Exploring the Role of Culture in Governance and Leadership within Institutions in Ghana: A Study of the Civil Society.

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Abstract. Culture in a broader perspective entails the complete life of people the people themselves, moral values, believes, their social structures, the political climate they appreciate, their type of education system, music and dance, the way they talk, levels of comprehension including other productions of their creative spirits. African culture as well as Ghanaian culture will speak without making reference to Akan, Ewe, Yoruba, Hausa, Zulu, Swahili etc. the elements which characterize the people of Africa are sufficiently profound to avail a reasonable background for a meaningfully appropriate use of the term “Africans”.

It was found that Ghana being a sub-set of African culture (people) reflect the same or similar features which have positive or negative impact across Leadership and Governance style across the nation. Sub-samples were taken from the ten regions in Ghana to compare leadership-governance traits across various cultures. Relative interpretations and applications based on varied cultures.

Keywords: governance and leadership; empirical study; Ghana and allied institution; civil society, culture roles; corporate governance.

Introduction:
Governance and leadership concepts are in their best considerations as being dynamic in their field to application to better serve humanity-the re-emergence and practice of what we call “democracy” ruler ship by the people, about the people and about the will of the people. Dictatorship will be experienced when the application of democratic concept fail to sound the chorus of democracy.

Cultural values in Africa as well as in Ghana are best identified in their artistic symbols, religious beliefs, myths, maxims (proverbs), folktales and indeed social practice. One cannot mention the distinct culture which has an effect on governance and leadership in a particular area of interest without first addressing the various cultural practices which characterize attitudinal trait across Africa-i.e. cultural is the driving force or attitudinal determinant of governance and leadership, describing ways and arrangements of leader behaviors, such as transformational leadership, transactional leadership and dynamic linkages (Barbuto and Wheeler, 2006; Liden et at, 2005) (quoted in Hale and Fields, copyright 2007 SAGE Publication Los Angeles etc)

The spectrum of African cultural and practices contain the following integral parts or components such as ; Religious values, Humanity and Brotherhood, values of community and individuality, moral values, the family, economic values, Chief ship and political values, aesthetic values, knowledge and wisdom, human rights, ancestor ship and tradition and also last but not least “The place of traditional and African cultural values in modern Africa.” (Gyekye, 1998, P. iv-vi)

The study focuses on the following fewer attitudinal to demonstrate the main expectations of the study due to time constraints and limited finances resources.

The religious nature of the African
“Religion is the conviction of the Human being that some ultimate, Supreme Being exists who is the origin and sustains of this world and the establishment and maintenance of constant ties with this being. Religion influences a great deal of the thought and actions of the African people” (Gyekye, 1998,P.1). Religion controls African life and parts. It is the major determinant pragmatically of every aspect of their life as well as moral behavior and fundamental heritage. Even though religion is everywhere, the African cannot be partially or completely separated from religion. It seemed predictable that the morale decline or death of modern African began from the fact that religion recent years was no longer bindings to influence African life as it was taken into serious practices during the olden days. Before the European Christian missionaries visited the continent in the later days of seventeenth century observed some wonderful study, so amazing, that the Supreme God was in known and served by the Africans.

Traditional African Religion- The Nature
“It has been said that in the traditional African society there are no individuals who do not believe in the existence of God” (Gyekye, 1998, P.2). Religious life therefore becomes collective affair, which have a strong linkage the people culture.

**Major Beliefs**

A belief common to all African religions is that there is a Supreme Being-God- who created all things. The African view that the world is created also assumes that there is a creator who must himself be an uncreated being, a creator who should be sought and worshipped. A Maxim of the Akan people of Ghana states:

“No one shows the Supreme Being to a child”. (Gyekye, 1998, P.4)

The realization of God by a child neither comes from natural intellect nor by intuition as directed or predicted by maxim (proverb). The fact and logical identification of the child that, lying on his back, seeing the sky, supposed it to be the abode of God, from here comes to normal senses that the sky is the existence of God.

Other stages of African maxims are:

“If you want to say something to God, say it to the wind”.

This maxim indicates the believe that God dwells in the air (sky) and even beyond the reach of humanity and that there is nothing beyond God-God the invisible finality of existence.

**Individuality and Community values**

Africans have respect for community values. This generates the importance social relationships among individuals, the main catalyst of social life in Africa. Another crucial area of interest is dialect (language) interactions (communications) with each other among them is considered or directly seen as neighborhood to receive good treatments, security (protection) and service of Shelter.

“Examples of such communal values are sharing; mutual aid; caring for others; interdependence-relying on each other for the fulfillment of one’s needs; solidarity-unity that is based on shared interest, feelings and aspirations; reciprocal obligation- what one is required to do for a person in return for what he expects to receive from him; and social harmony-having many points of agreement concerning the interests, feelings, and opinion of people who live together in a community to the extent of reducing conflict to the minimum. And , now, what do we mean by community? A community is a group of persons who are linked by interpersonal ties which are not necessarily based on blood relations and who share common values, interest and goals” (Gyekye, 1998, P.25) Showing concern and activation of well-being of one another in a community by way of advancing or fostering a common good of individuals and to participate in community life in general is clear and distinguishes a community from mere individual societies

As an Akan maxim expresses it:

*When a person descends from heaven, he (or she) descents into a human society (or, human habitation).*

“Descends from heaven” refers to the belief that the child born into a human society came from God, who dwells in heaven (Gyekye , 1998 P. 26). The maxim emphasis that every human being is communal society where he/she dwells until she/her returns to the father.

The following maxims are very important playing roles in the individual-community study context;

*A person is not a palm-tree that he should be self-complete (or self-sufficient)* (Gyekye , 1998. 26)

The Akan maxim; simply means that, no human is potentially resourced materially to solve or overcome his problems without seeking aid from second or third party so far as community is concerned - It demonstrates the economic instability as induced by Recardo, the economist.

