

**FULLER**  
**THEOLOGICAL SEMINARY**

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***School of Intercultural Studies***

**Doctor of Philosophy  
Dissertation Approval Sheet**

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**PATHWAY TO VALUE-BASED LEADERSHIP TRAINING:  
THE CASE OF GIMPA**

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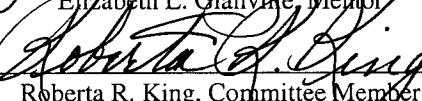
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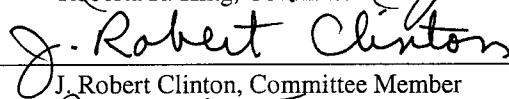
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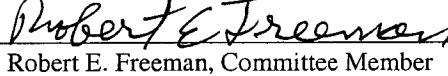
**DOCTOR OF PHILOSOPHY IN INTERCULTURAL STUDIES**  
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**PATHWAY TO VALUE-BASED LEADERSHIP TRAINING:  
THE CASE OF GIMPA**

By

Emmanuel Okantah Bellon

A Dissertation Presented to the  
Faculty of the School of Intercultural Studies  
**FULLER THEOLOGICAL SEMINARY**  
In Partial Fulfillment of the  
Requirements for the Degree  
Doctor of Philosophy in Intercultural Studies

February 2006

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## **ABSTRACT**

Bellon, Emmanuel Okantah

2006 “Pathway to Value-Based Leadership Training: The Case of GIMPA.” Fuller Theological Seminary, School of Intercultural Studies. Doctor of Philosophy in Intercultural Studies. 232 pp.

This study examines the extent to which values influence leadership and how value-based training could be designed to transform and reinforce specific leadership values. The study discusses the definition, nature, and classification of values as well as the valuing process and value communication. Understanding values and their characteristics are paramount to their identification, and subsequently will lead into training for value transformation. In particular, the tripartite theory establishes that values, like other components of culture are learned in three different ways: formally, informally, and technically. Therefore, an instructional design adhering to the tripartite theory would effectively facilitate learning if it is shaped under an integrated system approach to value-based leadership training. An integrated system approach utilizes aspects of cognitive, affective, and experiential learning domains.

A case study of participants in the GIMPA/EMGL program examines values that prompt effective leadership behavior. The study explores factors that have theoretically shaped the values of respondents over the years through culture and formal education. The methodology enabled a 360-degree research, allowing respondents to interact with their own data results and to suggest relevant ways to transform or reinforce values.

The conclusion reached in this study establishes that values are critical to effective leadership, and therefore values should be strategically integrated into leadership training. The leadership values discovered in this study to promote effectiveness fall under the following categories: character, relationships, attitude, team leadership, and skill values.

In order to develop value-based leadership training, it is imperative that curriculum developers follow the steps of identification, categorization of values, and the selection of requisite primary and secondary learning domains in the instructional design. The value-based training process needs to consider contextual factors that impinge on teacher-learner roles and how they could be adapted to instructional design. Leadership training capable of eliciting sustainable transformation needs to be value-based, in order to achieve changes in leadership values and ultimately leadership behavior.

Mentor: Elizabeth L. Glanville

313 words

## **ENGLISH LANGUAGE DISCLAIMER**

As a non-native speaker of English, I realize that there may be places where the text is not as clear as it could be. The primary purpose of this work is to acknowledge a theory and apply it to a particular context, and I have attempted to make the meaning clear. I appreciate the editorial assistance various individuals have given, but I take full responsibility for this work

## **DEDICATION**

To

My mother Rebecca Lamiley Bellon,  
who introduced me to Jesus Christ and  
sacrificed many things to keep me in school,

My wife Leticia Janet Bellon,  
who loved me and encouraged me to pursue  
God's call on my life, and to all my ministry partners  
for their commitment and friendship.

## **ACKNOWLEDGMENTS**

My heart is filled and overflowing with a sense of gratitude to God, family, ministry partners and friends, whose encouragement and support led to the completion of this project. Special thanks to Dela Adadevoh and Francis Nkrumah for speaking into my life, believing that this journey is possible, and for providing the impetus to pursue academic reflection on leadership training at Fuller Theological Seminary.

I give my heartfelt appreciation to mentor Elizabeth Glanville for her academic advice, patience, guidance, editorial prowess, and encouragement that spurred me on to completion. I am grateful to the faculty on my committee: to Robert Clinton who modeled both the roles of Christian leader and master-teacher, to Robert Freeman who emphasized creative avenues to provide leadership training to all, to Roberta King who equipped me with research skills and constantly reminded me of the richness of African culture. I also must thank Stephen Hoke who brought a thoughtful perspective to my study. Likewise, I am grateful to Stephen Adei, director-general of GIMPA for granting me the permission and the logistical support to carry out this research at GIMPA.

I am indebted to Campus Crusade for Christ, Christian International Scholarship Foundation, and the Walter and Reba Dilworth Foundation at Fuller Theological Seminary for providing the funds to make my study a reality. I am thankful to Nairobi

International School of Theology for their constant prayers and the opportunity to serve on faculty. I thank all our ministry partners across the globe who prayed, and offered support and encouragement to me through challenging times. I also extend my sincere appreciation to the Agape Christian Church family for providing my family a community and place for ministry.

And finally I give my heartfelt gratitude to Leticia Bellon, my wife, for her love, faith, patience and encouragement to continue obeying the Lord in my walk with Him. Thanks to my children Josephine, Gifty, and Caleb for their love and all the sacrifices they made for me to get this far. To God be all the glory, for the great things he has done!

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## **LIST OF ABBREVIATIONS**

EMGL	Executive Masters in Governance and Leadership
GIMPA	Ghana Institute of Management and Public Administration
IDP	Instruction Design Process
INT	Interviewee (In the text, the number that follows the abbreviation represents the order in which participants were interviewed)
NGO	Non-Governmental Organization
PR	Primary Respondent
SR	Secondary respondent

## **PART I**

### **INTRODUCTION AND RESEARCH DESIGN**

Part I introduces this study through two chapters by describing the general background of the study and the research design. In particular, the rationale for selecting the Ghana Institute of Management and Public Administration (GIMPA) as the setting for the case study is explained. The introduction also provides the general protocol for the research interviews and the analysis of the data that will be presented in Part III.

This dissertation presents a value-based study of GIMPA which is the context for my value-based training theory. That theory is intended to benefit both governmental and Christian organizations.

## **CHAPTER 1**

### **INTRODUCTION**

The unprecedented need for leadership practices that have the edge to transform organizations, societies, and nations in the last few decades has often been attributed to lack of training. However, a critical analysis of significant factors influencing prevailing practices may otherwise reveal a different basis for a lack of effective leadership. In fact, ineffective performance by leaders and a surge in unethical conduct among this group cannot solely be associated with a lack of training, because influential leaders are often involved in endless leadership training opportunities. Yet, despite the abundance of training programs graduating leaders with enviable accolades, my perception is that these programs lack practicality and effectiveness because there is a deficiency in focus on appropriate leadership values.

A deficiency in value-based training is more widespread than many would like to acknowledge and the evidence of such is apparent at every social level. I perceive that our leaders make countless promises without the proper leadership values to translate knowledge into action. Consequently, at the government, corporate, and even ecclesiastical levels, leaders hopelessly see their efforts for change vaporize. William R. Rogers attests to the absence of value-based leadership training in the American context:

[That core values are]...the most fundamental factors in human and social existence—a disciplined and significant set of values that could serve as a guide...is rarely being addressed within our education communities. This omission is to some extent by design and to a large extent by default (1989:4).

In Ghana, a critical void in value-based leadership training may not be so different from the one observed by Rogers in the American context. It is therefore not surprising that leaders with the best training our educational communities can offer in Ghana often fall short of the basic requisites to be effective leaders.

In this regard, leadership training devoid of contextual values that can shape leadership behavior is little more than cosmetic dressing. I believe that such training is incapable of promoting a sustainable transformation of leaders and of their potential policies. As such, with this limitation in leadership training in mind, this study is undertaken to identify values that can significantly influence leadership training by informing the design of such training programs to embrace core values. In particular, this study will focus on enhancing leadership training programs in Ghana, specifically.

### ***Background***

During the 1980s, I had the privilege of leading a local church with recognized denominational affiliations and Christian organizations. My official duties included pastoral care in the local congregation, as well as leading a district-wide youth leadership team comprised of university students and associates from my denomination. Additionally, my work with a global relief and community development agency in Ghana provided me with the opportunity to interact with leaders in the local community.

Actually, because part of my official duties included training, I was not only exposed to the great need for developing skilled leaders, but I was also able to realize the importance of training that focuses on behavioral change.

In spite of the numerous training sessions that I facilitated, not much occurred in terms of value transformation and behavioral change. This was because the widely accepted standard curriculum used for leadership training in my church and among local affiliates minimally integrated leadership values into the training program. So, although general leadership training was satisfactory, any changes in leadership behavior were marginal, at best. In retrospect, I lacked the ability to fully integrate value-based issues into training and consequently, my training sessions did not fulfill the objective of transformation that everyone desired.

This inadequacy was frustrating. Yet, it birthed a passion within me, which over the years I have grown to understand has shaped my affinity to the vocation of Christian leadership training. Although I experienced some success in guiding a few to a certain level of transformation, I still felt that there were fundamental obstacles hindering newly trained leaders from applying learned concepts to real-life contexts. Accordingly, I focused on a variety of skill-based training panaceas to overcome this leadership challenge within session participants. However, I now realize that I was unaware of the significance of value-based training to shape transformation and facilitate contextual application of classroom concepts.

Observable results among the majority who benefited from my training over the years revealed to me that there is more to leadership training than just a mere transfer of

knowledge. My interaction with others who have deeply contemplated the leadership situation in Ghana has echoed the same concerns and more importantly the desire for leadership training programs capable of accomplishing the objective of transformation in individuals, organizations, society, and churches.

And finally, the outlook on leadership training programs in universities, seminaries, and other institutions of higher learning is not much different in terms of existing limitations in curriculum that suppress full development and transformation of the newly trained. Therefore, there could never be a better opportunity for me than the present in which to undertake this scientific research to investigate the role of values in leadership behavior and the corresponding impact on leadership training in Ghana.

### ***Purpose of Study***

The purpose of this study is to develop a leadership practice theory that will explain the extent to which values influence leadership effectiveness and leadership training. Moreover, although the setting of the study will be Ghana, this theoretical Christian leadership training process will be developed as to be adaptable to different cultural settings for Christian leadership training in Africa.

Today, Africa remains one of the most culturally diverse continents whose values directly and indirectly must influence every theory and practice of leadership training. While we cannot draw a fit for all cultures in the continent, we can develop a model that provides a framework for identifying, categorizing, and designing effective contextual value-based leadership training for local and national organizations.

### ***Significance of Study***

This study presents four crucial areas of focus, which also motivate my research in leadership training:

First, the study will equip me with skills in research and analysis to fully equip my ministry to train future Christian and corporate leaders in Africa. Likewise, these skills will help me interpret fundamental issues that influenced certain leadership training occurrences from my past ministry endeavors.

Second, the study will inform curriculum developers and trainers of the extent to which values do affect leadership behavior and how the same should shape training design. Therefore, this study will scientifically establish a standard for evaluating value-based leadership training programs specifically designed to transform behavior. This standard will also offer an evaluative format to initiate adjustments in the curriculum and instructional design. In particular, this study will provide the Ghana Institute of Management and Public Administration (GIMPA) with resources to revise the Executive Masters in Governance and Leadership (EMGL) program. Yet, it can also provide any cross-cultural leadership training program with resources to integrate components in instructional design for value change.

Third, the study will provide corporate organizations with specific insights into leadership values that will enhance organizational efficiency and effectiveness. To this end, this study will integrate the taxonomy of leadership values for higher productivity in curricular design to enable not only effective instruction but the application of learned concepts in real-life contexts.

Fourth, this study will provide a standard for identifying the most appropriate leadership training program to best suit an organization's needs in developing new leaders in Ghana.

### ***Central Research Issue***

The central research issue to be addressed in this study is the significance of values on leadership behavior and their relevance to effective leadership training in Ghana. The focus of the study is on the relationship between values and leadership behavior and how training programs can be designed to introduce and reinforce positive values or change existing negative values.

The influence of values on leadership behavior among a selected group of participants in the Executive Masters in Governance and Leadership (EMGL) program at the Ghana Institute of Management and Public Administration (GIMPA) will serve as the basis of a case study exploring value-based leadership training. The variables that will be observed in the case study training scenario are values, leadership behavior, and instructional design.

The “values” variable will reveal data pointing to the importance of values in leadership training and the contextual factors that shape those values. Culture and formal education are the two contextual factors taken into consideration in the discussion of this variable. The “leadership behavior” variable will reveal the extent to which behavior is motivated by values and when that motivation will result in positive or negative leadership practices. And finally, the “instructional design” variable will track the current

frequency of value-based instruction in leadership training programs having an objective to promote values transformation in Ghana.

### ***Research Goals***

The study will endeavor through its findings to accomplish the following goals:

1. To identify the specific values that enhance effective leadership behavior among participants in GIMPA.
2. To identify values that hinder effective leadership behavior among participants in GIMPA.
3. To understand how cultural and formal education shape leadership values among participants in GIMPA.
4. To understand and demonstrate how leadership training can be designed to affect values transformation in GIMPA.

### ***Research Questions***

The following research questions will be answered through the course of this study:

1. What are the values that influence leadership behavior among participants in GIMPA?
2. Which values hinder effective leadership behavior among participants in GIMPA?
3. How do culture and formal education shape leadership values among participants in GIMPA?

4. How can leadership training be designed to integrate value transformation in GIMPA?

### ***Delimitations***

There are many training institutions in Ghana. However, this study will focus on selected participants in the Executive Masters in Governance and Leadership (EMGL) program at the Ghana Institute of Management and Public Administration (GIMPA), a prominent organization credited with training top level-leaders for government agencies, business, para-church and international organizations. Therefore, the study does not cover every leadership training program in Ghana but is limited to the notable EMGL program at GIMPA.

The focus of the study is on leaders from a variety of organizations, including the government who enrolled in the EMGL program. Many of the participants already hold at least a bachelors degree or equivalent. Therefore, any additional limitation may be that the data from the study does not represent results from lower levels of the socio-economic strata in Ghana.

For clarification, this study does not study all values embraced by leaders in training. Rather, the study addresses leadership values and examines how these promote or hinder leadership behavior in the study population. The values identified in the study may not represent all the values of leaders and therefore do not represent the breadth of diverse leadership values in Ghana.

Furthermore, the study does not discuss all the factors that may shape and mold leadership values. Rather, culture and formal education are the two key factors recognized in this study. Of course, there may be other factors equally influential that may shape and mold values. Yet, those are not discussed in this study.

Finally, the findings of the study hold specific implications for the EMGL program and consequently GIMPA but may not be equally relevant to other educational institutions at specific instances. Therefore, the suggestions for changes and instructional design may not apply to other institutions in Ghana or other countries in Africa. However, the goal of this study is to extrapolate relevant data and results to apply across a broad spectrum of leaders.

### *Assumptions*

The following assumptions play an integral role in understanding my study design. It is assumed that the sample population represents various sectors of top-level leadership in Ghana and therefore the data from the study may apply to other leaders in the country with similar backgrounds, experience and leadership roles.

It is also assumed that leaders who come from the northern, central, and southern parts of Ghana would represent the major tribal and language groups in the country. Therefore, the diverse cultural backgrounds may influence the values of participants to a varying degree. Similarly, since they have spent about one-third of their entire lifetime in formal education, their education should likewise strongly influence their values.

It is also assumed that the primary respondents have been leaders for a considerable time and therefore have assistants who have worked closely with them for two or more years. These assistants are presumed to be able to provide healthy perspectives on what they consider to be significant values that influence leaders because of their constant interactions with them.

It is assumed that this study may hold implications for instruction design at GIMPA and other institutions in Ghana. Furthermore, I perceive that much insight can be drawn from it for Christian leadership training since many of the participants and lecturers profess to be Christians.

### ***The Rationale for Selecting GIMPA***

The rationale for selecting the Ghana Institute of Management and Public Administration (GIMPA) as the setting for the single case in this research lies in the importance I attribute to my assumptions of the organization. I recognize that to undertake a study with lasting relevance and to likewise extend the boundaries of knowledge in the field of leadership training, the components of this study must be strongly relevant to the research issue. My informal communication with notable leaders in Ghana about the most reputable and acclaimed leadership institution in the country led me to GIMPA.

The following is a brief history of the organization culled from GIMPA's 2001-2005 strategic plan:

GIMPA was established in 1961 as a joint Ghana Government/United Nations Special Fund Project. Originally known as the institute of Public Administration it was established as the key strategic institution to develop the public administrative capacities, for competent planning and administration in the country to reflect its enlarged functions to training middle to senior managers for both the public and the private sectors.

GIMPA's activities over the last 40 years have been guided by four successive mandates from the first Legislative Instrument of 1961 to the current PNDC Law 318 of 1993. [GIMPA has recently been awarded its charter to grant its own degrees.] Each one has affirmed the status of the institute as the nation's leading Management Development Institute to provide the study of Public Administration and Management in Ghana. Since the year 2000 a major additional dimension being emphasized by the institute is Leadership and Governance training.

Presently, GIMPA is not only the leading management development institution in Ghana but is also highly rated in Africa. In line with the government's public sector reform initiatives, GIMPA has now re-oriented into a self-financing national organization with a new structure to meet its new mandate. From January 1, 2002, GIMPA will be [is now] off subvention [grant of money, especially from government].

The key to GIMPA's success over the years has been constancy of purpose. Through the provision of highly quality programmes and services, caring faculty, customized educational approaches and the cultivation of participant-centered learning environment, GIMPA has been able to maintain a vigilant focus on human capacity development and the institutional contribution to the national development efforts (GIMPA 2001:1-5).

The institute offers four master's-level degrees in business administration, public administration, leadership and governance, and development management. It also offers about eight post-graduate diploma and certificate programs, and other competency-based programs. Some of the EMGL program modules (particularly those that are featured in this study) are Governance: Principles and Practice; Globalization and Global Governance; Leadership: Concepts, Principles and Practice; Case Studies and the African

Context; Public Sector Economics and Finance; Policy Formulation and Analysis; Strategic Thinking and Management; and International Relations. Some of the optional electives are Management Information Systems, Public Legal and Regulatory Frameworks, Managing Political Parties, and Negotiation. The program is exclusively reserved for middle- and senior-level managers in business, the public sector, NGOs and government (politicians, parliamentarians, regional, district, and municipal administrators). Participants are expected to have at least a bachelor's degree or equivalent professional qualifications with a minimum of five years of relevant work experience.

The mission of GIMPA is to “continuously enhance the capacity of the middle- and top-level executives in the public and private sectors as well as non-governmental organizations, both in Ghana and internationally to manage their institutions efficiently and effectively through training, research and consultancy” (GIMPA 2001:3-4). The institute’s vision is to be “a world class center of excellence for training, consultancy and research in leadership, management and administration which responds to the critical development management challenges of Ghana, by the year 2005, using top class and motivated staff with state-of-the art facilities” (GIMPA 2001:3).

### *Overview of the Study*

This dissertation presents an evaluation of the instructional program of GIMPA to establish a foundation for developing a value-based training theory that can benefit both governmental and Christian organizations.

Chapter 1 addresses the introductory elements such as the background of the study, the purpose, goals, research questions, and the central research issue. It also establishes the rationale for selecting GIMPA as the working model for this study.

Chapter 2 outlines the various methods employed in this research. Specifically, data was collected through semi-structured interviews, focus groups and participant observations. Also, analysis of the data was conducted using grounded theory.

Chapter 3 describes the foundation of the study through a discussion of the research literature with insights into the definition of various values. It provides a working construct for values and their relationship to the central issue of the study.

Chapter 4 states the tripartite theory of learning and its role in the process of acquiring and changing values. Furthermore, the chapter underscores the connection between the tripartite theory and the domains of learning for an integrated system approach to value-based leadership training. Overall, Chapters 3 and 4 provide the theoretical framework for this study.

Chapter 5 presents the research data and outlines the findings to define factors that influence or hinder effective leadership behavior. The discussion in the chapter also reviews respondents' socio-economic backgrounds and political affiliations to determine relevance to research findings.

Chapter 6 explains how the data fits into a theoretical framework, relevant applications for value-based leadership training, and the implications of the study for GIMPA. The framework is a dynamic interweaving of data values, the tripartite theory,

learning domains and the critical pointers that can suggest content for any value-based leadership training.

Chapter 7 deals with the path leading to value-based leadership training in GIMPA. Chapter 8 is a concluding summary of the findings with recommendations for further research.

Overall, I discovered from this research that values enhance effective leadership behavior and that such training enriched with values will significantly alter the performance of many leaders. Conversely, the absence of values in a leadership training program can create a training program that simply suppresses the positive results that values would otherwise instill. In this regard, this study will seek to convey evidence supporting an integrated system approach to value-based leadership training. Moreover, the areas of study introduced in this research should also foster suggestions for further study and research within the wide scope of all value-related training areas.

## **CHAPTER 2**

### **METHODOLOGY**

This chapter outlines the research methods, their specific functions, and the reason for their use in field data collection. The broad scope of value studies and their relationship to leadership behavior and training requires an overarching approach to investigate contemporary phenomenon in its real-life context. Therefore, the ability to address distinctive situations with multiple variables and sources of evidence for triangulation was critical to the selection of the method (Yin 1994:13). The interaction of these multiple variables is the important factor that provides meaning to the entire process. Furthermore, the analytical tool for organizing, and gleaning meaning, as well as patterns and processes from the data for theory development will be discussed in this chapter. The overall approach employed for the field research was a single embedded case study.

#### ***Case Study***

My use of a case study as the main approach in the research design of this study is consistent with my interest to gain “insight, discovery and interpretation of the data instead of hypothesis testing” (Merriam 1988:10). L. J. Cronbach referred to a case study approach as “interpretation in context” (Cronbach 1975:123). In addition to its characteristic “interpretation in context,” a case study is essentially inductive in nature,

making it a unique research resource. Furthermore, the process can reveal meaning in data that is grounded in real-life situations, thereby creating opportunities to gain insights from the research phenomena unparallel to other approaches. My specific research design with a reference to the Ghana Institute of Management and Public Administration (GIMPA) endeavors to “concentrate attention on the way particular groups of people confront specific problems, taking a holistic view of the situation” (Shaw 1978:2).

The case study demonstrates the link between values and leadership behavior and why leadership training seeking to transform values should be designed to introduce new values or reinforce old ones. The various methods employed in gathering data for this case study were semi-structured interviews, focused groups, and participant observations. The analytical framework applied to evaluate the data and develop theoretical categories from that information was derived from grounded theory.

### **Semi-Structured Interviews**

Interviewing is considered a data collecting process, and one essential objective during an interview is to discover—to know what people are thinking. Michael Quinn Patton made the following observation in this regard:

We interview people to find out from them those things we cannot directly observe....We cannot observe feelings, thoughts, and intentions. We cannot observe situations that preclude the presence of an observer. We cannot observe how people have organized the world and the meanings they attach to what goes on in the world—we have to ask people questions about those things. The purpose of interviewing, then, is to allow us to enter into the other person's perspective (Patton 1980:196).

Therefore, I employed interviewing as a primary means of engaging respondents and entering into their world to collect insights from participants for this study. The first round of data collection via interviews assumed the nature of individuals through semi-structured interviews or focused open-ended interviews. Robert Yin noted that although the approach is considered open-ended, it still follows a certain set of questions derived under case study protocol (Yin 1989:89). Since the respondents are more connected to an educational setting, Patton referred to such an interview as standardized open-ended interviews (Patton 1980:285).

The wording of such person to person interviews was carefully crafted to ensure that the researcher appeared genuinely naïve about the subject to solicit fresh commentary from respondents (Yin 1989:85). I applied this method of interviewing individuals throughout the first set of data collection because of the invaluable advantages it brings to the study. This method of interviewing is highly focused, making the best use of the respondent's time and ensuring that interviews across a number of different people is systematic and comprehensive (Patton 1980:283).

Three factors established by Raymond L. Gorden were taken into consideration in the selection of this method because it addressed two main levels of respondents: primary and secondary. Actually, Gorden's guidelines were useful in providing opportunities to assure correct interpretation of the questions and motivate respondents to supply accurate, complete information (1980:61). Moreover, locating respondents scattered around the country required a focus on the data to be collected so that a definite type of response relevant to the problem could be solicited. Second, the sequencing of the questions was

very important for systematic data collection where one response or question could build on the other to establish a continuum of meaning. Third, this process required a strategy that would make the primary respondents comfortable in selecting qualified secondary respondents who would give a good account of their observations and experiences (Gorden 1980:52).

For this particular round of data collection, I needed to follow these guidelines because the subject of values is an abstract concept. Accordingly, I defined for respondents the concept of “values” in plain and non-technical language before asking the questions. This effectively eliminated alternative meanings of the subject and avoided a wide range of unrelated discussion in the interviewing process. Again, this was necessary because I wanted to focus on the different kinds of values that are directly related to the leadership of primary respondents in a straightforward but engaging manner.

### **Participant Observation**

Participant observation according to Danny L. Jorgensen is the “process of [studying] relationships among people and events, the organization of people and events, continuities over time, and patterns, as well as the immediate socio-cultural contexts in which human existence unfolds” (1989:12). Additionally, Oswald Werner and Mark G. Schoepfle stressed the importance of developing a focus in the use of such a method to exclude extraneous details, which may be unrelated to the subject being discussed (Werner and Schoepfle 1987:263).

I participated in study group discussions for two weeks prior to the beginning of the last leadership training module, and also participated in class discussions throughout a module. My participation in the classroom enabled me to observe the specific instructional design and experience the interactions between students and instructors. During my program observations, I took notes as I participated. In particular, I was involved in student group discussion meetings and had separate informal discussions and conversations with instructors during the training session.

These interactions fostered my understanding of certain procedures and supplied me with answers to certain questions that respondents may have considered trivial, yet proved very important to this study. The approach assumed the nature of an in-depth case study, an aspect in participant observation aimed at understanding subculture, beliefs, practices, and interactions among participants and between participants and instructors (Jorgensen 1989:19). These beliefs, practices and interactions provided me with vital information that allowed revisions in the semi-structured questionnaire used during the individual interviews.

I had initially considered the evaluation of the training module that participants were attending as one source of data about the program but I reconsidered during the participant observation. It became apparent that the evaluation of that module would have provided insufficient data, and thus could skew findings. Therefore, I needed an intuitive way to focus on the immediate instructional context in a way that would allow me to confidently interpret the data (Bernard 1988:151). Notably, as a native Ghanaian, I was familiar with the socio-cultural context fulfilling the study's need for an intuitive

understanding of the immediate context. My familiarity made me attentive to critical areas of the study (Spradley 1980:55).

During the entire process, four of the five stages of participant observation such as initial contact, shock, discovering the obvious, the break, and focusing became very evident (Bernard 1988:163-168). The initial contact was facilitated by the institution and that smoothed out the transition to get involved with meetings of the study groups, hence reducing the shock. I made an intentional effort to develop relationships with the respondents as the stage of discovering the obvious behaviors ensued. A break away for some days from participants before starting the semi-structured interviews essentially enriched my ability to focus on the critical issues as I reflected on the interactions of the observation.

### **Focus Groups**

Focus group was the third method employed to gather the second set of data. The purpose of the second set of data was to discuss the leadership values that evolved from the first set of data for reliability and relevance to effective leadership. I also collected additional data on the possible cause of action following the first set of data as one of the multi-method. This multi-method ethnographic approach involved a traditional blend of observation and interviewing with the primary goal of contributing something unique to my understanding of the phenomenon under study (Morgan 1997:3).

A focus group, according to Richard Krueger and Mary Anne Casey “is a carefully planned series of discussions designed to obtain perceptions on a defined area of

interest in a permissive, non-threatening environment" (2000:5). The importance of a non-threatening environment indicated above cannot be over-emphasized in a cultural setting where it is inappropriate to discuss a leader's strengths or weaknesses in public. The focus groups provided the atmosphere needed for the discussion of a fundamental and yet crucial subject such as the one in question. It is an effective means of gaining valuable insights into issues of culture and other relative subjects like the study of values that are abstract in nature. Although the issues for discussion might be wide, the method is designed to bring exactly what its name suggests; and that is focus to both participants and the subject (Stewart and Shamdasani 1990:18).

The discussion allowed me to probe some of the value statements and secure further understanding of the values beyond what the individual interviews produced. The method has a high face value, relatively low in cost and provides speedy results. It was to promote the disclosure of respondents regarding what they think and feel about the subject that may have been omitted in the collection of the first set of data (Krueger and Casey 2000:7; Krueger 1988:44-46).

Focus groups not only provide a greater variety of interaction with respondents but also a maximum range of topics. The specificity of a wide range of behaviors observed in the dynamic interaction reveals the participant's feelings in some depth (Morgan 1997:8). The in-depth participants' feelings which evolves in group interaction does not necessarily throw light on normative understanding but yields meaning that cannot be achieve in an individual interview (Bloor et al. 2001:4). These characteristics

made focus groups the most effective method in gathering the second set of data on values and leadership.

### ***Data Collection***

The field data collection began with the identification of the information needs which outlined the specific areas of the research in relation to the research questions. This assisted me in developing my research questionnaire and establishing the boundaries for population sampling, actual field data gathering, and its processing.

### **Purposeful Sampling**

The sampling of the population for data collection was based on purposeful sampling technique with a “typical case” approach. Patton expressed that “purposeful sampling increases the utility of information obtained from small samples” (Patton 1980:105). This criterion of selecting respondents is critical because it considers the reputation of the respondents and the program or institution with which they are associated. Patton highlighted the “typical case” approach as one of the credible ways of applying purposeful sampling technique. This approach “avoids studying a program [or respondents] where the results would be dismissed outright because that program is known to be special, deviant, unusual, extreme” (1980:105).

Ghana Institute of Management Public Administration (GIMPA) is a premier leadership training institution for Ghanaian echelon in corporate and political domains and one of the best in the West African region. The rationale for selecting GIMPA as a

case study has already been discussed in Chapter 1 and therefore I would focus on the participants in the executive masters in governance and leadership (EMGL) program.

Although GIMPA has been in existence for many years, the EMGL is relatively a new program in comparison. The participants selected for the study are the third group in the program. The EMGL became the most appropriate for this study because it is the only program that specifically offers modules in leadership and governance as the program name suggests and opened exclusively to participants who are already providing leadership to different organizations.

The ten participants enrolled in the EMGL program consisting of seven men and three women became the primary population for data collection. Although the number is small, it provided a variety of individual backgrounds, levels of leadership, and the geographical areas within which they provide leadership. The secondary population for data collection comprised of three assistants to each leader enrolled in the EMGL program and who were already part of the primary population. There were twenty-seven secondary respondents for nine participants, since one leader enrolled in the program did not have any assistants at the time of the research. The secondary respondents comprised of twenty-two males and five females.

The criteria for the selection included the involvement of the primary respondents in accordance with the standards for human subject research. The primary respondents had the sole liberty to select any three of their assistants who had consistently worked closely with them for not less than two years. The two-year minimum requirement for selecting a secondary respondent was to ensure that there had been a considerable

interaction between a primary and secondary respondent in multiple working situations. The purpose for including the secondary respondents in the population was to provide validity and reliability to the data collected from the primary respondents. In addition to the thirty-seven respondents already discussed above, the two main instructors of the program were considered as viable sources of information to gain insight into the general background of the participants from the instructors' perspective and aspects of the instructional design. A total of thirty-nine respondents made up the population sample of the field research.

### **Data Gathering**

The data gathering from the primary respondents began with participant observation and was followed by semi-structured individual and focus groups interviews. The participant observation process began with the researcher attending four sessions of the study group discussions in a classroom at GIMPA campus in Accra, Ghana. During the group discussions, the participants went through certain topics of their previous module in preparation for their exams. The discussions focused on the role of globalization and its impact on effective governance.

### ***Participating in the Program***

I actively participated in the discussions and raised issues to enhance the understanding of the subject and its implications for the sub-region of West Africa and Ghana. Furthermore, detailed notes were taken of certain observations both through the

interactions and the content for the interactions. The interactions that ensued in the participant observation provided helpful information for the researcher to switch the major focus of the design to the minor. Therefore, the role values play in the effectiveness of the participants' leadership became the major focus. The evaluation of the program in relations to value therefore became the minor and background aspect of the research design. This switch would never have been possible without the data from participant observation. The entire semi-structured interviews were based on the data and changes derived from participant observation.

The second part of participant observation occurred during the last module of the program entitled Leadership II. A module is a class held continuously on week days for two three weeks, after which participants go back to their work setting to reflect and complete whatever assignments they have been given. Participants return after two to three months to attend another module in their program of study. Although long interviews of primary and secondary respondents have already been completed, the researcher undertook the second participant observation in preparation for the focus group discussions.

Again, I gathered new data during the interaction with respondents in the leadership module. I did some of the exercises and participated in group discussions. The interaction provided insights into feelings and experiences of respondents and added a dimension of understanding to the data already gathered through the interviews. I took notes of how the program carries out instruction, and the reaction of the primary

respondents in a classroom environment. I made observations during open discussions and interactions at lunch times in the cafeteria of GIMPA.

### ***Individual Interviews***

The interviews were scheduled in a manner that allowed the primary respondents to be interviewed first before the assistants were interviewed. This pattern was adopted to inform the primary respondents about the nature of the research and to ensure that they were comfortable with the secondary respondents they selected. Similarly, this made the secondary respondents comfortable once they knew that their leaders had already been interviewed and that their leaders had selected them to be part of the project.

