obviously not the only explanation is that Valley View is a Christian Institution. Personnel often prayed and worshipped together. On one of my visits to the VVU during the data collection stage of this work, I had to spend close to 30 minutes waiting at the gate of one of the departments of the central administration because personnel of the department were having morning devotion during working hours.

It is important to point out here again that the level of religiosity and religious involvement may differ depending on the thinking and orientation of the personnel. Despite the widespread involvement in religious activities and open display of religiousness, some personnel would not hide their dissenting opinion on the subject in the work place. One manager indicated his difficulty in understanding why religious activities and ceremonies should be instituted among work groups. He said in an interview,

Perhaps I shouldn't say this but the Deans office is not far from here; and because of his beliefs he has instituted this morning prayer and devotion session among the workers here. I haven't done that here not because I am not religious but because I think that religion is a personal affair, people find their own ways to relate with their God, it is not for me or anyone to institutionalize that.

One would wonder whether these taken -for granted parts of organisations are relevant to the current discussion. Religiosity and specially fellowshiping with the workgroup has been found to have several implications for work and organisational behaviour (Roundy, 2009).

Among other things, the interviews in this study revealed a certain belief among the religious practitioners (groups and bodies) that to be religious is to be good. To be good is also to be accommodating, to forgive, to be tolerant, to be patient and above all, to be consistent in how one deals with people. It would therefore appear to workers to be incongruous that you are devoted so closely to God and yet unforgiving when a mistake or offence has been committed at work.

5.2.4 RELATIONAL CONTEXT AND PERFORMANCE MANAGEMENT

The relational orientation (Kluckhohn & Strodtbeck, 1961) of the Ghanaian society as is clear among personnel of the Universities studied presents some challenge for performance management practices. The African social structure is essentially collateral following Kluckhohn and Strodtbeck's theory of value orientation (Kluckhohn & Strodtbeck, 1961, p. 19). This is because the greatest concern in the Ghanaian context is for one's group, extended family and/or clan (Dia, 1991). The relational orientation of the African is

demonstrated in the respect for elders and the sense of community shared among many Africans (Sofola, 1973; Onwubiko, 1991) and among employees of the universities.

As was noted in the literature and in the survey responses of this study, respect for age and for that matter, elders is an important guiding principle of the behaviour of people both at home and at work. The elderly are seen as the true repositories of wisdom and knowledge. They are examples in society for the young to emulate (Moemeka, 1996); they are treated with deference, respect and dignity. This position and perception about the elderly in the society is generally shared among both managerial and non-managerial personnel in the study institutions and as evident in the discussions so far, presents a challenge for human resource management practitioners, particularly, the young.

To the African, a man is what he is because he lives in the company of others (Anyanwa, 1983; Mphahlele, 1962). As such, they are said to gravitate toward people. This view “gives expression to the whole idea of communal responsibility and interdependence: a concept which is the basis of the whole structure of the African’s cultural life” (Mphahlele, 1962, p. 112). This collectivistic view has been extended and presented in detail by Otite (1978) in the context of reciprocal relationships. Otite describes a myriad reciprocal relationship and posits that “the interplay between the moral element and the principle of reciprocal relationships is critical in distinguishing what is African” (cited in Darley & Blankson, 2008, p. 377).

The reciprocal relationship described in the Otite (1978, p. 10) is what is exemplified between personnel in administrative and academic positions in the two universities. The collegium and the collegial atmosphere in universities are reinforced by the principle of

reciprocity. This also finds explanation in the fact that in Africa and in Ghana, man is what he is because he lives in the company of others (Anyanwa, 1983; Mphahlele, 1962). As is the case with Ubuntu among some southern Africans, Ghanaians whether at work or in other social settings gravitate toward people. Man is expected in these contexts to harness and develop in kindness, compassion and goodness in his general approach to life.

5.3 WORKERS ATTITUDE TO TIME

The survey and observation revealed that a majority of workers are not time responsive. Over a half of the managerial personnel (51%) described workers' attitude to time as poor. This attitude was found to affect work in the departments in question. Respondents in some of these departments indicated delays and failure in meeting set deadlines among others as some of the harmful effects they face due to workers poor attitude to time. In a related study in St. Lucia, Hope (2004) reported that attitude towards time and punctuality mitigated against the provision of reliable services as and when required in Hotels in St. Lucia.

A further enquiry into the causes and reasons for workers inability to keep to 'clocked times' in the universities revealed interesting responses with insightful interpretations. Some workers blame this on the poor transport situation (traffic) in the city. To a majority of the workers however, they cannot sacrifice their social duties and family concerns for the need to be punctual. This concern is much in line with an earlier description of the African conception of time as expressed by Darley and Blankson (2008). Darley and Blankson posit that time in the African context is much socialised. By citing Onwubiko, (1991), they describe socialised time as "the use of time that does not sacrifice social duties and human relations on 'the altar' of clock-time punctuality" (Onwubiko, 1991, p.

25-27 cited in Darley & Blankson, 2008, p. 376). Here time is said to be programmed into the socio-cultural norm and interpersonal relationships. The use of time in the social context as argued by Darley and Blankson “takes precedence over the use of time in other contexts” (2008, p. 376).

