

https://dspace.org/

An Exploratory Study on Corruption in Ghana: A Cultural Perspective

Abubakari, Mohammed Gali

2024
University of the Witwatersrand, Johannesburg
https://hdl.handle.net/10539/49299
Abubakari, Mohammed Gali. (2024). An Exploratory Study on Corruption in Ghana: A Cultural Perspective [PhD thesis, University of the Witwatersrand, Johannesburg]. WIReDSpace. https://hdl.handle.net/10539/49299

Downloaded from a DSpace repository. https://dspace.org/



AN EXPLORATORY STUDY ON CORRUPTION IN GHANA: A CULTURAL PERSPECTIVE

ABUBAKARI MOHAMMED GALI

A THESIS SUBMITTED IN FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY IN MANAGEMENT

THE UNIVERSITY OF WITWATERSRAND BUSINESS SCHOOL

SEPTEMBER 2024

DECLARATION

Name: Abubakari Mohammed Gali

Student ID Number: 1996896

I hereby declare that the dissertation with the exception of quotations and references contained in published works which have been identified, indicated, and acknowledged by means of references, this work is entirely my own original work, either in part or whole for another degree elsewhere.



Signature..... Date.....13/09/2024.....

SUPERVISOR'S DECLARATION

I, Dominik Heil (PhD) hereby declare that the presentation of this thesis was supervised in accordance with the guidelines for supervision of research work laid down by the University of the Witwatersrand, Johannesburg.



Signature..... Date..11 NOV 2025.....

DEDICATION

I dedicate this dissertation to Almighty Allah who is the source of wisdom and knowledge, my wife, Hajia Faizatu Shaibu, My children; Rizwan, Yusra, Nasara, Abubakari Sadiq and Timtooni Shoaib for their unflinching supports and encouragements.

ACKNOWLEDGEMENT

To begin with, I wish to register my immeasurable thanks to the Almighty God who is the source of wisdom and knowledge for His mercy and guidance throughout the time of this study. Next, my profound gratitude goes to my supervisor Dr. Dominik Heil for his patience, guidance, prompt feedback, concern and the many valuable and insightful comments and suggestions that illuminated my conception of cultural undertone of corruption.

I am also grateful to Professor Stacy Anthony who provided limitless guidance to me in the course of this study. I would also like to express my indebtedness to my friends Mr Isaac Boakye, Dr. Abishai Anlimah and Mr Philip Appiah who readily offered me invaluable assistance and technical answers to my questions for the completion of this study.

I am deeply grateful to my wife and children who supported me in pursuit of this programme, without which I would not have been able to complete this programme. My wife Hajia Faizatu listened to my unending musings and worries during this process with patience and love. Finally, a special thanks to all those special people in my life who contributed in various ways to the successful completion of this study. God bless you all.

Abstract
Debates on culture and corruption have gained global attention among policymakers, development agencies, and scholars over the years due to their overwhelming and enduring effects on the fortunes and growth prospects of many developing countries. Despite extensive discourse on corruption, its precise definition remains contentious. Recent efforts to accurately measure corruption have increasingly focused on understanding the social contexts in which it occurs, with culture emerging as a strong explanatory variable. This research explores the cultural dimensions of corruption in Ghana, critically examining how attributes of Ghanaian culture influence perceptions of corruption and developing a measurement scale to assess these perceptions. Utilizing the GLOBE framework, the study identifies the dominant cultural dimensions of Ghanaians that influence corruption. The study establishes the correlation between culture and corruption, providing theoretical and empirical evidence for a deeper understanding and potential resolutions. Employing a sequential exploratory mixed-method approach grounded in a pragmatic philosophical orientation, the research integrates both qualitative and quantitative methods during data collection. The target population comprised Ghanaian citizens, with qualitative data collected through in-depth interviews and quantitative data obtained using purposive and multistage random sampling methods. Data analysis involved both thematic and parametric techniques. Themes from the qualitative results were used to develop and validate a corruption scale, incorporating the adopted GLOBE Cultural dimensions. The study identified specific traits and attributes that entrench corruption behaviours according to Ghanaian understanding. Additionally, corruption was examined through five distinct lenses, providing a nuanced view supported by cultural relativity theory and social network theory, thereby contributing to existing literature on culture and corruption. Given that Ghanaian culture is shown to significantly influence the understanding of corruption, the study recommends that stakeholders implement culturally sensitive and context-specific interventions as part of anti-corruption strategies. It also advocates for the reinforcement of legal and institutional frameworks to combat corruption and proposes a measurement scale for policy creation and adoption.

KEY WORDS: Corruption, Culture, Bribery. GLOBE Cultural framework

TABLE OF CONTENTS

DECLARATION ..... **Error! Bookmark not defined.**

DEDICATION iii

ACKNOWLEDGEMENT iv

Abstract ii

LIST OF TABLES xii

LISTS OF FIGURES xiii

ABBREVIATIONS xiv

CHAPTER ONE 1

INTRODUCTION 1

1.0 Overview 1

1.1 Background for the Study 1

1.1.1 Geographical Context of the Study 15

1.2 Statement of the Problem 16

1.3 Research Objectives/questions/hypothesis 23

1.3.1 Research Objective 23

1.3.2 Research Questions 23

1.3.3 Research Hypothesis 23

1.3.3.1 Hypothesis One 23

1.3.3.2 Hypothesis Two 24

1.4 Significance of the Study 24

1.5 Brief Methodology 26

1.6 Tools for Data Analysis 31

1.7 Organization of the Study 32

CHAPTER TWO 34

LITERATURE REVIEW 34

2.0 Overview 34
2.1 Definition of Key Concepts 35
2.1.1 Corruption 36
2.1.2 Culture 37
2.2 Theoretical Framework 39
2.2.1 Concepts of Corruption 39
2.2.2 Concepts of Culture 42
2.2.3 Dimensions of Corruption 45
2.2.4 Cultural Relativity Theories (CRT) 55
2.2.5 The Social Network Theory 56
2.2.6 Public Choice Theory 58
2.2.7 Hofstede's Cultural Model 60
2.2.8 GLOBE Cultural Framework 64
2.2.9 Prismatic-Sala Model 71
2.3 Empirical Framework 75
2.3.1 Measuring Corruption 77
2.3.2 Nature of Corruption in the Ghanaian Context 84
2.3.3 Relationship Between Culture and Corruption 88
2.4 Conceptual Framework 102
2.4.1 The Research Proposed Conceptual Model 102
2.4.2 Relationship Between National Cultural Dimensions and Perception of Corruption 106
2.4.2.1 Uncertainty Avoidance and Perception of Corruption 106
2.4.2.2 Assertiveness and Perception of Corruption 107
2.4.2.3 Gender Egalitarianism and Perception of Corruption 108
2.4.2.4 Performance Orientation and Perception of Corruption 109
2.4.2.5 Humane Orientation and Perception of Corruption 110

2.4.2.6 In-Group Collectivism and Perception of Corruption 111

2.4.2.7 Institutional Collectivism and Perception of Corruption 112

2.4.2.8 Power Distance and Perception of Corruption 113

2.4.2.9 Future Orientation and Perception of Corruption 114

2.4.2.10 Demographic Characteristic and the Relationship Between Culture and Perception of Corruption 115

2.4 Summary of the Chapter 119

CHAPTER THREE 121

METHODOLOGY 121

3.1 Overview 121

3.2 Research Framework 121

3.2.1 Philosophical Foundations of the Study 122

3.2.2 Research Approach 124

3.2.3 Research Design 126

3.3 Data Acquisition 128

3.3.1 Source of Data 129

3.3.2 Data Description 130

3.4 Study Population 131

3.4.1 Target Population 132

3.4.2 Selection Criteria 133

3.4.2.1 Inclusion Criteria 133

3.4.2.2 Exclusion Criteria 134

3.5 Sampling Technique 135

3.6 Sample Size Determination 145

3.7 Research Instrument 147

3.7.1 In-depth Interviews 147

3.7.2 Survey Questionnaire 149

3.7.3 Pretest of the Questionnaires 156

3.7.4 Pilot Survey 157

3.7.5 Reliability and Validity 158

3.8 Ethical Considerations 159

3.9 Trustworthiness of the Qualitative Study 160

3.9.1 Construct Validity 161

3.9.2 Credibility/Internal Validity 162

3.9.3 Transferability/External Validity 162

3.9.4 Dependability/Reliability 163

3.9.5 Confirmability 163

3.10 Thematic Analysis 164

3.11 Factor Analysis 165

3.11.1 Exploratory Factor Analysis 166

3.12 Structural Equation Modelling Method 167

3.12.1 Evaluation of the Measurement Model 170

3.12.2 Structural Model Evaluation and Hypothesis Testing 172

3.13 Summary of the Chapter 173

CHAPTER FOUR 175

RESULTS: EXAMINING WHAT CONSTITUTES CORRUPTION IN GHANA FROM THE PERSPECTIVE OF GHANAIANS 175

4.1 Overview 175

4.2 Background Information of Respondents 176

4.3 Concept of Corruption 178

4.3.1 Personal Benefit 180

4.3.2 Immoral Behaviour 181

4.3.3 Subordination of Public Interest 182

4.3.4 Circumvention of Rules and Norms 183

4.3.5 Public Disadvantage 184

4.4 Forms of corruption/Manifestation of Corruption 185

4.4.1 Bribery 187

4.4.2 Extortion 189

4.4.3 Misappropriation/Embezzlement 190

4.4.4 Nepotism/Favouritism 191

4.4.5 Collection of Kickbacks 193

4.4.6 Vote Buying 194

4.4.7 Conflict of Interest 196

4.4.8 Abuse of Public Power 197

4.5 Distinguishing between Gifts and Bribery 199

4.5.1 Timing of Gifts 201

4.5.2 Manner of Giving 203

4.5.3 Nature of Gifts 204

4.5.4 Character of the Giver/Receiver 206

4.6 Perception about Persons Engaged in Corruption 207

4.6.1 The Influential People (Public Office Holders, Leaders of the Society, and the Elites) 209

4.6.2 Bad Persons 211

4.6.3 Persons Bond with Strong Family Ties 212

4.7 Consequences of Corruption in the Society 215

4.7.1 Disservice to Community 217

4.7.2 A Cost in the Long-term 218

4.7.3 Improvement in Economic Development 220

4.8 Graphical Presentation of the Nature of Corruption in Ghana 222

4.9 Discussion and Analyses of Data 226

4.9.2 Features/Forms of corruption 227

4.9.3 Distinguishing between Gifts and Bribery 231

4.9.4 Perceptions about Persons Engages in Corruption 234

4.9.5 Consequence of Corruption in the Society 237

4.10 Summary of the Chapter 239

4.11 Policy Implications 242

4.11.1 Cultural Sensitivity in Anti-Corruption Strategies 242

4.11.2 Strengthening Legal and Institutional Frameworks 242

4.11.3 Enhancing Public Accountability and Transparency 243

4.11.4 Education and Public Awareness Campaigns 243

4.11.5 Community and Grassroots Engagement 243

4.11.6 Strengthening Social Network Controls 243

4.11.7 Targeted Anti-Corruption Initiatives 244

4.11.8 Economic and Social Incentives 244

4.11.9 International Collaboration and Support 244

4.11.10 Monitoring and Evaluation 244

CHAPTER FIVE 246

RESULTS: DEVELOPMENT OF A MEASUREMENT SCALE TO ACCESS WAYS OF CORRUPTION FROM THE GHANAIAN CONTEXT. 246

5.1 Overview 246

5.2 Determining the Instrument Questions 247

5.3 Correspondence Analysis 248

5.3.1 Demographic Profile of Respondents for Correspondence Analysis 248

5.3.2 Presentation and Interpretation of Correspondence Analysis Results 249

5.3.3 Arrangement of Items Under Domains 256

5.4 Pilot Survey 258

5.4.1 Demographic Characteristics of Respondents of Pilot Survey 258

5.4.2 Exploratory Factor Analysis 259

5.4.3 Reliability Analysis 266

5.5 Definition and Operationalizing of Factors/Dimensions 267

5.5.1 Public Betrayal Based Corruption (PBBC) 267

5.5.2 Inducement Based Corruption (IBC) 269

5.5.3 Abuse of Power Based Corruption (APBC) 269

5.5.4 Public Role Violation Based Corruption (PRVBC) 270

5.5.5 Unethical Based Corruption (UBC) 270

5.6 Discussion of Results 271

5.7 Summary 274

5.8 Policy Implications 277

5.8.1 Tailored Anti-Corruption Strategies 277

5.8.2 Enhanced Diagnostic Capability 277

5.8.3 Improved Monitoring and Evaluation 277

5.8.4 Cultural Sensitivity in Policy Formulation 278

5.8.5 Support for Research and Development 278

CHAPTER SIX 279

RESULTS: ASCERTAINING GHANA'S DOMINANT CULTURAL DIMENSIONS USING THE GLOBE CULTURAL FRAMEWORK AND EXAMINING ITS RELATIONSHIP WITH THE IDENTIFIABLE TRAITS OF CORRUPTION 279

6.1 Overview 279

6.2 Data Screening and Preparation 280

6.4 Measurement Model Analysis 281

6.4.1 Convergent Validity 288

6.4.2 Discriminant Validity 289

6.4.3 Descriptive Statistics of the Construct Items 289

]6.4.3.1 National culture 289

6.4.3.2 Corruption 290

6.4.4 Construct Normality Test 291

6.4.5 Correlation Matrix 292

6.6 Hypothesis Testing 296

6.6.1 Hypothesis Test Results 297

6.7 Examining the Effect of Individual Cultural Dimension on Perception of Corruption 300

6.8 Summary of Results 305

6.9 Discussion of Result 306

6.9.1 Dominant Cultural Dimensions in Ghana 306

6.9.2 Dominant Corruption Dimensions in Ghana 310

6.9.3 Effect of National Culture on Perception of Corruption 311

6.10 Summary of the Chapter 317

6.12 Policy Implications 320

6.12.1 Integration of Cultural Sensitivity in Anti-Corruption Campaigns 321

6.12.2 Promoting Gender Equality as an Anti-corruption Strategy 321

6.12.3 Enhancing Performance Orientation to Discourage corruption 322

6.12.4 Reducing the Effects of Power Distance to Promote Accountability 322

6.12.5 Strengthening Civic Participation to Build Collective Resistance to Corruption 322

6.12.6 Tailoring Anti-Corruption Strategies to Demographic Characteristics 323

6.12.7 Enhancing Institutional Collectivism 323

CHAPTER SEVEN 324

SUMMARY, CONCLUSION, AND POLICY RECOMMENDATION 324

7.1 Overview 324

7.2 Summary of Research Findings 324

7.2.1 Features of Corruption from the Perspective of Ghanaians 325

7.2.2 An Appropriate Scale for Assessing Corruption in Ghana 326

7.2.3 Cultural Dimensions in Ghana and its Relationship with Ghanaian Perception of Corruption. 327

7.3 Conclusion 328

7.4 Contribution 329

7.4.1 Theoretical and Empirical Contributions 330

7.4.2 Empirical Contribution 330

7.4.3 Methodological Contribution 331

7.5 Policy Recommendations 332

7.5.1 Culturally Sensitive and Context-Specific Interventions 332

7.5.2 Reinforcement of Legal and Institutional Frameworks 333

7.5.3 Integrate Cultural Sensitivity in Anti-Corruption Campaigns 333

7.5.4 Promote Gender Equality and Performance Orientation 334

7.6 Research Limitation 335

7.7 Suggestion for Future Research 336

REFERENCES 337

APPENDICES 382

LIST OF TABLES

Table 3.1:The Ethnic Distribution in Ghana 132
Table 3.2:Organization of Regions into Multi-Stage Clusters/Belts..... 142
Table 3.3: Number of MMDAs in the selected regions 144
Table 4.1: Demographic Information of Respondents..... 177
Table 5.1: Demographic Information of Respondents for Correspondence Analysis 249
Table 5.2: Summary Table of Inertia 251
Table 5.3: Overview of Rows Contributions to Total Inertia 253
Table 5. 4: Overview of Columns Contribution (Descriptors) Points 254
Table 5.5: Retained Descriptors and Their Constituent Items 257
Table 5. 6: Demographic Information of Respondents of Pilot Survey 259
Table 5. 7: KMO and Bartlett's Test 260
Table 5.8: Total Variance Explained 262
Table 5.9: Rotated Component Matrix 265
Table 5.10: Reliability Statistics 266
Table 5. 11: Item-Total Statistics..... 267
Table 6.1: Normality Diagnostics 457
Table 6. 2: Background Information of Respondents 460
Table 6.3: Construct and item loadings 4621
Table 6.4: Summary Convergent Validity 462
Table 6.5: Discriminant Validity -Heterotrait-Monotrait Ratio (HTMT) Inference Criterion 463
Table 6.6: Descriptive Statistics 464
Table 6.7: Normality Diagnostics of Latent Variables 465
Table 6.8: Correlation Matrix 466
Table 6.9: Diagnostic Statistics for the structural model..... 467
Table 6. 10: Structural paths showing hypotheses test results 468
Table 6. 11: Mean, STDEV, T values, p values (Determinants of Corruption)..... 469

LISTS OF FIGURES

Figure 2.1: Proposed Conceptual Framework 105
Figure 3.1:Recent Regional Map of Ghana 140
Figure 4.1: Concepts of Corruption in Ghana.....179
Figure 4. 2: Structural Overview of Concept of Corruption in Ghana 179
Figure 4.3: Forms of Corruption in Ghana 186
Figure 4.4:Structural Overview of Forms of Corruption in Ghana 186
Figure 4.5: Nature of Gift and Bribery in Ghana.....200
Figure 4.6: Structural Overview of Nature of Gift and Bribery in Ghana.....200
Figure 4.7: Perception of Ghanaians about Persons Involve in Corruption 208
Figure 4.8: Structural Overview of Perception about Persons Involves in Corruption 208
Figure 4.9: Perceived Consequences of Corruption in Ghana.....216
Figure 4. 10: Structural Overview of Perceived Consequences of Corruption in Ghana.....216
Figure 4.11: Graphical Overview of the Nature of Corruption in Ghana.....225
Figure 5.1: Graphical Overview of Bipolar Plot.....256
Figure 5:2: Screen Plot on Total variance Explained 263
Figure 6. 1: Measurement Model Analysis of the path diagram-path coefficients.....283
Figure 6.2: Measurement Model Analysis of the path diagram-t-values.....284
Figure 6.3: Structural model – showing regression weights.....294
Figure 6.4: Structural model showing t-values.....295
Figure 6. 5: Moderation slope showing a positive moderation effect of age on national culture and perception of corruption.....298
Figure 6. 6: Moderation slope showing a positive moderation effect of active politics participation on national culture and perception of corruption.....299
Figure 6. 7: Determinants of perception of corruption-regression weights.....303
Figure 6. 8: Determinants of perception of corruption-t-values 304
Figure 6. 9: Conceptual Model of Culture & Corruption 305

ABBREVIATIONS

AMOS	Analysis of Moment Structures
AU	African Union
AUCPCC	African Union Convention on Preventing and Controlling Corruption
AVE	Average Variance Extract
BEEPS	Business Environment and Enterprise Performance Survey
BPI	Bribery Perception Index
CA	Correspondence Analysis
CB-SEM	Covariance-Based Structural Equation Modelling
CCI	Country co-investigators
CFA	Confirmatory Factor Analysis
CHRAJ	Commission for Human Rights and Administrative Justice
CPI	Corruption Perception Index
CRC	Constitutional Review Commission
DV	Dependent Variable
EBRD	European Bank for Reconstruction and Development
ECOWAS	Economic Community of West Africa State
EFA	Exploratory Factor Analysis
EOCO	Economic and Organized Crime Unit
GCB	Global Corruption Barometer
GDP	Gross Domestic Produce
GII	Ghana Integrity Initiative
GLOBE	Global Leadership and Organizational Behaviour Effectiveness
GNP	Gross National Product
GRC	Global Comprehensive Reports
GSLS	Ghana Standard Living Survey
GSS	Ghana Statistical Service
HTMT	Heterotrait-Monotrait
ICRG	International Country Risk Guide
IEA	Institute of Economic Affairs
IV	Independent Variable
MMDA	Metropolitan, Municipal and District Assembly
MV	Moderator Variable
NPP	New Patriotic Party
OECD	Organization for Economic Co-operation and Development
OLS	Ordinary Least Square
OHLGS	Office of the Head of Local Government Services
PCP	Principal Component Analysis
PIS	Participant Information Sheet
PLS-SEM	Partial Least Square Structural Equation Modelling
PPS	Probability Proportional to Size

PSUs	Primary Sampling Units
SADAC	Southern African Development Community
SEM	Structural Equation Modelling
SFO	Serious Fraud Office
SPSS	Statistical Package for the Social Sciences
SSUs	Secondary Sampling Units
TASP	Types, Activities, Sectors and Places
TI	Transparency International
TSUs	Tertiary Sampling Units
UNCTAD	United Nations Conference on Trade and Development
UNDP	United Nations Development Program
UNODC	United Nations Office on Drugs and Crime
UNODCCP	United Nations Office of Drug Control and Crime Prevention
UNCAC	United Nations Convention Against Corruption
USAID	United States Agency for International Development
VIF	Variance Inflation Factor
WGI	Worldwide Governance Indicators

CHAPTER ONE

INTRODUCTION

1.0 Overview

This chapter presents an introduction of this study entitled "An Exploratory Study on Corruption in Ghana: A Cultural Perspective" and outlines the research study reported within. The chapter comprises of seven sections. Section 1.1 provides the background of the study and its geographical context. Section 1.2 presents the problem statement of the research and highlights gaps in the existing literature. Section 1.3 outlines the research objectives, research questions, and hypotheses. Section 1.4 discusses the significance of the study. Section 1.5 offers a brief overview of the research methodology. Section 1.6 introduces the tools used for data analysis. Finally, Section 1.7 details the organization of the thesis.

1.1 Background for the Study

Corruption is regarded as a pressing global issue, eliciting significant concern from world leaders, academics, international organizations, public institutions, and citizens alike. Globally, the landscape of corruption is intricately interwoven with cultural dimensions, reflecting the diverse norms, values, and practices that shape behaviours across societies (Gupta et al., 2002; Gelbrich et al., 2016; Bussmann & Niemeczek, 2019). Cultural perspectives play a pivotal role in influencing the prevalence, acceptance, and manifestation of corrupt practices on a worldwide scale (Mauro, 1995; Treisman, 2000; Klitgaard, 2017). This leads to varying degrees of tolerance or acceptance toward corrupt practices, posing challenges in aligning strategies and expectations, and making international collaboration more complex (Onyango, 2021; Fürstenberg et al., 2023).

The challenges associated with this cultural underpinning of corruption include challenges in implementing effective anti-corruption measures, varying attitudes towards ethical standards, and the potential clash between formal regulations and deeply entrenched cultural practices

(Nam et al., 2018; Popova & Surikhin, 2021). Understanding the intersection of corruption and cultural dimensions is imperative for crafting nuanced strategies that not only combat corrupt practices but also respect and navigate the intricate tapestry of values that define societies globally (Sitnikov et al., 2020).

The failure of global approaches to anti-corruption strategies is evident through recent publications of the Corruption Perception Index (CPI), which ranks 180 countries and territories around the world by their perceived levels of public sector corruption on a scale of 0 (highly corrupt) to 100 (very clean). The 2022 report indicates that the global average has remained unchanged for a decade at 43 out of 100, and that two-thirds of countries score below 50, while 26 countries have fallen to their lowest scores yet. Additionally, 155 countries have made no significant progress against corruption or have declined since 2012 (TI, 2022).

While scholars highlight the importance of culturally sensitive approaches to anti-corruption programs, emphasizing that one-size-fits-all strategies may not be effective across diverse cultural contexts (Nun, 2006; Lambsdorff, 2007; Onyango, 2021), the literature presents several limitations.

Firstly, there is a lack of empirical evidence supporting the efficacy of culturally tailored interventions compared to universal strategies. Additionally, much of the literature tends to generalize cultural contexts, overlooking the intricate and varied cultural nuances within and between countries. The challenge of balancing universal anti-corruption principles with culturally sensitive approaches is often discussed theoretically, with limited practical guidelines on how to achieve this balance (Søreide, 2014).

Rose-Ackerman's (1999) notion that a top-down approach neglecting cultural considerations may face resistance and hinder progress also remains significant, yet the literature offers insufficient insights into how to effectively integrate bottom-up, culturally aware practices into

existing frameworks. These gaps highlight the need for more comprehensive, context-specific research to inform the development of effective anti-corruption strategies.

Additionally, while the literature underscores the pervasive and detrimental impact of corruption on national economic and social life, as well as its association with declining national wealth and stagnated economic growth (Gyimah-Boadi, 2002; Gyimah-Brempong, 2002; Mbaku, 2008; Cieślik & Goczek, 2018; Hall et al., 2020), there are notable limitations. Many studies predominantly focus on quantitative measures of economic performance, often overlooking the nuanced socio-cultural dimensions of corruption. Additionally, there is a scarcity of region-specific analyses, particularly in developing countries, which can result in generalized conclusions that may not accurately reflect local realities. Further research is needed to explore the intricate ways in which cultural, social, and political factors intersect with corruption in diverse contexts.

In Africa, corruption is rapidly becoming a continental phenomenon and is widely considered among the world's most corrupt regions, with its consequential negative effects on the development and improvement of many African states (Hanson, 2009). The problem of corruption in sub-Saharan Africa has reached pandemic proportions and has permeated virtually all institutions, both private and public, serving as a principal method for the accumulation of private wealth (Hope, 2000; Mulinge & Lesetedi, 2002). According to Mattes et al. (2016), corruption is spreading quicker than an epidemic, and its rates among African countries have skyrocketed over the past decades.

The persistent challenges related to corruption faced by the African continent have led scholars to delve into the historical, political, and cultural factors that contribute to its prevalence (Gyimah-Brempong, 2002). Literature on corruption in Africa from a cultural perspective often investigates how cultural dimensions influence corrupt practices. This includes the role of gift-giving, patronage systems, and social networks in shaping corruption dynamics (Hutchful,

2002; Mungiu-Pippidi, 2006). Despite offering valuable insights, this literature is limited by its regional focus, oversimplification of diverse cultural practices, scarcity of longitudinal studies, and reliance on qualitative methods, which may hinder comprehensive understanding and broader policy implications.

A prevalent cultural practice linked to corruption in Africa is the existence of patronage systems and nepotism (Masenya, 2017; Oindo & Oindo, 2022). Studies suggest that informal networks based on familial or tribal ties often lead to preferential treatment and biased resource allocation, contributing to corruption (Kelly, 2014). Other studies have established that gift-giving is deeply rooted in African cultures as a sign of respect and reciprocity, which can sometimes transform into bribery (Polzenhagen & Wolf, 2021). The literature underscores the fine line between cultural traditions of gift exchange and corrupt practices, with the latter undermining institutions and fostering a culture of impunity (Egbue, 2006; Graycar & Jancsics, 2017). It is also argued that certain cultural rituals and ceremonies may inadvertently facilitate corruption. For instance, elaborate gift-giving during celebrations or religious events might become avenues for bribery or influence peddling (Jackson et al., 2018).

Despite the contributions of these studies to the culture-corruption nexus in Africa, they are still limited by subjective biases, a lack of comprehensive quantitative research, insufficient consideration of broader contexts, and a tendency to focus on negative aspects without exploring potential positive contributions to anti-corruption efforts.

Traditional leadership structures, while valuable for maintaining cultural identity, can sometimes be co-opted to perpetuate corruption. Some studies point to instances where traditional leaders exploit their authority for personal gain, compromising the integrity of local governance (Ayee, 2007; Ubink, 2008). While providing valuable insights into the intersection of traditional leadership structures and corruption in African societies, these studies primarily

focus on specific regions or communities, which may not fully capture the diverse experiences and practices across the continent.

Moreover, in many African societies, informal justice systems coexist with formal legal structures. While these systems can enhance social cohesion, they may also inadvertently perpetuate corruption, especially when decisions are influenced by personal connections such as nepotism, favouritism, patronage, or bribes (Englund, 2006). Literature also suggests that the clash between traditional values and the pressure to conform to global norms can create fertile ground for corruption, as individuals navigate between cultural expectations and the demands of a globalized world (Sandholtz & Taagepera, 2005).

However, the existing literature often relies on anecdotal evidence and case studies, lacks comprehensive data on the interaction between traditional and formal governance systems, and insufficiently explores the clash between cultural expectations and global norms in perpetuating corruption.

The phenomenon of corruption among African countries has widespread socio-economic ramifications, further exacerbating poverty on the continent (Hanson, 2009). Corruption is often named as one of Africa's greatest societal problems and a characteristic of the African business context (Ayee, 2016; Doig & Theobald, 2013). There is growing evidence that society members in Africa are generally reluctant to expose corrupt dealings among its members due to family ties (Yeboah-Assiamah et al., 2016). This evidence is under-researched and requires more in-depth, culturally sensitive investigations to better understand the phenomenon.

Within the African continent, corruption has received significant attention from the African Union through its APEC Course of Action (COA) on Fighting Corruption and Ensuring Transparency, AU Convention on Preventing and Combating Corruption (AUCPCC), Southern African Development Community (SADC) Protocol against Corruption, Economic Community of West African States (ECOWAS), and other sub-continental communities

(Arieff, 2011). These anti-corruption organizations have increasingly recognized the significance of incorporating indigenous knowledge and traditional mechanisms in their interventions, resulting in customary practices and community-led initiatives being explored as effective tools to combat corruption. They acknowledge the influence of traditional norms on behaviours (Kpundeh, 2004; Ayee, 2007). Available literature indicates that successful anti-corruption initiatives in Africa often involve community engagement and grassroots movements that leverage cultural ties by aligning their strategies with local cultures and emphasizing participatory approaches to foster a sense of ownership and sustainability (Bracking, 2018).

Notwithstanding the culturally tailored approach to dealing with corruption, African anti-corruption organizations still face challenges such as resistance to change, deeply ingrained patronage systems, and political instability. Literature also highlights opportunities, including the potential for cultural pride and identity to drive anti-corruption efforts, as seen in movements that link corruption to a betrayal of cultural values (Baker et al., 2019). Collaboration between international anti-corruption organizations and local entities is crucial, as literature underscores the need for cultural sensitivity in the design and implementation of programs to avoid unintended consequences and ensure that strategies align with local values (Poocharoen, 2014).

Despite the recognition of incorporating indigenous knowledge and traditional mechanisms, there is limited empirical evidence on the efficacy of these culturally tailored interventions compared to more universal strategies. Additionally, while community engagement and grassroots movements are emphasized as effective, challenges such as resistance to change, entrenched patronage systems, and political instability persist. These issues point to the necessity for more detailed, context-specific research to inform the development of effective anti-corruption strategies in Africa.

The phenomenon of corruption in Africa has been linked to colonialism (Mulinge & Lesetedi, 2002; Ocheni & Nwankwo, 2012). The introduction of compulsory cash taxation by colonial powers led to the practice of kickback collection by African chiefs. Additionally, the new economic order from the industrial revolution contributed to white-collar crimes and other policies (Mulinge & Lesetedi, 2002). Ali et al. (2020) also argued that British colonial rule increased corruption among African chiefs.

Meanwhile, the Afrocentric Worldview theory emphasizes the importance of African culture and experiences in understanding social phenomena (Anderson, 2012). It challenges Eurocentric perspectives, asserting that African cultural values, beliefs, and practices should be central to analysing African societies.

Within the African continent, Sub-Saharan Africa remains a region where corruption is pervasive and deeply entrenched, with profound cultural, economic, and social ramifications (Hanson, 2009; Forson et al., 2016). The complexity of corruption in this region is often intertwined with cultural practices, societal norms, and institutional weaknesses (Yeh, 2011; Sylla, 2014).