Two sets of questionnaires were prepared as instruments to gather data from primary and secondary respondents respectively. The first questionnaire focused on the values that influence the participants in the EMGL program, determining which of the values have been influenced by cultural and educational factors. The researcher also collected data on which values are critical in their ability to implement what they already know about leadership, and the values they need to change for them to be more effective in their leadership. The outline of the questionnaire can be seen in Appendix A. Three associates of each participant were interviewed with second questionnaire to establish reliability of what the participant considers to be their critical values and the perspective of the assistants about that. I also wanted to know the values that the assistants think their leaders need to change in order to be more effective.

I conducted individual interviews in person and in non-hostile environment to ensure that the environment does not influence respondents. There were eight interviews in Tamale in the Northern Region, three interviews in Kumasi in the Ashanti Region, three interviews in Aflao in the Volta Region and twenty-five interviews in Accra the capital city of Ghana. I traveled to the geographical settings of the primary leaders to interview them and made arrangements with secondary respondents for convenient locations. All the responses of the interviews were recorded on digital and analog tapes and then transcribed verbatim. I also took notes of most of the responses indicating the major themes, subjects, body cues, and emotions that may not have been captured by the recordings.

### ***Group Interviews***

Three months after the analysis of the first set of data collected through participant observation and semi-structured interviews, I prepared another set of questions for a follow-up through focus group discussions. The purpose of the focus group is to allow the primary respondents to interact with the data together with other colleagues in the same program and to make recommendations regarding its relevance, reliability, and possible course of actions. The set of questions for the focus discussions can be found in Appendix A.

I outlined the various values in a table as depicted in Appendix B and prepared discussion questions for the focus groups. Two groups of four and six participants of the EMGL program were organized for the focus discussions on two different days. The

participants for the focus groups were limited to the primary respondents because of convenience, since the secondary respondents are scattered all over the country and would be almost impossible to bring them together for such a discussion. The focus group discussions were held in the classrooms on GIMPA campus. Each focus group discussions lasted for a minimum of two hours and were recorded on digital and analog tapes besides taking notes. I also had an assistant who also took detailed notes of the discussions of both groups. The focus group discussion provided crucial data that enhanced meaning as well as methodological triangulation.

### ***Data Analysis***

The data analysis which is the final stage of the research work employed grounded theory as the analytical tool. Grounded Theory provided a wide range of scope for the researcher to allow embedded themes in the data to emerge, which eventually developed into valued based theory. The same method was used for all the different kinds of data collected in this study.

### **Grounded Theory**

Grounded theory is a general method of developing a theory that is grounded in a systematic gathering of data and its analysis (Strauss and Corbin 1998:158). Most often the approach assumes a constant comparative analysis posture and evolves during the actual field research. Anselm Strauss and Juliet Corbin added that the data in question must have a fit, understanding, generality, and control. The method requires theory to be

developed based on the data available and it perceives generating theory and social research as the two sides of the same coin (1998:159). Theory is initially generated from data, and elaborated and modified as incoming data is compared with the existing ones (1998:159). The process is characterized by constant comparisons with systematic generative and concept-relating questions, theoretical sampling, systematic coding procedures, suggested guidelines for attaining conceptual “density” variation and conceptual integration (1998:161).

### **Substantive Coding and Categorization**

The participant observation and the semi-structured interviews led to the collection of the first set of data and focus groups for the second. I used substantive coding to generate various categories of values from the data. Substantive coding was chosen because it facilitates the emergence of categories and their properties which fit and work together when integrated into a theory (Glaser 1998:56). The means of coding which was “open” was also appropriate because of the different levels at which data for leadership values were collected for the study. I identified suitable codes for the values in my individual interviews by comparing the various themes embedded in the initial data. I used the same codes to outline and collect additional data on values through focus groups.

The codes were not identified to fit the data but were allowed to emerge from the data as the researcher critically examined the processes and patterns of data (1998:56). For instance, as respondents referred to the importance of relationships as a value in their daily decision making, the role of extended family members, and their respect for elders,

it became evident that codes for these values have inherent commonality to form a category. The coding process generated many categories of values that influence leadership, which were narrowed down through their relationships to develop major themes. This enhanced the sorting, coding, categorizing, and evaluation of the data. The various codes were grouped in terms of their relationships to form the main categories. The sorted, coded, categorized, and evaluated data from the semi-structured interviews of this research is stated in Appendix B.

### **Saturation**

After the second data collection and analysis, it was evident that further data collection might not yield additional substantial information. This stage of seeming repetition, boredom, and dullness is referred under the study of theoretical sampling as saturation. The development of new codes and categories from the raw data ceases when the data reaches saturation point and evolved themes that can be evaluated and integrated into a theory (Glaser 1978:36). Barney Glaser described the process as a means of focusing and delimiting of data so the researcher does not collect the same data continuously (1998:157).

### **Reliability and Validity**

The selection of secondary respondents was to ensure objectivity in the collection of the data. Furthermore, there was a need to ascertain that the research process as well as the data was both reliable and valid. Jerome Kirk and Marc L. Miller indicated that

“the extent to which measurement procedure yields the same answer however and whenever it is carried out, while validity is the extent to which it gives the correct answer” (Kirk and Miller 1986:19). The objectivity of the research was therefore achieved through the peculiar attention given to the issues of reliability and validity. Reliability can be further understood as the absence of findings that are independent of accidental circumstances and validity is dealing with the correctness of interpreting the findings (Kirk and Miller 1986:20). Although the focus on the values to influence leaders in the executive masters in leadership and governance program in GIMPA was adequate, there was a need to establish whether the data collected in the study was reliable. In the event of repeating the research, could the same information be gathered and what would be the accuracy of that information?

I dealt with the issue of reliability through the focus group interviews. One of the essential questions addressed in the focus group interviews (by the same respondents) after months of initial data collection was how true were the values outlined by the researcher for the discussion? The affirmation from the respondents and identification of the values, justified the reliability of the data making it reproducible.

I also took seriously the correctness of the data to ascertain validity. The assistants of the primary respondents were interviewed to cross-examine what the primary respondents perceived to be the values that motivate their leadership. The agreement of the data through the analytical comparison of grounded theory and the differences that ensued indicated that the data actually supported the study and therefore valid. It is not the size of the population sample or the methodology that determines the reliability and

validity but whether the data answers the fundamental questions of reproducibility and correctness.

### ***Summary***

This chapter is significant because it lays the foundation and processes under which the field research was conducted, often referred to as the field research design. It is also important that one is aware of the process before reading the literature on values and the theoretical framework of the study. A study of such caliber on values and how they influence different aspects of leadership requires a set of methods that would draw meaning and establish rationale for behaviors.

I chose the case study method to ensure a focus that would result in generalization and the three different methods of data collection such as participant observation, semi-structured interviews, and focus group for triangulation in the research process. I addressed the imposition of meaning for theory development by employing grounded theory, which allows data to speak for itself, as the analytical tool for generating the framework for value-based leadership theory. The chapter discusses the process of analysis that has been outlined through the use of substantive coding, and categorization.

The saturation of data and the issue of reliability and validity have been adequately addressed to ensure that the process can be successfully repeated with similar results. The following chapters discuss a literature review on values and their relation to learning and training for leadership behavior change.

## **PART II**

### **THEORETICAL FRAMEWORK**

Part II introduces the subject of values, the theory that explains how values are learned, and the general guidelines for designing how they can be taught. It examines the relationship of contextual factors and the teaching of values. Part IV demonstrates the practical application of the theoretical framework in this section.

## **CHAPTER 3**

### **UNDERSTANDING VALUES**

Leadership training devoid of values is simply an inconsequential, superficial exercise, because it lacks the capability to deeply transform leaders. Values represent the fundamental behavioral codes facilitating the social integration of individuals in community and for this reason values are critical in shaping behavior as well as in altering behavior. The purpose of this chapter is to lay the foundation for this study's theoretical framework built on the definition, nature, and classification of values. In particular, this chapter examines value communication and the process of valuing.

Terrance Brown stated in an annual symposium of the Jean Piaget Society that "values constitute one of the most pressing concerns of parents, educators, developmental psychologists, clerics, criminologists, people who deal with at-risk populations and societies in general" (Brown 1996:137). I likewise agree with Brown's broad regard for values, and support his notion that the importance of this subject is paramount in any educational endeavor directed at behavioral change. In a discussion on intercultural communication, K. S. Sitaram and R. T. Cogdell made the following assertion:

[Some value] seems to be the basis of all decisions that a person makes. It tells him how something ought to be and for what his life is worth living, worth fighting, and even worth dying for....[A value] thus becomes the

standard for a person to judge his own and other's actions (Sitaram and Cogdell 1976:163).

This indeed describes the critical role value studies play in the social sciences in shaping the understanding of human motivations and behaviors. The application of Sitaram and Cogdell does not confine behavior to an individual but to society at large. It is noteworthy, that "values are the guiding criteria for all personal decisions and therefore the fundamental driving force of human history" (Pugh 1977:9). Any attempt to achieve sustainable change in history or the trend of human life must always begin with the re-evaluation of basic values. This is because the structure of our present society is the result of accumulated human decisions which reflect our value commitments. G. H. Pugh summarizes this view:

Every great civilization has been guided by certain basic valutative concepts. These concepts have provided a common basis for interpreting world events. They define the goals and aspirations of the society and thus control the movement and direction of history. They also provide the cement that holds the society together and allows it to function as a cohesive cooperative unit (1977:9).

Consequently, to study values is to study the underlying principles of civilizations, world events, the direction of history and the glue that holds the fragments of our society in place. Correspondingly, it is absolutely essential in studying such a broad subject that I focus the meaning for relevancy to this study. So, at this point, a panoramic view of the different definitions of values would succinctly establish the meaning of the subject of social values.

### ***Definition of Values***

Edward S. Reed defines values as “the diverse patterns of regulation entered into by all persons in a given environment and incorporated into their thoughts and actions” (Reed 1996:1). These patterns which guide thoughts and actions emerge within a social context as a result of human interaction in a favorable environment. It is “an idea, concept about what someone thinks is important in life” (Fraenkel 1977:6). Values assist us in assigning meaning to our world and thereby establishing worth to certain behaviors and pursuits.

Reed and Jack R. Fraenkel are of the opinion that values are not just important in general but are specifically links between our thoughts and actions serving as a critical indicator of well-being in humanity. Clyde Kluckhohn, who is often considered the father of value theory, referred to values as “a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means and ends of actions” (Kluckhohn 1951:395). This definition aligns with Reed’s contention and stresses the continual interactive exchange of desired behavior chosen in a social context among many others.

Moreover, it is noteworthy from Kluckhohn’s standpoint that cultural values do not exist in a vacuum but tend to express themselves through the channel they embody. Based on these definitions, then, values are intangibles that have to be primarily treated as principles that guide social behavior. They are intangibles that serve as principles to guide social behavior. From that viewpoint, Reed and Kluckhohn agree that values are one of the principles that act as a guiding force in cultural interactions.

Notwithstanding, Brian P. Hall notes that “[a] value is something that is freely chosen from alternatives and is acted upon...which the individual celebrates as being part of his creative integration in development as a person” (Hall B. 1973:11). This presupposes that values are only explicit and that there are many alternatives from which one can choose, act upon, and live by. Moreover, it indicates that it cannot be a mere idea or something held conceptually as alluded earlier by Fraenkel, but rather must generate consistent action in one’s life.

Brian Hall’s emphasis on individual values played out by action is supported by Richard Morrill who states, “Values can be defined as the standards and patterns of choice that guide persons toward satisfaction, fulfillment, and meaning” (Morrill 1980:62). As guides to behavior, values evolve and mature as experiences evolve and mature and consequently tend to show what we do with limited time and energy (Raths, Harmin and Simon 1966:27). However, a weakness in Hall’s definition intersects our general assumption that all values are explicit and chosen without due consideration to choices directed by parents during childhood or as a result of society-wide influences.

Similarly, Milton Rokeach noted that “value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence” (Rokeach 1973:5). This conviction of a preferable mode of conduct or end-state is the fuel that perpetuates certain decisions and behaviors. Rokeach in this definition does not state how values are acquired but rather indicates important characteristics associated with them in the state of being as opposed to doing.

Abstract nouns that categorize choices people make clarify an understanding of values as conduct or end state of existence. They also explain the difference between a state of being and doing, as important characteristics of values. As an illustration, nouns such as honesty, integrity, courage, care, freedom, order, justice, pleasure, compassion, status, loyalty, security, friendship, trust, success, love, efficiency, peace, power, tolerance, respect, and so forth attach specific concepts to the varying degrees of values (Morrill 1980:62). A number of these values demonstrate an end-state and mode of conduct upheld by many of the definitions discussed above. These nouns quickly throw light on the various forms of values, creating a semantic scope to conceptual actions and modes. They define our choices in relation to correlating modes of actions/behaviors.

From my standpoint, values can be equated with the desirables we all imbibe through experiences that consistently shape, motivate and guide our choices, actions, and lifestyles in specific environments through specific interactions. Characteristically, they are both the obvious and imperceptible forces that influence and determine how we use limited resources when faced with extreme constraints and not superficial inferences made occasionally to disguise or impress others. Values are therefore the very essence of one's life but subject to transformation if that nature is identified and addressed accordingly.

### *The Nature of Values*

Values depict a dynamic ambivalence often characterized by stability and instability. For instance, there are values that people hold dearly to themselves and are

unwilling to exchange for others unless they find related values that are more preferable than the ones they hold. Alternatively, there are other values that we strive to change because we or the society considers them undesirable. The perpetual modification of values resonates with the different shades of the five characteristics of values outlined by Rokeach. Rokeach's list of characteristics are very important in understanding the nature of values: "enduring, belief, mode of conduct or end-state existence, preference as well as a 'conception of the preferable', and finally a conception of something that is personally or socially preferable" (Rokeach 1973:5-10).

Although values are enduring, they also change in endless ways regardless of their importance. This is primarily dependent on the time period and the social group advocating change. When a number of values are activated then the relative emphasis and importance of specific values that have previously been deactivated is reduced (1973:5).

As a belief, values are capable of being true or false, good or bad within cognitive, affective and behavioral components. Cognitively to say a person has values indicates that the person knows what a desirable or acceptable behavior in a particular social setting is (Morris 1956:11; Kluckhohn 1951:390). Affectively, a person can be emotional about values depending on whether people approve its positive effects or disapprove its negative effects. Finally, a value has a behavioral component as a variable that leads to action when activated (Rokeach 1973:7).

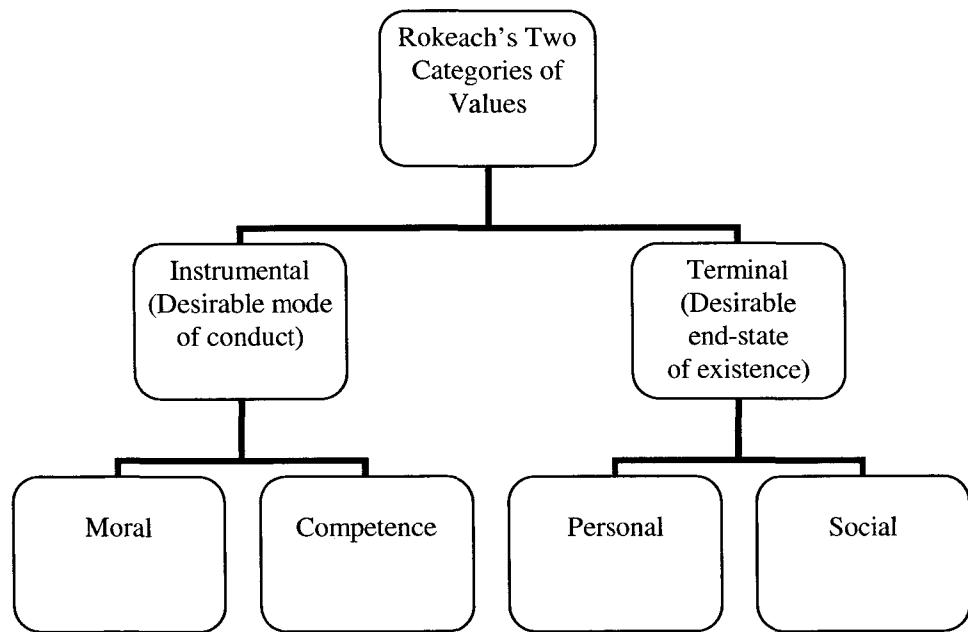
There are two main categories of values described by Rokeach and they are instrumental (desirable mode of conduct) and terminal (desirable end-state of existence).

The instrumental values are referred to as moral and competence values and that of terminal values are considered personal and social. Terminal values may be self-centered, society-centered, intrapersonal or interpersonal. Consequently, end-states like salvation and peace of mind are intrapersonal whereas world peace may be interpersonal. People differ in their attitudes and behaviors toward one another both personally and socially. The increase of one social value will lead to the increase of other social values and decreases in personal values; and conversely the increase of one personal value will lead to the increase of other personal values and decreases in social values (1973:7-8).

Instrumental values that have a moral orientation are narrower than the general concept of values because they address modes of behavior and do not include an end-state of existence. Moreover, they refer also to the kind that has interpersonal focus which when violated arouses the guilty conscience. Second, instrumental values that have competence orientation represent self-actualization values that are personal rather than interpersonal regardless of morality. Their violation leads to shame related to personal inadequacy rather than to guilt. Behaving honestly and responsibly leads one to feel that he is behaving morally whereas behaving logically and intelligently may lead to feelings of competence. A person may experience conflict between two moral values (honesty and love) or conflict between two competence values (imagination and logic) or between a moral and competence value (politeness and constructive criticism) (1973:7-8).

In this model, values can be viewed as a preference as well as a “concept of the preferable.” In other words, this concept deals with the difference between the desirable and the desired. Kluckhohn argues that values conceptualize the desirable but not

necessarily what is desired (Kluckhohn 1951:395). Although what is desirable is often difficult to define, it can be perceived that the difference lies in the preferences for some things in either end-state or mode of behavior. Therefore, a person may prefer a certain kind of behavior over others, consequently choosing to adopt a behavior instead of acting out an existing one (Rokeach 1973:9).



**FIGURE 1**  
**ROKEACH'S NATURE OF VALUES<sup>1</sup>**  
(Adapted from Rokeach 1973:7-8)

Figure 1 illustrates the general categories and the relationships in Rokeach's nature of values. Rokeach affirms that the nature of values is a conceptualization of

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<sup>1</sup> Figure 1 is adapted from Rokeach's discussion of the nature of values to illustrate how the various categories relate to each other (Rokeach 1973:7-8).

either personal or social preferences. Therefore, if a value is desirable then there has to be someone or a group that values it. One may individually hold a particular value and act on it; however, values can be shared within a community. Then the group will deem certain behaviors as acceptable or unacceptable, good or bad (1973:9-11).

Rokeach concludes by indicating that a value system is therefore “an enduring organization of beliefs concerning preferable modes of conduct or end-state of existence along a continuum of relative importance” (Rokeach 1973:5). After a value is learned, it does not operate independent of other values but is integrated into an existing organized system of values where each value is prioritized with respect to other values (1973:11). The essential feature of this definition is the organizing component, the place of preference and importance. Values learned are integrated into an ordering system based on priorities and they become a cluster of concepts through which individuals and societies filter their decisions.

The categorization of values ranked by priorities is what is often referred to as a value system. Therefore, changes in the prioritization of values with respect to other values reorganizes the system and consequently results in modifications in behavior. Notably, dealing with the nature of values is an illusive scholarly pursuit. However, efforts by scholars in other areas such as classification of values enhance our understanding of the nature and application of these ideas.

### *Classification of Values*

Although a discussion on the various nuances and classification of values would enrich our study, it has been very difficult for many scholars to arrive at a consensus over value classification. Kluckhohn noting the absence of a comprehensive classification and narrower attempts made in the Western culture to arrive at this shared viewpoint stated:

Much of the confusion about values undoubtedly arises from fact that one speaker has a general category in mind, another, a particular limited type of value, still another, a different specific type. We have not discovered any comprehensive classification of values. Golightly has distinguished essential and operational values; C. I. Lewis intrinsic, extrinsic, inherent, and instrumental values. The Cornell group speaks of asserted and operating values: Positive-negative, progressive-recurrent, potential-actual, and, so on. There are various content classifications such as: hedonic, aesthetic, religious, economic, ethical, and logical. The best known of the content groupings is Spranger's (used in the Allport-Vernon test of values): theoretical, economic, aesthetic, social, political, and religious. The object to these content classifications is that they are culture bound. Ralph White has distinguished one hundred "general values" and twenty-five "political values" all with special references to Western culture (Kluckhohn 1951:412).

A survey of the current literature on the subject has not been conclusive on the issue of a comprehensive classification of values. Rather, recent discussions on the subject have labeled values as product of society's institutions (English and English 1958). An institution in this case is understood as "a social organization that evolves from a society with the aim of maintaining and enhancing a selected subset of values and their transmission from generation to generation" (Rokeach 1973:24). Therefore, religious institutions that specialize in certain values will call those "religious values." The family is an institution that would further a subset as "family values." The same is true for other institutions such as education, politics, economics, and legal (1973:25).

Sometimes there are overlaps as well as competition among some of these values and institutions but mostly these institutions are very instrumental in the process of classification. Therefore, if maintenance, enhancement, and transmission of values in a culture happen in institutions, then the identification and study of the institutions should assist us in the compilation and classification of human values. It is therefore noteworthy from Rokeach's view that classification of values would be difficult to decipher independent of social institutions which embody these values (1973:25).

Finally, Pugh, one of the recent authors with a perspective from the biological sciences, devised a provisional classification system. He reiterated that values can be classified along two fundamental dimensions—namely, developmental and value domains. He dwelt on the developmental, indicating that they can be divided into primary and secondary values (Pugh 1977:115). Primary values are the values one is born with, and secondary values are developed out of primary values. Apart from these two main classifications Pugh proposed a fundamental trichotomization into selfish values, having to do with physiological needs and self-maintenance; social values, dealing with how we relate to other people, and intellectual values, having to do with determining similarity, differences, probability, necessity, and truth (1977:115).

Although Pugh's classifications are helpful and can be applied to different situations, the second dimension, dealing with value domains does not provide an exhaustive framework for further classification as Rokeach did with the nature of values. One is therefore challenged to attempt this arduous task of value classification which must be based on social research with a particular emphasis on the nature of values. The

process of valuing sheds light on what can be done to identify some values as part of the classification process.

### ***The Process of Valuing***

The rationale for valuing differs from one individual to the next and so do the values themselves. People engage in valuing because of its natural appeal, important and functions. It is influenced by others. Whatever values are obtained through this process should effectively relate to one's environment and must bring a certain level of satisfaction. The process of valuing describes a criterion that justifies the acquisition of values over a period of time. Raths, Harmin and Simon outlined seven steps covering three main areas: choice, prize, and action. Steps one to three refer to choice (choosing freely, choosing from among alternatives, choosing after thoughtful consideration of the consequences of each alternative), steps four and five consist of prizing (prizing and cherishing, affirming) and steps six and seven refer to action (acting upon choices, and repeating) (Raths, Harmin, and Simon 1966:28-29).

The process of valuing, according to the authors, requires choosing freely and that if one should choose a value under coercion, the results are short-lived and a corresponding choice outside the range of coercion would be totally different. Moreover, for it to be a choice there has to be other alternatives and therefore it is unacceptable to submit that one values eating since an individual has no other choice but to eat to survive. Furthermore, the authors indicate that it is only when the consequences of alternatives are evident that one can consider their choice.

Also, the authors indicate that values should be a desirable choice that one cherishes, esteem and respect and that they should bring happiness and prompt a willingness to defend them publicly. Conversely, if values are not cherished or held dear because one is ashamed of the values, then these are not considered values at all. Apart from the above mentioned characteristics of valuing, Raths, Harmin and Simmons noted that if a concept is truly a value then it must evolve into a repeated action in a persistent and consistent way (1966:28-29).

Although the process of valuing defined by Raths and Simon is laudable, there are circumstances under which the following may not reasonably occur and the process may be highly inadequate. People hold values that are involuntarily chosen as mentioned earlier by Pugh because, at a given time (infancy) in life, it was the only known value or one held in society to be truly honorable. Moreover, there are circumstances in which people may not be able cherish, prize, and affirm their values nevertheless; they possess them as part of their motivation and filtering system. Therefore, values do not have to be positive, desirable and explicit in order to qualify to be values, if they influence one's daily decisions and determine certain outcomes of one's life. The possibility of other values deeply ingrained in one's psyche that one is unaware of their explicit existence makes the valuing process indicated above problematic. A theory of understanding culture that would help in deciphering some of the difficulties associated with the valuing process is imperative.

### ***Value Communication***

The communication of values portrays the various ways to identify values through interpersonal interactions. K. S. Sitaram and Lawrence W. Haapanen argue that “values are communicated both explicitly and implicitly through symbolic behavior” (Sitaram and Haapanen 1979:153). Although one’s action does not necessarily reflect a value, much of one’s behavior does symbolize the values learned through experience and acculturation (1979:153). A typical expression of these behaviors is through verbalization.

Verbal expressions emphasize specific values that are important to certain individuals. Therefore, both the “frequency with which a given value is mentioned and the strength of the language used to express it are indications of its relative importance within the individual’s value system” (Jacob, Teune and Watts 1958). Consequently, verbalization as in the case of writing and political rhetoric facilitates the identification of values. Actually, value communication can be done through non-verbal behaviors that symbolize them. For example, the custom of exchanging gifts may depict a value of generosity, respect, friendship and others. Therefore, social customs and rituals of people may not only express values but also the consistent expectations of acceptable behaviors in the society (Sitaram and Haapanen 1979:154). These non-verbal behaviors express values to other people in a particular society and act as acceptable symbolic behaviors.

The authors concluded that the “way in which people communicate is influenced by the values they hold” (1979:154). Values guide people to appropriate ways to communicate with others as they determine which manner of communication is more desirable than others. So, as much as the authors’ first assertion indicates that

communication is a carrier of values and through the second suggest that value systems shape communication behavior (1979:154), people still gravitate toward other people who share the same values as themselves. Hence, modes of communication are similar and a level of comfort in interpersonal interaction is maximized. The process of value communication is very important because it does not only augment the understanding of the nature and process of valuing but also enhances the possible sources by which values can be identified.

### ***Toward a Theory of Values***

Kluckhohn's definition discussed earlier regarding explicit and implicit concepts of values as a distinctive of an individual or group is very crucial in the discussion of values (1951:395). E. T. Hall described Kluckhohn's explicit concept of culture and values as things such as "the law or what people talk about and can be specific about and feelings about success or what they took for granted or what existed on the fringes of awareness" (1951:395). Discussions on values, including Kluckhohn's, have assumed that values are explicit and therefore can be desirable and selected from available modes, means and end-of-states (Kluckhohn 1951:395). However, if one considers values as also implicit and may exist on the fringes of awareness, then we have a whole area of values theory that requires further examination.

Dealing with implicit values on the fringes of awareness is a difficult task, perhaps the reason many scholars have steered away from it. Hall indicated that there are explicit and implicit aspects of culture including values, and recognized that Sigmund

Freud and Harry S. Sullivan have wrestled with the same issue. Freud referred to it as the conscious and unconscious level of understanding culture and Sullivan noted it as the in-awareness and out-of-awareness (Freud 1923; Sullivan 1947).

This dichotomized approach to understanding culture was eventually applied to many disciplines often referred to as the formal and informal, depicting situations as black or white. Hall, however, developed a theory that suggests that culture can be viewed from three levels. He described his triad or tripartite approach as formal, informal, and technical (Hall 1973:64). Hall's theory helps us to learn how to recognize implicit as well as explicit values and the process of moving back and forth between them. Hence, we can now consider the possibility of modification as we further deliberate the design of value-based leadership training.

### ***Summary***

Values are basic negative and positive desirable or end-state variables individuals share through life experiences. These consistently guide and motivate our choices, actions, and lifestyles in any specific environment supporting determining some level of human interaction. Values may be instrumental or terminal, implicit or explicit, according to the form they assume in terms of their nature. Moreover, they can be changed if a particular process is followed. Although classification of values is important in understanding the various forms and functions of human interaction, the different opinions among scholars on this issue does not merit the complexities associated with the process.

It must be noted that, although values are considered explicit, they are also implicit and valuing communication facilitates our understanding in that regard. This background knowledge of values is essential if one is to discuss value-based leadership training in any context.

In the next chapter, I shall apply Hall's tripartite theory of perceiving culture in relation to values. Hall understands this as an essential cultural component that establishes various ways of learning and transforming values.

## **CHAPTER 4**

### **THE TRIPARTITE THEORY OF LEARNING**

The tripartite theory of learning outlined by E. T. Hall establishes an important framework for understanding how values are learned and subsequently transformed. This chapter examines the tripartite theory of Hall, and how it applies to values and the various domains of learning that are key transformation factors in value-based training. It also discusses the relationship between large power distance and the teacher-learner roles. Moreover, this chapter will examine how these factors can influence the instructional design process. Additionally, I draw insight from the way Akan traditional healers train their protégés in a large power distance society to understand some of the contextual issues.

#### ***Hall's Tripartite Theory***

In Chapter 3, I explained the various nuances of values as explicit, implicit, the realms in-between the two and the fringes of awareness. These concepts are difficult to explain, and therefore can benefit from a framework to enhance understanding. Hall uses his tripartite approach to understand how critical components of culture such as values are perceived and learned.

Using formal, informal, and technical levels of viewing culture, Hall notes that there are three different kinds of conceptual time frames in the North American context. He argues that formal time is the standard time frame that is integrated into daily social life. Next, informal time is situational and imprecise as recognized through these phrases: “awhile, later, and in a minute.” Technical time however, is what he refers to as scientific, technical time used by scientists and technicians but unfamiliar to non-specialists (1973:64).

As an analogy explaining his theory, Hall illustrates the triad approach by telling a story of a skiing town in Colorado. He begins the analogy by explaining that everyone skied in that town, and consequently, the activity was taken for granted by the townspeople as part of daily life. Therefore, according to Hall this approach to learning is formal (tradition). Children are taught by their parents to ski early in life and therefore grow-up not really knowing how they learned the skill.

Outside this skiing town also live aficionados of skiing. These out-of-towners are from Denver, and occasionally come to the skiing town also to enjoy time on the slopes. However, the part-time skiers from Denver were not conscious of how they skied, what technique they used or how the skill could be taught. When a person wanted to learn to ski, a Denver skier always told the learner to merely observe them skiing and after much trial-and-error, the learner was able to get a feel for the activity. According to Hall, this approach to learning is informal.

Still others learned to ski by watching films of the most skilled skiers. Through observation and analysis of the entire process and these learners could understand the

sport as the mastery of various skills. Hall asserts that since skiing is not meant for the gifted only, these learners have approached learning this skill as something that could be talked about and described technically. This approach to learning is technical under Hall's theory. Moreover, the uniformity of the skill that could be achieved technically made the sport a popular one (1973:64-66).

As much as one form of learning may dominate, all three aspects of learning—formal, informal and technical are present in any given learning context. Those who approach skiing for example as a formal activity over time will have to get mildly technical so they can talk about it. Moreover, everyone has a unique style which is informal but must also be versed in the formal aspect as a base. Interestingly, there is an evident interrelationship among all three approaches as the technical develops its own formal system. Similarly, human systems are not static but undergo continual transformation acquiring new features that move technical systems to formal and correspondingly informal ones. Hall asserted that science which we view today as technical has built into it formal systems that no one questions, changing what began as a technical system into a formal one. (1973:67-68).<sup>1</sup>

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<sup>1</sup> "These comprise of methodology of science, the inconsistency of the objectivity of the members of the scientific community, honesty in regarding their work and others. What once started as technical has become formal displacing our older formal systems centered on folk belief and religion. Today, most medicine is practiced as a formal system, many of our social sciences and behavioral sciences are shot through a procedural ritual that graduate students learn and later pass on to their students" (Rokeach 1973:67-68). But the whole notion of paradigms and paradigm shifts with regard to science has modified even this thinking. Thomas Kuhn has shown us how even formal system do not hold indefinitely in scientific revolutions (Kuhn 1996:111-135).

### ***Tripartite Theory of Values***

Values as elements of culture can be viewed through Hall's triad of formal, informal and technical dimensions. There are values that one is taught by parents to be desirable in life, and accepted as such without any question. An individual then grows up holding strongly to those values. Although one cannot explain when it was learned or how it was learned, it is inevitably viewed as a fundamental concept because the instruments of instruction are trusted parents, loved ones, or relatives. Sometimes parents or family may not be directly involved but the immediate society or community may be the agent of inculcating these values into children as toddlers. These values, learned like skiing in a native setting, may be perceived as formal values.

There are other values that become attractive to one as one grows up and freely chooses to adopt those values among other alternatives as Raths suggests in the valuing process. These values are chosen with a clear understanding and consideration of the consequences. The values that one prizes, cherishes, affirms, acts upon and repeats over time are what would be considered informal values often learned through modeling as was skiing by those who came in from Denver and learned to ski by observation.

Finally, there are values that span a wide range of life experiences that can be learned through properly planned methodologies referred to as technical values. These are values that others have learned through following step-by-step instruction implemented by those who have thoroughly studied the subject. The tripartite theory of learning describes various characteristics of learning through technical approaches to viewing culture. Formal values over a period of time may require technical

categorizations to explain and communicate significance. Therefore, the technical after a certain time can become an unequivocal formal value. Also, informal values may, after a period of time, become technical as they are scientifically tested and structured to accomplish certain goals (Hall 1973:67-68). Although values in all three levels may be present at a given time, only one will be dominant through a given task.