“One finger cannot lift up a thing. If one person alone scrapes the bark of a tree for uses as medicine, the pieces fall to the ground. The left arm washes the right arm and the right arm washes the left arm. If all the people were to carry the heavens (lit God), no one individual would become humpbacked”.

“These maxims, and many other similar in context, emphasize the need to appreciate communal value such as cooperation”. (Gyekye, 1998,P. 26/27).

**Moral values - Social Basis**

The set of rules and norms formulated and introduced to guide the character exhibition and behavior of people in society. These laid down beliefs- what they think to be right and wrong attitude or conduct, good or bad character. In effect, morality defines good and bad conduct which stampedes social relations between individuals.

Apart from the revealed religion there is unrevealed religion in which people this system of beliefs do not have access to the procedures and
commandments of God as basis of their moral systems. Their service messages are pressured to be received by what they call “deities” they serve. Considering the interpretations of the previous maxims seems to explain the valuable concern that humans need the help of each other to live a comfortable living meanwhile both religions form the basis of moral values to live by what is good and reject what is bad in the society- as a result rejection of selfishness.

The value of Responsibility and character
“Social morality, necessary for social life, considers the interest of others, though not necessarily at the expense of one’s own interties. This is the reason why in the African moral system responsibility is the supreme principle of morality. By “responsibility” I mean a caring attitude or conduct that oneself he ought to adopt with respect to the well being of another person or other persons. Such responsibilities include the responsibility to help other in distress, the responsibility to show concern for the welfare and needs of others, the responsibility not to harm others etc. In the communal society, such as the traditional African society, bringing up children to feel that they have responsibilities toward others is part of the whole process of socialization” (Gyekye, 1998 P. 47).

This is the guarantee that religion contribute immensely to social values and stability,. Mutual assistance is grasped as a value, for one Akan maxim says:

“The tortoise Says” The hand goes and a hand comes”.

Meaning we give out something else to receive something else as replacement. Character is another profound value in social life which is given high value in the African cultural context. As character predetermines one’s actions and speech, the following Yoruba maxim explains

Gentle character it is that enables the rope of life to stay unbroken in one’s hand.

The attributes of one’s good character is his moral life serving as a guard to him.

Economic values, Chiefship and Political values
Economic values

“In the attempt to develop their nations, African political leaders of the postcolonial era, such as Kwame Nkrumah, the late President of Ghana, Julius Nyerere, former President of Tanzania, Leopold Senghor, former president of Senegal, shoes a socio-economic doctrine called socialism. This is a doctrine that stresses the overriding role of the state (or public enterprise), rather than private enterprises (business), in the development of the economy of the state. The other main socio-economic doctrine is called capitalism (or market system), which stresses the overriding role of the private enterprises in the development of the economy of the state. The African political leaders shoes socialism because they believed that it is closely linked with our traditional communal system” (Gyekye, 1998, P. 73). This is where evidence evolution revealed that culture affects governance and leadership negatively or positively depending upon the type of ruling structure chosen. By choosing traditional African communal system in an attempt to developing the societies, there was observed that the postcolonial political leaders fell into mistaken view the system. This is what is often called ideology. They refused to take into account the blending together of individuality, personal responsibility alongside communal values. The traditional African culture does not permit individuals, Clans and families to rely on the Chiefs, for their economic well being. Over here the individuals own their properties over which their chiefs are custodians and trustees. The economic activities of the African state do not hold control by the chiefs.

Acquisition of Wealth
African maxims clearly declare the opinion of the African to acquire riches. The following maxims demonstrate African attitudes about their avenue of wealth (money).

Money is sharper than the sword. When wealth comes and passes by, nothing comes after.

“Fame of being nobly born does not spread; it is the fame for riches that spreads. One does not cook one’s nobility and eat it’ it is wealth that counts”.

(Gyekye, 1998. P75)

The maxims above is an indication of how money or wealth is one of the central focus and practices of societies in Africa. To overcome difficulties certain problems, is money; to create chances is money- the first maxim stresses. The second maxim declares how crucial is wealth and both third and forth maxims declares that money (wealth) is the source of respect and the platform of fame.

Management of Public property
Communal property of the chief or clan head followed the Modern democratic process of duties of the Head of state (president). If the chief is found miss-using public funds or property, imposing unhealthy financial task on the people, high taxations, unnecessary expensive litigations
etc., the people will demand the immediate removal of the chief from office simply he is not ruling by their will.

**Chiefship and Political values**

According to tradition, the chief have two offices in one, he is the political head, and the religious head in the African State. He occupies ancestral throne in which there are taboos to measure his behavior including every office holder in that palace. The following maxims explain the office, practice and relation of chiefship with the people;

“A According to the Basotho of South Africa:  
A chief is a chief by the people  
The Lovedu of the Transvaal say:  
Chiefship is people”

And the Ndebele of Zimbabwe says;

“**The King is the people. To respect the king is to respect oneself.**  
He who despises our King despises us. He who praises our King praises us”. (Gyekye, 1998, P. 83)

The saying shows the importance of political power and that the throne (ruler ship) is created by the people. In another development, the maxim that follows also show the king and his subjects, relationships among that built the throne;  
All government is by the will of the people, whether it be the choice and coronation of a King; the selection of man to fill a new Chiefainship; the framing, proclamation, and promulgation of a new law; the removal of the village from one site to another ; the declaration of war or the accept. Once of terms of people; everything must be put to the poll an come out stamped with the imprimatur of the people’s will.