The social description of time and its use cannot be discussed in isolation from the human relational orientation of the human race as identified by Kluckhohn and Strodtbeck (1961). Kluckhohn and Strodtbeck (1961) identified three types of relational orientations which include the individualistic, the collateral and the lineal relational orientation. As explained by Darley and Blankson (2008), whenever the individualistic principle of relation is dominant, “individual goals have primacy over the goals of the group” and when the collateral principle of relation as outlined by Kluckhohn and Strodtbeck (1961) is dominant, “a primacy of the goals and welfare of the laterally extended group prevails” over that of the individual (Darley & Blankson, 2008, p. 374 -376). However, when the lineal principle is dominant, group goals have primacy and continuity of the group through time and ordered positional succession within the group are both crucial (Kluckhohn & Strodtbeck, 1961, p. 19).

The African social structure is presented as collateral because here, the greatest concern as rightly noted by Dia (1991) is for the group, extended family and/or clan. Managers from the same socio-cultural environment with this understanding of time find it difficult in strictly tying subordinates to ‘clock-time’ because they are, or at least, expected to be aware and conscious of the context.

5.4 CONCERNS ABOUT PROMOTION PRACTICES

The study unearthed several allegations of discrimination and unequal treatment among workers of the two Universities. Most of these allegations are on promotional issues. It appears a lot of workers, especially, senior staff (administrative) and other junior ranked employees find the promotion practices of the Universities as unfair and overridden by victimisations. Some accuse heads of trying to prevent the promotion of some people for personality clashes and other factors. Some of the heads of departments interviewed do not agree with this assertion. They contend that many of the workers fail to get promoted because they fail to meet performance standards set for workers.

It is instructive to note that some managerial personnel in the two universities confirmed the allegations of discrimination and victimisation. One head of department in an interview stated he has “personally vowed never to victimise any subordinate or colleague ever especially for personal reasons” due to his previous experience with victimisation.

One human resource management personnel explained his understanding as regards workers’ allegations and frustration about promotion practices in his university: “I don’t handle promotions here but people have a lot of grievances about the process. I realised that it is because they don’t have correct information.” According to the officials of both universities, workers sit in their offices and listen to people who they (workers) think have the correct information about promotions but do not have. Based on the judgements of these so called ‘informed colleagues’, workers get upset about the system and make numerous allegations. The situation is such that somebody applies for promotion and does not get promoted and you find everybody telling him/her why the application was not successful.

As a matter of policy, it is the head's responsibility and the responsibility of a staff to prompt when the time is due for promotion so that the head applies and files for promotion on behalf of the staff. It was however discovered that most workers do not do that, they get the job and that is it. Workers, especially, junior employees do not go the extra mile to find out how to get to the next level, what they are required to do and so on. These employees remain in their comfort until they find everyone else around them being promoted, and they think they are promoting everybody and not them. There are some workers who do not even know the process of promotion, or ever seen the document on their conditions of service. In such cases, if one does not have a boss who is progressive and will apply for promotion for subordinates, they will be there for a while not being aware that they are due for promotion. In line with this concern, the universities are also trying to be proactive; as such, people who have been in the system for a long time are being located for periodic mass promotions.

5.5 DISCRETE AND CONFLICTING ORIENTATIONS

Managerial personnel in this study were found to be affected by different orientations. These orientations are essentially conflicting in their demands. This section tried to unravel how the possible conflict between different orientations (that of the larger society within which the managers operate, and their own goals and personal orientation) is handled by individual managers.

The organisational and professional backgrounds of personnel come with some adherence to rules and regulations. 56.8% of the managerial personnel indicated that the demands of family relations and friends most often conflict with these institutional rules and

regulations. This is exemplified in the following quote by one Professor interviewed at the University of Ghana:

This poses a very great challenge to those of us in positions of trust because the expectations from these friends and families who happen to be outside are very strong. Based on some misunderstanding, once they get to you, they expect you to be able to help. This is a result of a widespread tendency and or perception in the country that if you are in a particular place, work in a particular place or especially if you hold a particular office then you ought automatically to be able to influence decisions there; they have no idea the decision making structures. They have no understanding of bureaucracy; that bureaucracy doesn't work like that.

Going back to the theoretical exposition of this study, as an individual lives in a society, he or she engages in interactions resulting in exchanges with the society (which is the environment). As the interactions go on, the individual attempts to reach equilibrium by resisting those changes that he/she feels are inimical to his/her orderly survival while at the same time adjusting to some environmental factors. This is exemplified in the responses of the personnel of the two universities. In dealing with conflicting demands, most personnel of the universities indicated that they tried their best to stick to the institutional rules and regulations and appease relations through other means.

Additionally, some of the managers indicated that their personal goals and beliefs as individuals sometimes conflict with those of their institutions. Some of them indicated that they did not really believe in the extensive and elaborate bureaucratic procedures which characterise the institutions they work for. To a section of these respondents, they sometimes feel frustrated when they are being delayed because they have to follow strict

and elaborate traditional procedures of getting things done. To quote one HR manager of the VVU “... *the University system and its environment is very different from that of the corporate world; this I guess explains why most of our colleagues who join the University from that side fizzle out (in frustration) after a short while*” (emphasis added).