### ***The Tripartite Theory of Learning***

Formal, informal and technical aspects of Hall's theory can be applied to learning, awareness, and affective considerations in instructional design. Additionally, he addressed how the three levels relate to attitudes toward change and the process of change, in particular.

Formal learning adopts the use of precepts and admonition where a mentor molds the young according to patterns that he himself has never questioned. As an illustration, a mentor corrects a child when the child makes a mistake by a certain tone of voice indicating that an action is wrong. The mentor likewise issues stereotypical statements such as "boys do not do that" or "girls do not behave in that manner." Consequently, there are no alternatives in behavioral choices because of the binary nature of the correction. That is, this kind of interaction/mentoring emphasizes yes and no responses such as you have the right or wrong character, you have broken a taboo or not, you have robbed your neighbor or not (Hall 1973:68).

**TABLE 1**  
**THE TRIPARTITE APPROACH TO LEARNING**  
(Adapted from Hall 1990:59-93)

Description	Formal	Informal	Technical
Method	Taught by precepts and admonition	The principal agent is a model used for imitation	Communication is in one direction; knowledge is usually transmitted in explicit terms from teacher to student (written or oral)
Process	Patterns are learned when mistakes are made and someone corrects them.	Cluster of related activities learned unconsciously without knowing the rules or patterns governing them.	It is preceded by logical analysis and progresses in coherent outline form
Characteristics	<ul style="list-style-type: none"> <li>-Tone of voice for correction indicates that a behavior is unacceptable</li> <li>-Instruction is initiated by mistakes</li> <li>-Instruction is binary in nature (yes-no, right-wrong, do's-don'ts)</li> <li>-Correction is not questioned but accepted as the norm</li> </ul>	<ul style="list-style-type: none"> <li>-Based on observing the activities of others.</li> <li>-No questions are asked</li> <li>-Efforts to systematize it are resented</li> <li>-Parents hush learning propensities by interfering with early attempts at imitation</li> <li>-The model of the behavior does not participate except as an object of imitation</li> </ul>	<ul style="list-style-type: none"> <li>-Instruction is conducted with large groups</li> <li>-Depends more on intelligent analysis and presentation</li> <li>-Discourages creative thinking</li> <li>-Depends less on student aptitude or selection of models</li> <li>-Clear and thorough analysis does not require the teacher's presence</li> </ul>
Summary	Formal two-way process-learner tries but makes a mistake and is corrected. Characterized by emotion.	Learner picking others as models. This can be done deliberately or unconsciously.	Knowledge rests with the teacher. Skill is a function of knowledge and analytic ability.

This dichotomized and unquestioned approach to learning is very common in many values systems that are still deeply ingrained. Accordingly, most values in life are

learned this way and form the core of our value systems that often are too entrenched to change.

On the other hand, informal learning uses a model as a principal agent for imitation. A cluster of related activities are learned unconsciously at any given time without a real awareness of the rules and patterns governing it. A daughter asked her mother how she gets a man to marry her and the mother responds, you will know when the time comes. In this way, children are discouraged from asking questions and learn that discussion of some issues is off-limits. People are to follow the standard.

An action can be repeated several times without anyone knowing the rules that govern it until they are broken. Using models is a major feature of informal learning. Parents stifle informal propensities in their children by interfering with their early attempts at imitation (Hall 1973:69). Learning new values is typical as one grows up and is exposed to more people or cultural settings that seem attractive but are notably absent from one's primary environment. In this context, one begins to imitate and follow the example of someone they cherish without necessarily knowing the rationale for the value the person holds. This approach to learning values is common in religious settings (e.g., worship practices, prayer practices), and among those who are fans of the famous (e.g., rock and movie star fans who see them as heroes and heroines).

Technical learning is characteristically a one-way approach. That is to say, it is usually transmitted in unequivocal terms from the teacher to the student either orally or in writing. It is often preceded by analysis and proceeds in coherent outline form. These features of technical learning allow it to be strongly adaptable to teaching large numbers

of people. This is because instruction depends heavily on prior knowledge and the intelligence of the instructor through whom material is analyzed and presented. Such a system often discourages creative thinking (Hall 1973:71). Modern society has structured education into a formalized system spanning a child's life where consciously or unconsciously certain values are inculcated in the students. Therefore, schools are one of the principal agents to instill values in students while technical learning systems provide the framework to perform this action consistently. This change of action, experienced through the acquisition and change of values can also be filtered through the tripartite theory approach used for learning.

### **Attitudes toward Change**

Formal systems are resilient. Fortunately, this is a trait that sustains the system and satisfies individuals and societies. Consequently, these systems are instinctively perpetuated and understood by everyone in the culture. This inevitably is the basis upon which the rest of the culture is built (Hall 1973:78). However, formal systems change slowly and almost imperceptibly, resisting any sudden and forced change from the outside. The attitude of change is very important in any learning process whether it is in the task of drinking water in an Arab village, keeping order in Latin America, bowing as a sign of respect in Japan, or addressing traditional elders proverbially in Africa, or even deferring respect to the aged across cultures (1973:78). Similarly, attitudes toward change in one aspect of a culture may reflect on what may happen in other areas of the same culture. The discussion on learning or teaching to change values must take a close

look at the various attitudes regarding values acquired through the formal approach. Barriers to value change may initially be negative attitudes toward those values; however, if the growing attitudes toward a set of formal values reflect dissatisfaction, it would definitely be easier to attempt to change those values. Moreover, if a community feels satisfaction, then as Hall asserts, such attitudes would resist any attempt to initiate change. Therefore, formal attitudes cannot be limited to formal values since this can cut across all kinds of values including informal and technical.

Informal attitudes regarding change can lead to serious difficulties if they are mishandled. These are often known under an unstated dichotomy in which one acts and depends on the other to respond appropriately. Informal expectations come apart when there is a conflict between two patterns within a cultural context or a familiar cross-cultural situation (Hall 1973:82). A typical example can be seen in the comparison of Spanish and American cultures, where the Spanish have developed a solid family system to deal with crisis instead of relying on government. On the other hand, Americans rely on the government to resolve their problems in time of crisis. As such, informal attitudes to change may reflect unstated rules and regulations, as they form an essential part of the change process (1973:83).

Hall affirms that it is more difficult knowing what expectations are because one is following the example of others. Likewise, informal attitudes may hinder the change of formal, informal, and technical values. The attitude itself may be motivated by certain values and until that is identified and addressed, one can do nothing about the attitude and consequently effect a value change (1973:84).

Technical attitudes toward change are critical when technicians work abroad or outside their cultures and introduce changes that may violate formal norms. So, it would be helpful to discover way to help people without breaching formal and informal values (Hall 1973:85). The introduction of technology and development must seriously take into consideration formal and informal systems. This is most evident in cross-cultural situations, so that a thorough understanding of the host culture regarding change is crucial if any technical change is to be sustainable. In my experience, the disregard of this one simple principle has resulted in many white elephants in developing countries.

Furthermore, technical attitudes toward the change of formal, informal, and technical values may provide significant insight into what should be the focus of a value-based training program. Attitudes toward change on the technical level are completely different from the formal and informal approaches to values.

The attitude to be addressed here is rather that of the change agent as opposed to the recipient of the change. And this requires an in-depth and thorough understanding of the host culture so that formal norms are not violated in the process of change (Hall 1973:85). In the situation with values, the norms will eventually change when there is an adaptation in values, however, they need not be confronted head-on. The flow of instruction in the technical approach, as discussed earlier, is strictly from teacher to student, not vice versa. It begins with logical analysis and proceeds into a coherent outline useful in teaching large groups. As mentioned before, intelligence is key, not aptitude or creativity. The body of knowledge rests with the teacher and he/she can

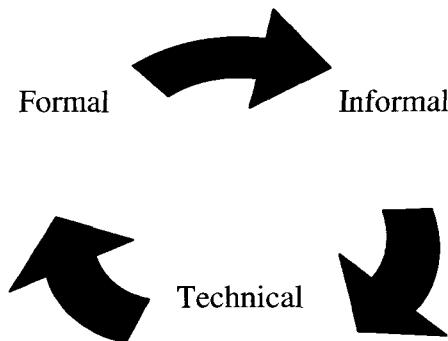
organize it in such a way that he/she does not need to even be present for learning to take place.

### **The Theory of Change**

The formal, informal and technical exist in a relationship of continuous change. Often in a process of a culture change, an idea or practice will hold on persistently, resisting all efforts to move it, and then it eventually gives way to change (Hall 1973:90). Hall further argued that culture is made up of formal behavior patterns that constitute a core around which there are certain informal adaptations. The core is supported by a series of technical props (1973:91). A mother may endow her daughter with formal beliefs about premarital chastity. The daughter later finds herself riding in cars with boys, petting and going to unsupervised house parties. When the traditional base has been cut away and there is pressure on her to give up her virginity, how could she maintain her position in the absence of support? How could she preserve the core of formal support when all the props of technical support have been removed? (1973:89). The rate at which formal and technical systems change can lead to certain levels of personal anxiety. However, technical systems turn to formal so quickly that people continue to refer to them as technical (1973:91).

Change is a complex circular process which proceeds from formal to informal to technical to new formal with emphasis shifting rather rapidly at certain junctures. The rapid shifts explain people's inability to tolerate living in two systems at the same time.

They have to approach life at any given time from one of these three levels of integration but not more than one (Hall 1973:94).



**FIGURE 2**  
**THE CHANGE PROCESS**

Hall asserted that no one really changes culture, but that a small informal adaptation is constantly being made on a daily basis. In Figure 2, this idea of circular, perpetual change is illustrated.

These adaptations eventually become technical improvements until they are seen as breakthroughs. To introduce change, we need to find out what is happening on the informal level and pinpoint which informal adaptations seem to be most successful in those daily operations. The out-of-awareness nature of the informal is where all changes start (Hall 1973:96).

### ***Values and Domains of Learning***

The styles of learning differ from one person or group to the other and so the design for instruction can be highly variable. Learning as defined by David A. Kolb is the process whereby knowledge is created through transformation of experience (Kolb 1984:38). This idea emphasizes the practicality of learning which is ultimately desired, although we may not limit it to experience solely. Mostly, what is learned, how it is learned and the components involved in the process determine the domain of learning. A domain is a category or “a distinctively limited sphere of knowledge or intellectual... activity” (Gove 1993:670).

It is impossible to achieve results or realize goals in learning if the domain employed is not intended for those aspirations. Therefore learning ideas, concepts, goals and objectives must be tailored to the requisite domain or domains for desired results. Although different authors may classify the domains using different terminology, the three main domains are cognitive, affective, and psychomotor (Krathwohl, Bloom and Masia 1964:7). Some authors referred to the fourth domain as conative or volitional while others focus on the experiential domain.<sup>2</sup>

Although each of the first three domains may have some sort of experience built into them, it does not cover completely the entirety of the taxonomy of experience. Norman W. Steinaker and M. Robert Bell argue that “experience cannot be understood in

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<sup>2</sup> Clinton uses cognitive, affective, conative and experiential in his class notes for teaching. In his approach, the experiential is the integration of cognitive, affective and conative for behavioral change.

fragmentation, because it has identity, continuity, and a broad base involving all human senses and activities” (Steinaker and Bell 1979:2). He argues that when an individual thinks of their experiences, they do not think of it in isolation but in the totality of the experience that includes the sequence of related activities within the experience and of their involvement in those activities. Therefore, experience alone, Steinaker advocates, can be adequately defined as a domain of learning (1979:2). Furthermore, Kolb strengthens Steinaker’s stance by elaborating on the importance of experiential learning as the kind that offers the foundation for an approach to education and learning as a lifelong process that is soundly based in intellectual traditions of social psychology, philosophy, and cognitive psychology (Kolb 1984:4). It is a holistic integrative learning theory that combines experience, perception, cognition, and behavior.

### **Cognitive Domain**

The cognitive domain includes those “objectives which deal with the recall or recognition of knowledge and the development of intellectual abilities and skills” (Bloom 1986:7). Most work in curriculum development has taken place in this domain and focused on student behavior to achieve these cognitive objectives. Krathwohl noted that this domain emphasizes remembering or re-producing something which has presumably been learned. The objectives vary from simple recall of material to highly original and creative ways of combining and synthesizing new ideas and materials (Krathwohl 1964:6). Apart from the focus of improving learner knowledge, Rothwell and Kazanas agree that there are six levels at which cognitive learning objectives take place and they

range from the lowest level to the highest level. The emphasis of the lowest level is knowledge, (which is achieved through remembering or recalling terms, facts and so on); then comprehension (knowing what the message means); application (using what has been previously learned); analysis (disassembling a whole into parts); synthesis (assembling a whole from parts); and the highest level is evaluation (assessing the value of ideas, things, and others) (Rothwell and Kazanas 1989:204).

### **Affective Domain**

The affective domain normally addresses feeling and values in light of the instructional setting. It emphasizes the tone, emotion and the degree of acceptance or rejection the student feels (Krathwohl 1964:7). Like the cognitive domain, the affective domain also varies in objectives from simple to complex and is very consistent with internal qualities of character and conscience.

The lowest level defines the student task of receiving (paying attention to what is being thought); followed by responding (participating); valuing (accepting values and beliefs); organization (developing or acquiring a new value system); and, characterization (adopting a new way of life or outlook) (Rothwell and Kazanas 1989:205).

### **Psychomotor Domain**

The psychomotor domain deals with learning objectives that include muscular or motor skill, some manipulation of material and objects. These are predominant in handwriting and speech, physical education, trade and technical courses (Krathwohl

1964:7). There are five levels beginning from lowest to the highest levels in this domain. It begins with perception (observing behaviors); set (getting ready to perform); guided response (performing a task with assistance); mechanism (acting without assistance); and complex overt response (performing automatically with facility) (Rothwell an Kazanas 1989:206).

### **Experiential Domain**

Experiential learning, which is very similar in meaning to psychomotor but integrates the affective and cognitive into a unified system, defines learning objectives through experiences. Human experiences are inextricably linked together so people bring into their present experiences issues from the past (Steinaker and Bell 1979:8). The learning process in the experiential domain may involve relevant individuals in the present setting or vicariously through memories or reference.

There are five levels of learning in this domain beginning with the lowest to the highest; exposure (consciousness of an experience); participation (when one become physically part of an experience); identification (when learner and idea come together in an emotional and intellectual context); internalization (when learner moves from identification to internalization); and finally dissemination (when learners go beyond internalizing to disseminating the experience) (Steinaker and Bell 1979:10). From an observation of a task described in the psychomotor domain to the actual automatic performance of the task, Steinaker and Bell cover this in the more systematic, practical and achievable steps.

Actually, using the experiential learning domain in this discussion would provide an effective framework to outline learning domains instead of the psychomotor taxonomy. However, the discussion in question about values moves from a conceptual understanding to an experiential characterization in a mode of action to end-state.

The cognitive, affective, and experiential learning domains mesh well with the tripartite theory of perceiving and understanding values for change as illustrated in Table 2. Although these domains are separate in function, there are so many ways in which they overlap.

**TABLE 2**  
**TOWARD AN INTEGRATED SYSTEM**

Theories	Tripartite Learning	Attitude to Change	Domains of Learning
Formal	Two-way process of learning. Learner tries and makes mistakes, he/she is corrected. The learning environment does not reject emotions.	Systems are tenacious and satisfy the need of individuals and society. Change should be slow and is resisted when forced. System is inherently perpetual.	Affective domain
Informal	Principal agent is a model used for imitation. The learner picks a model deliberately or inadvertently.	Unstated rules for change and action, but all are expected to respond appropriately. Expectations are not outlined.	Experiential domain
Technical	One-way instructional design, usually knowledge is transmitted in explicit terms from teacher to student. The knowledge rests with the teacher.	Deeper understanding of formal systems as norms, values and adapting to change gradually	Cognitive domain

Yet, a careful integration of various domains of learning in an instructional design to achieve a desired goal is like cooking a special meal. It does not happen serendipitously.

### ***Instructional Design***

Instructional design is the science that links learning theory and educational practice. Charles M. Reigeluth noted that instructional design is a linking science, because it requires the integration of parts into a body of knowledge that prescribes instructional actions to optimize desired instructional outcomes, such as achievement and positive affective modes (Reigeluth 1983:5).

After identifying values, a theory of learning and the domains of learning, the next step is instructional design, which is where actual practice occurs. Although I do intend to discuss instructional design in detail, a proper understanding of it and how learning theory relates to it is essential in this study. Theories of learning deal with the ways in which an organism learns. However, theories of instruction deal with the ways in which a person influences an organism to learn specific things (Jones 1982:8). Therefore, learning theory is very important in providing the basics for a good instructional theory which is the ultimate need of many educators. Again, Reigeluth made an important observation in that the major difference between learning theory and instructional design theory is that the former focuses on methods of instruction while the latter focuses on the learning process itself (Reigeluth 1985:23). He noted that it is important to perceive learning theory as that which happens to the learner, whereas instructional design is concerned with what the teacher does (1985:23). The learning theory of values and their

relationship to the domains of learning must translate into instructional design theory and consequently practice.

The difference between curriculum and instruction is not clearly defined. Sometimes, they are used interchangeably to describe the same process. However, the apparent vagueness has created more confusion leading to extremely limited definitions. Ornstein and Hunkins defined curriculum as a plan for action, or a written document, which includes strategies for achieving desired goals or end (Ornstein and Hunkins 1988:6). However, Tyler perceived instruction as the procedures for organizing learning experiences into units, courses, and programs (Tyler 1949:83).

Furthermore, Taba saw curriculum in a broader context and identified instruction as something apart from curriculum, which means they do not share equal weight (Taba 1962:413). James MacDonald argued that curriculum is defined as “plans for action” and instruction is “putting plans into action” (Macdonald 1965:5). I agree with Tanner and Tanner that the two are inseparable and that the dichotomy breaks down when the curriculum is implemented at the classroom level (Tanner and Tanner 1980). I would conclude that curriculum and instruction are inextricably linked beginning with curriculum design. Curriculum design answers the “what” with the instruction component, whereas the “how” is kept strictly in mind to be realized later. Patricia L. Smith and Tillman J. Ragan provide a somewhat middle-ground definition that “instructional design refers to the systematic and reflective process of translating principles of learning and instruction into plans for instructional materials, activities, information resources, and evaluation” (Smith and Ragan 1999:2).

This provides an insightful perspective that although we can discuss the two separately as a matter of emphasis, we cannot totally separate curriculum and instruction on the functional level. Considering, the strengths and weaknesses of the above arguments, this study endeavors to focus on instructional design for value change. The tripartite theory of learning and the domains of learning discussed earlier provide a fitting frame work for instructional design.

The significance of the learning theory and its relationship to the domains of learning for specific value transformation is that it makes instruction design extremely intentional with emphasis on values. The idea in introducing instructional design is not necessarily to change content of courses but rather to facilitate how particular content of a course in a curriculum could be designed in a manner that allows its framework to impact specific values. At this juncture, it is essential that we briefly discuss the process of instruction design to establish awareness of what it entails in the integrated system approach to training for value change.

### ***Instructional Design Process***

Instructional design involves examining problems and identifying solutions. It is often dependent on theories such as systematic planning and open systems. The open system, is preoccupied with receiving inputs from the environment, and transforms them through operations within the system. Normally, it submits outputs to the environment, and receives feedback indicating how well these functions are carried out. Rothwell and Kazanas note that the open system is dependent on external environment for essential

inputs and reception of outputs. There is a pattern to the flow of the input and output, besides the fact that the system is composed of subsystems, which interact with the environmental suprasystems (Rothwell and Kazanas 1992:9). The open system theory is crucial to designers because it helps them recognize the importance of adapting to and anticipating environmental changes. Furthermore, the open system theory makes designers aware that corrective action taken to change one subsystem will affect others (1992:9).

However, the systematic planning theory as a planned process is a means by which “needs are identified, problems are selected, requirements for problem solutions are identified and implemented, results are evaluated, and required revisions to all or part of the system are made so that the needs are eliminated” (Kaufman 1972:2). This can be summarized by knowing where we are going, how we are going to get there and to be able to establish when we have arrived. These simplified steps form a solid base in approaching instructional design as a systematic planning theory. To ascertain where we are going, we must perform instructional analysis to determine the goals. Furthermore, it is imperative that we develop a strategy to determine how we will get there, and finally know whether we have arrived by conducting an evaluation. Therefore, analysis, instructional strategy, and evaluation form the three important pillars of systematic instructional design.

## **Analysis**

Analysis is an activity whereby the designer learns as much as they can about the learning context, the learners, and the learning task. The designers will seek to know those who have previously provided such training and what they can learn from them. Each of the three steps in analysis seeks to answer three questions regarding location, period, and teaching aids. The question of location draws attention to the decision regarding whether the training should be held in a central location or in different working environments. It must decide on the period required for the training and the availability of learning and teaching aids for the process outlined by Smith and Ragan (Smith and Ragan 1999:5-7).

Furthermore, how learners feel about the training and the available incentives for learning has to be ascertained. It is critical that the designer knows the perspective of learners, their interest, and educational backgrounds. Evidently, knowing whether the learners have the same goals or deferring goals is crucial for effective instructional design. The designer must make extra effort to establish what the learners know already and that will facilitate the learning of the new information and skills (Smith and Ragan 1999:6). This information will enhance the process of outlining the knowledge that learners must acquire to transform their values.

The analysis stage of instructional design for formal value transformation would differ from that of informal and technical. The learning context for formal values may require a busy or relax environment that enhances continuous interpersonal interaction. The learning context for informal value transformation may only require the imitation of

a model over a period of time, including the present, or distant, even historical past. The learning context for technical values may require only a classroom and some teaching aids. Therefore, determining the appropriate learning context for formal, informal and technical values may differ, depending on which form of value one wants to emphasize.

Similarly, analyzing the learners to establish their characteristics and the selection of the learning task would also depend on the form of values one may want to address primarily. Adult learners with several years of life experiences may be more motivated to change certain forms of values (formal, informal, and technical) according to their background. Knowing and understanding the background of learners and certain vital experiences in their lives may be critical in facilitating value change.

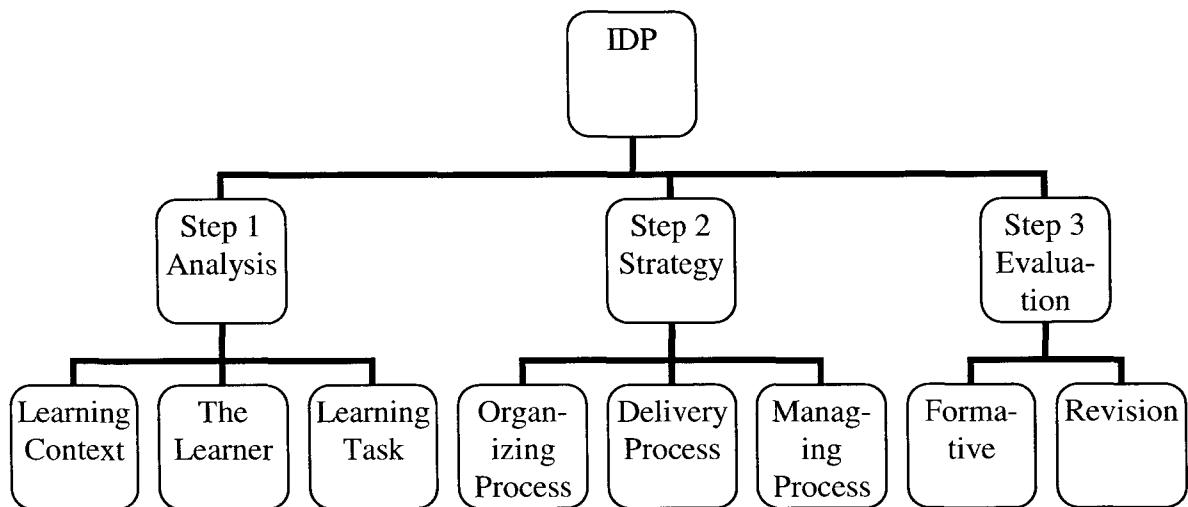
The learning task for formal values may also differ greatly from that of the technical and informal, because of how these values are learned as described earlier in this chapter. The learning task for technical values may require a lot of information processing and analysis, while learning task for informal value transformation may include role play and profiling the life of specific leaders with certain values. It is very important that instructional design process seriously take into consideration the primary values the training intends to address and the requisite domain of learning in its analysis stage.

## **Strategy**

Strategy deals with how the materials relating to specific knowledge or skills are to be presented and what learning experiences and activities should be employed. The

designer decides on the sequence of instruction that should be followed, and the strategic steps should include what content must be learned, what special segment of the content to be embedded within an activity. Moreover, what activities should the learners engage and what role will learners have? Will the activities or projects supplement informational presentation or will they be primary means of learning? (Smith and Ragan 1999:6). It is critical that the sequence of instruction and media are most appropriate for the support of instruction. Finally, what groups to assign learners for learning? Should they study independently in small groups or in a large group? These and many other questions facilitate the formulation of appropriate strategy for instruction delivery with maximum impact.

Again, the strategy of organizing, delivering, and managing the learning process for effective value transformation must consider the various forms of values (formal, informal, and technical values). Having completed the analysis stage of the instructional design, the decision regarding materials, learning experiences, and activities need to resonate with a specific form of value and learning domain respectively. Training for formal value transformation, which primarily employs the experiential domain may require certain learning experiences and activities that may be completely different from what one may organize for changing technical values. Therefore, sequential construction of learning experiences and selection of appropriate media for specific value transformation is very important. The form of value one wants to emphasize may determine whether learners should be trained individually or in a group, and what approach to learning should be adopted for delivery in the instructional design process.

**FIGURE 3**

### **INSTRUCTIONAL DESIGN PROCESS (IDP)**

(Adapted from Smith and Ragan 1999:7)

#### **Evaluation**

The instructional material should be evaluated to determine the kinds of changes needed. The designer establishes whether the content is accurate, whether learners should use the materials in order to get information to guide revision. What questions should be answered in order to determine problems in the instruction. What revisions should be made in the instruction (Smith and Ragan 1999:6). Finally, the ultimate activity is to ensure that instructional goals, strategy, and evaluation synchronize. Evaluation is critical in the instruction design process because it is the only way of establishing the effectiveness of the program as Tyler stated earlier (Tyler 1949:106).

The continuous evaluation is necessary for whatever value transformation one may design the instruction to address. Although the period for evaluating values may differ from one form to another, there is still a need to evaluate whether a particular value has been learned or whether a particular learning has taken place. Formal values may take a longer period to evaluate than probably technical values. The difficulty in evaluating formal values which deal with “being” is evident, however, formative evaluation can be conducted to ascertain whether the training is having any effect at all and if not to implement the necessary revisions. Technical values may be easier to evaluate in comparison to informal and formal, nevertheless evaluation must take place on all three levels. The approach and type of evaluation should be determined by the kind of value the training program was design to address.

Similarly, leadership training for value change must have instructional design with all the components of analysis, strategy, and evaluation in place for value change. Effective instructional design must endeavor to examine contextual factors that might impinge on the successful delivery of training. Contextual factors such as power distance portrayed in hierarchical societies have direct implication for value transformation. These contextual factors are indispensable to our in-depth understanding of the relationship between power distance and teacher-learner roles, and how these can impact the instruction design in the integrated system approach.

### ***Power Distance and Leadership Training***

The cultural element of power distance affects the extent to which value change

and transformation for effective leadership takes place. This provides the contextual framework within which the tripartite theory and the domains of learning operate. Therefore, leadership training for value change does not only involve the design of training but also the cultural dynamics that may influence the effectiveness of the same. Power distance is the “extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally” (Hofstede 1997:28).

Geert Hofstede argues that distance is the structural gap that determines the freedom an employee has in either agreeing or disagreeing with the boss. He applied the power distance theory to social class, education and occupation. Autocratic or paternalistic leaders often lead cultures which value large power distance, whereas cultures with small power distance tend to be consultative in their leadership styles (1997:27). Hofstede noted that children from large power distance cultures are expected to be obedient toward their parents, yield to authority of older children, and respect elders. Independent behavior is discouraged and dependence on parents and other authority figures is a norm through adulthood (1997:32). On the other hand, children from small power distance cultures are treated as equals with much encouragement towards independence. Relationships are not dependent on respect or any authority figure since children are taught early to make their decisions (1997:32).

Similarly, the size of power distance in education, which is the main machinery for value change in many cultures, may have serious implications. Hofstede elaborates that education in large power distance cultures perpetuates inequality between student and

teacher, which caters to dependence being established as a mental program. Training is teacher-centered and students must respect their instructors even outside of the training context. The information transferred is not an impersonal truth but a personal wisdom of the teacher (1997:34). “The teacher is a ‘guru,’ a term derived from the Sanskrit word for ‘weighty’ or ‘honorable,’ which in India and Indonesia is, in fact, what a teacher is called. In such a system the quality of one’s learning is virtually exclusively dependent on the excellence of one’s teacher” (1997:34).

However, cultures with small power distance, teachers are supposed to treat students as equals and teachers expect to be treated as equals by the student. The educational process is student-centered, motivated by student initiative and the student is expected to define his or her own intellectual paths. Students can interrupt lectures in class to ask questions when they do not understand something, and consider the information exchanged as facts that exist independently of the teacher. Truth is treated as impersonal and the quality of learning is dependent on the excellence of the student (Hofstede 1997:34). In the occupational setting power distance determines the relationship between subordinates and bosses. In a small power distance situation, subordinates and superiors consider each other as existentially equal where as the opposite is true for large power distance and hierarchical systems (1997:36).

The epistemological theory propounded by Hofstede on power distance has further been advanced by Judith Lingenfelter and Sherwood Lingenfelter in their book entitled *Teaching Cross-Culturally*. Lingenfelter and Lingenfelter developed the four prototypes of social games as they apply to the social context of teaching. They identified

distinctive quadrants of social games, the roles associated with them and how they are played out in different groups. A social game in this regard refers to games that people play for fun that others can participate according to their interest and commitment. This learned behavior can be changed or adapted by participants to meet their needs and can either be treated seriously or casually (Lingenfelter and Lingenfelter 2003:74).

This study focuses on the teacher and learner roles of these prototypes, drawing the parallels with Hofstede's power distance and its relationship to the tripartite theory and the learning domains. The teacher roles depicted in the first quadrant of the four prototypes describes him/her as an authority figure, an expert who teaches through lectures and deposits his/her knowledge into "banks," referring to students. The learner is an obedient student who focuses on the knowledge, considers the teacher to be correct and relates to the teacher on a very emotional level out of fear. The second quadrant describes the teacher as a patron and helper, who teaches through stories and lectures, but holds his knowledge as a secret. The learner focuses on relationships, honoring the teacher and emotionally depending on him or her (Lingenfelter and Lingenfelter 2003:76-77).

The third quadrant describes the teacher as a friend and mentor, who teaches through interaction and considers knowledge to be free and open to all. The fourth quadrant describes the teacher as a drill sergeant, who teaches through work and perceives knowledge as a betrayal of the identity of students. The learners focus on what they are going to get out of the learning program, perceive teacher as an enemy and emotionally hate him or her (Lingenfelter and Lingenfelter 2003:76-77).

**TABLE 3**  
**FOUR PROTOTYPE TEACHER ROLES**  
(Adapted from Lingenfelter and Lingenfelter 2003:76)

<b>Teacher as Authority</b> Role: expert Method: lecture Knowledge: deposit	<b>Teacher as Patron/Parent</b> Role: patron, helper Method: story, lecture Knowledge: secret
Role: friend, mentor Method: interactive Knowledge: free, open	Role: drill sergeant Method: busywork Knowledge: betrayal
<b>Teacher as Facilitator</b>	<b>Teacher as Outsider</b>

**TABLE 4**  
**FOUR PROTOTYPE LEARNER ROLES**  
(Adapted from Lingenfelter and Lingenfelter 2003:78)

<b>Learner as Obedient</b> Focus: knowledge Teacher is correct Emotion: fear	<b>Learner as Client/Child</b> Focus: relationships Teacher is honored Emotion: dependency
Focus: personal interest Teacher is effective or not Emotion: enthusiasm or criticism	Focus: getting out Teacher is enemy Emotion: hatred
<b>Learner as Free Thinker</b>	<b>Learner as Rebel</b>

This description of the two top quadrants of the prototype in Figure 3, typically resonates with Hofstede's theory of power distance. The two quadrants of teacher and learner roles clearly explain and define vividly the educational situation indicated in large

power distance cultures. The two lower quadrants generally draw interesting parallelisms in educational situation in small power distance cultures. The combination of Hofstede, and Lingenfelter and Lingenfelter provide a solid theoretical framework in understanding the contextual dynamics within which training for value change might evolve.

### ***Akan Hierarchical Society***

The traditional structure of the Akan society which comprises a majority of the Ghanaian population is hierarchical and therefore has large power distances. The reason for using the Akan society as an example is to illustrate that there is a relationship between large power distance and a hierarchical society. This is evident in kinship relationships and the teacher-roles bestowed on traditional healers. The Akan society is a kinship society and therefore the king or leader is superior to all under his rule. William J. Addai argues that the hierarchy is exhibited by symbols that characterize royal stools and umbrellas (Addai 1999:101).

Addai further explained how the distinguished clothes, cars, seats, colors and other outer adornments of leaders in the society are meant to establish one's position in the hierarchy. He referred to a craving for upward mobility in society as the status-and-hierarchy syndrome (1999:101).<sup>3</sup> Addai's observation of the Akan hierarchical society

<sup>3</sup> William Addai has answered questions regarding Akan traditional metaphors, values and ethno-leadership. He examined the values associated with eldership, priesthood, kingship, fabrics and contextual conceptions of leadership as influenced by colonial leadership thought (Addai 1999:101).

can be extended to how Akan traditional healers' train their protégé, hence establishing the relations between large power distance and teacher-learner roles.