Research has shown that in many Sub-Saharan African countries, patronage systems and clientelism play a significant role in perpetuating corruption (Khasoane, 2019). These systems involve the distribution of resources and benefits to supporters in exchange for political loyalty (Bratton & van de Walle, 1997). Despite the prominence of these phenomena in the political landscape, traditional norms such as gift-giving and reciprocal obligations further blur the lines between acceptable social behaviours and corrupt practices (Blundo & Olivier de Sardan, 2006).

Additionally, the strong emphasis on kinship and family ties in many African societies contributes to nepotism and favouritism in both the public and private sectors (Gyimah-Boadi,

2004). These practices undermine meritocratic principles and lead to the allocation of resources based on personal relationships rather than qualifications or need.

The phenomenon of corruption in Sub-Saharan Africa imposes detrimental effects on economic growth and development, political stability, and social equality. Mauro (1995), for instance, argued that market distortions, reduced investment, and increased costs of doing business in the region result from pervasive corruption. Smith (2007) also attributed high levels of corruption to political instability and declining public trust in institutions, leading to social unrest and conflict, which further exacerbates governance and development challenges.

Research also indicates that corruption is associated with the erosion of trust in political institutions, hindered economic progress, and compromised democratic principles across various political contexts in Sub-Saharan Africa (Naidoo et al., 2024). Furthermore, systemic corruption undermines the effectiveness of governance in the region (Otusanya & Lauwo, 2019).

Despite the extensive research on corruption in Sub-Saharan Africa, a limitation of these studies is their generalization across diverse cultural contexts within the region. The need for context-specific investigations into the cultural influences on corruption is paramount. For instance, the role of traditional norms and practices, such as gift-giving and kinship ties, can vary significantly between different communities. This variation necessitates a nuanced understanding of how cultural factors interact with corruption in specific contexts.

Within the Sub-Saharan African context, Ghana has been a subject of scholarly inquiry regarding corruption. Researchers often examine the effectiveness of anti-corruption measures, the role of cultural norms in corruption, and the impact of corruption on economic development in Ghana (Gyimah-Brempong, 2002; Akonor, 2022). Other studies on Ghana also posited that cultural dimension influence corruption, including the influence of traditional values, the significance of family and communal ties, and the acceptance of certain practices as part of

traditional norms (Addo, 2012; Yeboah-Assiamah et al., 2016). Similarly, available studies show that traditional norms and practices involving gift-giving, patronage systems, and informal networks play a critical role in corrupt transactions in Ghana (Hutchful, 2002).

While understanding these dynamics is crucial for developing targeted interventions, researchers often highlight the significance of informal institutions in shaping corruption in Ghana. This includes traditional authorities, chieftaincy systems, and other informal structures that may either contribute to or mitigate corruption (Gyimah-Boadi, 2002; Ayee, 2016).

In discussing the role of social capital and trust in Ghanaian society and how these factors influence corruption, Gyimah-Brempong (2002) argued that high social capital is often associated with lower corruption levels. Understanding these dynamics is crucial for developing effective anti-corruption strategies. More investigation is, however, needed into how social capital and trust interact with corruption in the specific cultural context of Ghana.

At the national level, Ghana has made strenuous attempts to reveal corruption-related deals and campaign against the practice in national discourse. For instance, Rawlings' coup in 1981 was claimed to have been staged due to growing evidence of corruption among public sector workers in Liman's administration. Despite these efforts, the return to democratic constitutional rule in 1992 witnessed serious frauds and economic crimes such as over-invoicing, under-invoicing, falsification of accounts, embezzlement, and over-pricing of contracts and purchases (Abdulai, 2009).

The Serious Fraud Office (SFO) was established in 1993 by the SFO Act (Act 466) to investigate, monitor, and, on the authority of the Attorney General, prosecute any offense involving serious financial or economic loss to the state. This was because traditional anti-corruption bodies such as the judiciary, the Auditor-General's Department, and the Commission on Human Rights and Administrative Justice (CHRAJ) were unable to deal with such complex corrupt situations (Abdulai, 2009).

Despite the limited success of the SFO, the New Patriotic Party (NPP) administration, led by J.A. Kufuor, declared "zero tolerance for corruption" in 2001 in an attempt to fight the canker. This effort led to the repeal of the criminal libel law on July 1, 2001, which was seen as a means of intimidating the media from reporting corruption-related issues (Abdulai, 2009). Despite these efforts, research findings still indicate a perceived increase in the degree of corruption in Ghana (GII, 2005; Barometer, 2019).

The Constitutional Review Commission (CRC) noted that corruption in Ghana is not only a problem in the public sector but also in private businesses, which often initiate bribery to customs, police, drug enforcement agencies, judiciary, and procurement officers to avoid tax payments, secure lucrative government contracts, and smuggle illegal commodities (Appia & Abdulai, 2017).

Some literature explores the potential for cultural change as a means to combat corruption in Ghana (Ayee, 2016). This includes initiatives aimed at reshaping societal attitudes towards corruption through education and awareness (Yeboah-Assiamah et al., 2016). Some studies critically assess the effectiveness of anti-corruption measures that take cultural factors into account, evaluating policies and interventions to ensure they are both relevant and impactful (Short, 2015; Baffoe, 2017).

Although some of these studies critically assess the effectiveness of anti-corruption measures that consider cultural factors, there is still a scarcity of empirical evidence on the impact of these measures. Evaluating policies and interventions within the Ghanaian cultural context is essential to ensure they are relevant and impactful.

Ghana's diverse ethnic landscape contributes to a complex social structure. For instance, cultural ties and loyalties to one's ethnic group can lead to patronage systems and nepotism, affecting decision-making in both public and private sectors (Agbele, 2011). Some studies suggest that rituals and practices within traditional religions might be co-opted for corrupt

activities, either as a form of legitimacy or as a means of exerting influence (Gyekye, 1997). Additionally, Ghana's communal values foster strong social networks (Yeboah-Assiamah et al., 2016).

While these networks can enhance social cohesion, they may also facilitate corruption when individuals prioritize personal relationships over ethical considerations (Antwi, 2023). It is also argued that traditional leaders hold significant sway in Ghanaian society, and their involvement in corrupt practices can erode trust in traditional institutions (Mensah, 2014). Recognizing the role of gift-giving in Ghanaian culture as a common practice embedded in social relationships and traditions, Graycar and Jancsics (2017) indicated that these practices can sometimes cross the line into bribery, especially in interactions with public officials.

Principally, cultural practices associated with corruption in Ghana are complex and multifaceted. While some practices may unintentionally contribute to corruption, others are co-opted for personal gain. Acknowledging and understanding these cultural dynamics is paramount for the development of effective and culturally sensitive anti-corruption interventions.

In the empirical literature, much attention has been given to the prevalence, causes, and effects of corruption. Less attention, however, has been given to what corruption actually constitutes in a culturally specific context, leaving a gap that critically needs research into the specific social norms that define corruption, especially in Ghana.

Nye (1967) advocated for understanding corruption within the specific cultural and social norms of a given society, highlighting the challenges of applying universal definitions across diverse cultures. Lambsdorff (2007) emphasized the need to contextualize corruption within traditional frameworks, noting that certain rituals or ceremonies, while culturally significant, can become avenues for corruption when misused. Torsello and Venard (2016) supported this

view, stressing the importance of ethnographic investigations to capture the diverse practices of corruption worldwide and their cultural implications.

Pertiwi (2018) further underscored the importance of a cross-disciplinary approach that examines corruption through the lens of individuals' experiences and social contexts. This body of work collectively suggests a scarcity of literature that thoroughly explains what corruption constitutes within specific cultural contexts, particularly in Ghana. Therefore, there is substantial space for further investigation to develop a nuanced understanding of corruption that considers the unique cultural and social dynamics at play.

Specifically in Ghana, Osei-Tutu et al. (2010) identified conflict of interest, bribery, embezzlement, kickbacks, tender manipulation, and fraud as observed corruption practices in the Ghanaian infrastructure project delivery system. Existing literature also found the exchange of money between individuals and public officers in the form of bribery as the most common form of corruption in Ghana (Ayee, 2016). Local research in Ghana often delves into specific sectors, revealing high levels of corruption in areas such as public procurement, law enforcement, and education (Boahene, 2015; Akomah & Nani, 2016; Amagnya, 2022).

While these studies highlight specific corrupt practices, they do not fully capture the broader socio-cultural dynamics influencing these practices. Additionally, they lack a comprehensive contextual understanding of how cultural, social, and institutional factors shape and perpetuate corruption in Ghana. Moreover, bribery is a contentious factor in understanding what should be included in its measurement across cultures due to the difficulties in distinguishing it from actual gifts (Alschuler, 2015; Cragg, 2018).

On the causes of corruption, scholars identify a range of factors contributing to corruption in Ghana. Institutional weaknesses, including inadequate anti-corruption measures and enforcement mechanisms, are frequently cited (Gyimah-Brempong & Traynor, 1999). Cultural factors, such as patronage systems and nepotism, also play a role, as do economic factors,

including low wages and insufficient resources for public servants (Gyekye, 1997). Political factors, such as weak governance and political interference in public institutions, also contribute to the complex web of corruption causes (Asomah, 2019).

The literature also underscores the detrimental effects of corruption on governance and development in Ghana. Research findings suggest that corruption erodes public trust in institutions, undermines the rule of law, and distorts public policies and decision-making (Gyimah-Boadi, 2002; Smith et al., 2013). Economically, corruption hampers development by diverting resources away from essential services, deterring foreign investment, and perpetuating inequality (Gyimah-Brempong, 2002).

Research has also delved into specific sectors, such as education and healthcare, finding them significantly affected by corruption. Studies reveal corrupt practices in the education sector, including bribery in admissions and examination malpractices (Kuranchie et al., 2014). In healthcare, corruption can result in the misallocation of resources, compromising the quality of services and access to healthcare for the most vulnerable (Brooks et al., 2017).

Corruption has social and cultural implications in Ghana. It perpetuates a culture of impunity, where individuals feel justified engaging in corrupt practices. The erosion of ethical values and the normalization of corruption hinder social cohesion and contribute to a breakdown of societal norms (Köbis et al., 2020).

While these studies significantly contribute to the corruption literature, they fail to address what corruption actually constitutes in a culturally specific context. They tend to generalize findings across diverse cultural contexts within Sub-Saharan Africa, without adequately considering the unique cultural nuances specific to Ghana. This can lead to oversimplified conclusions that fail to address the complexities of corruption as it manifests in different communities within Ghana. This study, however, approaches corruption from the perspective of citizens by exploring what it constitutes through the lens of Ghanaian cultural dimensions.

Moreover, existing literature indicates that there is no single commonly accepted definition of corruption, as societies differ on its meaning, causes, and effects (Mulinge & Lesetedi, 2002; Hooker, 2009; Sylla, 2014; Erlingsson, 2016). It is also argued that corruption is found everywhere around the world, but not everywhere is dominated by corruption (Alatas, 2015). This concurs with the views of Mulinge and Lesetedi (2002) that the extent of corruption varies across societies, with some being more prevalent than others. The variation of societal views on corruption is due to socio-cultural differences among societies (Yeboah-Assiamah et al., 2016).

However, a gleaning of the literature shows that existing frameworks for understanding the cultural determinants of corruption have tended to categorize societies along certain broad cultural dimensions (Schwartz, 1992; Hofstede, 1980; Trompenaars & Hampden-Turner, 1997; House et al., 2002; Inglehart & Welzel, 2005). This categorization obscures the cultural heterogeneity that exists among members of a particular category (McSweeney, 2002; Smith, 2006; Minkov, 2007).

In the discourse on corruption, defining what constitutes corruption has remained contentious (Erlingsson, 2016). Transparency International's widely used measurement has been found to be imperfect, as it ignores the social contexts within which corruption occurs (Heywood, 2015; Jackson & Köbis, 2018). Additionally, this measurement has been criticized for underestimating actual corruption, systematically overestimating corruption, and standardizing assessments across culturally heterogeneous countries (Lambsdorff, 2016; Clark, 2017). Importantly, it tends to skew towards the opinions of experts, neglecting the experiences of citizens who encounter corruption directly and daily (Bauman, 2017).

Umotong (2023) argues that the concept of corruption lacks a universally accepted definition due to the absence of a shared ethical standard, allowing for diverse behavioural standpoints.

These discussions underscore the need for a more contextually grounded approach to investigating corruption.

The present study aims to address a significant gap by investigating corruption through cultural dimensions within the Ghanaian context. This research responds to the growing demand for understanding the underlying drivers of corruption and its significance to individuals, particularly given its persistence despite various efforts to combat it. Additionally, the increasing reservations regarding the accuracy of corruption perception measurements, such as those by Transparency International, highlights the necessity of this study. Therefore, this research delves into the essence of corruption from a cultural perspective in Ghana, focusing on the intricate relationship between corruption and culture in the Ghanaian context.

1.1.1 Geographical Context of the Study

This study is delimited to the Ghanaian context. Ghana comprises sixteen geographical regions, occupying a land space of about 238,535 km², with a total population of 30,832,018 according to the Ghana Statistical Service (GSS, 2021). The seat of the government is located in Accra within the Greater Accra region.

There are about seventy-five ethnic languages in Ghana, with eleven of them having government-sponsored status in addition to the English language. Most of these languages stem from two core foundational languages spoken in Ghana: Akan and Mole-Dagbani. Major ethnic groups in Ghana, according to the Ghana Statistical Service (2022), include Akan (47.5%), Dagbani (16.6%), Ewe (13.9%), Ga-Adangbe (7.4%), Gurma (5.7%), Guan (3.7%), Gurusi (2.5%), Mande-Bissa (1.1%), and Others (1.6%).

To explore what constitutes corruption, this study is confined to the ethnic groups of the two most dominant languages in Ghana: the Akan language, which is the most dominant language covering 47.5% of the entire population, and the Mole-Dagbani language, which is the main

language spoken in the northern part of Ghana, specifically in the Upper East, Upper West, North East, Savannah, and Northern Regions, covering 16.6% of the entire population of Ghana. Mole-Dagbani remains the second most dominant ethnic group in Ghana (GSS, 2021; Sabirova & Nketiah, 2021; Addai & Pokimica, 2010).

The second stage, which seeks to establish the most dominant cultural dimension in Ghana and the relationship between culture and what constitutes corruption, confines itself to the Metropolitan, Municipal, and District Assemblies (MMDAs) under the Office of the Head of Local Government Services (OHLGS) in Ghana. The Local Government Services in Ghana play a very important role in the administration and development of local areas by creating frameworks for citizens' participation in decision-making and local governance (Constitution of Ghana, 1992). The Office the Head of Local Government Services (OHLGS) remains a single department under the Ministry of Local Government in Ghana, with its offices across all localities in the country. It remains an appropriate entity for drawing participants for this study, especially when one of the major aims is to ensure cultural inclusion.

1.2 Statement of the Problem

Corruption remains a significant issue globally, with more than two-thirds of countries scoring below 50 on a scale of 0 (highly corrupt) to 100 (very clean) (TI, 2022). According to the United Nations Conference on Trade and Development (UNCTAD) Economic Development in Africa Reported in 2020, it is estimated that US$ 2.6 trillion is stolen annually through corruption globally, whereas African countries alone lose more than US$50 billion per annum to corruption, which is expected to be as high as US$89 billion per annum (UNCTAD, 2020). Corruption poses a substantial danger to human rights, political stability, and the development of nations (Asomah, 2021; Ouahmane & Ouahmane, 2023). These threats necessitate the investigation of what constitutes corruption, especially among African societies. Despite the

implementation of several anti-corruption strategies and agencies worldwide, the problem persists (Ankamah, 2018; Klasnja & Pop-Eleches, 2022). Hope (2023) suggests that understanding what really constitutes corruption in Africa might be the benchmark to reducing corruption and bribery for achieving sustainable development goals.

A study examining corruption in Anglophone West Africa found that low salaries and poor monitoring in public sector organizations affect corruption levels in countries (Onwujekwe et al., 2019). Others argue that the absence of national laws guaranteeing the safety and security of whistleblowers, especially among politicians and public officials, is a significant issue (Ayee, 2016). These studies focus on economic, administrative, and legal aspects but overlook the broader cultural and social contexts that also influence corruption dynamics in these regions. Moreover, the understanding and awareness of corruption investigated by Ayee (2016) relied on secondary data not specifically collected for this investigation and may not have employed an approach meant to address this concern. Additionally, the investigation was based on pre-established forms of corruption rather than driven by the experiences of the respondents. In exploring public sector corruption in Africa, Yeboah-Assiamah (2016) noted that pressure from family members pushes public officials to use unorthodox means to augment their income and living, sometimes leading to nepotism and favouritism in recruitment and selection into the public sector in many African countries. However, this study relied on information from only one ethnic group in Ghana, which may not fully capture the diverse and complex motivations behind corrupt practices, nor does it address potential variations in corruption dynamics across different regions and sectors within Ghana. Additionally, the study's focus was not on understanding what constitutes corruption but rather on the interplay between socio-cultural norms and professional expectations of public officers, which may not cover the broader manifestations of corruption based on these cultural norms.

Recent efforts to accurately measure corruption are shifting towards understanding the social context within which it occurs (Pertiwi, 2018). Within this social context, culture has been found to be a strong explanatory variable of corruption (Pertiwi, 2018; Smith, 2018). Scholars such as Blavatskyy (2021) and Brusca et al. (2018) agree that the universal measure of corruption is the Transparency International (TI) Corruption Perception Indices (CPI). However, a study on the definition and measure of corruption suggests that using international standards does not always suit local circumstances, especially in under-resourced economies (Mungiu-Pippidi & Fazekas, 2020). Kurniawati and Achjari (2022) reported that the international measure is inadequate for assessing corruption, particularly in under-resourced economies. Chen and Ganapati (2023) also highlighted that the inadequacy of these measures has led to ineffective anti-corruption measures in these countries. This suggests the need for a context-specific definition and criteria for measuring corruption in under-resourced and developing economies like Ghana.

Culture determines human behaviours and accounts for what individuals and societies consider appropriate. Existing literature shows that culture plays a significant role in explaining the nature of corruption (Seleim & Bontis, 2009; Lee & Guven, 2013; Mensah, 2014; Gelbrich et al., 2016; Klitgaard, 2017; Liu et al., 2023). Despite culture's potency in explaining social phenomena, studies that apply culture to corruption to understand what corruption embodies and its effects are limited, particularly in African contexts, where corruption is endemic and pervasive (Hope, 2023; Xu et al., 2023). This study attempts to close this gap by exploring how culture could explain the nature of corruption in the Ghanaian context and develop a workable framework for understanding corruption.

Several empirical studies have established how certain social norms and values drive corruption (Abbink et al., 2018; Köbis et al., 2018, Köbis et al., 2022). Gorsira et al. (2018), for instance, established that personal and country characteristics are determinants of a

country's risk of exposure to bribery and corruption. Klitgaard (2017) earlier noted that cultures with strong family values experience more corruption. A study exploring culture-specific conceptualizations of corruption in Africa suggested that specific cultural dimensions might play a role in corruption in Africa (Polzenhagen & Wolf, 2021). While these studies highlighted the importance of cultural norms in explaining corruption, their focus was either on specific corrupt behaviours such as bribery or causes and prevalence, without considering the broader behaviours of corruption and how it is understood by those who experience it in the context of these cultural norms.

Existing frameworks for understanding the cultural determinants of corruption have tended to categorize societies along certain broad cultural dimensions (Hofstede, 1980; Schwartz, 1992). Hofstede's classic study, for example, categorized societies along five main dimensions: power distance, individualism vs. collectivism, uncertainty avoidance, masculinity vs. femininity, and long-term orientation. However, Hofstede's work is heavily criticized for being US-centred, as it was carried out among the staff of the US culture-centred company IBM (Javidan et al., 2006). Additionally, its findings, when applied to practical management problems, have been deemed invalid (Mead, 1998; Smith & Roodt, 2003; Gerlach & Eriksson, 2021).

Similarly, a study by House et al. (2004) considered cultural heterogeneity across different societies worldwide but grouped these societies into ten country clusters based on their cultural similarities. These cultural dimensions, subsumed under nine categories, are uncertainty avoidance, power distance, institutional collectivism, in-group collectivism, gender egalitarianism, assertiveness, future orientation, performance orientation, and humane orientation (House et al., 2004).

While these broad categorizations have been useful in understanding the disposition of individuals, societies, and their cultural orientations, they tend to lump societies together, thereby masking the dynamics embedded in different cultures (Pillay & Dorasamy, 2010; Muir

& Gupta, 2018). Wanasika et al. (2011) argued that in applying these cultural orientations to understanding corruption, such generalizations are inadequate in explaining the nuances of different cultures and their impacts on corruption, particularly in African countries with diverse cultural traits.

Hofstede (1980), for instance, classified Africa under high power distance, high collectivism, high femininity, and lower uncertainty avoidance, citing hierarchical structures, respect for authority, family and community ties, communal values, higher tolerance for ambiguity, and a more relaxed attitude toward rules and regulations as reasons. This classification was repeated by House et al. (2004) in the Global Leadership and Organizational Behaviour Effectiveness (GLOBE) project.

Uslaner (2010) observed that lumping Africa together in such generalizations obscures the cultural idiosyncrasies inherent in individual cultures on the continent. Yeboah-Assiamah et al. (2016) emphasized that Africa is home to different countries with heterogeneous cultures, making cultural generalizations less useful in explaining corruption and its predominance. These studies did not fully capture the unique cultural nuances that influence corruption in different African contexts, nor did they capture the cultural views of all African countries to justify cultural homogeneity.

This study examines the cultural underpinnings of corruption in the Ghanaian context. It re-examines the culture-corruption nexus through a more comprehensive approach, combining the cultural dimensions of House et al. (2004) in the GLOBE project with qualitative views of a cross-section of Ghanaian citizens. This approach allows the study to determine how each of the cultural sub-dimensions influences Ghanaian perceptions of corruption. Ghana, not included in the original GLOBE project, serves as a good test case to help establish whether the cultural dimensions prescribed for Africa in previous studies are applicable.

Large parts of existing studies on the relationship between culture and corruption have been conducted in developed country contexts, using models such as Transparency International (TI) Corruption Perception Indices (CPI), Worldwide Governance Indicators (WGI), and Hofstede and GLOBE cultural models tailored to fit these settings (Lee & Guven, 2013; Rothstein, 2013; Barr & Serra, 2010; Husted, 1999). Over the years, these models have been found unsuitable for the African context, which is enmeshed in different socio-cultural conditions.

The Transparency International Corruption Perceptions Index (CPI) and the Worldwide Governance Indicators (WGI), widely used to measure corruption and governance quality, have been cited for inadequacies (Shahzad et al., 2023). Additionally, both the CPI and WGI rely heavily on subjective perceptions of corruption, often from experts, businesses, and citizens, introducing biases and inaccuracies, as perceptions may not always align with objective reality (Treisman, 2007). These limitations raise questions about the reliability of findings in the corruption literature that rely on these indicators for cross-country analysis as highlighted by Gutmann et al. (2020).

Additionally, the CPI primarily focuses on perceptions of corruption in the public sector, while the WGI covers broader aspects of governance, including rule of law, government effectiveness, regulatory quality, and voice and accountability. However, these indicators may not capture all dimensions of corruption, such as private sector corruption or petty bribery (World Bank, 2023). Another important limitation of these models is that the CPI and WGI rely on data collected from various sources, including surveys and expert assessments. Data availability and coverage may vary across countries, leading to gaps and inconsistencies in the measurement of corruption and governance quality (Shahzad et al., 2023). These limitations highlight the need for an alternative approach to measuring corruption that captures the broader behaviours constituting corruption within specific cultural contexts.

Existing literature suggests that approaching corruption from cultural perspectives provides a deeper understanding of the socio-cultural factors shaping it, thereby enabling tailored anti-corruption strategies. Studies such as Treisman (2007), Abbink et al. (2018), Köbis et al. (2018), and Köbis et al. (2022) illustrate how cultural norms and values influence corruption levels in various societies. However, these studies often fail to capture the broader behaviours associated with corruption and how it is understood by those who experience it within the context of their specific cultural norms. This gap highlights the need for more comprehensive research that delves into the lived experiences and perceptions of corruption among individuals in different cultural settings.

By investigating corruption through the lens of Ghanaian cultural practices, this study addresses a significant gap by focusing on corruption as a broader set of behaviours influenced by cultural perspectives. This approach mitigates the issue of cultural biases affecting perceptions of corruption and allows for a more accurate interpretation of CPI scores. It also helps identify areas where cultural factors shape perceptions differently from what is captured by the index. Additionally, this cultural perspective enables the development of tailored anti-corruption strategies that are more effective in addressing the underlying drivers of corruption within specific cultural contexts.

This study proposes an alternative approach to measuring corruption in the Ghanaian context, by developing an instrument based on the broader behaviours that constitute corruption in Ghanaian culture. This approach addresses the inadequacies and limitations of widely used measures such as the CPI and WGI.

Furthermore, the study reexamines the cultural dimensions of the GLOBE project specifically in the Ghanaian context, serving as a valuable test case to determine whether the cultural dimensions often prescribed for Africa in studies like Hofstede (1980) and House et al. (2004) are applicable.

1.3 Research Objectives/questions/hypothesis

1.3.1 Research Objective

The main objective of the study is to investigate the cultural undertones of corruption, thus, the effect of culture on corruption in the Ghanaian context. To achieve this broad objective, the following specific objectives will be pursued:

1. Examine what constitutes corruption in Ghana from the perspective of Ghanaians.
2. Develop a measurement scale to access ways of corruption from the Ghanaian context.
3. Using the GLOBE cultural framework, ascertain Ghana's dominant cultural dimensions and examine its relationship with the identifiable traits of corruption.

1.3.2 Research Questions

The following questions will guide the study:

1. What constitutes corruption from the perspective of Ghanaians?
2. What is an appropriate scale to assess corruption in the Ghanaian context?
3. What are the dominant cultural dimensions in Ghana and its relationship with the identifiable traits of corruption based on GLOBE cultural framework?

1.3.3 Research Hypothesis

Two hypotheses were constructed to help in answering the research objectives and research question. The objective one and two were excluded from been hypothesized as it was purely an exploratory in nature. The two hypotheses formulated are:

1.3.3.1 Hypothesis One

The null hypothesis (Ho1): The cultural practices of Ghanaians will not have a significant influence on Ghanaian perception of corruption.

The alternative hypothesis (Ha1): The cultural practices of Ghanaians will have a significant influence on Ghanaian perception of corruption.

1.3.3.2 Hypothesis Two

The null hypothesis (Ho2): Demographic and social characteristics of Ghanaians will not have a significant moderating effect on the relationship between Ghanaian cultural practices and Ghanaian perception of corruption.

The alternative hypothesis (Ha2): Demographic and social characteristics of Ghanaians will have a significant moderating effect on the relationship between Ghanaian cultural practices and its and Ghanaian perception of corruption.

1.4 Significance of the Study

The study intends to make several significant contributions to the literature on culture and corruption.

Firstly, it introduces a novel approach by shifting away from the commonly used corruption perception indices, particularly those provided by Transparency International. By "novel approach," this study refers to its deliberate move from broad standardized perception-based rankings to a culturally grounded analysis that considers how corruption is understood, justified, or challenged within Ghanaian social norms and value systems. Whereas existing indices are useful for comparison across nations, they often mask internal cultural variations. This study therefore employs a more context-specific and culturally nuanced lens, recognizing that perceptions, tolerance levels, and expressions of corruption are deeply influenced by cultural expectations, kinship ties, patronage networks, and traditional notions of reciprocity in Ghana. This is important because prior research has shown that standardized indices often fail to capture these nuanced, culture-infused dynamics. By focusing specifically on Ghana rather than aggregating African countries into a single category, the study provides empirically grounded insights into local conceptualizations of corruption.

Secondly, the study makes a theoretical contribution by developing a culturally informed framework that enhances understanding of the persistence and normalization of corruption.

This framework explains how cultural orientations, such as collectivism, power distance, and obligations toward extended family, can reinforce corruption or hinder anti-corruption reforms. It serves as a model that may be adapted across other developing countries experiencing similar socio-cultural dynamics. This theoretical positioning adds to existing debates on whether corruption should be understood solely as a legal-economic phenomenon or also as a culturally negotiated practice.

Thirdly, the study makes a methodological contribution by being among the few to apply the GLOBE cultural dimensions framework to examine corruption in Ghana. This is significant because Ghana was not included in the original GLOBE project, and its cultural traits have often been inferred from generalized regional assumptions. By empirically testing cultural dimensions within Ghana, this study provides clearer and more context-specific cultural indicators that can be used in future research. The use of the GLOBE framework therefore strengthens the study's analytical rigor and helps uncover cultural patterns that influence corrupt practices at institutional and interpersonal levels.

Finally, the study offers practical and policy-relevant contributions. It provides policymakers, governments, civil society actors, and development organizations with context-sensitive insights that can inform the design of anti-corruption interventions. The findings underscore the need to align anti-corruption strategies with cultural realities rather than relying solely on externally imposed governance models. By shedding light on how cultural norms shape corruption-related behaviors in Ghana, the study contributes to the development of more culturally attuned, sustainable, and community-supported solutions to improve governance and reduce corruption.

1.5 Brief Methodology

In the exploration of corruption within the Ghanaian context, the philosophical foundations of the study are examined, acknowledging the fundamental role of philosophical assumptions in shaping the research framework. These assumptions, encapsulated in four paradigms which includes ontology, epistemology, methodology, and axiology, guide researchers in defining a discipline's scope, formulating research questions, and establishing rules of inference (Coates, 2020; Morgan, 1980).

The ontological paradigm, concerning the nature of reality, divides scholars into objectivists and subjectivists. Epistemology, focusing on what and how we can know, distinguishes between positivists and interpretivists. Methodology delves into the study of research methods, while axiology examines the role of values in research, distinguishing between value-free and value-laden perspectives (Guba & Lincoln, 1994). These paradigms are crucial as they influence the researcher's choice of strategies, tools (methodology), and judgments about values (axiology) throughout the research process. The researcher recognizes that these paradigms, each with its strengths and weaknesses, lead to different research outcomes based on their fundamentally different assumptions.

For this study, the Pragmatic paradigm was adopted. Pragmatism enables the researcher to move beyond the rigid boundaries of purely positivist or interpretivist traditions and instead focus on what works in addressing the research problem (Maxcy, 2003).

. This is particularly suited for exploring corruption in Ghana, where cultural meanings, social interpretations, and observable patterns all interplay in complex ways. Pragmatism therefore supports the integration of both objective indicators (such as documented patterns of corrupt behaviour) and subjective cultural interpretations (such as norms of reciprocity, obligation, and authority).

This philosophical stance informs the study's use of a mixed-methods approach. The mixed-methods design allowed for the collection of both quantitative data to identify trends and correlations and qualitative data to explore lived experiences and cultural meanings associated with corruption. The combination of these methods offers richer and more contextually grounded insights than either approach could provide alone. Thus, the methodological decision aligns with the study's aim of capturing corruption not only as a measurable phenomenon but also as a culturally embedded social practice.

Grounded in the belief that individuals have unique interpretations of the single "real world," pragmatism prioritizes effectiveness in research approaches, emphasizing the criterion of what "works" in explaining or answering a specific research problem (Maxcy, 2003).

The pragmatic paradigm is chosen for its methodological flexibility, allowing the use of both qualitative and quantitative strategies to explore corruption's cultural nuances in Ghana comprehensively. This choice aligns with the dual objective of the research (exploration and explanation) regarding the complex phenomena of culture and corruption.