“No permanent form of negro government can exist save that based four square on the people’s will”. (Gyekye, 1998, P 84)

By the authority of the people, the chief rules this is the form of traditional African politics in practice. The Chief must all ways rule by the desire of the people otherwise, he would be deposed. In effect, all policies made by the chief should always reflect the will and wishes of the people to induce traditional harmony and stabilization of Chief ship. Cruelty in managing the people could prompt a defiance of the chief’s actions etc.

**Political values in Practice**

Studying all other traditions African-wide the Akan tradition in Ghana can be chosen from, among several eligible poll of men in that royal lineage (family), having the same claim to the stool- this is complete democratic cultural practice which induces fairness and decency, royal honor to the throne. The person elected must be acceptable to the totality of the people otherwise the person must be withdrawn and replaced by the kingmakers, with another person who also comes from the royal family. The elected person must also tally up with the wishes of the people during presentation by King Makers. Since the people have a say during and after in the election process, the Akan traditional political system includes the people in the choice of their chiefs. It is absolutely clear that no one can impose a chief upon Akan community. The chief can be criticized by the people if they found any misconduct in line with this character, action and speeches. Complains are brought before the King-makers for investigations and law interpretations. If complains are found to be true, then suitable arrangements are put forward to support the proposed for dethronement by the King-makers according to the customary laws of the tradition. The following are the traditional constitution declared by the people the spokesman (Okyeame) and acknowledged by the Chief;

“We do not wish that he should curse us.  
We do not wish that he should be greedy.  
We do not wish that he should be disobedient (or, refuse to take advice)  
We do not wish that he should treat us unfairly.  
We do not wish that he should act on his own initiative (literally: “Out of his own head”: that is, acting without reference to the views or wishes of the people).  
We do not wish that it should ever be that he should say to us, “I have no time” I have not time”. (Gyekye, 1998, P.86)

Deep examination revealed that, statement declaration- “We do not wish, means, the people are directing the chief the way he should govern them. As a result, the people have by nature and tradition, the power, the authority to resist a type of political power and direct the ways that will be suitable with their desires.

**Human Rights in African Traditional Culture Evolution:**

A nation of human dignity and the sanctity of human life clearly appear in the Akan maxim:

*All human being a re children of God; no one is child of the earth.*

“The insistent claim that every human being a child of God has moral Significance, based, as it is, in the firm belief that there be something valuable in the nature of God Human beings, as children of
God and possessing a divine element called soul, ought to be held as having a value linked to their nature and, thus as ends in themselves worthy of respect” (Gyekye 1998, P.113).

This prompted the evolution of good attitude towards mankind in the community- as a right to enjoy; they should be treated with carefulness, holiness, respectfulness, handled as most valuable and expensive living creatures in honor to God the creator- whereas only inanimate objects are handled roughly. The above maxim created a room in cancelling. Slavery- no one should be made to suffer within him/her body without a lawful measure or proof of it, be given protection of defense, no room for racial segregation born of discrimination and all other attributes of greediness in society. (Gyekye, 1998.P.114), highlights some crucial points about the conduct as well as what happens in the community, within the African traditional palaces: But “in as much as a political power, whether in a traditional or a modern context, could become tyrannical or despotie, a notion of human rights sees those rights as rights that are, or need to be, asserted primarily against the community or he state. Thus, in traditional African societies, assertions of rights against the state are often made in matters, not of social and economic rights, but of civil and political rights. This was due not only to the corrupt and arrogant character and unacceptable behavior of some of the chiefs (ruler), but also to the less developed democratic institutions and practices then available claims to civil and political rights become compelling when chiefs act unjustly or when their actions are not in harmony with traditional political custom. Insistent claims to political rights can in fact result- and in a number of cases have resulted – in the removal of unjust or corrupt or authoritarian rulers in traditional, African, pre-colonial, colonial and postcolonial. The above highlights in general indicate that human Rights are characteristics of moral value and indeed African cultural systems.

Human Rights in Practice
The institutions and cultural practices among the African state it a clear indication by them realizing the idea of human rights. Participation in political matters expression of free opinion on matter concerning the public in local dimension of politics in villages and towns are ringing tones of Human Rights in African culture. Methods of decision-making were derived from consensus and consultations which allow individuals to contribute to development of rights- the people were free to give their view on political matters, in council of the chiefs, or in the house of lineage head or general Assemblies involving all the people the arrangements of food storage to make sure every citizen have enough food was their concern. There is also freedom of religion practices. There was an establishment of fair trails in cases to prove wrongdoings before punishment. African cultural practices involved everything including factors of that would make life much bearable and normal to live- equality before the law, the slogan; no one is above the law and social justice after all.

The Theoretical concepts and development on Governance and Leadership.

What is Governance?:
Institutions and scholarly personalities define it as:
1. “The traditions and institutions by which authority in a country is exercised”- (Kaufman et al)
2. “The sound exercise of political, economic, and administrative authority to manage a country’s resources for development. It involves the institutionalization of a system through which citizens, institutions, organizations and groups in a society articulate their interest, exercise their rights and mediate their differences in pursuit of the Collective good” (country Governance Assessment 2005).
3. The way “… power is exercised through a country’s economic, political and social institutions”; the World Bank’s PRSP Handbook.
4. “The exercise of economic, political, and administrative authority to manage a country’s affairs at all levels. It comprises mechanisms, processes and institutions through which citizens and groups articulate their interests exercise their legal rights meet their obligations, and mediate their differences” UNDP.
5. In governance, citizens are rightly concerned with a government’s responsiveness to their needs and protection of their rights. In general, governance issues pertain to the ability of government to develop an efficient, effective, and Accountable public management process that is open to citizen participation and that strengthens rather than weakens a democratic system of government”.