A brief literature review of how an Akan traditional healer had trained a protégé can provide a perspective into the dynamics of power distance as described by Hofstede, and Lingenfelter and Lingenfelter and its implication for value change. The perspective portrays the already established fact of the existing hierarchy.

The traditional concept of training depicts how knowledge of healers is often passed-on from one generation to the other. This process is characterized by what the society deems important or desirable to their future well-being. As Kluckhohn rightly emphasized the notion of the desirable as contrasted to the desired is an important concept since in all cultures people have desires for which they blame themselves or at least consider themselves unjustifiable (Kluckhohn 1951:395). The desirable, which in this case set the tone for action, motivates training through the transfer of knowledge in the Akan culture. The traditional healers in the culture and the value of transferring healing knowledge held by the culture has contributed to healing complicated diseases in the culture that would have wiped out thousands of people.

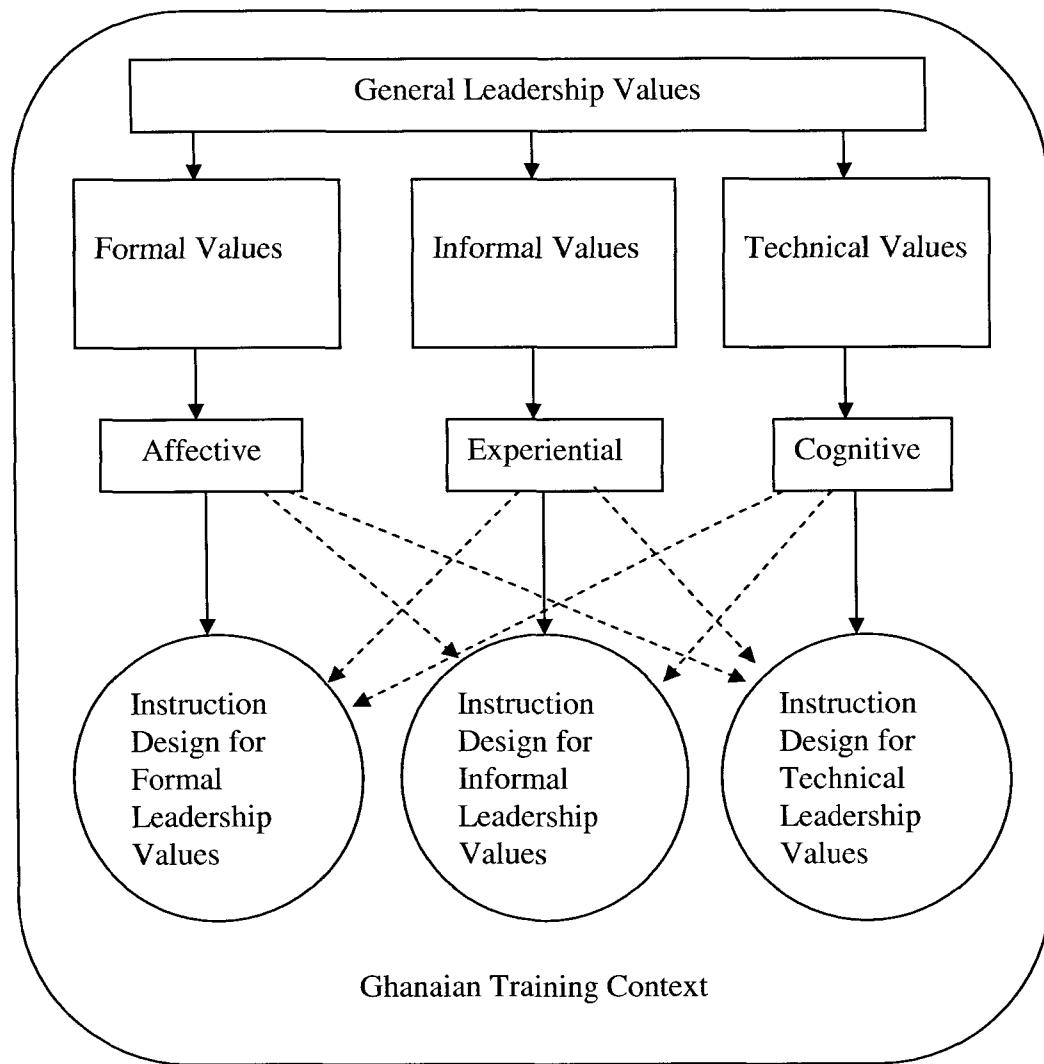
Traditional healers are officially recognized by the culture as a group of gifted people who oversee the health concerns of the society. According to Appiah-Kubi, these recognized healers entrusted with health issues can be classified into: (1) the doctor/physician (often referred to as the herbalist); (2) the diviner, or the diagnostician; (3) the traditional birth attendant; (4) bone-setter; and (5) the exorcist, also referred to as the witchdoctor (Appiah-Kubi 1981:35).

There are three main categories of medicine and at least three or four years of training for those who become priest-healers (Appiah-Kubi 1981:37). The first category of herbal medicines deals with herbs and tree barks widely known to the common people and gathered without any rituals being performed. The second involves a family secret handed down from mother to daughter or father to son as the case may be, guarded with great care. The third category is confided to those known only to the professional priest-healers, who have undergone strict initiation and pay dearly for their knowledge (1981:37). The actual training through mentoring for traditional priest healers takes three to four years for one to learn the art. Although some may volunteer to serve, candidates are often chosen by the spirits or selected by parents and close relatives actively involved in the practice. There are several insights that can be drawn from the mode of training for Akan traditional healers that are relevant to leadership training for value change today. One of the essential principles of training identified is the secrecy embedded in the training process and the ownership of knowledge. Owoahene-Acheampong made this painful observation:

This practice contributes to the secretive and closed nature of their profession. Like their modern physician counterparts and almost all other professionals, they jealously guard and monopolize the trade. Thus loss of traditional medical knowledge with the deaths of healers can be blamed in part on the healers too. Traditional healers generally hide, even from their own children and close relatives, the herbs and the ingredients they use in preparing their medicines. Some healers go to the forest to collect their herbs very early in the morning or very late in the evening lest their collections be exposed for others to see. Until recently, practitioners refuse to have their *materia medica* documented (Owoahene-Acheampong 1998:145).

The training practice highlighted by Owoahene-Acheampong has resulted in the loss of valuable medical information in the society. The selection process, period of training, the secrecy embedded in the training process and the awe associated with the trainers are vital characteristics of large power distance societies. This method of training is motivated by a deeply rooted cultural value learned and shared by the people. The values among traditional healers depict how power distance in a hierarchical society influences the training.

Hofstede's theory of power distance and Lingenfelter and Lingenfelter's theory of roles in the social context evidently facilitates the understanding of the Akan traditional healers' values of training. For instance, the social roles assumed by the trainer and trainee determine important functions played by both individuals in the relationship. One may be an authoritarian in nature, where status is used exert power over the other. Or another role may be hierarchist who uses his status to ensure protocol and maintain power distance. The learners as described earlier by Lingenfelter and Lingenfelter as obedient and dependent on their trainers.

**FIGURE 4<sup>4</sup>**

### **INTEGRATIVE SYSTEM APPROACH TO VALUE-BASED LEADERSHIP TRAINING**

<sup>4</sup> The Ghanaian training context indicated in the diagram refers to the hierarchical society denoting large power distance and defining the principles guiding teacher-learner roles in the society. The contextual factors are critical and must be considered throughout the identification of the general values to the end of the instructional design process. The instruction design for formal, informal and technical values refers to the application of analysis, strategy for the learning process, and evaluation discussed in page 72-76.

### ***The Tripartite Theory and Power Distance***

Leadership training for values change requires that we understand what values are and are able to classify them using Hall's tripartite theory of formal, informal and technical. The role of how learning takes place, the attitudes to change and the change process under each of the branches of the tripartite theory is vital for leadership training.

However, we also need to consider certain instructional dynamics that may lend themselves to particular branches of the theory. The domains of learning such as cognitive, affective and experiential fit the training for certain value transformation better than others. A choice of the appropriate domain of learning is indispensable for effective training.

Finally, disregarding the larger cultural context within which value transformation is meant to occur would be detrimental to the entire training process. Power distance and how it impacts learner and teacher roles in a particular culture is critical to this study. The opportunity to examine the literature of how power distance influences training in a particular culture such as the training of Akan traditional healers brings to bear important elements to consider in the instruction design process. Figure 4 illustrates the theoretical framework for integrative system approach for value-based leadership training. It outlines the steps necessary for value-based leadership from the identification, to categorization into the tripartite theory, to the learning domains, and finally to the instruction design for particular category of values. All the various steps described in the integrated system approach is carried out with due consideration to the Ghanaian training context.

### ***Summary***

The discussions in this chapter examined the essential contextual training elements in relationships to power distance, the tripartite theory of learning and change, and the learning domains. This chapter is significant because it provides the theoretical framework and demonstrates the process of the entire study from value identification to the designing of value-based leadership training.

Hall's tripartite theory of formal, informal and technical systems provides an appropriate framework to categorizing values. The theory also determines the various ways values are learned, the attitudes towards learning, and how they can be changed at all three levels. The tripartite theory resonated well with the three main domains of learning (cognitive, affective and experiential) depicting an integrated approach to value change. The formal values lend itself to the affective as a primary learning domain, while the informal connects to experiential domain, and the technical to the cognitive domain. Although these three primary domains can be separated in terms of instruction design, they are more effective if additional input is drawn from the other domains as secondary sources of input.

The Leadership training for value change must therefore determine value categories based on the tripartite theory and apply the most appropriate domain of learning for transformation. Consequently, it is noteworthy that critical factors in the cultural background such as power distance in training and education directly impinge on the effectiveness of the leadership training program. It determined how the teacher-learner relationship can impact the effectiveness of training. Furthermore, the literature

reviews of Akan traditional healers provided insights for leadership training in the Akan context which forms the majority of Ghana's population. The next chapter discusses the findings of the field research and how they relate to the theoretical framework discussed in this chapter.

## **PART III**

### **DATA PRESENTATION**

Part III presents the findings from the study of GIMPA and identifies the values that enhance and hinder leadership and outlines the relationship among various value categories. It presents a political and socio-economic backdrop of Ghanaian political leadership and its implications to contemporary values. Part IV demonstrates the integration of the theoretical framework in Part II and the findings in this section for value-based leadership training in GIMPA.

## **CHAPTER 5**

### **THE ROLE OF VALUES IN LEADERSHIP**

This chapter examines the socio-economic and political environment of the respondents from the time of their birth, through their professional careers. The chapter also presents the values that enhance and hinder the leadership of primary respondents (PR) and how these values relate to culture and formal education. It establishes the relevance of values, the various categories of values and their interrelationships in lives of selected Ghanaian leaders in the EMGL program at GIMPA.

#### ***The Socio-Economic and Political Background***

The background of respondents in this study outlines a framework critical to understanding some of the values that influence their leadership. It is paramount to note that half of the PRs were born during the British colonial rule and the era of struggle for the independence of the Gold Coast (the former name of Ghana). The other half of the PRs were born immediately after independence. Some of the PRs born in the first half observed the developments that engendered the nationalist movements and witnessed the activities that prefaced independence.

It suffices to note that these respondents also saw the birth of the country as an independent state and lived through the leadership of its first native president. They enjoyed the political freedom and positively benefited from the sound social and economic gains the country accrued during the colonial era. Although an opportunity for upward mobility through education was limited to certain geographical areas, life was relatively better nationwide and the masses were optimistic in a country that had enormous potential for a better future.

Ghana secured independence from the British in 1957 and the nationalist movement that championed the transition was led by Kwame Nkrumah. The rule of Kwame Nkrumah as the first president of Ghana lasted until 1966. His pre-independence engagements provided a bedrock and conscience for African emancipation and unity. Nkrumah's leadership, which launched effective social, political and economic changes, gave pride to Ghanaians and all Blacks around the globe. Although Nkrumah's reign was not free of poor leadership practices, Ghana's socio-political and economic upheavals began after Nkrumah was overthrown on February 24, 1966 by Colonel Emmanuel Kwasi Kotoka and Major Kwasi Afrifa (Pobee 1991:8-9; Awoonor 1990:150).

The lack of a clear leadership agenda that ensued immediately after Nkrumah's era coupled with the abandonment of all state initiated projects for development adversely affected the country. This particular change of leadership in Ghana, which was well celebrated by Ghanaians, set in motion the ripple effect of serial changes in government due to various coup d'etats (1990:224). Kotoka's era was short due to his sudden death and did not record any significant achievements for national growth. After three years,

Kotoka's government handed over power through election to Kofi Abrefa Busia in September 1969.

In spite of the fact that Busia's reign emphasized social and economic development it was plagued by the nation's huge indebtedness and depleted foreign reserves. He became unpopular for his aliens compliance order that marred his relationship with other heads of government in the region. The hardship Ghanaians experienced during Busia's efforts to bring back fiscal discipline created a perfect environment and cause for Lt. Col. Ignatius Kutu Acheampong to overthrow his government on January 13, 1972. Acheampong then mobilized the masses to increase agricultural produce and to make Ghana self-sufficient in food products but this was short-lived. His initial refusal to service Ghana's foreign debt resulted in the suspension of aid and other support the country had enjoyed previously from Western partners.

The shortfall in foreign aid subsequently led to scarcity of foreign exchange to import processed food and other products. This period was marked by shortage and hoarding of processed goods. The over-valuation of the currency and attempts by government to print more resulted in galloping inflation. Prices of goods sky-rocketed during these period and people had to stand in queues for hours just to purchased processed goods also referred to as "essential commodities" (Awoonor 1990:229).

General Akuffo overthrew Acheampong in a palace coup d'etat in July 1978 due to his overt corruption and attempts to perpetuate power through Union Government system. General Akuffo and other cronies of Acheampong who seized power from him were themselves overthrown by Flt. Lt. Jerry John Rawlings on June 4, 1979. Rawlings

accused the Acheampong and Akuffo regimes of being corrupt and declared they deserved to be eliminated. Rawlings considered his take over as provisional, and therefore handed over power to Hilla Limann through elections in September 1979. When the economy was almost grinding to a halt through internal power struggles in Limann's government, Rawlings took advantage and re-surfaced through another military coup on December 31, 1981 (1991:10-11). Rawlings' military regime held on to power from 1981 to 1992 when he was elected to office as a civilian and managed two terms as provided for under the constitution. Rawlings' party lost elections to John Agyekum Kufour in 1999, the current leader of Ghana's estimated twenty million citizens. The political regimes through Ghana's history are summarized in Figure 3.

Each government that came to power justified the means of their rise to power by accusing the previous government of corruption. Moreover, subsequent governments always vowed to eradicate corruption, only to be overthrown and accused of the same evils. As K. E. De Graft-Johnson, a Ghanaian scholar clearly notes, "Formalism and administration by itself does not lead to corruption...motive and opportunity must combine to make this possible" (De Graft-Johnson 1976:172). In Ghana's situation, the environment throughout the various political regimes was more than favorable for these motives and opportunities to flourish. Although accountability, honesty, equality, probity, transparency, integrity, and others were the buzzwords of these eras, the substance of these values was never exemplified in public leadership. The masses who longed after these leadership values continually became disillusioned as their promised messiahs who ascended to leadership failed the test.

Nkrumah's Regime	Kotoka's Regime	Busia's Regime
I 1957 <i>Independence</i>	I 1966 <i>Coup</i>	I 1969 <i>Election</i>
Acheampong's Regime	Akuffo's Regime	Rawlings' Regime
I 1972 <i>Coup</i>	I 1978 <i>(Palace)Coup</i>	I 1979 (Jun) <i>Coup</i>
Limann's Regime	Rawlings' Regime	Rawlings' Regime
I 1981 (Dec) <i>Coup</i>	I 1992 <i>Election</i>	I 1999 <i>Election</i>
		Kufour's Regime

**FIGURE 5**  
**GHANA'S POLITICAL LEADERSHIP TIMELINE**

Nkrumah's regime, their early professional lives coincided with the tumultuous socio-political period described above. Contrary to the prevailing milieu in the socio-political circles, the educational system continued to emphasize strong positive leadership values especially during the Nkrumah, Kotoka, and Busia eras. This can be partly attributed to the colonial educational system which was still prevalent and mission/church schools which sought to instill good Christian values. Furthermore, the open religious activities in public schools coupled with respect for elders and positive virtues heralded, made educational institutions in Ghana a place of discipline.

The predominantly church-supported school system inculcated certain biblical and societal values into their students hence producing some of the acclaimed intellectual minds in the country such as Kwesi Dickson, John Pobee, Adu Boahene, George Kwapong, Kwaku Pome and Abrefa Busia. There were all kinds of scholarship schemes to reward those who excelled and worked hard in schools and related institutions. The PRs through their education have accumulated leverage from the eras within which they grew up and what they consider to be good values, (or what they have been taught to be the values they must hold) and what values actually enhance or hinder their leadership. I therefore conclude that the PRs were greatly influenced by the early victories realized from national independence movements, economic success and political stability, and the dismal period that subsequently followed in her history.

The values that influence the PRs may have gone through transformation over the years. However, it is unlikely that the PRs have departed completely from them as we may later deduce. Undoubtedly, they are the trendsetters and influential leaders of this generation, because PRs generally possess diplomas from prestigious high schools in Ghana and have at least an undergraduate degree or the equivalent. Moreover, sixty percent of the PRs have been in leadership positions for more than twenty years and the other forty percent have been in leadership for about ten years. These respondents occupy positions from supervisors to managing directors and from area managers to country directors, while still others function as key deputy directors. The range of their experiences, years of service, and level of leadership make their leadership values critical to this study.

The role of GIMPA in shaping the values of the PRs over the last two years is another area of study. Remarkably, many of the PRs credit their recent changes in leadership styles to the GIMPA program. Whether this is a perceived change or an actual change remains to be tested over time. Meanwhile, the values that the PRs internalized over the years are important since they are more likely to be replicated by secondary respondents (SRs) given similar conditions.

Unlike the PRs, ninety percent of the secondary respondents were born after Ghana's independence and the developments that ensued during those eras may also have influenced the SRs, in terms of their values. They grew up during Busia's era with early adulthood in Acheampong and Limann eras. Life was difficult during the Acheampong's era, the average Ghanaian could hardly make ends meet and those who did, literally lived from hand to mouth. The few in government and those with connections to government officials in high places especially in the armed forces had bigger shares of the national cake. Many institutions, including education had their government subventions (government subsidies for public education) reduced and parents were asked to shoulder the cost of education. The insufficient supply of goods and materials in schools resulted in chaos, in discipline problems and numerous school and university demonstrations.

The realm of education which was once disciplined and meant to fulfill the aspirations of the country started falling apart (Dwamena 1982:106). Furthermore, the Acheampong and Rawlings eras which marked the long tail-end of socio-political developments inadvertently moved politics onto the campuses of the nation's universities and colleges. There students became involved in politics but in those days were limited

by a lack of academic freedom in the universities. This consequently led to the impoverishment of learning (1982:111). Leadership was in total mayhem and the future for young adults including many of the SRs was then uncertain. It was a time that the promised leadership was not delivered and the perception of politics was to amass personal wealth at the expense of the nation.

The secondary respondents were molded through these ailing institutions and subsequently developed leadership perspectives that are noteworthy. However, these cannot be discussed at length in this study because of the scope. The extent to which this background has shaped their values is only reflected through their perception of managers in this study. Ninety-five percent of the SRs have a college-level diploma or the equivalent. About ten percent of the SRs have been in leadership for more than twenty years and the remaining ninety percent of them have been in leadership for an average of five years. Their perspectives on the values required in managerial leadership reflect how they learned those values. Moreover, the factors that influence those values were completely different from those influencing the PRs. Similarly, the values that they consider in need of transformation in order to effect performance should alert us to the impact of leadership values and how to address them through training.

### ***The Importance of Values***

It is noteworthy that every respondent in this research accepted that there is a direct correlation between values and leadership, and unanimously agreed that values are

very important to one's leadership performance and critical in advancing one's effectiveness. Values motivate every aspect of one's life and not only the professional endeavors which often overshadow other areas. So, although the respondents did not focus on making specific value statements, the stories they told were all embedded with value statements and these stories established the values they espouse, hope to have and those that hinder their leadership.

[The PRs noted that a cardinal] responsibility of a manager is to motivate people to expedite work and reward them for it. However, if they complain and rail against work on a certain day the manager should be considerate to let them go without any further explanation because their choices demonstrate their values (INT-03).<sup>1</sup>

Values are very important because they instill a sense of discipline into our lives and help us to maintain a learning posture. One needs something to drive him or her to do what they are doing and money alone cannot do it (INT-04).

My values push me to go an extra hour and kill myself or forgo a number of things or sacrifice, because I believe something can be done (INT-05).

The stories above indicate that values are perceived not only as the driving force behind behaviors but also impact the desire to succeed. It must be noted that our values do not always produce positive results and noble aspirations but can also reveal our ambitions and set us up for frustrating experiences. We are categorically aware of people

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<sup>1</sup> The code INT-03 in the reference represents the third primary respondent interviewed in this study. The INT stands for interviewee and the number being the order in which they were interviewed. This is necessary to protect the identity of the primary respondents. See table in Appendix B for more information.

who have achieved great feats but lack good values needed to sustain their success.

Whatever values they had are what influenced them to pursue whatever they did pursue.

For instance, “the values of Hitler caused a great deal of misery and some of Bill Clinton’s values are morally bankrupt” (INT-07) and so values are pivotal in whichever manner they can be perceived.

Although respondents identified the significance of values in the mundane, they also wrestled with the source of values and how they are formed. In particular, there are some values that people are even unaware of how they acquired them through the early years of socialization. A PR made the following observation:

You are taught to follow advice, you go to church to learn some things, and then your mother and all that stuff, shape your values and mold your personality. Respondents agreed that by the time one is sixteen, one’s character is basically formed by the mores of the society and consequently one’s values. Some values may slightly flux as one grows older through different stages and experiences in life. Therefore, whether one becomes an aggressive person, quarrelsome, or outgoing, the values that motivate one’s behavior have already been formed and this is why certain people in corporate leadership exhibit strange behaviors (INT-03).

It is important to note from this observation that the PR drew a direct correlation between values and leadership behavior, which is one of the core issues I am addressing in this study. Whether values can be changed or not as asserted by the PR above is a question I would like to address later in this discussion. However, knowing the values of colleagues in a given work environment may prevent indifference and generate confidence and trust in one’s capability to handle certain responsibilities. “I can leave my office for a course in GIMPA for several days or travel to Burkina Faso and have no fears,

because I know the people are working hard, and they know I want them to work hard because they enjoy it" (INT-08).

The knowledge of values among leaders may ensure a smooth running of institutions and facilitate mentoring through the delegation of duties. This presupposes even with already formed values, one can receive directions and make adjustments in life to portray positive value-related attributes. However, this must begin with the knowledge of the values in question so that the direct correlation between values and behavior can be established beyond the rudimentary dimension of such.

### ***Values that Enhance Leadership***

The PRs indicated a number of values that enhance their leadership through their stories, some of the values were affirmed, others questioned by the SRs. Similarly, the ranking of the values and their categories also differed between the PRs and SRs. The PRs' values that enhance leadership have been categorized into five sections namely, character-related, relationship, team leadership, attitude-related, and skill-related values in the order of importance. Character-related values include honesty, justice, integrity, trustworthiness, trustworthiness, disciplined life, satisfaction, humility, courage, equity, disciplined life, and persistence. Table 5 shows the order in which PRs and SRs identified the values that influence leadership.

**TABLE 5**  
**VALUES THAT INFLUENCE LEADERSHIP**

Primary Respondents	Secondary Respondents
<b>1. Character</b> <ul style="list-style-type: none"> <li>• Honesty</li> <li>• Justice</li> <li>• Integrity</li> <li>• Trustworthiness</li> <li>• Disciplined life</li> <li>• Humility</li> <li>• Courage</li> <li>• Equity</li> </ul>	<b>1. Attitudes</b> <ul style="list-style-type: none"> <li>• Punctuality</li> <li>• Hard work</li> </ul>
<b>2. Relationships</b> <ul style="list-style-type: none"> <li>• Valuing people</li> <li>• Personal relationships</li> <li>• Mentoring</li> <li>• Respect for elders/others</li> </ul>	<b>2. Relationships</b> <ul style="list-style-type: none"> <li>• Personal relationships</li> <li>• Mentoring</li> <li>• Valuing people</li> <li>• Respect for others</li> <li>• Social functions</li> </ul>
<b>3. Team Leadership</b> <ul style="list-style-type: none"> <li>• Making room for others</li> <li>• Building consensus</li> <li>• Teamwork</li> <li>• Sharing risk</li> <li>• Emphasis on strength</li> </ul>	<b>3. Team Leadership</b> <ul style="list-style-type: none"> <li>• Teamwork,</li> <li>• Building consensus</li> <li>• Making room for others</li> </ul>
<b>4. Attitudes</b> <ul style="list-style-type: none"> <li>• Punctuality</li> <li>• Hard work</li> </ul>	<b>4. Character</b> <ul style="list-style-type: none"> <li>• Satisfaction</li> <li>• Honesty</li> <li>• Justice</li> <li>• Trustworthiness</li> <li>• Persistence</li> <li>• Disciplined life</li> <li>• Humility</li> <li>• Integrity</li> <li>• Equity</li> </ul>
<b>5. Skills</b> <ul style="list-style-type: none"> <li>• Planning</li> <li>• Delegation</li> </ul>	<b>5. Skills</b> <ul style="list-style-type: none"> <li>• Attention to details</li> <li>• Delegation</li> </ul>

Relationship values include personal relations, valuing people, mentoring, and respect for others. Team leadership values include teamwork, building consensus, sharing risk, emphasis on strength, and making room for others. Skill-related values include planning, delegation, and attention to details. The attitude-related values include punctuality and hard work. It is essential that I discuss the comments and short stories of PRs and SRs regarding these leadership values.

### **Character-Related Values**

Character, which the PRs considered to be the most important of all their values, was meant to describe a person who exemplifies the values of honesty, integrity, justice, humility, trustworthiness, courage, disciplined life, and equity as shown above and in Table 5 and Appendix B Section 1. In this category, the PRs discussed how these values listed above enhance the way they lead others both in the corporate arena and in other spheres. Two PRs agreed below that these values were learned early in life and had been the touchstone and guiding principles for many decisions in their lives.

Growing up, my father inculcated into us to be one another's keeper and to seek honesty, integrity, and straight forwardness that's looking in the eye of some one and saying it as it is, yes (INT-02).

Yea, I got my values from home, I was raised in a strict background, my father even though he was not as strict his brothers were, they taught us to be honest (INT-04).

This affirms the fact that many of the character values are learned during childhood. Although character-related values emerged as the most important values of

the PRs, it was ranked fourth in position on the SRs' in Table 5. The SRs, in place of character identified attitude-related values as the first and most significant for the PRs. I will address attitude-related values later in this discussion.

The difference in the ranking of character and attitude categories as important values in leadership is unequal in this discourse and raises a number of questions. Why did the SRs perceived attitude instead of character as claimed by PRs? What did the PRs mean, when they claimed that character-related values are the most important and sublime values that drive their leadership? In fact, the values that SRs noted as character-related were the same values that the PRs indicated with the exception of "courage" for the PRs and "persistence and satisfaction" for SRs. This attests to the fact that the SRs have been cognizant of the PRs' values and their information is highly reliable.

Evidently, the similarity in values in the character category does not indicate any discrepancies in the meaning of character and neither does it suggest other values unrelated to the category. Considering that character-related values, many of which have been listed in the category, have also generated pertinent discussions in the country, as indicated in the background information in the previous section, affirmed the fact that SRs are profoundly acquainted with the meaning and role of these values. So, did the PRs wish character-related values were the ones that enhance their leadership or were they the normative? Did the PRs audaciously choose character related values because it was the noblest thing to do or is it because the nation's leaders have continually failed to exemplify these values, and claiming them presents a propitious image? The focus group discussions with PRs addressed these and responded to some these questions.

In the focus group interviews, the PRs generally noted that unlike other values, character is not a group held value and therefore must be developed individually. They unanimously agreed that character-related values are the values with which the entire nation has the greatest difficulty. Two PRs unequivocally affirmed the following:

A leader with good character must at least exemplify some kind of honesty, humility, trust, integrity, and respect for others and many more. This is where we tend to compromise as leaders and unfortunately, the entire nation tends to go along with it. The people are not holding anyone to the standards because of this compromise. Character is very much dented in leadership and so all kinds of people at the high ranking positions are using their positions to do the wrong things (INT-01).

Many are looking for a leader they can trust and are asking whether they can take the leader's word for what it really means. At the same time, many leaders are being undercut or undermined by their associates because of lack of trust (INT-05).

This observation indicates that living out character-related values is associated with certain challenges. The PRs generally indicated that although they do not practice these negative traits of character indicated above, they are not completely exempted from their influence. Consequently, they agreed that there are dangers associated with honesty as a value because it exposes the leader to all sorts of negative experiences, which can later undermine his or her leadership. Leaders are often considered inept and timorous when they blatantly become honest and many have lost their jobs for this reason (INT-07). The ambivalence of the PRs to adhere to the desired values and the sure consequences associated with it is evident in the stories above.

The PRs generally allude to the fact that there is a fear that when one is honest, the dishonest majority may turn against that one and undermine one's leadership for

failing to subscribe to the corrupt practices that enrich leaders and their cronies.

Considering the dilemma and struggle of the PRs, one may deduce that they appreciate and cherish character-related values. However, as to whether indeed they are normative and not merely a desire would be revealed substantially when we address the values that hinder their leadership and values that they would like to change.

It appears character-related values cannot be hidden no matter how hard one tries to do that. The gravity of one's negative character inevitably shows up over time, often drawing disapproval from followers, and stripping away all the support previously garnered as related in the PRs' stories above. Resolving the character issue, which the PRs considered a major flaw in the society, would require courage, which is also a character-related value. Therefore, character-related values are non-negotiable and indispensable virtues in achieving real sustainable change in the society. One may conclude that it is impossible for a given generation to turn around a society without people trenchantly and veraciously assuming character-related values as the core values of the nation.

### **Relationship Values**

The relationship category was listed as the second most important set of values that enhance PRs' leadership. The PRs outlined relationship values to include personal relationships, mentoring, valuing people, and respect for others as seen in Appendix B. They ranked the influence of relationships to cover family, society as well as corporate

organizations. Similarly, the SRs indicated the same values for relationships and added involvement in social functions as an important value of PRs. The fact that PRs and SRs independently ranked relationship category second re-affirms the agreement in their observations. Furthermore, it also proves the PRs' objectivity in identifying their relationship values is substantive, unlike the differences that beleaguered the previous discussion of character and attitudes-related values.

Relationship values are deeply engrained in many societies in Ghana. One can also say that everything thrives on relationships. An SR agreed that his leader's ability to relate very well with anyone he comes across during the course of his work has not only enhanced his performance but has been his main strategy for success (INT-06-A).<sup>2</sup> The fact that a leader is affable, approachable, not bossy, and always willing to offer help is critical to what constitutes a good leader. Therefore, it is imperative that a leader upholds the personal relationship as an essential value to succeed in the Ghanaian context. The SRs noted this point:

It all boils down to personal relationships-he values personal relationships and will do everything within his power to motivate you, and try to meet your needs. His relationships are not limited to colleagues in the organization but reflected in his drive for customer satisfaction, he attends social functions such as funerals and “out-doorings” [child naming ceremony] to show his concern for customers. You must understand

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<sup>2</sup> The INT-02-A in the reference represents a secondary respondent interviewed in the study. The INT stands for interviewee, the number stands for the primary respondent and the letter A indicating the first secondary respondent of INT-02, B and C indicating second and third respectively. Three secondary respondents were interviewed for every primary respondent except the primary respondent INT-01.

customers treasure these relationships and therefore he is willing to deliver on anything that contributes to good relationship to satisfy them (INT-03-A).

She turns her professional relationships with her staff into a family and many of our colleagues work as brothers and sisters from the same home and their children become friends with each other. We are so tight in our relationships that even when a staff leaves the organization, they work very hard to keep their relationships going (INT-05-B).

Undoubtedly, the experiences of these SRs indicate that they have been beneficiaries of the relationships they have had with their leaders and this have had puissant impact on their careers and lives in general.

The relationship values do not only drive the actions of these leaders as indicated above but also becomes criteria for selecting leaders. One can conclude that the assignment of leadership roles and authority in the traditional society is normally based on relationships and not necessarily competence or ability to perform a given task. These PRs observed that the following is apparent:

Someone becomes a chief in a village just because he was born Kweku Mensah. There is nothing to his title. Whether he went to school or not doesn't matter, because he was next in line to become a chief, he is enthroned, these kind of leaders assume positions and end up being bossy, ordering around intelligent people around who should be doing their job, and they expect everybody to respect them in spite of what they do (INT-03).

Respect for elders has been good as well as bad for us, because of that we cannot challenge anything that an elderly person does or say and that is not good for us (INT-01).

[Meanwhile,] respect for others is crucial because it empowers and upholds the dignity of people, and deals with them fairly. This brings about trust without which a leader cannot build lasting relationships with followers. I get embarrassed, I feel uncomfortable when you vex on the

weaknesses, so I always turn to want to push the good side of people and I think, for me that has been one of the things in making me put a lot of premium on people in spite of the self, so I see someone and immediately it's the best thing about the person that I take seriously (INT-05).

