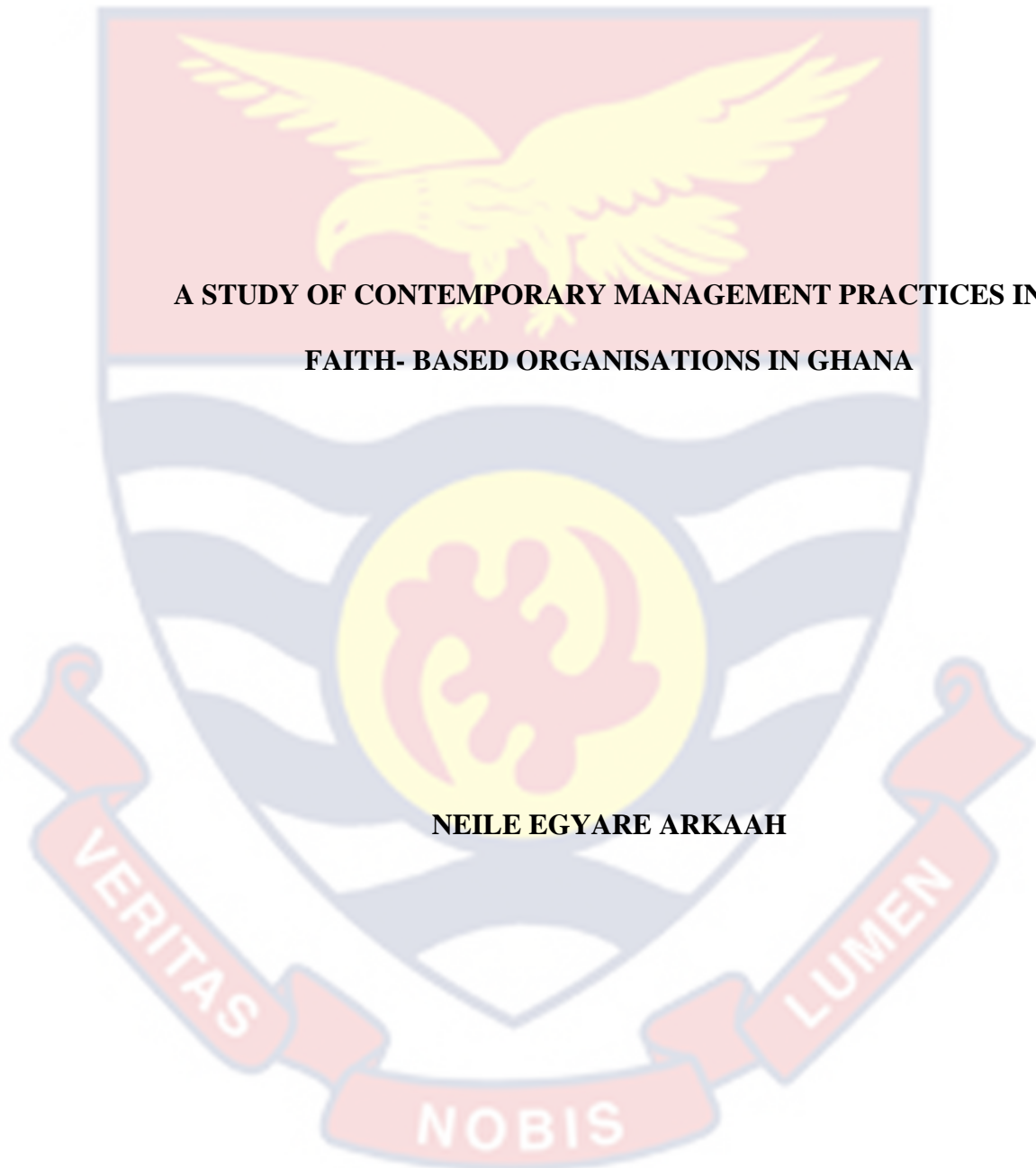


UNIVERSITY OF CAPE COAST



**A STUDY OF CONTEMPORARY MANAGEMENT PRACTICES IN  
FAITH- BASED ORGANISATIONS IN GHANA**

**NEILE EGYARE ARKAAH**

**JULY, 2024**

UNIVERSITY OF CAPE COAST

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**BY**

**NEILE EGYARE ARKAAH**

**Dissertation submitted to the Department of Management. School of  
Business. University of Cape Coast, in partial fulfillment of the  
requirements for the award of Master of Business Administration in  
General Management**

**JULY, 2024**

## DECLARATION

### Candidate's Declaration

I hereby declare that this thesis is the result of my own original work and that no part of it has been presented for another degree in this University or elsewhere.

Candidate's Signature:..... Date:.....

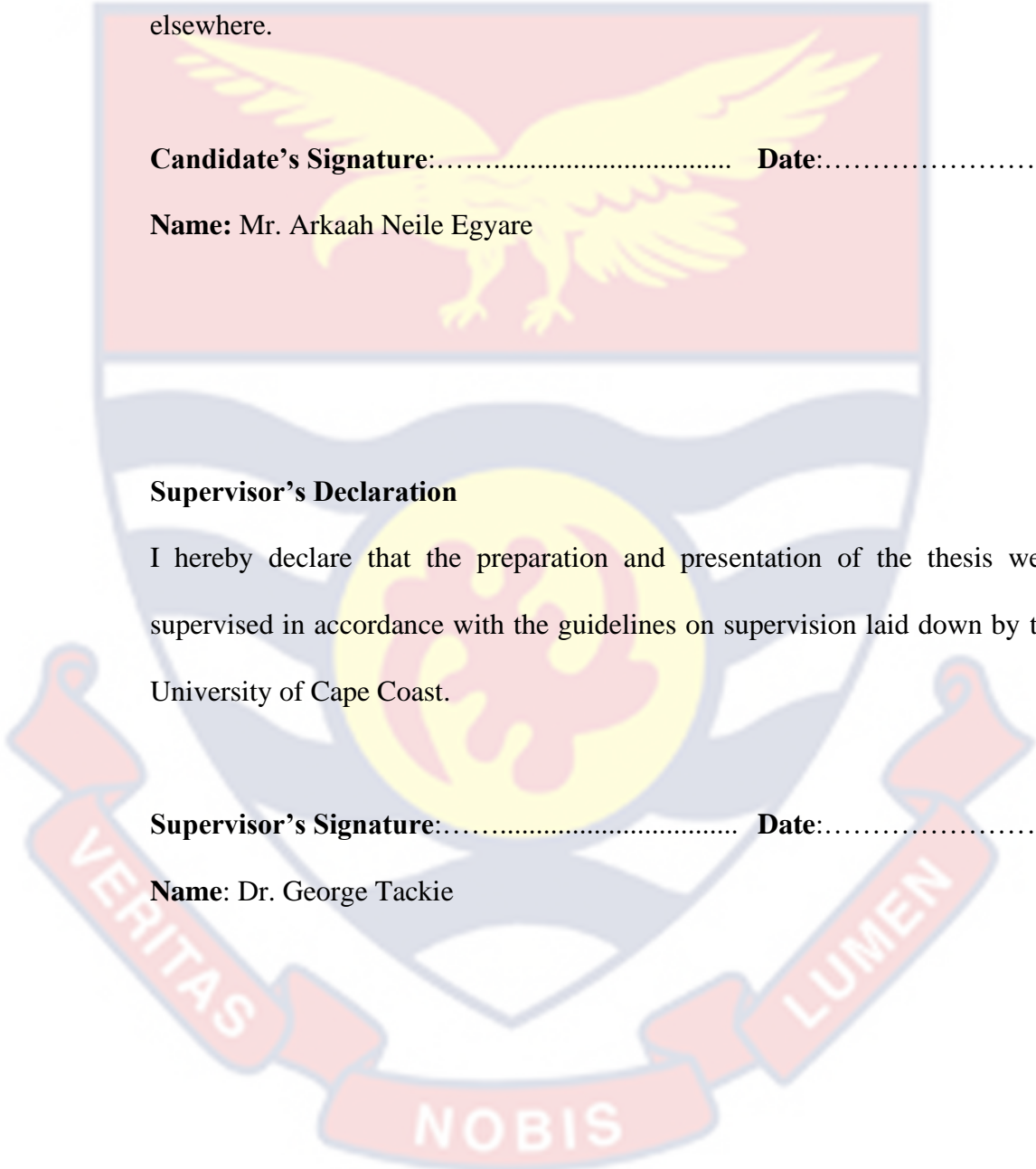
Name: Mr. Arkaah Neile Egyare

### Supervisor's Declaration

I hereby declare that the preparation and presentation of the thesis were supervised in accordance with the guidelines on supervision laid down by the University of Cape Coast.

Supervisor's Signature:..... Date:.....

Name: Dr. George Tackie



## ABSTRACT

Faith-Based Organizations (FBOs) are groups that are organized around religious beliefs, values, and principles. These organizations are typically non-profit in nature and are often associated with specific religious traditions, denominations, or faith communities. This study explores management practices as well as challenges FBOs encounter managerial-wise in Ghana. The study adopted contemporary managerial theories such as Contingence, Transactional and Transformational leadership to explore managerial practices in FBOs in Ghana. The research used descriptive quantitative analysis to draw data from 30 participants from FBOs situated in Accra, drawn through a purposive sampling technique. Using tables and bar graphs, the analysis showed a prevalence of charismatic leadership within FBOs, with a strong emphasis on the leader's personal charisma, vision, and enthusiasm. Transactional and transformational leadership styles also play significant roles, contributing to the multifaceted leadership landscape in these organizations. In terms of decision-making, FBOs exhibit a diverse range of approaches, with participatory and democratic styles emerging as the most prevalent. These participatory styles promote inclusivity and shared ownership among congregants, while autocratic and laissez-faire styles play more selective roles. Discrimination and payment of taxes constituted the challenges FBOs face mostly. The study concluded that a comprehensive understanding of faith-based management is needed in running the management of FBOs. The study recommends that a qualitative perspective should be undertaken to provide a more comprehensive overview of the study.

## KEYWORDS

Contemporary Management Practices

Faith-Based Organisations

Faith- Based Groups



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**DEDICATION**

To my late father, Mr. Peter-Kin Arkaah-Akotey.



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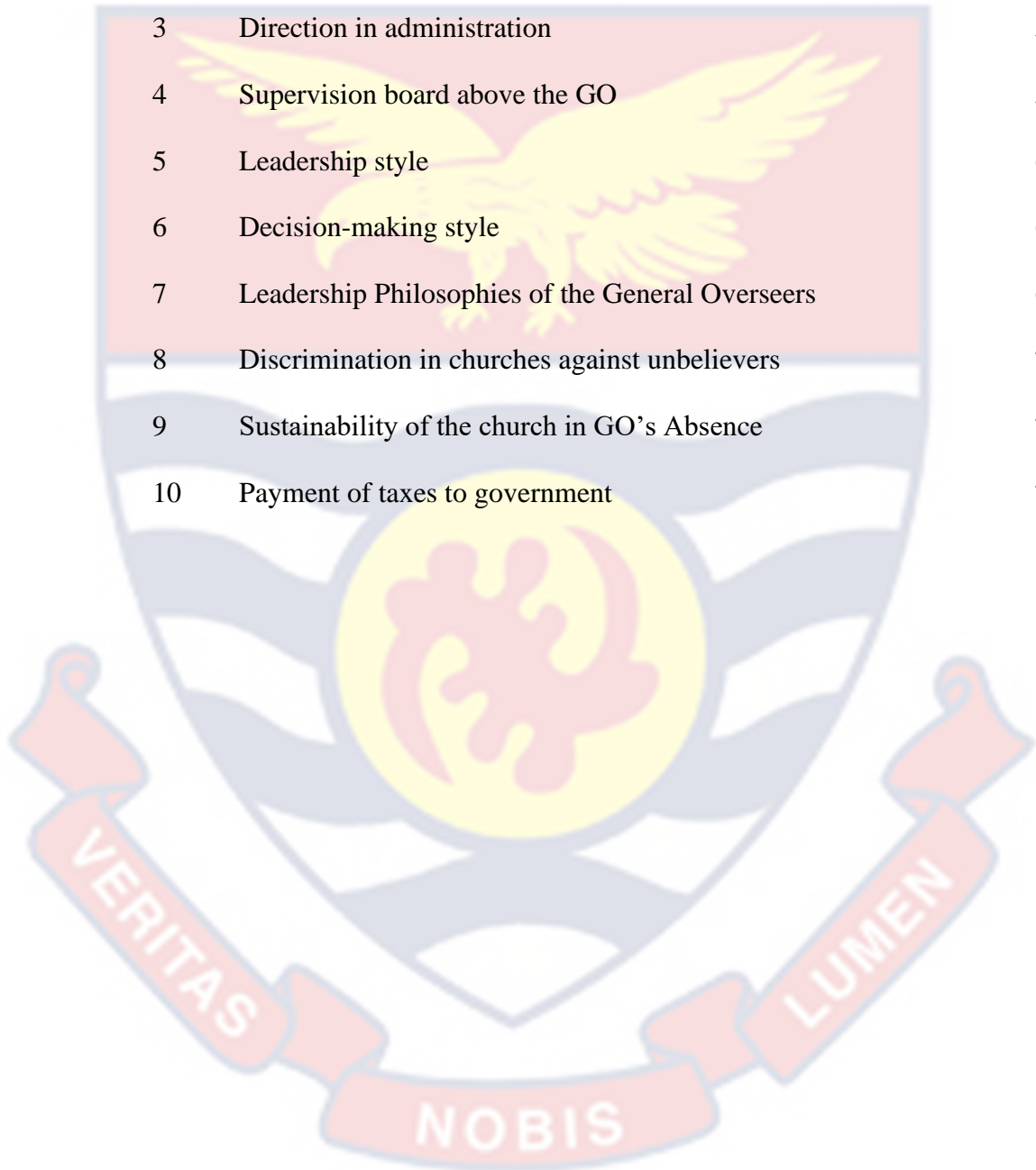
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**LIST OF ABBREVIATIONS AND ACRONYMS**

AFBO	A faith-based organisation
BFBO	B is a faith-based organisation
CFBO	C is a Christian Faith-based organisation
CIM	Chartered Institute of Marketing
DFBO	D is a faith-based organisation
FBO	Faith-Based Organization
GO	General Overseer
HRM	Human Resource Management
LBGTI	lesbians, bi-sexual, gay, transgender and intersex
LPC	Least Preferred Co-worker
NGO	Non-governmental organizations
OP	Operations Management
PM	Project Management
PMBOK	Project Management Book of Knowledge
SM	Scientific Management
TQM	Total Quality Management

## CHAPTER ONE

### INTRODUCTION

This chapter introduces this study. It contains the background to the study of the contemporary management practices in Faith-Based Organisations in Ghana. It further discusses the statement of the problem, research objectives, research questions, significance of the study, definition of terms, scope and limitations of the study, and the organization of the study.

#### **Background to the Study**

Management is fundamental in any organization, whether a business, non-profit, government agency or other entity (Epstein & Yuthas, 2014). Therefore, effective management is crucial for achieving organizational objectives, maximizing efficiency, and ensuring the well-being of members and stakeholders (Batti, 2015). Different management theories and approaches exist, and the specific practices and methods used may vary based on the organization's industry, size, culture, and goals (Subramaniam, Collier, Phang, & Burke, 2011).

A faith-based organization (FBO) is rooted in religious principles and beliefs with a spiritual or moral mission at its core (Bielefeld & Cleveland, 2013). These organizations, encompassing various forms from religious congregations to non-profits and educational institutions, draw their inspiration from specific faith traditions, guiding their mission, activities, and decision-making (Moyer, Sinclair & Spaling, 2012). FBOs engage with their communities through religious worship, education, counseling, and a wide range of charitable and philanthropic initiatives; in parts of Africa, example, Christian organizations and agencies have long been associated with

development work driven by charitable impulses and evangelical zeal (Bornstein 2005; Thaut 2009). For example, some faith groups actively address environmental issues in Sub-Saharan Africa, where an interfaith alliance of Zimbabwean Christians and traditional practitioners have engaged in extensive tree-planting projects (Daneel, 2006). Other services include healthcare, social services, and humanitarian aid (Olarinmoye, 2012).

Moyer, Sinclair and Spaling (2012) elaborate that 'FBOs have long played a role in international development and are increasingly involved in environmental sustainability initiatives'. FBOs, being institutions, have their management practices encompassing planning, organizing, leading, controlling, and decision-making. Together, these elements form the bedrock of effective management, ensuring an organization's resilience and progress in a dynamic world (Epstein & Yuthas, 2014). FBOs have evolved over the years and are deeply rooted in religious or faith-based principles, carrying forward centuries-old traditions of worship, teachings, and community engagement (Tutu, Ouassini & Ottie-Boakye 2023). Often associated with specific faith traditions, these organizations have historically played essential roles in nurturing spiritual well-being and providing religious guidance. However, in the modern landscape, the term FBOs has emerged to describe faith-based organizations that have adeptly adapted to the demands of the modern world. These FBOs go beyond conventional religious practices, extending their reach to address broader societal issues such as social justice, inclusivity, environmental stewardship, and interfaith cooperation (Grieve & Olivier, 2018). Embracing technology, diversifying services, and advocating for positive change demonstrate that faith and spirituality can coexist



harmoniously with a dynamic engagement in the challenges and opportunities of today's diverse and interconnected global society. This diversity poses challenges to management practices that will match the contemporary world. Grohs (2020) believes that management has significantly and negatively influenced management practice. These influences have been less at the level of adoption of a particular theory and more at the incorporation of a set of ideas and assumptions that have come to dominate management studies. Hence, FBOs as organisations indulge in management practices and this study will explore the management practices that FBOs use in running their institutions.