The study's research approach is a mixed method, combining elements of both qualitative and quantitative methods which provides a comprehensive understanding of the cultural dimensions of corruption, minimizing limitations associated with using either method alone (Lincoln & Guba, 2011; Creswell, 2014). The mixed method allows for triangulation, enhancing the study's validity through multiple sources of evidence (Creswell, 2014; Teddie & Tashakkori, 2009).

This study also employed an exploratory sequential mixed method research design.

In the exploratory sequential design, as outlined by Creswell and Clark (2011), the researcher initiates the study by gathering qualitative data before progressing to quantitative data collection. This approach is integral to the exploratory sequential mixed methods design, wherein the initial phase focuses on obtaining qualitative data to delve into a phenomenon,

followed by the subsequent collection of quantitative data to elucidate relationships identified in the qualitative findings (Subedi, 2016).

This design facilitates interaction between the researcher and participants, describing the context and characteristics of the study areas (Braun & Clarke, 2006; Creswell, 2013). Beginning with qualitative methods, such as phenomenology, the study explores the essence of corruption from the perspectives of Ghanaians. The findings inform the construction of questionnaires for the subsequent quantitative phase, employing a descriptive cross-sectional survey design. This design describes the nature of corruption without implying causation, measuring the experience of corruption among the general populace, and validating the research measure (Alavi & Habek, 2016).

The chosen philosophical foundations, pragmatic paradigm, mixed method, and research design align with the study's objectives, providing a robust framework for exploring the cultural dimensions of corruption in Ghana. In line with Creswell (2014) the methodological choices allow for flexibility, comprehensiveness, and triangulation, enhancing the study's validity and contributing to a nuanced understanding of corruption within the Ghanaian context.

In the exploratory sequential mixed-method approach employed in this study, various data collection procedures were utilized at different stages. The initial phase involved face-to-face interviews with participants, employing open-ended questions to allow for comprehensive expression of views until saturation was achieved (Guest et al., 2020). This qualitative stage utilized a phenomenological method, guided by five research sub-questions aimed at exploring and documenting features of corruption from the Ghanaian perspective.

The sub-questions were designed to address specific aspects of corruption perception in Ghana:

1. What is corruption as a concept in Ghana?
2. What are the manifestations of corruption in Ghana?
3. Under what circumstances do gifts constitute a corrupt act in Ghana?

4. What is your perception towards persons associated with corrupt behaviours?
5. Are there any other matters arising from the respondent's perception of corruption in Ghana?

The qualitative sample comprised 14 participants, drawn from the two major ethnic groupings in Ghana (Akan and Mole-Dagbani) according to the Ghana Statistical Service (2021). The sample size selection was guided by both the recommendation of Lincoln and Guba (1985) for qualitative studies with interviews and the principle of saturation by Guest et al. (2020), aiming to uncover diverse opinions while limiting the sample size at the point of saturation.

Purposive sampling was employed to select participants, including traditional rulers, opinion leaders, heads of clans, and other ethnic group members, with the belief that their views would represent those of the broader society. Purposive sampling was chosen for its ability to identify cases or individuals best suited to address the research questions as recommended by Campbell et al. (2020). This was aligned with the study's focus on exploring corruption in Ghana through cultural undertones and targeting the dominant cultural groupings.

In the subsequent stages of this study, the second and third phases were quantitative, involving the collection of data through a cross-sectional questionnaire survey. This survey method was deemed appropriate, particularly for researching social phenomena requiring a relatively large sample due to associated costs (Creswell, 2013). The questionnaires were designed with a seven-point Likert scale, ranging from "strongly agree" to "strongly disagree" or "very pleasant" to "very unpleasant," depending on the type of questions. A seven-point scale strikes a balance between sensitivity and practicality, offering a nuanced measurement that captures subtle differences in respondents' attitudes, opinions, or perceptions while maintaining reliability and validity in the assessment (Finstad, 2010; Flecher & Robinson, 2013).

The questionnaire for corruption was developed and tested for the assessment of the psychometric properties of the measurement items in two different stages and approaches

(Correspondent analysis and factor analysis), using a field survey data of students from some selected tertiary institutions in Ghana. Correspondence Analysis (CA) is a generalized principal component analysis suitable for analysing nominal variables (Abdi & Valentin, 2007). The purpose of employing correspondence analysis was to reduce the amount of redundant information in the questionnaire items generated which are categorical in nature and to develop the scale based on only most significant items as recommended by Lam (2016).

The corruption questionnaire underwent a rigorous development and testing process for psychometric properties, employing both correspondence analysis and factor analysis with data obtained from a field survey of students in selected tertiary institutions in Ghana. For the correspondent analysis, 400 tertiary students were purposively selected to rate the extent to which items corresponded with descriptors of corruption. This sampling strategy aimed to identify individuals best suited to answer the research questions, given their literacy and ability to differentiate between descriptors. Campbell et al., (2020) argued that the use of purposive sampling lies in the fact that it will help in identifying cases, individuals or communities who are best suited to help in answering the research questions. The survey achieved a 100% response rate, with 400 completed responses received.

For the factor analysis, the data was collected from 365 respondents out of the 400 administered questionnaires, representing a 90.3% response rate. Similar to the correspondent analysis, the sample was purposively drawn from selected tertiary institutions in Ghana based on the assertion that purposive sampling is effective in identifying suitable cases (Campbell et al., 2020). The data collected in these phases contributed to further enhanced the establishment of psychometric properties of the developed questionnaire for corruption.

In the third stage of the study, which aimed to establish the relationship between cultural dimensions and the Ghanaian perception of corruption, a questionnaire for corruption and another for culture, adopted from The GLOBE framework, were employed. Using a multistage

sampling technique, 700 respondents were drawn from the Office of the Head of Local Service (OHLGS) in Ghana. The survey received 632 completed questionnaires out of the 700 administered, representing a response rate of 90.29%.

The chapter three of this study present detailed explanation of the study methodology including the sampling techniques and procedures, as well as data collection instruments and procedures.

1.6 Tools for Data Analysis

The study aims to identify the features of corruption in Ghana and examine the reciprocal impact of culture on corruption while moderating for demographic and economic factors. The initial phase involves a survey with qualitative analyses. Thematic data analysis was employed to derive themes from responses obtained from sampled chiefs, ethnic heads, opinion leaders, and ordinary citizens. Thematic analysis, according to Braun and Clarke (2023), involves identifying important or interesting themes in the data to address research questions. The themes formed the basis for developing a quantitative questionnaire that was administered to a larger respondent pool.

To reveal patterns and relationships in the data, correspondence analysis was employed as an exploratory technique before developing the corruption questionnaire using SPSS version 25.0. This technique is suitable for categorical data and aids in dimensions reduction and perceptual mapping (Abdi & Valentin, 2007; Abdi & William, 2010; Lam, 2016). The drafted corruption scale underwent validation through factor analysis (principal component analysis) to establish various factors constituting the scale based on the recommendation by Hinkin et al. (1997).

In the quantitative phase, data from the corruption scale, cultural instrument, and demographic were screened and coded into Statistical Package for the Social Sciences (SPSS) version 25.0 for statistical analysis. Two types of analysis were performed on the data: descriptive analysis and inferential analysis. The descriptive analysis was performed using SPSS while Partial Least

Square structural equation modelling (PLS-SEM) was performed using Analysis of Moment Structures (AMOS) software version 23.0. PLS-SEM was chosen due to the complexity of the structural model and the concern for distributional issues such as lack of normality as recommended by Hair et al., (2019). A two-stage approach was adopted to conduct PLS-SEM analysis as recommended by Hair et al., (2019). In the first stage the measurement model was analysed to assess the reliability and validity of latent constructs. Using PLS-SEM. These checks ensured that the data met the necessary conditions for applying the structural equation model.

The final step involved establishing the structural model for culture and corruption through the use of the Structural Equation Model (PLS-SEM) technique. This comprehensive approach integrates qualitative insights from thematic analysis with quantitative analysis, offering a robust examination of the relationship between culture and corruption in the Ghanaian context.

1.7 Organization of the Study

This study is organized into seven distinct chapters. The first chapter introduced the study by give a general background, the geographical context, problem statement, research objectives, research questions, significance of the study, limitations of the study, and the organization of the study.

Chapter two presents the general literature review of the study by looking at the definition of concepts of corruption, the concepts of culture, the theoretical framework, the empirical framework, and presentation of the study proposed conceptual framework. Chapter three presents the methodological framework which includes the philosophical foundation, the research approach and design, sampling and sampling technique and procedures, data collection and procedures, data collection and procedures, data analysis and procedures and ethical considerations.

Chapter four present the empirical study which explores the nature of corruption in Ghana by examining its attributes, forms, bribery and gifts, nature of persons involved, and the benefits. Chapter five provides the second empirical study which develops an instrument for assessing corruption in Ghana. Chapter six presents the last empirical study which based on the GLOBE cultural framework ascertained the dominant cultural dimensions in Ghana and examined its relationship with the identifiable traits of corruption.

While the chapter seven which is the final chapter presents the conclusion of the thesis, highlights implications for theory, policy and practice and recommendations for future study.

CHAPTER TWO

LITERATURE REVIEW

2.0 Overview

The purpose of this study is to explore nature of corruption in Ghana based on cultural perspective with the objective to address three research questions. This chapter of the study reviewed relevant theoretical and empirical literature and subsequently outline the study's conceptual framework. The review is to provide a background literature to the study and map out grey areas that require scholarly attention.

The chapter begins by delving into the key definitions of both culture and corruption, establishing a foundational understanding of these complex concepts. It emphasizes the importance of considering culture as a dynamic and multifaceted phenomenon that shapes individuals' behaviours, values, and perceptions. The section provides a nuanced exploration of the definitions of culture and corruption.

Culture is approached as a multifaceted concept encompassing shared beliefs, values, norms, and practices within a society. The study acknowledges the diverse manifestations of culture and its impact on shaping individuals' worldviews. Simultaneously, the section delves into the multifaceted nature of corruption, acknowledging its various forms, from petty bribery to grand-scale embezzlement, and underscores the importance of understanding corruption within specific cultural contexts.

The subsequent portion of the chapter critically reviews prominent theoretical frameworks that contribute to explaining the relationship between culture and corruption. It delves into cultural relativism theory, the network theory, public choice theory, seminal cultural theories such as Hofstede's Cultural Dimensions, GLOBE cultural dimensions, and the prismatic-sala administrative model. This section offers a critical evaluation of each framework, highlighting

their strengths and limitations in elucidating the intricate interplay between cultural factors and corruption.

Moving beyond theoretical considerations, the chapter also synthesizes empirical evidence from existing research that explores the relationship between culture and corruption. It delves into cross-cultural studies, case analyses, and experimental research that have sought to empirically validate or challenge the propositions set forth by various cultural theories. The goal is to provide a comprehensive understanding of how cultural factors manifest in real-world corruption scenarios and to identify patterns and variations across diverse cultural settings.

Building upon the insights derived from the theoretical and empirical frameworks, this section outlines the study's conceptual framework. It articulates the research questions, hypotheses, and variables that will guide the empirical investigation into the nature of corruption within specific cultural contexts. The conceptual framework serves as a roadmap for the subsequent chapters, aligning the study's objectives with the theoretical and empirical foundations laid out in the preceding sections.

The chapter concludes with a succinct summary that synthesizes the key points discussed. It emphasizes the importance of understanding corruption through a cultural lens and previews the subsequent chapters, teasing the methodologies employed, data analyses conducted, and the contributions the study aims to make to the broader discourse on corruption. The chapter sets the stage for a comprehensive exploration of the intricate relationship between culture and corruption, paving the way for a deeper understanding of this multifaceted phenomenon.

2.1 Definition of Key Concepts

Given that common words often take on varied meanings Rashid et al. (2019) propose that researchers define terms within the specific context of their studies. Additionally, Gallegher and Savage (2023) recommend providing clear definitions for terms, enabling readers to

comprehend the study by grasping the contextual meanings of the words employed. For this study, two definitions which were relevant includes corruption and culture.

2.1.1 Corruption

Corruption presents a challenge due to the lack of a singular, comprehensive, and globally accepted definition. This absence of consensus arises from the legal, criminological, and political complexities encountered worldwide. Despite this, significant progress has been made in developing a shared understanding of corruption, notably through the formulation of the United Nations Convention against Corruption in 2002. This international agreement focuses on unlawful or improper enrichment, particularly among specific groups, such as public officials, and constitutes a recognized form of corrupt practice (Argandoña, 2007).

For the purposes of this study, corruption is defined as "the subordination of public interest to private aims, involving a violation of the norms of duty and welfare, accompanied by secrecy, betrayal, deception, and a callous disregard for any consequences suffered by the public" (Alatas, 2015, p. 10). This definition underscores a fundamental imbalance where public interests are subordinated to private goals. It implies that corrupt practices involve prioritizing personal gain over the broader welfare and well-being of the public, suggesting a departure from expected ethical and moral conduct.

Additional scholarly perspectives further deepen this understanding. Transparency International conceptualizes corruption as "the abuse of entrusted power for private gain," highlighting its institutional and governance dimensions. Nye (1967) similarly defines corruption as behaviour that deviates from the formal duties of a public role for private-regarding gains, thereby emphasizing the breach of public trust. Frisch (1996) argues that corruption is best understood as a systemic problem embedded within social norms and institutional practices, rather than merely individual moral failure. This perspective is crucial

in African contexts, including Ghana, where corruption may be influenced by cultural expectations of reciprocity, obligation, or loyalty.

From an ethical and moral perspective, the definition indicates that corruption is not merely a legal violation but also a moral transgression, contradicting principles of duty, welfare, and ethical conduct expected in public service. The definition provides a comprehensive understanding of corruption by extending beyond a narrow focus on financial gain to encompass a wider range of behaviours and attitudes—such as secrecy, betrayal, deception, and a disregard for consequences—that contribute to corrupt practices. It also highlights how corruption can be normalized within social structures when cultural or relational expectations override formal ethical standards.

Understanding corruption through these integrated definitions offers a framework that incorporates not only the act of subordinating public interest to private interest but also the cultural, ethical, and systemic dimensions that sustain corrupt practices. This broader perspective allows the study to examine corruption as both a behavioural and socio-cultural phenomenon rather than a purely legal infraction.

2.1.2 Culture

The concept of culture is complex and lacks a universally agreed-upon definition (Tan et al., 2018). While it is commonly understood as a way of life for people, researchers believe that a more precise definition could consider how people respond to existential challenges to ensure a good life (Ukutsemuya, 2023). This complexity arises because culture functions at multiple levels—individual, community, institutional, and national—and influences behaviour both consciously and unconsciously.

For the purposes of this study, culture is defined as "shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives and are transmitted across generations" (House et al., 2004, p. 15). This definition highlights that cultural groups develop shared interpretations or meanings of significant events. This collective understanding influences how members of the culture perceive and respond to important occurrences, fostering a shared worldview that guides behaviour and decision-making. Additionally, the definition underscores that cultural elements are not only shared among current members of a collective but are also passed down to future generations. This implies a sense of cultural heritage, where each generation inherits and contributes to the cultural legacy of the group.

Other scholars provide further conceptual clarity. Hofstede (1980) views culture as "the collective programming of the mind" that differentiates one group from another, placing emphasis on learned behaviours that shape perception and social interaction. Schein (2010) adds that culture operates at three interconnected levels – artifacts, espoused values, and underlying assumptions – illustrating how visible cultural expressions are rooted in deeper, often unspoken norms. Triandis (1995) distinguishes between individualistic and collectivistic cultures, a perspective particularly relevant to the Ghanaian context where collectivism shapes views on reciprocity, obligation, and interpersonal relationships. These varying perspectives collectively demonstrate that culture is dynamic, socially constructed, and context-specific.

Understanding culture through these layered perspectives allows the study to examine not only what cultural values exist in Ghana, but how they influence attitudes toward corruption, social expectations, and interpersonal obligations. This approach supports a more holistic exploration of how shared cultural elements contribute to identity, stability, and behaviour within the Ghanaian socio-cultural context.

2.2 Theoretical Framework

The theoretical discourse on the concept of corruption is both rich and varied, with scholars offering a range of viewpoints. De Graaf (2007) emphasizes the economic aspects of corruption, highlighting its financial dimensions. In contrast, scholars such as Judge et al. (2011) advocate for a more holistic perspective, arguing that corruption is not solely an economic issue but also a moral one, intricately linked to the social and cultural norms of society. This multifaceted view acknowledges the influence of political, legal, and economic institutions on corrupt behaviours.

Some researchers, exemplified by Klitgard (1998), have primarily examined corruption through the lens of criminal behaviour. However, this approach has been criticized for its narrow focus on general crime without addressing the unique characteristics of corruption. Recognizing corruption as an interdisciplinary phenomenon, scholars such as Ayee (2016), Pierce (2016), and Judge et al. (2011) advocate for an approach that transcends disciplinary boundaries.

This chapter adopts an anthropological approach to explore the nature of corruption through the perspectives of cultural theories, network theories, and public choice theories, specifically within the context of Ghana. By embracing this interdisciplinary lens, the study aims to unravel the complexities of corruption, acknowledging its economic, moral, and cultural dimensions. The focus is on illuminating the nuanced interplay between various factors that contribute to the understanding of corruption within the unique socio-cultural context of Ghana.

2.2.1 Concepts of Corruption

Corruption is a multifaceted phenomenon that has captured the attention of scholars across various disciplines, each contributing unique perspectives to its definition and thereby enriching our understanding of this complex concept (Ayee, 2016).

In 1997, the World Bank conceptualized corruption as the misuse of public office for personal benefit, emphasizing the intersection of public power and private gain. Similarly, Kaufmann (1998) focuses on the abuse of public office, distinguishing between petty corruption by lower-level officials and grand corruption at higher government levels. Other scholars, including Rose-Ackerman (1999), Rose-Ackerman and Palifka (2016), and Transparency International (TI, 2018), align with this view, defining corruption as the misuse of public power for private benefit, with an emphasis on the exploitation of public resources or authority for personal gain. However, this broad definition and focus on the misuse of public office for personal benefit have several limitations. These include an overemphasis on the public sector, neglect of cultural and social contexts, insufficient attention to systemic factors, a simplistic distinction between petty and grand corruption, a narrow focus on specific types of corruption, assumptions about public-private boundaries, potential bias towards Western norms, and a lack of emphasis on the role of private citizens and businesses, as noted by scholars such as Argandoña (2003), Johnston (2005), and Harrison (2007).

Until late 2022, the United States Agency for International Development (USAID) used this definition but subsequently updated it to describe corruption as the abuse of entrusted power and influence for personal or political gain (USAID, 2022). While this revised definition provides a more abstract framework, facilitating cross-country comparisons, it has faced criticism for encompassing only a limited range of attributes inherent to corruption. Critics argue that it offers only a broad conceptual framework and falls short of capturing nuanced variations, as noted by Andersson and Heywood (2009).

Legal perspectives, as discussed by Nye (1967), Klitgaard (1988), and Khan (2007), view corruption as actions that deviate from stipulated rules and laws. However, Mensah et al. (2003) and Lawal (2007) expand this view to include irregular, unethical, immoral, or illegal practices and transactions.

In contrast, Alatas (2015) critiques existing definitions as overly simplistic, proposing a more comprehensive conceptualization that considers situations where individuals abuse public power for personal gains through bribery, extortion, and nepotism. Johnston (2018) broadens the discussion to include behaviours that deviate from formal duties in both elective and appointive roles. The United Nations Development Programme (UNDP, 2018) characterizes corruption as a range of practices, including bribery, extortion, influence peddling, nepotism, fraud, and embezzlement.

Adeyemi (2021) explores the complexities of the corruption concept, defining it as an illicit act involving inducement or undue influence on individuals within both public and private domains, contravening established rules and regulations. The study identifies various forms of corruption, including bribery, nepotism, misappropriation, abuse of official position, miscarriage of justice, undervaluation of public assets during disposal, tax evasion, sexual harassment, inflation of public contracts, and examination malpractices.

Taking a broader view, the concept of corruption lacks a universally accepted definition, primarily due to the absence of a shared ethical standard, which allows for diverse behavioural standpoints (Umotong, 2023). Consequently, Geddes (2023) argues that corruption should be viewed as a coordination challenge, deeply embedded in societal norms, requiring the dissemination and exchange of information to replace corrupt norms with new, ethically sound ones.

Given these diverse theoretical perspectives, this study investigates corruption within a specific cultural context, focusing on Ghana. Corruption is conceptualized based on Alatas' (2015) definition, serving as the dependent variable, with its variation among societies explained by cultural factors (Gelbrich et al., 2016; Obschonka et al., 2023; Varvarigos, 2023).

This definition highlights a fundamental imbalance where public interests are subordinated to private goals, indicating that corrupt practices prioritize personal gain over the broader welfare

and well-being of the public (Varvarigos, 2023). It implies that corrupt behaviour deviates from ethical, moral, or legal standards guiding public roles and represents a departure from expected conduct norms (Scott, 1972; Johnston, 1996; Anderson, 2017; Gouvêa Maciel et al., 2022).

Importantly, this definition extends beyond a narrow focus on financial gain to include a broader spectrum of behaviours and attitudes such as secrecy, betrayal, deception, and a callous disregard for consequences contributing to the multifaceted nature of corrupt practices. It underscores that corruption is not merely a legal violation but also involves a moral transgression, violating principles of duty, welfare, and ethical conduct expected in public service (Anderson, 2017).

By incorporating the ethical and moral dimensions of corruption, this definition provides a comprehensive understanding that transcends monetary considerations, offering a nuanced perspective to explore the cultural factors contributing to variations in the perception of corrupt behaviour.

2.2.2 Concepts of Culture

Culture is a pivotal concept for explaining social and organizational outcomes across various disciplines (Baldwin et al., 2006). The literature reveals a multitude of definitions of culture, reflecting a lack of consensus on a singular authoritative definition, a challenge acknowledged by Ayee (2016) due to the term's varied usages.

One definition emphasizes the learned aspect of culture, describing it as the acquired knowledge and patterns of behaviour transmitted from one generation to the next (Kroeber & Kluckhohn, 1952). While this definition highlights the transmission of cultural elements, it may present culture as static, overlooking individual agency and the potential for cultural adaptation and change.

Another perspective focuses on shared meaning and symbol interpretation within a group, defining culture as a system of symbols that enables individuals to interpret their experiences and communicate with others (Geertz, 1973). Although this definition highlights the symbolic nature of culture, it may overemphasize meaning and interpretation, potentially neglecting power dynamics, social structures, and material practices that shape culture.

Some definitions view culture as an integrated pattern of human knowledge, belief, and behaviour, reliant on symbolic thought and social learning (Swidler, 1986). While this definition captures cognitive and behavioural aspects, it may underemphasize the emotional, experiential, and embodied dimensions of culture, neglecting the affective and sensory aspects that influence individuals' engagement with cultural practices. Consequently, Triandis (1996) offers a more comprehensive conception, defining culture as encompassing shared ideas, beliefs, values, conventions, representations, and meanings within a community.

From a functionalist perspective, Geertz (1973) conceptualizes culture as a pattern of shared basic assumptions learned by a group to address problems of external adaptation and internal integration. These assumptions are considered valid and are taught to new members as the correct way to perceive, think, and feel regarding these problems (Schein, 2010). Although detailed, this view implies that the cultural patterns deemed valid are subjective and influenced by individual observers, potentially undermining alternative cultural practices.

Hofstede (2001) refers to culture as the collective programming of the mind, encompassing shared mental structures within a society. This conceptualization aligns with Triandis' (1996) view. Hofstede (2011) emphasizes how individuals from a particular culture think, perceive, and interpret the world, including the values and beliefs that shape their behaviours and interactions. Culture, in Hofstede's view, serves as a mental framework that provides answers to identity-driven questions and fosters a sense of belonging. While this definition highlights

of collective aspects, it may oversimplify the dynamic and heterogeneous nature of cultures, potentially leading to stereotyping or generalizations.

Building on Hofstede's concept, House et al. (2004) through the GLOBE project define culture as "shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences members of collectives and are transmitted across generations" (House et al., 2004, p. 15). While this definition emphasizes shared motives, values, and beliefs, it may be considered limiting as it may not encompass the broader range of cultural elements such as rituals, practices, and material culture that contribute to the richness of cultural identity.

A broader perspective characterizes culture as the way of life of a particular society or group, including norms, values, symbols, languages, rituals, and practices (Spradley & McCurdy, 2012). While inclusive, this characterization may lack precision in distinguishing cultural elements from other social phenomena, posing a challenge in capturing the unique characteristics and meanings attributed to culture.

This study explores the cultural underpinnings of corruption through the framework developed by House et al. (2004) in the GLOBE project. This framework allows for a comprehensive exploration of how shared cultural elements contribute to the identity, stability, and transmission of culture across generations within a collective. Understanding culture in this way will facilitate a holistic examination of corruption, considering the cultural context in which corrupt practices occur. An understanding of how shared cultural elements influence the dynamics of corruption will further illuminate which interventions or policy measures are needed for effective anti-corruption strategies.

2.2.3 Dimensions of Corruption

Corruption is a complex and multifaceted phenomenon that has been extensively studied in the academic literature. Scholars have identified various dimensions and aspects of corruption to better understand its causes, manifestations, and consequences. Corruption can take the form of petty corruption, grand corruption, or looting (Shah & Schacter 2004).

Petty corruption, also known as administrative or bureaucratic corruption, involves relatively small exchanges of money, gifts, or favours at lower hierarchical levels (Shah & Schacter 2004; Shah, 2007; Søreide, 2014; Hoffman, 2021). Doig and Theobald (2013) refer petty corruption as solicitation or extortion of small payments by lower-level officials to expedite business processes by cutting through red tape or to fulfil their regular duties. This form of corruption often entails seeking additional compensation for actions that officials are expected to perform as part of their regular responsibilities (Zakari & Button, 2022).

The phenomenon of petty corruption frequently manifests in contexts where individuals seek access to fundamental goods or services (Hutchinson, 2005; TI, 2018). Langseth (2016) argued that petty corruption can also involves the abuse of discretion vested in an individual for personal interest, and often associated with the bureaucracies where broad individual discretion exists with less accountability structures.

Despite the seemingly trivial nature of petty corruption, its cumulative impact can be devastating, particularly for the impoverished (Lawal & Tobi, 2006; Yoo, 2008). To reemphasize on the effects of petty corruption, Hoffman (2021) added that continuation of petty corruption in society has the detrimental effect of fostering cynicism among citizens, which is directed not only towards the government but also towards democratic principles and the lofty ideals associated with constitutionalism, especially in countries grappling with pervasive minor corruption.

Grand corruption, also refers to as political corruption on the other hand, typically involves collusion among organizations, institutions, government entities, and the political or administrative elite, as outlined by Ayee (2016) and Asomah (2021).

Peter Larmour classifies political corruption into three distinct forms. Firstly, public officials exploit their authority for personal or party advantages. Secondly, there is the marginalization of people's voices in decision-making processes. Lastly, there are business associations between corporations and the state that play a role in shaping public policy (Syarif & Faisal, 2019).

Grand corruption is said to be the favourite activity of kleptocrats who use their power to exploit the people and natural resources under their control in order to increase their personal wealth and political powers (Hoffman, 2021). Nyandoro and Hatti (2023) noted that grand corruption may also involve leaders of multinational companies, posing threats to national treasuries and the overall interests of a country.

The severity of grand corruption is underscored by the fact that it is often carried out by the kleptocrats who operates with impunity that is a prospect of overall state failure (Hoffman, 2021). Mbaku (2008) earlier noted that grand corruption/political corruption often include kickbacks payment to government officials, election-rigging, vote-buying, illegal or non-transparent financing of political parties, abuse of public property, or simply biased decision-making for personal interest. This notion was concurred by Zakari and Button (2022) who stated that grand corruption may encompass financial aspects, but it extends beyond mere monetary considerations and may manifest in both fiscal and non-fiscal dimensions, or even a combination of both and often arises when those in political positions, entrusted with the authority to shape, enact, and enforce laws on behalf of the populace, engage in corrupt practices.

State capture, which is also a form of grand corruption and also caried out by Kleptocrats denotes the manipulation of formal processes, including laws, social norms, government bureaucracy, and policymaking, by private individuals and corporations (Hoffman, 2021). The objective is to sway state policies and laws in their favour unlike many other forms of corruption that aim for the selective enforcement of existing laws, this classical form of state capture focuses on shaping the creation of laws to safeguard and advance the interests of influential private entities (Hoffman, 2021; Fazekas et al., 2023).

In practice, two elements who are said to plays a critical role in state capturing include the interest groups and the law framers in which former influences the latter so that the laws and regulations are made in favour of monopolistic interest to ensure as much personal benefits as possible and to maintained political power (Jayusman & Fathi, 2023). Hence, the detrimental effect of corruption through state capture is significantly more dangerous, as it gives rise to broader negative consequences for society due to injustices in legislation (Anggono, & Wahanisa, (2022).

Looting is the illicit acquisition of money or goods, often involving fictitious transactions and high-ranking officials (Søreide, 2014). The consequences of successful looting can lead to macroeconomic shocks, such as currency devaluation, hyperinflation, and bank collapse (Baliamoune-Lutz & Ndikumana, 2008). The destructive impact of looting extends further, contributing to capital flight, estimated by Ndikumana and Boyce to be approximately $65 billion annually in sub-Saharan Africa, a sum which exceeds annual inflows of official development aid (Ndikumana & Boyce, 2022).

Thompson (2018) also emphasized the concept of institutional corruption, highlighting that it is inherently integrated into institutions in three significant ways: Firstly, institutional corruption is ambiguous as it simultaneously benefits and undermines the institution by exploiting necessary legitimate practices, such as campaign fundraising, which require

alternative solutions to maintain effectiveness. Secondly, it is impersonal, as individuals act within institutional roles without corrupt intentions, with politicians accepting campaign contributions and providing favours partly for personal gain but also to uphold democratic values. Thirdly, this type of corruption is widespread, occurring not only in government but across various institutions.

Heidenheimer (2002) as repeated in Heidenheimer (2011) on the other hand trifold categorization of corrupt behaviour introduces a distinction among black, grey, and white corruption based on the degree of moral ambiguity associated with each type.

"Black" corruption according to Heidenheimer (2011) involves acts with the least moral ambiguity within a given societal context, such as bribery, perjury, or concealment, often rendering them illegal. On the other hand, "grey" corruption encompasses more elusive behaviours like rule bending, rule breaking, and other deviant workplace actions. Depending on the context and the harm involved, these behaviours may be punishable, considered socially undesirable, or even deemed socially acceptable ("white" corruption). Examples include workplace noncompliance, fraudulent absenteeism, and integrity violations, which can be normalized and may not lead to social punishment, contingent on the cultural and societal context.

Although scholars, politicians, and policymakers may approach the definition and perception of corruption from various angles, there is a unanimous consensus that it can manifest in diverse forms (Ndlovu & Mutambara, 2023). Various manifestations of corruption highlighted in literature include bribery, extortion, nepotism, and fraud, misappropriation, and embezzlement (Alatas 2015; Ayee, 2016; Nguyen & Duong, 2021).

Further to the forms in which corruption is manifested, Seniwoliba and Boahene (2015) also a distinguished between different forms of corruption, namely, bribery, embezzlement, fraud,

nepotism, extortion, creasing palms, gratitude, breach of trust. Conflict of interest, and kickbacks.

Bribery is considering the most common form of corruption (Ayee, 2016; Langseth, 2016). The Organization for Economic Co-operation and Development (OECD) refers to bribery as act of offering, promoting, or unjustly providing a monetary or other advantage to an official or decision-maker with intent to influence the official's actions or induce them to refrain from performing duties in the course of their official responsibilities (OECD, 2013). Similarly, Verhezem (2014) highlights the significance of bribery as a payment made to individuals in authority, often leading to the violation of official duties or responsibilities.