The USAID, Office of Democracy and Governance.
6. “Refers to how any organization, including a nation, is non. It includes all processes, systems, and controls that are used to safeguard and grow assets.” (UNDP, 1997)
7. “ Promoting fairness, transparency and accountability” – World Bank
8. “The systems, processes and procedures put in place to steer the direction of an organization” Birmingham City Council.

- When applied to organizations that operate commercially, governance is often termed “corporate governance”

9. “A system by which business organizations are directed and controlled.” –OECD

10. “The manner in which power is exercised in the management of a country’s social and economic resources for development. It is referred to as the quality of the institutions to make, implement and enforce sound policies in an efficient, effective, equitable and inclusive manner.” –The Asian Development Bank (ADB)

11. In broad terms, government is about the institutional environment in which Citizens interact among themselves and with government agencies/officials. (ADB, 2005).

12. The process of decision-making and the process by which decisions are implemented (or not implemented). Governance can be used in several contexts such as

- Corporate governance, international governance, national governance and local governance.

13. The interactions among structures, processes and traditions that determine how power and responsibilities are exercised, how decisions are taken and how citizens or other stakeholders have their say. Fundamentally, it is about power, relationships and accountability: who has influence, who decides, and how decision-makers are held accountable. (IOG 2003).

14. “As the exercise of economic, political and administrative authority to manage the Nations affairs at all levels. It comprises of mechanisms, processes and institutions through which citizens and groups articulate their differences. Governance is not the sole domain of government but transcends government to encompass the business sector and the civil society”. NEDA (2006) (Internet source: www.ombudsman.gov.ph/module-1)

The study focuses on Commercial scales- in Ghana-how these institutions are governed in the ten (10) regions across the country, by comparing the various institutions in each region, how effective each setup operates within the light of corporate governance.

Governance involves the major activities of people (civil society) and the way they interact with each other within the spectrum of their policies, law, authority and position power-how careful they manage the collectively influence and lift up citizens to avoid social differences or (tribal discrimination after all).

Governance as it is function across every area of human gathering from business to non-business entities e.g In government, governmental agencies and organs, institutions, private setups such as financial businesses and non-financial businesses like charity homes, family homes, churches etc. It’s therefore the transparent demonstration of rule of law of concerned society, truthfulness in accountability, audit mechanisms, stable conditions, equality before the law, relying people’s power within the values, norms and strict conditions of responsibility whatsoever. When there is a plan, there should be implementation of it followed by suitable arrangements, structures put in place and procedures to define management roles by attainment of authority designing to gather and transform physical materials, people and money resources.

The term such as “good governance” is used in sadden manner in the improvement literature despite the existence of various varieties of governances. In effect, whether the governance is local type, corporate type etc., and its practice should be good-fall within the perspective of vision, mission or policy statement of that institution to benefit humanity and their needs to induce rule of law, transparency and effective accountability.

Leadership

Leadership is differently valued and interpreted by people because it sounds different echoes to different people. It has several dimensions and therefore defined such. Leadership is therefore the way direction is set by leaders to assist them and others to do what is right in order to move forward.

Concept of Leadership Theory

House (1977) postulated his theory to interpret leadership in charismatic sense should contain testable set of concepts including processes that can be observed, should not only contain folklore or mystique. This theory seem useful in one sense but in the other sense to address clearly conditions of influence (or motivation) and relative processes. Shamir, House and Arthur (1993) in their review and extension of the theory added fresh improvements concerning work motivations and associated deep influences which they think can boost working morals. The suggestions were solely made about work (human) motivations as seen below:
1. Behavior is expressive of a person’s feelings, values and self-concept as well as being pragmatic and good oriented;
2. A person’s self-concept is carpooled of a hierarchy of social identities and values;
3. People are intrinsically motivated to enhance than defend their self-esteem and self-worth and
4. People are intrinsically motivated to maintain consistency among the various components of their self-concept and between their self-concept and behavior. These concepts induce an insight into the kind of leadership people mostly appreciate in everyday life vis-à-vis their commitment at workplaces as humans. The postulates of these three authors: Shamir, House and Arthur (1993) is generally found excellently crucial to humanity (Subordinates at workplace) at the mansion of influence and motivation, automatically grades up (names) the leader to become a charismatic leader. Indeed or charismatic is one who have strong power senses, their self-confidence so high, and ideals & beliefs of very high unshakable conviction in the form of character traits- as concrete determinants. Below are how charismatic leadership behaviors seem to influence the attitudinal behavior of their followers;
5. 1. Conveying an appreciated vision,
6. Using goo expressions to communicate when conveying a particular vision.
7. Communication with high sense of hope (expectations)
8. The implementer is personal risk bearer in the spectrum of self-sacrifice in order to achieve a vision.
9. Having and showing confidence in said followers,
10. Changing behaviors close to the vision
11. Leader managers follower impressions consistently,
12. Maintain serious identification for a group, business entity or organization.
13. Finally, position himself to empowering his followers

Even though there are several types of leadership dimension playing various kinds of roles in everyday life such as: transformational leadership, charismatic leadership, cooperate leadership being a way of providing salary (pay) alongside other benefits in exchange of work done. The charismatic leadership style seems appropriate to fit the duty functions of corporate leadership hence, the study will focus on it as virtual reflection of corporate leadership.

Cultural imbalances in governance and leadership
Whilst the components of cultural retardations to leadership and governance, a comparable source of approach to the Globe study, “Other results from the Global Leadership and Organizational behavior Effectiveness GLOBE) Research Program(House et al. 2004) “Point to cultural differences that may limit the applicability of servant Leadership in the Ghanaian context”. “The GLOBE project obtained information on both cultural practices (the way things are done now) and cultural values (the way things should be) in 62 countries”. (Jeff R. Hale, Dai L. Fields (2007), Exploring servant Leadership: A study of followers in Ghana and the USA. URL (accessed April 24, 2016, www.leasagepub.com at REGENT UNIV LIBRARY).