The unquestioned respect for elders and others, the selection of leaders, and valuing people as values that influence leadership are not confined to the traditional society but is also evident in institutions and corporate spheres. The emphasis on the positive side of people and the willingness to draw from their strengths in leadership is the driving force behind valuing people as a relationship value. The PRs agreed after an avid focus group discussion that the only way to have meaningful relationships with others is by valuing people and recognizing their individual abilities and contributions.

The PRs generally reiterated that their relationships values allow them to develop crucial networks with customers since people value relationships that care and respond to their needs. They observed that not all the relationships are healthy because sometimes leaders tend to use people as inane tools and do not value them at all. Other leaders swing to the other extreme of valuing people because of the good benefits they are likely to derive from them, and this assuredly takes advantage of followers and vice versa (INT-10). The PRs affirmed that although there is a danger for them to fall into this trap, one needs to be bold to embrace the positive benefits of relationships values and refrain from the ills which have plagued it.

### **Team Leadership Values**

Team leadership values consist of teamwork, building consensus, sharing risk, emphasis on strength and making room for others. Incidentally, there were no differences in the values that are related to team leadership. Most of the values mentioned by the PRs were also listed by the SRs as the most important values in their various categories. The PRs and SRs ranked team leadership third as values that enable leaders to work with other people in the same conditions. This involves empowering people in a team to build consensus in decision making and to execute those decisions as a group. An SR agreed that his leader “consults a lot in every situation and often forms small committees or brings people to discuss issues before they are implemented” (INT-03-C).

This team leadership value creates an open management system, lucid enough to draw insights from other colleagues for quality decision making. Sometimes, SRs perceive this teamwork approach as a weakness, since it goes directly against the grid of the traditional system which is often authoritarian in nature. PRs noted that it is difficult even for SRs to accept teamwork as a value because they are accustomed to their leaders making all the decisions and solving certain level of problems.

Similarly, risk sharing which used to be a widely acclaimed and cherished value in the past is hardly seen now in the Ghanaian societies and therefore this can impede teamwork. A PR shares the following statement in this regard:

Growing up in our home, we were many and so my father inculcated in us to look out for one another and that has shaped the way I lead today. Even the good book says one would kill a thousand and two would kill ten thousand and so teamwork has shaped the way I do stuff. Whether we like

it or not there is strength in numbers if four of us put a million Cedis<sup>3</sup> together, it would move faster than you putting your two hundred and fifty thousand to do something (INT-02).

In Ghana, many leaders would prefer to do things individually instead of teaming-up to share risk and expertise together. As I observed during my research, there are so many nascent tiny initiatives all over the places which do not seem to yield any productive development in anything. This indicates that teamwork enhances individual accomplishments and generates maximum output.

The PRs agree that many organizations are still plagued with the hierarchical structures and segmentations of positions, making teamwork almost impossible. Oftentimes, leaders are called by their titles or positions and not by their actual names, since their titles and positions denote authority and position in the hierarchy of the organization, it separates them from their own colleagues. A PR noted how shocked many friends from other organizations were when they visited his office and found out that his assistants call him by his first name. He observed that working relationships are so bad; people do not call people by their names, but by their positions and many leaders bask in these approbations (INT-04).

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<sup>3</sup> Cedi is the Ghanaian currency denoted by the symbol ¢ and the exchange rate at the time of writing this dissertation is \$1.00 to ¢9,580.00.

### **Attitude-Related Values**

The attitude-related values described issues such as punctuality and hard work. The PRs ranked this category fourth on the table and the SRs ranked it as the first and most important set of values that motivate PRs. This discrepancy reveals an important perspective of SRs and their work. Although PRs considered character-related values as the most important set of values that enhance their leadership their colleagues and assistants disagreed. From the perspective of the SRs, the emphasis of PRs on punctuality and hard work in regards to their daily operation seem to over-shadow issues of character-related values in their leadership. A PR reiterated this idea:

We have a poor attitude to leadership, that when we get to leadership position we start thinking about how we can “eat and drain the coffers.” Some of our people have the attitude that everybody must provide for them. I would like to be an example of myself, and be punctual and have the effect from where I come from in the country (INT-04).

The value of depending on others for everything as if everyone owes us something in the society is counter-productive and must be discouraged. Leaders need to model hard work so that their colleagues and assistants will arise to the standards expected of them. One SR after another described how passionate their leaders are when it comes to punctuality and working hard. This is critical because the bottom line depends on getting the job done and good work ethics or attitudes cannot be underscored. An SR particularly recounted that his leader “believes in hard work, and am sure it is one of the reasons why he has gotten this far. After all, he is well established and successful but he still wants to go to school basically because of his attitude of hard work” (INT-02-A).

In response to why SRs ranked attitude-related values as the first and most important set of values of PRs, the PRs unanimously indicated that people do not work hard enough and that their attitudes reflect on their value for time. And so a PR states this idea:

People are not punctual because they do not trust one another. One does not believe that the other person will show up at the time agreed. One does not believe that the function or organizers will begin at the time they have stated. The organizers do not believe that people will show up at the stated time and so the mistrust goes on. Although somehow people cherish punctuality, they do not know how to be punctual. Moreover, leaders tend to easily forgive those who show up late as if they have done nothing wrong and therefore reward the behavior. What do you expect, when one is tolerant with offenders and often more patient with them than those who try to be punctual? Our leaders encourage lack of punctuality by not describing things in specifics terms, and so make room for their own weaknesses (INT-10).

It can be concluded that attitude-related values work on a two-way street, and everyone involved must do their part to facilitate the expression of those values. This is a value that PRs must model consistently to ensure trust relationships in the society as described above.

### **Skill-Related Values**

The last category is skill-related values which consist of planning, delegation, and attention to details as values that motivate the leadership of PRs. The PRs and SRs ranked skill-related values as the last set of values that motivate leaders. PRs indicated that these values have been learned over time under different circumstances. Although some of them are beginning to take skill-related values seriously, skills for effective

leadership are what have been emphasized throughout their exposure to training and development. A PR asserted this thought:

It has always been publicized that effective leadership must consider planning, organizing, monitoring and other management principles. When I call a meeting for planning, I expect my people to know that it involves sharing ideas about an area of our work, setting goals and objectives and outlining strategies to achieve the goals. Therefore, whether it is in my business or helping teachers in my school plan how to introduce new programs or solve existing problem, the process is always the same (INT-08).

Therefore, planning is a value that PRs and SRs are very much acquainted with because of its emphasis in many management seminars and training. Furthermore, PRs indicated that they do not pay particular attention to details since their assistants are responsible for that. They concluded that other colleagues take care of the nitty-gritty aspects of their work, while they concentrate on policy and general issues that affect the entire organization. It appears that PRs have the entire skill-related values well covered in terms of their values.

### ***Values Influenced by Culture***

Dominant factors in the environments in which PRs grew into adulthood may have had a direct impact on molding their values. Therefore a reflection on these factors may improve our understanding of the subject. In addition to responses in the individual interviews, the PRs deliberated in focus groups on the extent to which their culture has influenced their values. Table 6 outlines the values that have been influenced by culture and ranks them in order of importance.

By culture, the PRs were referring to the geographical features with which they interacted, and the conscious and unconscious behaviors, and experiences that they learned and shared in their families and societies as they grew from childhood to adulthood. The PRs noted categorically, that integrity, truthfulness, family relationships, sharing and speaking your mind are values that have been greatly influenced by culture. SRs did not only agree that their interactions with PRs revealed that PRs have been influenced by certain cultural factors, but added other values besides those just mentioned.

**TABLE 6**  
**VALUES INFLUENCED BY CULTURAL FACTORS**

Primary Respondents	Secondary Respondents
<ul style="list-style-type: none"> <li>• Family relationships</li> <li>• Truthfulness</li> <li>• Sharing</li> <li>• Integrity</li> <li>• Forthrightness</li> </ul>	<ul style="list-style-type: none"> <li>• Attending Social functions</li> <li>• Family relationships</li> <li>• Christian Faith</li> <li>• Integrity</li> <li>• Truthfulness</li> <li>• Discipline</li> <li>• Humility</li> <li>• Teamwork</li> <li>• Listening to others</li> <li>• Delegation</li> <li>• Sharing</li> <li>• Speaking one's mind</li> <li>• Empowering women and children</li> </ul>

The SRs identified values of discipline, teamwork, thoroughness, humility, openness, and support. Others values listed included listening to people, attending social functions, delegating task, exercising Christian faith and empowering women and children. The PRs noted how local people in their villages consider integrity one of the essential values in life and therefore members of their societies are encouraged to be truthful and honest even to the point of death. PRs' relationships with their families, staff and especially the opposite sex, as well as their general ability to build consensus for effective decision-making, and a climate of mutual respect are clearly evident in their daily routine. An SR shares this observation:

[His leader] comes from a [town] in the country, and I am very much aware that he is a chief, he is a chief of an area and I believe his being a chief has been a very important factor in some of these experiences. Like a chief, you have to be very vigilant, you must be loyal to your subordinates, so I will say his being a chief as part of his background has had some impact on his hard work, intelligence, and discipline (INT-07-B).

This is an SR's reflection on his experiences and how he believes those experiences have significantly shaped and molded the values of his leader. A PR who has maintained close-knit family relationships with chiefs and leaders in the society shared the relevance of such connections as part of culture, and extolled the opportunities such relationships create if they are properly nurtured:

There is no substitute for respect for others and a sense of responsibility in society. I respect people, because culturally in our area we don't have a choice because the hierarchy is in place. You can't talk to your senior brother in a particular way because he is one year ahead of you and older than you are. You know in [a certain unnamed town], there aren't many natural resources there and so I couldn't like look forward to cocoa farm or

inherit chieftaincy. I come from a small family, my father only drove trucks and my mother even never went to school. I was just one of the children [in my home town,] actually there was nothing important about me. This has really impacted my lifestyle and so I remain a very simple person. I got my work ethic from working on Saturdays at age six and sometimes after school to supplement what we had. I received no help from any uncle or family members, and this has really influenced my thinking to respect everyone whether they are junior staff or a messenger (INT-03).

Therefore, the framework for respect which has already been established demands nothing but strict adherence. Evidently, the conditions in a particular culture unconsciously mold the values of people over time and therefore that mix of influence and time is significant in this regard. Although such values have been greatly influenced by culture, the critical ones for leaders to implement suggest to us what they know about leadership. These, of course, are worth noting.

### *Values Influenced by Formal Education*

Formal education from elementary through undergraduate levels that likely span a period of twenty years before the start of one's professional life, contribute much to shaping and molding values in many Ghanaian leaders. By formal education, I am referring to the teaching, learning environment, evaluation, and content of the school education system. The active role of missionaries and churches in the educational system in Ghana during the early childhood years of PRs offer formal education as a means of instilling discipline and building character. Although the institutions were under the

general management of the government, the influence of the founding missionaries and churches were still very evident.

The values the PRs indicated that appear to have been cultivated through formal education are integrity, team spirit, acceptance, putting others first, respect and hard work. A communal sense of responsibility, competition, discipline, knowing one's right, offset a sense of inferiority. The main values that PRs unanimously seem to share given their formal education are mutual respect, compassion, responsiveness and selflessness.

It is interesting to know that some of the values the PRs claimed to have nurtured through culture were also cited as having been derived from formal education. Other values include integrity, sense of responsibility, hard work, and selflessness. These values have been both reinforced by culture and formal education but do not seem to be the critical values that enhance or hinder leaders' ability to implement their knowledge in leadership roles. One SR noted that formal education has helped in inculcating discipline, and opened awareness on poverty, deepened understanding of national issues, and predisposed leaders to better strategies and articulation of ideas (INT-09-A). The SRs agreed that the formal education of their leaders has contributed to shaping certain values in their leadership styles. Among the values influenced by formal education, only two values were different from what the PRs have earlier mentioned.

**TABLE 7**  
**VALUES INFLUENCED BY FORMAL EDUCUTION**

Primary Respondents	Secondary Respondents
<ul style="list-style-type: none"> <li>• Discipline</li> <li>• Openness/Acceptance</li> <li>• Hard work</li> <li>• Selflessness</li> <li>• Integrity</li> <li>• Team spirit</li> <li>• Compassion</li> <li>• Sense of responsibility</li> <li>• Competitiveness</li> </ul>	<ul style="list-style-type: none"> <li>• Discipline</li> <li>• Punctuality</li> <li>• Supervision</li> <li>• Planning</li> <li>• Delegation</li> <li>• Willingness to share and articulate</li> <li>• Leadership</li> <li>• Mentoring</li> <li>• Assessment</li> <li>• Managing crises</li> <li>• Value for money</li> <li>• Building consensus</li> </ul>

Table 7 outlines the values influenced by formal education and ranks them by order of importance. The two different values are related to a willingness to share something that one has and articulating one's leadership. These values indicated in Table 7 have enabled leaders to train others and give them room to grow, solve problems, explain concepts and broaden their knowledge. Honesty, valuing time, performing one's best and engaging in interpersonal relationships were additional values that flourished under similar circumstances.

#### ***Values that Hinder Leadership Effectiveness***

The need to resolve leadership problems through training is closely tied to the leadership needs of participants and therefore the knowledge of values that hinder leaders

from implementing their knowledge is critical to instruction design. The PRs finally listed various values that require transformation for them to be more effective in implementing their knowledge in leadership. These values again have been categorized into four sections and ranked in the order of importance as character, relationships, skills, and attitudes. It was imperative that these values be addressed if leaders are to make an impact in their leadership. The SRs confirmed the values of PRs that impede leadership and need to be changed.

### **Character-Related Values**

Leaders clearly outlined the significance of changing the character related values of dishonesty, injustice, lack of transparency, lack of accountability, fear of failure, not challenging authority, an undisciplined life, lack of courage, lack of trust, and being subjective. Regarding character related values, the SRs added dishonesty, lack of courage, and lack of trustworthiness, and indiscipline life. This indicates that the PRs have been probably more critical of their own state than their fellow SRs.

PRs responded in their focus group discussion to the relevance of the values listed in Table 8. They offered reasons why these can hinder leadership:

We have to change our whole attitude to evaluating and rewarding leaders in our society. We must reward leaders according to our school system (INT-02).

Servant leadership with respect and integrity is the ultimate balm for lasting change in the country. The problems we have with values are more widespread than many leaders assume and therefore leaders should desist from only focusing on government ministers or politicians instead of

everyone including business and corporate leaders. For instance, fear of disclosing information is one of our weaknesses because if you open up more, other people will become skilled and your position will be threatened (INT-10).

Although it is not very clear how a traditional school grading system for assessment can determine performance in character, the frustration of the PRs regarding leadership devoid of character is very evident. There is a thin line between what is personal in terms of what is character-related and what is not. However, character must invariably lead to a willingness to delegate to other team members in support of positive attitude-related values.

Sometimes, though, the danger is the threat to one's position because of too much disclosure. Therefore, a fear of training others, and the unwillingness to be transparent or honest, has crippled many leaders and relegated them to dishonesty, lack of integrity and avoidance of accountability in society. How can PRs have character related values without the continual fear of being victimized by colleagues in leadership? How can instructional design processes diffuse these fears of vulnerability? The role of instructional design for change will be addressed in Chapter 6. For now, Table 8 outlines the values that I believe hinder effective leadership. The items are ranked in order of importance.

**TABLE 8**  
**VALUES THAT HINDER LEADERSHIP**

Primary Respondents	Secondary Respondents
<b>1. Character</b> <ul style="list-style-type: none"> <li>• Lack of accountability</li> <li>• Dishonesty</li> <li>• Injustice</li> <li>• Undisciplined life</li> <li>• Lack of transparency</li> <li>• Fear of failure</li> <li>• Hyper-sensitive</li> </ul>	<b>1. Team Leadership</b> <ul style="list-style-type: none"> <li>• Lack of consensus building</li> <li>• Lack of leadership training</li> <li>• Lack of teamwork</li> <li>• Lack of risk sharing</li> <li>• Lack of emphasis on strength</li> </ul>
<b>2. Relationships</b> <ul style="list-style-type: none"> <li>• Respect for elders/others</li> <li>• Social Functions</li> <li>• Personal relationships</li> <li>• Not challenging authority</li> </ul>	<b>2. Relationships</b> <ul style="list-style-type: none"> <li>• Personal relationships</li> <li>• Social functions</li> <li>• Lack of valuing people</li> <li>• Respect for elders/others</li> <li>• Lack of mentoring</li> </ul>
<b>3. Attitudes</b> <ul style="list-style-type: none"> <li>• Lack of Punctuality</li> <li>• Over appreciation</li> <li>• Lack of hard work</li> <li>• Lack of responsibility</li> <li>• Traditional leadership style</li> </ul>	<b>3. Skills</b> <ul style="list-style-type: none"> <li>• Lack of attention to details</li> <li>• Lack of communication</li> <li>• Lack of follow-up</li> <li>• Traditional decision-making</li> </ul>
<b>4. Skills</b> <ul style="list-style-type: none"> <li>• Ignorance due to poverty</li> <li>• Lack of communication</li> <li>• Misplaced priorities</li> </ul>	<b>4. Attitudes</b> <ul style="list-style-type: none"> <li>• Lack of open-mindedness</li> <li>• Lack of firmness</li> <li>• Lack of hard work</li> </ul>
	<b>5. Character</b> <ul style="list-style-type: none"> <li>• Lack of trustworthiness</li> <li>• Undisciplined life</li> <li>• Dishonesty</li> <li>• Lack of courage</li> </ul>

### **Relationship Values**

Relationship was listed by both PRs and SRs as the second category that needed change. Personal relationships, respect for others or elders, and social function, while these appear to be positive values, have their negative components. Personal relationships are often carried into official duties and this sometimes leads to compromise in certain leadership principles in organizations. The same is true when social functions interfere with the leader's activities and hinder him or her from carrying out official duties. SRs observed that social functions waste time since there is always an event or occasion that requires leaders' involvement. Every value identified by PRs in the relationship category was also identified by the SRs, except lack of mentoring which actually could be added to this category. The PRs shared these observations:

People relate to others not because of their character but because of the material resources they may get. The economic situation is dictating the quality of relationships among leaders (INT-01).

People are willing to swap their allegiances for money and so there is a serious problem of loyalty in relationships (INT-02).

It is not surprising that whatever leaders say, is taken with a grain of salt and often misinterpreted and these challenges in communication are equally hurting relationships especially for leaders at the top level of society (INT-04).

A PR, who was running for public office recounts how his opponents wooed his supporters with money during the primary elections. As a result, the respondent PR lost the election although he was the most qualified candidate for the position. In response, PRs expressed the need for courage (i.e., a character-related value) to address the

prevailing problem of corruption in society. Therefore, as important as relationship values may be to Ghanaian leaders in promoting effectiveness, these can also hinder a leaders' ability to perform duties appropriately.

### **Skill-Related Values**

Some skill-related values that leaders want to change include lack of communication, ignorance due to poverty, delegation, misplaced priorities, cultural dictatorial ways of making decisions, and lack of empowerment. Leaders indicated their desire to change these skill-related values that are often learned and developed over time. The SRs mentioned all the values listed earlier by PRs and added to the skill category the overall lack of follow-up, lack of attention to details, and lack of emphasis on strengths. The similarities in these values exhibit an unparalleled consensus between the PRS and SRs.

When other things of value are exchanged for less important ones in the name of culture, we deny ourselves the opportunity to make progress and grow as individuals and a nation. A typical example is women spending most their time and money on the latest fashion or social activities instead of investing in productive ventures (INT-05).

Paying attention to details has been neglected by leaders and many do not take the time to check details of their actions or even what they sign, and many have gotten into trouble because of the absence of this basic skill. I can say we are not meticulous but sloppy as a people. We do not seem to care about the mediocre ways in which things are done (INT-02).

The observation above describes the PRs' own condition and that of others in a society plagued with misplaced priorities and lack of attention to details. This group of leaders noted lack of attention to details as one of the weakest spots and concluded that

leaders need to sharpen their skills to perform excellently. The importance SRs attached to skill-related values may be attributed to daily challenges they face with these values in the working environment. It appears that the attitudes and skills are most often used as appraisal yardsticks for leadership performance, instead of character and so everyone focuses on the skills. These are skill-based values that can be readily acquired and transformed through a well-designed training program over time.

### **Attitude-Related Values**

Attitudes of punctuality, hard work, over appreciation, lack of responsibility and traditional type of leadership greatly hinder the progress of leadership. The only value added by the SRs to the attitude category was close-mindedness. On the other hand, PRs stated that lack of punctuality, lack of hard work, and a strong tendency for flattery among many are areas for improvement. They further discussed the attitude-related values and concluded that character is inherently pertinent in influencing and shaping attitude-related values. Therefore, willingness to discipline one's self whether to be punctual or not, depends on the character-related values one embraces, not just the attitude. These character lapses in leadership have prevailed for so long that leaders need to empower other people to be transformed (INT-04). One PR commenting on the attitude-related value of flattery made the following statement:

Appreciation is a value that has been overstretched too far in our society and because of that it has lost its purpose. Although Ghanaians are hospitable and tend to appreciate kind gestures, sometimes they swing to the other extreme. Their inappropriate manner of showing appreciation of

leaders inadvertently created a political atmosphere that perpetuates corruption in society. They go out of their way to show appreciation in a manner that exceeds the very service rendered—hence manipulating the politicians and others to find other lawful and unlawful means to render another service (INT-09).

This practice of inappropriate expressions of appreciation which was once a voluntary activity is now being demanded by many top-level leaders. So, those who fail to provide such accolades suffer the consequences of being labeled ungrateful and all that is associated with that label. This attitude-related value in this study's setting reflects how a seemingly positive value can have negative effects on individuals and society.

### **Team Leadership Values**

The whole section of team leadership was not perceived by the PRs as a category that required any change at all. Values that lack consensus building, teamwork, or shared risk-taking were previously mentioned by PRs in other areas of the study as a few of the values that influence leadership, but were not listed among values to be changed. However, when PRs were challenged to explain why SRs ranked team leadership as the area that needed most change, they agreed that it is a nationwide problem. Furthermore, one PR explained:

Ghanaians do not see what they can achieve as a team because they do not trust each other's character. The concept of pulling resources together to achieve great things has not been fully understood by many in our society. People have all kinds of reservations about working and leading in teams. The misuse of resources by relatives and family members often make it even more difficult to pull people together as teams. Although the concept of team leadership is there in our tradition, we have to work it out (INT-09).

The difficulties inherent in teamwork seem to discourage PRs, hence removing the team leadership concept as an option in their endeavors. However, since the concept is traditional, the challenge is now to adopt ways of structuring it into the contemporary leadership environment.

### ***Values Influenced by Culture that Hinder Leadership***

Understanding values influenced by culture that hinder leaders' ability to implement what they know about leadership are paramount in effective training. PRs reflecting on social functions and extreme respect to authority made this observation:

Openness to sharing everything with family members and automatic respect for elders have often led to unhealthy compromise. These also rob our leaders of the ability to progress and stay unscathed by sycophants. Another issue has to do with our social functions like funerals and other festivities; these have resulted in low productivity and consequently an unwise use of limited resources. People return from these festivities so tired that they are not productive at work, still others see it as means of getting away, and so they attend all sorts of funerals every weekend (INT-07).

The value that prompts leaders to avoid challenge by their associates or subordinates seems to stifle accountability and productivity that otherwise would have probably augmented leaders' effectiveness. Moreover, this behavior reinforces traditional but unproductive perceptions of leaders. Interestingly, the PRs concluded that belief in the supernatural for assistance to resolve issues has oftentimes truncated the sense of responsibility for one's actions and conscious efforts to make excellent decisions that guarantee success.

The values influenced by culture that are critical in the application of leaders' knowledge in their roles have all been mentioned in the previous section except the following: listening, selecting quality staff, passion to do things perfectly, and liberal ideas. These values together are critical in one's leadership.

### ***Values Influenced by Formal Education that Hinder Leadership***

Formal education has also played a significant role in negatively influencing values among leaders. As an example, two leaders regretfully recounted that educational systems are premised on the assumption that students have nothing to offer and therefore prompt a fear of failure. The PRs narrated how their experience in formal education shaped their values:

These teachers in our higher institutions of study have created inferiority complexes in many of their students (INT-06).

Teachers and professors have no hesitation in proving to students what they do not know, cannot do, and make things as difficult as possible. This has negatively affected some of our values: such that we look down on others who do not measure-up to our standards and at the same time feel intimidated when we fall short of the expectations of others (INT-07).

The tradition of discouraging students in our educational system seems to subsequently impact the physical and the emotional well-being of leaders. Other values included in this section are disregard for low productivity, dishonesty, lack of transparency, accountability, truthfulness, subjectivity, and dictatorial decision-making styles.

### *Similarities of Cultural and Educational Values*

One may assume that values influenced by educational factors would be completely different from values influenced by cultural factors. The analysis from both the PR and the SRs revealed that there are no significant differences between values influenced by culture and formal education. The responses listed in Appendix B indicate that the same value categories influenced by formal education were also influenced by culture.

Integrity, sense of responsibility, hard work, and openness to others are values that have been influenced by both culture and formal education. The addition of fear of failure, an unhealthy competitive spirit, and knowing one's right are grey areas which can be closely attributed to formal educational.

Notably, there was no difference between values such as truthfulness, relationships, sharing, and respect for others in terms of the effect of culture and formal education. The few exceptions are teamwork, self-discipline, and transparency. As much as one would like to elaborate on the differences of these values, it is equally important to note that they overlap in many different ways such as definition, function or sometimes meaning. It is therefore imperative that we decipher the exceptions to determine the differences and how they have been influenced by culture and formal educational.

### *Summary*

This chapter establishes, from the leaders' perspective, the significance of values as the major influential factor in leadership behavior. Pivotal as values may be in

influencing leadership, failure to identify and adequately catalog them may result in frustration. Similarly, the fact that leaders claim certain values enhance their leadership does not necessarily imply this observation as fact, if further steps are not taken to identify values that hinder their leadership. The perceived or desired values may be completely different from the actual, and therefore ascertaining the values that require change becomes an invaluable undertaking. Although I limited my review of other factors to culture and formal education, it is evident these factors have greatly shaped and molded the values of leaders, as well.

The ranking of value categories was rather insightful, depicting the margins of differences in perspectives and the premium each group laid on their set of values. The socio-economic and political background of PRs and SRs demonstrated an indisputable connection between background and the acquisition of values.

It is evident that the most important values influencing leadership are character-related values: honesty, integrity, trustworthiness, humility, justice and courage. The next set of values is relationship values comprising mentoring, personal relationships, respect for others (elders), and valuing people. The third set of values is attitude-related—punctuality and hard work. The next set is labeled team leadership values and this set is comprised of teamwork, consensus building, shared risk taking, emphasis on strength and making room for others. The last set of values is skill-related values comprising attention to details, planning, delegation, and communication. These values influence leadership and in some cases, also hinder leadership. Therefore the differences are not very wide, though the ranking in terms of importance varied greatly from primary respondents to secondary respondents.

In the next chapter, I examine how the values presented in this chapter fit into Hall's tripartite theory, and the domains of learning. Likewise, I review cultural considerations that characterize the process of learning and value transformation. The next chapter also discusses how values can be realigned in accordance with their modes of acquisition and the subsequent process of training for value change. Finally, the next chapter explores the implications of the findings in this chapter for leadership training in GIMPA.

## **PART IV**

### **APPLICATION OF FINDINGS**

Part IV demonstrates the integration of the findings and theoretical framework toward a pathway to value-based leadership training instructional design in GIMPA. It reflects on the general training situation and outlines the various options GIMPA can employ in introducing the integrated system approach to value-based training. It also provides a sample illustration of instruction design for formal values through mentoring.

## **CHAPTER 6**

### **INTEGRATION OF FINDINGS AND THEORY**

The quest for leadership training that is capable of transforming values has led to several program approaches. Some of the approaches have been questionable in addressing the heart of the issues related to leadership values. Research information from the relevant sources is paramount to any initiative directed at designing a leadership training program for value change. This chapter examines the applied process of identifying leadership values, the tripartite approach to learning, and the integrated system approach to changing leadership values. It also establishes some implications for leadership training in the Ghana Institute of Management and Public Administration (GIMPA).

#### *Identifying Leadership Values*

The process of identifying leadership values may appear trivial; however, the crucial factors that contribute to establishing values are indispensable. In this study, the values espoused by leaders are embedded in the stories they told. Therefore, the respondents did not make specific value statements to justify their values. The research data from the case study of GIMPA, presented in Chapter 5, clearly delineates the

connection between socio-economic and political backgrounds of leaders and their values. The history of political leadership in Ghana and the people significantly elucidates the critical factors that have shaped and molded the values exemplified by leaders in this study and this may have general implications. For instance, if a person grows up in a country riddled with fear because of political instability, civil strife or even wars, the tendency for emerging leaders in that country to espouse values of fear, insecurity, and others that resonate with these conditions is very high.

In the process of identifying values, we must consider the natural pull and push factors that shape the values of these leaders in these particular contexts. Leaders may embrace violence and chaos (pull factor) or totally despise anything that interferes with the tranquility of their endeavors (push factor). Therefore, it is important to identify leadership values with regard to the push and pull factors in the background of the leaders in question. Sometimes, the push and pull factors may be culture or formal education. And these factors need to be addressed accordingly, as discussed in Chapter 5. Leadership value identification must decipher the interplay of these factors in the history of leaders and subsequently establish the puissant connection among them in shaping values.

The active participation of leaders in the case of GIMPA yielded valuable insights into identifying values. Therefore, identifying leadership values under any circumstance should never be done without the active participation of leaders. Leaders must deliberate on what they consider to be the values that motivate their leadership. To many leaders, it would be the first time they are challenged to look inwardly into themselves and to ask

themselves a pertinent self-examining questions that they have not considered for a long time. Although a reflection of this caliber of reflection may ruffle the feathers of many, impetuous responses after a brief struggle with the questions may yield substantial insights into one's values.

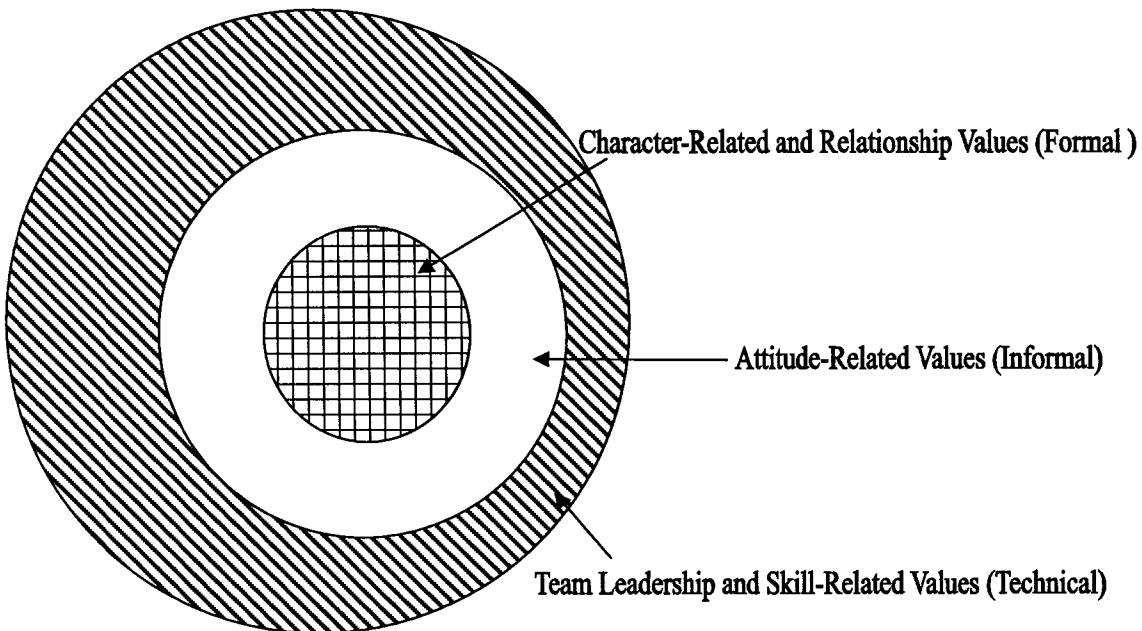
The values identified should not be limited to values that seem to enhance leadership but also values that leaders would like to change. The agreement or disagreement between values in these two areas present interesting insight into what is really the norm and what is desired or cherished. The feedback of others, who have known the leaders and interacted with them in a variety of circumstances are cardinal to identifying the actual values of the leaders.

Sometimes leaders are too inwardly focused and seem to lack the ability to be objective about their motivations. The feedback from colleagues and friends about what they consider to be a leaders' motivation may reinforce values that they have been objective in perceiving. The leaders must have an opportunity to respond to the perception of their colleagues about their values. This substantiates the values identified and explains any inherent discrepancies. Although the process outlined in this session may not be exhaustive in itself, they present a tested and tried blue print for identifying leadership values, the influential drive in the behavior of many leaders. A more systematic and technical approach to this is found in Chapter 4.

### *Categorizing Leadership Values*

The leadership values identified through the process described in the GIMPA case study of identifying values need to be categorized according to their nature. The categories for focus of this study included character, relationships, attitude, skills, and team leadership, as stated in Chapter 5. It is very important that the data one has on leadership determine the categories like the situation of GIMPA. Although five categories were identified after perusing and analyzing the research data for this document, it is possible that additional categories can be derived from a different context and data. Character-related values are often similar in many societies but values denoting relationships, attitude and even skills may differ in certain societies. However, when content determines the categories, then leadership values become quintessentially contextual, which is a cardinal point in this analysis.

Furthermore, a careful observation of the value categories easily brings to mind the importance of character-related values both in the negative and the positive sections as outlined in Appendix B. These categories reveal a certain order and so are the values listed. Evidently, some of the values which tend to influence and shape leaders are more ingrained than others. Skills and team leadership categories are normally integrated in many education programs. Some of these values in the skill category are communication, attention to details, and emphasis on strength, misplaced priorities, and planning. The values in the team leadership category are teamwork, building consensus, delegation, making room for others, and sharing risk. Many of these values are easier to teach because they are technical values and learned through the cognitive domain.