Contrary to the above positions however, a section of the personnel indicated that they do not experience any conflicts between their personal goals and beliefs and those of the institution. To this set of respondents, there is a major consideration before anyone joins an organisation; and that once they have had the goals and beliefs of the institution considered and accepted before joining, no conflicts arise.

Whichever way one looks at it, the two universities, according to the data, can be said to lean towards a hierarchical culture (Aktas et al., 2011). The two institutions have “a clear organisational culture, standardised rules and procedures.” Responsibilities in the university system are well defined; and personnel (both managerial and non-managerial) believe in strict control. Here, rules and procedures dominate every part, and process within the system. The important thing to note at this point is the criteria for measuring success and for that matter performance in hierarchy cultures. Aktas et al. (2011) contend that in hierarchy cultures, “criteria of success are based on how far the individuals can do their tasks correctly based on the procedure and in the same time able to maintain the stability in the system” (Aktas et al., 2011, p. 1562).

It has been evident throughout the discussion that culture does shape institutions (Walberg, 1970). Similar to earlier observations by Quinn and Rohrbaugh (1983), the institutions and their members experience some tensions resulting from the different orientations. These

conflicts exemplified above at the individual level are essentially between the need to be effective whilst keeping one's loyalty to other groups (the family, kin, church, and other associations) intact and unshaken.

5.6 CONCLUSION

The study organisations after the manner of Weber's typology possess hierarchical structures which are further reflected in the interpersonal relationships observed between superiors and subordinates. As seen in the above and as observed earlier by Selmer et al. (1994) of many Chinese organisations, there exist structures and practices which create and maintain the social distance between different individuals at different levels of the organisations. Selmer et al. (1994) argued that such maintenance of proper social distance is often considered necessary "since improper familiarity might threaten the notion of inequality and diminish perceived status differences" (Selmer et al., 1994, p. 51).

This notwithstanding, it has been clear in the data and its discussions that organisational behaviour and managerial practices in the universities are to a great extent influenced by the socio-cultural subsystem (social structure). Therefore individuals working in such an environment engage in constant negotiations and sometimes compromise in adherence to rational formal structures while keeping non-rational informal relations running.

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 SUMMARY

The study sought to explore the influence of culture on managerial practices in universities in Ghana. Towards this end, it identified the cultural variables with implications for managerial practices in the study institutions and established the nature of relationship that exists between the two. It also examined the implications of socio-cultural values for performance management practices, and the relationship between socio-cultural values and managers' choice of leadership style. The study further sought to find out how the possible conflict between different orientations (that of the larger society within which the manager operates, and his/her own goals and personal orientation) is handled by individual managers.

The study dwelled on the theory of social and sociocultural systems. Based on systems thinking, it proceeded on the primary assumption that despite its bureaucratic and hierarchy culture, universities and for that matter their workers would be influenced by elements of the sociocultural environment within which they operate. Through a combined approach of survey and qualitative in-depth interviews of samples of 134 and 25 personnel respectively, data were gathered from two universities in Ghana (private and public) for the study.

It is important to note that the width and multi-dimensional nature of culture makes it practically impossible to deal exhaustibly with all that there is about the concept in a single study. As such, the focus of this study was not to conclusively deal with culture in the

universities studied. The study was also not an attempt to measure where Ghanaian Universities would lie on the various culture continuums provided by Hofstede and other researchers. Also, following earlier arguments put forth by Hope (2004) and Tayeb (2001) that national cultures are complex constructs and any attempt by a researcher to simplify it will be at his or her own peril, this study did not use any particular set of cultural dimensions to discuss the outcomes of this research. As was seen in the analysis and discussion, the common dimensions were borne in mind but not in a strict sense. This was done to get a proper coverage of the values, attitudes and behaviours observed through the fieldwork.

The study found some cultural variables and socio-cultural values to have implications for management practices and work relations in the universities. These socio-cultural factors include familism, ethnicity, and respect for the elderly, authority and traditional leadership. Others include religious and superstitious beliefs, value placed on funerals, fear of the unknown, gender and plea for clemency (*dwanetoe*). The findings reveal that despite arguments that nepotism and favouritism are supposed to be minimal (if not absent) in bureaucracies, these ills of organizational life are present and in some cases very open in the universities. The managerial and non-managerial personnel in the two institutions were found to be highly attached to their families. The concern for the family sometimes took precedence over several other concerns including organizational rules and regulations. These managers also face pressures from relations which in some cases lead to manoeuvrings, negotiations and sometimes side-lining of organizational rules.

It is worth mentioning that although ethnicity was found to play a subtle role in recruitments, the concept leads to what has been termed in this study “ethnic competition”

in the universities. Within the public institution especially, there appear to exist a competition between members of the various ethnic groups for dominance in the university.

Another important factor that influences managerial behaviour in the universities is informal relations. These relations within and without were found to have great implications for management practices. Among the informal relations, those formed in the collegium and through religious associations or networks were found to be the strongest. The relational orientation of the African was very evident in the two universities. Age in this context was found to be a very important factor. Respect for elders and a high sense of community is shared by the workers most of the departments visited. Similarly, respect for chiefs and other traditional leaders is a shared value among personnel of the universities. Chiefs are treated with respect and reverence in these organizations.