### **Statement of the Problem**

FBOs have long played a role in international development and are increasingly associated with environmental sustainability initiatives. This gained the attention of scholars to explore aspects such as cardiovascular disease prevention in Ghana: feasibility of a FBO approach (Abanilla et al., 2011), FBOs sexual harassment and health in Accra-Tema Metropolis (Norman, Aikins & Binka, 2013), health literacy assessment of FBOs in Accra (Tutu, Ouassini & Oattie-Boakye, 2023), accountability in non-governmental organisations FBOs in Ghana (Owusu, 2017), mapping the development of the faith-based non-profit sector in the Ghanaian health system (Grieve & Olivier, 2018), trends and attitudes toward faith-based schools (Izama, 2014), role of FBOs to stimulate women entrepreneurship (Johnson, 2016), the perspectives and experiences of service users of faith-based NGOs in Ghana (Devotta, 2019), the role of FBOs in filling the resource gaps of local governments in Ghana (Adamtey, Mensah & Kovor, 2020), mobilising faith-based and lay

leaders to address antenatal care outcomes in northern Ghana (Hembling et al., 2017), credit delivery by FBOs and its utilisation in rural Ghana (Aborampah, 2011), case study of discrimination against religious minority students at faith-based universities in Ghana (Gyamfi, 2016) and records information management practices (Nwaomah, 2017).

Despite the growing attention and research on the involvement of FBOs in various aspects of healthcare, education, and social services in Ghana, there remains a pressing issue of insufficient coordination and accountability within these organizations. This lack of coordination and accountability hampers the effective delivery of services and the utilization of resources, ultimately hindering their potential to address critical societal challenges. As a result, there is an urgent need to address the following problem:

Faith-based organizations in Ghana play a significant role in addressing societal issues such as healthcare, education, and social services. However, the lack of effective coordination, transparency, and accountability within these organizations impedes their ability to maximize their impact and address pressing challenges. It is against this that this essay will explore the management practices of FBOs in Ghana.

### **Objective the Study**

The overall objective of the study was to examine how management practices are employed in the day-to-day operations of FBOs.

The specific objectives of the study are to:

1. Examine the existing administrative practices of the FBOs in Ghana.
2. Analyze the contemporary management practices of FBOs in Ghana.

3. Examine the leadership behaviours in the FBO in Ghana.
4. Identify contemporary management challenges confronting the smooth operations of FBOs.

### **Research Questions**

1. What are the existing administrative practices in FBOs in Ghana?
2. What contemporary management practices are used in FBOs in Ghana?
3. What dominant leadership behaviours do leaders of FBOs in Ghana demonstrate?
4. What are the contemporary management challenges confronting the smooth operations of FBOs?

### **Significance of the Study**

The study addresses management practices found in Faith-Based Organizations in Ghana. Its primary objective is to identify and analyse the management practices within FBOs carefully. By delving into their organisational structures, decision-making processes, financial management strategies, leadership styles and operational methodologies, this research aims to shed light on the intricate workings of FBOs in Ghana. Doing so lays the foundation for understanding their strengths, weaknesses, and areas where improvements can be made.

Moreover, the study adds to research on FBOs. Thus, it aspires to serve as a valuable reference for students interested in exploring the multifaceted landscape of FBOs in Ghana. This study will consist of insights into contemporary issues, drawing from real-world data and providing a rich resource to deepen understanding of this vital sector.



Lastly, this study does not conclude with its findings; instead, it serves as a catalyst for further research into the administration and management practices of FBOs in Ghana, ensuring that the valuable services these organizations provide continue to thrive and evolve for the betterment of society.

### **Delimitation**

The study, however, was delimited to General Overseers, pastors, leaders and workers at the church offices in ten FBOs because they were in charge of leadership portfolios and administrations. The study was also delimited to only a category of the FBOs, thus the Charismatic church, even though the Moslem and traditional religion practitioners could have been of help to the study. Finally, the study was delimited to leadership and management issues, although there are other areas of operations, such as funding and the sustainability of the FBOs.

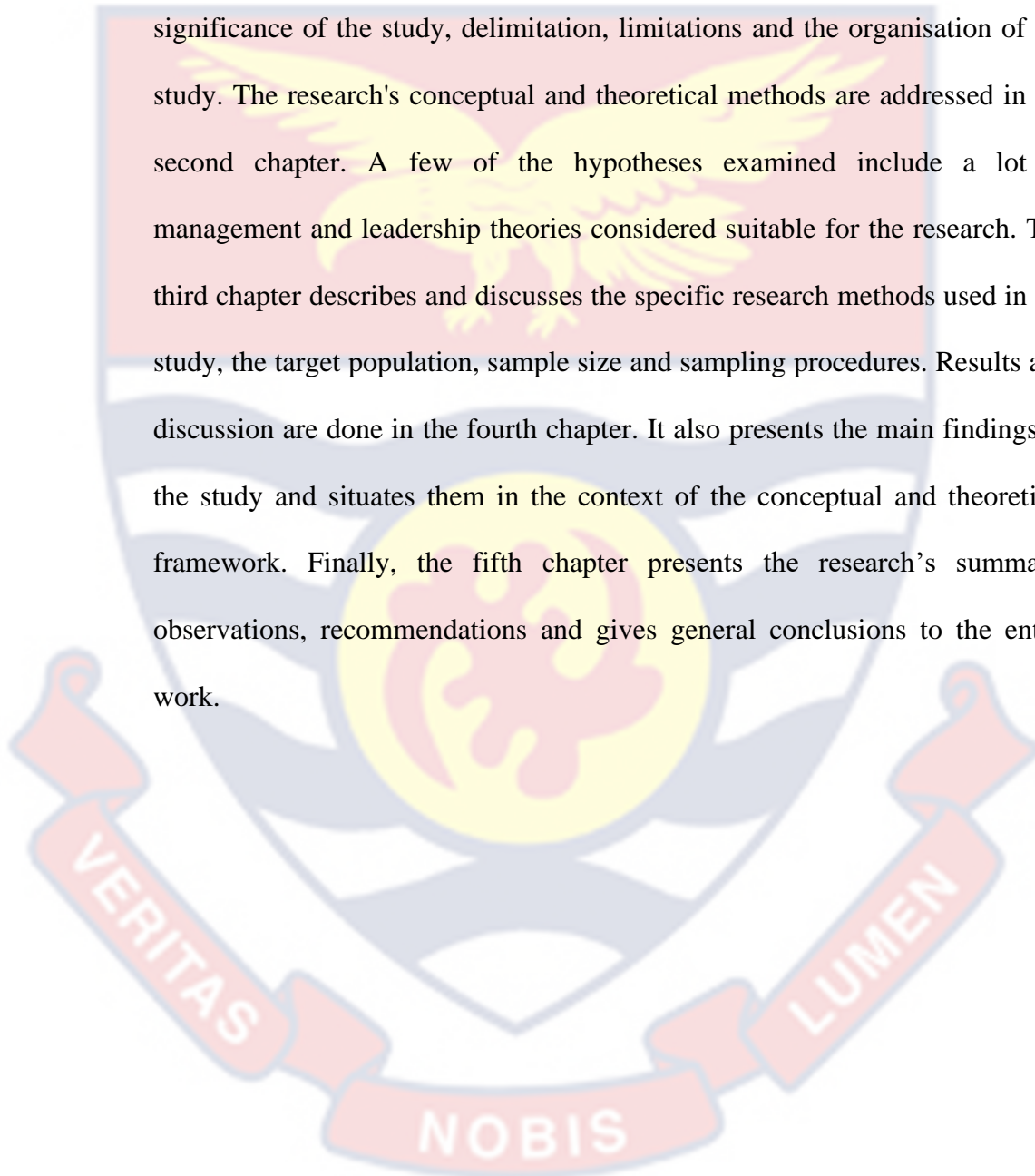
### **Limitations**

Despite the careful dimension taken in this study to address contemporary management challenges within Faith-Based Organizations in Ghana, several limitations need to be acknowledged.

Firstly, data collection faces hurdles, given the potential reluctance from some FBOs to share information or resource constraints affecting the depth of data collection. The subjective nature of evaluating management practices poses another challenge, as interpretations of effectiveness can vary. Lastly, the study's generalizability will only be limited to Ghana's unique context.

## Organization of the Research

The research was categorized into five chapters. The first chapter, opens the study with a general introduction to the study, provides the background to the study, the statement of the problem, the purpose and significance of the study, delimitation, limitations and the organisation of the study. The research's conceptual and theoretical methods are addressed in the second chapter. A few of the hypotheses examined include a lot of management and leadership theories considered suitable for the research. The third chapter describes and discusses the specific research methods used in the study, the target population, sample size and sampling procedures. Results and discussion are done in the fourth chapter. It also presents the main findings of the study and situates them in the context of the conceptual and theoretical framework. Finally, the fifth chapter presents the research's summary, observations, recommendations and gives general conclusions to the entire work.



## CHAPTER TWO

### LITERATURE REVIEW

#### Introduction

In the introductory chapter, I examined briefly the growing interest from government and the secular organizations in the activities of FBOs. The chapter again took a brief look at how influential FBOs are in both political and social spheres. Chapter two seeks to examine some branches of management, discusses some management and leadership theories applicable to the operation of FBOs as well as a review of relevant literature to the study.

#### Definition of Management

Stoner and Freeman (2005) defined management as ‘the art of getting things done through people’. Thus, managers are task-oriented; achievement-oriented and people-oriented. To Ulrich (2007) management is the pursuit of organizational goals effectively by integrating the work of people through planning, organizing, leading, and controlling the organization’s resources. Employing the four traditional functions of management, Jones and George (2011) defined ‘management as the planning, organizing, leading, and controlling of human resources to achieve organizational goals efficiently and effectively’.

#### Theories of Management

There are several management theories. Just as with all valuable theories, according to Lawal (2012), management theory ‘is not an end in itself but should instead serve as a means of improving managerial efficiency’.

The subsequent paragraphs will discuss the main trends in the development of management theory.

### **The Classical Approach**

Before the classical theories, roles and functions for both employees and managers were not defined. This was mostly because of the late nineteenth-century industrial revolution, which expedited the establishment of factories. Furthermore, there were no efficient work standards in place, and employees were assigned duties without any thought given to how well they matched them to their talents or capabilities (Mullins, 2011; Cole, 2004; Robbins & Coulter, 2009). According to Stoner (2004), 'skilled labour was in short supply and the only way to expand productivity was to raise the efficiency of workers. This led to the formulation of a body of principles known as scientific management.

#### ***Scientific Management***

This school of thinking focused mostly on improving efficiency to boost production. The earliest advocate of this school was Frederick W. Taylor, while other notable contributors were Henry L. Gantt, Frank and Lillian Gilbreth and Harrington Emerson (Hoxie & Emerson, 2016). In 1911, Frederick Winslow Taylor developed the scientific management philosophy, which promoted efficiency by systematically improving the productivity of task completion by utilizing scientific, engineering, and mathematical analysis. The goal of scientific management theory was to reduce waste, increase the process and methods of production, and create a just distribution of goods as well as serve the common interests of all including employers, employees, and society. Fredrick Taylor standardized the tasks as much as



possible. Workers either got rewarded or punished as per their output. This approach was the best fit for organizations with assembly lines and other mechanistic and routinized activities. Frederick Winslow Taylor's scientific management theory was 'devised from the point of view of industrial engineering that established the organization of work as in Ford's assembly line. A time-study department at Ford Motor Company had efficiency experts with stop-watches working to study the work process and eliminate wasteful motion'. The time study made some advances and afterwards, Ford managers came up with a revolutionary idea that represented the archetypal expression of scientific management. Instead of taking workers to work, teams of workers going to work spots and building a car sequentially, this new model brought the work to the workers. In addition, the new paradigm divided the work process down into its smallest constituent parts. In 1913, the assembly line was inaugurated with a conveyor belt that steadily moved along a piece of the automobile while stationary workers repeatedly did one task, adding an element to it. Significant improvements in labour efficiency were attained as a result. The manufacturing of a car, which formerly required over 12 hours per vehicle, was reduced to just over 90 minutes by regularizing, streamlining, and optimizing the work process as well as its intricate division of labour. This discipline, along with the industrial psychology established by others at the Hawthorne Works of Western Electric in the 1920s, moved management theory from early time and motion studies to the latest total quality control ideas.

### *Frederick Winslow Taylor (Taylorism)*

Kriauciunas and Kale (2006) posited that “Taylor was particularly disturbed by a lack of measured standards for defining the workers’ tasks and systematic ‘soldering’ of workers on the job”. He was determined to discover and enlighten managers, as well as employees, on what constituted a ‘fair day’s work’ and a ‘fair day’s pay’ (Hoxie & Emerson, 2016). Taylor divided each task into its parts and created the most efficient ways to do each part by employing time study as his foundation. He was able to determine how much labourers should be doing, given the tools and supplies available. More productive workers were encouraged to receive or earn higher ‘scientifically correct’ rates (Stoner et al., 2004). Overall, according to Robbins and Coulter (2009), Taylor succeeded in identifying the ‘one best way’ for doing each job and he achieved consistent productivity improvements of more than 200 percent. He gained recognition as the father of scientific management as his theories and tenets of scientific management extended both inside and outside of the United States.

### *Bureaucratic Theory by Max Weber (1930-1950)*

By giving his bureaucratic theory some flavour, Max Weber further developed the scientific management theory. Max Weber concentrated on creating clear chains of command and power inside companies and organizing them into hierarchies. His idea was that all routine jobs require organizations to create thorough and precise standard operating procedures. In the late 1800s, Max Weber reprimanded organizations for recruiting family members to manage their operations. Weber believed that a company's potential to prosper was hampered by this informal structure of managers and employees

since power was concentrated in the hands of a small group of individuals lacking the required experience. He thought that workers were more loyal to their managers or supervisors than to the business. Max Weber agreed with a stricter, regulated organizational structure dubbed a bureaucracy.

### ***Human Relations Theory by Elton Mayo***

Chicago was home to the Hawthorne facility of Western Electric. It employed around 29,000 people and produced phones and phone equipment mostly for AT&T. The business was reputed for its cutting-edge hiring practices. The corporation consistently revised its rules and once approved a National Research Council study to examine the correlation between a positive work environment and individual productivity. Pennock and Clair Turner commenced the project, and in 1929 Turner asked Elton Mayo to contribute to the project. According to Mayo, the Test Room Workers had become a cohesive group, relished the attention they were receiving, and felt invested in the project.

Management has several branches of study; however, I will focus on discussing a few branches of management, namely, Operation Management, Strategic Management, Human Resource Management and Project Management.

### **Other Branches of Management**

#### ***Project Management***

The Project Management Book of Knowledge (PMBOK, 2008) defines 'a project as a temporary undertaking to create a unique product, service, or result'. The Chartered Institute of Marketing (CIM, 2008) listed the primary characteristics of a project as 'an undertaking that has a beginning and an end

and is carried out to meet established goals within cost, schedule and quality objectives'. The International Funds for Agricultural Development (IFAD) defines project management (PM) as 'the process of leading, planning, organizing, staffing and controlling activities, people and other resources to achieve particular objectives'. If the traditional four management functions are applied under PM, it will fail and is not suitable for PM. The following reasons, according to Prasanna (2014), must be emphasized: a project is a non-routine undertaking frequently plagued with many uncertainties; relationships in a project setting are dynamic, temporary, and flexible; and a project requires a coordination of the efforts of individuals drawn from different functional areas and contributions of external agencies.

Therefore, all PMs call 'for a different form of organization, sharper tools of planning and control, and improved means of coping with human problems' (PMBOK, 2008). The US-based Project Management Institute categorizes and defines best practices in project management into the following nine areas: Project integration; project scope; project management; project time; project cost; project quality; project human resource management; project communication; project risk; and project procurement management.