Even though Ghana was not involved (captures) in the research study, Nigeria and other close African countries, South Africa and Zambia etc. were captures in the GLOBE study for several purposes. These countries were grouped under regional dimensions of sub-Saharan Africa in which Nigeria and Ghana reflect West Africa. Nigeria. Represents the image of Ghana and vice versa due to close trade links between the two countries, Hofstede (2001) gave out a view that “West Africa, including Ghana, be considered separate cultural region”. This suggestion viewed the West Africa as having to some extent same regional cultural balances in which a study of one country could be used as a study sample to the other.

The table 1 below shows that cultural practices in Ghana are different from that of USA in the areas of in-group collectivism and power distance, even though USA is not the central’s focus of this study. “ Power distance in a culture describes the extent to which there is separation, both practically and psychologically, between persons who have greater amounts of power and those with less” ( House et al., 2004). “For example, in a high power distance culture, power is relatively stable, often based on family wealth or land holdings. There is limited upward mobility, power is seen as provision social stability, relatively few people have access to resources and human development is relatively low” (Hale and Fields, 2007).
**Globe project estimate table**

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<th>Society practices</th>
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Notes: Society practices are based on responses to questions about ‘the way things are at present’. Society values are based on responses to questions about ‘the way things should be’. Scale Publications.

Source Jeff R. Hale and Dail L. Fields (2007); *Exploring servant Leadership across Cultures: A study of followers in Ghana and the USA.*

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“In high power distuncertainty avoidance settings, those in positions of power are viewed as being different types of people from those who are not” (Hofstede, 2001). “In cultures with higher levels of in-group collectivism, individuals are integrated into strong cohesive groups, such as families: group goals often take precedence over individual goals: duties and obligations are strong determinants of behavior; and people make larger distinctions between member of in-group and others” (House et al., 2004). “Indeed group membership is often the source of an individual’s identity. In-group members expect preferential treatment that is not available to out. Group members” (Fields et al., 2000). It is also clearer, indication that higher power distance is not solely continental; it affects regional, districts towns, clans and sub-clans units of demarcation where body-tribalism in personal treatment premier preferences and considerations or favoritism to other tribes in society such as organizational set-ups. These tribal differences (cultural differences) constitutes to be the emerging Killer attitudes in certain parts of Ghana where native are employed more and treated whilst others do not employ at all if you are not a native of that region. Hence leadership and governance with the constitutional slogan; “Father for all” is highly abused. Nepotism and tribalism are genocidal radiations emitting across 98 percent of governmental, private and self employed institutions across the country- leading to massive lawlessness, corruption everywhere, some institutions refuse to grow whilst other collapse economically the result of unemployment as no one can check the Leader and call him to order; tribal-criticisms to induce the system of checks and balances. The study discovered that in the;

1. Yilo Star Micro Finance in the Yilo Krobo District, 98% employees were Yilo Krobo (Yilo native),

2. Shai Rural Bank in the Shai-Osudoku district, 90% of employees were Dangmes. They later formed a corruption team and looted the operating capital of the bank, the bank collapsed till date-customers could not retrieve their monies as at now.

3. Ghana Sugar Estates Limited (Ghasel) – Asutsuare Edition suffered massive collapse following financial embezzlements and willfully distribution of company assets. Debt and Equity capital were eventually stolen from the banks being diverted into individual accounts. Machines, Machinery, tractors, cars and office equipments were willfully distributed among top officials who resulted to the lost of the state company to the people and state till date. Gender composition of employment comprise of 72% of Dangme employees holding key positions of the company. No other tribes were employed to any key position to hold them in check, the same tribes killing the company at that time took decisions on their own and finally destroyed the set ups. This incidence occurred during the early 1990’s.

4. The 8th while J.T.L also under gone the same condition of mismanagements and property looting. Some key position holders sort their personal interest in making riches whiles careless about their neighbors, the factory eventually collapsed under liquidation and as a result,
some benefits were not paid to over 900 employees. Some even lost their lives through police bullet shootings among the crowd to eliminate strong verbal frontiers who were seeking for accountability for justice for the company to run. As a result, the same tribalistic in-group top officials who were engaged in the mismanagements, malpractices, malfeasance and collapse of these and other companies nation-wide after enriching themselves turn around and accuse Government (Ruling) of the day in the areas of unemployment, underemployment, incompetence, unfavorable policies and corruptions. The question is; can a single person (being flesh and blood) perceived to having the most wonderful charisma and leadership techniques rule effectively without the sincere collaboration and law enforcement directed towards a focal destination with the common view to develop their own community collectively?

5. Secondly, will the negative impact go against the leaders alone? Or will it affect God’s? Oh! No! Or does it mean that Ghanaian (African) culture by reason of birth or practice cannot benefit followers positively in areas of progress etc.?

6. In subsequent developments, Districts/Municipal Chief executive (D/MCE) elections across Ghana were found to be purely cultural tribalistic-only natives are given the chance to be appointed to these positions. The study discovered that the reason for these is the natives of the area do not allow a different person (or native) to rule over them no matter how rich in wisdom other native may be.

7. What a wicked social culture ruling over dedicated constitutionally mandated democratic culture which indicate that other natives are equally qualified to hold those positions if and only if they lived in the area for the period of 5 years.