The study also found a close relationship between respondents' choice of leadership style and managerial behaviour of personnel on one hand and the socio-cultural variables identified in the study on the other. According to the results, both the managers and subordinates approve of a management approach that is benevolent–authoritarian in character. These leaders see themselves as firm, frank and fair even if their behaviour hurt subordinates. They however concern themselves with and are also responsive to the personal needs of their subordinates. Very common with benevolent authoritarian leaders, the managers whilst taking care of the personal and welfare needs of their subordinates, expect loyalty and compliance to their interest in return.

Some sociocultural factors were found to influence performance management practices in the universities. Among the many factors affecting performance management in these organizations include the desire to maintain good work relation with subordinates and colleagues, the subjective nature of performance appraisal systems (tools), indiscipline and lack of courage among other things. The results and discussions reveal that when it comes to having the courage to write negative things about colleagues who heads of departments see as ineffective, there is the general tendency among all the heads of departments to avoid doing so. This is explained by the fact that in the society and at work, people generally strive to avoid confrontations with others. As such, they try to maintain already existing good relationships or try to forge new ones. In line with these considerations and as a result of other sociocultural factors, the managerial personnel were found to let some unwholesome conduct pass, although these are things they would not want to accept under strict managerial terms.

Another important factor that impacts performance management in the universities is the persistent plea for clemency (*dwanetoo*). This practice was found to be rampant in the two universities. One factor found to account for the sustenance of the practice of *dwanetoo* in the universities is the use of performance appraisal results for important decisions like promotions in the universities.

The findings regarding religion provide impetus for the fact that the hitherto distinct line between religious beliefs and work is blurring (Roundy, 2009). Religiosity in the universities is open to be observed and very rampant in the workplace. The religiousness and especially workgroup fellowship was found to sometimes affect effective performance management. The study revealed a certain belief among workers that to be religious is to

be good, accommodating, tolerant, patient and forgiving. There is therefore the expectation that managers who are religious should possess all of these characteristics. This expectation was found to present a hideous challenge for managers in the universities in the sense that workers find it incongruous that superiors who are devoted and so close to God would not want to forgive when mistakes and offences are committed at work.

Also, one important factor found to affect performance management the universities is the relational orientation observed. As recognized elsewhere by Sofola (1973) and Onwubiko (1991), the relational orientation here is demonstrated in the respect for elders and the sense of community shared among members of the organisations. This is an important guiding principle of behaviour and presents a daunting challenge for HR practitioners; especially, the young. On the same pedestal, the study also revealed a reciprocal relationship between personnel in administrative and academic positions in the universities. This reciprocity which is a factor of the collegium and the collegial atmosphere of the universities was found to make effective management of performance difficult for the managerial personnel.

Finally, the study found that managerial personnel in the universities have different conflicting orientations. The managers' professional orientation was found to conflict with the societal orientation and their own goals and personal orientation as individuals. The conflict is essentially between the need to be effective and to keep one's loyalty to other groups (the family, kin, church and other associations) secure. In dealing with these conflicts however, some organizational members were found to try to stick to the institutional rules and regulations while appeasing relations through other means.

6.2 CONCLUSION

Admittedly, the universities studied after the manner of Max Weber's bureaucracy have a hierarchy culture. There are standardized rules and procedures for carrying out every task within the universities. This fact notwithstanding, the societal culture was found to shape the institutions and their members. The study's findings establish that managerial practices and behaviour in Ghanaian universities are greatly influenced by elements of the sociocultural environment. Individuals working in these universities engage in a constant negotiation and sometimes compromise in adherence to rational formal structures while keeping non-rational informal relations running.

From the above, it could be said that an individual manager's effectiveness in organizations such as universities in Ghana therefore would lie in his or her ability to strike a good balance between the bureaucratic culture and the sociocultural subsystem. In much the same way, unlike believing in the ultimate triumph of bureaucracy over the collegial culture of universities as contended by Weber (1947), the interests of universities would be better served when there is a harmony between the bureaucratic subsystem and the socio-cultural environment.

6.3 RECOMMENDATIONS

The study recommends, based on its findings, that:

- There should be an overhaul of the appraisal tools of the two Universities. The HR directorates of the institutions should consider making the performance management tools scientific enough to relieve the individual manager of the subjective evaluation of personnel they supervise. This could be achieved by

developing performance evaluation systems with well explained performance standards and their respective grades.

- There should also be a socio-cultural approach to problem solving especially in dealing with problems resulting from socio-cultural relations. Human behaviour as has been seen in this study and elsewhere is largely determined by culture; as such, whenever these behavioural patterns create problems to be dealt with, the solutions must also be culturally determined.
- Institutions providing HR training programmes should tailor their programmes and training services to suit the sociocultural environment. This will discourage the absolute transfer of general management theories and practices without regard for sociocultural realities. Although some of the sociocultural values appear to pose challenges to effective management practices, a fore knowledge and proper tailoring and integration of these values, is a sure way to dealing with their excesses. The argument is that to succeed as an institution in Ghana, the institution must understand the sociocultural contexts of its environment. That is to say, the attitudes, perceptions and popular beliefs of the people must be well understood for their effective management.