### ***Strategic Management***

Top managers are responsible for the Strategic Management in the organizations. They must respond to the challenges posed by both the organization's internal and external environments, which include but are not limited to competitors, suppliers, increasingly scarce resources, government agencies and their numerous regulations, as well as constantly evolving

customers. David (2011) defined Strategic Management as ‘the art and science of formulating, implementing, and evaluating cross-functional decisions that will enable an organization to achieve its objectives’. Strategic Management is the set of decisions and actions that result in the formulation and implementation of plans designed to achieve a company’s objectives (Pearce & Robinson, 2011). They also identified below the nine critical tasks of Strategic Management to include:

*Formulate the company’s mission; conduct an analysis that reflects the company’s internal conditions; assess the company’s external environment; analyse the company’s options; identify the most desirable options; select a set of long-term objectives and grand strategies; develop annual objectives and short-term strategies; implement the strategic choices and evaluate the success of the strategies process as an input for future decisions making.*

Pearce and Robinson (2011) agreed that typical strategic issues in organizations have the following dimensions. It demands decisions at the top of the company that affect a significant portion of its resource allocation, frequently have an impact on its long-term success, are future-focused due to management forecasts, have multifunctional ramifications, and take the company's external environment into account.

### ***Human Resources Management***

Both practitioners and academics, as other disciplines, have variously defined Human Resource Management (HRM). Armstrong (2011) defined HRM ‘as a strategic, integrated and coherent approach to the employment, development and well-being of the people working in organizations’. Among some writers, he cited Schroeder, (2000) who defined HRM as ‘a distinctive approach to employment that seeks to achieve competitive advantage through the strategic deployment of a highly committed and capable workforce using

an integrated array of cultural, structural and personnel techniques'. Kinicki (2013) observed that HRM consists of the following propositions:

*that human resource policies should be integrated with strategic business planning and used to reinforce an appropriate organizational culture, that human resources are valuable and a source of competitive advantage, that they may be tapped most effectively by mutually consistent policies, that promote commitment and which, as a consequence, foster a willingness in employees to act flexibly in the interests of the adaptive organization's pursuit of excellence.*

Social psychologist Douglas McGregor (1960) outlined 'two contrasting theories on human motivation and management christened theory X and theory Y'. The theories look at how a manager's perception of what motivates his or her team members affects the way he behaves. By comprehending how your assumptions about workers' motivation can influence your management style, you can adapt your approach appropriately and manage people more effectively.

### ***Theories X and Y***

According to Jones and George (2006), theory X is a set of negative assumptions about workers that lead to the conclusion that a manager's task is to supervise workers closely and control behaviour (Sager, 2008). According to this management approach, employees detest working, shirk responsibilities, and require constant supervision, restrictions, and threats to get them to provide what's required. They also need to be encouraged to create results. They lack passion and motivation to work.

According to Jones and George (2006), the theory Y "is a set of positive assumptions about workers that lead to the conclusion that a manager's task is to create a work setting that encourages commitment to organizational goals and provide opportunities for workers to be imaginative,

to exercise initiative and self-direction.” This presents a participatory style of management that is decentralised. It is believed that workers are happy, creative, self-motivated and enjoy working with more responsibilities. It further assumes that employees seek and embrace responsibility, take initiative to accomplish tasks, view their jobs as an integral part of life, and think creatively about solutions to work problems. Jones and George (2006) noted that Henri Fayol’s approach to administration more closely reflects the assumptions of Theory Y rather than Theory X.

Byars and Rue (2011) disclosed that the Society for HRM has identified ‘six major functions of HRM, namely: Human resource planning, recruitment, and selection; Human resource development; Compensations and benefits; Safety and health; Employees and labor relations and Human resource research’.

### ***Operation Management***

Stevenson (2013) defined Operation Management (OM) ‘as the management of systems or processes that create goods and/or provide services. Goods are physical items produced by business organizations but services are activities that provide some combination of time, location, forms, and psychological value’. People have a crucial role in the goods and service design, process selection, management of technology, design of work systems, location planning, facilities planning, and quality improvement of the organization’s products and services (Stevenson 2013).

Considering the operations of factories, the relevant theory that comes readily is the Scientific Management (SM) Theory by an engineer and inventor, Fredrick Winslow Taylor, who is credited as the father of SM. He

believed SM should be based on observations, measurement, analysis, improvement of work methods, and economic incentives. He investigated work methods thoroughly to identify the best method for each job.

Taylor argued that management should be responsible for planning, carefully selecting and training workers, and separating management activities from work activities. His SM stressed maximizing output. However, the methods were used to unfairly increase output without a corresponding increase in compensation in 1911.

### **Functions of Management**

Management processes entail various functions for the achievement of organizational goals. Several authors have discussed the functions of management in various literature. However, Kinicki and Williams (2013) identified four traditional functions of management as planning, organising, leading, and controlling. Again, Kinicki and Williams combined Fayol and Mullins' commanding and coordinating as leading, all agreeing to the same four traditional functions of management. According to the CIM (2008), it is evident that society has advanced significantly since the 1800s, and words such as "commanding" and "subordinates" are outdated when considering the modern view of the state of human relations. Contemporary analyses include functions such as inspiration, communication, cultural creation, and human resource development which we shall not discuss them in this research.

### **Conceptual Review**

#### **Review of Key Concepts**

Under this section, the key concepts that were reviewed are concepts under management and FBO.



## Concepts in Management

### *Planning*

The manager's task commences with planning as the priority task after which all the remaining functions may be executed. Planning is "coping with uncertainties by formulating future course of actions to achieve specified results" Kinicki and Williams (2013). Jones and George (2011) define it as the process of determining and choosing appropriate goals and actions. Pearce and Robinson (2011) noted that there are three steps to planning processes (1) deciding which goals of the organization you will pursue, (2) deciding what courses of action to adopt to attain those goals, and (3) deciding how to allocate organizational resources to attain those goals.

### *Organising*

The next immediate function after planning is where the manager builds structures and arranges the tasks, mobilises resources and people to accomplish the work. Some of the theories that aid managers in organizing their works include the Classical approaches, where the best methods of performing any task, effective management and main characteristics of an organization include the Scientific Management theory (explained earlier) propounded by Fredrick Winslow Taylor (1856-1917); the Classical Organization theory by Henri Fayol (1841-1925) and Bureaucracy by Max Weber (1864-1920).

Other schools of thought in favour of the Behavioral or Human relation approach seek to make managers more sensitive to their employee's needs during the work by Mary Parker Follet, Chester I. Benard and Elton Mayo and Co. The outcome of organizing, according to Pearce and Robinson (2011) 'is

the creation of an organizational structure, a formal system of task and reporting relationships that coordinates and motivates members so that they work together to achieve organizational goals’.

### *Leading*

The leading role entails the supervisor or manager in close day-to-day engagement with employees. Fincham (1992) examines organisational power in terms of three levels of analysis: processual, institutional and organizational. Power originates in the course of daily interactions at the processual level. The level of analysis is that of lateral relations between management interest groups and the basis of explanation is strategic. It stresses power as negotiating and bargaining, the "enactment" of regulations, and the utilization of resources in the power game. Within institutions, the perception of managerial power is based on external social and economic frameworks that give rise to convictions on the inevitable nature of managerial power. The explanation of power is that it is ‘mandated’ to the organisation. Managers can rely on institutionally established norms, such as cultural views on their authority to manage, in order to exert their power. People in positions of leadership appoint others to maintain their dominance. Organisations hierarchies transmit power between the organisational interest and the rules and resources governing action.

### *Leadership*

Jones and George (2011) noted that leadership is the process by which a person exerts influence over other people and inspires, motivates, and directs their activities to help achieve group or organizational goals. The person who exerts such influence is a leader. As Mullins (2005) observes that ‘there are

many ways of looking at leadership and many interpretations of its meaning'. Leadership, can be explained as "getting others to follow" or "getting people to do things willingly." According to Useem, leadership is 'a matter of making a difference, changing an organization, making active choices among plausible alternatives and depends on the development of others and mobilizing them to get the job done'. Everything rises and falls on leadership (Maxwell, 1995). It is the "ability to influence employees to voluntarily pursue organization goals" (Kinicki & Williams, 2013).

The CIM defined leadership as 'the process of influencing others to work willingly towards a goal and to the best of their capabilities'. According to Byars and Rue, (2011), 'Managerial leadership could be referred to as the process of directing and influencing the work of team members'. It could be defined as 'the process of influencing others to understand and agree about what needs to be done and the process of facilitating individuals and collective efforts to accomplish shared objectives (Stephen, 2004). Students and workers in organizations, many a time, confuse or misuse management and leadership interchangeably, but they are not the same. To clear the confusion, Baggett (2012) observed that management is about doing things right—dotting the i's and crossing the t's, but leadership is about doing the right things- you have to make a call, and in some ways, it might be against company policy.

Batti (2015) noted that "in the words of both Peter Drucker and Warren Bennis, Management is doing things right; leadership is doing the right things." Management is efficient in climbing the ladder of success; determines whether the ladder is leaning against the right wall". Pearce and Robinson

(2011) observed that the outcome of leadership is a high level of motivation and commitment among organizational members.

### **Approaches to Leadership**

There are many alternative ways of analyzing leadership. The two traditional approaches namely the traits model/qualities approach and behavioural approach as well as two contemporary models, such as Fiedler's contingency model and Path-goal theory, are briefly explained below.

#### **The Traits Model or Qualities Approach.**

The first approach assumes that leaders are born and not made. To such writers, leadership consists of certain inherited characteristics, or personality traits, which distinguish leaders from their followers. A good example is the so-called Great Person theory of leadership. The traits/qualities approach focuses attention on the man or woman in the job and not the job itself. It suggests that attention is given to the selection of leaders rather than to training for leadership" Mullins (2005). Jones and George (2006) asserted that 'decades of research (beginning in the 1930s) and hundred studies indicate that certain personality characteristics do appear to be associated with effective leadership'. However, the lack of a consistent relationship between leader traits and leader effectiveness led researchers to shift their attention away from traits and to search for new explanations for effective leadership.

#### **The Behavioural Model**

After extensive study in the 1940s and 1950s, researchers at Ohio State University identified two basic kinds of leadership behaviours that many leaders in the Unites States, Germany, and other countries engaged in to

influence their subordinates: consideration and initiating structure (Jones & George, 2005). Consideration reflects the extent to which the leader establishes trust, mutual respect and rapport with the group and shows concern, warmth, support and consideration for subordinates. This dimension is associated with a two-way communication, participation and human relations approach to leadership (Mullins, 2005). Mullins (2005) further indicates that initiating structure reflects the extent to which the leader defines structure group interactions toward the attainment of formal goals and organizes a group. The consideration and initiating structure can be seen as the maintenance function (building and maintaining the group as a working unit and the relationship among (group members) and task function (accomplishment of specific tasks of the group and achievement of goals).

Jones and George (2005) explained further that the “model of leadership popular with consultants also tends to zero in on these two kinds of behaviors. For example, Robert Blake and Jane Mouton’s Managerial Grid focuses on concern for people (similar to consideration) and concern for production (similar to initiating structure). As another example, Paul Hersey and Kenneth Blanchard’s Model focuses on supportive behaviours (similar to consideration) and task-oriented behaviours (similar to initiating structure).”

**Table 1: Two Major Dimensions of Managerial Leadership**

<b>Group interaction analysis</b>	<b>Task functions</b>	<b>Maintenance functions</b>
Ohio State Leadership Study	Initiating structure	Consideration
University of Michigan study	Production-centred supervision	Employee-centred supervision
Douglas McGregor	Theory X	Theory Y
Blake and McCauley Leadership Grid	Concern for Production	Concern for people

*Source Mullins, (2005 pp. 209)*

### **Contingency Theories of Leadership**

Jones and George (2005) also observe that ‘given the wide variety of situations in which leadership occurs, what makes a manager an effective leader in one situation such as certain traits or certain behaviour) is not necessarily what that manager needs to be equally effective in a different situation’. According to the Contingency model, whether or not a manager is an effective leader is the result of the interplay between what the manager is like, what he or she does, and the situation in which leadership takes place. Mullins (2005) indicates that ‘more recent studies focus on the interactions between the variables involved in leadership situations and patterns of leadership behaviour, and provide another general approach to the study of leadership’. Contingency is based on the belief that there is no single style of leadership appropriate to all situations.

#### **Fiedler’s Contingency Model**

Fiedler’s Contingency theory of leadership effectiveness was based on studies of a wide range of group situations and concentrated on the relationship between leadership and organisational performance. Mullins noted that to measure the attitudes of the leader, Fiedler developed a ‘least preferred co-worker’ (LPC) scale. This measures the rating given by leaders about the person with whom they could work least well. Fiedler suggests that leadership behaviour is dependent upon the favourability of the leadership situation. Three major variables determine the favourability of the situation and affect the leader’s role and influence: Relationship-oriented leaders focus on developing good relationships with their staff and being liked by group

members. Task-oriented leaders- focus on ensuring that subordinates perform at a high level. Position power- the power of the leader by virtue of position in the organisation, and the degree to which the leader can exercise authority to influence as rewarding, punishing, promoting as well as demoting subordinates.

Fiedler argues that leadership effectiveness may be improved by changing the leadership situation. Position power, task structure and leader-member relations can be changed to make the situation more compatible with the characteristics of the leader. Leaders with a low LPC score could be placed in a leadership situation that is very favourable or very unfavourable. Leaders with a high LPC score could be placed in a leadership situation that is of moderate favourability (Mullins, 2010).

### **Path-Goal Theory**

The Path-goal theory of leadership suggests that the performance of subordinates is affected by the extent to which the manager satisfies their expectations. The theory holds that subordinates will see leadership behaviour as a motivating influence to the extent that it means: satisfaction of their needs is dependent upon effective performance, and the necessary direction, guidance, training and support, which would otherwise be lacking, is provided (Mullins 2010).

According to Jones and George (2005), the theory identifies four kinds of leadership behaviours that motivate subordinates: Directive behaviours are similar to initiating structure and include setting goals, assigning tasks, showing subordinates how to complete tasks, and taking concrete steps to improve performance. Supportive behaviours are similar to consideration and

include expressing concern for subordinates and looking out for their best interests. Participative behaviour gives subordinates a say in matters and decisions that affect them. Achievement-oriented behaviour motivates subordinates to perform at their highest level possible by, for example, setting very challenging goals, expecting that they are met, and believing in subordinates' capabilities.

### **Transformational Leadership**

Mullins (2010) observes that in recent years, increasing business competitiveness and the need for the most effective use of human resources have resulted in writers on management focusing attention on how leaders revitalize or transform organizations. This type of leadership makes subordinates aware of the importance of their jobs and performance to the organization and aware of their own needs for personal growth and that motivates subordinates to work for the good of the organization (Jones & George, 2011).

Again, Jones and George (2011) observe that transformational leadership occurs when managers change (or transform) their subordinates in the following three important ways:

1. Make subordinates aware of how important their jobs are for the organization and how necessary it is for them to perform those jobs as best they can so that the organization can attain its goals.
2. Make subordinates aware of the subordinates' own needs for personal growth, development, and accomplishment.



3. Motivate their subordinates to work for the good of the organization as a whole, not just for their own personal gain or benefit (Jones & George, 2011).

### **Transactional Leadership**

Transactional leadership is based on legitimate authority within the bureaucratic structure of the organization. The emphasis is on the clarification of goals and objectives, work tasks and outcomes, organizational rewards and punishments. Transactional leadership appeals to the self-interest of followers. It is based on mutual dependence and an exchange process of: ‘I will give you this if you do that’ (Mullins, 2010). Managers use their reward and coercive powers to encourage performance (Jones & George, 2005).

### **Faith-Based Organisations (FBOs)**

Vidal (2001) observed that the term “faith-based” has been widely used but not embraced with universal enthusiasm. The United Nations AIDS Strategic Framework (2009) defined FBOs as faith-influenced non-governmental organizations. They are often structured around development and/or relief service delivery programs and are sometimes run simultaneously at the national, regional and international levels. The term “faith-based” has at least two important advantages. First, it is inclusive. “Church-based” would leave out synagogues, mosques, meeting houses and other places of worship; “congregation-based” avoids this problem but still omits the many non-congregational organizations engaged in significant public-benefit activities (Dionne, 1999). Second, it helps ease concerns about the separation of church and state.

As Safire (1999) explains, ‘American political tradition shies away from religion in politics’ but not away from religious values in public life. By substituting *faith* (trust in the truths) for *religion* (the organized set of beliefs), the new compound adjective gets around the traditional objection. Clarke and Jennings (2008) defined FBOs as an ‘organizations that derive inspiration and guidance for their activities from the teachings and principles of the faith or a particular interpretation or school of thought within that faith’. They comprise a range of religious, charitable organizations affiliated with one or more faith and spiritual traditions, which may include: Religious congregations (such as churches, mosques, synagogues or temples); Charities sponsored or hosted by one or more religious congregations; Non-profit organizations founded by a religious congregation or based upon faith and spiritual traditions; and Coalitions that include organizations described above.

FBOs are ‘formal organizations whose identity and mission are self-consciously derived from the teachings of one or more religious or spiritual traditions and which operates [sic] on a non-profit, independent, voluntary basis to promote and realize articulated ideas about the public good collectively’ (Berger, 2003). Turk, Riera and Marie-Claude (2014) assert that the term FBO describe a broad range of organizations influenced by faith. They further explained that FBOs ‘include religious and religion-based organizations/ groups/networks; communities belonging to a place of religious worship; specialized religious institutions and religious social service agencies; and registered or unregistered non-profit institutions that have a religious character or mission’.