Scholars have engaged in a contentious discourse on the distinction between bribery and gift-giving (Bello, 2014; Graycar & Jancsics, 2017; Ahamed-Kuris et al., 2023; Peltier-Rvest, 2023). While some posit that bribery can be distinguished from gift-giving, others contend that bribery constitutes the improper use of gifts and favours in exchange for personal gain (Bello, 2014; Peltier-Rivest, 2023). Meanwhile, Werner (2000) earlier argued that gift and bribery should be seen as what the local actors believe they are. Torsello and Venard (2016) supported this perspective, noting that actions considered corrupt and illegal by authorities are often seen as morally justifiable gift-giving by local populations.

The line between bribery and gift-giving becomes even more blurred in the African context, where gift-giving is regarded as a defining characteristic of virtuous individuals, making it challenging to distinguish from bribery (Bello, 2014). Graycar and Jancsics (2017) assert that the exchange of gifts and reciprocity can strengthen social bonds but emphasize that the resources involved should come from private sources, excluding any contributions from public funds. Graycar and Jancsics (2017) developed a typology that highlights the importance of distinguishing between gifts and bribery based on organizational practices. They argue that the

presence of organizational resources in informal transactions is a key criterion for differentiating between the two.

Egbue (2006) earlier observed that beneficiaries may reciprocate by gifting money, clothing, farm produce, animals, and other items. However, a gift doesn't necessarily have to be a tangible object; it can be almost anything of value that is given or reciprocated (Larsen & Watson, 2001). It is crucial to note the distinction between bribery and corruption, as the latter is often considered a colloquial term associated with corrupt practices.

Extortion which is commonly referring to the act of coercing someone into providing money, services, or favours under the threat of violence, harm, or undue influence (Block & Gordon, 1986; Block & Anderson, 2000). Morris (2011), described extortion as a scenario in which a public official, wielding delegated power, intimidates an individual, whether a vulnerable citizen or an international businessperson, compelling them to make bribe payments. While bribery entails the use of payments or other favourable incentives, extortion relies on coercion, which can include the use or threat of violence, or the exposure of damaging information, to compel cooperation (Langseth, 2016).

The literature highlights the predatory nature of extortion and its detrimental impact on individuals, businesses, and societies. Kramer (2007) earlier argued on the coercive element in extortion, underscoring the use of threats or force to extract concessions, financial gain, or other benefits. Extortion often involves public officials abusing their power for personal gain. This aligns with the broader discussion of corruption, where individuals in positions of authority exploit their roles for personal enrichment. The literature, represented by various studies (e.g., Rose-Ackerman, 1999; UNDP, 2018), underscores the need to address extortion as part of broader anti-corruption initiatives.

One challenge in combating extortion lies in its clandestine nature, making it difficult to detect and prosecute. Scholars such as Johnston (2018) discussed the complex dynamics of

corruption, where the secretive nature of extortion allows it to persist, often with impunity. This clandestine aspect was further highlighted by the United Nations Office on Drugs and Crime (UNODC, 2013), emphasizing the importance of preventive measures and enhanced transparency to counteract extortion and corruption.

The literature also recognizes the intersectionality of extortion with other forms of corruption. Extortion can coexist with bribery, fraud, and other corrupt practices, creating intricate networks of corrupt behaviour. Understanding these interconnections is crucial for developing comprehensive anti-corruption strategies (Mensah et al., 2003; Aboagye, 2005).

Nepotism, as defined by Otusanya (2011) and Samuel et al. (2019), is the practice of showing favouritism in appointments, promotions, contracts, or services based on kinship, family connections, or even friendships, rather than on merit. This involves providing unjustified opportunities to friends and relatives for public office and offering them preferential treatment, as noted by Jaskiewicz et al. (2013). Such opportunities and services are granted without considering whether the beneficiaries are qualified for such benefits, as highlighted Sidani and Thornberry (2013) and Bekesiene et al. (2021).

The issue of nepotism is highly contentious, particularly because it involves prioritizing families, friendships, and other relationships by those in positions of power. In certain contexts, such as in Africa, it may not be considered a legal violation, as argued by Dorasamy and Kikasu (2023). Kawo and Torun (2020) points out that the closest behaviour to nepotism in the realm of corruption is favouritism, which, while sometimes used interchangeably, is a broader concept than nepotism.

Langseth (2016) earlier argued that favouritism and nepotism entail the abuse of discretion, where the improprieties are influenced not by the self-interest of an official, but rather by the interests of individuals connected to them through family ties, political affiliations, tribal connections, religious associations, or other group memberships.

The prevalence of nepotism creates a fertile ground for the misappropriation and embezzlement of public resources, as well as the abuse of public power for private gain, according to Dorasamy and Kikasu (2023). Studies indicates prevalence of nepotism and favouritism as part of improper practices among Ghanaian society (Owusu-Bempah et al., 2013).

Fraud on the other hand refers to the intentional use of deception, typically Finvolving dishonesty and wilful misrepresentation of material facts, with the aim of securing an advantage, evading obligations, or inflicting loss upon another party, often leading to financial benefits derived from a position of authority or trust and resulting in harm to the defrauded organization (Akpanuko, 2012).

In a simple form, fraud represents the used of deception for the purposes of obtaining personal gain (Kratcoski & Edelbbacher, 2018). Fraud as an aspect of corruption alone or in combination with other forms of corruption can contribute to the collapse of corporate institution or even bring a country to a financial cliff (Krambia-Kapardis, 2017). Research indicated the presence of fraud among Ghanaian public institutions (Owusu-Bempah et al., 2013; Ayee, 2016; Ameyaw et al., 2017).

Embezzlements, as a manifestation of corruption, has garnered significant attention in academic literature (O'Shea, 2014; Smith, 2019; Homer and Byrne, 2023). Embezzlement is characterized as the misappropriation of someone else's property, involving a breach of trust, as outlined by O'Shea (2014). Scholars such as Smith (2019) have emphasized the financial ramifications of embezzlement, highlighting its adverse effects on organizational integrity and economic stability. Furthermore, Abrahams et al. (2023) delve into the psychological factors that drive individuals to engage in embezzlement, exploring the complex interplay of personal motives and situational influences.

The socio-economic impact of embezzlement is a central theme in the literature, as explored by Kurfi and Danrimi (2020). They argue that embezzlement not only undermines trust in

institutions but also exacerbates economic inequalities. Contrary perspectives by Mugari et al., (2021) suggest that societal factors, such as poverty, economic and financial pressure may contribute to the prevalence of embezzlement, necessitating a broader understanding beyond individual culpability.

Closely linked to embezzlement is the concept of misappropriation of assets which extends its focus to various resources beyond monetary considerations (Ardi & Urumsah, 2023). It entails the unlawful diversion of public resources for personal gain (Nye, 1967).

While existing literature offers valuable insights, there remains a gap in our understanding of preventive measures. Smith and Harris (2018) propose that a comprehensive approach involving both legal and organizational strategies is crucial in curbing embezzlement. However, more research is needed to explore its nature in a diverse socio-cultural context.

Conflict of interest is another form of corruption which practices revolve around either creating or exploiting a conflict between the professional obligations of a corrupt individual and their personal interests (Langseth, 2016). Instances of bribery, embezzlement, theft, or fraud often arise when an individual succumbs to temptation and exploits an existing conflict of interest to their undue advantage (Langseth, 2016).

Systemic corruption on the other hand involves the utilization of public office for personal gains in a manner so deeply ingrained that an institution's functionality becomes contingent upon it serving as a supplier of goods or services (Alam, 1995). Systemic corruption encompasses a wide spectrum of unethical practices, extending beyond the grand corruption of powerful elites to includes instances of petty corruption and minor breaches of integrity committed by public officers, private citizens, and businesses alike (Pasculli, 2019). A crucial characteristic of systemic corruption is the widespread acceptance of corrupt practices as a norm within a significant portion of the public service (Myint, 2000; Klitgaard, 2017; Gilsinan, et al., 2023).

As corruption becomes institutionalized, distinguishing the initiator of corrupt exchanges (such as bribery or extortion) between those seeking official action and officials becomes increasingly challenging (Davis, 2021). Systemic corruption, prevalent in numerous countries globally, resembles organized crime, where participants collaborate rather than acting independently, collectively perpetuating a system that enables rent extraction and ensures each participant receives their share of the gains (Akpanuko, 2012).

The institutionalization of corruption also exerts detrimental effects on society, with the corrupt practices of public officials setting a precedent for citizen behaviour (Ayee, 2016; Davis, 2021). Citizens, influenced by this norm, seize opportunities for illicit gains, further exacerbating the moral erosion within the community. Another noteworthy aspect of systemic corruption is the compromised state of law enforcement agencies, where corruption offenses are no longer rigorously investigated and prosecuted (Rothstein, 2021).

understanding systemic corruption is crucial, especially in studies exploring the nature of corruption through cultural dimensions. Recognizing the pervasive nature of corruption, from grand schemes involving powerful elites to everyday petty corruption, provides insights into the complex web of influences that contribute to its perpetuation. The societal impact, including the erosion of moral values and compromised law enforcement, underscores the importance of addressing systemic corruption as a multifaceted challenge that requires comprehensive and culturally sensitive solutions.

This study attached much relevance in understanding the various existing types of corruption due to assumption that cultural perspectives on corruption are not isolated; they interact with global standards and expectations and understanding the types of corruption prevalent in a culture aid in navigating the interface between local practices and international efforts to combat corruption.

2.2.4 Cultural Relativity Theories (CRT)

This section, delve into the key tenets of Cultural Relativity Theory and its application in understanding corruption. Discuss how cultural norms and values shape the definition, tolerance, and condemnation of corruption.

Cultural Relativity Theory (CRT), rooted in anthropology, asserts that ethical judgments are culturally contingent (Hofstede, 1984; Brown, 2008). It is also argued that cultural relativism is intricate, involving both inquiries into the extent of our ability to comprehend realities rooted in different cultures and guidelines for valuing the diverse dimensions of those realities (Lane & Rubinstein, 2017). Cultural relativism asserts the uniqueness and distinctiveness of each culture, rejecting the notion of one culture being superior to another (Weisgrau, et al., 2023).

In the context of corruption, this theory contends that what is deemed corrupt in one cultural setting may be perceived differently in another, reflecting the relativistic nature of moral standards (Collier, 2002; Granovetter, 2007). Many analysts maintain that the Western concept of corruption cannot be applied to developing states in Asia, Africa, or Latin America (Heywood, 2018; Apata, 2019; Rademacher, 2023). These direct the call for more complex and nuance understanding of corruption based on set of social behaviours (Torsello & Venard, 2016; Hugo et al., 2023).

Cultural factors such as social hierarchies, interpersonal relationships, and historical legacies play a crucial role in shaping the landscape of corruption (Gold et al., 2002; Takacs et al., 2021). For instance, studies have shown that corruption patterns in high hierarchical societies may differ significantly from those in low hierarchical cultures (Rosenblatt, 2012; Yeganeh, 2014). Some other studies also shown how culture explanations of corruption accurately identify factors that play some role in establishing what will be defined as corrupt (Lamour, 2012; Alesina & Giuliano, 2015; Klitgaard, 2017).

Case studies from diverse cultural contexts provide concrete examples of how Cultural Relativity Theory can be applied to understand corruption. For instance, in a specific case of 14 Asia Pacific Island states, a comparative study of culture influence on perception of corruption by Larmour (2006) revealed that cultural values, norms and practices determined how people perceive behaviours such as gifts and nepotism as part of corruption.

In similar circumstance a comparative study in Albania and Italy to understand the way in which corruption occur and experience revealed that deeply ingrained cultural values influenced both the manifestation and acceptance of corrupt practices (Prato, 2013). Concurring on these findings, Sylla (2014) noted that societies in Africa might give a gift to an official in public position which does not constitutes corruption, whereas such cannot be said in countries in Asian countries.

Cultural Relativity Theory (CRT) provides a nuanced lens for understanding corruption within diverse cultural contexts and wil be applied to emerging issues from participants lived experiences and will assist in contextualizing the study's results.

2.2.5 The Social Network Theory

In the exploration of corruption within society, a comprehensive understanding is crucial, and two theoretical frameworks, namely cultural relativism, and social network theory, play pivotal roles in unravelling the intricacies of corrupt practices. Cultural relativism serves as the lens through which the definition of corruption is conceived, while social network theory provides valuable insights into the nature of individuals involved in facilitating and sustaining corruption.

Network theory, rooted in sociological perspectives, involves a structural analysis of social networks, perceiving individual behaviours as constrained by these intricate networks (Wellman, 1988). It is a tool commonly employed to study both intra and interrelationships

within social contexts, underlining the idea that actions are influenced by the web of relations in which individuals are embedded (Law, 2008). This perspective, as highlighted by Osifo (2018), enables researchers to comprehend the nature and functioning of various corrupt acts that may be challenging to observe and prosecute.

The concept of social networks, a subset of network theory, plays a crucial role in uncovering the patterns of social exchange and interactions (Chu, 2009). Social networks are the structures of direct and indirect relationships that provide socioeconomic resources to individuals (Lin, 1999). Networking and collaborations, central topics in social science discussions, gain increased attention in contemporary studies (Osifo, 2018). Scholars emphasize the significance of collaborative networks, shedding light on the interconnected webs that facilitate the transmission and distribution of resources.

In the context of corruption, empirical studies have increasingly focused on the network characteristics of high-level and large-scale corruption (Lambsdorff, 2002; Osifo, 2018; Wang, 2020). Social network theory is used to explain how relationships and social structures facilitate or inhibit corrupt practices. For instance, studies have shown that individuals are more likely to engage in corrupt behaviour if they are part of social networks where corruption is normalized or accepted (Mungiu-Pippidi, 2015). This can create a culture of corruption within certain groups or organizations, making it more difficult to combat corrupt practices.

Social network theory also helps in explaining how corruption spreads through networks. For instance, studies have found that individuals who are connected to corrupt actors are more likely to become corrupt themselves, either through direct involvement or by association (Uslaner, 2008). Palmer and Moore (2016) argue that collective corporate corruption is inherently a social phenomenon, with relationships serving as the operating systems through which such wrongdoing takes hold, spreads, and evades detection.

In examining Hungary's social structure to identify factors linked to corruption risks in public procurement, Wachs et al. (2019) argued that fragmented social networks are more susceptible to corruption risks, whereas greater diversity mitigates these risks. Similarly, Colliri and Zhao (2019) examination of 28 years of bill voting in Brazil, revealed that the co-occurrence networks of congressmen who vote similarly can help identify convicted corrupt politicians. Furthermore, these networks offer the potential to predict or identify other potentially corrupt individuals within the network (Colliri & Zhao, 2019) Collaborative corruption, manifested through social networks, involves various individuals and organizations assigned distinct roles in resource transmission and distribution (Osifo, 2018; Wang, 2020).

Expanding on the network aspect of corruption, Wang (2020) asserts that corruption networks illicitly reroute officially sanctioned resources, disregarding established boundaries between organizations, financial accounts, social spheres, status groups, and value systems. It is argued that networks provide the best defence against illicit behaviours in society (Aven et al., 2021). Aven and Iorio (2023) further emphasize that a network approach is instrumental in explaining coordinated corruption by acknowledging what individuals do not openly express.

The combination of cultural relativism and social network theory offers a comprehensive framework for understanding corruption. Cultural relativism defines corruption, while social network theory elucidates the intricate relationships and collaborative structures that facilitate and perpetuate corrupt practices. This dual perspective enhances our ability to unravel the complexities of corruption networks within society, shedding light on the roles and interactions of individuals involved in corrupt activities.

2.2.6 Public Choice Theory

Public choice theory, rooted in economics and political science, posits that individual decisions are driven by the balance between costs and benefits, shaping rational behaviour (Olujobi &

Olujobi, 2020). This theory serves as a foundation for comprehending individual interests and preferences, particularly in the context of public sector behaviour (Buchanan & Tullock, 1984). Central to public choice theory is the notion that political society comprises self-interested individuals forming groups to pursue specific goals (Igbokwe-Ibeto & Osakede, 2023). The theory assumes constitutional governance, albeit built on political manipulations such as vote rigging and election result falsification (Felkins, 1997; Hanson, 2009). The theory underscores the role of incentives and institutional design in shaping corrupt practices. Researchers explore how changes in governance structures, regulations, and enforcement mechanisms influence the prevalence and nature of corruption within public institutions (Shleifer & Vishny, 1993).

Proponents argue that public choice theory, with its emphasis on incentives, self-interest, and institutional arrangements, provides valuable insights into understanding corruption (De Graaf, 2007). By analysing how individuals respond to incentives and institutional environments, the theory facilitates the design of policies and mechanisms to deter corrupt behaviour, offering a framework to evaluate different policy interventions.

Despite its usefulness in analysing behaviours of individual public office holders, it also faces some critiques within academic circles. One prominent critique centre on the theory's limited consideration of cultural factors. While public choice theory emphasizes rational decision-making driven by self-interest, scholars argue that cultural norms significantly influence public sector behaviour, especially regarding corruption and ignoring these cultural dimensions may lead to an incomplete understanding of corruption's roots (Klitgaard, 1988; Pildes & Anderson, 1990).

Scholars also stress the need to incorporate power dynamics and institutional contexts into the analysis of corruption citing that the theory in acknowledging self-interest often overlooks the influence of power structures and institutional impact on corrupt behaviour (Farber & Frickey,

1986). This gap may hinder a comprehensive understanding of corruption and the formulation of effective anti-corruption strategies.

Critics also question the assumption of individual rationality in public choice theory, arguing that it fails to capture the social and psychological aspects influencing decision-making (Dash & Gladwin, 2007). Incorporating insights from behavioural economics and social psychology is deemed essential for a more holistic understanding of corruption. Some authors also highlight a narrow focus on the state and public sector, neglecting the role of private sector actors in corrupt practices citing that corruption is not confined to the public sector, and excluding private sector dynamics limits the overall analysis and understanding of corruption mechanisms (Scott, 2002).

While public choice theory offers a valuable framework for understanding corruption through the lens of individual and institutional behaviour, the critiques underscore the need for a more nuanced approach. Integrating insights from cultural studies, considering power dynamics, and acknowledging the role of the private sector can enhance the theory's explanatory power in unravelling the complexities of corruption within diverse societal contexts. This current study therefore recognizes the role public choice theory would play if combines with cultural relativism and social network theories in exploring nature of corruption in Ghana.

2.2.7 Hofstede's Cultural Model

Geert Hofstede's cultural dimensions theory is a framework for understanding cultural differences across different societies. Developed in the late 1970s and based on a large-scale cross-cultural study of IBM employees in various countries, Hofstede identified six cultural dimensions that can be used to compare and contrast different cultures (power distance, individualism, masculinity, uncertainty avoidance, long-term orientation, indulgence) (Hofsted et al, 2010). These dimensions provide insights into how societies approach issues such as

authority, individualism, masculinity, uncertainty, long-term orientation, and indulgence (Hofstede 2011; Escando-Barbosa et al., 2022).

Hofstede (2011) defines power distance as the extent to which the less powerful members of organizations and institutions (like the family) accept and expect that power is distributed unequally. Most of the African cultures exhibits high power distance according to Hofstede (2011). It is argued that respect for elderly is a guiding principle for behaviours, as they are considered repository of wisdom and knowledge (Darley et al., 2013)

In the realm of individualism, Hofstede (2011) characterizes it as the degree to which people in a society are integrated into groups. On the individualist side, cultures exhibit loose ties between individuals, while on the collectivist side, people are integrated into strong, cohesive in-groups, often extending to families. Sub-Saharan Africa exhibit a high collectivism because of prevalence of extended family system (Hofstede, 2011).

Referring to the distribution of values between genders, masculinity is described by Hofstede (2011). The study notes that typical masculine values include assertiveness, the acquisition of material things, and a lack of concern for others," while feminine values are characterized as "modest and caring. Some African countries such as Nigeria and Zimbabwe were found to exhibit feminine characteristics (Hofstede, 2011)

Uncertainty avoidance, according to Hofstede (2011), pertains to a society's tolerance for ambiguity and indicates the extent to which a culture programs its members to feel comfortable or uncomfortable in unstructured situations. Most African countries including Ghana is said to exhibit intermediate qualities of Uncertainty avoidance (Hofstede, 2011)

Regarding long-term orientation, or Confucian dynamism, Hofstede (2011) identifies values such as perseverance, thrift, ordering relationships by status, and having a sense of shame at the long-term pole. On the short-term pole, values include "reciprocating social obligations, respect for tradition, protecting one's 'face,' and personal steadiness and stability.

The dimension of indulgence, as explained by Hofstede (2011), represents a society allowing relatively free gratification of basic and natural human desires related to enjoying life and having fun. On the contrary, restraint stands for a society that controls such gratification through strict social norms.

In its application in the study of corruption, the model has been useful in providing insights into the complexities of corrupt behaviour within different societies (Husted, 1999; Davis & Ruhi, 2003; Yeboah-Assiamah et al., 2016; Putra & Sihombing, 2023).

Several investigations have established a connection between corruption and Hofstede's cultural dimensions (Husted, 1999; Davis & Ruhe, 2003). Power distance, collectivism, masculinity, uncertainty avoidance for instance is found to positively related to corruption (Husted, 1999; Davis & Ruhe, 2003). Collectivism which promotes cohesiveness within groups is also found as a positive predictor of corruption (Gelbrich et al., 2016; Boateng et al., 2021; Obschonka et al., 2023). The position which was earlier held by Guritno et al., (2020) who attributed higher prevalence of corruption in developing countries to their preference for collectivism than individualism. This implies that the more, people are integrated into strong, cohesive in-groups such as the extending to families the more likely hood of its being corrupt. Studies have also found long-term orientation and individualism to alleviate the effect of corruption in society (Guritno et al., 2020; García-Gómez et al., 2022). It is also argued that societies with high masculinity tends to encourage behaviours of corruption while feminism societies exhibit lower corrupt levels (Rivas, 2013; DiRienzo, 2019). This is indication that assertiveness, the acquisition of material things, and a lack of concern for others which are the characteristic of masculinity positively drives corrupt behaviours as compared to feminine values are characterized which is characterized by modest and caring. Rivas (2013) further argued that the negative attitude of women towards corrupt behaviours may be due to their les

individualistic orientation, or less selfish than men, more relationship oriented, high ethical behaviour, and more concern with the common good than men are.

Studies also established positive relationship between power distance societies and corruption (Achim, 2016; Boateng et al., 2021; Changwatchai & Dheera-aumpon, 2023). In sharp contrast to these findings is Guritno et al., (2020) who found no relationship between power distance and corruption. Studies also found negative relationship between Long-term orientation and corruption (Achim, 2016; Changwatchai & Dheera-aumpon, 2023). This implies that societies with high level of perseverance, thrift, ordering relationships by status, and having a sense of shame are less likely to be corrupt as compared with those who upheld high values on reciprocating social obligations, respect for tradition, protecting one's 'face,' and personal steadiness and stability.

It is also argued that high uncertainty avoidance societies have high level prevalence of corruption (Husted, 1999; Davis & Ruhi, 2003; Seilim & Bontis, 2009). This suggest that societies which have high tolerance for ambiguity are more likely to accept corrupt behaviours as compare with the society which members feels uncomfortable in unstructured situations.

Despite its extensive used in explaining social phenomenon, Hofstede's work has been criticized by some scholars as being more centred on US-based corporations and can hardly be applied in non-US settings (Javidan et al., 2006). Other scholars argue that Hofstede's findings yield findings which, in its application to practical management problems, are invalid (Mead, 1998; Gerlach & Eriksson, 2021).

In particular reference to corruption, scholars who use Hofstede's' data in explaining corruption in cultures have assumed that cultural values are stable and remained same from the time of Hofstede's findings (Javidan et al., 2006). Undoubtedly, Hofstede's (1980) study paved the way for understanding psychological aspects of national cultures, however, the methodological problems he faced which remains salient to all cross-cultural researchers were addressed in

somewhat different ways through the power of recently developed procedures for statistical analysis (Smith, 2006).

The application of Hofstede's cultural dimensions in the study of corruption provides a framework for understanding how cultural factors shape attitudes and behaviours related to corruption. Integrating these dimensions into research can contribute to more nuanced and culturally sensitive anti-corruption strategies.

2.2.8 GLOBE Cultural Framework

In examining cultural values, the Global Leadership and Organizational Behaviour Effectiveness' (GLOBE) study, initiated in the 1990s, aimed to investigate the impact of cultural practices, values, and leadership behaviours on organizational effectiveness worldwide (Seleim and Bontis, 2009). Out of this extensive research, the GLOBE cultural framework emerged.

The GLOBE study involved researchers from various countries let by Robert J. House and sought to expand upon Hofstede's cultural dimensions by considering additional cultural variables. GLOBE refers to culture as "shared motives, values, beliefs, identities and interpretations or meanings of significant events that result from common experiences of members of collectives that are transmitted across generations" (House et al., 2004; p.15). The GLOBE cultural framework includes nine cultural dimensions that capture different aspects of societal values and practices (Javidan et al., 2006). The GLOBE project empirically identified nine units of measurement for culture or cultural dimensions which makes it possible to capture the similarities and differences in norms, values, beliefs, and practices among societies which include performance orientation, uncertainty avoidance, humane orientation, institutional collectivism, in-group collectivism, assertiveness, gender egalitarianism, future orientation, and power distance (House et al, 2004).

Three of the cultural dimensions which includes uncertainty avoidance, power distance, and individual collectivism were borrowed from Hofstede's construct (Seleim & Bontas, 2009). Additionally, two of the dimensions includes gender egalitarianism and assertiveness were modified from Hofstede's masculinity dimension (Seleim & Bontas, 2009). This evidence is an absolute indication of GLOBE model been built on the Hofstede's cultural model (Mooij & Hofstede, 2010).

For each dimension, there were two sets of questions: one set gauged managerial reports on the actual practices and values in their organization, differentiating between what currently exists and what managers believe should exist. The second set of questions focused on managerial reports regarding practices and values within their societies. Consequently, there were a total of 18 scales designed to measure practices and values aligned with the core GLOBE dimensions of culture (House et al., 2004).

Power distance is characterized by the extent to which individuals within a society allocate, utilize, and respond to the exercise of power, authority, and status (House et al., 2004). It signifies the dynamics in the relationship between those holding power and those without it (Seleim & Bontis, 2009). This reflects a similar characteristic of Hostede's power distance. Most African countries are said to be characterized by high power distance by virtue of its hierarchical social structures linked perhaps to the traditional monarchic and tribal forms of governance (Darley & Blankson, 2008)

Hofstede (2001) for instance emphasised on the relevance of an individual's connection with a higher power, emphasizing on the pivotal role traditionalism as a religion plays across various aspects of life in Sub-Saharan Affrica (SSA). In consistence with Hofstede's emphases is Wanasika et al., (2011) who found Sub-Saharan Africa high on power distance dimensions as compare with other clusters. Respect for elders is a paramount guiding principle among Sub-

Saharan African citizens, recognizing them as the primary embodiments of wisdom, examples for youth, and societal gatekeepers (Darley, 2013).

Institutional collectivism refers to the extent to which individuals trust and priotise the interest of their institutions or organizations (House et al., 2004). Cultures demonstrating elevated scores in institutional collectivism are characterized by a strong integration into cohesive groups, where the collective objectives supersede individual goals, while emphasis is placed on fostering a sense of connection within the group, encouraging active participation in group activities, and leading individuals to draw clearer distinctions between those within the group and those outside it (Gelfand et al., 2004). Many African societies are characterized by a strong sense of collectivism, where people prioritize group interests over individual needs.

In the realm of in-group collectivism House et al. (2004) characterised it as the robustness of connections within small groups, such as family and close friends. Nations with high individual collectivism are characterized by high expectations among family members and close friends and individuals in these societies may deviate from rules and legal procedures to fulfil these expectations (Seleim & Bontis, 2009). African cultures often place a high value on in-group collectivism, emphasizing loyalty to one's immediate social circles. Wanasika et al. (2011) found in-group collectivism moderately presence in Sub-Saharan Africa despite the historical and media analysis of high in-group collectivism in Africa.

Uncertainty avoidance gauges the extent to which a society depends on norms and procedures to navigate events and situations in their everyday lives (House et al., 2004). This dimension is associated with how individuals within a society handle ambiguity, uncertainty, and risk situations (Javidan et al., 2006). House et al. (2004) found moderate uncertainty avoidance among African cluster. Wanasika et al., (2011) also argued that some African cultures may exhibit a moderate to low uncertainty avoidance, being more tolerant of ambiguity and less inclined to rigid structures. African societies such as Nigeria, Kenya, and South African are

said to be characterized by low uncertainty avoidance and therefore have more relaxed attitudes towards uncertainty (Hofstede Insights, 2022).

Gender egalitarianism denotes societies that strive to reduce distinctions between the roles of females and males in households, organizations, and communities (House et al., 2004). In societies characterized by high levels of gender egalitarianism, efforts are made to diminish gender role disparities, while in others, the aim is to accentuate such differences (House et al., 2004). In societies with high gender egalitarianism scores, there is typically a greater representation of women in positions of authority with higher societal status, play a more significant role in community decision-making, and exhibit increased participation in the labour force (Emrich et al., 2004; Seleim & Bontis, 2009).

Additionally, these societies often demonstrate comparable levels of education for both females and males (Emrich et al., 2004). While Africa is diverse, some cultures may exhibit a more traditional gender role orientation, while others may emphasize greater gender egalitarianism (Wanasika et al., 2011).

Assertiveness on the other hand refers to the extent to which a society encourages people to be tough, confrontational, assertive, and competitive (House et al., 2004). Societies with a high degree of assertiveness typically favour bold and straightforward communication, promoting individuals to aspire, compete, and strive for physical success. In contrast, less assertive societies tend to lean towards a more indirect style of communication (House et al., 2004). African cultures may vary in assertiveness, with some being more assertive in communication and interpersonal interactions. Wanasika et al. (2011) found Sub-Saharan African countries high on assertiveness as compared to other clusters in GLOBE framework.

Performance orientation reflect the degree to which a community fosters and acknowledges innovation, exacting standards, and enhancements in performance (House et al., 2004). It encompasses both external adaptation and internal integration, addressing the practices and

values influencing how a society defines success in confronting external challenges and manages interpersonal relationships (Javidan, 2004; Seleim & Bontis, 2009). Societies with a strong performance orientation place value on individuals and groups that yield tangible results and fulfil their responsibilities (Javidan, 2004). Some African cultures may place a high value on performance and achievement, while others may prioritize other values based on Wanasika et al. (2011) findings of moderately presence of performance orientation among Sub-Sahara Affrica.

Humane orientation refers to the extent to which individuals in the society value compassion, kindness, and concern for others (House et al., 2004). Societies with high humane orientation are likely to have tolerance for mistakes, friendly, sensitive, and value harmony, while those with low humane orientation may be promotes self-interest and lack of consideration for others (Seleim & Bontis, 2009). African cultures often exhibit a strong humane orientation, emphasizing compassion and concern for others (Wanasika et al., 2011).

Future orientation refers to individual's inclination to consider long-term consequences, set goals, and plan for future (House et al., 2004). This cultural dimension reflects how much a society promotes and acknowledges behaviours geared towards the future, such as planning (Javidan and House, 2002). Cultures with a high degree of future orientation typically exhibit economic success, boast organizations with a prolonged strategic outlook, foster adaptable and flexible organizational structures and managers, prioritize long-term success, possess a strong capacity and willingness to envision future scenarios, establish future objectives, and actively pursue strategies to realize their future aspirations (Ashkanasy et al., 2004).

In contrast, a culture oriented toward the past may assess plans based on customs, traditions, or historical considerations, whereas a future-oriented culture evaluates plans in terms of anticipated future benefits (Heals et al., 2004). African cultures may display a range of attitudes toward the future, influenced by factors such as historical experiences and socioeconomic

conditions. However, Wanasika et al. (2011) found moderate future orientation practice among Sub-Saharan African countries.