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APPENDIX 1

RESEARCH QUESTIONNAIRE

I AM SOLOMON KOFI AMOAH, A LEVEL 600 SOCIOLOGY STUDENT OF THE UNIVERSITY OF GHANA CONDUCTING A STUDY ON ‘CULTURE AND MANAGERIAL PRACTICES’. I WOULD BE VERY GRATEFUL IF YOU GIVE ME YOUR FULL CO-OPERATION.

This questionnaire is designed to answer questions on culture’s role in management. In all, answer questions by circling or ticking options that closely correspond to your view and where spaces are provided, write your answer(s) in those spaces. In other instances, you would be required to rate your agreement or otherwise on questions and statements. Please do not write your name on the questionnaire.

Please be reminded that there is no right or wrong answer in this exercise. All responses will be treated with confidentiality. This is purely for the purposes of statistical analyses; I therefore count on your utmost sincerity. Thank you in advance for your co-operation.

Form A (For Managerial Personnel)

Section A: Socio-Demographic Data

1. Age.....
2. Sex.....
3. Religious Affiliation.....
4. Nationality.....
5. Ethnic origin (e.g. Akan, Ga, Ewe, Guan, etc.).....
6. Marital status.....
7. Highest Level of education.....
9. How many years of education have you done outside Ghana?.....
10. Indicate your current position in this institution.....
 - i. Since when have you been holding this position?
11. How many people make up your household?.....
12. Apart from your nuclear family (spouse and children), is any of the members of the household your extended family relations? a) Yes b) No

If yes, what is your relation with this family member? (eg. Nephew, in law, etc.)

Section B: Cultural Values & Implications for Work

1. Do relatives (extended family members & ethnic relations) sometimes expect favours from you during university admissions? a) Yes b) No

Were you able to help some of these relatives in the past? a) Yes b) No

If No, why?

If yes, how did you do it?

2. Do the demands of the extended family members' conflict with the institutional rules and regulations? a) Yes b) No
3. How have you handled conflicting demands from relations?.....

.....

4. Have you (ever) faced demands from ethnic/family relations to assist them get jobs in your organisation? a) Yes b) No

5. What implications do such demands have for your work in the current position?

.....
How do (have) you handle (d) such situations in the past?

.....
6. When a relative needs the services of your institution or department, it's only fair to facilitate the official bureaucratic processes for him or her. Do you agree with this view? a) Fully agree b) partially agree c) fully disagree d) disagree

7. Did any family member (extended) contribute towards your education or training? a) Yes b) No

If yes, do they exert pressure on you to honour the obligations of the family? a) Yes b) No

8. Do you feel a great sense of obligation towards those family members who contributed to your education? ? a) very often b) sometimes c) never

9. Can you be described as someone who is seen as inconsiderate of your extended family? a) Yes b) No

Why?

10. Everyone must try to avoid the impression that he/she does not have an interest in the extended family's well-being? a) Yes b) No

If yes, how could this be done?.....

11. Would you say that the importance attached to funerals and festivals places a strain on the work of heads/managers like you? a) Yes b) No

12. Do workers seek your permission to attend funerals of friends and relatives?

- a) Yes b) No

13. Do you grant such request(s)? a) Yes b) No

Why?

14. On which days do these individuals usually leave for the funerals? a) Mondays

- b) Tuesdays c) Wednesday d) Thursdays e) Friday f) other (specify).....

15. Does the importance placed on funerals and festivals in our society place a strain on work in this organization? a) Yes b) No

Give reasons for your answer.....

16. Are you sometimes confronted with a difficulty of reprimanding workers who do not come to work because they had to attend funerals of deceased relatives and friends?

- a) Yes b) No

What accounts for your answer above?.....

17. Have you ever absented yourself from work to attend a funeral? a) Yes b) No

If yes, what was your relation to the deceased?.....

18. Does the attendance of funerals/festivals affect your work in anyway? a) Yes b) No

If Yes, how?

19. How often do you go to your hometown? a) very often b) sometimes c) never

20. What do you usually travel to your hometown for?

21. Do you send remittances home? a) Yes b) No

Why?

22. What value is placed on greetings in this department? a) very important

b) Somewhat important c) not important

23. Do you greet people in your department when you come to work? a) Yes b) No
c) other

Why?

24. What do you think of people who do not greet others at the work place?
.....

25. Are you bothered when your colleagues or subordinates fail to greet you? a) Yes
b) No

Why?

26. Do you hear workers talk about witchcraft, sorcery, magic and oracles' use in work
organizations? a) Yes b) No

27. Are the activities of witchcraft, sorcery, magic and oracles deemed potent by
workers in the institution or department? a) Yes b) No

28. Do people in this department attribute failures and mishaps, as well as job success
and career prospects to spiritual sources? a) very often b) sometimes c) never

29. Is it reasonable to consider (or be cautious of) threats of spell or sorcery etc from
subordinates when decisions which appear unpleasant to them (e.g., decisions
leading to their dismissal) are made?

a) Yes b) No

Explain your answer.....

30. Do you believe that praying to God can improve one's career prospects?

a) Yes b) No

Why do you think so?

31. Personnel here are not used to taking risks. To what extent do you agree with this assertion? a) To a very great extent b) To some extent c) To a very little extent d) disagree

What in your view accounts for this answer?