The working definition of FBOs adopted for this study is an organization/ group/ network/ association that is influenced by the teaching and the principles of faith from a particular religion.

The United Nations Development Programme (2014) highlighted that 'Faith matters to people, and matters to development'. In many parts of the world, FBOs and religious leaders are influential in both the political and social spheres and have a broad following in society. Their presence in local communities, coupled with their capacity to deliver critical services, allow them to mobilize grassroots support, earn the trust of vulnerable groups, and influence cultural norms— all of which make them vital stakeholders in development. Many FBOs and Religious Leaders (RLs) are respected by local and national authorities due to their commitment to their communities and their moral leadership role; this may make them effective peace brokers in high-stress situations.

One helpful typology used by Castelli and McCarthy (1997) divides 'faith-based groups into three sets:(1) congregations; (2) national networks, which include national denominations, their social service arms (for example, Catholic Charities, Lutheran Social Services, and network related organizations (3) freestanding religious organizations which are incorporated separately from congregations and natural networks'. The literature on small religious non-profits has several findings about their characteristics, particularly, they often began through the initiative of a religious leader who may have some expertise in the organization's program area (Vidal, 2001).

Nitterhouse (1997) argues that the 'tie to a parent organization increases the viability of new small religious non-profits relative to their

secular counterparts'. Boapeah (2006) argues that FBOs need 'the study and application of God's Word, the Holy Spirit's direction, and sound leadership as well as management skills'. Today, they can range from para-denominational organizations like Habitat for Humanity, a secular corporation run by people of faith but with no formal ties to any religious body (Baggett, 2012) and secular youth services agencies run by members of religious orders governed by lay boards of directors and funded largely by government, day schools and community development corporations controlled formally or informally by religious bodies.

Some examples of FBOs in Ghana include World Vision International, the Christian Council of Ghana, the Methodist Development and Relief Services, Catholic Relief Services, World Concern, Baptist Relief and Development Agency, the Council of Catholic Bishops, etc.

### **Contemporary Management Issues**

#### **Learning organizations**

Peter Senge first presented this concept. Meer (2013) quoted Senge: 'we are in the midst of a worldwide fundamental shift in management philosophy and practice'. The traditional organization of the past is rapidly giving away to the emerging Knowledge-based organization.

#### **Business Process Reengineering**

Business processes are defined by three elements: the inputs, the processing of the data or materials and the outcome. The difficult part of the three is the processing. Business process reengineering occurs at the processing part purposely to reduce time and money consumption. Prasanna (2014) defines business process reengineering as: 'the fundamental rethinking

and radical redesign of the business processes to achieve dramatic improvements in critical, contemporary measures of performance, such as cost, quality, service and speed’.

### **Total Quality Management/ Total Productive Maintenance**

Total Quality Management (TQM) can be expressed as a management system for a customer-focused organisation involving all employees in continual improvement. It incorporates strategy, data, and effective communications to integrate quality discipline into the culture and activities of the firm. According to the Chartered Quality Institute, there are several gurus whose influence on management thought in this area (quality) has been considerable. For example, Deming, Juran, Crosby, Feigenbaum, Ishikawa and Imai. The wisdom of these gurus has been distilled into eight principles defined in ISO 9000:2000. The principles of quality management are listed below:

*Customer-focused; Leadership; Involvement of people; Process approach System approach to management; Continual improvement; Factual approach to decision making and Mutually beneficial supplier relationships.*

### **Mass Customization**

Piller and Tseng (2001) along with Joseph Pine (1993), define mass customization as ‘developing, producing, marketing and delivering affordable goods, and services with enough variety and customization that nearly everyone finds what they want’. Tseng & Jiao, (2001) observed that ‘mass customization aims at producing goods and services catering to individual customers’ needs with near mass production efficiency’.

Today, customization has been well-accepted in several key industries such as agriculture harvesting machines, trucks, commercial airplanes,

elevators, computer hardware and buildings (Piller & Tseng, 1993). Nevertheless, this means more setup time and expense due to the uniqueness of the components. The anticipated budget and lead time may be exceeded by this.

To counteract the higher cost, strategies such as commonality, modularity, and flexible scheduling are used to overcome these difficulties. There are basic types of competencies influence a firm's capacity to mass customize, whereas particular responses about the nature and characteristics of these capabilities obviously rely on the industrial environment or product specifications.

Following Salvador et al. (2009), we call them Solution Space Development, Robust Value Chain Design, and Choice Simplification. However, putting these techniques together in a meaningful and cohesive way is necessary for successful mass customisation.

### **Empirical Review on Studies Done FBOs**

FBOs in Ghana have been significant actors in various sectors, including healthcare, education, and social services (Hembling et al., 2017). While they play a vital role in addressing societal needs, there are persistent challenges and questions surrounding their operations and impact. Therefore, several studies have explored their contributions and this section will elaborate some of these studies starting with health, education and social services.

#### ***FBOs and Health Care***

FBOs have traditionally played a vital role in providing healthcare services in many regions, including Ghana. Hembling et al. (2017) examined 'the impact of mobilising faith-based and lay leaders to address the socio-cultural barriers to antenatal care uptake in northern Ghana in the context of a

broader child survival project'. The study employed a quasi-experimental design and employed a difference-in-differences technique for data analysis. The findings demonstrated the potential for faith-based and lay leaders to encourage the adoption of maternal and child healthy behaviours.

Moreover, Abanilla et al. (2011) investigated the feasibility of using community health workers (CHWs) to implement cardiovascular disease (CVD) prevention programmes within FBOs in Ghana. The delivery of a CVD prevention programme in FBOs by CHWs is possible and happening now. Many FBOs provide health programmes for congregants by involving most congregants with basic knowledge of CVD together with non-health professionals in their healthcare activities. Nevertheless, socio-cultural and healthcare barriers such as poverty, limited human, economic resources and limited access to healthcare could hinder programme implementation. They concluded that the barriers to implementation identified in this study need to be considered when defining CVD prevention programme policy and planning.

To add more, Tutu et al., (2023) examined the health literacy assessment of FBOs. They considered this crucial as social and environmental factors affect people's health at every stage of life, affecting both individuals and groups. Health literacy gaps and assets are evaluated among 50 faith-based groups in Accra, Ghana, using the community health literacy assessment methodology. The findings demonstrated that, despite organisations having different definitions of health literacy, the most cited meaning was correct health information while the most cited strategy employed in identifying health literacy concerns was members' medical status and the most declared

health literacy asset was the health experts of the organizations as well as the health literacy gap mostly spoken of was inadequate health information, education, and communication (IEC) materials. FBOs' health literacy has been evaluated using a modified framework, which has improved our knowledge of the organizations' health literacy status and potential responses to members' health needs.

The studies conducted in Ghana concerning FBOs and their involvement in healthcare activities resonate with this study since they highlight the pivotal role of effective leadership and mobilization of resources, akin to management's strategic planning and decision-making. Feasibility assessments, as seen in the cardiovascular disease prevention study, mirror management's responsibility to assess program viability and overcome resource constraints. The emphasis on health literacy assessment underscores the importance of understanding an organization's knowledge and capacity, akin to management's focus on assessing organizational capabilities. Moreover, identifying barriers and addressing resource constraints aligns with typical resource management challenges faced in FBO management. Lastly, the spotlight on communication, information dissemination, and community engagement resonates with core management practices in FBOs, where fostering strong community relationships and effective communication are pivotal for success in healthcare and other social programs.

### ***FBOs and Education***

In many nations, including Ghana, FBOs are highly prevalent in the field of education. However, there are critical issues affecting the quality, equity, and accountability of FBO-operated educational institutions. This is



explored in Gyamfi (2016), who investigated discrimination against religious minority students at faith-based universities in Ghana to explore the perception of religious minority students. The study used NVivo 10 qualitative software to evaluate semi-structured interview responses from ten participants, as well as data from the archives and observations. Seven themes emerged from the research, including the perceptions of religious minority students at faith-based universities about discrimination in attempts to convert them to the faith of the universities, the perceptions of religious minority students at faith-based universities about discrimination regarding the provision of a place for worship, and the perceptions of religious minority students at faith-based universities about discrimination regarding the appointment of students into leadership positions on campus. Additional themes that emerged were the perceptions of discrimination among religious minority students attending faith-based colleges and the belief that these communities promote the extracurricular activities of religious minority students.

The study by Gyamfi (2016) and the present study both aspects in faith-based institutions in Ghana. However, the difference is that the previous study uses qualitative research methods to gather data, including interviews, archival records, and observations, to understand the perspectives of religious minority students while this study uses a quantitative perspective.

#### ***FBOs and Social Service***

Aborampah (2011) researched the use of credit provided by religious organizations in rural Ghana. Recognizing this, the research altered how microfinance is delivered, shifting the emphasis from an overemphasis on the dynamics of repayment and access to the usage processes that make up the

management and production stages of village finance. After identifying and evaluating the credit usage issues, it was determined that the recipients'—some of whom were illiterate—practices of religion and culture had a detrimental effect on their capacity to use the credit. To address the issues, the research produced various conceptual models and suggestions.

In addition, Adamtey, Mensah and Kovor (2020) investigated 'the role of FBOs in addressing the resource gaps of local governments in Ghana'. The study employed both qualitative and quantitative designs using the case study approach focusing on FBOs and Keta Municipal Assembly. Interview guides were used for twelve key informants sampled, while questionnaires were administered to sixty FBO leaders and five officers at the Assembly. The FBO leaders were randomly selected from the twenty-six communities across the Municipality. The findings reveal that the FBOs have the capacity and willingness to fill the Assembly's resource gaps.

Additionally, if sexual harassment in FBOs was a public health risk in Ghana. Norman, Aikins, and Binka (2013) examined into it by utilizing a cross-sectional exploratory methodology, the frequency and occurrence of traditional or contrapower sexual harassment against female-bound individuals were evaluated. Respondents in an anonymous survey on sexual harassment over the 12 months before the research answered an open-ended and self-administered questionnaire. Women were found to be more likely than males (27%), to experience sexual harassment, making it a public health risk. The victims' health results are adversely affected by sexual harassment. Furthermore, FBOs in Ghana were frequently the target of sexual harassment,

both traditional and contrapower types. Similar to other industrialized nations, sexual harassment has negative health effects in Ghana.

In addition, Grieve and Jill Olivier (2014) mapped the development of the faith-based non-profit sector in the Ghanaian health system. A historically focused mixed-methods study was conducted, collecting qualitative and quantitative data and combining geospatial mapping with varied documentary resources (secondary and primary, current and archival). Geospatial maps were developed, providing a visual representation of changes in the spatial footprint of the Ghanaian Faith-based non-profit health sector. The study revealed that the geospatial maps were originally located in rural, remote areas of the country but that this service footprint has evolved in line with changing social, political and economic contexts.

To reinforce what has previously been said, Owusu (2016) investigates how the accountability arrangements and methods of two Christian faith-based organizations (CFBO) contribute to the accomplishment of both the 'development' mission of poverty alleviation initiatives and the organizational 'faith' mission. The study employs various techniques for gathering data, such as semi-structured interviews, documentary analysis, and meeting observations, to examine the perspectives of officers considering the factors that affect accountability relationships, the parties to whom and for what reasons officers are responsible for fulfilling their dual missions of promoting faith and developing initiatives to alleviate poverty. Different accountability relations are shown to be crucial in faith-based groups that work toward development goals. The two main elements of hierarchical upward and downward responsibility interactions are recognized as essential to

comprehensive accountability. However, relationship-based responsibility amongst CFBO funders is part of holistic accountability as well.

Johnson (2016) examined the roles of FBOs in addressing systemic challenges of women entrepreneurship in underdeveloped areas in Africa, highlighting two current projects underway in Ghana. Empowering women in Africa to become self-sufficient through entrepreneurship is important because gender discrimination often precludes women in Africa from finding jobs. In addition, despite declines in the number of women living with HIV-related illnesses in Sub-Saharan Africa, these women are still subject to ostracism and stigma by villagers and virtually ignored by their governments. The combined impact of the epidemic on households, healthcare, education, and productivity has stalled, even reversed economic development in this region. FBOs are essential providers of education, health, humanitarian relief, and microfinance to hundreds of millions of people, substituting for absent governments across large swathes.

The perspectives and experiences of service users of faith-based NGOs in Ghana are the subject of research by Devotta (2019). A total of 24 participants from four FBOs in Ghana took part in focus groups and individual interviews to obtain data for the study. The interviews and focus groups were enhanced by staff interactions and field observations. Six themes emerged from the analysis of the data, which was done using a qualitative description approach with constructivist grounded theory overtones within a Critical Theory framework: recognizing the benefits of the FBO, accepting limitations, overcoming obstacles, seeking out more information, utilizing services and succeeding. The study's findings indicate that while the four FBOs are meeting

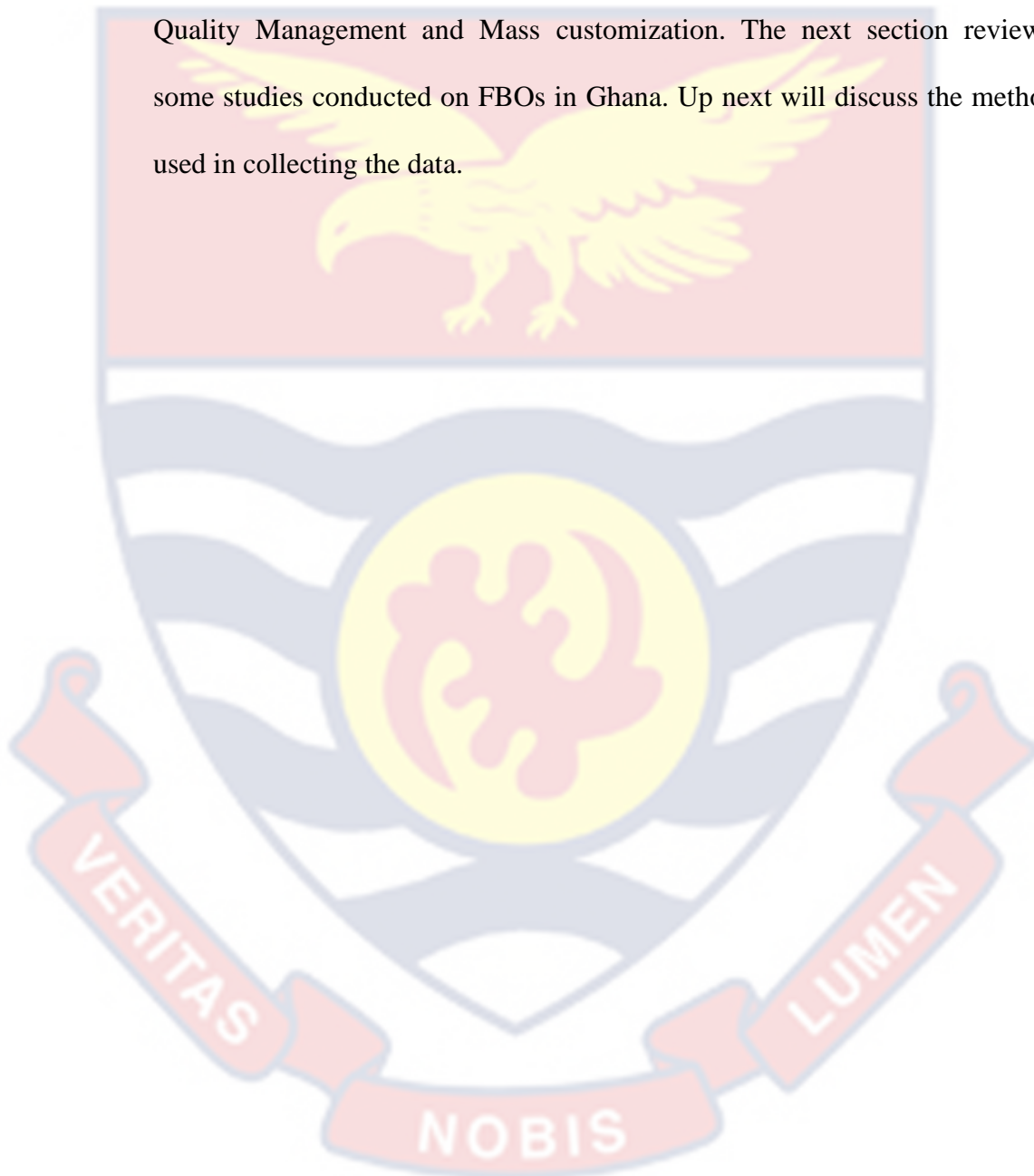
some of their clients' demands, there isn't any 'downward' accountability, meaning that the clients aren't held accountable for their actions.