The cultural model provided by House et al. (2004) provided scholars with much needed insight into understanding nuance of national culture (Shi & Wang, 2011). Its application in the study of corruption to understand how cultural dimensions influence the prevalence, acceptance, and responses to corrupt practices across different societies contributes significantly to the academic literature (Seleim & Bontis, 2009; Martin et al., 2007; Mensah, 2014; Tuliao & Chen, 2017).

Research has point to the relationship between GLOBE cultural dimension of uncertainty avoidance values, in-group collectivism practices, and humane orientation practices and corruption (Seleim & Bontis, 2009), as well as gender egalitarianism and performance orientation (Mensah, 2014). Similarly, Martin et al. (2007) also established increase prevalence of bribery among societies with lower in-group collectivism. However, the recent study by Obschonka et al. (2023) established a significant positive relationship between in-group collectivism cultural practice and corruption. While acknowledging high propensity of bribery among male CEO-Chairs, Tuliao, and Chen (2017) established that GLOBE of institutional collectivism and performance orientation exacerbates the gender impact to bribery.

While the GLOBE framework has been useful in providing a valuable lens for exploring the cultural dimensions of corruption, it has faced critiques similar to other cultural frameworks. On the issue of generalization, Langseth (2004) maintained that the framework was initially developed based on a sample of Western and Eastern cultures, predominantly focusing on industrialized nations, as a result, may not adequately capture the complexities and nuances of cultural variations in other regions or non-industrialized countries.

Some critics also maintained that GLOBE work is US centred and many of the items at the country level may convey hidden meanings not intended and understood by the designers

(Hofstede, 2006). Hofstede (2006) also maintained that the dimensions were so much, and complex beyond what a mind can process which may not be experience as useful.

On the bases of individual-level cultural variations, Norman and Zoncita (2021) maintained that the GLOBE framework predominantly focuses on societal-level cultural dimensions, neglecting individual-level variations. The authors argued that cultural dimensions within the GLOBE framework are primarily measured at the national or societal level, which may overlook the individual differences that exist within a culture, while individual variations in attitudes, values, and behaviours may be substantial within a single cultural group, and these nuances are not adequately captured by the framework (Norman & Zoncita, 2021).

While lack of conceptual clarity, limited generalizability, neglect of intra-cultural variations, and reliance on self-report measures are notable critiques raised by various scholars, nevertheless, the framework's strengths lie in providing a structured approach to understanding cultural differences and its role in organizational behaviour (Javidan et al., 2006). Moreover, given that Project GLOBE was conducted more than two decades following Hofstede's project, it can be viewed as an extension of seminal research inspired by Hofstede and other prominent researchers from the preceding six decades (Venaik & Brewer 2008; Tung & Verbeke, 2010; Sochor, 2020).

Moreover, Leung et al. (2005) observed many of the GLOBE dimensions and Hofstede's shared conceptual relevance and correlated empirically despite the utilization of different terminologies in their designation. Likewise, the GLOBE project evaluated both the objective and subjective facets of culture. Employing distinct respondent groups from each society, the project utilized one set of scales and data to appraise the "should be" aspects of culture, which are subjective, and values based. Simultaneously, another set of scales and data were employed to evaluate the "as is" aspects of culture, focusing on objective and behaviour-based indicators (Bertsch & Warner-Søderholm, 2013).

Furthermore, the GLOBE researchers employed a more intricate seven-step rating scale in their value surveys, in contrast to Hofstede's comparatively limited five-step scale (Smith, 2006). More importantly the GLOBE clustered countries based on cultural similarities among societies in a cluster, while cultural differences increase as the cluster get farther apart (House et al., 2004). This clustering plays an important role in understanding cultures within individual society.

Hence, this framework serves as a valuable tool for comprehending the manifestation of corruption in societies, elucidating the diverse forms and variations of corruption across different societal contexts. The current study aims to evaluate the role of the GLOBE framework in advancing cross-cultural research and intends to construct the study's conceptual framework based on its nine cultural dimensions.

2.2.9 Prismatic-Sala Model

Fred W. Riggs, a prominent scholar in the field of public administration, developed the "Prismatic-Sala" administrative model also knowns as ‘fused-prismatic-diffracted’ as part of his comprehensive analysis of administrative systems around the world (Yeboah-Assiamah, et al 2016). The model is known for its focus on the complexity and diversity of administrative structures, emphasizing the influence of cultural, social, and economic factors on administrative patterns (Basu, 2021).

Through the lenses of 'heterogeneity,' 'overlapping,' 'formalism,' and social transformation, the model delineates the distinctive traits of prismatic societies (Developing countries) a classification popularized by Riggs, marking the inaugural exploration of these characteristics (Basu, 2021). The model primary focus was to resolve the difficulties in using the structural functionalism model to compare and explain administrative phenomenon of less developed countries (Uhunmwuangho & Ogunbadeniyi, 2013). For instance, Riggs observed that the

principles of modern public administration, rooted in the normative structure of Western industrial societies, may function differently when applied to different normative structures. Despite the expectation of universal applicability, administrative principles may yield varied outcomes in diverse contexts (Zwart, 2010).

The term 'Prismatic' characterizes developing countries, positioned between traditional (undeveloped) and advanced (developed) nations, indicating that a prismatic society is not entirely traditional nor fully advanced (Yeboah-Assiamah et al., 2016; Basu, 2021). While rooted in tradition, it incorporates certain features from developed societies.

Rigs (1964) heterogeneity refers to ‘heterogeneity’ as the situation where both modern and traditional structures and practices exist side by side; where Western type administrative institutions exist, the accompanied administrative behaviour is guided by ascriptive motivations of a traditional society. Yeboah-Assiamah et al. (2016) argued that in such societies, rules, and regulations, as well as processes for executing tasks exist, and yet people are inclined to use different or traditional ways which signify the ‘back door' approach due to their social, political, cultural, or economic positions in society to influence the ‘ideal' bureaucratic structures and processes. Stephen and Joel (2016) also emphasised that in the heterogeneous environment of a prismatic society, agency leaders encounter moral dilemmas, due to the poly-normativism inherent in this environment, official decisions tend to be more "selectivistic" than "universalistic" most of the time.

Formalism, as elucidated by Riggs, (1964) refers to the extent of disparity between formally documented laws, regulations, and procedures, and their practical observance or actual behaviour. Thuse the greater the disparity, the more formalistic the system is (Stehen & Joel, 2016). Riggs categorized different forms of formalism, including Constitutional formalism, administrative formalism, and educational formalism.

In his concept of administrative formalism, Riggs highlighted the challenge of formal power inadequately controlling bureaucracy due to the considerable decision latitude available to strategic bureaucrats (Riggs, 1964). For example, in administrative matters like recruitment, promotion, or training, Riggs observed that bureaucrats could either rigidly adhere to or relax the established rules to accommodate specific interests (Riggs, 1964). However, Werlin (1972) earlier note that rising corruption in Ghana was as a result of the persistence of traditional values that conflicts with the requirements of the circular way of life.

Regarding overlapping, Riggs (1964) clarifies that, while both modern and traditional structures perform functions, the operations of modern institutions or administrative systems are predominantly influenced by traditional structures such as religion, family, and other cultural practices. In his 1964 study, Riggs noted that within a transitional society, socio-political and economic institutions lack autonomy in decision-making due to the interference of individuals' social backgrounds.

Public decisions are influenced by considerations such as influential backgrounds, classmates, friends, siblings, or political associates (Rigs, 1964). Yeboah-Assiamah et al. (2016) concurred this and argued that such elements have a serious implication on corruption in the public administration of developing African societies. Zwart (2010) also earlier on emphasized on the prevalence of corruption, patronage, clientelism and favouritism as part of the characteristics prismatic society which are not flaws in the system that can be corrected by proper procedure and law but rather seen as inherent to the system while proper procedures and law serve improper functions.

Summarizing the shared traits of a prismatic society, McCurdy (2012) also highlighted the following: a multitude of legal rules with varying enforcement approaches; individuals of high status enjoying privileges without legal entitlement while those of low status often lack effective legal protection; public officials facing multiple loyalties due to the moral dilemma

arising from heterogeneous and overlapping societal structures; irregular application of rules among officials and citizens due to the absence of objective criteria; intentional efforts to address 'minority' interests through systems like 'Quota' or 'Reservation' to alleviate dissatisfaction among underprivileged groups.

However, just like any other theory Rigs prismatic-Sala model is not without a critique. Scholars argued that the model is too broad and abstract as it appears to shorten the distance between theory and practice and also ignoring certain variables and sometimes exaggerate some variables (Pawson & Tilley, 1979).

Notwithstanding the critics, the model is relevant to this study as it highlights the fundamental features of administrative system in developing countries and why it is susceptible to corruption (Yeboah-Assiamah et al., 2016), especially when one of the study main focuses is to explore the nature of corruption through cultural lens in a typical developing country Ghana.

It is also quite obvious that the major features of Ghanaian societies match with the major features of the prismatic model. For instance, there is heterogeneity where the old and new structures coexist, for example, the extended family system in Ghana where many generations live together under the same roof even after the modernization (Yeboah-Assiamah et al., 2016). Similarly, the old institutional values of societal leadership coexist with modern structures at the local level decentralized institutions (Hoehne, 2008; Nyaaba, 2009; Antwi-Bediako, 2018; Mawuko-Yevugah & Atipoe, 2021).

In terms of overlapping, most of the public officials and politicians in Ghana exhibit similar traits where public duties are demonstrated to others as it's in the bureaucratic designation for a symbolic purpose whereas the actual execution is informed by the traditional level, especially if the said traditional group is enough to determine a majority in winning elections (Appiah & Abdulai, 2017).

In terms of formalism, public office positions for instance in Ghana is recruited through bureaucratic standard of transparency, impartiality, and autonomy and yet the behaviour patterns do not always adhere strictly to these bureaucratic administrative behaviours because the actual performance maybe reliance on the informal network of family ties, old school associations, fellow tribe men or religious groups (Akuffo & Kivipõld, 2019; Joseph & Alhassan, 2023).

Prismatic Sala administration model will play a role in explaining nature of individuals involved in corrupt behaviours by shedding light on structural, cultural, and historical factors that influence their actions within public administration system. The model aligns with Ghanaian societal features, such as heterogeneity in coexisting old and new structures and overlapping in public officials' behaviours. Ghanaian public office recruitment shows elements of formalism, and the model contributes to explaining corrupt behaviours by considering structural, cultural, and historical factors within the public administration system.

2.3 Empirical Framework

The examination of corruption in Ghana represents a pivotal endeavour in understanding the multifaceted dynamics that surround this pervasive phenomenon. This section delves into the empirical literature dedicated to unravelling the nature of corruption within the Ghanaian context, emphasizing key aspects such as its manifestations, the methodologies employed for its measurement, and the intricate interplay between cultural factors and corrupt practices.

Ghana presents a particularly compelling case study for several reasons. Despite being one of the more politically stable countries in West Africa, corruption remains a persistent challenge, influencing governance, public trust, and socioeconomic development (Gyimah-Boadi, 2007; Ayee, 2013). Additionally, Ghana was not included in the original GLOBE project, and its cultural characteristics have often been inferred from broader African assumptions. Studying

Ghana directly provides an opportunity to fill this empirical gap, offering context-specific insights into how cultural dimensions uniquely shape corrupt practices.

By synthesizing diverse scholarly perspectives, this section provides a comprehensive overview of the existing body of knowledge, shedding light on the complexities inherent in the study of corruption in Ghana. From exploring the various forms corruption takes—such as bribery, embezzlement, nepotism, and patronage networks—to scrutinizing the tools used for its quantification, this review examines both institutionalized and informal mechanisms of corruption. Empirical studies on Ghana indicate that corruption is influenced not only by political and economic structures but also by cultural norms around reciprocity, loyalty, and social obligation (Amundsen, 1999; Boateng, 2015). These insights highlight the need to consider the cultural embeddedness of corruption when designing policy and intervention strategies.

Furthermore, the empirical framework underscores methodological considerations, including the use of surveys, perception indices, and qualitative interviews to capture the multidimensional nature of corruption. Studies employing mixed methods have shown that purely quantitative measures, such as Transparency International's Corruption Perception Index, may fail to capture local nuances, while qualitative approaches reveal the subtle influence of cultural values, traditional practices, and social networks on corrupt behavior.

Through this exploration, this study contributes to the ongoing discourse on corruption by providing a detailed empirical account of Ghana's political economy, governance structures, and cultural influences. By situating Ghana within both the broader African context and its unique national experience, the study establishes a rationale for its selection as a case study and demonstrates how empirical research in Ghana can complement and expand global understandings of corruption. This approach fosters a deeper comprehension that can inform effective strategies for mitigation, reform, and culturally sensitive policy interventions.

2.3.1 Measuring Corruption

One challenge facing academics and the policy community has been how to arrive at an effective means of measuring corruption (Heywood, 2015). Over the years, there has been significant challenges in the scholarly effort to measure corruption and other anti-corruption strategies especially in developing country contexts (Clark, 2017; Heywood, 2015). At the heart of the challenge is the fact that corruption by its nature, is largely hidden and intractable, and has become a 'wicked' problem for public managers (Rose-Ackerman 1999; UNDP, 2008). The hidden nature of corruption has not only resulted in definitional differences even in heavily used indices, but also a heavy reliance on perceptions in its measurement (Hawken & Munck 2009; Heywood & Rose, 2014). However, there has been a compelling demand for more effective action against corruption from the international communities which brings forth the need for construction and employment of governance indicators (Malito, 2014).

According to Malito (2014), there have been three orders of measures of corruption which had emerged as a means of responses to the demand for effective anti-corruption polices. These measures include survey-based measures of corruption, indicators of corruption provided by indices of Global governance, and indicators of corruption provided by indices of states capacity. While these indicators serve useful purpose of revealing the level of corruption in various countries, it tends to standardize corruption without emphasis on individual understanding of what it constitutes based on cultural difference.

In recent years, precisely within the mid-1990s, different institutions have developed various tools for measuring corruption under the category of the survey based. These includes European Bank for Reconstruction and Development (EBRD) and The World Bank which publishes Business Environment and Enterprise Performance Survey (BEEPS) Transparency International (TI) which publishes Corruption Perception Index (CPI), and the Bribery Perception Index (BPI); Business International which publishes Corruption Experience Index

and Business International Index; International Budget Partnership which publishes the Open Budget Survey ; and Gallup International which publishes Voices of the People Survey.

Within the same 1990s, as reported by Malito (2014), other institutions realising that through the governance indicators, corruption usually establishes some key dimensions also emerged with calculated indices which is an estimating of broader levels of governance. These group includes: World Economic Forum which publishes reports on Executive Opinion Survey, World Comprehensive Year Book and Global Comprehensive Reports (GRC); Global Integrity and Mo Ibrahim Foundation which publishes Africa Integrity Indicators, Index of African Governance, The corruption Notebooks, and Global Integrity Index ; World Bank which publishes World Governance Indicators (WGI) and World Bank Country Policy and International Assessment; World Value Survey Association which publishes World Value Surveys (WVS); The Political Risk Service Group which publishes the International Country Risk Guide (ICRG); Michigan State University which publishes Afrobarometer; European Commission which also publishes Eurobarometer; and Latino barometer Corruption which also publishes Latino barometer.

In order to estimate the country performance in a set of spheres considered to be critical for safeguarding the integrity and government responsibilities, another group of institutions emerged which provides corruption indicators bases on state-capacity indices (Malito, 2014). These institutions include: Fund for peace Foreign Policy which measures through Failed State Index; Columbia University which measures corruption through State Capacity Survey; Centre for Global policy, George Mason University which measures corruption through Political Instability Task Force; Brooking Institute which measures corruption through Index of State Weakness in the Developing World and Canadian International Development Agency which also measure corruption through Country indicators for Foreign Policy project. Additionally, contemporary assessment initiatives, including the Corruption Reflection Index (CRI) and the

Corruption Conviction Index, are conducted by the Institute for Corruption Studies (Dincer, 2020) specifically for the United States. Furthermore, the International Monetary Fund (IMF) employs the Corruption News Flow Indices (NIC), as outlined by Hlatshwayo et al. (2018), to gauge corruption trends.

However, these generation of corruption indicators are being subjected to severe pitfalls leading to the need for reconsideration of key methodological and theoretical aspects by scholars and policymakers. Among the issues raised is the fact that, there have been different and divergent definitions of the phenomenon during the last decays, leading to a non-comprehensive framework of its analysis (Samford & Samford, 2006; Malito, 2014; Umotong, 2023). The fundamental disagreements between the providers of corruption indicators are due to the differentials in its definition leading to difficulties of being able to capture all aspects of the phenomenon within a specific indicator (Rohwer, 2009; Umotong, 2023).

The creation of indicators has sparked concerns about bias and reliability, prompting criticism from several scholars (Galtung, 1998; Andvig et al., 2000; Oman & Arndt, 2006; Rohwer, 2009; Spyromitros & Panagiotidis, 2022).These scholars argued that, the measure of corruption in its perceived forms omits the absolute amount of the phenomenon, while also depends so much on the perspective of specific groups of business elites and experts who gives evaluations of the phenomenon based on their political orientation.

Other scholars (Jong-Sung & Khagram, 2005; Treisman, 2007) also argued that the expert's opinions may be fundamentally imprecise and biased and may also be capturing the conventional understandings of corruption bases on the inferences made by experts and survey respondents and not the actual frequencies of corrupt acts.

Most scholars (Knack & Keefer, 1995; Søreide, 2006; Knack, 2006; Van Dijk & Klerx-Van Mierlo, 2011) argued that, even if the composite indicators present some strength in the

information being summarized, they still run the risk of losing conceptual clarity, considering due to its dependency on sources that may not be publicly available or may come from ambiguous methodologies. They further indicated that, these aggregate indicators may also run the risk of creating conceptual ambiguity between various aspects of corruption incorporated in the specific measure and may also run the risk of losing internal validity due to impossibilities of guaranteeing the independent of various sources.

However, at the forefront of corruption measurement through composite indicators is Transparency International (TI) which produces several indices such as the Corruption Perception Index (CPI), Bribery Perception Indices (BPI), the Bribe Payers Index (BPI), the Global Corruption Barometer (GCB). TI is best known for the CPI, which publishes regular world corruption indices and ranks countries by their perceived levels of corruption and surveys on the perception of corruption in international trade. It also develops tools for fighting corruption and works with other civil society organizations, companies, and governments to implement them.

TI uses a state-of-the-art data from experts which constitutes 17 data sources derived from 13 independent institutions developing their premise from the degree to which the action was corrupt as well as the size of the bribes paid. The surveys track where and how money from the public purse gets allocated (and misallocated) and analyses which companies get public sector contracts and on what terms. The CPI highlight cases where public money has either not ended up where it should have or cannot be accounted for at all (Clark 2017).

Over the years, the CPI has been useful in assessing the scale of corruption, in terms of its extent, location and trends across the globe. The findings have served as a basis to identify patterns that have helped in understanding where and why corruption develops. Despite its credibility, usefulness, and worldwide acceptance however, the measurements by TI have not been spared on the criticism raised against the first generation of corruption measurements on

several grounds. Indeed, the TI itself concedes that the CPI does not measure actual corruption but only perceptions of it suggesting that the indices may be far from the reality, and perception is not reality (Shacklock & Galtung 2016).

The CPI has also been criticized for simplifying corruption in its analysis. Critics contend that, the CPI indicators are unable to uncover and measure the more nuanced aspects of corruption (Heywood & Rose 2014; Picci, 2018). These scholars argue that corruption is complex, multifaceted, and riddled with nuance, and this makes aggregate indicators, as used by the CPI an imperfect proxy for actual levels of corruption and also inherently prone to bias. In view of this, measuring corruption has been described as "more of an art form than a precisely defined empirical process" (UNDP 2008 p. 8). In recent years, the TI itself has acknowledged that given the complexity of corruption, there is the need to move away from aggregated indices towards more specialized measurements and judiciously selected proxy indicators (TI, 2018).

Related to the charge of simplification of corruption is the lack of an authoritatively agreed upon definition of what counts as corruption. Critics have argued that the specific indicators used in these surveys reflect definitions which can be used to support different assumptions and findings and cannot be applied universally (Hawken & Munck 2009; Heywood, 2015). According to Shacklock and Galtung, (2016), the context-dependent nature of corruption makes it necessary to consider different types of measurement to appropriately capture it.

Taking a cue from Shacklock and Galtung, (2016), this study will argue that the context-dependent nature of corruption will make it imperative to explore the cultural explanations of corruption, particularly because what constitutes corruption varies from country to country. Exploring the cultural meanings attached to corruption is therefore consistent with the calls for a holistic approach to understanding corruption by considering the role played by society and normalized behaviour. This position is emphasized by Klitgaard (2017) who argues that

measures of corruption are strongly correlated with “cultural variables” such as strong family ties.

In terms of methodological approaches, the debates on measurement of corruption methodologies often revolve around issues of validity, reliability, cross-cultural applicability, ethics, and trade-offs between different data sources (Philip, 2016; Razafindrakoto & Roubaud, 2010; Tuckett, 2004).

Qualitative approaches have been widely used to measure corruption (Luethke, 2021; Cole & Tran, 2011). These methods include surveys, interviews, case studies, and expert assessments. Qualitative approaches offer rich insights into the nature and manifestations of corruption, providing a nuanced understanding of the phenomenon (Torsello & Venard, 2016). They are particularly useful for capturing subjective perceptions and experiences related to corruption. While qualitative approaches have significant strengths, they also have limitations. The findings obtained through qualitative methods may lack generalizability due to their focus on specific contexts or small sample sizes (Tuckett, 2004). Additionally, subjectivity and biases may arise in the interpretation of qualitative data, impacting the reliability and validity of the results.

However, lack of a comprehensive and universally accepted quantitative measure that encompasses all dimensions of corruption (Heywood & Rose, 2014). Surveys like the Corruption Perception Index (CPI) and the Worldwide Governance Indicators (WGI) offer quantitative metrics for comparing corruption levels across countries, provides a broad overview of corruption levels, and allows for international benchmarking (Razafindrakoto & Roubaud, 2010). However, the most widely used corruption indices produced by Transparency International (TI) has already been the subject of serious reservations in the academic community which the TI itself shares to some degree. The identified problems associated with reliability of TI measure of corruption includes appropriateness of its measurement scale,

choice respondents, challenge of integrating harder source of data into the softer perception-driven sources (Philip, 2016).

Existing measures often focus on specific aspects or rely on subjective perceptions (Razafindrakoto & Roubaud, 2010). Notwithstanding the limitations of the CPIs, the WGIs also suffers similar criticism over luck of transparency, broad and imprecise underlying indicators used as inputs due to lack of any underlying theory of good or bad governance that will explain the meaning of the indicators (Arndt, 2008). More importantly, there are growing concerns over the gaps between the concept employed and its measurement as it does not always relate systematically (Heywood & Rose, 2014; Anderson & Heywood, 2009; Arndt & Oman, 2006).

The methodological gap in measuring corruption also lies in the limited development of quantitative measures couple with absence of a standardized quantitative measure which hinders cross-country comparisons, statistical analyses, and evidence-based policymaking (Anderson & Heywood, 2009). The pitfalls of difference types of data and the absence of an ideal indicator of corruption results in application of various methodologies which may produce different results of corruption in a given country (Shukhova & Nisnevich, 2017).

It is against this background that, this study proposed an alternative approach of developing a measurement instrument based on contextual understanding of what constitutes corruption which will aid in assessing levels of corruption in Ghana. To address this gap, the current study focuses on developing a robust quantitative measure for corruption that incorporates a broader range of corruption dimensions and ensures methodological rigor through both qualitative and quantitative based techniques. Filling this gap gives researchers opportunity to enhance the objectivity, comparability, and validity of corruption measurement, facilitating a deeper understanding of this pervasive issue. The chapter makes the following contribution to extent literature.

2.3.2 Nature of Corruption in the Ghanaian Context

Corruption has gained a lot of traction in the field of research as well as practise. Despite the ideas and opinions about what constitutes corruption, its universality remains a matter of contention. This is based on the fact that, what would be considered as a feature of corruption in one culture, would not be considered as a feature in another culture (Hooker, 2009; Sylla, 2014). Corruption is a persistent issue that poses significant challenges to countries worldwide, impeding progress, undermining governance, and eroding public trust (Johnston, 1998).

In the case of Ghana, a West African nation with a rich cultural heritage and democratic governance, corruption has been a longstanding concern. This study aims to delve into the nature of corruption in Ghana from the perspective of Ghanaians, shedding light on its prevalence and manifestations. Corruption in Ghana is characterized by a range of features that contribute to its pervasiveness. One prominent feature is bribery, where individuals offer illicit payments or gifts to public officials in exchange for preferential treatment or to expedite administrative processes (Gordon, 2017). Bribery undermines the fairness and integrity of public services, creating a culture of favouritism and eroding public trust in the institutions (Gyimah-Boadi, 2002).

Besides, Ayee (2016) argued that embezzlement of public funds is another prevalent feature of corruption in Ghana. This occurs when individuals entrusted with public resources divert funds for personal gain, depriving the public of essential services and diverting resources away from development projects (Osei-Tutu et al. 2010). From this evidence, it is wealthy noting that embezzlement undermines economic stability, exacerbates inequality, and erodes public confidence in the government's ability to manage public finances effectively.

Nepotism, favouritism, and cronyism are also common features of corruption in Ghana. These practices involve the preferential treatment of family members, friends, or associates in employment, business contracts, or other opportunities (Ayee, 2016). Nepotism undermines

meritocracy and creates a perception of unfairness, fostering a culture where personal connections and influence outweigh qualifications and merit (Yeboah-Assiamah et al. 2016). Abuse of power by public officials is another critical feature of corruption in Ghana. Public servants entrusted with authority may exploit their positions for personal gain, extorting bribes, or engaging in fraudulent activities. This abuse of power not only undermines public confidence in governance but also hinders effective service delivery, as resources and opportunities are misallocated or diverted for personal benefit (Duri, 2022).

Political corruption represents yet another dimension of corruption in Ghana. It encompasses a range of illicit activities such as vote-buying, misappropriation of campaign funds, and the use of public resources for personal or partisan gain (Asomah, 2019). Asomah (2019) further argued that unbridled political corruption primarily arises from the intricate dynamics involving the extent of political leaders' avarice, the efficacy of the deterrent mechanisms, and the existing opportunities, rooted in the monopolization and discretionary exercise of power. Political corruption undermines the democratic process, distorts electoral outcomes, and erodes public trust in the integrity of political institutions (Asomah, 2020).

Understanding the nature of corruption in Ghana from the perspective of Ghanaians is crucial for developing effective strategies to address this societal challenge. By exploring these features, policymakers and stakeholders can gain insights into the specific areas and sectors that require targeted interventions. It is through such efforts that Ghana can combat corruption, strengthen governance, and foster transparency and accountability in its public institutions. Thus, corruption in Ghana is characterized by several features, including bribery, embezzlement, nepotism, abuse of power, and political corruption (Ayee, 2016). These features contribute to the pervasive nature of corruption in Ghanaian society, eroding public trust, and hindering socio-economic development (Francis & Justine, 2023).

While there have been numerous studies on corruption in Ghana, there is still a research gap when it comes to exploring the features of corruption in Ghana from the perspective of Ghanaians. Existing literature often focuses on the overall prevalence of corruption and its impact on development (Welin, 1972; Gyimah-Boadi, 2002; Osei-Tutu et al., 2014; Amagnya, 2022; Amenya, 2023), but there is a lack of in-depth analysis regarding the specific features of corruption as perceived and experienced by Ghanaian citizens. Additionally, older studies like Welin (1972) might be outdated due to evolving social sciences and corruption studies, with potentially unreliable data and outdated methodologies. Gyimah-Boadi (2002) and Osei-Tutu et al. (2014) are more recent but still face limitations due to changes in Ghana's socio-political landscape and possible methodological shortcomings. However, Amagnya (2022) and Amenya (2023) are more current, employing modern research techniques and relevant to the present context, but limited in-depth analysis regarding the specific features of corruption as perceived and experienced by Ghanaian citizens.

Understanding the nuances of corruption from the perspective of Ghanaians is crucial for developing targeted anti-corruption strategies and interventions. By exploring the features of corruption as perceived by Ghanaians, including the prevalence of different forms of corruption, the specific sectors, and contexts where corruption is most prevalent, and the impact of corruption on their daily lives, researchers can gain valuable insights into the underlying dynamics of corruption in Ghana.

Additionally, while some studies have examined corruption from a macro-level perspective (Sulemana et al., 2017; Boateng & Adjololo, 2019; Yakubu; 2019; Owusu, 2021), there is a need for more micro-level research that captures the experiences and perspectives of individual Ghanaians. While these studies contribute to the broader understanding of corruption, they primarily focus on macro-level analyses and broad trends, potentially overlooking the nuanced experiences and perspectives of individual Ghanaians. There is a need for more micro-level

research to capture the day-to-day realities and personal encounters with corruption, which can provide a deeper and more comprehensive understanding of its impact on ordinary citizens. Additionally, focusing on individual perspectives can help identify specific cultural and social dynamics that macro-level studies might miss, thus informing more targeted and effective anti-corruption strategies.

This would involve exploring the views and attitudes of ordinary citizens towards corruption, their understanding of its causes and consequences, and their suggestions for combating corruption in their communities. Furthermore, there is limited research on the cultural and social factors that contribute to corruption in Ghana. Understanding how cultural norms, social networks, and societal expectations shape corrupt practices would provide valuable insights into the underlying causes of corruption in Ghanaian society.

In this regard, Ekeh's (1975) theory of the "two publics" offers a useful framework for understanding the cultural foundations of corruption in Ghana. Ekeh argues that African societies operate within two overlapping moral spheres, which he indicates as the primordial public, governed by kinship ties and communal obligations, and the civic public, associated with the state and colonial inheritance. While individuals are morally accountable within the primordial public, the civic public is often perceived as amoral and alien, allowing exploitation of state resources for private or communal gain. In Ghana, this moral dualism helps explain why acts such as favoritism, nepotism, and gift-giving, though formally corrupt, are culturally rationalized as fulfilling moral obligations to family or community. Thus, corruption is not only a legal or administrative failure but also a reflection of the moral and cultural complexities that shape the Ghanaian perception of public service and social responsibility.

Thus, this study bridges these gaps by exploring perceptions of corruption in Ghana from citizens' perspective. To achieve this, the research seeks to answer question on what constitutes corruption in Ghana based on its concepts, forms, nature of bribery, persons engage in

corruption, and the consequences of corruption. Answers to this question would provide a valuable insight into underlying factors of corruption in Ghana and help in developing effective strategies to address this societal challenge.

2.3.3 Relationship Between Culture and Corruption

Extant research has shown that the interest in studying about culture and corruption have been ever increasing. Interestingly, several authors have had several results that have changed overtime (Werline, 1972; Getz & Volkema, 2001; Seleim & Bontis, 2009; Yeboah-Assiamah, 2016; Serra & Wantchekon, 2012; Banuri & Eckel, 2012; Mensah, 2014). This section of the literature review seeks to examine some existing empirical literature on the nature of corruption including culture-corruption nexus.

At the international level, Husted (1999) examined the impact of national wealth, income distribution, government size, and culture on perceive levels of corruption using data obtained from established source which includes Transparency International CPI, World bank data on GNP per capita, and four of the Hofstede's cultural dimensions which includes power distance, individualism, masculinity, and uncertainty avoidance. The OLS regression analysis results indicate a significant negative correlation between corruption and economic development. The results also indicate a significant positive correlation between uncertainty avoidance, masculinity, and power distance cultures. While individualism failed to explain the variation in corruption. While these findings offer a valuable international perspective, they are less applicable to the specific and complex nature of corruption in Ghana.