32. Do you hear of allegations of discrimination and unequal treatment whereby one set of standards and procedure are used for a particular group and another for others by workers in this institution? a) Yes b) No c) Other, specify.....

Are such allegations real? a) Yes b) No

Are these cases of discrimination and unequal treatment ethnic related? a) Yes b) No

33. Do superiors face challenges in giving a fair appraisal of subordinates in this institution? a) Very often b) sometimes c) never

34. Name two challenges superiors are often faced with in appraising the performance of subordinates in this institution?

35. In appraising the performance of subordinates, are your feedbacks misconstrued as attacks on the person rather than on the observed behaviours? a) Very often b) sometimes c) never

36. How is responsibility generally borne in your department/unit? a) People are singularly responsible for their actions b) Collective responsibility is shared c) Other, specify.....

37. Which of the following is more valued in this institution? a) Group cohesion b) Individualism

38. Have you ever found yourself in a situation where your personal goals and beliefs conflict with those of your institution? a) Yes b) No

39. If your answer in '38' was 'Yes', give one such instance

How have you handled such situations in the past?

40. In the space provided below, indicate what two (2) factors you would consider in dismissing (or recommending the dismissal) of a subordinate for what you consider a grievous offence.

Section C: Cultural Attributes & Leadership

The statements in this section relate to general cultural attributes and leadership approaches. Please read each statement and tick the response that appropriately expresses' your opinion. (Tick only one response)

1. Traditional chiefs and leaders must be accorded due respect even if they are junior employees in the institution. a) Fully agree b) partially agree c) fully disagree d) disagree
2. Respect for age must be preserved; even in management. a) Fully agree b) partially agree c) fully disagree d) disagree
3. Age and experience in life are worth more than "paper" qualifications. a) Fully agree b) partially agree c) fully disagree d) disagree
4. Employees' obligation to their families must be given due consideration in decisions affecting them. a) Fully agree b) partially agrees c) fully disagree d) disagree
5. Managers must supervise their subordinates closely. a) Fully agree b) partially agree c) fully disagree d) disagree
6. Managers must be firm, frank and fair, even if such behaviour hurts subordinates. a) Fully agree b) partially agree c) fully disagree d) disagree
7. Managers must be impersonal and decisive. a) Fully agree b) partially agree c) fully disagree d) disagree
8. Managers must be concerned with and responsive to the personal needs of their subordinates. a) Fully agree b) partially agree c) fully disagree d) disagree

9. Managers must allow subordinates a free hand to operate. a) Fully agree b) partially agree c) fully disagree d) disagree
10. To do well as a head of a department, institute or unit in this university, one must be shrewd and authoritative. a) Fully agree b) partially agree c) fully disagree d) disagree
11. Subordinates must be compliant with and loyal to the interest of their supervisors. a) Fully agree b) partially agree c) fully disagree d) disagree
12. What is your view on workers' attitude to time? a) very time conscious b) time conscious c) Not time conscious

Has this any implications for your work in the current position? a) Yes b) No

Name one such implication.

Section D: Relations at Workplace

Please indicate your agreement or otherwise on the following statements about relationships at your workplace (tick only one answer).

1. People generally share information rather than keep it to themselves. a) Fully agree b) partially agree c) fully disagree d) disagree
2. People feel understood and accepted by others. a) Fully agree b) partially agree c) fully disagree d) disagree
3. Every one's view is listened to no matter what his or her position is in the institution. a) Fully agree b) partially agree c) fully disagree d) disagree
4. Employees generally conform to administrative directive even if they do not agree with them. a) Fully agree b) partially agree c) fully disagree d) disagree
5. Relationship between senior members and junior staff is characterized by respect for each other. a) Fully agree b) partially agree c) fully disagree d) disagree

6. How would you describe the attitude of the senior staff/ senior members towards the junior staff?
 - a. Most of them are somehow friendly with the junior staff.
 - b. Most of them are friendly towards the junior staff.
 - c. Most of them tend to be cool and aloof towards the junior staff.
7. Regarding the issue of managers and superiors showing concern for the health and welfare of their subordinates, how would you describe the situation in your organization?
 - a. Most managers and superiors show little concern for their subordinates.
 - b. Most managers and superiors show concern for their subordinates.
 - c. Most managers and superiors show no concern for their subordinates.
8. To what extent do you feel accepted and respected by members of your department.
 - a. To a very great extent
 - b) To some extent
 - c) To a very little extent.

Why do you think so?

9. Do you agree with the opinion that workers in this institution strive to forge close interpersonal relations with managers from their ethnic groups and tribes? a) Fully agree b) partially agree c) fully disagree d) disagree
10. Managers feel obliged to attend funerals of deceased subordinates or close relatives of subordinates. a) To a very great extent b) To some extent c) To a very little extent

Why?