The studies mentioned share a common theme of examining the roles and impact of FBOs in various aspects of Ghanaian society, including health, education, poverty alleviation and community development. They all provide insights into how FBOs operate and contribute to addressing societal challenges, shedding light on their activities, challenges and outcomes. Nevertheless, while these studies explore various facets of FBOs in Ghana, the present study focuses on examining the management practices within FBOs. The studies above delve into specific areas such as credit delivery, resource gap filling, sexual harassment, healthcare mapping, and service user perspectives. In contrast, the present study investigates how FBOs manage their internal operations, organizational structures, decision-making processes, leadership, and accountability mechanisms. While the review provides valuable insights into the impact of FBOs on society, the present study aims to explore the internal management practices that facilitate or hinder their effectiveness in delivering services and achieving their missions.

### **Chapter Summary**

This chapter explores theories of management practices including classical theories such as scientific management theory, *Frederick W. Taylor (Taylorism)*, *Bureaucratic Theory by Max Weber (1930-1950)*, *Human Relations Theory by Elton Mayo* and other branches of management such as the Project Management, Strategic Management, Human Resources Management and Operations Management. It further went on to discuss some concepts in management such as Planning, Organising, Leading, Contingency

theories of leadership, Path-Goal Theory, Transformational leadership and Transactional leadership. Faith-based organizations were also discussed as a concept. The section further talked about some Contemporary Management Issues such as learning organisations, Business Process Reengineering, Total Quality Management and Mass customization. The next section reviewed some studies conducted on FBOs in Ghana. Up next will discuss the methods used in collecting the data.



## CHAPTER THREE

### RESEARCH METHODS

#### Introduction

This study is about examining some contemporary management practices involved in the operations of FBOs in Ghana. Previously, I provided background to the study and examined relevant literature on the topic. The research methodologies used in this research included the research design, study area, sampling procedure, data collection tools, data collection protocols, data processing and analysis, and a chapter summary, are the focus of this chapter, which builds on the previous research.

#### Research Design

Geyer (2013) posits that a research design is a general plan for implementing a research strategy. It specifies whether the study will involve groups or individual participants and will make comparisons within the group or between groups and how many variables will be included in the study. The research examined and measured two variables, namely contemporary management practices and FBOs. Quantitative research collects and analyzing of numerical data to describe, explain, predict, or control variables and phenomena of interest (Wilson, 2020). The philosophical idea that our reality is sufficiently uniform and stable for us to measure, understand, and draw broad generalizations about it is one of the fundamental tenets of quantitative research.

The objective of a quantitative research study is very different from that of a qualitative study, which is to comprehend a situation or event better. When conducting quantitative research projects, researchers endeavour to

describe the current conditions, find connections between variables, and sometimes even attempt to explain causal correlations between variables. This kind of study aims to describe and explain the phenomena being studied, often in a rather definite way (Creswell & Poth, 2016). Due to this unique viewpoint, quantitative research follows a set of widely accepted procedures that direct the investigation (Hernandez, 2012). Concerning the methodologies and procedures employed, there is little flexibility in the quantitative research process and its numerous designs, which are generally defined.

The study descriptively used quantitative methodologies. According to Mertler (2014), descriptive approaches characterize and understand the state of people, places, circumstances, or events at the moment. While carrying out descriptive research, no effort is taken to alter the subjects, circumstances, or occurrences; rather, the researcher only observes the phenomena of interest as they occur naturally. Surveys and observations are two popular quantitative, non-experimental, descriptive research designs. Survey research will be utilized in this project.

### ***Survey Research***

Survey research is a second strategy for carrying out descriptive studies. Establishing a group's or population's characteristics is the main goal of survey research (Hernandez, 2012). To describe the attitudes, opinions, behaviours, experiences and other characteristics of the population, the researcher generally employs a quantitative research technique, which includes distributing a survey or questionnaire to a sample, or in some cases, the entire population (Creswell & Poth, 2016).



As surveying the entire population is usually not feasible, a sample of respondents must be chosen from the population. Survey research can be used descriptively, as has been explained; however, it may also be used to investigate relationships between variables (Hernandez, 2012). Mertens (2005) explains the descriptive survey approach as a one-shot survey to simply describe the characteristics of a sample at one point in time.

### **Study Area**

The study focused on Accra, the capital city of Ghana, which is home to a significant majority of FBOs in the country. The rationale for selecting the Greater Accra Region as the study area is multifaceted. Firstly, this region stands out because it hosts two Metropolitan Assemblies, namely Accra and Tema, where a substantial portion of FBO activities takes place. These metropolitan areas are hubs of religious and organizational activity, making them a pertinent choice for research.

Furthermore, the Greater Accra Region is characterized by a harmonious coexistence among various FBOs, fostering an environment conducive to studying their operations. This peaceful coexistence allows for an thorough investigation of the dynamics and management practices within the FBO sector.

Additionally, Accra holds a unique status as a cosmopolitan city. It serves as a melting point where representatives from all the other regions of Ghana cohabit, along with nationals of diverse countries. This cosmopolitan nature introduces a richness of perspectives, practices, and influences within the FBO landscape, making it an ideal location for a comprehensive study.

In summary, the choice to concentrate the study in Accra within the Greater Accra Region stems from the concentration of FBOs, the presence of harmonious coexistence, and the cosmopolitan nature of the city, all of which provide a fertile ground for examining contemporary management issues within FBOs in Ghana.

### **Target Population**

The target population consisted of officials of ten FBOs, specifically those in charge of leadership at their respective churches. These included officers at the headquarters office, resident pastors, associate pastors, personal assistants to the General Overseer, accountants, groups and departmental leaders. As of 2014, there were more than 10,000 churches in Ghana. This refers not to the number of consecrated buildings but to the number of faith-based groups claiming allegiance to Christianity. This means that, in Accra, there are about 150 churches and therefore, to easily get the data, a purposive sampling technique is employed to get 30 respondents for the study.

### **Sampling Procedure**

The study used a non-probability technique to accrue data. Non-probability sampling is a method in which the selection of individuals or items from the population is not based on random selection. The study specifically used a purposive sampling technique. In this method, researchers use their judgment to select specific individuals or items they believe are the most relevant to the research objectives. As David and Sutton (2004) explained, “The units are selected according to the researcher’s knowledge and opinion about which ones they think will be appropriate to the topic area.” Therefore, I selected the sample based on their suitability concerning the purpose of the

study. In line with this, I selected twenty-seven (27) respondents from ten FBOs and three (3) GOs of the same churches, making up thirty (30) respondents.

### **Data Collection Instrument**

Questionnaires were the main data collection instrument used in the study. The content was developed to answer the research objectives to obtain the required results. The questionnaires were categorized into four sections, namely, the bio-data, administrative issues, leadership and contemporary management issues. Each questionnaire contained thirty items.

The strengths of this instrument over the others are that it allows a large amount of information to be collected from people in a short time and relatively cost-effective way of obtaining large amounts of data. Also, the results of this instrument can be analysed more objectively than other forms of data collection instruments. Nevertheless, a weakness of this instrument was that there was no way of telling how much thought a respondent put into answering the questions.

Pre-testing: the questionnaires were pre-tested on four respondents from an FBO and their reactions were used to fine-tune the instrument by removing ambiguities of some of the items in the draft questionnaire. However, these responses were not included the main study.

The administration and collection of the questionnaires were done personally, with the help of some colleagues. The questionnaires were structured based on the variables under the objectives of the study.

### **Data Collection Procedure**

I used two months, August and September, to collect data from the targeted population. After several visits to the FBOs, Sundays were the most appropriate days, especially after church services, where almost all the church leadership was available. However, the inhibiting activities of the personal assistants of two FBOs excluded them from being covered in the study because they denied me access to meet the GOs on several visits when I queued to interact with them.

### **Data Processing and Analysis**

A total number of thirty-two questionnaires were distributed to the FBOs. Out of the number of distributed questionnaires, thirty were received back whilst three were not retrieved due to the inhibiting activities of the personal assistants to the GOs. I coded the completed questionnaires and entered the data into Microsoft Spreadsheet and the analyses followed. The coded data were presented in ordinary summation and percentages in tables and figures. Some results are depicted as figures by employing graphs such as bar charts, 2-D lines, and cones to demonstrate the results pictorially. The data were summarized using frequency and percentage for categorical variables. Results were further presented in tables and figures. The analyses then followed the interpretations of the tables and figures based on the findings from the study.

### **Fieldwork Challenges**

Conducting fieldwork using questionnaires to gather insights on Ghana's Faith-Based Organizations (FBOs) management presented some significant challenges. First, building trust and rapport with FBO leaders and

members was key; however, some respondents were adamant about administering the questionnaires. Moreover, fieldwork was resource-intensive, time-demanding, personnel, and financial investments. Thus, I needed to employ a colleague to help me collect the data. Most of the administration of questions took time since some of the respondents were busy people.

### **Validity and Reliability**

Validity and reliability measures are of key relevance to every study. While reliability concerns the instrument's consistency in producing similar responses at different times (Surucu & Maslakçi, 2020), validity focuses on the instrument's adequacy to cover the entire domain of a variable (Heale & Twycross, 2015). Thus, data instruments are expected to produce consistent or similar results even if they are used in another study. The aim is to ensure credible results and a high level of acceptability. Reliability is achieved where the analytical procedure used is consistent, validity concerns the integrity of the applied procedure, and precision focuses on the accuracy of the findings (Noble & Smith, 2015). Pre-test was used to examine the reliability of the data for this study. It is mostly used to check internal consistency, especially where the existing scale is used (Surucu & Maslakci, 2020).

### **Ethical Consideration**

Bell and Waters (2018) highlighted that any social researcher should follow study ethics and ask respondents for permission to explicitly express their aims. In this study, the respondents were therefore advised of anonymity and confidentiality. The responders were given the researcher's word that their identities would remain confidential. As a result, every piece of information we got from the responders was handled with the utmost secrecy.

The researcher additionally informed the respondents that they had the freedom to stop responding at any time if they so desired. Lastly, the researcher did not purposefully mislead study participants or conceal any information regarding the study's potential hazards, discomforts, or advantages. Following an application for ethical clearance, the institutional review board provided a letter.

### **Chapter Summary**

In summary, this chapter explained the method adopted for the study. The discussions focused on the research design, instrument, questionnaire administration, and data analysis. The study was limited to the responses from ten FBOs in Ghana. However, the study did not capture some organizations, such as the Islamic religion and traditional religion, which are part of the FBOs in Ghana. The next chapter will discuss the findings and results of the study.



## CHAPTER FOUR

### RESULTS AND DISCUSSION

#### Introduction

This chapter is organized into four main parts. The first part deals with the bio-data of the respondents, covering areas such as gender, position in the church, age and number of years a respondent had served in a position. The second part is devoted to responses related to the administration of the church. Leadership responses and contemporary issues in FBOs are in the third and fourth parts, respectively. The chapter ends with a summary of the key findings.

#### Demographic of Respondents

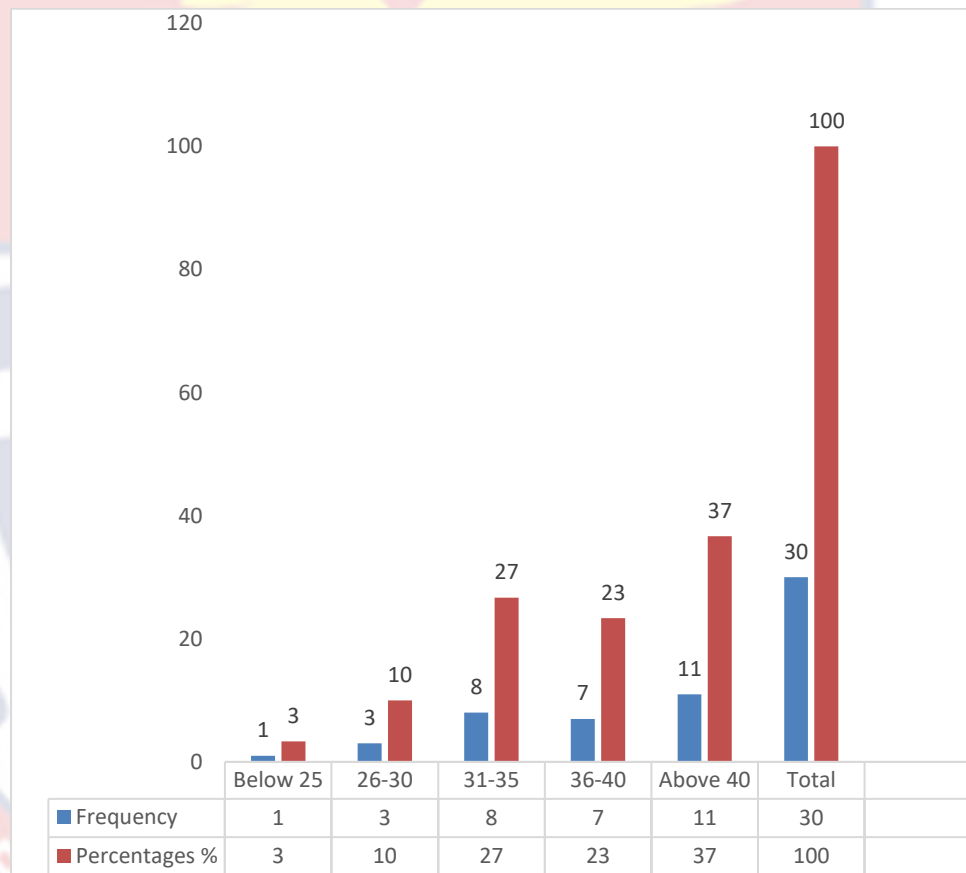
**Table 2: Gender of respondents**

Remarks	Number	Percentages %
Male	17	57
Female	13	43
<b>Total</b>	<b>30</b>	<b>100</b>

Source: Field data, 2016

The table above provides a snapshot of the gender distribution among the respondents in a sample comprising 30 individuals. It is evident from the figures that a notable gender segregation exists within this sample, with 57% of respondents identified as male and 43% as female. This skew toward male respondents suggests an inherent gender imbalance thus religious beliefs and practices can play a significant role in shaping societal norms and expectations related to gender roles and responsibilities. Gender disparities within churches are the result of a complex interplay of historical, cultural, and theological factors. These disparities manifest in various ways, from the

underrepresentation of women in leadership positions to differences in religious roles and responsibilities. Traditional religious beliefs, often rooted in historical interpretations of sacred texts, have contributed to the perpetuation of gender distinctions within religious contexts. Cultural norms and societal expectations about gender roles further intersect with religious teachings, shaping the roles women and men assume within the church.



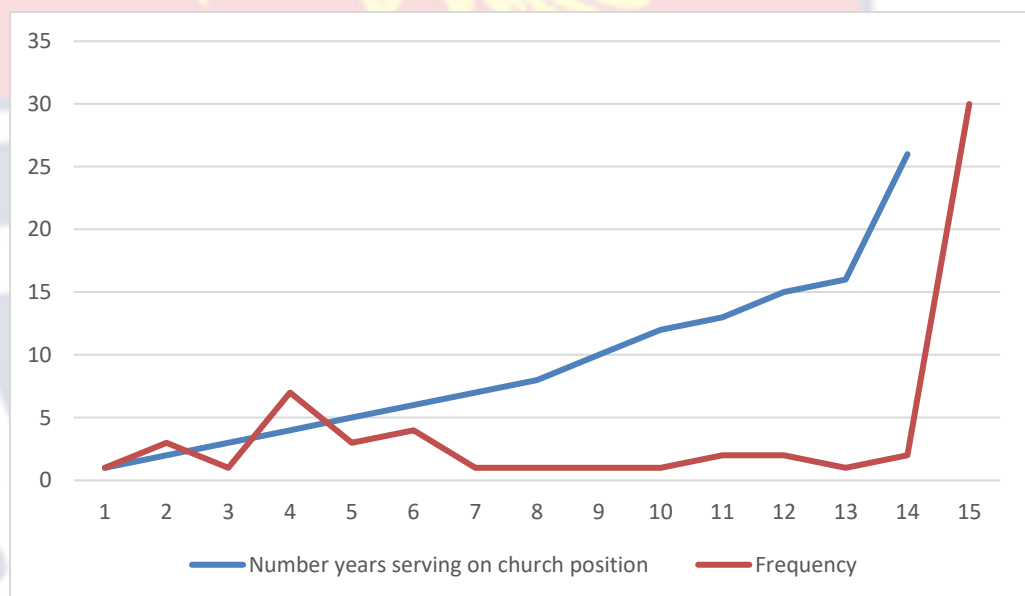
**Figure 1: Age range of respondents**

Source: Field data, 2016

The age distribution of respondents in the survey was diverse. A small fraction (3%) fell below the age of 25 years, indicating a limited presence of younger participants. Those aged 26 to 30 years constituted 10% of the respondents, suggesting a modest representation of individuals in this age range. The most significant portion (27%) comprised respondents between the



ages of 31 and 35 years, indicating a strong presence of individuals in their early to mid-thirties. Additionally, 23% fell within the 36-40 age bracket, reflecting a substantial number of respondents in their late thirties and early forties. Notably, the largest segment consists of those aged 40 and above, comprising 37% of the respondents, indicating a significant majority of the participants are over the age of 40 years. The next graphic presentation represents the experience of the respondents in terms of how long they have served their positions.