**FIGURE 6**  
**CATEGORIES OF LEADERSHIP VALUES<sup>1</sup>**

Attitude-related values are punctuality, hard work, lack of appreciation, lack of firmness, open-mindedness, and lack of responsibility. These are the informal values that flow from character-related values. The third category often takes a long time to acquire and can be considered the bedrock of individual behavior. These values are oriented by character and relationship such as honesty, integrity, justice, humility, trustworthiness,

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<sup>1</sup> The categories of leadership values indicated in Figure 6 are based on the tripartite theory of learning discussed in Chapter 4. Hall's tripartite theory is the thread in this study that under girds the process of identifying, categorizing, and teaching values.

courage, equity, persistence, satisfaction, mentoring, respect for others, and personal relationships. These values will take a particular strategy to change or reinforce leaders. They are deeply ingrained and are often held by the immediate society as well as the individual leader. The environment of these societies unconsciously reinforces these values and therefore any attempt to introduce change must also consider the environmental factors that directly influence them. Figure 6 indicates that character-related values are at the core of every leadership behavior and therefore attitude-related and skill-related values flow out of the core. These three levels are what Hall referred to as the formal, informal and technical.

### ***Tripartite Approach to Learning Leadership Values***

The application of Hall's tripartite theory of learning applied to values in Chapter 3 indicates the various ways in which values are learned, the contextual attitudes to change, and the actual change process. The tripartite theory includes formal, informal, and technical approaches to learning in cultures and subsequently in learned values. The formal values are learned through precepts and admonition, the informal by model or imitation, and the technical is transmitted knowledge through teachers.

Any attempt directed at changing or reinforcing leadership values in the tripartite framework needs to consider the various attitudes to change and the actual change process along the formal, informal and the technical approaches. This stipulates the behavioral challenges to overcome and the necessary approaches to adopt as one seeks to train for leadership value transformation.

Like the local skiers in Colorado, I grew up in the outskirts of Accra, the capital city of Ghana which is bounded on the south by the Atlantic Ocean. My uncle was a fisherman, who lived right by the ocean and I visited him regularly. Anytime I visited, I went out to swim in the ocean with my nephews and nieces. They grew up by the ocean swimming and had many opportunities to go fishing with their father from childhood. They have no fear of the ocean and know exactly what to do under different circumstances.

I was always fascinated by how well my nephews and nieces could swim in the ocean and would often observe what they were doing and tried to imitate them. My nephews and nieces had no idea how they learned to swim. Nor were they conscious of all the skills they applied under the constantly changing conditions of the Atlantic Ocean. During my visits, I observed them carefully and imitated the way they swam and often entreated other friends with me from the outskirts of Accra to do the same. My friends and I did not have to know all the rules guiding our actions, all we needed was to carefully observe the locals, being my nephews and nieces, and swim by trial-and-error. There are others who came to swim during those days, this group of swimmers had gone through training and paid to learn how to swim. They too enjoyed the ocean for leisure or for their profession. These trained swimmers were as confident as those who grew up near the ocean and seemed to know all the intricacies of swimming in the ocean.

My nephews and nieces learned swimming in the ocean through precepts and admonition which is formal learning. My friends and I learned the same swimming by imitating the models we had hard which is informal learning and the trained swimmers

learned through the transmission of knowledge by a teacher referred to as technical learning. Similarly, leadership values can be learned through all three modes if the learning environment is designed to address the values as discussed in Chapter 4.

### **Formal Leadership Values**

The nature of formal values earlier described in Chapter 3 connects directly with character and relationship values. Character-related values are honesty, integrity, justice, humility, trustworthiness, courage, disciplined life, persistence, and equity. These are values that denote “being,” meaning they are intrinsic or embodied in a person as character and therefore are not explicit to the general public. The effects or outworking of these values are what is visible. The other category is relationship values, which are personal relationships, mentoring, valuing people, respect for others (elders), and social functions. Although relationship values appear to be explicit, the modes of learning them are also intrinsic in nature and therefore formal. Oftentimes, one cannot explain how they acquired these values or why they hold these values. The values were learned exactly the way my local nephews and nieces in Accra learned to swim as discussed above. One grows up holding honesty, justice, integrity, respect for others (elders), personal relationships, and others as essential values in one’s life and yet one cannot exactly explain how they were acquired.

The leaders who had these values acquired them through the process of socialization in their various homes and societies. They were taught by precepts and admonition and not through an organized educational program. The agents of teaching

perceived their roles as part of their parental and society duties and therefore never expected to be remunerated for their involvement. The process was a responsibility of efficacious transfer of essential values held by a family or society to the next generation.

The pattern that describes the way these leaders learned their values included making mistakes and getting corrected by someone in the immediate family or society. In Chapter 5 the leaders described how their parents and significant people in their societies rebuked, corrected, and made sure that certain character-related values are strictly adhered. The tone of voice for correction portrayed in many quotations in the previous chapter indicates that the behavior is utterly unthinkable. The correction of behaviors inconsistent with the values in question makes no room for options. It is binary in nature meaning the behavior is acceptable or repulsive; it is yes or no, and right or wrong.

Although the teachers may be considered to be martinet, as many PRs recounted the process allows room for interaction with learners and is deeply suffused with emotions. Failure on the part of the teacher to transfer values or learner to embrace values result in deep emotional disturbances because of the potential consequences it may attract to the family or society. Evidently, PRs did not only remember some of the experiences with their formal leadership value learning process but also the passion and emotions associated with them.

The formal values as already established are deeply ingrained, they are tenacious and satisfy the needs of both individuals and society. Character and relationship values take a long time acquire and therefore steps to transform must be taken intentionally and cautiously. These values, such as personal relationships, respect for others (elders),

integrity, honesty, and justice, change slowing through an intentional program specifically geared towards changing the attitudes associated with them.

Recognizing the attitudes leading to change in formal values is a critical step toward transformation, since many change attempts are hampered by socially entrenched attitudes. Therefore, if leaders have an attitude cherishing dishonesty, injustice, or having unhealthy relationships that would hinder their ability to experience change. The most critical attitude of leaders toward all formal values is to resist change, especially when it is introduced by force. Therefore, leaders need to be gradually brought to a point of accepting their condition with discontent and motivated to desire change in their values. The change process must be slow and intentional to avoid resistance. It is noteworthy that formal values which primarily deal with “being” are often instinctively perpetuated, hence the need for continuous self-assessment and motivation to pursue process.

### **Informal Leadership Values**

The informal values described earlier fit the attitude related values identified by the leaders in Chapter 5. The attitude-related values include punctuality, hard work, appreciation, and responsibility. These values are explicit and learned consciously as one selects specific values from other alternatives, cherishes and follows the principles under girding the behaviors. Informal values, according to the tripartite theory, are learned through the use of models or imitation as was the case of my friends and me from the outskirts of Accra who went to the Atlantic Ocean to swim. I grew up in the outskirts of Accra and therefore had no formal exposure to swimming. I observed my nephews and

nieces and imitated their moves as they swam in the ocean. These leaders, like my friends and I, did not have to know the guiding principles or patterns governing these values. All they needed was the motivation to follow a cluster of related activities, and thereby unconsciously learn the attitude-related values.

There were no specialized programs designed to teach these leaders the values of punctuality, hard work, or even responsibility, instead they observed the activities of the people they admired and followed their examples. Oftentimes, the leaders do not need to ask questions or even systematize the observation process, since this may appear repugnant. Although this may begin from early stages of childhood, the process of learning can continue throughout one's lifetime. Parents may suppress certain learning propensities by interfering with the imitation if it is considered socially unacceptable.

The model of punctuality, hard work, appreciation and responsibility are not actively engaged in the learning process except for being objects of imitation. Leaders indicated the influence of different personalities on their attitude-related values and the absence of credible models who would exemplify punctuality, hard work, appreciation, and sense of responsibility in the society.

The informal values are learned through models and imitation and therefore there are no stated rules governing the change and the actions associated with it. Attitude-related values such as hard work, punctuality, and others are learned so long as the relationship between the learner and the model is cordial and the values exemplified are perceived by learner as beneficial. The fact that there are no stated rules and expectations is enough to generate torpor in learning behavior. Changing informal leadership values

would require that leaders who model these values are consistent, maintain good relationships and model values in a compelling manner. Learners need to be challenged by leaders they respect and appreciate that they can change their values, and that the benefits are worth the sacrifice.

### **Technical Leadership Values**

The technical leadership values from the data consist of the team leadership and skill categories. The team leadership values include teamwork, building consensus, sharing risk, leadership training, and making room for others. The skill related values include attention to details, planning, communication, and delegation. These are explicitly knowledge-based values and are often transmitted from teachers to learners in written or oral processes. These values are presented in a logical and coherent outline, normally in a classroom situation where learners are expected to select what is helpful to them. It is often a one-way street of communication and most assuredly done in a classroom situation. The teachers are considered experts with whom knowledge rests and does not depend on the aptitude of the learners.

Considering that this has been the most common way of transferring values in many modern societies, the leaders cited seminars and conferences from which they learned some of these values. Although some formal and informal values may have influenced the technical values, they are usually associated with various education programs popular with leaders. The extent to which these programs affect formal,

informal and technical leadership values is not certain. These seminars and conferences are part of the frequent interaction of top level leaders in the case of GIMPA.

The technical leadership values unlike the formal and informal values are the most organized and follow the formal education system. Many leaders are already conversant with this system of education because of its global acceptance over a long period of time. Technical leadership values such as teamwork, delegation, communication, planning, and others are worked into the current education systems and therefore encounter totally different attitudes to change.

Most often learners claim certain technical values and violate their cultural norms or values. Sometimes, contextual challenges may render certain technical values inadaptable hence making change very expensive to particular people in a culture. Adopting positive approaches that address these attitudes to change would facilitate the change process for value transformation. Evidently, knowledge of how formal, informal, and technical leadership values are learned is inadequate if the attitudes toward change are not essentially revealed to enhance effective training.

### ***Leadership Values in a Training Context***

The contextual challenges that loom over many training approaches for value change are closely connected to attitudes of leaders toward change under formal, informal and technical values approaches. In this respect, the context determines attitudes toward change and consequently the type of training needed to effect change in values. As in the case of GIMPA, Ghana society is predominantly hierarchical and therefore has a large

power distance as defined in Chapter 3. In hierarchical societies, such as the Akans of Ghana, which comprise sixty percent of the entire population for this study, kinship roles have already been established and leaders adhere to them. Of course, traditional modes and norms of training or transfer of knowledge have been established for centuries. The power distance in the society determines essential dynamics in the learner and teacher roles. All these factors mentioned above greatly contribute to the attitudes toward change and unless they are given due consideration in designing training for value, change would be minimally evident.

The purpose of identifying the norms under girding the context is not necessarily to change the context but to find effective means of adapting training to existing structures that would facilitate value transformation. Power distance in learner-teacher roles would indicate the effective way of tailoring instruction design that would capitalize on the positive aspects of those roles and at the same time challenge some of the retrogressive aspects. One accomplishes two goals with this approach by effecting value change and modeling a revised teacher-learner role in the culture. Similarly, knowing the traditional norms and values of teaching and training in the context would prevent trainers from openly confronting attitudes that would spark resistance to value change. One may not completely adhere to the traditional system, but can avoid a direct confrontation by approaching sensitive issues with diplomacy.

Traditional norms and values of selection, ownership of knowledge, importance of secrecy and loyalty to trainers, training periods and testing are evident in many large power distance societies like the Akans of Ghana. Instruction design for value change

that is sensitive to these contextual factors would glean positive insights from these norms and apply them to the training, making it culturally relevant. Furthermore, cultural relevancy does not mean a wholesale application of every value and norm in the culture but rather an adaptation that makes new information leading to change in the culture acceptable.

Therefore the rule is that training designers should not only be knowledgeable about how values are learned, but also to be cognizant of other contextual factors such as power distance, hierarchy and learner-teacher roles in the process. The background study of respondents and the general survey of Akan contextual factors related to training in this study have provided invaluable insights into how leadership training for value change can be effectively administered in Ghana.

### ***Designing Training for Value Change***

The process of designing a training program that facilitates leadership value change in Ghana must begin with identification of the tripartite values, how they are learned, and the attitudes that hinder their change. It must carefully consider the contextual factors that impinge on value training toward and the domains of learning that resonates with specific categories. The domains of learning outline stages through which learning takes place and what is learned in particular domain depending on the goals. The three learning domains already discussed in this study in Chapter 4 include cognitive, affective, and experiential domains. Since the primary goal of learning is to bring about change in behavior through transformation, leadership training for value change cannot

afford the luxury of focusing on only one area for transformation. Instead, there has to be an integrated approach to value change. Therefore, there can be change at every level of the tripartite values but only if it is intentionally factored into the instructional design process.

### **Training for Formal Values**

The change of formal leadership values needs to occur through the same channels and structures by which they were acquired. As much as we cannot reverse one's growth process by making one a child again and subjecting him/her to the particular influences that shaped their present leadership values, we can adopt the formal learning structure for change, using the various levels of objectives. If training is directed at the affective domain where formal leadership values are learned and the attitudes regarding change are addressed, gradual change to these formal values can begin. Designing learning tasks that will meet the objectives of every level in the affective learning domain and respond to attitudes to change is inevitable in this change process.

Efforts in training situations to bring leaders to the point of discussing the values that influence them and motivate them to establish rationales for the negative or positive characteristic of a value will be a giant step in accomplishing learning objectives. Therefore, learning tasks in the instructional design must challenge leaders to respond to the negative and positive effects of their values through group participation and identification of familiar or relevant real-life situations. At this juncture, accepting positive, constructive leadership values would depend on two important factors, namely,

the “learner’s attitudes toward change” and the “learning process,” as discussed earlier. Moreover, adequately addressing attitudes toward change in the formal approach to values can remove invisible barriers to value change. So, considering that forced change is generally resisted, one needs to be mindful of the pace of change, mode of presenting new values and have the awareness that values are likely to be understood and learned instinctively.

The process must begin with winning the attention of the learner and getting him or her to concentrate on what is being taught. This must not be done in isolation. Rather, the learner needs to participate actively in the process, being open to new values and beliefs in relations. This new set of information is then incorporated in the new value system to alter character which is a paramount objective of the domain.

### **Training for Informal Values**

Similarly, an informal approach to values needs to be addressed through the informal grid and the learning domain that would best facilitate change in values. The characteristics of the informal approach to values mesh well with the experiential domain of learning and therefore if objectives of the experiential domain are linked to the leadership values through training, leaders can achieve change in values and behavior. In particular, attitudes toward change can be evident in the lack of rules in the learning process. This attitude holds great flexibility in the process as it is pliable enough to facilitate speedy and significant changes in leadership values.

Normally, efforts to systematize the learning process are often resented and this learning makes the experiential taxonomy the most appropriate domain in bringing about change in values. The domain has the capacity through instructional design to identify or create a model and facilitate learning at different stages—from exposure to dissemination. Training must seek to expose leaders to values that need to be addressed both positively and negatively. This will stimulate leaders and prepare them to engage value related issues that directly impact their leadership.

Learning in training has to be designed for leaders to be physically part of enforcing positive values and discouraging negative values in a more practical way. This can be accomplished by helping leaders develop a mental and physical image of the experience accessing and shaping values through visualizing, role playing, or dramatic play, either individually or in a group. Modified and repeated tasks will ensure that the experience is positively reinforced as leaders emotionally identify with the values and intellectually become committed to change voluntarily. It then becomes easy for the leaders to share their new values with others as an important aspect of their lives.

Sharing facilitates internalization on two levels. On the one hand, leaders internalize through the expansion of the experience into other areas in one's life as attitudes and activities change. Likewise, internalization becomes intrinsic as it characterizes the leader's lifestyle. Finally, the last stage occurs when what has been learned is disseminated to others. Leaders inform others about their experiences and stimulate them to engage in the same experience, hence beginning a new cycle of experiential learning of values. The leaders see the experience of engaging new values as

imperative for others. The experiential learning cycle of informal positive values sans negative ones makes learning so practical as to demonstrate a kind of flexibility that the other domains lack.

### **Training for Technical Values**

The technical values which often connect well with the cognitive learning domain are the most popular among all learning domains. It is the most applied domain in learning and almost all our educational institutions are fashioned to accommodate the cognitive domain. It is often used as the filter in societies to evaluate an individual's ability to perform in certain areas of life. However, this assessment is often inaccurate. Nevertheless, this approach has been the most dominant and well-developed out of all the domains. Acquiring values in the technical approach requires systematic steps, outlined in design to access the source of information. It is like the task of studying swimming: all the various moves and principles and techniques involved in the process must be carefully documented.

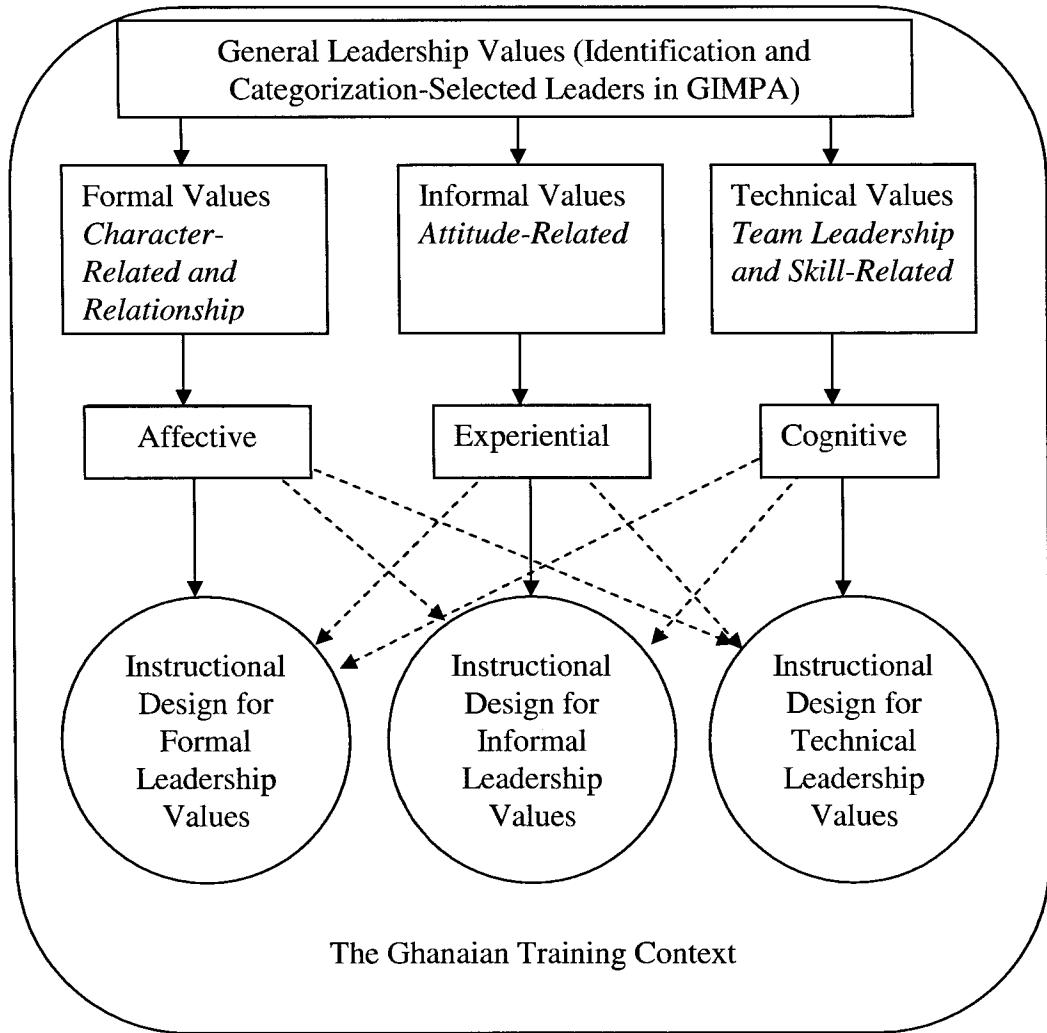
Having taken into consideration attitudes toward change and the learning style in this domain, the process of changing values begins with knowledge that leaders can recall information disseminated to them. Leadership training is designed to reevaluate whether the knowledge is understood in terms of its meaning, which then leads to comprehension which is actually an ability to interact with the information. Comprehension is followed by application of the values leaders have been taught. Yet, even at this level, one cannot establish that new positive values have been learned. Therefore, leaders need to be

available to analyze their leadership values by breaking them apart and establishing the rationale for their existence.

Moreover, leaders should be able to synthesize values into other existing values to ultimately assess within the collective body of values, which to reinforce (positive) and which ones to denounce (negative). Leaders should be able, through this learning domain, to assess values, and then modify behavior by rejecting negative values or reinforcing positive ones. After a while, leaders would develop their own way of doing this, in which case the process becomes informal. Ultimately, when the process is incorporated into society, the procedure evolves into an entrenched formal practice.

### ***Integrated System Approach***

In Figure 7, an integrated systems approach to teaching and learning values is illustrated. An integrated system approach illustrates the learning and teaching of values at the formal, informal, and technical levels. Of course, the separate learning domains may suggest that the approach is distinct and that the domains have no interrelationships. However, this is not the situation at all. Rather, as each individual learning domain is employed to transfer values, through the process a designer may draw insights from the other areas of learning and domains as illustrated by the dotted arrows in Figure 7. At any given time, one learning domain will dominate, depending on which of the three approaches is being addressed.



**FIGURE 7<sup>2</sup>**  
**INTEGRATED SYSTEM APPROACH TO VALUE-BASED  
LEADERSHIP TRAINING**

<sup>2</sup> The Ghanaian training context is a hierarchical structure that determines the teacher-learner roles. It is a cultural framework within which leadership training is carried out. The Instructional Design for Formal Leadership Values involves the integration of value identification, categorization, primary and secondary domain selection into the three major steps of instructional design such as analysis, strategy and evaluation. Each of the circles in Figure 7 follows the same design process except that the learning context, learners, and learning task of instructional design for formal values may differ from that of informal and technical respectively. Similarly, under strategy, learning experiences, activities, sequence and strategic steps may also differ from formal values to informal, and technical. Evaluation may depict the same characteristics outlined in analysis and strategy. See Chapter 7 for an illustration.

The cognitive domain for technical values may employ some steps from the experiential to emphasize certain ideas and establish important concepts. Similarly, tasks in the experiential domain may require certain steps applicable from the affective to build a sense of responsibility and emotions in the learning process. These steps of integration are often referred to as confluent education. Confluent education ensures the integration of the cognitive and affective domains (Kickbusch 1976:49). This creates balance in an educational environment and between goals that otherwise may be perceived as incompatible.

The learning domains are interrelated and have to be integrated for effective teaching of values. The identification of values must take into consideration contextual factors such as education and culture which may influence values. Categorization is determined by content and should be aligned to the tripartite theory to establish the nature of learning and the attitudes toward their change.

### ***Implications for Leadership Training at GIMPA***

The values identified through this study would have no benefit if they do not hold any implications for GIMPA, the micro-context within which the study took place. There are a number of implications that GIMPA must consider to make changes in its program that would enable the program to influence the values of its leaders in training. However, before analyzing GIMPA based on its leadership training program, we need to consider the rationale for the EMGL program and its challenges with instructional design from the standpoint of two faculty members who were interviewed individually. The faculty

members are Stephen Adei,<sup>3</sup> director-general of GIMPA, who also teaches a number of sessions and William Addai, an adjunct faculty member in the same program.

### **The Rationale for the EMGL Program**

Adei reiterated that the program was designed out of conviction that African systems are new but handicapped, and often disrupted by several factors so that effective leadership training across the continent is almost nonexistent. He explained that traditionally, people do not attend school to learn leadership but are intentionally mentored to assume leadership roles. Therefore, the program is part of a conscious effort to build national leaders for the society.

The EMGL is an adult program and designed for mature people who are thirty years old or older. The primary requirement is not just a college degree but an equivalent, and one must prove that one has leadership potential and the capacity to make an impact in the society. Since the focus is not to simply help participants obtain second degrees but to build leaders, the admission criterion is very selective.

Both Adei and Addai agreed that their expectation for participants in the EMGL program is to build transformative executives useful on the African continent. Although many people are talking about leadership in business, church, and the like, Adei and

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<sup>3</sup> Stephen Adei is the Director General of GIMPA and an instructor in the EMGL program. He and William Addai (adjunct faculty) taught a number of leadership courses in the EMGL program. The two instructors were interviewed to gain insight into the instructional design process and challenges of the EMGL program. The research questionnaire is outlined in Appendix A, as is Research Questionnaire Part C. The insights gleaned from the data are presented under *Implications for Leadership Training at GIMPA* in Chapter 6.

Addai want to focus on transformation. They want to train leaders who have integrity and character. Adei indicated that they expect their leaders to be equipped with practical knowledge in public finance, negotiation, political systems, and global governance. They do not want leaders to just learn leadership but to also think and behave as effective leaders. However, they vehemently disagreed with the notion that people have to get into leadership positions before they are able to start thinking like leaders. Rather, these directors want participants to apply leadership principles to their personal lives through family, and community.

### **Challenges Facing Participants in the EMGL Program**

Although Adei and Addai noted in the interview that they have high hopes for their students, they also agreed that there are challenges that must be overcome to meet their expectations. First, Adei noted three important areas worthy of consideration: character, competence, and commitment.

Adei explained that character is the area where he has had much difficulty with participants—especially in dealing with his own staff. He noted that this is the biggest challenge in any governance situation worldwide and illustrated his point by referring to a participant vying for a parliamentary position. Constituents and observers expected him to buy his way into the position through bribes. He concluded that the competition is now being fought through the use of corruption and that the most corrupt wins. This is especially disheartening to him as GIMPA tries to train legacy building leaders.

Second, the reward system is counterproductive to effective leadership in the country. Adei underscored that apart from corruption, when people live right and do the right thing they are not to be rewarded, but encouraged through what he qualifies as a non-monetary reward system. This system incorporates social recognition and encouragement. However, the current social system of recognition rewards the wrong people and motivates them to pursue leadership for self-serving reasons. Among today's contemporaries, when one says "no" to a leading politician as a matter of principle or in keeping with policies and standards, people consider that person mean and find ways to punish the individual. On the other hand, compromise is praised. Adei concluded that true leadership is about breaking through traditional channels of power, accepting the risk of rejection or worse, termination. This will be a big challenge for participants.

### **Challenges in Dealing with Constraints**

There are a few constraints that Adei outlined as posing difficulties to the program. He noted the lack of faculty to teach leadership courses, and so he had to stretch his already heavy load to teach himself. As the president of the institution, Adei highlighted that he is not supposed to be teaching regular courses but should be concerned more about providing administrative guidance for the institution. Moreover, he is not just looking for someone who teaches from a book but rather someone who has the experience in leadership like himself. This has been difficult, hence the pressure to teach.

Adei also admitted that apart from limited resources to provide adequate learning materials and facilities for students, there is a need to deal with traditional with the traditional education system which is readily familiar to society. Adei noted that hard work, research, and exploring the frontiers in leadership have not been the norm for faculty. Instead, the tendency is always to teach as if one is teaching secondary school pupils and therefore his task has been to train instructors to conduct classes in a more collegial, scholarly approach. To this end, Adei has introduced case studies and organized seminars for faculty. He concluded by indicating that the faculty has all the basic qualifications but through time has lost the edge to explore new frontiers. Hence, the seminars are to retool and introduce them to new strategies.

### **Challenges to Instructional Design at EMGL**

The importance of learner characteristics in determining the design of the program cannot be underestimated. Adei and Addai admitted that although learner characteristics are very important in the design of the program, there are other pressures from the national accreditation body to meet certain basic requirements. These pressures make the effort to tailor instructional design to learner characteristics extremely difficult. The faculty members cited the pressure for examinations to focus on recall (cognitive) as creating an instructional objective inconsistent with learner characteristics.

Similarly, Addai stated that the system the program is modeled on is a typical school model often referred to as the “banking model.”<sup>4</sup> He noted that participants come with a lot of knowledge, experience, and theory from books, but the classroom environment is not providing the integrative and reflective time to explore ways to practice what they learn. Moreover, when emphasis is placed on recall of information to convey during examinations, it makes the “banking model” preferable to instructors and participants. Consequently, there is a chasm between knowledge and practice or being. This is a big challenge for participants.

Furthermore, Addai noted that faculty must adjust to the challenges and build balance into their content and delivery by introducing reflective and integrative exercises. However, the participants are faced with the conflicting tasks of engaging in reflective thinking, as encouraged by instructors, while making the practical decision to study for examinations that are based on recall. This tends to defeat the purpose for reflective thinking, the need to come to class and actively engage in productive discussions that are life transforming. Participants are therefore encouraged to focus more on the examination instead of learning skills and strategies to change behavior.

Adei stated that the main method used to determine whether the learning objectives have been met is through cumulative assessments at the end of a term or

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<sup>4</sup> During the interview, Addai refers to the “banking model” as the type of teaching where knowledge or information is deposited in students through teaching and they are expected to produce the same knowledge or information later during examinations in order to pass.

program. Additionally, apart from the final examinations, participants create class presentations to demonstrate whether they have grasped the concepts taught. Adei stated that there is no systematic way of ascertaining whether there has been change of behavior or not, apart from feedback from the industry and government. Yet, the fact that many employers promote graduates of GIMPA is an indication that GIMPA is doing well, despite these challenges.

### ***GIMPA and Value-Based Leadership Training***

The data from the EMGL program discussed in Chapter 5 outlines the essential values and their categories by order of importance. The data from the PRs and SRs correspond with Adei's observation that character-related issues have been the most difficult for him to address through the program at GIMPA. The values that PRs cited should be influential in their leadership behaviors are formal values comprised of character-related and relationship values, informal made up of attitude-related values, and technical which are team leadership and skill-related values. In contrast, GIMPA has been very successful in inculcating technical values over the years hence producing leaders with excellent management and financial skills.

The roles of these graduates in government and corporate leadership have been quite exemplary. However, GIMPA is now faced with some of the most challenging areas in leadership training and that is training for formal and informal value transformation. The greatest of the nation's leadership problems lies within these values and the institution that could endow its graduates with formal, informal and technical

values indeed has the potential to turn the nation around for higher productivity and good governance.

Ultimately, what can GIMPA do to improve its leadership training program and more specifically the EMGL program? The discussion on the challenges of the EMGL participants, the constraints and instruction design by Adei and Addai indicate that there are grave difficulties associated with the training program. Furthermore, the discussion also unearths the systemic challenges that GIMPA is facing with accreditation boards and the need for change. Assuming that GIMPA has the freedom to make the necessary changes in the program, I would recommend they consider the integrated system approach for value-based leadership training.

The integrated system approach begins with identification of values that influence leadership. GIMPA can draw from research data compiled on the EMGL program or employ the services of others to conduct an institution-wide research to ascertain the values that motivate the leaders that the institution is training. The institution would then have to reexamine and evaluate the instructional design or curriculum to establish which specific values the instruction is intended to communicate. The emphasis at this point is not to establish whether the goals and objective of the training design are being met but to determine the relationship between the values that the training design seeks to inculcate to meet the needs of the participants.

The categorization and ranking of the values in the order of importance or need can follow the analytical procedure adopted by this research using grounded theory. The

comparative analysis of the training design value categories and that of the participants would determine the specific changes the institution would need to consider for effective value-based leadership training. It is important to note that certain value categories lend themselves to specific domains of learning and that is critical in the design of the training program for value change. The ultimate decision GIMPA would have to make is deciding on whether the institution would seek to meet the needs of leaders in the country by addressing the values that enhance and hinder effective leadership behavior, (an integrated approach) or decide on the knowledge and values that the institution would like leaders to espouse (banking approach).

The value findings from the EMGL program revealed value categories that participants were having great difficulties with in terms of their leaderships effectiveness. These were character-related, relationship, and attitude-related values. These value categories, fall under the formal and informal values discussed in Chapter 5 and require certain domains of learning to teach them. In the integrated system approach, the formal values would require the steps in the affective domain of learning as the primary domain and draw from the other two domains as secondary sources.

The informal values would require the experiential domain of learning to be the primary domain and then draw insights as needed from the other two domains. This integration in the EMGL program depending on what values are being taught would make the principles of leadership and technical skills taught in the program more effective and life transforming. Addressing formal values especially would require more than

classroom interaction and the training would need a strategy to administer this and meet the requirements of accreditation simultaneously.

Similarly, the informal values would also require more than instructor and participant interaction. There has to be some practical exercises apart from writing and presenting papers that would facilitate effective integration. This would require focus on specific learning tasks, learning experiences, case studies and internships designed to communicate certain values. Apart from the integration of values into the existing program, the situation may require an introduction of a core course in all the programs specifically geared toward teaching values for leadership transformation.

Similarly, the contextual factors in training are very important because they determine the delivery approach. Oftentimes, contextual factors have not been taken seriously in training in Ghana especially in higher institutions of learning, and therefore participants receive knowledge but have great difficulty applying that knowledge. For instance, how does one develop effective working teams with people of different social status and levels of management in a context where respect for position and status is paramount? What are some of the potential cultural difficulties in team leadership, where everyone must have the liberty to protest, challenge ideas, and critically analyze suggestions irrespective of who is presenting the ideas? The extent to which these implicit contextual factors inform leadership values and the implications for training is essential in this regard.