8. The study went down deep to discover what affects central government in Ghana and it was found that; the electivity company of Ghana and Volta River Authority are willfully lunching Silence social cultural overthrow of Government in power. The scenario is that, those in top positions of these companies were found to be in the opposition party. For this reason, they intentionally do power-cut over communities, a term called “dum-sor” (or off – on) situation. People cannot get power to operate their machines for business to go on leading to partially employable situations in the country. This power cut is mainly done to degree ruling government of being incompetent-unable to provide needs or solve problems facing followers. As a result, even those who voted the ruling government into power automatically draw back- they shift their votes to the opposition party and then eventually loose. These practices were found across the country in which institutions, even viable ones were affected negatively by this primitive social culture of tribalism. As a result, social culture was seen to overcome democratic culture and chieftaincy affairs. People prefer their traditional cultures to unifying democratic culture borne and formulated out of the individual cultures suitably mandated and enshrined in the republican constitution as supreme law of the land which needs the highest attention, practice and respect to promote harmony, unity under one umbrella, a collective development and communal growth. Since (Folie et al., 1989), defined culture “as a distinctive way of life of a group of people – It is the way they do things and therefore the means by which they do things. It is the sum total of a people’s way of life. Culture is, therefore synonymous with civilization”.

9. The beneath components were given out;

(i) material things- tools, art and craft, food, clothes, housing, means of transport, drums, etc.;

(ii) “Symbolic values - beliefs, norms, rules and rituals which govern behavior and are accepted as the proper legitimate or expected modes of action;

(iii) Institutions- chieftaincy, religion, festivals and

(iv) Language”. (Folie et al., 1989), one can suggest that cultural practices should be managed alongside the supreme law of the land (the constitutional provision) in which preference should be given to the constitution as a democratic culture in areas where both cultures conflict with each other. Other than this cultural selfishness out of differential social cultures will continue to delude progressive improvements. As cultures influence each other like the African culture influencing Ghanaian culture, likewise, whatever affects the growth of our institutions in Ghana do affect institutions in Africa- problems facing
institutions in Ghana is linked up to the total liberation of institutions in Africa unless something is done to rectify the situation the study has stated. In effect, the emphasis of governance and leadership to build a “Better Ghana” among followers who are clearly members of tribalistic in-groups cannot be acceptable or seen as good or effective among the relative more collective or unifying Ghanaian culture.

**STUDY EXPECTATIONS**

In this exploration research, different kinds of culture in Ghana were based on the economic and geographical connected economies. For this reason, proposing study hypotheses was seen unfit with the study. However, those areas in agreement with various cultural practices within the northern, central and southern zones of Ghana suggest some or specific differences with the extent in which governance and leadership may be specifically evaluated or experiences and also governance and leadership effectively seen. Ghana compared to USA in a cross-cultural study, have higher power distance (find it difficult to approach their leaders (Bosses). It is therefore expected that in this study, corporate governance and leadership will definitely be in minimum and on consistent in relation to how institutional leaders (Ghanaian leaders) should conduct themselves and therefore experience fewer appreciations by their subordinates as a whole. Secondly it is the traditional expectations that institutional leaders in Ghana, in general focus the social well-being of their people also because of the existence of higher power distance, subordinates (followers) do expect that their leaders should in the long run provide vision. It is expected that governance and leadership dimensions such as service and vision will contribute strongly more to their followers according to their grading of a good leadership various regional institutions are compared to each other e.g Northern region to southern region.

**Methods**

**Sampling vs procedure**

This project comprised data taken from employees who were also working in the various organizations in both private and government sectors-located in the Northern and Southern regions of Ghana. The choice of choosing these two regions out the ten regions in Ghana have cultural backings because southern regions conduct enstoolment whilst northern regions practice enskinment during cultural elections of their leaders (Chiefs, Kings or Queen mother). In related development, central down to southern Ghana have almost similar practical cultures whilst the three northern regions also share similarities in chieftaincy and cultural practices, as well. Sub-samples were taken from two northern regions contained 50 people, of which, 90 percent were male, average age of 40 years. Northerners in the sample had averagely work experience, 12.5 years. Of Northern subsamples, 60 percent worked in the private sector organizations, 15 percent worked as self-employed. The sub-samples taken from the Southern sectors -Akan tradition in the Ashanti Region, Dagme tradition in the Eastern region and Ewe traditional in the Volta region of which 90 people were chosen in all- 30 from each region, 62 percent were male, with a mean age of 31 years. Among the Southern sub-samples had work experience of 14 years averagely, comprising the Southern sector, sub-samples, 59 percent worked in the public sector, 21 percent worked in the private sector, 20 percent worked as self-employed.

In the areas of age and gender composition, sub-samples of the study population defers significantly in average of (t=3.61, p<.02) and (t=2.58, p<.06). Averagely, members of the Northern sub-samples were older and less likely to be making than members of the Southern sub-sample.

Both regions of Northern and Southern people completed the survey in pen and paper form. Out of 60 people contacted in the Northern region, 58 completed surveys were retrieved, 56 were well completed and for that matter usable. Among subjects in the South, 100 people were contacted, 96 completed ones were receive at usable standards. Both papers based versions due to geographical locations on psychological measures of good format and items sequence were seen being consistent, “Psychometric properties of measures administered through both media are equivalent” (Jeff R. Hale, Dial L. Fields, 2007) “ Based on this information, it is anticipated that differences between both sub-samples in level and relative weighing of the items used to measure constructs would more likely be attributable to differences in culture than differences in the media used for collecting the data”. (Jeff R. Hale, Dial L. Fields, 2007)

The instrument directed each and every respondent to guess one leader they are working with or had worked with within the recent years seven, the Northern respondents responded that, the leader or governor was described as no hope for another, explained in a survey standard or means (a) what belongs North cannot get lost to another (b) precisely; it is our term as we continue to live in the North (c) that follower – leader relationships of respondents happened in the Northern region. Whilst the definition for Southerners (a) was born and bred in the South (b) who was born a native by one or both parents situate in the South (c) The follower-leader relations occurred in the South.
When the roles of leaders were asked to be described by respondents to describe follower-leader relations, sub-samples of North recorded 70 percent corporate leaders who were managing public institutions, 20 percent were private enterprises and 10 percent were self-employed of less than 5 employees considering follower–leader experiences, 40 percent of North sub-samples were engaged as chief executive, 36 percent were education officers, 12 percent were managers in the banking sector and 22 percent were in other jobs as well. In the case of the South, sub-samples dominated 52 percent and corporate leaders in top public institutions including municipal/district assemblies, 25 percent as administrators in education, 23 percent were youth leaders managing other jobs.