**Figure 2: Number of years a respondent had served in a church position**

Source: Field data, 2016

Figure 2 represents the experience of individuals within the church community. It highlights the experience levels of the respondents. The “below 25” group are people at the initial stages of their involvement in church positions. Meanwhile, the “26-30” age group represents those in their late twenties and early thirties, suggesting a moderate level of experience but still relatively early in their leadership roles. In contrast, the “31-35” age group

likely comprises individuals who have accumulated several years of service and may be reaching a mid-level leadership stage within the church. The “36-40” category, encompassing those in their late thirties to early forties, suggests a cohort with significant experience, possibly holding advanced or senior church leadership positions.

At the pinnacle of experience are those “above 40,” who have likely served in church positions for an extended period, amassing a wealth of experience and expertise. Many in this group may occupy key leadership roles or have contributed to various aspects of church service over the years.

This data provides valuable insights into acknowledging the importance of diverse experience levels and needs of individuals across different age groups within the congregation, fostering a more inclusive and dynamic church community. The next table highlights responses indicating if respondents work full-time or part-time.

**Table 3: Nature of work (Full-time/Part-time)**

Responses	Number	Percentages %
Yes	19	63
No	11	37
<b>Total</b>	<b>30</b>	<b>100</b>

Source: Field data, 2016

The result presented in Table 3 indicates that the majority of sixty-three percent (63%) of the respondents do work outside the church in the secular world as professionals whilst combining the ministry work as well. Again, the number of professionals working on full-time in the ministry work is low, thus, just thirty-seven percent (37%) including full-time pastors, church secretaries, staff at the educational facilities of the church, etc.



Full-time ministry involves abandoning yourself to God's grace. You can no longer trust in your strength for your life. You now have to depend on God's supernatural supply of finance (Heward-Mills, 2008). The FBOs have been relying on voluntarism to execute many of their activities and under this study, a person who was not engaged as a full-time worker was categorized as a part-time staff in the church. Part-time workers may be grouped as either a tent minister or lay minister. Heward-Mills (2004) explained a tent ministry as the ability to combine secular work with real ministry. The best example of the ministry was the Apostle Paul's ministry. It is so because Paul was a tent maker. Nehemiah is the epitome of what every layperson in the church should aspire to be.

Volunteers are examples of a pattern of good works. Lay Pastors reveal a pattern of good works. Without being paid, they give off everything they have, expecting their reward from heaven. The study has thoroughly examined the demographic features of the respondents, providing a full understanding of the survey participants' diverse viewpoint.

Firstly, gender was examined to gain insights into the representation of males and females within the sample. Understanding the gender composition is crucial for assessing potential gender-related trends or disparities in the findings of the study. Secondly, age was a focal point, with respondents categorized into distinct age groups, each representing varying life stages and experiences. This segmentation offers a nuanced perspective on how various age groups view or interact with the subject matter.

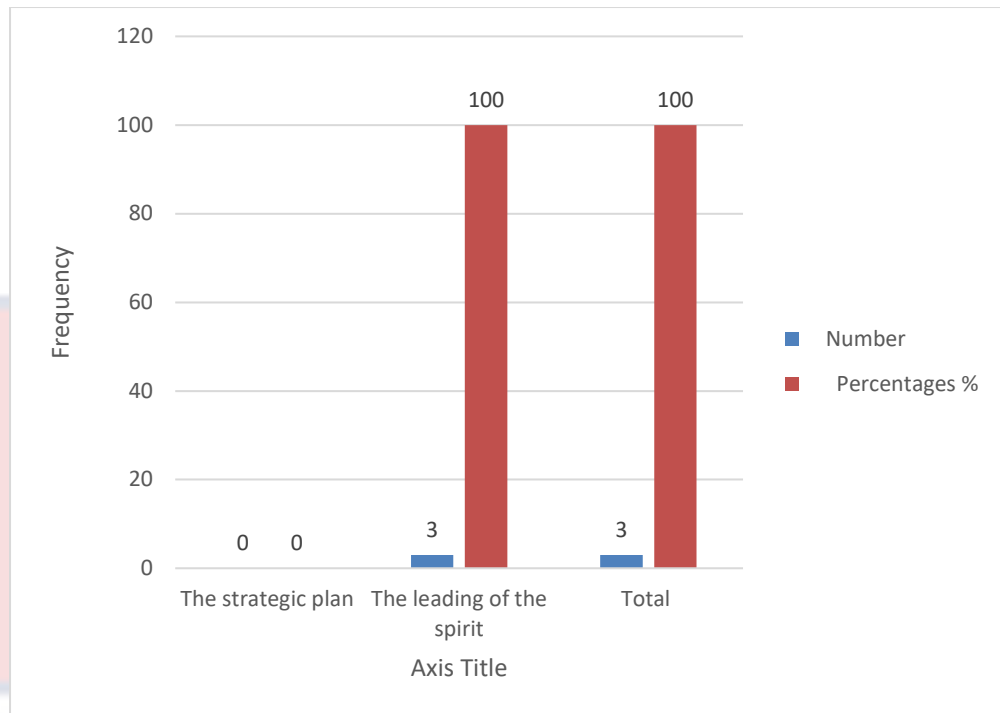
Moreover, the number of years' respondents have served in their positions was considered, shedding light on the level of experience and tenure within the church context. This information helps in discerning whether there are any correlations between years of service and the responses provided, which could indicate evolving perspectives or attitudes over time.

Lastly, the nature of respondents' work in the church, whether full-time or part-time, adds a layer of context. Full-time workers may have different perspectives and responsibilities compared to part-time workers, potentially influencing their responses and insights into the church's dynamics.

By delving into these demographic factors, the study aims to provide a comprehensive and holistic understanding of the respondents' backgrounds and contexts, allowing for a more informed analysis of their opinions, experiences, and contributions within the church community.

### **The Existing Administrative Practices in FBOs in Ghana**

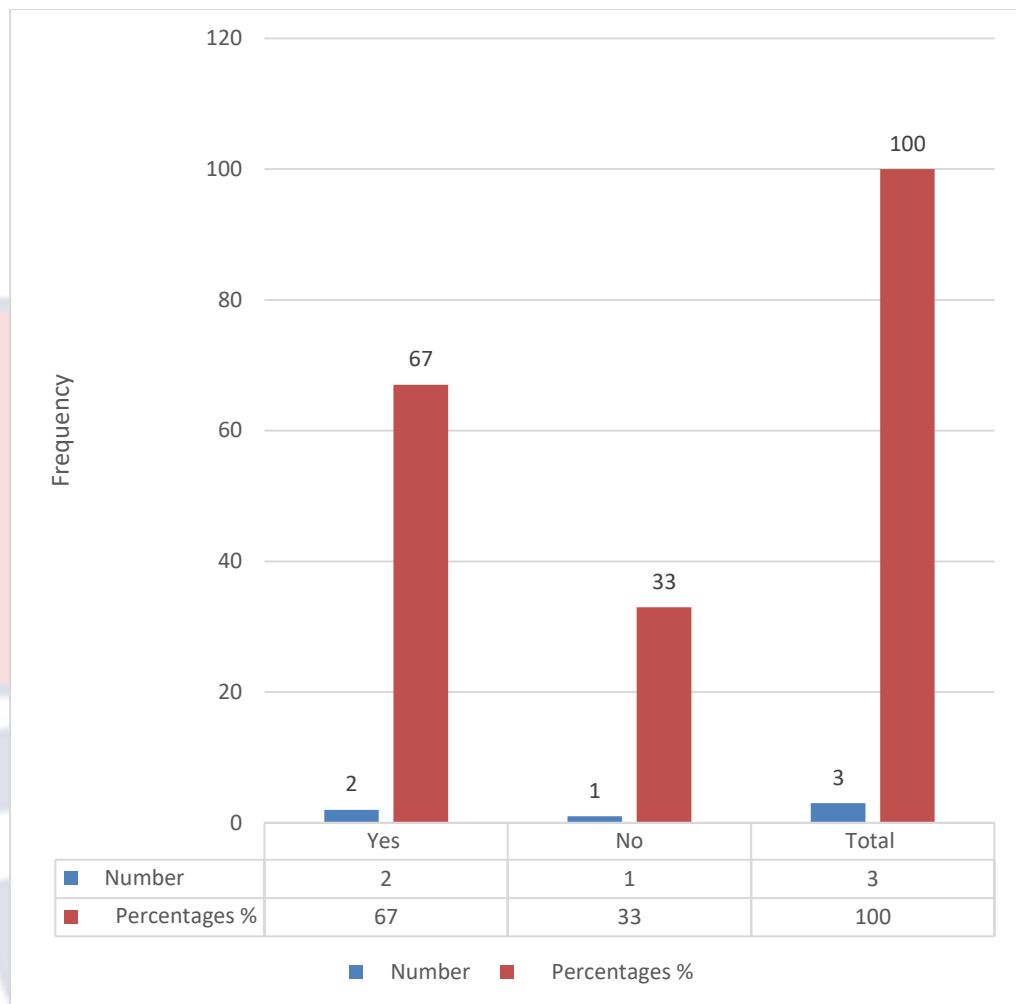
Administrative practices in Faith-Based Organizations (FBOs) in Ghana can vary widely based on the specific denomination, size, and mission of the organization. Responses accrued are displayed below.



**Figure 3: Direction in administration**

Source: Field data, 2016

The result of Figure 3 indicates that the General Overseer will obey the leading of the spirit when there is a conflict between the spirit leading and a strategic plan of the church or any suggestions coming outside the spirit. This result of one hundred percent (100%) confirmation of the spirit wishes lends credence to the spirit’s leading, which distinguishes the FBOs from any organisations in secular organizations.



**Figure 4: Supervision board above the GO**

Source: Field data, 2016

As depicted in Figure 4, a majority of sixty-seven percent (67%) of the GOs had in place a functioning supervisory committee, which accounts for all the operations of the church periodically. A minority of thirty-three percent (33%) also do not have an external committee or a body overseeing the operations of the GOs. This is not a good development for the church.

In exploring existing administrative practices in FBOs, the analysis showed that show that the majority of FBOs in Ghana prioritize following the leading of the spirit over strategic plans or external suggestions when conflicts arise. This unanimous commitment (100%) to adhering to the spirit's guidance

highlights a distinctive feature of FBOs compared to secular organizations. It underscores the strong spiritual foundation and faith-driven decision-making processes within these organizations, emphasizing their reliance on divine guidance. This finding is in line with Abbey-Quaye (2021), who claims that FBOs believe in divine administration; hence, any act taken is of divine inclination.

Figure 4 illustrates that a significant percentage sixty-seven percent (67%) of FBOs have a functioning supervisory committee overseeing the operations of the church regularly. This committee plays a crucial role in maintaining accountability, transparency, and good governance within the organizations. However, it is a concern that a minority (33%) of FBOs do not have such an external oversight mechanism in place. This lack of oversight could potentially lead to issues related to accountability and governance within these organizations. This is in line with Mushi (2010) who believes that for the smooth running of FBOs, it is essential that accountability, transparency, and good governance occur.

In summary, the findings suggest that while FBOs in Ghana prioritize spiritual guidance and are strongly committed to following the leading of the spirit, there is variation in the presence of external supervisory committees overseeing their operations. The absence of oversight in some FBOs may pose challenges related to accountability and governance and should be an area of consideration for these organizations in the future. Overall, the study highlights the unique blend of faith-driven decision-making and administrative practices within FBOs in Ghana, underlining the significance of their spiritual



foundation. The next part will explore the contemporary management practices used in FBOs.

### Contemporary Management Practices Applied in FBOs.

**Table 4: Application of management practices in the church**

Responses	Number	Percentages %
Yes	21	70
No	7	23
Both	2	7
<b>Total</b>	<b>30</b>	<b>100</b>

Source: Field data, 2016

From Table 4, a majority of seventy percent (70%) of the respondents indicated that management principles can easily be applied in the setting of the FBOs especially in their daily operations, etc. Twenty-three percent (23%) of the respondents were of the contrasting opinion that management practices being used in the secular world cannot be used in the FBOs. Only a minority of seven percent (7%) of the respondents selected both with the explanation that some may be easily replicable whilst others may not be so.

One of GOs covered in the study believed that “it is the same management principles and practices in the secular world that had been adopted but with the touch of the spirit” in the church management.

**Table 5: Factors Considered When Appointing Workers**

Responses	Percentages %
The faith of the applicants	100
The faith of the applicants is not required	0
The skills and merits of the applicants	100
The membership status of the applicants is	67
The applicant has a good reputation	100
The applicant is filled with the Holy Spirit and wisdom	100

Source: Field data, 2016

*Note: only the GOs were requested to respond to this item.*

As exhibited in Table 9, the four factors that scored one hundred percent when appointing workers, leaders and officers in the churches were the faith of the applicant; skills and merit of the applicant; good reputation and being filled with the Holy Spirit and wisdom. This data confirms the New Testament criteria for appointing workers in the Holy Bible of the Christian faith. In the Bible, Acts chapter 6 verse 3 ‘Wherefore, brethren, look ye out among you seven men of honest report, full of Holy Ghost and wisdom, whom we may appoint over this business.’

In addition, sixty-seven percent (67%) of the respondents reported that the membership status is considered when appointing a worker. The GO of AFBO said that ‘it depends on the nature of the position available. This indicated that a member of the church stands a bright chance of sixty-seven percent advantage of picking a vacant position over a non-member of a church. This finding also supports the growing rate of internal recruitment and succession planning being used by most companies in the secular world.

**Table 6: Studied management course at tertiary**

<b>Responses</b>	<b>Number</b>	<b>Percentages %</b>
Yes	3	100
No	0	0
<b>Total</b>	<b>3</b>	<b>100</b>

Source: Field data, 2016

Table 6 indicated that all the GOs (one hundred percent) selected for the study had read a management course at a tertiary level and they have a high appreciation for the four traditional functions of management namely: planning, organizing leading and controlling.

### **Findings and Discussions**

The findings from the provided data and tables reveal several important insights regarding the application of management practices; a significant majority of the respondents (70%) believe that management principles can be readily applied within the context of FBOs, including their daily operations. This indicates a willingness to integrate secular management practices with the spiritual aspects of running a church. This claim is in line with Akparep, Jengre and Mogre (2019), who claim that leadership impacts organizational performance which is premised on the notion that the style of leadership of an organization correlates with organizational performance. Hence, management practices that will encourage performance are needed. Not necessarily secular or divine ones.

However, a contrasting minority of respondents (23%) believe that management practices from the secular world cannot be effectively applied in FBOs. This suggests a division in opinion about the compatibility of secular management practices with the unique dynamics of FBOs. This aligns with

Ecklund, Daniels and Schneider's (2020) position that, most believers see faith as a resource for enhancing their work hence, the need to separate divine acts from secular ones. This finding contradicts with. However, this is contrary to the findings of Olarewaju and Adegboye (2014), who believe that human management is more important than divine direction in Nigerian FBOs.

While a small percentage (7%) of respondents indicated that both viewpoints are valid, they believe that some management practices may be easily replicable in FBOs while others may not be as adaptable.

The data in Table 5 highlights the strong influence of faith and spirituality in the appointment of workers, leaders, and officers within FBOs. This aligns with New Testament criteria for appointing workers within the Christian faith, emphasizing the importance of faith, skills, reputation, and spiritual qualities. Additionally, 67% of the respondents reported that membership status in the church is considered when appointing a worker. This suggests that being a member of the church provides a significant advantage in obtaining a position within the organization, similar to the concept of internal recruitment and succession planning used in secular organizations.

### **Findings in Terms of Contemporary Management**

The data provided reflects some key aspects of contemporary management practices within Faith-Based Organizations (FBOs) and how they integrate both spiritual and secular approaches to leadership:

The use integration of management principles and spirituality. The majority of respondents (70%) in Table 4 believe that management principles can be applied in FBOs, even in their daily operations. This reflects a contemporary trend in FBO management, where leaders recognize the

importance of blending secular management practices with their spiritual mission. This integration allows FBOs to operate efficiently while remaining faithful to their core values.

Another contemporary managerial practice found is the emphasis on Spiritual Criteria. As highlighted in Table 5, the contemporary management practice within FBOs places a strong emphasis on spiritual criteria when appointing workers, leaders, and officers. Factors such as faith, being filled with the Holy Spirit, and having a good reputation are considered crucial. This reflects the enduring commitment of FBOs to maintain their spiritual identity and mission while managing their organizational affairs. However, this finding contradicts with Olarewaju and Adegboye (2014), who claim that FBOs in Nigeria deliberately or otherwise, rely on the principles of the behavioural management approach to motivate their congregation to achieve organisational goals. Thus, it is simply evidence of the natural over the divine.