Finally, having designed a value-based leadership training program as indicated above, there is a need to have a system of assessment that is not limited to feedback delivered at the end of a module, or to student presentations and examinations. Rather effective assessment should reveal that important values have been learned. Additionally, there should be a follow-up on graduates of GIMPA to ascertain what they are doing differently as a result of the value-based education they received. With such evaluation options in place, the data provided by GIMPA graduates could be used to proactively engage organizations, challenge their core values and present a value change proposal that should revolutionize effectiveness through training. This would mean GIMPA opening itself up as an elite institution that is also willing to train people who are most needful of such training. This should increase GIMPA's sphere of influence indirectly through the improved performance of its graduates.

### ***Primary Respondents' Suggestions for Value Training***

The interaction I had with PRs yielded a number of insightful suggestions that could enrich the EMGL program and facilitate the value-based leadership training. The need to discuss with PRs how values could be reinforced cannot be over-emphasized. This is the beginning of exploring possibilities for inculcating critical values in leaders seeking to improve their performance with insight and effectiveness.

One respondent noted that there is a need to have a kind of internship or mentoring program at GIMPA that would allow trainees to interact with top-level

leadership, locally and beyond (INT-02). Of course, such an auxiliary program would enable participants to discuss real-world issues with experienced leaders as they learn about common challenges in leadership. Other levels of interaction would be a special arrangement with parliament for participants to sit through parliamentary work committees and sections and to connect with seating ministers of state to discuss issues in their various sectors. These interactions would facilitate the immediate application of new knowledge impacted through the training or the discussion of the same with the leaders responsible for those decisions without having to wait to assume political positions or graduate from the program.

A leadership forum on radio or state television which brings participants together to discuss crucial leadership issues facing government and the country and providing constructive solutions to problems would generate discussions and debates on all levels of leadership in the country. Similarly, some of the ideas gathered through these sessions could be collated and compiled into journals for a wider audience. Moreover, government agencies can draw insights and test the constructive solutions provided through these discussions in pilot projects. A combination of publications, discussions and even interaction with guest speakers during the training program would move leadership from an abstract concept to concrete and transformational practice.

The institution would need to explore the possibilities of developing a leadership think tank that would reinforce their positive values to challenge the unhealthy leadership practices of the day. This would not merely become an advocacy or pressure group but

solution oriented group that seeks not only to point out unhealthy leadership practices in a non-violent way but submit proposals for meaningful leadership and governance change.

Leaders from GIMPA must ensure that they provide good governance wherever they are so that they can use their positions to turn these negative values in the society around. This would require people of courage who would dissuade the government and organizations from spending money on symptoms of the problems but rather address the values that drive those negative leadership behaviors. This was well expressed in the words of a respondent who indicated that “individually GIMPA participants should play the role of yeast in bread” (INT-07). This involves intentionally spreading positive effects of value-based leadership at all levels of society.

The efforts of GIMPA should not be limited to her adult semi-experienced participants but must seek to advocate value-based leadership training at the primary school level. This effort will expose pupils to positive leadership value systems. Such a concept that appears to be abstract could appropriately be more interactive and functional at the primary school level. This would start preparing leaders long before they assume higher corporate and government positions.

### *The Effectiveness of GIMPA*

GIMPA is one of a kind in the extent to which it has influenced Ghanaian corporate and political leadership. Apart from the existing state universities in Ghana, GIMPA has single-handedly contributed tremendously to capacity building in Ghanaian human capital more than any institution of its caliber. A number of current political

leaders have participated in continued education and training in GIMPA. The area-specific short courses that GIMPA runs have provided a resource for equipping and motivating various sectors of government and institutional leadership.

Notably, the impact of GIMPA has not been limited to the public sector but has also been apparent in the private sector. A number of private business leaders and non-governmental organization have depended on GIMPA for years to equip their staffs for higher productivity. Additionally, GIMPA's facilities provide an excellent environment for conferences, seminars and workshops. So, that the staff at GIMPA is highly motivated and top-level leaders actively involve themselves in symposia, discussions on public policy issues and play various advisory roles regarding individuals and organizations is noteworthy.

Participants reflected on how GIMPA has influenced their lives and the changes they have experienced because of this training. One PR noted "I came into the program as part of the crowd and did not see anything wrong with my working situation, now I can see things, various approaches and systems that I can use and they are working" (INT-04). Another PR noted that "before I came here [to GIMPA], I did not know the skills of community involvement and now I am able to mobilize resources for scholarships in my hometown" (INT-05). Furthermore, another PR recounted that "I am a better person and have a different outlook and this is making me effective" (INT-07). In succession, respondents narrated the various forms of change they received as a result of the EMGL program at GIMPA. These testimonials affirm the comments of those who recommended

GIMPA for my study. The institution is committed to changing leaders and therefore my study is focused on harnessing the existing efforts.

### ***Summary***

The significance of this chapter is to demonstrate how the research findings can be integrated into the theoretical framework of learning values and process of training for value transformation. It therefore discusses how values are identified and categorized, and their imminent relationship to contextual factors that may impinge on them. This chapter demonstrates how the integrated system approach facilitates effective leadership training design for value change. Ultimately, it appropriately outlines the implications of the findings to GIMPA. It evaluates challenges that the institution is facing and demonstrates how GIMPA can design its programs for value change. The reflection drawn from my interaction with PRs regarding how GIMPA can reinforce value-based leadership training provides salient constructive suggestions that are achievable given the prevailing resources of GIMPA. Finally, this chapter presents a complete picture of the purpose of the entire study in terms of integrating all the components. The next chapter discusses various ways GIMPA can implement a value-based leadership instructional design into its program.

## **CHAPTER 7**

### **TOWARD A PATHWAY TO VALUE-BASED TRAINING**

This chapter examines various alternatives that GIMPA could apply to their programs to achieve a value-based leadership training program. Likewise, a sample instructional design processing the formal value of honesty is presented in this chapter. Overall, honesty proved to be one of the highest ranking character-related values emerging from this research.

#### ***Options for Reinforcing Value-Based Training***

It is absolutely important that this study reflect on GIMPA's current program in order to present alternatives that could augment the existing program. This effort would carve a pathway to true valued-based training in the program. This practical reflection elucidates how the integrated system approach could be applied to a training program. After careful contemplation from the research data and the existing conditions at GIMPA, it became evident that there are three ways GIMPA can incorporate value-based training into the EMGL and other existing programs in the institution. The options are 1. Develop a core course on value-based leadership, 2. Integrate leadership-values instruction into the curriculum, 3. Develop a value-based mentoring program.

### **Developing a Value-Based Core Course**

The development of a core course is an important step toward intentionally shaping a value-based training program. Administrators could make this course a graduation requirement for all students enrolled in the program. Moreover, the general objective of this class would be to establish sound understanding of the values and recognition of their importance in relationship to leadership behavior. Specifically, this core requirement would be an exploration of all the aspects of values, and their influence on leadership behavior even as they facilitate behavioral change.

The course should build on learning tasks and experiences that would assist students to identify and prioritize their own leadership values. Students would be able to outline values that tend to hinder their ability to effectively lead toward optimum productivity. The class would create the environment for students to reflect and openly discuss values, and develop a plan of action for their own value change. Moreover, the units of study must be designed to encourage students to evaluate the cause and effect of current value related issues or crises in political and corporate leadership arenas nationally and abroad. In this way, the course would reflect on what value-related steps could be proactively engaged by leaders in Ghana to confront key issues.

The class would provide learning tasks that would facilitate the integration of new values into current leadership practice. Therefore, the aim of the class would not be to fill students with endless knowledge about values but to expose them to the subject and help them to confront their own value lapses and reinforce the positive ones to promote their own behavioral change. In other words, the focus would not simply be on how well one

articulates their perceived values or eloquently discusses a situation, but rather how well one is able to make the necessary adjustments in the application of values to a context and demonstrate effective leadership. Drawing insights from the Integrated System Approach, GIMPA could make strategic decisions on the design of the course to emphasize formal, informal, and technical values.

However, considering that formal values are the most critical in the Ghanaian context, the entire course could adopt the affective domain to explore formal leadership values in the primary domain and glean secondary input from the two remaining domains. And, of course, peer evaluation in such a course would be vital to instruction, since mutual reflection on performance would eventually impact leaders and later, the public as leaders perform in society.

### **Integrating Leadership Values**

The second option through which GIMPA could develop a value-based training program is to integrate into the existing course a focus that would connect knowledge and skills in the courses to values. GIMPA can build into all the existing course components, value studies—an emphasis that would significantly alter the way various theories and best practices are taught.

For instance, courses in the EMGL program such as Strategic Thinking and Management, Negotiation, Governance, Financial Management, Policy Formulation, Managing Political Parties and Leadership could all have sections that address values. Questions that could be asked in reflection on how such integration could be

implemented could include the following: (1) What are the value-related issues in negotiations, strategic thinking and management, and governance? (2) How do these values impact the way a student understands governance? (3) How do values change the way a student applies the principles of governance, policy formulation and managing political parties? (4) What difference do these values make in the implementation of policies in organizations and government?

These questions could be asked in any class regardless of the content of the course because attempts to answer them would tremendously change the instruction design and the goals of the courses. For example, the EMGL course “GECR 605—Strategic Thinking and Management” has the following course description:

#### **DESCRIPTION**

Effective management of organizations in this changing world requires managers to think strategically, to develop the ability to see things in motion, and to make sense out of a cloudy and uncertain future. Strategic thinking is concerned with the ability of managers to identify important inter dependencies between the organization and its environment.

It anticipates the consequences of present decisions on the whole organization now, and in the future, taking into account the dynamics of the environment.

#### **RATIONALE AND OBJECTIVE**

Faced with diminishing resources, world-wide competition, changing consumer preferences and rising cost, even the most efficient operations can no longer survive the handicap of operating without a clear, strategic direction. The decisions and actions of organizational managers today are likely to have profound impact on the future of their organization.

The main objective of the course is to assist participants to develop proactive mindsets that would lead to their organizations gaining a strategic fit in the environment.

#### **CONTENT**

Global Trends and Futures Analysis, The Organization and Its Environment, Mega Trends Defining New Society, Key Dimensions of Strategic Farsightedness, Paradigms and Paradigm Shifts, Cases and Exercises (GIMPA n.d.).

The description, rationale, objective or content can be designed to integrate the role of values so that although the content would remain the same, the applied exercises and reflection would be different. The integration for example would seek to connect how individual values would enhance or hinder leadership ability to develop a proactive mindset that would lead to their organizations gaining a strategic fit in the environment as indicated in the objective above. An embedded value focus in the course description, rationale, objective or content would ensure that courses address all the formal, informal and technical related values.

This integration can be built into all the courses or a selected number of core courses in the program. The evaluation of the impact of values would be significantly different with such integration from a normal end of course examinations or research papers. Students' reflection papers, group activities and class presentations and critiques would be vital in establishing the role of values in the subject matter and its evaluation. This integration option would necessitate on-going adjustments in the program focus and evaluation to ensure its effectiveness. An abridged version of the instruction design in the option three can be introduced as an initial step in the integration process.

Since values cut across every aspect of life, value integration would make GIMPA's entire education program value-based without a particular course designated to address values. This option integrates values into every thing GIMPA does, which also presupposes that faculty would now have to take leadership values more seriously than they have done previously. The administration of GIMPA would have to model the values that it entreats the students and participants to espouse. This is undoubtedly a

bigger challenge in terms of its implementation compared to the first option, but the impact of a program with this level of integration will have phenomenal results. GIMPA's influence on students, organizations, and government in Ghana would be invaluable. Considering that organizations and governments in Ghana and other parts of the world are struggling with the same challenges with values.

### **Developing a Value-Based Mentoring Program**

A third option for GIMPA is to develop an on-going mentoring program which will facilitate change by organically instilling new values. Specifically, under this third option, the GIMPA curriculum would require every student in the program to be involved in a mentoring program as a core course. The institution could easily facilitate this program through its dean of students as a way to integrate internal resources with legislative and business community mentors.

Every registered student currently taking classes would be required to attend a seminar or workshop, once or twice per semester or quarter. These workshops could have presentations from faculty on practical current issues facing the country regarding values and the effect of them on the socio-economic and political leadership of the nation. Students would engage in group discussions, develop group presentations, and write individual reflection papers on current value related challenges facing Ghanaian society.

As an on-going follow up to these workshops and seminars, senior students would be linked with faculty and administrators to meet at least twice in a semester or quarter. One to three students can be assigned to a faculty. The focus of this particular mentoring

program would be to help students identify values in their leadership and prioritize them. Faculty would also assist students to find out which values enhance or hinder their leadership and to develop a step-by-step plan of action to make practical changes in their values. Assessment of student performance in this mentoring schema could be elicited in a number of ways. For instance, students should be required to write reflections and reports of their progress and meetings with faculty. In this way, faculty would be enlisting student input into different aspects of the curricular program and in turn, make them knowledgeable stakeholders in their own transformation through a practical planned progression.

In situations when insufficient faculty mentors are available, other reliable and credible mentors from outside the institution could be engaged to join the value-based leadership mentoring team. Likewise, senior students in the program could act as mentors to freshmen to guide them through the value-based development process. The freshmen mentoring teams could be formed as triads with a senior student leader. Or small groups of five to seven students could be formed around a senior mentor. All in all, the program should be flexible enough to anticipate such problems as staffing.

Another alternative to enhance a modified program design, assessment can be expanded to reflect on the senior. For example, when a senior student is mentor, the mentor can write reports on each freshman participant in the group. GIMPA can use the instruction design for value change through mentoring outlined at the end of this chapter. The entire design can be applied in a semester or spread over a number of semesters as the mentoring relationship continues.

GIMPA can select any of the options for value-based leadership to create two or more options that may ultimately achieve the objective to build a national value-based leadership program. Any of the options listed about would move GIMPA forward into becoming an academic institution that develops well-rounded leaders who have the capacity to bring about sustainable value change.

### ***Steps to Training in Honesty through Mentoring***

It is imperative that we discuss specific steps GIMPA could adopt in training through mentoring. GIMPA could identify the values of their students by applying the research design used in this study, and of course from the actual data results.

Alternatively, GIMPA could identify values by surveying all the new students in the program to find out the values that enhance and those that hinder their leadership. It would be helpful to know the factors that have influenced the molding of these values most, such as culture, formal education, and others.

It must be noted that oftentimes what leaders claim to be the essential values for effective leadership are perceived or cherished values but not necessarily the actual values exercised. What leaders mean to convey is that certain values are important, and they would like them to influence their specific leadership role. That was the case in the GIMPA case study discussed in this dissertation. However, a careful analysis of the values that do hinder leadership would definitely bring this to bear.

Relevantly speaking, to be able to determine how these values are learned or could be taught, there is the need to categorize the spectrum values within a given context.

Categorizing values is completely different from classifying values, which has attracted heated debate as to what is a good classification model (discussed in Chapter 3 of this dissertation). Categorizing is basically grouping similar values together, and Hall's tripartite theory could be very helpful in this process. Yet, the specific theoretical framework that better facilitates this process in a given context should be adopted. Therefore, if one employs Hall's tripartite theory, it becomes evident from the research of this dissertation that certain learning domains would resonate better with certain categories.

Of course, those domains would become the primary domains of the instructional design. Remember, a primary domain does not work independent of other domains and that is why I developed the integrated system approach. It integrates the components of other domains to achieve its goals. As an example, character-related values in GIMPA can be taught through any of the options suggested earlier using the affective domain when the various levels in the domain resonate with the values in question (e.g., attitude-related values in the experiential domain and skill-related values would be cognitive domain).

After identifying and categorizing values, and then choosing the domain or domains for instructional design, it is absolutely important that one consider the contextual factors in GIMPA that may influence the design. The immediate institutional culture and the general cultural context of Ghana are important factors worthy of consideration in the design process. So, since the students are being trained for the general Ghanaian cultural context, I would like to focus on that. Notably, the Ghanaian

cultural context is a hierarchical one and therefore has a large power distance (See discussions on power distance in Chapter 4).

As in all large power distance cultures, the teacher learner-roles depict specific characteristics that may facilitate or hinder the learning process in GIMPA and this would have to be considered, (see teacher-learner roles in Chapter 4 and how these can typically affect instructional design). This is important since it eventually dictates the level to which students will voluntarily disclose their true values, actively participate in value-based leadership instruction as stakeholders. The undesired result would be passive and apathetic participants completing activities and tasks with no other objective other than to complete requirements for graduation. Teacher learner-roles must determine whether the relationships developed would lead to a life-long learning process or are limited to the period of training in GIMPA.

One way the instructional design can support character-related values of honesty is in the logical design of the framework. I believe this area is very important because honesty was one of the top character-related values identified by respondents as a crucial value in leadership. Here I would like to suggest how GIMPA can apply them in the Ghanaian context.

The learning tasks in the instructional design must challenge the student to respond to the negative and positive notions of honesty through group participation and identification of relevant real-life contexts. At this juncture, accepting positive values would depend on two important factors: a learner's attitudes toward change and the learning process. Adequately addressing attitudes toward change in the formal approach

to values would remove the invisible barriers to value change. Attitudes toward change in a formal system are usually characterized by slow pace changes, instinctively perpetuated and understood. Furthermore, considering that forced change is out-rightly resisted, one needs to be mindful of the pace of change, mode of presenting new values and an awareness that values are likely to be understood and learned instinctively.

The affective domain normally addresses feelings and values of what is being learned, and lends itself more to the training of formal values (e.g., honesty) than other domains. It emphasizes the tone, emotion and the degree of acceptance or rejection (Krathwohl1964:7). There are five steps of learning objectives in the affective domain beginning from the lowest to the highest level of learning:

1. Receiving/paying attention to what is being thought
2. Responding/participating in the learning activity
3. Valuing/accepting values and beliefs
4. Organization/developing or acquiring a new value system
5. Characterizing/adopting a new way of life or outlook (Rothwell and Kazanas1989:205).

In my design for mentoring training, I would develop the entire training based on the five steps in the affective domain mentioned above. It would employ the four components of any effective learning task, which are inductive, input, implementation and integration (Vella 2001:34). The inductive which deals with life experiences prior to training would be referred in this design as background knowledge of trainee, and input which refers to new content would be simply called content. Implementation which

means doing something with the input or content, and integration which refers to moving new learning into life, would be used as labeled by Jane Vella (2001:34). At every step of the learning domain, learning tasks regarding all four components would be covered to train a leader in Ghana to accept, embrace and operate in honesty. Although this design would be primarily based on the affective domain, learning tasks would draw insights from the cognitive and experiential domains to supplement the training.

Training in honesty, directed at the affective domain where formal values are learned and where the attitudes toward change are addressed, would result in a gradual transformation of values. Designing learning tasks that would meet the objectives at every step or level in the affective learning domain and respond to attitudes to change is inevitable in this change process. Finally, as the leader accepts honesty as a core value and incorporates it into his/her value system, there would be reordering of priorities, which would eventually lead to changes in behavior and perhaps in leadership style. This new way of performing would basically be the result of changed values (honesty)—the underlying assumptions of one's behavior.

### ***Training Design for Honesty through Mentoring***

#### **Step 1: Receiving the Value of Honesty**

**Description:** This is the stage where learners are taught to listen, perceive and become alert regarding the value of honesty. This is a major attention getter that would not last for some few hours but should make impression on the learner throughout the period of the learning process.

- A. ***Background knowledge:*** This is to evaluate the leader's background and understanding of honesty as a core value in leadership.

- Task 1: Identify a dramatic real-life story that is very popular and intriguing from daily newspaper, movie, play, etc. and read it/ watch it together.
  - Task 2: Ask the trainee to share personal experiences and situations where he/she has been faced with an issue of honesty.
  - Task 3: Trainer must share two different life experiences with one showing failure and the other passing the test of honesty.
  - Task 4: Discuss with trainee factors that contributed to the various responses of the test in their individual lives and how that relates to the contextual story shared earlier.
- B. ***Content:*** This is when new material is introduced concerning honesty and related to the trainee's background knowledge about honesty.
- Task 1: Share with trainee the general as well as the contextual meaning of honesty as a value and the different words used to describe it.
  - Task 2: Study an article or literature together with trainee and outline the various words and phrases that suggest honesty.
  - Task 3: Evaluate the possible feelings of the parties involved the story.
- C. ***Implementation:*** This is where the trainee is given an opportunity to review, and integrate concept, practice skills, and examine and practice new attitudes within the session, course or class. This is also a time of assessment to find out whether trainees grasp concepts.
- Task 1: Discuss with trainee their own definition of honesty and what they believe it entails.
  - Task 2: Find out what changes trainee plans to make as a result of new understanding of honesty as a core value.
  - Task 3: Discuss some of the cultural difficulties that may hinder a healthy discussion on honesty.
- D. ***Integration:*** This is when trainee applies what he/she has learned in life and work.
- Task 1: Trainee would need to apply some of the concepts learned about honesty in daily life and share the challenges with trainer.
  - Task 2: Trainee would need to identify situations involving honesty in his/her interaction with others or a remote situation and what decision was made or action taken by the person(s) responsible.
- E. ***Closure:*** Tie the lesson up with a moving anecdote on the importance of honesty.

## Step 2: Responding to the Value of honesty

**Description:** This refers to the situation in the learning process where leaders would have to respond to the essential factors of honesty as a core value through participation. The leader or trainee is expected to actively engage the subject in question in a more dynamic way than he/she has done previously.

**Warm-up:** *Discuss any questions and difficulties trainee may have pertaining to the previous study*

- A. **Background knowledge:** This is to examine how the leader has evaluated situations of honesty in the past and how that has shaped his/her understanding of honesty as a core value in leadership.
  - Task 1: Encourage trainee to review two or more old newspaper articles dealing with national or community cases that required the participants to wrestle with honesty (this exercise should be done before the session).
  - Task 2: Discuss the cases and the various components in light of the definition mentioned in the previous lessons to ascertain whether this is a situation related to honesty.
  - Task 3: Discuss the conclusions the trainee had reached previously or prior to this study and the difference the new knowledge would now make in a trainee's decision.
- B. **Content:** This is to provide a new body of information that the trainee can interact and wrestle with in shaping his knowledge about honesty as a core value.
  - Task 1: Watch any local movie clip that describes a dilemma involving honesty (e.g. watch the movie "The Emperor's Club").
  - Task 2: Discuss the various issues of honesty and how they relate to present situations in political and corporate leadership.
  - Task 3: Select a case study involving the subject or stories or Ghanaian proverbs with trainees and outline the words and phrases that suggest honesty and how the various actions and outcomes could have been different.
  - Task 4: Study and outline the words and phrases that suggest honesty in the case or passage.
- C. **Implementation:** This will provide an opportunity for the trainee to evaluate whether they have understood the concepts of honesty as presented in the case study being studied.

- Task 1: The trainer and trainee need to discuss situations in their lives when they have faced the dilemma that the characters mentioned above faced and how they responded to the situation including all mistakes made.
- Task 2: Discuss some of the cultural challenges that would hinder a proper understanding of these concepts of honesty
- Task 3: Discuss how comfortable the trainee feels about sharing the concept learned and their past mistakes with others.
- Task 4: Discuss other ways of introducing the subject to other corporate and political leaders

D. ***Integration:*** This is the actual application of the lessons learned from background knowledge, content and implementation.

- Task 1: Trainee needs to make an honest decision or decisions using the concepts learned so far on his/her own and then come and share the results with trainer.
- Task 2: Trainee needs to engage others in a conversation on honesty in terms of it being a core value of leadership and must listen to the words and phrases their conversation partners use to describe the concept. They must also note the attitude of their conversation partners to the subject.

E. ***Closure:*** End with a contextual or general story, a poem or a maxim that encapsulates the importance of responding to good values.

### **Step 3: The Process of Valuing Honesty**

***Description:*** This refers to the process of internalizing the understanding of the concepts about honesty as a core value of leadership. This can be established by evaluating learning, transfer of knowledge and impact on practice.

***Warm-up:*** *Discuss any questions and difficulties trainee may have pertaining to the previous study*

A. ***Background knowledge:*** This is to examine how much of the study on honesty has been internalized and how the information can enhance leadership performance.

- Task 1: Ask trainee to share with trainer his/her favorite game. If possible, watch the game together or attend the game that trainee plays.

- Task 2: Discuss the possible issues of honesty in any area of the game and the values needed to survive in the game.
  - Task 3: Encourage trainee to share how he/she can discuss with a player using a game format, the contents of the lesson—the principles and concepts related to honesty.
  - Task 4: Discuss the need for the trainee to identify some of the difficulties, issues, and questions that arose during discussion time.
- B. Content:** There is always a need to introduce new information on honesty to reinforce the subject and further challenge the trainee.
- Task 1: Study key historical leaders and outline all the phrases that denote honesty, and state the various consistencies or inconsistencies of inward beliefs and its related practices in their lives.
  - Task 2: Study case, stories, or Ghanaian proverbs with trainee and establish its relevance to contemporary challenges in honesty
  - Task 3: Discuss with the trainee some of the emotions that may characterize the challenges of honesty as stated in the passages.
- C. Implementation:** This is a stage where the trainee has an opportunity to test or use the new body of information in order to understand the concepts and ideas involved with honesty.
- Task 1: Encourage trainee to choose two friends who are leaders and share the lessons learned from the stories/cases with them and get their feedback on how the stories/cases relate to honesty in their lives and leadership positions.
  - Task 2: Let trainee select a situation in the society and write a reflection on how the situation relates to the lessons learned from the historical leader about honesty.
  - Task 3: Encourage trainee to deeply reflect on his/her daily activities and share what has changed in his/her life regarding honesty
- D. Integration:** This is when trainee applies to his life the various lessons and concepts learned from the content.
- Task 1: Discuss with trainee the need to write their own definition of honesty and state its importance to their leadership.
  - Task 2: Encourage trainee to daily identify a situation in their work, home or relationships to which he/she can apply any of the concepts of honesty.
  - Task 3: Challenge trainee to keep a journal of all the situations that he/she faces regarding honesty and should be willing to share his/her responses in the following meetings with trainer.

- Task 4: Trainer must encourage trainee to share his/her fears and anxieties regarding living a lifestyle of honesty. Discuss ways to deal with the fears and anxieties.
- E. ***Closure:*** Trainer needs to tell a contextual story that teaches the importance of the relationship between belief and practice.

#### **Step 4: Developing a Belief System of Honesty**

**Description:** This refers to the ordering of priorities and the organization of honesty into the broader picture in the trainee's value system. This would enable the trainee to establish his/her belief system and start making honest based decisions.

***Warm-up: Discuss any questions and difficulties trainee may have pertaining to the previous study***

- A. ***Background knowledge:*** This is to find out what other beliefs trainee has and how they relate to beliefs associated with honesty as a core value in leadership.

- Task 1: Allow trainee to share his/her favorite story, movie or drama/play, and if possible watch movie and listen to the story together.
- Task 2: Challenge trainee to share the values and beliefs embedded in that story, movie, or play and which ones trainee considers to be very important to him/her.
- Task 3: Discuss how the values identified in the movie, play, or story relate to the concepts and practice of honesty.

- B. ***Content:*** This is to establish and reinforce honesty as a priority value in the beliefs and actions of the trainee and to motivate him/her to claim ownership of the change of value.

- Task 1: Study with trainee a context case or prominent leader in the society and outline the importance of following through with commitment as important concept of honesty.
- Task 2: Study with trainee and outline the cost and consequent rewards of honesty as consistent way of life.
- Task 3: Discuss with trainee and state various negative and positive lessons of honesty that can be learned from the case studies above.
- Task 4: Discuss with trainee the possible emotions that may be associated with the various stages of the cases/stories.

C. ***Implementation:*** This demonstrates a proper understanding of the content and the possible ways by which it can be used.

- Task 1: Encourage trainee to identify stories and Ghanaian proverbs that are similar in the cultural context with the ones studied above.
- Task 2: Assist trainee to find out what they could have done differently if they were to be in that story.
- Task 3: Discuss with trainee how he/she would react if he/she were to face similar challenges mentioned in the study.
- Task 4: Challenge trainee to state what would motivate them to react in a particular way and why

D. ***Integration:*** This is to help trainee apply the essential concepts and ideas learned in honesty to his/her life.

- Task 1: Challenge trainee to state about five to seven values that they consider important to their leadership in the order of importance.
- Task 2: Ask the trainee to indicate why these values are important in the order indicated and ask trainee to use situations in their own lives to illustrate their reasons.
- Task 3: Challenge trainee to share with the trainer how these values including honesty relate to other values on the list of important values.
- Task 4: Encourage trainee to describe a situation where these values have worked together well or have been in conflict with each other and how this happened.
- Task 5: Ask trainee to convert the values into statements or philosophy for life.

E. ***Closure:*** Narrate a story to indicate how extreme difficulties in life can bring out what one's real values are, what one believes about honesty, and the need to persevere.

### **Step 5: Practicing Honesty as Philosophy of Leadership**

***Description:*** This refers to the demonstration of honesty as a core value and allowing it to inform all the decisions one makes in leadership.

***Warm-up:*** *Discuss any questions and difficulties trainee may have pertaining to the previous study*

A. ***Background knowledge:*** This shows how much one has changed in terms of re-ordering priorities in life and allowing those priorities to dictate daily outward practice.

- Task 1: Discuss with trainee and guide him/her to write a life story depicting scenes that he/she failed the honesty test and others that he/she passed. It should include the process by which trainee learned to understand, adopt and apply honesty as a lifestyle.
- Task 2: Encourage trainee to share changes that other people have noticed in his/her life. State the words and phrases the friends, families, etc., use in describing the changes.
- Task 1: Encourage trainee to describe how he/she feels about the changes he/she has been experiencing and how that might/is influence/influencing other areas of life.

B. ***Content:*** This is engaging the trainee with new information and assisting him/her to deeply reflect on the lessons on the content and their present life.

- Task 1: Study a case, Ghanaian proverbs and stories, or any relevant religious passages with trainee and establish some of the important lessons to be learned in honesty.
- Task 2: Study 2 Timothy 4:1-8 with trainee and outline the relationship of honesty in task 1 and finishing well in this study.
- Task 3: Discuss with trainee what other stories/case/passages could be studied to further growth in honesty.

C. ***Implementation:*** This allows the trainee to evaluate the various situations by which the concepts and skills learned can be used.

- Task 1: Challenge trainee to read or identify a popular story or news item on the television that relates to honesty in the context and discuss implications for leaders using the principles in the study above.
- Task 2: Encourage trainee to select stories/cases and prepare an outline and speech he/she will present to other corporate and political leaders on honesty.
- Task 3: Encourage trainee to prepare an outline with contextual stories that he/she can use to train any one of his assistants/friends in honesty.

D. ***Integration:*** This is an opportunity for the trainee to apply all that he/she has learned about honesty and to articulate it as a personal philosophy.

- Task 1: Trainer would need to share his/her personal philosophy of life, including values as honesty.
- Task 2: Discuss the personal philosophy of the trainee and assist him/her to outline the beliefs that constitute that philosophy.
- Task 3: Challenge trainee to share the speech/presentation and perform the training in honesty described at the implementation stage above. He /she should share feedback of training with trainer.
- Task 4: Discuss with trainee how training in honesty can become an on-going practice in his/her leadership practice. Encourage trainee to always come back for further questions and discussions.

E. ***Closure:*** Trainer should share a story with trainee about the role honesty plays in finishing well as a leader.

The period needed to cover each step of the training design will depend on the arrangements between the mentor and the trainees or whatever GIMPA deems practical to the program. The mentor or trainer may have to make strategic decisions on how much needs to be covered in a given step of the learning domain depending on a learner's ability to grasp concepts and apply them to actual life contexts. Furthermore, a trainer can go through the entire training program several times changing content and other component as he or she considers necessary to achieve the desired results of training in honesty as a core value in leadership.

### ***Summary***

The importance of reflecting on the various options GIMPA could adopt to move down the pathway to value-based leadership training cannot be over-emphasized. The option of developing a core value-based course, integrating value focus into existing courses, and developing a value-based mentoring program that would run parallel to the existing courses would significantly sharpen GIMPA's focus on value-related training for

transformation. The illustration of instructional design for honesty as a leadership value provides the framework to how GIMPA could proceed with developing similar programs for the third option. Having practically demonstrated how values could be changed through mentoring, the next chapter focuses on the conclusion of this dissertation. It highlights the key findings of this research and provides recommendations for further research on leadership values.

**PART V**  
**CONCLUSION**

This section summarizes the purpose of the study and gives responses to the five research questions as a means of arriving at relevant conclusions and offering recommendations primarily for GIMPA. It also suggests potential areas within the subject of value-based leadership training for further research.

## **CHAPTER 8**

### **CONCLUSIONS AND RECOMMENDATIONS**

It is evident from the research findings that values play a significant role in influencing leadership. Therefore value-based leadership training is inevitable for sustainable leadership transformation. This chapter summarizes the findings of the research by indicating their relationship to the overall research questions established in Chapter 1. It also outlines some recommendations for further studies in training for leadership value transformation.

#### ***Values Matter in Leadership***

A literature review of value theories clearly indicates that values are critical for any behavioral change. Among many definitions discussed in this dissertation, I concluded that values are the underlying desirables imbibed through life's experiences that consistently guide and motivate the choices, actions, and lifestyles in a given environment of human interaction. Characteristically, they are the implicit and explicit forces that influence and determine how we use limited resources when faced with

extreme constraints and not superficial inferences made occasionally to disguise our shortcomings and impress others.

Values are the standards by which we measure all things and consequently make decisions. Therefore, values are desirables. And by that, I mean values are modes of conduct within which we process what is moral as well as competences as discussed by Rokeach in Chapter 3. By desirables, they are also end-state held both by individuals (personal) and also as a group (society).