Measures of governance – leader effectiveness
A seven item scale developed by Rensis Likert (Likert scale) was used to measure governance and leadership style and effectiveness. Each respondent was asked in the measure carefully examine a corporate leader and thereafter indicate how far the respondents think she/he enjoyed a higher performance level under the leader, maintained working stability under this leader, got happy with the leader, found that this Leaders’ leading style was the same as his/her own, appreciated the leaders, and think the leader was close to similarity when compared to his/her peculiar leader. The responses were posted unto Likert scale of 1 (to little or no extent) to 6 (to a great extent). The alpha coefficient for this scale found to be 0.93 across the sample, 0.91 represents northern sub-samples with 0.92 for the Southern sub-samples.

Variables in control
The variable in control

Table 1. Frequency Distribution of Racial employment

<table>
<thead>
<tr>
<th>Racial category</th>
<th>Number of respondents (frequency)</th>
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<tbody>
<tr>
<td>Natives</td>
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<tr>
<td>Partial-natives</td>
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<tr>
<td>Non-natives</td>
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Table 2. Continuous Frequency Distribution of Racial employment

<table>
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<th>Number of employees (Class interval)</th>
<th>Number of respondents (frequency)</th>
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<tr>
<td>0-100</td>
<td>20</td>
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<tr>
<td>600-700</td>
<td>20</td>
</tr>
<tr>
<td>700-800</td>
<td>10</td>
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Table 3. Cumulative Frequency Distribution of Racial Employment

<table>
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<th>Number of employees (Class interval)</th>
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<th>Cumulative Frequency</th>
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<td>290</td>
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<td>700-800</td>
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<td>300</td>
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Table 4. Relative Frequency Distribution of Racial Employment

<table>
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<th>Number of respondents (frequency)</th>
<th>Relative Frequency</th>
</tr>
</thead>
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<td>0-100</td>
<td>20</td>
<td>20/300=0.07</td>
</tr>
<tr>
<td>100-200</td>
<td>30</td>
<td>30/300=0.10</td>
</tr>
<tr>
<td>200-300</td>
<td>40</td>
<td>40/300=0.13</td>
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<tr>
<td>300-400</td>
<td>70</td>
<td>70/300=0.23</td>
</tr>
<tr>
<td>400-500</td>
<td>80</td>
<td>80/300=0.27</td>
</tr>
<tr>
<td>500-600</td>
<td>30</td>
<td>30/300=0.10</td>
</tr>
<tr>
<td>600-700</td>
<td>20</td>
<td>20/300=0.07</td>
</tr>
<tr>
<td>700-800</td>
<td>10</td>
<td>10/300=0.03</td>
</tr>
</tbody>
</table>

Pie chart
Distribution of employment

Fig 1:

Frequency histogram of racial employment distribution

Fig 1.1 Bar chart of racial employment.
Table 1. Shows the figurative presentation of data collected with respect to racial discrimination (segregation) within the same country in similar regions of working institutions. Figures collected from chosen regions on same research conditions and counts were added together to make the study simpler to compute and analyze for a comprehensive result. There figures collected from the data survey were carefully projected into continuous, cumulative, and relative frequency distributions. Total sub-samples was 800 respondents of which half of it (400) recorded native employees of both Northern and Southern sectors representing the entire nation of culture variance in employment etc. out of the remaining half (40) employees, 300 employees representing three-quarter of it recorded partial-natives (i.e those employees whose biological parenthood emerged from either maternal or paternal but not both). Whilst the remaining sub-sample fractions of the employees were hundred (100) representing non-natives (i.e. those who’s both biological parents hailed not from these regions of the research concentration).

The total number of employees were tested through schematic representations of tables, graphs and charts to consolidate the raw nature of table 1 with how best this information’s could be quantified qualitatively by using graph representations. As a result, the pie chart in figure 1 demonstrated 50 percent of total sub-sample of 800 employees chosen for this study represented natives of regional (or district) origin, 37.5 percent were partial natives of area origin whilst 12.5 percent represent non-natives (both paternal and maternal lost origination to the area of employment).

When these information’s were posted unto plotting bar chart, histogram and frequency polygon, the same reflections of virtual modallistic demonstrations appeared to consolidate and justify the result of data collection as sit was seen in table 1. In effect, Northern and Southern communities respond to native employment in great depth than non-natives relative to propositions of this study to explore how/ways culture do affect governance and leadership in our communities across Ghanaian institutions. It is therefore clear and sound to say that cultures have close links with native employment (engine growth of it) hence, have positive relations. Partial-natives also enjoyed related incentives of 37.5 percent of Employment Avenue as the second in lead of discriminative social employment which stampede the imbalances projected by private culture of racial segregation across institutions throughout the country, the study investigated.

Discussion and Summary
The explorations of this study were directed to extent of which employees in various institutions of Southern and Northern regions of Ghana experienced respectively unhealthy governance and Leadership as a result of native (in-group), partial-native (half-in-group), and non-native (out-group) systems of job-service employment, as well as how respondents really relate dimensions leadership by judging its effectiveness in various cultures. It was found that weights for statements (items) designed to measure governance and leadership attributes of job-service were the same for Northern and Southern sub-samples.