In another circumstance, Getz and Volkema (2001) investigated socioeconomic factors in relation to corruption. The study depends on secondary data for economic development or wealth (GDP), corruption, economic adversity, bureaucracy, and culture which were sort from established sources. Transparency International CPI for instance were adopted for corruption

data, while Hofstede cultural dimension represent culture. The regression analysis found Power distance and uncertainty avoidance cultures to positively influence corruption. There was also positive relationship between economic adversity and corruption which was exacerbated by uncertainty avoidance culture. While corruption was inversely related to economic development.

Davis and Ruhi (2003) also examined the relationship between Hofstede's cultural dimensions and perceived corruption using CPI data from TI in forty-two countries. The study controlled for population, population density, per capita GDP, Per capita Gross National Income, government bureaucracy, and inflation as economic factors. The study found high power distance, masculinity, and collectivist cultures to be higher predictors of corruption. The study also found corruption to negatively influence levels of economic performance in the form of reduce GDP per capita. A similar study by Achim (2016) who examined culture and corruption through Hofstede's cultural dimension and Transparency international CPI across ninety-eight countries, using OLS regression, found three of the six Hofstede's' cultural dimension namely power distance, individualism-collectivism, and long-term orientation to significantly influence corruption.

Seleim and Bontis (2009) investigated the relationship between GLOBE cultural dimensions and corruption using CPI data from TI while controlling for GDP and human development measured by combined gross enrolment ratio for primary, secondary, and tertiary schools obtained from Human Development Reports by UNDP. The study found significant correlation between seven of the GLOBE cultural dimensions and corruption. However, this relationship lost it significant when controlled for GDP and Human development index except for uncertainty avoidance values. This, however, contradicts the findings of Davis and Ruhe (2003) that uncertainty avoidance values could not explain the amount of corruption when GDP growth, population, inflation, and population densities are controlled for.

In similar context, Barr and Serra (2010) also conducted a study that sought to determine the effect of a home country's attitude towards corruption and the attitude of individuals in that country towards corruption. The study found that, among undergraduates, there was the possibility to determine who has the high propensity to act corruptly with reference to the level of corruption in their home country. The study was replicated and found that time spent in the UK was associated with a decline in the propensity to bribe.

Similarly, Lee and Guven (2013) examine how cultural norms such as gender roles and risk preferences influence corruption, and also determined if there are contagion effects in corruption at the micro level. The study employed a micro-level panel data of twenty European countries and analysed using a seemingly unrelated probit approach. The study found a significant degree for people who have had negative experiences with respect to corruption to repeat such behaviours. In spite of the potency of its findings however, the study is limited to the European case and also failed to consider the role of economic factors in fuelling corrupt practices, although the authors defined corruption and its related causes based on past experiences of respondents.

Valdovinos et al. (2019) also conducted a study that investigated the connection between national culture and corruption by utilizing cultural measures from the GLOBE project and the CPI data on the level of corruption across the world in 1995-2013. The research revealed a noteworthy negative correlation between cultural practices related to uncertainty avoidance, power distance, and future orientation, and corruption. While their findings partly aligned with previous studies such as Husted (1999) and Saleim and Bontis (2009), they also diverged in some respects. Particularly, the study's discovery of a negative relationship between power distance practice and corruption contradicted the findings of Husted's research.

In another circumstance Artello and Albanese (2022) examined the public corruption convictions rate for ninety-four US Attorneys' office using fifty-two interviews conducted

among community stakeholders, former public officials, former prosecutors, and investigators. The qualitative analysis found local history and culture, leadership and contagion, and watchdog/oversight activity to impact the culture of corruption.

Liu et al. (2023) also examined the relationship between perceived corruption and individual factors such as culture, personal ethical standards, and specific contexts. They collected data from Taipei, Taiwan, using a random digit dialling technique. The study also validated a scale measuring tolerance for corruption and analysed its impact on perceived corruption while controlling for institutional trust, satisfaction with government performance, and demographic variables. The findings suggested that a higher tolerance for corruption, as measured by contextually fit items, was associated with lower perceived corruption, indicating a significant negative effect when holding all variables constant.

In similar circumstance but within African context, Baez-Camargo et al., (2020) examined petty corruption in the public sector in a comparative study of three East African countries through a behavioural lens. The study found that citizens are swayed by social pressures and beliefs that ultimately spur petty corruption by endorsing maladaptive practices. The findings further indicated that these behaviours are sustained by social norms of group solidarity and reciprocity and legitimised by common shared perceptions of corruption as a norm.

One of the earlier empirical works done on corruption in Ghana specific is Werline (1972). The study analysed the root causes of corruption in Ghana based on the Justice Anim's reports on the Ghanaian presidential Commission of Enquiry into bribery and corruption in 1970. The commission investigated bribery and corruption including its prevalence, methods, and the causes.

The study found that Ghanaians concerned about corruption stemmed from their awareness of the relationship of legality to political development and the rising corruption in the country was not only as a result of fundamental political disorder but also of the persistence of traditional

values that conflicts with the requirement of the secular way of life. The implication of these finding s was that Ghanaians consciousness of corruption was not only as a result of its legal consequences but also as a result of the traditional values.

Kuranchie et al. (2014) investigated forms, conditions and individual involves in initiating perceive corruption in academic institutions in Ghana through an explorative design. The study drawn a sample of three hundred and thirty students as respondents from two universities in Ghana using convenience sampling technique. Using descriptive and inferential statistics for data analysis, the study found that, favouritism, nepotism, and examination malpractices were the major forms of corruption practice among academic institutions in Ghana which were being initiated by the staff of the various institutions. The study also established that, fear of victimization, fear of authority, and the bureaucracy on the part of the authority in dealing with such issues were major promoters of those behaviours.

Yeboah-Assiamah et al. (2016) also explored public sector corruption in Ghana by examining the interplay between culturally accepted norms and professional expectations of public officials. Framing the issues within the prismatic- Sala model by Riggs (1964), the study established that the Ghanaian culture, which is generally a collective one, strangely tended to accept and reinforce corrupt practices by public servants and this was as a result of the socialization process and the kind of cultural teachings given to children. The study however made this conclusion based on an assessment of a single traditional area and not considering the cultural heterogeneity of Ghanaians with assumptions that this single traditional area forms the dominant spoken language group in Ghana.

In similar circumstance, Ayee (2016) investigated the root cause of corruption, using survey data collected by the Institute of Economic Affairs (IEA) in 2015. The analysis captured data on the views of respondent understanding of and awareness about corruption, opportunities for corruption, Motives and causes of corruption, evidence, and perception of extent of corruption,

and combating corruption. The survey consists of one thousand five hundred respondents aged eighteen and above and drawn from the ten regions of Ghana using stratified, cluster, and probability sampling techniques. The study found that the level of understanding, knowledge and awareness about corruption seems high among Ghanaian based on their ratings on actions that constitutes corruption.

The findings of this study however did not support the literature linking corruption to tradition and customs (Werline, 1972; Yeboah-Assiamah et al., 2016) but rather a several factors combined with poor management practices, greed, low remuneration, and week institutional structures.

Specifically, in African context, Sulemana et al. (2017) examined the economic consequences of corruption on Africa through an exploratory approach. The study explored the extent to which paying bribes, gift giving, doing favours to government officials to obtained documents or service influence wellbeing. Using data from the round three of Afrobarometer survey conducted among eighteen African countries. The study found corruption to negatively influence wellbeing of countries.

In similar context, Francis and Justine (2023) examined key corrupt practices and their effects on the development and sustainability in Ghana. Using secondary data source such as African Development Bank, Anticorruption Network, Transparency International, and other corporations' surveys in Ghana and other international corruption research journals. The study identified bribery, extortion, discriminatory, unclassified, fraudulence, bid rigging, kickback among others as forms of corrupt practices prevalence in Ghana. And also established that corruption is the biggest obstacle for poverty reduction, it undermines good governance and economic development, and negatively affects nations political and economic operations leading to inadequate infrastructure.

Also in Ghana, Amagnya (2023) investigate corruption in Ghana's justice system through a survey of six hundred and sixteen Ghanaian police officers drawn from three regions of Ghana. The study main focuses were to evaluate corruption and corrupt behaviours, corruption prevalence, changes in levels of corruption and initiators of corruption. Through a descriptive statistical analysis, the study found that corruption is consider among police as an abuse of their power for private gains and represents a serious problem in Ghana police service. The study also found that circumvention of rules, and hiding evidence to help suspect are the major corrupt behaviours found among police. It was also found that it is the public that corrupt justice officials and not the other way round.

Previous research on Ghana's culture has indicated the presence of several cultural dimensions that may impact corruption. Studies by Agyemang (2017) emphasized the high-power distance and collectivist tendencies prevalent in Ghanaian society, which may have implications for corruption practices. Additionally, Adinyira et al. (2022) have explored the relationship between collectivism and corruption, suggesting that the strong emphasis on communal relationships might create fertile ground for corrupt behaviours, such as favouritism and nepotism. While prior research has shed light on individual cultural dimensions and their potential impact on corruption, there is still a need for a comprehensive and systematic analysis that utilizes the GLOBE framework.

In Ghana's case, scholars have conducted research to ascertain the country's dominant cultural dimensions and their potential relationship with identifiable traits of corruption. According to Hofstede (1980), one of the pioneering researchers in the field of cross-cultural studies, power distance is a crucial cultural dimension that affects a society's attitudes towards authority and hierarchy. In Ghana, high power distance has been observed, indicating a cultural acceptance of hierarchical structures and respect for authority figures (Agyemang, 2017). This cultural trait

may potentially contribute to corruption, as those in positions of power might exploit their authority for personal gain with little fear of repercussions (Boateng et al., 2021).

Furthermore, the GLOBE framework identifies collectivism as a cultural dimension that reflects the importance of group harmony and cohesion (House et al., 2004). Ghanaian culture places a strong emphasis on communal relationships and extended family ties (Yeboah-Assiamah et al., 2016). While collectivism can foster a sense of unity and cooperation, it might also lead to favouritism and nepotism in the context of corruption (Adinyira et al., 2022). Individuals may prioritize the interests of their social networks over ethical considerations, perpetuating corrupt practices.

The cultural dimension of uncertainty avoidance is another aspect that warrants attention. It reflects a society's tolerance for ambiguity and risk (House et al., 2004). In Ghana, due to the country's historical context and social norms, there is a tendency to avoid uncertainty, seeking stability and predictability (Agyemang, 2017). Such a cultural orientation may lead to resistance towards challenging established corrupt practices, as they provide a familiar and predictable way of navigating through bureaucratic systems (Adinyira et al., 2022).

The linkage between Ghana's cultural dimensions and corruption has also been explored through the lens of ethical values and attitudes. According to Triandis (2001), cultural values influence ethical beliefs, which, in turn, impact individuals' behaviour. In Ghana, cultural values that promote trust, honesty, and integrity in interpersonal relationships are prevalent (Yeboah-Assiamah et al., 2016). However, the complex interplay between these positive values and the contextual pressures of corruption may lead to ethical dilemmas for individuals in positions of power.

Beyond cultural dimensions, it is essential to consider external factors that interact with Ghana's cultural context and influence corruption. Scholars such as Klitgaard (1988), Villanueva (2020), and Hope (2023) emphasizes that corruption thrives in environments where

there is low accountability, weak legal systems, and limited oversight. It is also argued that political, legal, and economic landscape can interact with its cultural dimensions, either reinforcing or mitigating corrupt practices (Gyimah-Brempong & Traynor, 1999; Vellanueva, 2020).

Research exploring the relationship between gender and corruption consistently indicates that increased representation of women in governance is associated with a significant reduction in corruption (Swamy et al., 2001; Esarey & Schwindt-Bayer, 2019; Esarey et al., 2023). Some argue that this negative correlation may be attributed to women's intrinsic resistance to corruption compared to men (Wangnerud, 2022). This is in line with Rivas (2013) who earlier highlighting survey findings that suggest women tend to exhibit lower levels of corruption compared to men. The study proposes that an augmentation in the presence of women in both the labour market and politics could serve as a valuable strategy in the ongoing battle against corruption. In contrast, Wellalage et al. (2020) reject the notion that women inherently behave differently in terms of bribery, dismissing the idea of promoting women into high-level positions based on assumptions of superior morality.

Regarding the relationship between age and corruption, the evidence is mixed for both younger and older age groups. While some studies suggest a negative correlation, indicating that as individuals age, they are less likely to tolerate corrupt practices (Swamy et al., 2001; Hunady, 2017; Han, 2023), McGee and Benk (2023) found that older age groups may exhibit both stronger resistance and less opposition to corrupt behaviours depending on the context.

Individual education levels also play a crucial role in explaining variations in corrupt behaviours (Lee & Guvan, 2013; Jetter & Parmeter, 2018; Šumah, 2018). Lee and Guven (2013) found increase probability that individual with higher level of education feels that bribery is not justified. Other studies also propose a negative relationship between educational level and corruption in developing societies, contrasting with a positive relationship in

developed societies (Maria et al., 2021). This implies that as more individuals in developing societies enrol in higher education, the prevalence of corruption decreases, while the opposite is observed in developed societies.

It is argued that higher-educated individuals may have more interactions with officials, higher incomes, and a tendency to expedite bureaucratic processes through bribery (Kaffenberger, 2012). Ohamadike and Orakwe, (2022) found that educational levels influence corruption detection in some African countries, though this varies, citing differences in the quality of education among them. Similar findings were also made with Kazakhstan sample in the study by Bokayev et al. (2023).

Examining the relationship between tenure of service and corruption, Dahlström et al. (2012) argue that an extended tenure facilitates a prolonged socialization process into a public service ethos, serving as a deterrent to corruption in the long term. This perspective is supported by Oliveros and Schuster (2018), who found that high tenure of service is associated with lower levels of corruption. This suggests that employees with extensive experience are likely more acquainted with organizational procedures, regulations, and ethical standards, thus acting as a deterrent to corrupt practices as individuals become increasingly aware of the associated consequences and risks.

Contrastingly, Coviello and Gagliarducci (2017) present a different viewpoint based on empirical findings. They contend that an extended tenure in office heightens the probability of collusion between public appointed officials and local contractors. The rationale behind this is the time required for contractors to establish a preferential relationship with public officials, potentially leading to corrupt practices.

In synthesizing these perspectives, the literature suggests a nuanced relationship between tenure of service and corruption. On one hand, longer tenure can allow individuals to become more familiar with institutional rules, professional ethics, and accountability structures, which

may enable them to perform their duties more responsibly and resist corrupt behaviour. On the other hand, prolonged service may also provide officials with increased authority, deeper networks, and opportunities to form informal alliances, which can facilitate collusion and unethical practices, as observed in the findings of Coviello and Gagliarducci (2017).

Numerous studies have also delved into the connection between individuals' marital status and their likelihood to engage in corrupt activities. Scholars in this domain posit that marital status is a notable determinant of corruption (Swamy et al., 2001; Mocan, 2008; Melgar et al., 2010), citing that marriage serves as a pivotal juncture in an individual's life, influencing not only their public behaviour (Swamy et al., 2001), but also their cognitive abilities and adherence to rules (Melgar et al., 2010). Consequently, marriage can significantly shape an individual's tolerance toward corruption, impacting their predisposition to partake in corrupt practices.

For instance, research by Swamy et al. (2001) and Torgler and Valev (2006) revealed that married individuals exhibit a lower inclination to tolerate corruption. Torgler and Valev's (2006) study, spanning regions from Western Europe to Africa, uncovered a substantial correlation between individuals' marital status and the perceived justifiability of corruption. Subsequent research in 2010 by the same authors reaffirmed that being married is consistently linked to a diminished level of the justifiability of corruption, even after adjusting for country-specific variations.

Studies have also suggested some relationship between individual family size and corruption (Perks & Smith, 2008; Jaunky et al., 2020). It is argued that family composition, where individuals without dependents may perceive reporting wrongdoings as having little to lose, those with dependents might be more hesitant to report wrongdoing, possibly due to increased perceived risks or consequences (Perks & Smith, 2008). Juanky et al. (2020) share similar view in their findings that individuals with larger families may be more inclined to report instances of corruption compared to those with smaller families. These findings could be that individuals

with larger families feel a greater sense of responsibility towards societal well-being or have a heightened awareness of the consequences of corruption on their family and community.

Yeboah-Assiamah et al. (2016) earlier indicated the importance of family ties in relation to prevalence of corruption in society citing that role of family pressure to meet its demand. This largely suggested that family sizes may lead to increased financial responsibilities, and individuals might be tempted to engage in corrupt practices to fulfil these demands.

It can be deduced from the above discussion that family size is intricately linked to an individual's perception of corruption, influencing their likelihood of reporting wrongdoings and potentially affecting their susceptibility to engaging in corrupt practices.

With regard to individual active involvement in political party activities, a study by Anderson and Tverdova (2003) indicated correlation between corruption levels in a country and citizens' perceptions of the political system. Specifically, in countries with higher levels of corruption, citizens tend to have more negative evaluations of the political system and express lower levels of trust in civil servants (Anderson & Tverdova, 2003), implying that corruption negatively influences public trust and confidence in the political institutions and their representatives.

However, an interesting nuance emerges from the results. The negative impact of corruption on political system evaluations is less pronounced among supporters of the incumbent political authorities (Anderson & Tverdova, 2003). This suggests that individuals who align themselves with the ruling political party or authorities may be more forgiving or less affected by corruption when evaluating the overall political system. In other words, political affiliation seems to play a role in moderating the perception of corruption's impact on the political system, with supporters of the ruling party being somewhat insulated from the negative effects.

Lee and Guven (2013) found otherwise, that rather having interest in politics is associated with an increase in probability that one feels that bribery is not justifies. Jaunky et al. (2020) share similar view by arguing that corruption exist at the higher political levels in the society.

Kostadinova and Kmetty (2019) further argued that the awareness or perception of corruption could stimulate people to engage in political processes as a form of response or reaction. This mobilization effect on voter turnout may be independent of individuals' pre-existing interest in politics and their political preferences, especially for the incumbent party. In other words, even individuals who may not have been traditionally politically active or aligned with the ruling party might be motivated to participate in political events due to concerns about rising corruption levels. Furthering this argument, Alper and Imhoff (2023) maintained that individual political ideology and the level of corruption in society.

The literature above implies that corruption has a significant impact on individuals' perceptions of the political system, and this impact is influenced by factors such as political affiliation and ideology. Additionally, the awareness of corruption may stimulate individuals to become more politically involved, potentially transcending traditional political preferences in response to concerns about corruption.

The association between income levels and corruption is contingent on specific contexts. Perks and Smith (2008) for instance discovered that varying income levels influence individuals' perspectives on reporting wrongdoing. Those with higher income levels may exhibit greater reluctance to report wrongdoings, possibly due to having more at stake. Maria et al. (2021) also suggested a positive relationship between income levels and corruption in developed societies, indicating that, in certain situations, corruption may increase with rising income levels

Further insights into this relationship come from Jetter and Parmeter (2018), who explored the connection between income and corruption, finding a negative relationship between income levels and corruption in developing societies. Kaffenberger's (2012) work contributes nuance to this relationship, arguing that higher-educated individuals, often associated with higher income levels, may engage in corrupt practices to expedite bureaucratic processes.

Rontos et al. (2023) argued that countries below a certain income threshold experience higher corruption as income levels increase. Additionally, existing literature suggests that higher economic development is associated with lower levels of corruption (Ades & Di Tella, 1999; Baig et al., 2022).

The literature implies that the relationship between individual income levels and perception of corruption is multifaceted and dependent on various factors, including the specific context, education, and economic development, which underscores the need for the need for nuanced analyses and considerations of contextual factors when examining the complex interplay between income and corruption.

While these studies have enhanced understanding of the corruption-culture relationship, they have been found to be inadequate amidst several criticisms. Ninsin (2019), for example, had noted that corruption occurs within modern bureaucratic, industrial, commercial, and financial structures which are regulated by non-traditional or modern norms, and yet these are not systematically investigated, but rather, much fetish is made of traditional values, expectations, and loyalties.

The synthesized findings from the aforementioned reviewed studies unequivocally indicate a predominant focus on explaining the prevalence, origins, and repercussions pertaining to the association between culture and corruption in extant literature (Werline, 1972; Kuranchie et al.,2014; Ayee, 2016; Yeboah-Assiamah et al., 2016; Francis & Justine, 2023). Meanwhile studies such as Seligson (2002) and Jallow (2014) argued that, when corruption is widespread, citizens are more likely to encounter it in their daily lives, leading to heightened perception. Additionally, most of the studies that applied culture in understanding the nature of corruption used Hofstede's cultural framework or GOLOBE framework (Husted, 1999; Davis & Ruhi, 2001; Saleim & Bontis, 2009; Achim, 2016), which is criticised for undermining cultural

heterogeneities of different countries and also ignoring dynamic embedded on different cultures (Uslaner, 2010; Pillay & Dorasamy, 2010; Muir & Gupta, 2018).

Again, it is observed that previous studies often either relied on secondary data obtained from existing anticorruption institutions such as CPI from TI, Afrobarometer, or used survey instrument which only rate participants acceptance of predefined behaviours of corruption (Husted, 1999; Getz & Volkema, 2001; Davis & Ruhi, 2003; Saleim & bontis, 2013; Ayee, 2016; Achim, 2016), failing to account for what actual constitutes corruption on individual account on his or her experience.

The current study seeks to close this gap by exploring what constitutes corruption through an in-depth interview with citizens and based on that to establish the relationship between Ghanaian cultural dimension and the established corrupt behaviours, while considering the effects of demographic variables on this relationship.

2.4 Conceptual Framework

Drawing from the findings of the literature review presented in the previous section, a conceptual framework was developed for this study and presented in this section, which is divided in three sub-sections. The first sub-section presents the research proposed conceptual model, the second sub-section present the depended variable for the study, and the third section present the research hypothesis base on the relationship between national cultural dimension and perception of corruption.

2.4.1 The Research Proposed Conceptual Model

In the preceding sections, we delved into relevant literature concerning the link between culture and corruption. This study recognizes the imperative of exploring how cultural practices shape the perception of corruption among Ghanaians, an aspect crucial for crafting effective anti-corruption policies and strategies. Building on prior studies examining the interplay between

culture and corruption, this section provides a more detailed examination of the constructs identified earlier.

The theoretical frameworks discussed in the preceding section serve as the basis for constructing a model elucidating the factors that potentially influence the way Ghanaians perceive corruption. By weaving together insights from these theories, the researcher aims to present a coherent model that sheds light on the complexities inherent in the Ghanaian perspective on corruption. This model serves as a valuable tool for policymakers and strategists seeking a nuanced understanding of the cultural factors influencing anti-corruption efforts in Ghana.

An examination of the literature highlights the inherent challenge in accurately depicting the culture of a country, particularly when aiming to uncover the authentic underlying values within society. Consequently, it became imperative to select a cross-cultural framework capable of capturing, to some extent, the essence of a country's culture and elucidating the cultural distinctions across nations.

In this thesis, the GLOBE model developed by House et al. (2004) was chosen for its efficacy in fulfilling this need. The GLOBE cultural framework has been proven to have provided scholars with much needed insight into understanding nuance of national culture (Shi & Wang, 2011)). Additionally, the Project GLOBE is viewed as an extension of seminal research inspired by Hofstede and other prominent researchers from the preceding six decades (Venaik & Brewer 2008; Tung & Verbeke, 2010; Sochor, 2020).

Moreover, many of the GLOBE dimensions and that of Hofstede's shared conceptual relevance and correlated empirically despite the utilization of different terminologies in their designation (Leung et al., 2005). While Hofstede (2011) draws a distinction between cultural values and practices, emphasizing that national cultural differences primarily stem from variations in

values, House and his associates take a different empirical stance by differentiating between cultural values and practices.

This study aligns itself with the cultural typology proposed by House et al. (2004), which revolves around the nine dimensions encompassing both cultural values and practices. By adopting House et al. (2004) integrated framework, this paper seeks to provide a comprehensive understanding of national culture through the exploration of these nine dimensions.

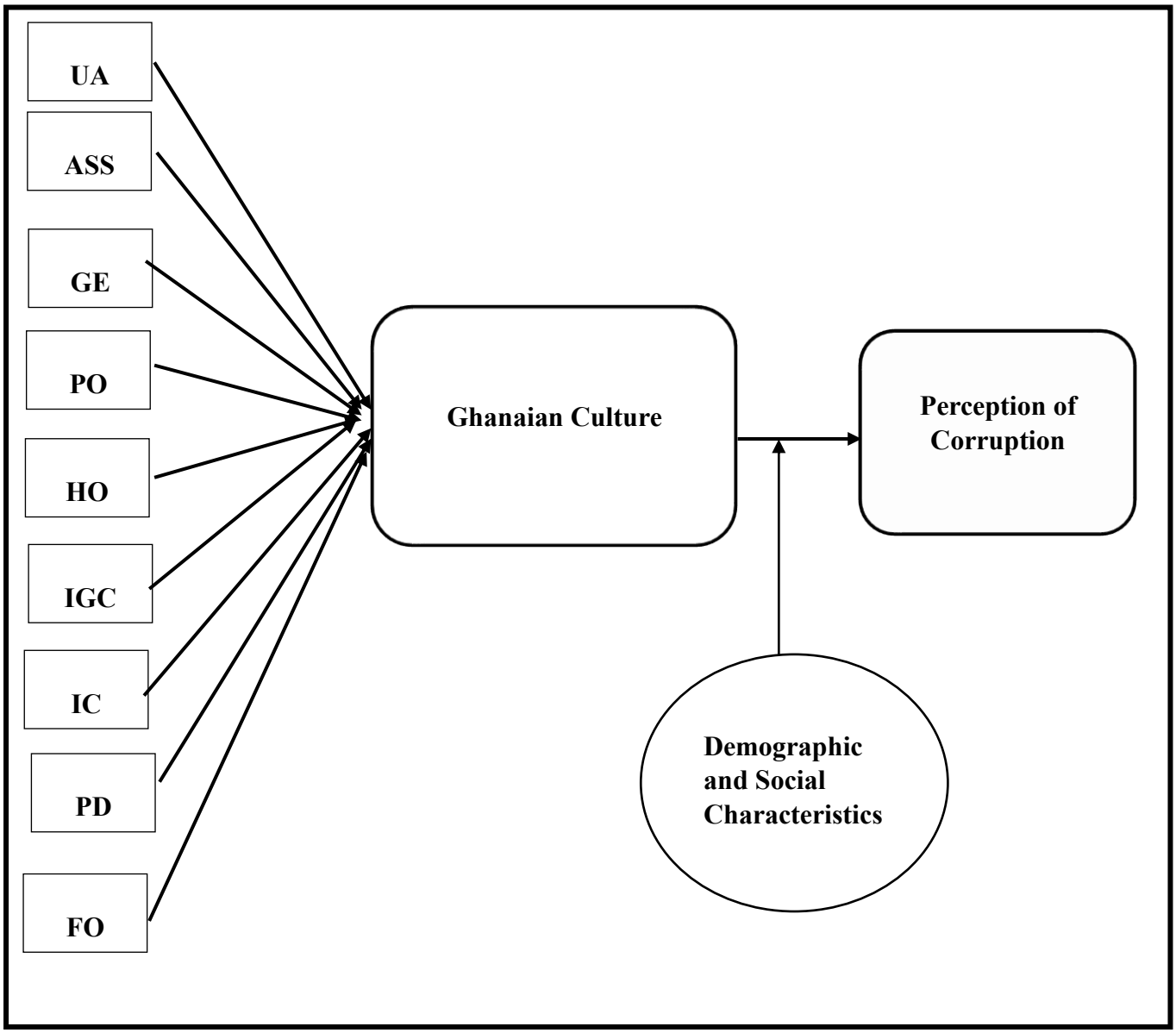
The research conceptual framework proposed by this study, as presented in Figure 2.1, extends corrupt in the context of cultural dimensions based on prior research on cultural influence on corruption. The framework posits that cultural orientation of a typical Ghanaian influence his/her perception of corruption.

Drawing upon other researchers' such as (Wellalage et al., 2020; Esarey et al., 2023; McGee & Benk, 2023) recommendation to consider demographic characteristics of individual in the model to examine their effects on perception of corruption, the proposed framework incorporates demographic characteristics such as age, gender, education, family size, tenure of service, political active, and income level, as they have both direct and indirect relationship with individual perception of corruption. The framework proposed that the demographic characteristic such as age, gender, education, family size, tenure of service, political active, and income level moderate the relationship between culture and perception of corruption. This study therefore hypothesises that:

H1. The cultural practices of Ghanaians will have a significant influence on Ghanaian perception of corruption.

H2. Demographic and social characteristics of Ghanaians will have a significant moderating effect on the relationship between Ghanaian cultural practices and Ghanaian perception of corruption.

Figure 2.1: Proposed Conceptual Framework



UA=uncertainty avoidance, ASS= Assertiveness, GE= Gender Egalitarianism

PO= Performance Orientation, HO= Humane Orientation, IGC= In-group Collectivism

IC= Institutional Collectivism, PD= Power Distance, FO=Future Orientation

Source: Author's Own based on Review of Literature

2.4.2 Relationship Between National Cultural Dimensions and Perception of Corruption

This section provides a detailed discussion of the relationships between each of the GLOBE cultural dimensions and corruption, as well as the influence of various social and demographic characteristics on these relationships. These discussions form the basis for developing the specific hypotheses of the study.

2.4.2.1 Uncertainty Avoidance and Perception of Corruption

The concept of uncertainty avoidance, as defined by House et al. (2004), centers around a society's inclination to either tolerate or shun ambiguity and uncertainty. Cultures characterized by high uncertainty avoidance exhibit a preference for structured environments, clear rules, and formalized procedures to alleviate the discomfort associated with uncertainty (Canestrino et al., 2020). Conversely, cultures with low uncertainty avoidance are more accepting of ambiguity and comfortable in unstructured situations (House et al., 2004; Hofstede & Hofstede, 2022; Das, 2022).

Empirical evidence presented by Seleim and Bontis (2009) suggests a relationship between uncertainty avoidance practices and the level of corruption within societies. In cultures with high uncertainty avoidance, where a structured and ordered environment is favoured, corrupt practices introducing ambiguity are perceived negatively. Corruption is viewed as a disruption to the established order, potentially undermining the structured environment valued by individuals in such cultures. However, Adinyira et al. (2022) propose an alternate perspective, suggesting that in high uncertainty avoidance societies, there might be a reluctance to question entrenched corrupt practices. This reluctance could stem from the familiarity and predictability that such practices offer within bureaucratic systems.

Moreover, Lee and Guven's (2013) findings indicate a tension between individual behaviour and societal norms in high uncertainty avoidance cultures. Individual risk-takers are more likely to engage in corrupt practices, deviating from the cultural norm of seeking stability and

potentially contributing to an environment where corruption is more prevalent. Conversely, in cultures with low uncertainty avoidance, where ambiguity is tolerated, corrupt practices may not be perceived as severely. People in these cultures might be more adaptable to situations with less formalized structures, potentially viewing certain corrupt practices as more acceptable or understandable (Obschonka et al., 2023).

Based on the principles of cultural relativism, this study proposes that individual perceptions of corruption vary significantly based on the level of uncertainty avoidance practices across different cultural contexts.

H1a. Uncertainty avoidance practice, will have a significant effect on individual perception level of corruption in the society.

2.4.2.2 Assertiveness and Perception of Corruption

Assertiveness, as defined by House et al. (2004), encompasses the degree to which individuals in a society feel at ease being confrontational, assertive, and tough in their interpersonal relationships. Societies characterized by high assertiveness tend to favour direct and strong language (Javidan & House, 2002), while those with lower assertiveness adopt a more indirect communication style, encouraging individuals to be ambitious, competitive, and strive for physical success (Javidan et al., 2006).