Moreover, the consideration of membership status in appointment decisions, as noted in Table 5, is consistent with contemporary management practices seen in many FBOs. It reflects the practice of internal recruitment and succession planning, where individuals who are actively involved in the organization and aligned with its mission are given preference in leadership roles.

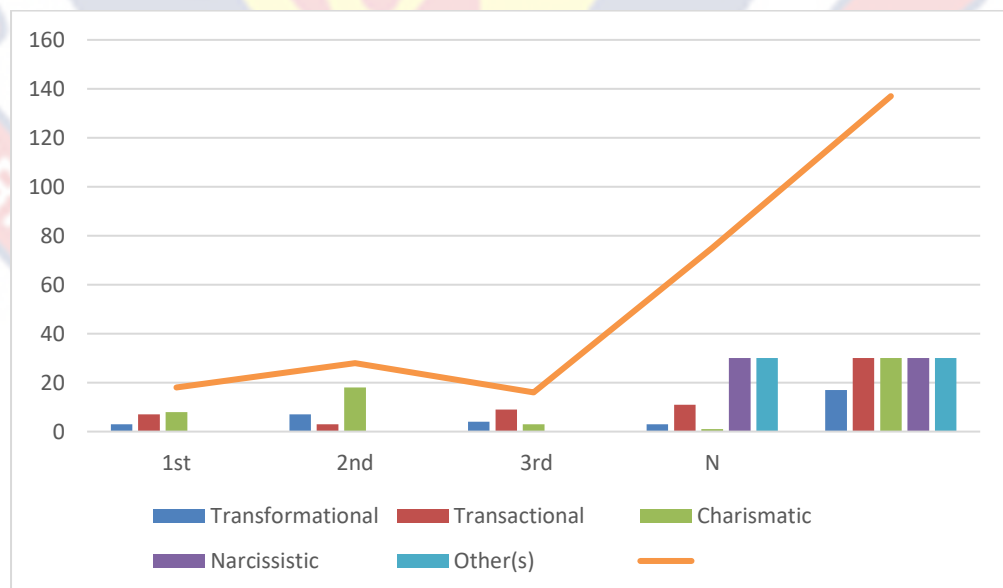
Lastly, leaders with Formal Management Education in Table 6 indicate that the GOs in the study have pursued formal management education at the tertiary level. This reflects a contemporary approach to FBO leadership, where leaders are increasingly equipped with management knowledge and skills. This formal education allows them to apply contemporary management

principles and practices in their leadership roles while still embracing their spiritual responsibilities.

In summary, contemporary management practices within FBOs often involve a delicate balance between secular management principles and spiritual values. FBOs recognize the importance of efficient and effective management, which may involve adopting practices from the secular world while also remaining deeply committed to their faith and spiritual mission. The emphasis on spirituality in decision-making and the inclusion of members in leadership roles are standard features of modern FBO management practices. Additionally, the education and training of FBO leaders in management contribute to the adoption of contemporary management techniques within these organizations. The next aspect of the analysis will discuss dominant leadership behaviours exhibited by leaders in FBOs.

**Dominant Leadership Behaviours Leaders of FBOs in Ghana**

demonstrate



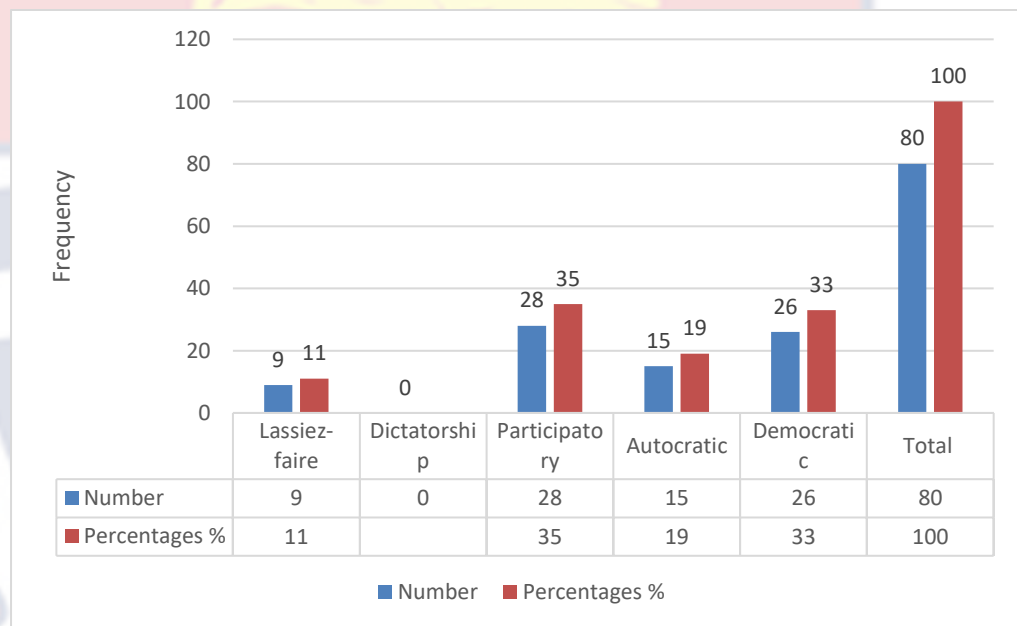
**Figure 5: Leadership style**

Source: Field data, 2016

Figure 5, sourced from field data collected in 2016, sheds light on the prevalent leadership styles within Faith-Based Organizations (FBOs) in Ghana. This data offers valuable insights into the leadership approaches that are most commonly employed in these religious contexts. First and foremost, the data highlights that the charismatic leadership style holds a prominent position within FBOs, garnering the highest response rate at 47%. Charismatic leadership is characterized by leaders who inspire and influence through their personal charisma, vision, and enthusiasm. In the context of FBOs, this suggests that many leaders draw upon their personal qualities to inspire and lead their congregations. Transactional leadership, with a 30% score, emerges as the second most commonly observed leadership style. Transactional leaders focus on rewards, punishments, and the exchange of resources for compliance, often playing a role in managing day-to-day operations and maintaining order within FBOs. Transformational leadership, scoring at 23%, is another significant leadership style in FBOs. Transformational leaders are known for their visionary approach and their ability to empower followers to achieve shared goals. In the context of FBOs, this style can be particularly effective in inspiring spiritual growth and transformation among congregants. Notably, the absence of narcissistic leadership, a style discussed in the literature but unfamiliar to respondents, suggests that this self-centered leadership approach may not be prevalent or recognized within FBOs, at least as perceived by the respondents.

Moreover, the lack of responses indicating the existence of new or emerging leadership styles implies that, as of 2016, the theoretical leadership styles discussed in the literature were well-established and recognized within

FBOs in Ghana, with no indication of novel or unconventional leadership approaches. To further substantiate these findings empirically, researchers could employ qualitative methods, surveys, and interviews to explore how these leadership styles manifest in practice within FBOs. Additionally, investigations into the impact of these leadership styles on faith communities and their spiritual growth would provide valuable insights into the dynamics of FBO leadership in Ghana.



**Figure 6: Decision-making style**

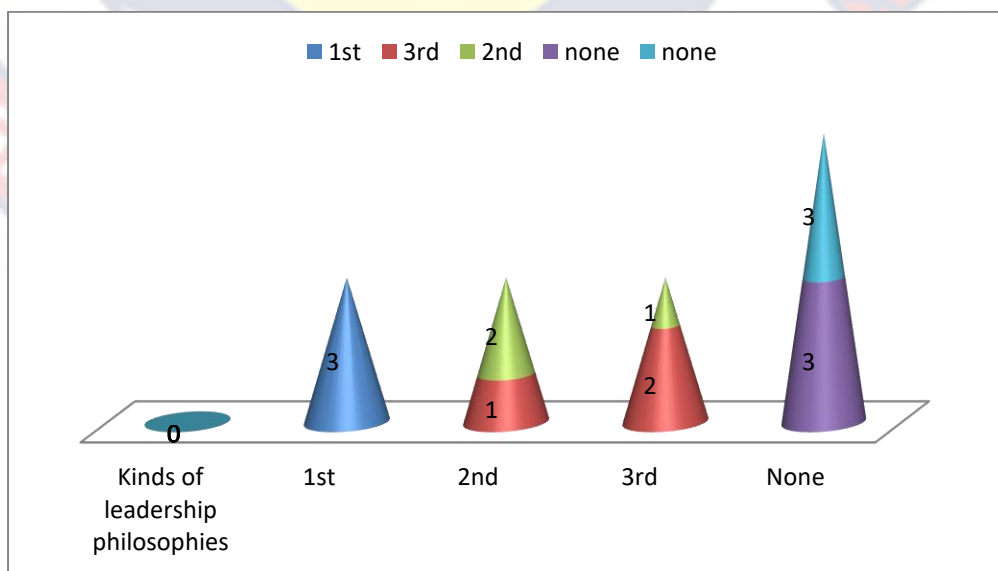
Source: Field data, 2016

Figure 6, sourced from empirical data collected, provides a valuable glimpse into the decision-making styles within Faith-Based Organizations (FBOs) in Ghana. Notably, there is no single prevailing decision-making style, indicating a diversity of approaches within these faith communities. The participatory style emerges as the most common, with 35% of respondents recognizing its prevalence. This approach involves engaging a broad spectrum of stakeholders in the decision-making process, fostering inclusivity and



shared ownership of decisions. Following closely, the democratic style, at 33%, underscores the importance of member input and consensus in decision-making, aligning with principles of equality. The autocratic style, although less prevalent at 19%, represents a significant portion of decision-making in FBOs, highlighting situations where leaders exercise greater authority. Meanwhile, the laissez-faire style, with 11%, indicates that some FBOs grant substantial autonomy to their members in decision-making.

Remarkably, the absence of scores for the dictatorship style suggests that this highly authoritarian approach may be absent or unrecognized within the surveyed FBOs. This finding reflects a commitment to more inclusive and participatory decision-making practices that resonate with the values of many faith communities. These insights underscore the dynamic nature of decision-making in FBOs, reflecting a blend of leadership styles tailored to the unique needs and values of each faith community. Further qualitative exploration can shed light on the impact of these decision-making styles on the functioning and cohesion of FBOs in Ghana.



**Figure 7: Leadership Philosophies of the General Overseers**

Source: Field data, 2016

Figure 7, sourced from field data collected in 2016, offers a compelling insight into the leadership philosophies embraced by General Overseers (GOs) within Faith-Based Organizations in Ghana. The findings reveal a clear and distinct pattern in the leadership philosophies adopted by these religious leaders, with significant emphasis on certain principles: The data unequivocally indicates that Servant Leadership is the dominant and most favored philosophy among GOs, receiving a resounding 100% score. This philosophy places the welfare and interests of followers and the broader good of the faith community above personal interests. It reflects the embodiment of Jesus Christ's teachings, he is revered as the founder of Christianity and exemplified servant leadership through his selflessness and focus on the well-being of others. Ethical leadership closely follows, suggesting a strong commitment among GOs to lead with integrity and moral principles. Ethical leadership emphasizes honesty, fairness, and adherence to ethical standards in decision-making and actions. Authentic leadership also holds a significant place among GOs, reflecting a commitment to leading with sincerity and genuineness. Authentic leaders are known for being true to their values and beliefs, which aligns with the ethical and moral foundations of faith-based leadership. Interestingly, GOs unanimously ranked both Value-Based Leadership and Sources of Leadership Power as unused styles, each receiving a 100% score. This suggests that, in the context of faith leadership, the emphasis lies not in wielding power for personal gain but in exemplifying values and principles aligned with the faith tradition.

In essence, these findings highlight the strong influence of Christian principles and teachings, particularly the example set by Jesus Christ, on the leadership philosophies of GOs in Ghana.

### Discussion of Findings

The data provided in Figures 5, 6, and 7 sheds light on the dominant leadership behaviors exhibited by leaders of Faith-Based Organizations (FBOs) in Ghana. Figure 5, which talks about Leadership Style, indicates that charismatic leadership is the most prevalent leadership style among FBO leaders in Ghana. This supports Antowler (2019), who says that charismatic leaders inspire and influence through their personal qualities, vision, and enthusiasm. In the context of FBOs, this suggests that leaders often rely on their charisma and spiritual presence to motivate and guide their congregations. Also, transactional leadership, which focuses on rewards, punishments, and exchanges with followers for compliance, is the second most common leadership style. This style is usually employed to manage day-to-day operations and maintain order within FBOs. To add to the above, transformational leadership, known for its visionary approach and empowerment of followers to achieve shared goals, is also significant within FBOs. It can be effective in inspiring spiritual growth and transformation among congregants.

In exploring other leadership behaviour, including decision-making style, the analysis showed that the Participatory (35%) and Democratic (33%) Decision-Making style was used mostly by FBOs in Ghana. These styles involve engaging stakeholders, seeking input, and fostering inclusivity and consensus in decision-making processes. Azizu (2015) posits that a

participatory and democratic decision-making style is relevant in every institution since it promotes inclusivity and fosters a great working environment. Moreover, autocratic (19%) decision-making also appeared since sometimes leaders needed to exercise greater authority in the organization. The least common decision-making style was Laissez-Faire (11%) Decision-Making. Thus, some FBOs grant substantial autonomy to their members in decision-making, represented by the laissez-faire style. Johnson (2016) believes that FBOs are essential providers of education, health, humanitarian relief, and microfinance to hundreds of millions of people, substituting for absent governments across large swathes hence their leadership style is key.

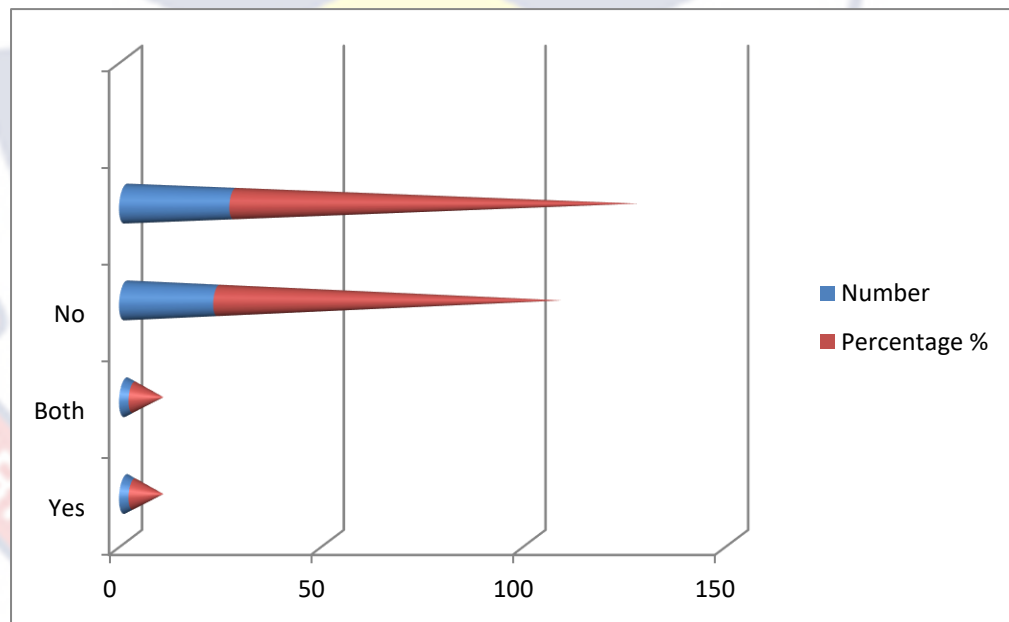
In exploring the Leadership Philosophies of General Overseers (GOs) in Figure 7, Servant Leadership (100%) was the dominant and most favoured leadership philosophy among GOs in FBOs in Ghana. This is in line with Kotter (2010) and Daft (2014), who claim that philosophy places the welfare and interests of followers and the broader good of the faith community above personal interests, reflecting a commitment to selfless service. Moreover, ethical leadership was identified. Zheng, Epitropaki, Graham and Caveney (2022) explain that ethical leadership, emphasizing honesty, fairness, and adherence to ethical standards, is also highly ranked among GOs, highlighting a commitment to leading with integrity and moral principles. In addition, Authentic leadership, characterized by sincerity and genuineness, holds a significant place among GOs, reflecting a commitment to being true to one's values and beliefs. This supports Owusu's (2016) claim that holistic accountability ensures that relationships between Christian FBO funders,

churches, beneficiaries and government, are more complex than originally envisaged by O'Dwyer and Unerman.



In summary, leaders of FBOs in Ghana predominantly exhibit leadership behaviors characterized by charisma, a commitment to servant leadership, ethical conduct, and authenticity. They also prioritize inclusive and participatory decision-making styles. These findings underscore the strong influence of Christian principles, particularly the example set by Jesus Christ, on the leadership behaviors and philosophies of leaders within FBOs. The data suggests that leaders in these organizations are deeply committed to serving their congregations and communities while upholding moral and ethical standards.