Values bear the characteristics of morality, competency, individuality and society. So, they motivate the choices, actions, and lifestyles of leaders. Therefore, leadership that espouses morality and competence, both in personal lifestyle and corporately on a social level is bound to produce phenomenal results through transformation. This is because values do not function in isolation or in a vacuum but are active in daily experiences and more specifically in interpersonal relationships. This implies that values act as a guiding light for individual and group interaction. They are explicit and implicit concepts that are not always readily identifiable. Yet, the fact that they may not be in operation on a particular occasion does not necessarily imply that they are non-existent.

Values are often learned from childhood, unconsciously, and can also be learned later in life, depending on the environment and other factors prompting their introduction in one's consciousness. (The learner's role in value-based instruction was discussed in Chapter 4.) Therefore, the process of valuing is not always distinct or clearly defined as one might want it to be. However, the most common way of deciphering leadership values is through the process of communication. The way leaders communicate both

explicitly and implicitly through words and symbolic behaviors determine the values they espouse. Therefore, leadership at every level needs to consider the impact of personal values in the leadership process, because their decisions, behavior, and lifestyle are governed consciously or unconsciously by their values.

### ***Values Can Be Learned and Taught***

Although a greater number of values are imbibed during early childhood almost at the unconscious level, an individual never stops learning values throughout life. Although children may not be acquainted with all the rules guiding the learning process, or the rationale for the learning, nevertheless, learning is taking place. However, there are other levels through which values are learned in culture that Hall's tripartite theory illustrates. Hall labels three levels of learning in his theory as formal, informal, and technical.

In general, the tripartite theory identifies the various attitudes to change on each level as well as the actual change process. Many of the values that are learned unconsciously are considered formal learning, while others learned from childhood through to adulthood are learned informally and technically. Although these values are learned at different times in one's life, the ability to identify the learning domains for instruction will greatly facilitate the teaching and learning of new values or the changing of the old.

In using Hall's theory, this dissertation established that formal values are learned more fully through the affective domain, the informal values through the experiential

domain, and the technical values through the cognitive domain. Through these domains of learning, the attitudes toward change in the tripartite theory can be addressed, as well as the change process itself. Instruction design based on Hall's tripartite theory, and the learning domains will facilitate the learning and teaching of values. Instruction design that addresses analysis (of the learning context, the learner, and learning task), strategy (organizing, delivery, and managing process), and evaluation (formative and summative) will facilitate the delivery of value-based leadership training in a more effective way.

This dissertation developed the Integrated System Approach (ISA) to learning and teaching values. The ISA consists of identifying values, categorizing values, selecting the domains of learning and teaching, and designing instruction primarily for that domain, with input from other domains. Finally, the ISA takes seriously the contextual factors that influence teaching and learning and integrates those factors into the instruction design process. Contextual differences and their relationship to power distance expressed in teacher-learner roles is an important consideration in teaching to change values as discussed in Chapter 4. Evidently, values matter in leadership and the good news is that they can be taught and learned.

### ***Breakthrough Insights***

Values are therefore the very essence of one's life but subject to transformation if identified and addressed accordingly. The research leading to this dissertation on value-based leadership began with specific goals and questions that I wanted to answer by the end of the study. It is noteworthy that there have been some breakthrough insights in the

process of answering the essential questions and achieving my research goals. The study first sought to achieve the goal of identifying values that influence leadership among the participants in the EMGL program in GIMPA. The response to the first question indicates that this goal was adequately achieved with the list of values discovered to specifically influence leadership.

The second goal was to identify values that hinder leadership behavior for effectiveness among leaders in GIMPA. The research discovered that values do not only enhance leadership but also hinder effective leadership behavior—a reality that must be considered in leadership training. The third goal was to understand how culture and formal education impinge on leadership values. It was intriguing to note that culture significantly impacts the values among leaders, and determines the kind of values they hold. Formal education tends to be effective in the shaping and molding of values among leaders.

The fourth goal of the research was to understand and demonstrate how leadership training can be designed for value transformation in GIMPA. This particular goal brought all the pieces in the dissertation together by demonstrating how they fit into value-based leadership training. It also shows how the integrated system approach developed and demonstrates how it could be applied in the GIMPA situation. All four goals listed at the beginning of the research were adequately achieved and the questions were answered as shown below.

The study was undertaken to answer four questions regarding values, leadership behavior, and value-based training. After the collection and analysis of the research data,

all the research questions outlined in Chapter 1 were answered and implications were drawn for various applications. The following sections present the questions and review the findings.

### **What are the Values that Influence Leadership Behavior among Participants in GIMPA? (Question 1)**

In response to the question regarding the influence of values on leadership behavior among participants in GIMPA, I discovered that there are five categories of values that influence leadership behavior and consequently effectiveness. The first and most important category ranked was character-related values including honesty, integrity, justice, humility, trustworthiness, courage, disciplined life, equity, and persistence. The next set of values fell under relationship values that include personal relationships, mentoring, valuing people, respect for others (elders), and social functions. The third category of values can be labeled team-leadership, which consists of teamwork, building consensus, sharing risk, and making room for others. The next set of values fell under the category of attitude-related values such as punctuality and hard work. Finally, skill-related values are those characterized by planning, delegation, and attention to details.

Although these values were expressed as values that influence leadership behavior, the analysis of the data in connection with background history explained that they are more desired than the actual values that influence leadership. I concluded that in some cases, the values indicated as those that enhance leadership are desired values and the respondents wished that these would be the actual values they skillfully applied. I

determined that these specific values were desired but not actual because respondents also identified them as values they lacked but would like to have guide their leadership efforts. I would say that any research design must have a means to distinguish between values that are desired and those that are actually in place.

### **What Are the Values that Hinder Effective Leadership Behavior among Participants in GIMPA? (Question 2)**

The second research question requires an exploration of the values that hinder leadership effectiveness among participants in GIMPA. The values that hindered effective leadership were discovered to fall within four categories with an additional category (same as the categories described in Chapter 5 from secondary respondents). The first category should be labeled character-related values because it includes dishonesty, injustice, undisciplined life, lack of accountability, lack of transparency, fear of failure, being subjective, lack of courage, and lack of trustworthiness. The next set of values are relationship values that include personal relationships, social functions, not challenging authority, traditional decision making, extreme respect for others (elders), lack of mentoring, and lack of valuing people.

The third set are attitude-related values consisting of lack of punctuality, lack of hard work, lack of appreciation, lack of responsibility, traditional leadership style, lack of firmness, and lack of open-mindedness. The fourth set comprise skill-related values: lack of communication, misplaced priorities, ignorance due to poverty, lack of follow-up, and lack of attention to details. The secondary respondents added team leadership values to

the list, specifically identifying lack of consensus, lack of teamwork, lack of risk sharing, lack of leadership training, lack of delegation and emphasis on strength.

Overall, most of these values declared by primary respondents as hindrances to effective leadership were also affirmed by secondary respondents. The respondents noted that these values not only hinder their own leadership effectiveness, but also the leadership skills of many friends that they know. It is therefore critical that value-based leadership in GIMPA consider the importance of these values and design the instruction process to address them. Consequently, efforts directed at addressing these values would eventually result in sustainable value transformation. Otherwise, value-based leadership training in GIMPA or elsewhere in Ghana that fails to address these values will likely have limited measures of success and will not address all the levels identified in this research.

Identifying the specific targets and substantiating them as the right targets facilitates a program of measurable training goals and objectives, as opposed to training for general value change. Therefore, the fact that I have identified and substantiated these specific values through research provides a great advantage in the task of tailoring instructional design to value needs, and assessment requirements at the end of the training.

### **How Do Culture and Formal Education Shape Leadership Values among Participants in GIMPA? (Question 3)**

The third question relates to culture and formal education, and ways these shape leadership values among participants in GIMPA. According to the results, I discovered that culture and formal education definitely shape leadership values. Although participants itemized the values influenced by culture and formal education, the difference between the two was not significant. Instead, the data provided for values influenced by culture and formal education to serve as helpful background information that enhanced my understanding of the process of influence. The values influenced by culture are family relationships, truthfulness, sharing, integrity, speaking one's mind, attending social functions, delegation, Christian faith, discipline, humility, teamwork, listening to others and empowering women and children. The values influenced by formal education are discipline, openness to accept others, hard work, putting others first, integrity, team spirit, sympathy, sense of responsibility, competition, punctuality, supervision, planning, delegation, willingness to share, leadership, mentoring, assessment, managing crises, and building consensus.

Likewise, the geographic areas where participants grew up, the availability or unavailability of natural resources, family composition and social status, and the tribe in general played significant roles in culturally shaping the values of the participants. Moreover, formal education introduced certain Christian values to participants and molded their lives because the institutions were established by Christian missionaries or churches. The education that participants received did not only create awareness of moral

and some biblical values, but indicated the benefits of espousing such values. Many intellectuals who assumed Ghana's political and socio-economic leadership were greatly influenced by formal education. Their values were shaped and molded by these institutions and although some of them were not Christians, the values they espoused were not far from biblical values. Although formal education may happen later in life, it has a built-in capacity to shape and mold values, and consequently behaviors.

Many of the leaders in the research have spent about one-third of their lives in formal education and attribute a lot of their skills and expertise to their education. Evidently, the process of acquiring values for life happens through the crucible of culture in the context of worldviews, where learned and shared beliefs are activated. Culture, therefore provides the background for understanding values along a broad, socially influential perspective. This is why a reflection on power distance and teacher-learner roles in a particular culture is crucial to instructional design capable of bringing lasting change.

#### **How Can Leadership Training Be Designed for Value Transformation in GIMPA? (Question 4)**

The fourth research question prompted exploration of leadership training designed to guide value transformation in GIMPA. In responding to this question, I examined how values are learned and changed in a culture using Hall's tripartite theory. I discovered that the theory requires the employment of all domains of learning in relationship to the tripartite theory. Similarly, the contextual factors that dictate the teacher-learner roles as

an expression of power distance are worthy of consideration in determining effective instructional design. Actually, the combination of all these factors led me to develop the Integrated System Approach (ISA) to instructional design for value-based leadership training. Using the ISA will tremendously facilitate and enhance the effectiveness of instructional design for value transformation in GIMPA.

Values are very important for leadership effectiveness because of the immense influence they bring to individual choices and behaviors. Whether we accept it or not, we cannot change behaviors if we fail to address the deeply ingrained elements such as human values and specifically leadership values.

However, we must identify the values, categorize them, and select the learning domain that would successfully address the learning attitude of the student toward learning in that value category. Next, in the logical progress of this process, staff must design instruction for new leadership values or transformational value. Considering that character-related values appear to be the greatest area of need among leaders, instructional design for leadership training, in particular, must emphasize these values. Therefore, every leadership training program must evaluate the specific values the program is designed to address in order to ascertain whether these intended values are being addressed. If they are not, then curriculum writers must introduce necessary changes to achieve the purpose of the training. Leadership training devoid of contextual values that resonate with leadership behavior is a mere cosmetic dressing, incapable of sustainable transformation in individuals, societies, churches, organizations, or nations.

### ***Recommendations for Further Research***

The recommendations outlined in this section seek to provide insight into areas of research that would not only broaden this research but would establish the expanse of values across every facet of human behavior. Further research is necessary to build upon the body of knowledge already identified and to harness the effectiveness of leadership training for value transformation.

First, although this study focused on the participants of the GIMPA program and presented a perspective that may be overlooked in instructional design, one additional step to distinguish between the research findings and the goals of the training program will establish whether a particular style of training is meeting the felt needs of its trainees. This would provide a scientifically researched reason to conduct an evaluation of the training program in light of the prevailing needs to determine whether the program should continue to pursue its current goals and objectives or make the necessary changes that would result in the desired transformation. It is therefore necessary that a training program pursue both lines of research for in-depth and comprehensive insight for value-based training that would have far reaching results.

Second, this research can be enhanced further if the primary respondents studied are followed after two or three years with another research project regarding values that have subsequently influenced their leadership and those that fail to establish what has changed. The data drawn from this leadership research can be compared with the baseline research to find out the correlation between the two sets of data.

Also, after another two or three years, the same group of leaders can be followed with a final research study regarding their values in leadership to ascertain what has transpired and possibly how their various values have led them in different ways. These three different research projects over a seven-year period would provide a store of data from which a number of lessons can be learned and the study of values can be expanded into other social science disciplines.

Third, further research into other factors that have influenced values apart from culture and formal education over a period of years in leadership would essentially expand the identification process and increase the categories of values for effective leadership. Some of these factors may be personal, while others may be shared on different social levels. Other factors for consideration that may influence leadership values can include personal or family social status, significant personal or family successes or tragedies, leadership in family (either from royal traditional leadership lines or prominent leadership positions in society, church or government), and religious beliefs or faith in and a relationship with God. These factors would undoubtedly impact leadership values in a completely different way from culture and formal education. Any additional research into this area would be very insightful. Moreover, this would lead to the discovery of other values and their function in a leadership value system that may have been omitted in this research.

Fourth, the role of contemporary culture in the learning of leadership values for effectiveness would also add a dimension to leadership value studies that have been considered in this research. It is important to acknowledge that major developments in

technology and the media have greatly revolutionized the contemporary culture of learning, and this may have corresponding effects on which leadership values are learned for effectiveness. Contemporary culture may lead to the evolution of new leadership values. So, understanding how those can be translated to leadership would be an important study to pursue.

Fifth, leadership value research may vary from one geographic area to another. This is especially true with regards to Africa given its socio-cultural diversity, since the western region is distinct from the socio-cultural context of the continent's eastern, southern and northern areas. These essential regional differences, often shaped as much by the local geography as culture, posit different behavior patterns in leadership which are critical for training on the continent. The one-size-fits-all training design adhered to in years past should not be perpetuated, given our present knowledge in value studies. It is therefore imperative that different kinds of research from different geographical areas on the continent be pursued to provide a rich database of information on critical leadership values to address in designing regional training programs. The national and regional studies would eventually provide an eclectic background for engaging in further scholarly discussions and contemplation in leadership value studies that would inform other parts of the world.

Sixth, research among religious leaders to ascertain the differences in values that enhance their leadership in comparison to those of corporate leaders would provide important missiological information for Christian leadership training programs. Again, this has to be done in conjunction with Bible schools and seminaries. This research

would seek to find out what Bible schools and seminaries are intentionally doing to integrate specific values into their leadership training programs for transformation. It would further examine which values are enhancing or hindering leaders through critical factors that impinge on these values. A research of this kind would change the course of training in many Christian institutions in terms of instructional design and the caliber of leaders that are prepared for ministry.

Seventh, globalization, to a large extent, has transformed our world through the way people perceive others from other parts of the globe. The huge information gap that existed years ago has been largely bridged and many more people are currently knowledgeable about the world than they were in previous generations. The easy access to other parts of the world through efficient transportation systems and communication devices such as telephones, facsimiles, and emails are continually changing the choices and lifestyles of people and perhaps, their values as well. This is not limited to individuals but societies, organizations and even governments. The manner in which leaders have governed over the past two decades is essentially different from contemporary strategies of leadership on local levels and in broader contexts. For instance, the economic status of nations is now controlled by global forces beyond the reach of one particular governmental entity. Therefore these changes can have dire consequences as to the values to be communicated globally. Further, research regarding how globalization influences leadership values and value change should significantly enrich leadership value studies in the next century.

### ***The Benefits of This Study***

Completing this study and my entire program is the realization of a longstanding dream that many, including myself once thought almost impossible to accomplish. I am now standing at the threshold of bringing this chapter of my life to a close. Or, rather I am at the beginning of a new chapter of a charted discipline to influence value-based leadership training. Specifically, this study has equipped me with research and analytical skills that I did not have before and has sharpened my understanding in terms of my own questions regarding my ability to effectively train and develop Christian and corporate leaders in Africa. Additionally, this study has explained why many of my previous leadership training programs were only minimally influential. I see now through scientific inquiry that value-based training can reach deeper and bring lasting change in leadership behavior.

Moreover, this study has provided me with a model that I can apply to my own training programs to inform me and other curriculum developers, instructional designers, and trainers in leadership development regarding the extent to which values influence leadership behavior and training. I have scientifically established an outline in instructional design for evaluating value-based leadership training programs to change behavior. Furthermore, the study has provided some value-based training options, as well as, step-by-step procedures for GIMPA to become a truly value-based institution. Utilizing the resources from this dissertation, GIMPA can revise the EMGL program, as well as, other programs by integrating components in instruction design for value change.

Furthermore, in addition to the exemplary work that GIMPA is doing, it is my desire that the institution remains able to provide government and corporate organizations with value-based leadership training that will enhance efficiency and effectiveness in organizations. GIMPA can further research the possibilities of recommending or enabling working environments that could facilitate the learning and application of leadership values for higher productivity.

Finally, this study provides a foundation that I can apply to Christian value-based leadership training in Ghana. Churches and organizations will be able to identify the kind of leadership training that will best meet their needs toward the ultimate objective of developing effective leaders. If you care about value-based leadership training, this is your time to pursue further research to enrich value studies like I have done through the grace and mercy of my Lord and Savior Jesus Christ.

**APPENDIX A**  
**RESEARCH QUESTIONNAIRE**

**PART A: Primary Respondents Questionnaire**

**I. Expectations**

1. What are your expectations for the EMGL program?
2. What objectives do you think this program intends to accomplish?
3. What are some of your present leadership challenges?

**II. Core Questions**

1. What are the values that motivate your leadership?
2. How important are these values to the success or failure of your leadership?
  - a.                Very Important    Important    Somewhat important  
                  Not important
3. How do you think these values influence your leadership?
4. Which of your values would you consider to have been influenced by the cultural factors?
5. How do these values that are influenced by cultural factors contribute to your present leadership?

6. What cultural values would you consider to be critical in implementing what you already know about leadership in your immediate society (organization)?
7. What are the cultural values that hinder you from practicing what you know about leadership in your organization?
8. Which of these values (general values mentioned earlier) would you consider to have been influenced by formal educational?
9. How do these values influenced by formal educational contribute to your present leadership?
10. What educational skills would you consider to be critical in implementing what you already know about leadership in your immediate society (organization)?
11. What values do you think have to be changed in your organization in order for you to effectively implement what know about leadership?
12. Which of your values do you think hinder your leadership and need to be changed in order to be more effective?
13. (a) Gender: (b) Age: (c) Education: (d) Years of service in leadership:

## **PART B: Secondary Respondents (Assistants of Participants)**

### **I. Expectations**

1. What are your expectations for the program that your leader is pursuing at GIMPA?
2. What are the values that motivate your leader? (Note: define values)
3. What are some of the present leadership challenges he/she is facing?

## **II. Core Questions**

1. Which of his/her values would you consider to have been influenced by the cultural factors?
2. How do cultural values contribute to his/her present leadership?
3. Which of the cultural values would you consider to be critical in implementing what he/she already knows about leadership in his/her immediate society (organization)?
4. Which of these values would you consider to have been influenced by educational factors?
5. How do these values influenced by educational factors contribute to his/her present leadership?
6. What educational skills would you consider to be critical in implementing what he/she knows about leadership in your immediate society (organization)?
7. What values/factors do you think have to be changed in your organization in order for him/her to effectively implement what he/she knows about leadership?
8. Which of his/her values do you think that he/she needs to change in order to be effective in his/her leadership?
9. What values need to change in his/her organization to make his/her leadership more effective?
10. Gender:      Age:      Education:      Years of service with Leader:

## **PART C: FOCUS GROUPS (Primary Respondents)**

1. Briefly share with us your favorite leadership moment?
2. Discuss the relevance of these values to your leadership:
  - A. Character- What does it mean to embrace honesty, integrity and justice as leadership values in a Ghanaian context?

- B. Relationships- What role do relationship values play in your leadership?
  - C. Attitudes- What are the cultural implications of discussing attitude-related values?
  - D. Team leadership- How difficult is it to embrace related values in your leadership?
  - E. Skill-related- What are some of the challenges associated with paying attention to details?
3. How critical are the negative values to your effectiveness as leaders?
  4. How would you reconcile the differing perspectives of your assistants regarding your positive/negative values?
  5. How can the positive leadership values be reinforced in the EMGL program?
  6. How can the negative leadership values be discouraged through the EMGL program?
  7. Which of the values we have discussed in question 2 and 3 have been influenced by your training at GIMPA?
  8. What is different about your leadership today because of GIMPA?  
(Concluding remarks from primary participants)

#### **PART D: Respondents (Faculty of GIMPA)**

##### **I. Expectations**

1. What are your expectations for the program e that your trainees will be enrolling?
2. What do they know now about the subject of the module?
3. What do you think are the challenges they are facing in implementing some of the things they know about the subject?
4. Why do you think they are having these challenges in implementing some of the things they know about the subject?

5. What needs to change in order for trainees to implement the things they know about the subject?

### **Respondents (Designers of Training and Instructors)**

1. What is the mission of GIMPA?
2. What is the strategic plan of GIMPA?
3. What are the reasons for the executive masters in governance and leadership?
4. What are the constraints in the learning environment?
5. What are the challenges that teachers are facing?
6. What are the challenges that administrators are facing?
7. What are the characteristics of the potential learners?
8. What do the facilitators consider to be the needs of the students?
9. How do the learner characteristics influence the instruction design?
10. What is the goal and purpose of the training?
11. What are the learning objectives of the program for the actual students?
  
12. What are some of the learning tasks designed in the program?
13. How would a facilitator define the content of the curriculum?
14. What are some of the strategies developed to deliver the training?
  
15. How do you know that the learning objectives have been met?
16. How do you know if there is a change in learning behavior or results?

## APPENDIX B

### DATA SUMMARY OF LEADERSHIP VALUES

#### Section 1: Analysis of Leadership Values of Primary Respondents

Positive Categories	Codes	Frequency	Negative Categories	Codes	Frequency
<b>Character</b>	<b>PCT</b>		<b>Character</b>	<b>PCT</b>	
Honesty	HT	5	Lack of accountability	AT-	2
Justice	JT	4	Injustice	JT-	2
Integrity	IG	3	Undisciplined Life	DL-	2
Trustworthiness	TWS	2	Dishonesty	AT-	2
Humility	HU	2	Lack Transparency	TP-	1
Disciplined Life	DL	2	Fear of Failure	FF-	1
Courage	CG	1	Being Subjective	SJ-	1
Equity	ET	1			11/10
		19/10	<b>Relationships</b>	<b>PRL</b>	
			Respect for elders/others	RO-	3
<b>Relationships</b>	<b>PRL</b>		Social Functions	SF-	3
Valuing People	VP	7	Personal Relationships	PR-	2
Personal Relationships	PR	3	Not challenging authorit.	CA-	1
Mentoring	MT	1			9/10
Respect for Others	RO	1			
		12/10	<b>Skills</b>	<b>GSK</b>	
<b>Team Leadership</b>	<b>TEM</b>		Ignorance due to poverty	IP-	2
Making Room for others	MO	4	Lack of Communication	CP-	1
Building Consensus	BC	2	Misplaced Priorities	MP-	1
Emphasis on Strength	ES	2			4/10
Team Work	TW	1	<b>Attitudes</b>	<b>PAT</b>	
Sharing Risk	SR	1	Lack of Punctuality	PT-	2
		10/10	Over Appreciation	AP-	2
<b>Skills</b>	<b>GSK</b>		Lack of hard work	HW-	1
Planning	PN	1	Lack of Responsibility	RP-	1
Delegation	DG	1	Trad. Leadership Style	TL-	1
		2/10			8/10
<b>Attitudes</b>	<b>PAT</b>				
Punctuality	PT	2			
Hard work	HW	2			
		4/10			

### Analysis of Leadership Values of Secondary Respondents

Positive Categories	Codes	Frequency	Negative Categories	Codes	Frequency
<b>Character</b>	<b>PCT</b>		<b>Character</b>	<b>PCT</b>	
Satisfaction	SA	3	Lack of Trustworthiness	HT-	2
Honesty	HT	2	Undisciplined life	CJ-	2
Justice	JT	2	Dishonesty	TWS-	1
Trustworthiness	TWS	2	Lack of courage	CJ-	1
Persistence	PS	2			6/27
Disciplined Life	DL	2	<b>Relationships</b>	<b>PRL</b>	
Humility	HU	1	Personal Relationships	PR-	4
Integrity	IG	1	Social Function	SF-	3
Equity	ET	1	Lack of Valuing People	VP-	3
		16/27	Respect for Others	RO-	2
<b>Relationships</b>	<b>PRL</b>		Lack of Mentoring	MT-	2
Personal Relationships	PR	11			14/27
Mentoring	MT	7	<b>Team Leadership</b>	<b>TEM</b>	
Valuing People	VP	4	Lack of Consensus Building	BC-	7
Respect for Others	RO	2	Lack of leadership training.	LT-	3
Social Functions	SF	1	Lack of Team work	TW-	3
		25/27	Lack of Risk Sharing	RS-	2
<b>Team Leadership</b>	<b>TEM</b>		Emphasis on Strength	ES-	1
Team Work	TW	6			16/27
Building Consensus	BC	6			
Making Room for others	MO	5	<b>Skills</b>	<b>GSK</b>	
		17/27	Attention to Details	CD-	5
<b>Skills</b>	<b>GSK</b>		Lack Communication	CP-	2
Attention to Details	AD	2	Lack of Follow-up	FU-	2
Delegation	DG	1	Traditional Decision Making	CD-	2
		3/27			11/27
			<b>Attitudes</b>	<b>PAT</b>	
<b>Attitudes</b>	<b>PAT</b>		Lack of Open-mindedness	OM-	5
Punctuality	PT	17	Lack of firmness	FM-	2
Hard work	HW	13	Lack of hard work	HW-	1
		30/27			8/29

## Leadership Values Influenced by Culture and Formal Education

<b>Primary Respondents</b>	<b>Secondary Respondents</b>
<b>Cultural</b>	<b>Cultural</b>
Family Relationships	Attending Social Discipline
Truthfulness	Family Relationships
Sharing	Christian Faith
Integrity	Integrity
Speaking one's mind	Truthfulness
	Discipline
	Humility
	Teamwork
	Listening to others
	Delegation
	Sharing
	Speaking one's mind
	Empowering women and children
<b>Formal Education</b>	<b>Formal Education</b>
Discipline	Discipline
Openness to accept others	Punctuality
Hard work	Supervision
Putting others first	Planning
Integrity	Delegation
Team Spirit	Willingness to share and articulate
Sympathy	Leadership
Sense of responsibility	Mentoring
Competition	Assessment
	Managing crises
	Value for money
	Building consensus

## Section 2: BACKGROUND OF PRIMARY RESPONDENTS

PRIMARY	SEX	AGE	EDUCATION	YRS. SERVICE	POSITION
INT-01	F	56	DIPLOMA	17	DIRECTOR/ COUNSELOR
INT-02	M	40	MBA	10	MANAGING DIRECTOR
INT-03	M	58	B.SC. ENG.	25	MANAGING DIRECTOR
INT-04	F	45	DIPLOMA	20	PRINCIPAL ESTATE DIR.
INT-05	F	48	DIPLOMA	20	COUNTRY DIRECTOR
INT-06	M	43	DIPLOMA	5	ASSISTANT MANAGER
INT-07	M	45	DIPLOMA	22	SUPERVISOR
INT-08	M	54	DIPLOMA	29	ASST. DIRECTOR EDUC.
INT-09	M	33	HND	3	DEPUTY DIRECTOR
INT-10	M	58	B.A (HONS)	20	AREA BANK MANAGER

## BACKGROUND OF SECONDARY RESPONDENTS

SECONDARY	SEX	AGE	EDUCATION	YRS. OF SERV.
INT-01-A				
B				
C				
INT-02-A	M	42	MBA Finance	3 years
B	M	29	BA Marketing	2 years
C	M	30	C.I.M.A	2 years
INT-03-A	F	37	BA Economics/Social Work	7 years
B	M	33	BA Administration	2 years
C	M	30	BA Economics	12 years
INT-04-A	M	56	High School Certificate	32 years
B	M	35	NVTI,	20 years
C	F	29	Diploma Secretarial Duties	5 years
INT-05-A	F	45	MA Education	2 years
B	M	51	BA Adult Education	2 years
C	M	32	ICA II	5 years
INT-06-A	M	59	BA International Banking	27 years
B	M		MA Information Com. Tech	3 years
C	M	45	BA Administration	5 years
INT-07-A	F	35	High School	3 years
B	M	56	Diploma	3 years
C	M	42	High School	1 years
INT-08-A	M	33	BA Integrated Dev. Studies	3 years
B	M	26	HND	3 years
C	M	27	Dip. Teaching	3 years
INT-09-A	M	39	BA Accounting	2 years
B	M	44	Dip. Environmental Health	6 years
C	M	25	B.Sc. Agriculture	1 year
INT-10-A	F	26	Dip. Business Studies	3 years
B	M	53	RSA	5 years
C	M	42	BA Econ. MA Indus. Mgt	5 years

## **GLOSSARY**

Confluent Education	This is used in this dissertation as the combination of different domains of learning such as affective and cognitive domains in the instructional design process. It focuses on addressing the whole person's thinking, feelings, and acting. The relevance of the subject matter is tailored to meet the needs of the student or trainee (Ornstein and Hunkins 1988:182).
Hierarchical Structure	It is considered in this research as a kinship society form which is organized from top to bottom and certain percentage of power is distributed to different levels accordingly. The king or leader is superior to all under his rule in the society.
Influence	I defined this in relation to values as the ability to cause a change in an individual, situation or a thing. This change may be positive or negative, and may enhance and hinder a person's effectiveness.
Instrumental Values	These values are used as defined by Rokeach as the “desirable modes of conduct” and they are moral and competence. Moral (interpersonal focus) which when violated arouse pangs of conscience or feelings of guilt. Competence (personal focus) and their violation lead to feelings of shame about personal inadequacy (Rokeach 1973, 8).
Leadership Practice	This includes all the activities, implicit and explicit that constitutes the art of leading people in a context to achieve a mutually desired goal.
Leadership Behavior	It is used as the individual traits motivated by values that facilitate the interaction between leaders and their

	followers, influence followers toward the achievement of negative or positive results.
Leadership Training	It is applied in this research as the organization of information, tasks, and experiences meant for leaders to facilitate learning, increase knowledge and acquisition or improvement of skills to benefit an individual and the immediate context.
Power Distance	“It is the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally” (Hofstede 1997:28).
Sampling	Is the selection of a subset of the research population that is used to gain information and understand about the entire population. It often represents a model of the entire population.
Saturation	This is a stage when theoretical sampling and coding ceases because there are no new data properties from the comparisons that can be integrated into an emerging theory (Glaser 1978:36).
Substantive Coding	This is a form of open coding that involves comparative analysis before delimiting the coding to a core category and its properties-or selecting coding. The analysis starts with no preconceived codes, coding in everyway possible also called “running the data open” (Glaser 1978:56).
Social Games	This refers to games played for fun, with differing degrees of interest and commitment. It can be learned, expanded, adapted, and treated seriously (as if one’s life depends on it) or casually and disinterested (Lingenfelter and Lingenfelter 2005:74).
Terminal Values	These values are also referred to as “desirable ends of state” and they are personal and social. Personal (intrapersonal) is concerned with salvation and peace of mind. Social (interpersonal) is concerned with world peace and brotherhood of all people (Rokeach 1973:7-8).

Values	They are the underlying desirables imbibed through life experiences that consistently guide and motivate the choice, actions, and lifestyles in a given environment of human interaction (My working definition in this research).
Value Communication	It is used as the portrayal of values through interpersonal interactions. It is the expression of values implicit and explicit through verbal and symbolic behaviors.
Value System	“This is an enduring organization of definition of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of relative importance” (Rokeach 1973:5).
Value Transformation	This is considered the process of changing values by re-ordering priorities to form a belief system and philosophy of leadership through a value-based training using the integrated system approach or other approaches.

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## VITA

Emmanuel Okantah Bellon was born June 21, 1963 in Accra, Ghana, and is the youngest of eight siblings. He grew up in Christian environment as a nominal believer until September 1, 1979 when he became a Christian through the witness of his mother. He felt a call into Christian ministry at age 22 and has since served in various leadership positions in Christian ministries. He was a deacon and an elder at the Church of Pentecost in Lartebiokorshie, Accra from 1984 -92 and led students' outreach ministries concurrently. He is now an ordained minister and has been actively involved in local church leadership wherever the Lord has led him to study and do ministry.

He worked for World Vision International-Ghana, for seven years as a correspondent analyst/supervisor, traveling and working in many community development projects. He served on World Vision's feasibility study team for the area development project initiative in the Afram plains of Ghana. His passion to pursue further training to fulfill his call in Christian leadership training led him to Daystar University in Nairobi, Kenya, where he graduated with a Bachelor of Commerce with a minor in community development. He taught social development courses in the Institute of Christian Ministry Training at Daystar University and later went on to secure his Master of Divinity degree from Nairobi International School of Theology (NIST).

Emmanuel became a staff member of Campus Crusade for Christ after completing his Master of Divinity. For six years in Kenya, he served as an associate pastor in a local church, developed leadership materials and trained church leaders through workshops, seminars, and conferences as a missionary. Two years prior to going to Fuller Theological Seminary for doctoral studies, Emmanuel served as a missionary faculty in the leadership development department at NIST, a graduate-level seminary that is a ministry of Campus Crusade for Christ. He was the vice president of Fuller All-Seminary Council for 2002/3 academic year, while also working as a teaching assistant in Fuller. He served as an elder and a pastor of Agape Christian Church in Pasadena, for five years.

At Fuller Seminary, he is both a candidate in the Master of Theology program and completing his Ph.D. in Intercultural Studies with concentrations in leadership training. Emmanuel is passionate about value-based leadership training capable of sustainable transformation. He is currently on faculty at Nairobi International School of Theology and seeks to bridge the gap between corporate/government and Christian value-based leadership training in Africa and beyond.