Viewing assertiveness through the lens of cultural relativism, Lane and Rubinstein (2017) emphasize that different societies have diverse expectations and norms regarding assertive behaviour, influencing how assertiveness is perceived within each cultural context.

In the context of corruption perception, the relationship between assertiveness and corruption may be interpreted differently across cultures. For instance, in a culture that values assertiveness and toughness, individuals may perceive assertive actions, even those involving corruption, as acceptable or necessary in certain situations. Conversely, in a culture

emphasizing cooperation and modesty, assertiveness may be viewed negatively, leading to a stronger condemnation of corrupt practices associated with assertiveness.

This study, grounded in the principles of cultural relativism, proposes that the level of individual perception of corruption varies significantly based on the level of assertiveness across different cultural contexts.

H1b. Assertiveness cultural practices, will have a significant effect on individual perception level of corruption in the society

2.4.2.3 Gender Egalitarianism and Perception of Corruption

Gender egalitarianism, as defined by House et al. (2004), reflects the extent to which a society works to minimize gender-based discrimination and values equal opportunities for both men and women. Societies emphasizing gender egalitarianism often witness increased representation of women in authoritative positions, higher status for women in society, active participation in community decision-making, and equal involvement in the labour force (Emrich et al., 2004; Henry et al., 2013). Additionally, these societies tend to achieve parity in education levels between males and females.

Previous studies, including those by Emrich et al. (2004) and Mocan (2008), suggest a negative correlation between gender egalitarianism and corruption. This implies that higher acceptance of equal gender roles is associated with lower levels of corruption in society. Lee and Guven (2013) further establish that societies with higher levels of masculinity, indicative of lower gender egalitarianism, are less likely to view bribery as seriously wrong, suggesting a potential link between low gender egalitarianism and elevated levels of corruption.

Applying cultural relativism to this context, Lane and Rubinstein (2017) emphasize the need to understand cultural nuances and variations in how gender roles and equality influence the perception of corruption within different societies.

In societies with high levels of gender egalitarianism, where there is a strong emphasis on equal opportunities and fair treatment for all genders, one might anticipate a collective stance against corruption. This assumption stems from the idea that a commitment to gender equality may extend to a broader societal commitment to fairness, transparency, and ethical behaviour. Conversely, in cultures where gender egalitarianism is less emphasized, variations in how corruption is perceived may arise, potentially influenced by traditional gender roles, power dynamics, and societal expectations.

Building on the principles of cultural relativism, this study proposes that the individual perception of corruption varies significantly based on the level of gender egalitarianism across different cultural contexts.

H1c.Ggender egalitarianism practices will have a significant effect on individual perception level of corruption in the society.

2.4.2.4 Performance Orientation and Perception of Corruption

Performance orientation, as defined by House et al. (2004), denotes the degree to which a society promotes and rewards innovation, performance improvement, and excellence. Societies with a strong emphasis on performance orientation prioritize education for success, value training and development, prioritize achieving results over fostering interpersonal relationships, appreciate competitiveness, encourage individual initiative, believe in success through dedicated effort, and stress the importance of ethical and honest behaviour (Javidan, 2004).

Research, including the work of Seleim and Bontis (2009), indicates a negative correlation between performance orientation and corruption. This suggests that societies with a higher focus on performance orientation tend to have lower levels of corruption.

In the context of the perception level of corruption, performance orientation may shape how individuals and institutions view corrupt practices. In cultures with a high-performance

orientation, there may be a stronger emphasis on achievement and success, leading to a reduced tolerance for corrupt behaviours that impede overall performance and excellence. On the other hand, in cultures where performance orientation is less pronounced, the impact of corruption on the pursuit of excellence may be perceived differently. A more lenient attitude towards deviations from ethical standards or an acceptance of suboptimal performance could contribute to a more tolerant stance on corruption.

Applying cultural relativism to this context, it becomes important to acknowledge and understand the cultural variations in how performance orientation influences the perception of corruption within different societies (Lane & Rubinstein, 2017).

This study, grounded in cultural relativism, proposes that the individual perception of corruption varies significantly based on the level of performance orientation across different cultural contexts.

H1d. Performance cultural practices will have a significant effect on individual perception level of corruption in the society.

2.4.2.5 Humane Orientation and Perception of Corruption

Humane orientation, as defined by House et al. (2004), reflects the degree to which individuals in a society value benevolence, kindness, and the overall quality of life. Societies with a high humane orientation are characterized by employees engaging in projects that foster tolerance towards mistakes, emphasizing friendliness, sensitivity, and the value of harmony (Seleim & Bontis, 2009). Conversely, low humane orientation is associated with a promotion of self-interest and a lack of consideration for others (Seleim & Bontis, 2009).

In the context of corruption, existing literature suggests a positive relationship between humane orientation and corruption (Seleim & Bontis, 2009). This implies that societies with a higher embrace of humane orientation practices are more likely to have a higher prevalence of corruption.

Applying the concept of cultural relativism to this context, societies with a high humane orientation, where values such as tolerance, friendliness, and harmony are emphasized, may perceive corruption through a more lenient lens. This leniency might particularly apply when corrupt practices involve individuals within the same cultural group. Cultural relativism suggests that individuals in these societies may be more understanding or tolerant of behaviours that, within their cultural context, are seen as acceptable or justifiable, even if considered corrupt from an external perspective.

Conversely, in societies with low humane orientation, where self-interest takes precedence over collective well-being and consideration for others is lacking, the perception of corruption may align more closely with universal standards. Cultural relativism, in this context, implies that the absence of humane values might result in a less tolerant attitude towards corrupt practices. Individuals in such societies may be less likely to justify corruption based on cultural norms.

Building on cultural relativism, this study proposes that individual perception levels of corruption vary significantly based on the level of humane orientation across different cultural contexts.

H1e. Humane orientation cultural practice will have a significant effect on individual perception level of corruption in the society.

2.4.2.6 In-Group Collectivism and Perception of Corruption

In-group collectivism, a cultural dimension identified by House et al. (2004), gauges the extent to which individuals identify with and show loyalty to their in-group, which could be their family, organization, or nation.

Cultures high in in-group collectivism foster a strong sense of loyalty and solidarity among in-group members, often leading individuals to deviate from established rules and legal procedures to meet in-group expectations Canestrino et al., 2020). Practices like favouritism towards close friends or family members in recruitment and the distribution of rewards are

prevalent in such societies (Javidan and House, 2002; Adinyira et al., 2022). In contrast, high individualism cultures prioritize self-interest or the interests of immediate family members, emphasizing individual goals over group goals, with a focus on rationality and a tendency towards independent activities (Gelfand et al., 2004).

Research suggests a positive relationship between in-group collectivism and corruption, implying that societies embracing in-group collectivism practices are more likely to have a higher prevalence of corruption (Seleim & Bontis, 2009; Obschonka et al., 2023). On the contrary, high individualism countries are argued to respect and adhere to governance structures and laws, limiting the level of corruption (Boateng et al., 2021).

Within the framework of cultural relativism, individuals in cultures with high in-group collectivism may perceive corrupt practices as more acceptable or justifiable when carried out by members of their in-group. On the other hand, in cultures with lower in-group collectivism, where individualism is more prominent, the perception of corruption may be less influenced by in-group loyalty, resulting in a more neutral stance when evaluating these behaviours through the lens of cultural relativism. Conversely, there might be a universally negative view of corrupt behaviours in cultures that do not emphasize in-group collectivism.

Based on cultural relativism, this study proposes that individual perception levels of corruption vary significantly based on the level of in-group collectivism across different cultural contexts.

H1f. In-group collectivism cultural practice will have a significant effect on individual perception level of corruption in society.

2.4.2.7 Institutional Collectivism and Perception of Corruption

Institutional collectivism, as defined by House et al. (2004), measures the extent to which a society values and reinforces collective action, loyalty, and societal cohesion within institutions. Cultures characterized by high institutional collectivism exhibit a strong integration into cohesive groups, where group objectives take precedence over individual goals,

emphasizing a robust connection between individuals and the group (Gelfand et al., 2004). Active participation in group activities is common, and clear distinctions between in-groups and out-groups are noticeable (Gelfand et al., 2004).

Research suggests positive relationship between institutional collectivism and corruption, indicating that societies valuing and reinforcing collective action, loyalty, and societal cohesion within institutions are likely to have lower levels of corruption (Seleim & Bontis, 2009).

In the context of cultural relativism, cultural norms emphasizing collective well-being may lead individuals to perceive corrupt practices as potentially serving the interests of the larger group, even if these actions violate external ethical or legal standards. Conversely, in societies with low institutional collectivism, individuals may be more likely to view corruption negatively, as the emphasis on individual rights and autonomy might make them less tolerant of actions that compromise the common good.

Building on the principles of cultural relativism, this study proposes that individual perception levels of corruption vary significantly based on the level of institutional collectivism in society.

H1g. Institutional collectivism cultural practices will have a significant effect on individual perception level of corruption in the society.

2.4.2.8 Power Distance and Perception of Corruption

Power distance, a cultural dimension defined by House et al. (2004), measures the extent to which less powerful members of organizations and institutions accept and expect an unequal distribution of power. Societies characterized by high power distance emphasize obedience towards authority figures, maintaining a clear hierarchy that distinguishes between individuals with status and power and those without (House et al., 2004; Guan et al., 2020). In such societies, power is considered crucial for maintaining social order, relational harmony, and role stability, leading to decision-making influenced by favours, loyalty, and paternalistic guidance from supervisors (Obschonka et al., 2023).

Research, including studies by Getz & Volkema (2001), Seleim & Bontis (2009), Mihret (2014), Achim (2016), and Boateng et al. (2021), suggests a positive relationship between power distance culture and corruption. This implies that societies valuing high power distance are more likely to have a higher prevalence of corruption.

In contrast, low power distance cultures promote participative relationships, equal rights, and legitimate power dynamics over coercive ones (House et al., 2004; Hofstede, 2011; Hofstede Insight, 2022). Societies with lower power distance tend to exhibit greater innovation and inventiveness (Hofstede, 2011; Shane, 1992; Chua et al., 2015). The contrast in power distance orientations not only reflects differences in social structures but also impacts decision-making dynamics, resource distribution, and overall societal progress. In cultures with lower power distance, corrupt practices may be viewed more negatively, seen as a violation of the cultural norm of egalitarianism (Seleim & Bontis, 2009; Mihret, 2014).

Within the framework of cultural relativism, this study proposes that individual perception levels of corruption vary significantly based on the level of power distance across different cultural contexts.

H 1h. Power distance cultural practices will have a significant effect on individual perception level of corruption in the society.

2.4.2.9 Future Orientation and Perception of Corruption

Future orientation reflects the extent to which a society values and prepares for the future (House et al., 2004). It encompasses factors such as planning, investing in the future, and delaying gratification (House et al., 2004).

In cultures characterized by high future orientation, economic success is achieved, organizations demonstrate a longer strategic outlook, and both organizations and managers exhibit flexibility and adaptability. There is a heightened emphasis on long-term success, coupled with a robust capability and willingness to envision future scenarios, establish future

goals, and strategize to attain those aspirations (Ashkanasy et al., 2004). In contrast, a past-oriented culture evaluates plans in the context of customs, traditions, or history, whereas a future-oriented culture assesses plans based on anticipated future benefits (Heals et al., 2004). Cultures displaying low future orientation or high present orientation prioritize living in the moment, free from past concerns or future anxieties. Such cultures may be disinclined to plan a sequence toward their desired goals and may not readily acknowledge warning signals indicating that their current behaviour could have negative consequences (Ashkanasy et al., 2004).

In the context of corruption, studies suggest a negative relationship between future orientation and corruption (Seleim & Bontis, 2009; Obschonca et al., 2020), implying that the higher the future orientation culture upheld in a society, the more likely higher the prevalence of corruption in that society.

In the framework of cultural relativity, societies with a high emphasis on future orientation may perceive corruption as a hindrance to long-term stability and development, leading to a more negative stance. Conversely, cultures with a lower emphasis on future orientation may exhibit a more tolerant or accepting attitude towards corruption.

In line with cultural relativism, this study proposed that the relationship between future orientation and the perception of corruption will vary across different cultural context.

H1i. Future orientation practice will have a significant effect on individual perception level of corruption in the society.

2.4.2.10 Demographic Characteristic and the Relationship Between Culture and Perception of Corruption

Since there is a strong relation between demographic characteristics such as age, gender, education, family size, tenure of service, political activeness, and income level and corruption, investigating the relationship between culture and perception of corruption required

moderating these demographic characteristics to examining its effects on culture-corruption perception relationship.

Different age groups may have distinct cultural values and perspectives on corruption. Studies such as Swamy et al. (2001), Hunady (2017), Han (2023), and McGee and Benk (2023) highlighted that older generations might adhere more strongly to traditional values, while younger individuals might be influenced by evolving cultural norms. In the context of cultural relativism, it's plausible that different age groups within a society may interpret and evaluate corruption differently based on their exposure to distinct cultural values and evolving societal norms.

In line with cultural relativism this study proposed that the relationship between culture and perception level of corruption will vary significantly across different ages.

H2a. Age will have a significant moderating effect on the relationship between culture and individual perception level of corruption.

Gender roles and expectations within a culture can impact corruption perceptions. Studies such as Swamy et al. (2001), Wangnerud (2022), and Esarey (2023) suggested that societal expectations regarding the behaviour of men and women may shape how corruption is viewed within different gender groups. These expectations can extend to views on corruption, impacting how different gender groups perceive and respond to corrupt practices.

In line with cultural relativism, this study proposed that cultural norms can interact with gender roles to shape the standard by which corruption is judge.

H2b. Gender will have a significant moderating effect in the relationship between culture and perception level of corruption.

Education levels can affect individuals' awareness and understanding of corruption. Studies such as Lee and Guven (2013) and Maria et al (2021) argued that highly educated individuals may be more critical in their assessment and less tolerant of corrupt practices. This argument

aligned with Kaffenberger (2012), who earlier argued that education levels might be associated with a lack of awareness or a different set of cultural values which might be less critical in behaviours of corruption.

In line with cultural relativism, this study proposed that cultural norms can interact with individual level of education to shape the standard by which corruption is judged.

H2c. Individual level of education will have a significant moderating effect in the relationship between culture and perception level of corruption.

The size of a family may influence the perception of corruption. While individual with large number of dependants may be more reluctant to report corrupt acts, those with no dependent may do so without fear of any consequences (Juanky et al., 2020). In addition, individual with more family dependent may be more pressured to meet family demand leading to corrupt behaviours (Yeboah-Assiamah et al., 20016).

In line with cultural relativism, this study proposed that cultural norms, societal expectations, and family responsibilities collectively shape individual's standard by which corruption is judged.

H2d. Family size will have a significant moderating effect on individual perception level of corruption.

Individuals with longer tenure of service within a particular cultural context may have a deeper understanding of prevailing norms and attitudes towards corruption (Dahlström et al., 2012; Oliveros & Schuster, 2018), while others are of the view that such a long tenure rather heightens the probability of collusion between officials and the local contractors (Coviello & Galiarducci, 2017). In the light of cultural relativism, in some cultures, longer tenure may indeed contribute to a more ingrained ethical understanding, aligning with cultural relativist principles. In contrast, in other contexts, cultural norms and institutional structures may inadvertently foster

corruption over an extended period, challenging the assumption that longer service necessarily leads to heightened ethical awareness.

In line with cultural relativism, this study proposed that cultural norms and institutional structures over an extended period will collectively shape individual standard by which corruption is judged.

H2e. Tenure of service will have a significant moderating effect on the relationship between culture and individual perception level of corruption.

Those who are politically active may be more attuned to corruption within their society. Anderson and Tverdova (2003) argued that politically active individual may be seen somewhat insulated from negative effects of corruption and more likely to tolerate corrupt behaviours. However, Lee and Guven (2013) and Beekharry and Bablee (2017) shared different view that political active individual is rather more likely feels that corrupt behaviours are unjustified. In the context of cultural relativism, the effect of political activeness on the relationship between culture and the perception level of corruption represents a nuanced interplay between cultural values, individual perspectives, and societal norms.

In line with cultural relativism, this study proposed that cultural values and societal norms together with individual political activeness will collectively shape individual standard by which corruption is judged.

H2f. Political activeness will have a significant moderating effect on the relationship between culture and individual perception level of corruption.

Income disparities within a society can influence corruption perceptions. Literature suggested positive relationship between income levels and perception of corruption (Maria et al., 2021). In contrast Jetter and Parmeter (2018) on the other established negative relation between income level and corruption. This implies that higher income individuals might be more

invested in anti-corruption efforts, while lower income individuals may have different cultural perspectives on the acceptability of corrupt practices.

In the light of cultural relativism, the effect of income level on the relationship between culture and the perception level of corruption reflects the cultural nuances that shape individuals' views on corruption and wealth.

In line with cultural relativism this study proposes that cultural values and societal norms together with individual level of income will collectively shape individual standard by which corruption is judged.

H2g. Income level will have a significant moderating effect on the relationship between culture and the perception level of corruption.

2.4 Summary of the Chapter

This chapter has provided a comprehensive literature review on the exploratory study of corruption in Ghana from a cultural perspective. It begins by establishing clear definitions of the main concepts, namely corruption and culture.

The theoretical framework of the study has been elucidated, incorporating key concepts such as the various dimensions of corruption, cultural relativity theory, social network theory, and public choice theory. The exploration of these theories and concepts serves as the foundation for understanding the intricate relationship between corruption and culture. To contextualize the study, relevant frameworks and models, including Hofstede's cultural framework, the GLOBE cultural framework, and the prismatic-Sala model, were presented and discussed. These frameworks contribute valuable insights into the cultural dimensions that may influence corrupt practices within a society.

Furthermore, the literature on approaches to measuring corruption has been critically examined. Understanding the various methods and indices used to measure corruption is crucial for developing a comprehensive understanding of the phenomenon, particularly in the

Ghanaian context. The nature of corruption in Ghana has also been highlighted, shedding light on the specific challenges and manifestations of corrupt practices within the country. This knowledge is crucial for tailoring anti-corruption strategies to address the unique cultural and contextual factors at play.

The literature review further delves into the relationship between culture and corruption, providing the theoretical underpinnings for the proposed conceptual framework. Cultural relativism emerges as a guiding principle, emphasizing the importance of understanding and interpreting corruption within the cultural context of a given society. Building upon this theoretical foundation, the study puts forth a conceptual framework with hypotheses suggesting a significant relationship between cultural dimensions and individual perceptions of corruption in Ghana. This framework draws on established theories and models to guide the empirical investigation.

The proposed model of this study consists of sixteen hypotheses. Hypothesis H1 comprises H1a to H1i and represents cultural influences on corruption, while Hypothesis H2 comprises H2a to H2g and represents the moderating effects of demographic and social characteristics on the relationship between culture and corruption. All the hypotheses were proposed based on the findings obtained from prior research, which this study intends to test.

This literature review sets the stage for the empirical exploration of corruption in Ghana, offering a nuanced understanding that considers cultural nuances and dimensions. The subsequent chapters will delve into the research methodology, data analysis, and findings to provide a comprehensive insight into the complex interplay between culture and corruption in the Ghanaian context.

CHAPTER THREE

METHODOLOGY

3.1 Overview

This study focuses on an exploratory sequential mixed method apply in understanding the nature of corruption in Ghana and its relationship with Ghanaian culture. This chapter seeks to clearly outline the research process, starting with an overview of the philosophical foundations of social research and the adoption of the pragmatic paradigm. The chapter delves with the research approach, design, population, sampling and sampling techniques, and data collection methods. It also covers data analysis procedures, validity and reliability issues, and ethical considerations. This chapter provides the methodological framework and justifying the research methodology chosen to address the research questions.

3.2 Research Framework

This study is based on pragmatic framework. A pragmatic framework of research is an approach that emphasizes practical solutions to research problems and the application of findings in real-world contexts. It prioritizes the research question and the context in which the research is conducted over adherence to any specific methodological tradition (Creswell & Plano-Clark, 2017). Pragmatism in research combines both qualitative and quantitative methods, allowing for flexibility and adaptability to best address the research objectives (Tashakkori et al., 2000). For these reasons, the mixed method design is used as the main research framework. At some points therefore, qualitative approaches are used to accomplish some objectives while quantitative designs are used to accomplish others. Based on this research motive, an exploratory sequential mixed method research design is used to allow for use of both qualitative and quantitative approaches as they help to accomplish the objectives of the study as was also used in studies done by Valdovinos et al. (2019) and Artello and Albanese (2022). This framework is therefore considered most suitably for collection of data using survey approaches

to understand what constitutes corruption from the perspectives of Ghanaians and their cultural orientations.

The survey questionnaire for corruption was developed based on the results of the thematic analysis of the qualitative data, while that of culture was adopted from the previous validated scale. Data analysis for the final conceptual model was performed by Structural Equation Modelling (SEM) using Partial Lease Square Structural Equation (PLS-SEM) techniques. Details of the methodology used in this research are described in the following sections.

3.2.1 Philosophical Foundations of the Study

The philosophical underpinnings of research, such as ontological and epistemological considerations, significantly influence the methodological assumptions of a study (Bryman, 2016; Singh, 2019; Gray, 2021). According to Easterby-Smith et al. (1999), understanding research philosophy is crucial for several reasons. Firstly, it helps researchers select appropriate research methods, guiding the overall research strategy, including the type and origin of evidence, how evidence is analysed and interpreted, and how it contributes to answering research questions. Secondly, it enables researchers to evaluate different methods, avoiding inappropriate use and unnecessary work by identifying limitations early on. Finally, it fosters creativity and innovation, allowing researchers to choose or adapt methods that may be new to them.

Adding to the importance of understanding research philosophy, Coates (2021) stated that assumptions not only provide an intellectual framework that specifies a discipline's proper domain, appropriate research questions, and rules of inference, but also serve as the basic construction of a researcher's view of reality.

The current research is positioned within the pragmatist school of thought, which combines diverse ontological perspectives from both quantitative and qualitative traditions, as suggested by Morgan (2014), Kivunja and Kuyini (2017), and Gray (2021). This approach does not see these traditions as opposed but rather as complementary in research. The study also draws on Ritchie and Lewis's (2003) view of ontology as the philosophical study of the nature of being, existence, or reality, and the fundamental categories of being and their relationships.

The pragmatic stance of this study is based on the belief that reality is both constructed and objective (Bryman, 2016; Clark et al., 2021). Objectivism, as described by Bryman (2016), posits that social phenomena and their meanings exist independently of social actors, suggesting that social structures are objective entities unaffected by human or social forces. Constructionism, on the other hand, holds that individuals play an active role in constructing social reality, which is in a constant state of flux. In this study, the researcher acknowledges the objectivity of social reality, believing that external realities exist independently of our subjective perceptions of them.

The pragmatist paradigm was deemed appropriate for several reasons. First, it afforded the researcher the methodological freedom to use the approach that works, be it qualitative or quantitative strategies, to explore corruption from the cultural idiosyncrasies of respondents. By covering and detailing the experiences of a good number of respondents and their cultural understanding of corruption, the researcher will have a more comprehensive and detailed understanding of how culture influences the definition and attitudes toward corruption in Ghana.

Second, the paradigm is relevant because the two concepts being explored, culture and corruption, have both objective and subjective elements, necessitating the engagement of different research strategies. The complexity is reflected in the nature of the research questions, which are exploratory but also explanatory. Situating the study in the pragmatist paradigm

therefore made it possible to understand the complexities of corruption in Ghana and its cultural undertones.

Third, situating the study in a pragmatist ambience allowed the researcher to take advantage of both quantitative and qualitative strategies in order to develop a thorough understanding of the cultural orientations of Ghanaians as far as corruption is concerned. It allows for the combination of both inductive and deductive logics, with the study beginning with a conceptual framework developed from theoretical literature to find out how culture influences the Ghanaian definition of corruption through interviews and surveys (Tashakkori et al., 2000; Creswell, 2014).

3.2.2 Research Approach

Following from the study's positioning in a pragmatist framework as well as the study objectives, the mixed method was used. The approach combines elements of qualitative and quantitative approaches in a single study to respond to the objectives set for the study (Creswell, 2014).

The reasons necessitating the mixed method approach are that: First, it helps in a comprehensive understanding of the culture corruption nexus through exploration and explanation. This minimizes the limitations associated with using any one of them in a single approach (Tashakkori & Creswell 2007).

Secondly, while the quantitative strategies allow for an objective assessment of the cultural and corruption constructs, and make findings more concrete and objective, the qualitative aspects allow the researcher to gain more insight into the subjective aspects of these two phenomena. The approach went beyond the simple combination of qualitative and quantitative methods to reflect a new level of epistemological paradigm that occupies the conceptual space between positivism and interpretivism (Creswell & Creswell, 2017).

Finally, the mixed approach facilitates triangulation and enhance a more comprehensive view of the issues in a manner that a single method cannot achieve. It ensures validity through the use of multiple sources of gathering evidence. Combining in-depth interviews with questionnaires and document reviews will help in establishing a chain of evidence. These are consistent with Johnson and Onwuegbuzie's (2004, p. 21) observation that the mixed approach "provides stronger evidence for a conclusion through convergence and collaboration of findings".

Consequently, the objective one of this study employed a qualitative approach. Scholars in research methodology concur that the qualitative approach is most fitting for in-depth exploration of a complex problem, especially when seeking a nuanced understanding of a central phenomenon (Creswell, 2014; Creswell & Plano-Clark, 2017; Chandra & Shang, 2019; Leavy. 2022). In this case, the focus was on comprehending the diverse, subjective, and multifaceted perceptions of corruption among Ghanaians.

Following the framework proposed by Cresswell and Plano-Clarck (2017), the qualitative methods facilitated the development of items for constructing the quantitative tool and enabled a more profound analysis of how Ghanaians perceive corruption, which encompassed exploring the concepts, manifestations, individuals involved in its occurrence, and the consequences associated with corruption.

The quantitative approach on the other hand was employed to facilitate the validation of the developed measurement scale, which were subsequently combined with an adopted instrument for culture to collect a survey data in order to investigate the relationship between cultures and Ghanaian perception of corruption. This means that the qualitative method allowed for deeper analysis of actual words of the participants thoughts on what corruption is constitutes, while the quantitative methods explore the validity, and the reliability of the survey instruments, as

well as the relationship between culture and perception of corruption (Creswell & Plano-Clark, 2017; Ponting et al., 2023; Antony et al., 2023).

This study therefore utilized a mixed methods approach by integrating quantitative data collection to complement the initial qualitative findings, in order to contribute to a comprehensive understanding of the relationship between culture and the perception of corruption.

3.2.3 Research Design

There are several types of research designs, and the choice of a particular design depends on the study objectives and associated research questions (Dawadi et al., 2021; Braun & Clarke, 2022). This study, which aims to contribute to the knowledge base on the cultural influence on the perception of corruption by focusing on cultural explanations of individual understanding of what constitutes corruption, employed an exploratory sequential mixed method research design, integrating both qualitative and quantitative paradigms (Creswell, 2014; Lavrakas et al., 2019).

The integration of qualitative and quantitative methods is underpinned by the fundamental assumption that employing both approaches together yields a more comprehensive understanding of the research problem and questions compared to using either method in isolation (Creswell, 2014). Based on a pragmatic research philosophical paradigm, this research design allows for the use of qualitative and quantitative, non-experimental research design that seeks to gather data from a group of participants from a defined population at a point in time through explorations of concepts and subsequent associations between conditions or outcomes (Alavi & Habek, 2016).

In the exploratory sequential design, as proposed by Creswell and Plano-Clark (2017), researchers commence their investigation by first acquiring qualitative data and subsequently

transition to quantitative data collection. As earlier stated by Subedi (2016), the primary focus under this approach is on collecting qualitative data to delve into a phenomenon. Subsequently, quantitative data is gathered to provide clarity and further elaborate on the relationships identified in the qualitative findings.

The design further allowed interaction between the researcher and the participants in their natural setting in a manner that helped in describing the context and characteristics of the study areas, as well as the deep-seated motives and experiences of corruption (Creswell, 2014). This approach enabled the researcher to adopt and combine different data collection instruments (Creamer, 2016). In this study, in-depth interviews and questionnaires were combined to enhance triangulation and validity of the data (Creswell, 2014; Yin, 2009).

The choice of this particular design aimed to achieve a comprehensive integration of various methodological approaches, enabling the collection of a wide range of data that would not have been possible with a single approach. This approach is commonly used by researchers to deepen their understanding of a phenomenon by exploring it from both qualitative and quantitative perspectives (Creswell, 2009). By combining these two approaches, researchers can gain more comprehensive insights compared to using either approach alone.

In this study, a qualitative approach was employed through face-to-face interviews, where participants were purposefully selected to provide valuable insights for the subsequent quantitative survey of local governance services staff. The qualitative data obtained from these interviews was expected to inform the development of a survey instrument that could be effectively validated for the Ghanaian context.

By using a mixed-method approach, this research project aimed to broaden the scope and depth of its findings. This approach facilitated the generation of both measurable and quantifiable data, as well as data that prioritized insights and reflections based on individual experiences, particularly regarding what constitutes corruption within the Ghanaian cultural context.

Objective one of this study employed a phenomenological approach. Qutoshi (2018) described phenomenology as a qualitative research approach of inquiry that seeks to describe the very essence of a phenomenon through exploration from the perspectives of persons with lived experiences in that regard. Phenomenological research design explores the commonality of lived experiences among a specific group of people (Errasti-Ibarrondo et al., 2018). The fundamental goal for employing phenomenology in this study is to help explore the lived experiences of corruption in the Ghanaian cultural setting. As noted by Braun and Clarke (2022), the choice of a particular design depends on the objectives and associated research questions.

By using phenomenology, this research investigated the meaning of corruption from the perspective of Ghanaians in terms of what it constitutes and how they experience it. The phenomenological approach thus gave rise to the extraction of themes that helped inform the construction of questionnaires on the nature of corruption to be administered in the quantitative phase.

Objectives two and three of this study employed a descriptive cross-sectional design. This research approach seeks to describe the nature of a phenomenon (corruption) in the Ghanaian context without drawing causality. The descriptive cross-sectional survey was used in this study because it is good for making analyses of a descriptive nature as well as generating hypotheses that can be tested using parametric analysis (Spector, 2019). It also helped in measuring the experience of corruption among the general populace and validating the research measure of corruption in Ghana. Figure 1 summarizes the research design used in this study.

3.3 Data Acquisition

Data collection is a crucial aspect of any study, requiring careful attention to ensure that the data gathered align with the research objectives and the chosen research design. Without this

alignment, the integrity of the findings may be compromised. Blanche et al. (2006) emphasize that data constitute the cornerstone of any research endeavour, sourced from diverse outlets and manifesting in either numerical (quantitative) or linguistic (qualitative) forms.

To ensure appropriate data for addressing research question Braun and Clarke (2022) argued that researchers should establish criteria to determine the relevance of information pieces for addressing the research question(s) and deciding which pieces are worth coding. They argue against relying solely on a single reasoning approach, as it may be insufficient for addressing the research question.

This section presents the details of data acquisition for this study, including the nature of the data, its sources, description, and considerations for ensuring validity and reliability.

3.3.1 Source of Data

The data source refers to the origin of the data. It can be primary or secondary, with primary sources providing firsthand data through data gathering instruments (Creswell, 2014; Bryman, 2016). Creswell (2014) argued that primary sources of data involve collecting information directly from original sources. This can include conducting surveys, interviews, experiments, or observations. Primary data are firsthand accounts or data that have not been previously published. While secondary sources of data involve using existing data that has already been collected and published by other sources (Creswell, 2014; Bryman, 2016). This can include data from books, journal articles, government publications, and online databases. Secondary data are often used to complement or validate primary data.