Section E: Views on Employee Conduct

1. Which of these is a good subordinate in your opinion:
 - a) One who is compliant and loyal to the interest of the superior
 - b) One who gives priority to his or her duties and requirements even if they are against the demands of the superior
2. Where should subordinates express their disagreement with their superiors?
 - a) Everywhere, as long as they have one
 - b) In private
 - c) Other (specify)
3. How should subordinates express their disagreement with their superiors?
.....
4. Which of the following subordinates do you prefer:
 - a) One who does not engage in actions which surprise or embarrass the superior (even if these actions are in the interest of the organisation).
 - b) One who does not hesitate to do the right thing (even if his potential action embarrasses the superior)
5. Which of the following do you prefer? a) a male subordinate b) a female subordinate
(c) Other, specify

Give reason(s) for your answer

Form B (for Non –Managerial Personnel)

Section A: Socio-Demographic Data

1. Age..... 2. Sex.....

3. Religious Affiliation..... 4. Nationality.....

5. Ethnic origin (e.g. Akan, Ga, Ewe, Guan, etc.).....

6. Marital status.....

7. Highest Level of education attained.....

9. How many years of education have you done outside Ghana?.....

10. Indicate your current role (position) in this institution.....

ii. Since when have you been holding this position?

11. How many people make up your household?.....

12. Apart from your nuclear family (spouse and children), is any of the members of the household your extended family relations? a) Yes b) No

If yes, what is your relation with this family member? (eg. Nephew, in law, etc).....

Section B: Familism and the Work Organisation

1. Has any relative of yours ever worked in this institution? a) Yes b) No

If yes, what is your relation with him/her? (e.g. father, mother, uncle, brother, etc)

.....

In what capacity did (is) this relative serve (or serving)?

2. Do relatives (extended family members & ethnic relations) sometimes expect favours from you during University admissions? a) Yes b) No

3. Were you able to help some of these relatives in the past? a) Yes b) No

If No, why?

If yes, how did you do it?

4. Do the demands of the extended family members' sometimes conflict with the organization's rules and regulations? a) Yes b) No

If yes, how have you handled such conflicting demands?

5. When a relative needs the services of your institution or department, it's only fair to facilitate the official bureaucratic processes for him or her. Do you agree with this view? a) Fully agree b) partially agree c) fully disagree d) disagree

6. Did any family member (extended) contribute towards your education or training? a) Yes b) No

If yes, do they exert pressure on you to honour the obligations of the family? a) Yes b)

No

7. Do you feel a great sense of obligation towards those family members who contributed to your education? a) Yes b) No
8. Can you be described as someone who is seen as inconsiderate of your extended family? a) Yes b) No c) Sometimes
9. Everyone must try to avoid the impression that he/she does not have an interest in the extended family's well-being? a) Yes b) No

If yes, how could this be done?

Section C: Traditional, Social and Religious Values & Implications for Work

10. How often do you go to your hometown? a) very often b) sometimes c) never
11. What do you usually travel to your hometown for?
12. Do you send remittances home? a) Yes b) No

Why?

13. Do you seek permission from your superior to attend funerals of friends and relatives? a) Yes b) No

14. Do you get permission to attend wedding and funeral ceremonies?

a) Yes b) No

15. Have you ever absented yourself from work to attend a funeral? a) Yes b) No

If yes, what was your relation to the deceased?

16. On which days do you usually leave the office for such funeral ceremonies?

a) Mondays b) Tuesdays c) Wednesday d) Thursdays e) Fridays

f) other (specify).....

17. Does the attendance of funerals/festivals affect your work in anyway? a) Yes b)

No

If yes, how?

18. What value is placed on greetings in this department? a) very important

b) Somewhat important c) not important

19. Do you greet people in your department every day? a) Yes b) No

Why?

20. What do you think of people who do not greet others at the work place?

.....

21. Are you bothered when your boss sees you and fail to greet you? a) Yes b) No

Why?

22. Do you hear people talk about witchcraft, sorcery, magic and oracles' use in work

organizations? a) Yes b) No

23. Are the activities of witchcraft, sorcery, magic and oracles deemed real by workers

in the institution or department? a) Yes b) No

24. Is it reasonable to consider (or be cautious of) threats of spell or sorcery etc from

colleagues when decisions which appear unpleasant to them (e.g., decisions leading

to their dismissal) are made? a) Yes b) No

25. Are workers here likely to attribute failures and mishaps, as well as job success and career prospects to the spirits? a) very often b) sometimes c) never

26. Do you believe that praying to God or a supernatural being can improve one's career prospects? a) Yes b) No

Why do you think so?

27. What is your view on workers' attitude to time in this institution? a) time conscious
b) Not time conscious c) other (specify)

Has this any implication for your work? a) Yes b) No

Name one such implication.

Section D: Conduct of Managerial Personnel & Job Control

28. In your view, should superiors be involved with the personal problems or needs of the subordinates? a) Yes b) No

29. Are your superiors involved with personal needs and problems of subordinates in this department? a) Yes b) No

If yes, to what extent is your head of department/unit involved with the personal problems and needs of his/her subordinates a) a great deal b) average c) far too little

30. Do you find it easy to approach the head of this unit with your personal problems or needs? a) Yes b) No

Why?

31. Does your head of department/unit show equal respect to subordinates at the workplace? a) Yes b) No

Explain your answer.....

32. Do you mind where your superior points out your mistakes or weaknesses to you?
a) Yes b) No

33. Does your superior point out your mistakes or weaknesses to you in the presence of others? a) very often b) sometimes c) never

What do you think about that?

34. Do you find the fact that people wield unequal power and authority in this organization normal and acceptable? a) Yes b) No

Why do you think so?

35. Do you decide how you do your job? a) Yes b) No

If No, who does?