**The Contemporary Management Challenges Confronting the Smooth Operations of FBO**

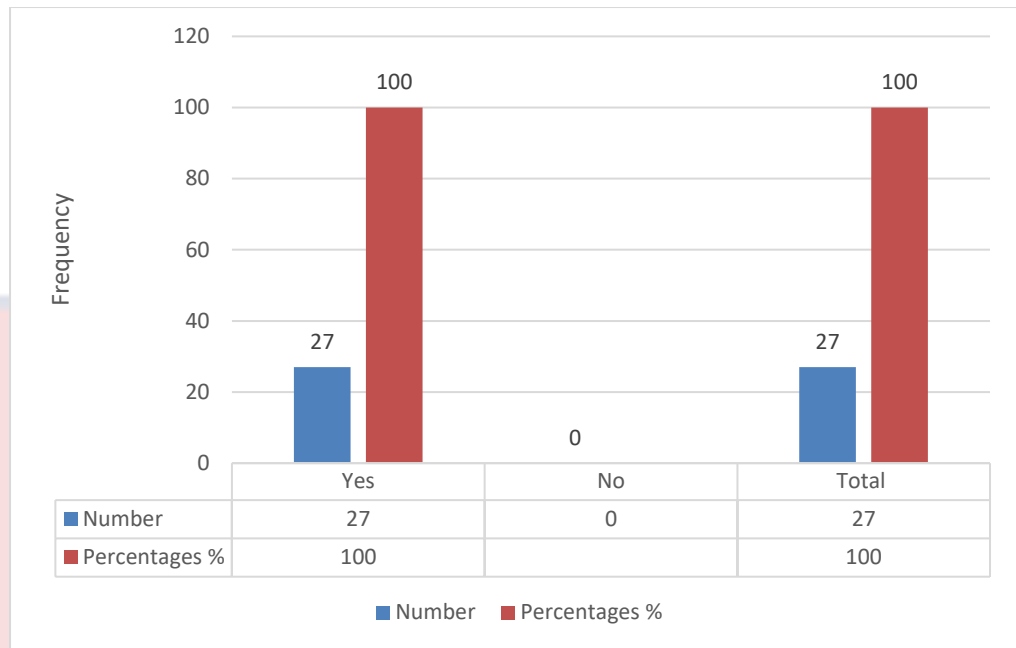


**Figure 8: Discrimination in churches against unbelievers**

Source: Field data, 2016

Figure 8, derived from field data collected in 2016, provides insights into the perceptions of discrimination within churches against unbelievers. The data suggests a relatively positive picture, but it also reveals some nuances that

merit exploration: The most striking finding is that a significant majority, comprising 85% of respondents, believe that churches do not discriminate against unbelievers in their operations. This suggests a prevailing perception of inclusivity and openness within the surveyed faith communities. It reflects a welcoming attitude towards individuals who may not share the same beliefs or faith background. While the majority perceive inclusivity, a minority of 7% of respondents acknowledge that they have observed or experienced discrimination against unbelievers within churches. This finding indicates that, despite the overall positive perception, there are instances or situations where discriminatory behaviours may occur. The data reveals that 8% of respondents provided responses indicating both perceptions—both seeing discrimination and not seeing it. This suggests that some respondents may have mixed or nuanced views on the issue, possibly reflecting variations in their personal experiences or observations within the church. The findings from Figure 8 highlight the complexity of perceptions regarding discrimination within churches. While a significant majority perceives an absence of discrimination, the presence of a minority who have observed or experienced discrimination underscores the need for continued dialogue and efforts to promote inclusivity and tolerance within faith communities.



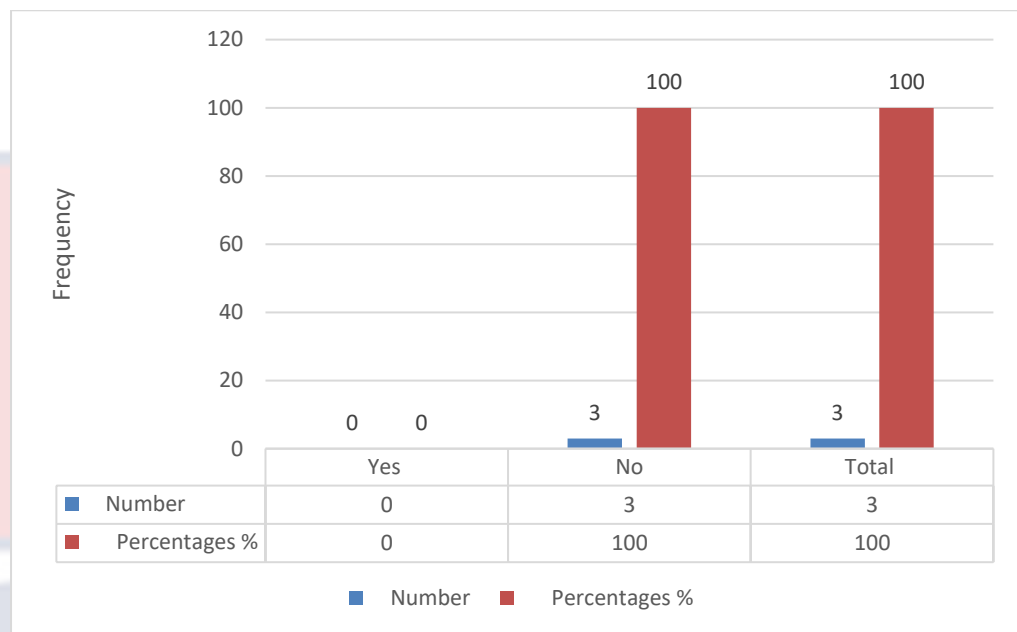
**Figure 9: Sustainability of the church in GO’s Absence**

Source: Field data, 2016

Figure 9 offers a striking and unanimous perspective from the churches surveyed, indicating that they firmly believe in the church's ability to not only survive but also thrive even in the absence of their General Overseers (GOs). This finding serves as a testament to the commitment of these faith communities in Ghana to building enduring systems and structures that extend beyond the charismatic leadership of their GOs. It highlights a focus on vision, mandates, and assignments as the guiding principles, demonstrating that GOs are viewed as stewards of a larger divine mission. Moreover, this resounding vote of confidence in the church's capacity to flourish independently underscores strategic planning, leadership development, and congregational empowerment as key priorities. It also reflects a long-term perspective, emphasizing the creation of a lasting legacy that transcends the presence of any single leader. In essence, this data illustrates a profound commitment to



the sustainability and growth of these faith communities based on strong foundations and enduring values.



**Figure 10: Payment of taxes to government**

Source: Field data, 2016

Figure 10 underscores a prevailing perspective among the respondents, emphasizing that the church as an institution should not be subject to taxation by the government. Instead, it is believed that the responsibility for tax payments should rest with individual church members or workers who earn diverse incomes. This viewpoint aligns with the general principle of tax exemption for religious organizations, a practice followed in many countries to maintain the separation of church and state. However, the managerial challenge arises when churches engage in commercial activities, such as the sale of religious items, which may necessitate a different tax treatment. To effectively manage this situation, churches must navigate complexities related to financial transparency, tax compliance, record-keeping, communication with members, and government relations. Ultimately, finding the right balance

between tax-exempt status and the taxation of commercial activities is a managerial issue that requires careful consideration and adherence to relevant tax regulations.

### **Findings and Discussion**

The data presented in the figures offers insights into several challenges that management within Faith-Based Organizations (FBOs) in Ghana may face which include discrimination in churches against unbelievers. The perception of discrimination against unbelievers within churches, though relatively low (7%), suggests that some faith communities may struggle with inclusivity and tolerance. This challenge highlights the need for FBOs to actively promote an environment of acceptance and respect for individuals with differing beliefs. Managing these perceptions and ensuring that all individuals, regardless of their faith, feel welcomed and valued within the church is an essential challenge for FBO leaders. Moreover, the sustainability of the church in GO's absence is another issue. While the data indicates a strong belief in the church's ability to thrive without the presence of General Overseers (GOs), this also poses a challenge. FBOs must focus on leadership succession planning and the development of strong organizational structures to ensure the continuity of their mission and activities. The challenge lies in preparing and empowering the next generation of leaders to carry forward the spiritual and administrative responsibilities effectively. Lastly, the payment of taxes to the government is another problem. The data highlights the perspective that churches should not be subject to taxation by the government, which is a common stance among religious organizations. However, this poses a challenge when FBOs engage in commercial activities or generate

significant income from sources beyond donations. Managing the financial aspects of FBOs, including tax compliance, transparency, and communication with members, can be complex and may require expert financial management to navigate the nuances of tax regulations.

### **Chapter Summary**

The chapter examined the four research questions that this investigation posed. The first part discussed the demography of the participants, highlighting their gender, age and experiences in their church about the positions they hold. It further discussed the first research objective, which explored existing administrative practices in FBOs in Ghana. The findings suggest that while FBOs in Ghana prioritize spiritual guidance and are strongly committed to following the leading of the spirit, there is variation in the presence of external supervisory committees overseeing their operations. The second objective reveals that contemporary management practices within FBOs often involve a delicate balance between secular management principles and spiritual values. The third objective also shows that leaders of FBOs in Ghana predominantly exhibit leadership behaviours characterized by charisma, a commitment to servant leadership, ethical conduct, and authenticity. The last objective explored the challenges that management within FBOs in Ghana faces, including addressing perceptions of discrimination within the church, ensuring the sustainability of the organization beyond charismatic leaders, and managing financial matters, especially when commercial activities are involved. The next chapter summarizes, concludes and draws recommendations for the study.

## CHAPTER FIVE

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### Introduction

This part of the research forms the concluding part of the entire study, where a summary of the findings is made and a conclusion is given. It further outlines some recommendations on how Charismatic churches, in particular, and other FBOs in general, may manage contemporary issues confronting their operations. Areas for further research are also suggested.

#### Summary

This comprehensive study provides a profound exploration of management practices and dynamics within Faith-Based Organizations (FBOs) in Ghana, shedding light on the intricate interplay between faith-based leadership and contemporary management challenges. The study used a quantitative descriptive survey to accrue data from 30 respondents out of 150 FBO leaders in Accra.

The study analysed existing administrative practices as well as contemporary Leadership Styles such as charismatic leadership and transactional and transformational leadership styles. These findings underscore a commitment to servant leadership rooted in Christian teachings. With leadership behaviours exhibited in Decision-Making Practices, the analysis showed that FBOs employ a diverse range of decision-making styles, with participatory and democratic approaches at the forefront. These styles emphasize inclusivity and shared ownership among congregants. Autocratic and laissez-faire styles play niche roles, reflecting the complex dynamics of decision-making in faith communities. However, in exploring the challenges

the contemporary management practices face, it appeared that discrimination, leadership, sustainability and taxation management affect FBOs.

## Conclusions

Four overarching research topics served as the study's guidelines.

The first research question was to identify existing administrative practices in FBOs. The second research question was to identify management practices involved in FBOs. Considering the major findings of the two research questions, the conclusion is that the management practices and principles in the secular world are the same principles being utilized by the FBOs but with the touch of the spirit. In addition, the study confirmed the already existing perception of the spirit as the driving force and the distinguishing factor between the church and other secular organizations. The study showed that the “spirit” factor takes preeminence over all other factors on any issue at stake. Examining the leadership behaviours of the leaders in charge of different FBO portfolios was the third study topic. The study has been able to confirm that Servant Leadership which is common with all FBOs requires continuous work to guide and also serve the interest of sheep. Nevertheless, the study proved that the narcissistic leadership style existing in literature is alien in the FBOs but the charismatic leadership style is the most common in FBOs.

The last research question was to identify the contemporary management issues confronting the smooth operations of FBOs. The findings of the study also dispersed the existing perception of discrimination against unbelievers and other vulnerable groups including lesbians, gays, bisexual, transgender, intersex, sex workers, HIV, and drug addicts categorized as

sinners existing in literature as not true. This could be a result of the fact that these vulnerable are the target groups of the same FBOs.

### **Area for Research**

The study was limited to the Charismatic churches, located in the Greater Accra Region. The study was certainly limited in scope and did not exhaust every issue about contemporary management in the FBOs. It, however, revealed some relevant issues whilst a greater number of issues were not investigated. But for financial and time constraints, the study could have covered at least two more organizations operating in the FBOs. In this regard, it is recommended that further study be undertaken in other FBOs to investigate contemporary management issues in those areas as well.

Moreover, further studies could be undertaken to determine the strength of the spirit leading in the policy formulation in FBOs.

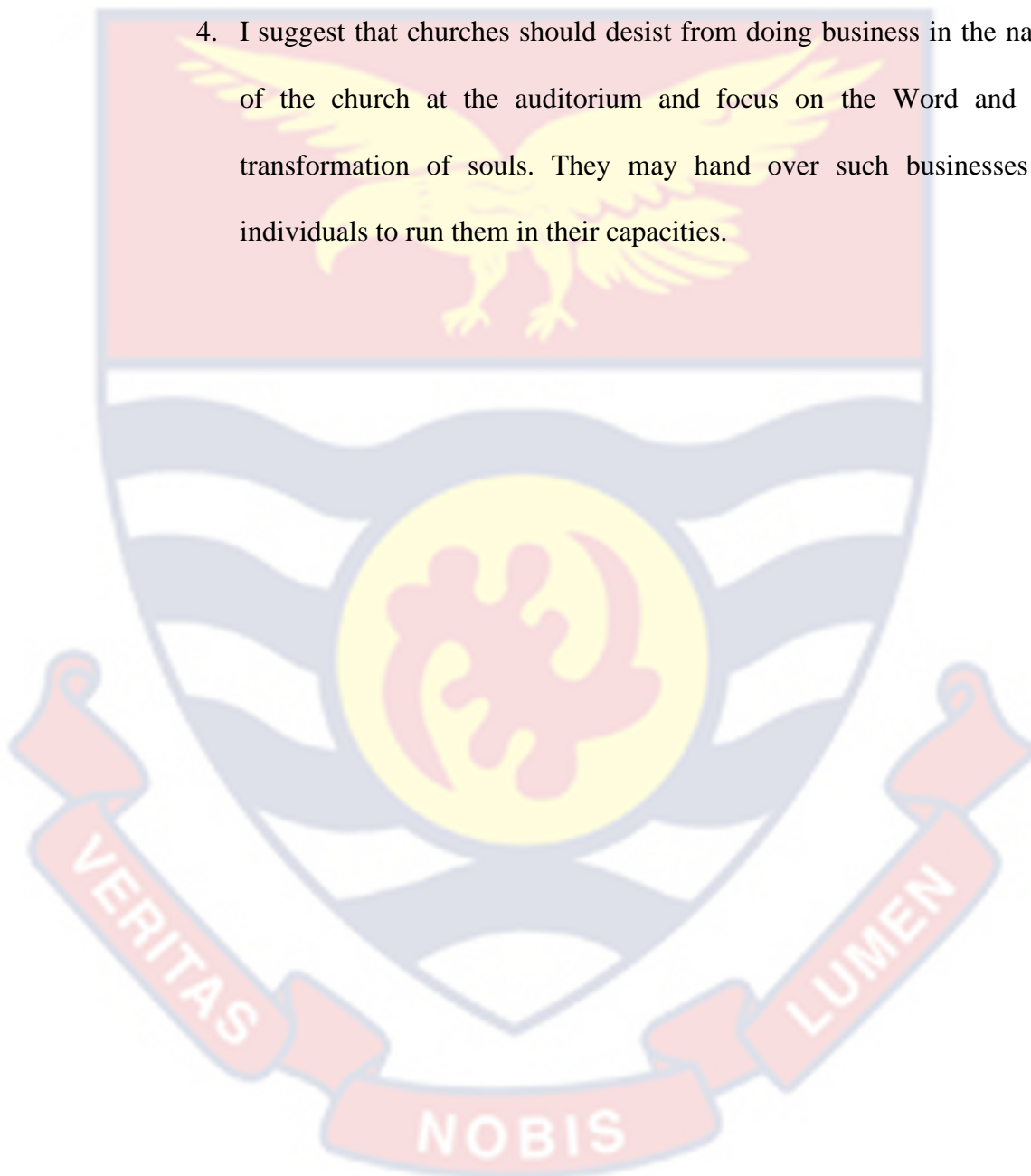
### **Recommendations**

In light of the findings of the study, the following are the recommendations.

1. There is more room for improvement concerning the administration of the FBOs. Therefore, all FBOs should emulate and replicate the best and good practices that are being implemented by similar FBOs, particularly the issuing of written appointment letters to workers; following scheduled closing time and ensuring the separation of the GO's office from his person.
2. Servant leadership which is common with all the FBOs requires continuous working to guide and serve the interest of the sheep and GOs should continue to be humble and accessible to the sheep who need constant guidance.

3. On the perception of discrimination against the churches, I suggest the churches should insert a no discrimination phrase in their advertisement, especially on their website and billboard. When this is done more people will be drawn to their respective gatherings.

4. I suggest that churches should desist from doing business in the name of the church at the auditorium and focus on the Word and the transformation of souls. They may hand over such businesses to individuals to run them in their capacities.



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