It was found that respondents in Northern regions suffer governance-Leadership tendencies significantly less often than did respondents of Southern regions i.e Ashanti, Eastern and Volta. This seems to be consistent with study expectations for tribalistic culture and consistent for some choking vacancies being delusions for good governance and leadership styles but inconsistent for geographical distribution of fewer jobs in our city centers. “Followers in Ghanaian culture less view as inadequate and ineffective” (Hale and Fields, 2007). When social relations are increased with up sent discrimination following cultural believers and practices between followers and leaders, then leaders may be considered so effective.

It may be fruitful to take the results of this study as estimates of effective way of governance and leader effectiveness between the two regions of Northern and Southern regions of Ghana.

Study Limitations
Exploratory study such as this very one has many limitations. In the first place, samples in each region have been obtained through arrangements and contacts with head of institutions to allow their employees share their view in the study to
consolidate provisions of organizational democracy and freedom of speech. This was deemed that member’s regional sub-samples should reflect governance and leadership models and see leadership free from cultural influences as more stronger relative to governance and leadership effectiveness than any other sample may represent. Members of both sub-samples work in public institutions, private or self-employed vocations who humble themselves in humility and service inspite of difficulties, hardships of reached work climate which diverse judgmental applause of gallant and splendid performance of rewarding atmosphere. Even though sub-samples were picked from unique sampling frame, results were considered generalized considering the present prevailing situations and background of the followers.

**Recommendations for further research**

The study requires some areas of further affecting leadership and governance effectiveness need further investigation within varieties of cultures countrywide by taking samples from different kinds of job-institutions. Good governance and leadership practices may be considered highly effective if short-term samples are taken from study organizations than depending on long-term solutions to problems. Secondly, even though, some scholars say “Leaders are born” “not made”, whatever the case, it may be helpful to compare corporate governance & leadership with other forms such as transformational, charismatic and transactional leadership etc. In order to choose the best form suitable to a particular environment across cultures despite minimalistic irregularities posted by racial segregated social cultural practices which had entirely engulfed organizational human relation practices. Even though study analysis show the constructs in this study as highly independent, the study as highly independent, the relationships are not significantly given out over a singular method of variations, it is therefore suggested that future research should try to obtain measures of governance and leadership effectiveness out of deeply consistent historical sources of organizational archives data from National records Department and the public University Libraries than independent organs that do rate performance of leaders. Finally, if qualitative study comprising granting interviews to followers is adopted will give opportunity in exploring the various areas of governors and leaders conducts and to interacting with their followers so that they can associate themselves with governance and leadership. “These interviews could also help us to better understand which aspects of governance and leadership contribute the most to judgment of leader effectiveness along a range of possible dimensions within each culture” (Hale and Fields, 2007).

**Conclusion**

The explorations conducted in this study went down deeply to float and serve out followers from Northern and the Southern regions of Ghana experiencing negative effects of governance and leadership and the extension in which followers relate these leadership stresses when judgments about them in terms of effectiveness in each particular culture is mentioned. In this study, Southerners report facing governance and leadership less in frequency than their counterparts in the Northern Zone. The study also revealed that geographically, institutions of various vacations are widely spread in the South than in the North in which the North suffered race cultural practices which warrant the distribution of fewer jobs- no matter the cohesiveness of cultural practices choking the avenues for regional balances in occupation and engagement, if establishments are more, employers (leaders) would even forget their culture and go after people to come and work. It was perceived also that, south-Western part of Ghana, Ashanti region down to Akyem and Akwapim traditions by nature inherit cultural differences provided by cultural “short-hand” aspects call power distance. The afore-mentioned Southern traditions have lower power distance than other parts of the country. They tend to oppose everything under the moon and under the sun especially if governance or leadership in particular is not offered by them or their native man or woman. Even though this attitude constitutes the fruits of lower power distance, their compared to that of American does not look to be the same because the American type yields benefit to cover everyone-decision makings they participate in or oppose in circular, profiting both strangers and natives but that of Ghanaian type of lower power distance (the Akan type) benefits only particular traditions or native of that community even though all may hail from the same country Ghana.

**References**

2. Kwame Gyekye “African cultural values” (Sankofa publishing co, Ltd., 1998)


Appendix 1

Scaling Respondents:
Scales used to measure sociality, Service and commitment items.

**Sociality items**
1. Understand seeing all as one people
2. That different colors, different races are the same.
3. That different races and cultures have different skills to work together in competition for development.
4. Understand that knowledge is not in one persons’ head.
5. That united we stand, divided we fall.
6. Understand that champion at home, will be a slave in another’s home.

**Service items**
1. Does service inspire other to follow?
2. Service is the equipment to leadership
3. Service designed to serve other but not oneself.
4. Service is a model of values, attitudes, behaviors.
5. The focus point of service is to serve others.
6. Understand that service person does not seem to react to everything issued by followers.

**Commitment items**
1. Understand commitment as dedication to promise
2. Does not mean to act on one’s ideas
3. Become father and final advisor to followers.
4. Share plans and visions with people.
5. Allow oneself to be used in developing visions that require commitment.
6. Does not complain of stress or being fed-up when commitment is needed.

**Scale Responses:**

<table>
<thead>
<tr>
<th>Item No.</th>
<th>Statement</th>
<th>Strongly agree</th>
<th>agree</th>
<th>Undecided</th>
<th>disagree</th>
<th>Strongly disagree</th>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
<td>+2</td>
<td>+1</td>
<td>0</td>
<td>-1</td>
<td>-2</td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td>-2</td>
<td>-1</td>
<td>0</td>
<td>+1</td>
<td>+2</td>
</tr>
<tr>
<td>etc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

“Each favorable item is given a numerical weight like, +2, +1, 0, -2. Each unfavorable item will have a numerical weight in the reverse order as -2, -1, 0, +1, +2”.


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