36. How much influence do you have on what goes on in your department?

a) a great deal b) quite a lot c) average amount d) too little e) no influence

37. Do you have an influence on decisions in the department which affect your job?

a) Yes b) No

If yes, how much influence in such decisions do you have? a) a great deal b) quite a lot c) average amount d) too little e) no influence

38. To what extent are senior members receptive and listen to junior staff's ideas and suggestions? a) a great deal b) quite a lot c) average amount d) too little e) Not at all

39. Which ethnic group dominates in terms of numbers in this department?.....

40. What in your opinion accounts for your answer above?.....

.....

Section E: Workplace Relationships

Please indicate your agreement or otherwise on the following statements about relationships at your workplace (Choose only one answer)

1. People generally share information rather than keep it to themselves a) Fully agree
b) partially agree c) fully disagree d) disagree
2. People feel understood and accepted by others. a) Fully agree b) partially agree
c) fully disagree d) disagree
3. Every one's view is listened to no matter what his or her position is in the institution. a) Fully agree b) partially agree c) fully disagree d) disagree
4. Workers here are not used to taking risks. To what extent do you agree with this assertion? a) To a very great extent b) To some extent c) To a very little extent d) disagree
5. Employees generally conform to administrative directives even if they do not agree with them. a) Fully agree b) partially agree c) fully disagree d) disagree
6. Relationship between senior members and junior staff is characterized by respect for each other. a) Fully agree b) partially agree c) fully disagree d) disagree

Section F: Staff Relations

7. How would you describe the attitude of the senior staff/ senior members towards the junior staff?
 - d. Most of them are somehow friendly with the junior staff.
 - e. Most of them are friendly towards the junior staff.
 - f. Most of them tend to be cool and aloof towards the junior staff.
8. Regarding the issue of superiors showing concern for the health and welfare of their subordinates, how would describe the situation in your organization?

- d. Most superiors show little concern for their subordinates.
 - e. Most superiors show concern for their subordinates.
 - f. Most superiors show no concern for their subordinates.
9. To what extent do you feel accepted and respected by members of your department.
- b. To a very great extent
 - b) To some extent
 - c) To a very little extent
 - d) disagree

Why do you think so?

10. Do you hear of allegations of discrimination and unequal treatment whereby one set of standards and procedure are used for a particular group of workers and another for others in this institution? a) Yes b) No

Are such allegations real? a) Yes b) No

Are these cases of discrimination and unequal treatment ethnic related? a) Yes b)

No

11. Do some workers strive to forge close interpersonal relations with managers from their ethnic groups and tribes? a) To a very great extent b) To some extent c) To a very little extent d) disagree

12. Do superiors in this unit/department attend funerals of deceased subordinates or close relatives of subordinates? a) very often b) sometimes c) never

Why?

Section G: Views on Leadership and Management

1. Which of the following best describes your boss' relationship with subordinates:
- a) impersonal relationship with subordinates
 - b) concerned with personal needs of subordinates and responsive to them
2. Which of the following best describes your boss:

- a) He/she is firm and fair even if it hurts the interest of the subordinates
 - b) He/she always try to be generous and lenient with subordinates
3. Which of the following best describes your boss' approach to leadership:
- a) Provides a leadership model for subordinates to follow and give a close supervision
 - b) Gives subordinates free hand to operate
 - c) Other (specify)
4. Which of the following do you prefer? a) a male boss b) a female boss
- c) Other, specify
- Give reason(s) for your answer
5. What is the gender of your immediate superior at work? a) male b) female

APPENDIX 2

IN-DEPTH INTERVIEW GUIDE

1. Do you agree with the assertion that managers' conducts are influenced by their religious beliefs?
2. In your view, can someone harm a colleague or superior spiritually for what he/she considers unpleasant?
3. Is it then reasonable to consider (or be cautious of) threats of spell, sorcery and witchcraft coming from subordinates who think they have been unfairly treated?
4. Have you at one time or another had a subordinate older than yourself?
5. How is the experience like instructing an older person in your position?
6. Do you consider one's age in instructing subordinates on the job?
7. Imagine you had a chief or an elder of your community as a subordinate here in the current position. Would your conduct towards him or her be special?*
8. What is your general opinion on performance management in this institution?
9. Do workers here accept appraisals as fair?
10. What challenges do personnel like you face in appraising performance in this institution?
11. Do you face any pressures/demands from friends and colleagues during admissions?
12. Do people approach officers of this University through informal relations in search of employment in this institution?
13. What has often been the outcome of such encounters?
14. Ghanaians are said to be very religious; do you find such expressions of religiosity at the work place?

15. What implication has this for work?
16. Female superiors are domineering and too commanding. Is this true? What accounts for your opinion?
17. What in your opinion accounts for the widespread of this perception?
18. Does it matter to you the sex of your subordinates/superior; and why?
19. Workers will readily obey administrative instructions/directives from their superiors without questioning. What is your assessment of this statement?
20. Does the concept of *dwanetoo* operate in this institution? What is your experience with the practice?
21. How would you assess promotion practices in this institution?
22. Workers in this university generally strive to forge close interpersonal relations with managers from their ethnic groups. Is this a view you share?
23. What would you say is your (your boss') leadership approach?