Research studies such as Galuh et al (2023) and Moyo (2024) used a combination of both primary and secondary sources of data to provide a comprehensive analysis of the research topic. Primary data provide specific and firsthand information tailored to the research questions, while secondary data offer broader perspectives and historical context.

This study utilizes a primary data source that includes traditional rulers, opinion leaders, clan heads, other ethnic group members, Ghanaian tertiary students, and employees of the local governance service in Ghana. The qualitative phase of the study involved conducting open-ended interviews with selected respondents. Interviews were chosen as the preferred mode of data collection due to the need for detailed discussions of the research question (Babbie, 2020). This method also allowed for the exploration of participants' views, which is important for gaining insight into what they consider important, leading to a deeper understanding of the phenomenon under study (Bryman, 2016).

3.3.2 Data Description

In academic research, various types of data can be employed, including nominal, ordinal, ratio, and interval data. Nominal data, a form of categorical data, represents discrete and unordered categories or groups (Allwood, 2012). It is utilized to label variables without assigning any quantitative value. Conversely, ordinal data, another type of categorical data, involves categories with a natural order or ranking (Creswell, 2014). While ordinal data can be ranked, the differences between the categories are not necessarily equal.

Ratio data, a type of quantitative data, features values with a meaningful zero point, allowing for comparisons using ratios (Yudhanegara, 2016). This means that not only can the order and differences between values be determined, but it is also possible to state that one value is a certain multiple of another. Interval data, another form of quantitative data, is characterized by meaningful and consistent differences between values across the entire scale, but lacks a true zero point (Yudhanegara, 2016). Therefore, while the order and differences between values can be assessed, it is not feasible to express one value as a multiple of another.

In this study, both categorical and continuous data were utilized. Categorical data encompassed demographic variables such as gender, educational level, political activeness, and tenure of

service. The primary constructs of the study were measured using continuous data, specifically interval level data collected through a Likert scale. The data employed in this study were predominantly primary in nature, representing firsthand information gathered through questionnaires or other data collection instruments (Creswell, 2014). All data were collected via interview guides and questionnaires designed by the researcher, including one adopted from the GLOBE project.

3.4 Study Population

The population is the group of interest to the researcher and forms the basis for generalizing results (Rea & Parker, 2014). Patten and Newhart (2018) broaden this definition to include people, things, wildlife, and vegetation involved in the research. Asiamah et al. (2017) drummed home the importance of documenting the specification of the population in both qualitative and quantitative studies, while emphasising on the relevance of the concepts of general, target, and accessible populations to both types of research designs. Focusing on the target population, the authors argued that research should include individuals who meet specific selection criteria and are willing and available to participate.

However, both qualitative and quantitative studies are not guided by the same principles in specifying it study populations (Denzin & Lincoln, 2011). It is therefore implied that study design is a necessary factor in determining its target population. Rahman (2023) addressed the issue of population and emphasizes on, choosing sampling frames that represent all possible units to sample from the accessible population.

In this study, the population consists of all Ghanaian indigens residing in Ghana at the time of the research. This choice allows for a focus on cultural specificity, contextual relevance, practical implementation considerations, and ethical considerations in exploring corruption from a cultural perspective though sequential exploratory mixed method.

3.4.1 Target Population

The target population for this study includes all members of major ethnic groupings in Ghana. Ethnic grouping according to Fenton (2004) is a form of socio-cultural differentiation within existing state. While Gabbert (2006) conceptualized ethnic grouping as any group that distinguishes itself from others by cultural criteria and symbols, such as language, beliefs, norms, or history.

Cornell and Hartmann (2007) in the much clearer conception refers to ethnic groups as a collection of individuals with shared ancestry, cultural traditions, and language. They note that ethnic groups are often characterized by a sense of belonging and identification with a particular cultural heritage, which includes a common language or dialect (Cornell & Hartmann, 2007).

It is therefore implying that a social category or classification of people who share common cultural, linguistic, historical, or ancestral characteristics that distinguish them from other groups within a large society or population.

Table 3.1 below present detailed description of ethnic distribution as percentage of total population in Ghana according to Ghana Statistical Service (2021).

Table 3.1:The Ethnic Distribution in Ghana

Ethnic Group	Percentage of Population
Akan	47.5
Mole-Dagbani	16.6
Ewe	13.9
Ga-Dangme	7.4
Gurma	5.7
Guan	3.7
Grusi	2.5
Mande-Busanga	1.1
Others	1.6

Source: Ghana Population Census (2021)

3.4.2 Selection Criteria

Selection criteria for a target population in research are crucial for ensuring that the sample is representative and appropriate for the study's objectives. These criteria typically reflect specific characteristics or attributes that define the group of individuals who will be included in the study.

According to Fink (2010), the target population should be a clearly defined group that possesses the characteristics relevant to the research problem. This definition includes demographic factors, geographical location, and specific traits or experiences pertinent to the study. Merriam and Tisdell (2015) also assert that participants selection criteria should be guided by the theoretical framework of research. This study which is grounded in social network and cultural theories therefore consider social connections, cultural diversity, network centrality, and influence in its inclusion and exclusion criteria.

3.4.2.1 Inclusion Criteria

Ghanaian society is a collection of numerous ethnic groupings, and selecting a sample that represents Ghana as a nation should purposively draw from the major ethnic groupings. These cultural views have the potential to reflect the perspectives of the majority of Ghanaians. The inclusion criteria for this study population, therefore, include members of the major ethnic groupings published by the Ghana Statistical Service (GSS, 2022).

The qualitative phase of this study utilized traditional rulers, opinion leaders, clan heads, and other ethnic group members drawn from the selected ethnic groupings. These groups were included because they hold influential positions within Ghanaian society and are likely to have valuable insights into cultural practices and social networks that may influence perceptions of corruption. Assiamah et al. (2017) emphasized the need for researchers to draw the most appropriate sample from the population to maximize the credibility of the study results.

The pretest of the corruption scale and the pilot survey stage of this study, which represent the validation of the study instrument, utilized students from Ghanaian tertiary institutions. The inclusion of these students is due to their accessibility as Ghanaians and their potential to provide diverse perspectives.

The quantitative phase of this study utilized staff members from the local government services of Ghana as its target population. The Office of the Head of Local Governance Service (OHLGS) of Ghana is a government institution established by the Local Governance Act, 2016 (Act 936). The OHLGS is responsible for overseeing the administration and development of local governance in Ghana. It works to ensure effective decentralization, local participation, and the delivery of services at the local level.

OHLGS has offices located throughout Ghana, with its headquarters in Accra. These offices provide support, guidance, and supervision to local government authorities and assemblies across the country. They also facilitate the implementation of government policies and programs at the local level, helping to promote development and good governance in communities. The inclusion of local government staff members was due to their direct involvement in local governance and their firsthand experiences with corruption in local communities. This meant that only staff members who were Ghanaian indigenes were included in the study.

3.4.2.2 Exclusion Criteria

Other ethnic groupings living in Ghana but not Ghanaian by origin or not published as major ethnic group in Ghana were excluded from the target population of this study. This was done in order to ensure the study focuses specifically on the Ghanaian context. Individuals with no direct experience or knowledge with corruption was excluded to ensure that participants can provide meaningful contributions to the study. The staff members of Office of the Head of the Local Governance Service (OHLGS) who were not Ghanaian indigen were also not selected.

3.5 Sampling Technique

Sampling selection which is a process where individuals are chosen to represent a larger population, is crucial in research (Rahman et al., 2022). The goal of sampling is to gather information about the population using a representative sample (Rahman, 2023). The more the sample resembles the population, the more generalizable the research findings are likely to be (Memon et al., 2020).

In social science research, it's often impractical to assess every member of a population due to the extensive time, effort, and cost involved (Rahman, 2023). Therefore, researchers must reduce the number of participants to a manageable size to ensure the results are representative of the entire population (Rahman, 2023). In light of these sampling techniques or strategies become very important in all aspect of research including the social sciences (Suresh et al., 2011).

Sampling techniques in the social and behavioural sciences typically fall into two categories: probability sampling and non-probability sampling (Rahman et al., 2022; Rahman, 2023).

Acharya et al. (2013) described probability sampling as a sampling technique where every member of the population has a known and non-zero chance of being selected for the sample. This method ensures that the sample is representative of the population and allows researchers to make statistical inferences about the population based on the sample (Acharya et al. 2013). Acharya et al. (2013) highlight that probability samples are considered the gold standard in sampling methodology, ensuring the generalizability of study results to the target population.

According to Tashakkori and Teddlie (2003), probability sampling techniques involve selecting a relatively large number of units from a population, or from specific subgroups (strata) of a population, in a random manner where the probability of inclusion for every member of the population is determinable. The primary goal of using probability samples in quantitative

studies is to achieve representativeness, ensuring that the sample accurately reflects the entire population. Probability sampling techniques includes simple random sampling, systematic random sampling, stratified random sampling, cluster sampling, multiphase sampling, and multistage sampling.

Rahman (2023) on the other hand described non-probability sampling as sampling techniques that requires no equal chance to select the respondents for the study. Rahman (2023) further explained that non-probability sampling methods are often quicker and less costly than probability sampling techniques. However, they are susceptible to selection bias and cannot be used to estimate population sizes in an unbiased manner. Additionally, because these methods rely on the researcher's discretion or a random event, they are not suitable for making broad generalizations about the entire population (Rahman, 2023).

Non-probability sampling techniques includes convenience sampling, Purposive sampling, quota sampling, and snowball sampling.

Instead of going on details of each of the sampling techniques, the researcher has dwelled upon the three sampling techniques used in this exploratory sequential mixed method study: Convenience sampling, purposive sampling, and multistage sampling.

The qualitative phase of this study relied on non-probability purposive sampling technique to select its participants. Acharya et al. (2013) highlighted that Purposive sampling is employed by researchers to select individuals with specific traits relevant to the study. Purposive sampling technique is particularly effective in research scenarios where only a limited number of individuals within a community possess the specific characteristics expected by the researcher (Rahman, 2023). However, Acharya et al. (2013) earlier cautioned that while participants in purposive sampling may provide valuable insights into the research question, it is important to note that the sample is unlikely to be representative of the entire population.

This study relied on purposive sampling technique to select the participants whose views were believed to represent the views of the society and they were made up of traditional rulers, opinion leaders, heads of clan, and other ethnic group members. Reason for the use of purposive sampling lies in the fact that it will help in identifying cases, individuals or communities who are best suited to help in answering the research questions (Campbell et al., 2020). The argument which concurred the Patton (2002) earlier emphasis that purposive sampling method allows the investigator to select information-rich cases for the study. This information-rich case according to Groenewald (2004) are comprises of knowledgeable participants who can provide informed responses to the topic of interest.

Consequently, the respondents were selected from first and second larger ethnic groups in Ghana (Akan and Mole-Dagbani) as the two together represent 64.1% of Ghanaian total population according to Ghana Statistical Service (2021). They therefore provide an adequate representation of cultural landscape of Ghana.

Similarly, the objective two of this study which developed and validate a measurement scale for corruption also relied on purposive sampling for the selection of university students of Ghanaian indigen as the study participants. The students of Ghanaian indigen were purposively chosen from the tertiary institutions based on their literacy level which were necessary guarantee for their ability to read and understand the survey requirements and provide useful information to aid the researcher in the data analysis. The technique employed at this stage was guided by reasons pointed by scholars such as Patton (2002), Grunewald (2004), and Campbell et al. (2020) for the use of purposive sampling technique.

The third objective of this study which established the relationship between culture and corruption utilized a multistage sampling technique to select its participants from the study's target population. Sedgwick (2015) described multistage sampling to involve multiple stages

of random sampling, utilizing the hierarchical structure of natural clusters within the population.

Acharya et al. (2013) earlier highlighted that multi-stage sampling is particularly useful when the target population is large and geographically dispersed. It allows researchers to efficiently select a representative sample by first selecting larger clusters and then narrowing down to individual subjects within those clusters. This method can help reduce costs and logistical challenges associated with sampling large populations.

Sedgwick (2015) further noted that as single stage probability sample may requires a list of all members of the population in the sampling frame to be able to select a sample, the multistage probability sampling does not require that but rather a random pick is made from the hierarchical series of sampling frame.

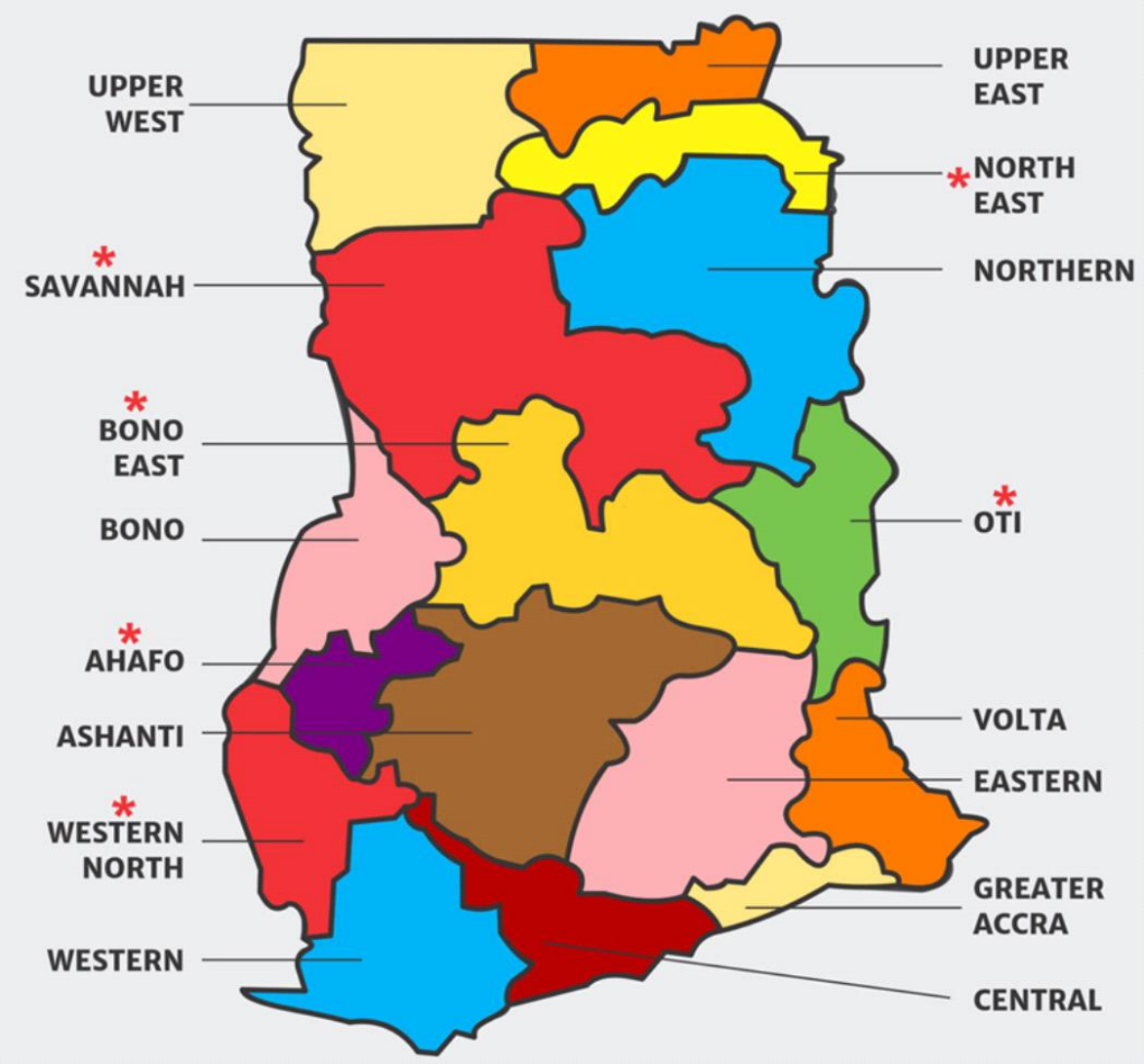
Smith et al. (2020) used multi-stage sampling to examine anxiety symptoms among informal. The authors found that this approach allowed them to obtain a representative sample while efficiently allocating resources. Similarly, Essel et al. (2019) utilized multi-stage sampling in their study to investigate the effect of entrepreneur, firm, and institutional characteristics on small-scale firm performance in Ghana, highlighting its effectiveness in capturing diverse perspectives across different firms.

For this phase of exploratory sequential mixed method, Multistage sampling technique was employed to select staff of the Office of Local Governance Services of Ghana with Ghanaian indigen for the study participants. The selection process was done in three stages as Primary Sampling Units (PSUs), Secondary Sampling Units (SSUs), and Tertiary Sampling Units (TSUs).

Stage one of the process involves dividing the country into four sub-regions as a Primary Sampling Units (PSUs). These PSUs based on the recent map of Ghana (see Figure 3.1) includes the northern belt, the middle belt, the Volta belt, and the southern bet. The rationale

behind this selection stems from the diverse ethnic composition and structure of Ghana's indigenous population, which is categorized into five major ethnic groupings: the Akan, the Mole-Dagbani, the Ga-Adangbe, the Ewe, and the Guan ethnic groups (Sabirova & Nketiah, 2021).

Figure 3.1: Regional Map of Ghana



Source: Ghana Geographical Survey Authority (2024)

Firstly, the Ashanti region, Bono region, Brong Ahafo region, Eastern region, Central region, Western North region, and Western region are predominantly inhabited by the Akan ethnic group, thereby representing a substantial portion of Ghana's population. These regions are predominantly located in the middle part of Ghana where Akan culture is deeply rooted and prevalent (Addai & Pokimica, 2010). Additionally, the Ashantis, Akims, Akwapims, and Fantis have common cultural characteristics which are shared among other Akan-speaking people (Price, 1973; Sabirova & Nketiah, 2021).

The Northern and Upper regions of Ghana which in this study classified as northern belt is primarily populated by the Mole-Dagbani ethnic group as well as some significant population of Guans. The northern belt includes, Northern region, Northern east region, Savanna region, Upper east region, and Upper west region. By including these regions, the study encompasses areas where Mole-Dagbani culture holds sway, thus broadening the scope of cultural representation (Sabirova & Nketiah, 2021).

Furthermore, the Ewe ethnic group is predominantly located along the Volta Lake, situated within the Volta and Oti region of Ghana with significant representation of Guans and classified in this study as volta belt. By incorporating this region, the study acknowledges and embraces the cultural diversity present among the Ewe people (Sabirova & Nketiah, 2021).

Lastly, the Ga-Adangbe ethnic group predominantly resides in the southernmost part of the country, particularly in the Greater Accra region classified in this study as southern belt. The inclusion of this region ensures representation and recognition of the cultural heritage of the Ga-Adangbe people (Sabirova & Nketiah, 2021).

The strategic classification of these four belts across Ghana ensures cultural inclusivity by encompassing areas inhabited by the major ethnic groups of the country. This approach allows for a comprehensive exploration of Ghana's cultural landscape, thereby enriching the study's findings and promoting a more holistic understanding of cultural dynamics within the nation. Additionally, the four dominated ethnic groups (Akan, Mole-Dagbani, Ewe, and Ga-Adangbe) together represent approximately 85% percent of Ghanaian population according to Ghana Statistical Service (2021) whose views forms adequate representation of Ghanaians view. Additionally, this classification is made bases on concentrations of the above-mentioned ethnic groupings and not necessarily the geographical landscape.

The selection method used in this study was probability proportional to size (PPS). Probability proportional to size sets the selection probability for each belt according to its size (Frankel et

al., 2012). The author argued that PPS enables the calculation of selection probabilities in the final stage, ensuring that each person in the sample has a similar overall probability of selection. This is desirable because it results in each participant's data being similarly weighted, which is the most efficient scenario.

The stage-one of this study sampling frame consisted of 16 geographical regions with four clusters in Ghana. The respective regions were randomly selected from the various clusters to represent our primary sampling units (PSUs) using probability proportional to size.

Table 3.2 below present the overview of the distribution of regions among the various classified belts in Ghana under this study.

Table 3.2: Organization of Regions into Multi-Stage Clusters/Belts

	Middle Belt	Northern Belt	Volta Belt	Southern Belt
1	Ashanti	Northern	Volta	Greater Accra
2	Ahafo (6)	North East	Oti	
3	Bono	Savanah		
4	Bono East	Upper East		
5	Central	Upper West		
6	Eastern			
7	Western			
8	Western North			

Source: Authors Own Design

In this wise, the table of random selection (see appendix two) was used to randomly select the belts using Probability Proportional to Size (PPS). Frankel et al., (2012) highlighted that in the context of multistage probability samples, the initial stage typically involves selecting sampling units in a way that ensures the first stage sample accounts for 20% or less of the total defined units. The authors however further noted that the first stage sample could also account for a higher percentage than the 20% depending on the nature of accessible PSUs. This study maintained a higher percentage due the smaller number of the PSUs that made up the four clusters. Consequently 10 regions were randomly selected using PPS representing approximately 60% of the first stage sampling units.

Since the middle belt represent approximately 50% of the geographical regions 5 regions (Ashanti, Bono East, Eastern, Ahafo, and Western North) were randomly selected. Similarly, 3 regions (Northern, Savana, and North East) were selected from the Northern belt as it represents approximately 31% of the geographical regions. Since the Volta belt and Southern belts also represent approximately 14% and 7% of the total geographical regions respectively, 1 region each was selected which includes Volta region for Volta belt and the Greater Accra region for the Southern belt.

The selection process involves writing down the names of all the regions in each cluster alphabetical order and assigned unique numbers to all as follows:

- For Cluster one, each region was numbered from 1 to 8.
- For Cluster two, each region was numbered from 9 to 13.
- For Cluster three, each region was numbered from 14 to 15.
- For Cluster four, the single region was numbered from 16 to 16.

A random number generator was used to generate 10 random numbers from between 1 to 16 proportionately to represent the corresponding regions from each cluster.

In the second stage, a random sample of MMDAs were obtained from the above-selected regions to represent our secondary sampling units (SSUs).

Table 3.3 provides an overview of the MMDAs in each selected region.

Table 3.3: Number of MMDAs in the selected regions

Regions	MMDAs	Proportion (%)
Ashanti	43	24.00
Bono East	11	6.15
Eastern	33	18.44
Ahafo	7	3.91
Western North	9	5.03
Northern	16	8.94
Savana	7	3.91
North-East	6	3.35
Volta	18	10.06
Greater Accra	29	16.20
Total	**179**	**100.00**

Source: Author's Own Design

As highlighted by Frankel et al. (2012), this stage maintained a sample size of 30% of the total MMDAs in the selected regions through a similar process followed in the stage 1 in this section. Consequently 54 MMDAs were selected using the table of random selection proportional to the number of MMDAS in each region as follows; 13 MMDAs from the Ashanti region, 3 MMDAs from the Bono east, 10 from the Eastern region, 2 MMDAs from the Ahafo region, 3 MMDAs from the Western North region, 5 MMDAs from the Northern region, 2 MMDAs from the Savan region, 2 MMDAs from the North East region, 5 MMDAs from the Volta region, and 9 MMDAs from the Greater Accra region (see appendix).

In the third stage, staff members of Ghanaian indigene were randomly selected by means of table of random selection within the selected MMDAs and were invited to take part in the survey. To achieve this, the human resource department provided names of staff indigenes with the assembly. These were then organized in alphabetical order whereby numbers were assigned to each in order. Only those whose assigned number appears on the table of random selection were used.

3.6 Sample Size Determination

The sampling size determination for this study was based on the chosen statistical analysis technique to be use in this study that is structural equation modelling (SEM). Taherdoost (2016) explained that the proportion of the research population that get sampled is not the importance, but the absolute size of the sample selected relative to the complexity of the population, the research objective, and the statistical analysis to be used.

Just like other statistical techniques, SEM requires an appropriate sample size in order to achieve a reliable statistical estimate (Hair et al., 2019). Kline (2023) proposed a sample size greater than 200 and argued that the sample size required for SEM is somehow dependent on the complexity of model, estimation method, and distribution characteristics of observed variables.

The sample size was chosen based on the sample size determination approach of Tabachnick and Fidell (2013). The authors proposed that to ensure the validity and reliability of research results using regression analysis, the sample size must satisfy the equation; N > 50 + (8*M). Where N represents sample size and M represent total observations. The study is made up of Nine (9) variables under the culture as the main independent variable (IV), Five (5) variables under corruption as the main dependent variable (DV), and social and economic status of respondents as the moderator variable (MV), given the study a total of twenty-one (21) variables/observations.

$$N > 50 + (8 \times M)$$

$$N > 50 + (8 \times 21)$$

$$N > 218$$

Hence the expected sample size for this study should be greater than 218 respondents.

However, Hair et al. (2011) also recommends that a large sample make the significance of the test sensor and yield significant relationships with low values of R^2 and based on that proposed a sample size of 15-20 observations per variable. Bartlett et al. (2001) on the other hand maintained that the sample size must reflect the number of response and not necessarily the number of questionnaires distributed, for which reason a researcher must increase the sample size by up to 50% in order to maintain minimum sample size requirement.

Based on the above arguments more than 218 respondents were used at each stage but not more than 700 at each stage. The qualitative sample comprised 14 participants, drawn from the two major ethnic groupings in Ghana (Akan and Mole-Dagbani) according to the Ghana Statistical Service (2021). The sample size selection was guided by both the recommendation of Lincoln and Guba (1985) for qualitative studies with interviews and the principle of saturation by Guest et al. (2020), aiming to uncover diverse opinions while limiting the sample size at the point of saturation. Another basis for selecting 14 participants for this qualitative aspect was to have the right participant segmentation according to Boddy (2016). Furthermore, Vasileiou et al. (2018) who did a qualitative analysis of qualitative research reported that most peer-reviewed journals accept qualitative studies if the sample size involved between 12 and 30 research participants. This suggest that the use of 14 research participants meets criteria for journal publication acceptance. In similar studies, Ipadeola (2016) who did a qualitative study on corruption in Nigeria used 10 research participants. Zandi et al. (2024) who also did a qualitative study on corruption in Iran as published in the Journal of Theoretical Social Psychology used 14 research participants. For the above reasons, the use of 14 research participants for the qualitative aspect is justified.

The development of questionnaire stage used 400 respondents (and analysed using correspondence analysis). The survey to validate the questionnaire items also used 365. Finally, the last stage of the main data collection to test the relationship between culture and corruption involved the use of 632 respondents.

3.7 Research Instrument

In research studies, research instruments are employed as tools to gather data, encompassing a variety of forms such as surveys, questionnaires, interviews, and observation protocols (Creswell & Creswell, 2017). The selection of a research instrument hinges on the research goals and the type of data being sought.

Surveys are typically preferred for quantitative data collection, whereas interviews are better suited for obtaining qualitative insights (Creswell & Creswell, 2017). Zohrabi (2013) also highlighted that quantitative designs utilize tests and closed-ended questionnaires for data collection, analysis, and interpretation, while qualitative methods primarily employ interviews, diaries, journals, and open-ended questionnaires.

Mixed methods typically combine closed-ended questionnaires with interviews and classroom observations for data collection. However, it's crucial for research instruments to be valid, measuring what they're intended to, and reliable, producing consistent results, to ensure the credibility of research findings (Trochim, 2005; DeVellis & Thorpe, 2021).

This study being a typical mixed method in its approach employed both unstructured/in-depth interviews and the questionnaires in order to obtain its data.

3.7.1 In-depth Interviews

According to Babbie (2016), interviews are data collection method where an interviewer asks questions and receives responses from a respondent (interviewee), conducted via telephonic or face-to-face interactions. Qualitative interviews emphasize in-depth discussion of topics rather

than standardized questions. In-depth interviews are essential for uncovering insights that closed questionnaires cannot capture (Setiawan, 2023).

Saunders et al. (2005) previously asserted that during interviews, individuals have the chance to discuss events, behaviours, and beliefs related to the topic area freely, enhancing interactivity over directiveness. Frennesson et al. (2021) also emphasized the value of in-depth interviews for uncovering nuanced insights and understanding the complexities of a phenomenon, particularly in exploratory studies.

The interview process involved the use of open-ended questions developed by the researcher, guided by the research question and existing literature. Bryman (2012) highlighted that open-ended questions encourage respondents to provide detailed and expansive responses, leading to a deeper understanding of the topic. Similarly, Babbie (2020) defined open-ended questions as those that allow respondents to express themselves freely, without predefined response options, to elicit rich and detailed responses.

In this study, open-ended questions were employed to facilitate a comprehensive expression of participants' views until saturation was achieved (Guest et al., 2020). The interviews were structured around five research sub-questions, which aimed to explore and document various aspects of corruption from the Ghanaian perspective.

The sub-questions were designed to address specific aspects of corruption perception in Ghana:

1. What is corruption as a concept in Ghana?
2. What are the manifestations of corruption in Ghana?
3. Under what circumstances do gifts constitute a corrupt act in Ghana?
4. What is your perception towards persons associated with corrupt behaviours?
5. Are there any other matters arising from the respondent's perception of corruption in Ghana?

These interviews delve into Ghanaian perspectives, exploring their understanding of corruption, its various forms, the nature of gifts considered as bribery, individuals involved in corrupt practices, and the societal impacts of corruption (see Appendix three). In all fourteen interviews were conducted involving traditional rulers, opinion leaders, clan heads, and other members of the selected ethnic grouping.

3.7.2 Survey Questionnaire

The quantitative phase of this research was designed to explore further on perception of corruption in Ghana and to established relationships that exist between Ghanaian culture and Ghanian perception of corruption. This therefore require data collection through a survey instruments.

The survey data for this research was therefore collected through a combination of questionnaire developed by the researcher to measure corruption in Ghana and a questionnaire for measuring national culture adopted from House et al. (2004). Questionnaire is an efficient and economical tool for collecting the require data especially when larger sample of respondents are required for generalization of the study results (Krosnick, 2018).

3.7.2.1 Questionnaire for National Culture

The study utilized the GLOBE questionnaire to assess the cultural dispositions of countries, measuring culture across nine main dimensions. These dimensions capture differences in norms, values, beliefs, and practices among societies. The GLOBE questionnaire is widely recognized in the literature for its reliability and validity, being utilized in two main perspectives: "as it is" and "as it should be."

The "as it is" perspective, which this study adopted, examines culture as it currently exists within a society. This perspective was chosen to explore the relationship between cultural dimensions and corruption. While the GLOBE project classifies countries into clusters based

on cultural similarities, this study focused on Ghana as a single society rather than a sub-society within a cluster. This approach was taken to account for the cultural heterogeneity present in African societies.

The GLOBE questionnaire consists of 39 items measured on a seven-point Likert scale, with each item corresponding to one of the nine cultural dimensions (see appendix thirteen). These dimensions are Uncertainty Avoidance, Assertiveness, Gender Egalitarianism, Performance Orientation, Humane Orientation, In-Group Collectivism, Institutional Collectivism, Power Distance, and Future Orientation. The response format this questionnaire ranges from 1 been "strongly agree" to 7 been "strongly disagree".

In their 2006 study, Javidan et al. found that the GLOBE questionnaire is highly suitable for measuring cultural dimensions. They demonstrated strong construct validity, showing that the nine dimensions of cultural practices had high factor loadings on their respective dimensions, along with unobtrusive measures. Additionally, Hanges and Dickson (2004) reported an average Cronbach's alpha value of 0.77 for this questionnaire, indicating good internal consistency. The GLOBE questionnaire is a well-established tool for assessing cultural dimensions, demonstrating reliability and validity in measuring cultural practices across diverse societies.

3.7.2.2 Development of Survey Questionnaire for Corruption

This section provides a concise review of questionnaire development theories and outlines the process and validation procedures used in developing the questionnaire. It also explains the rationale for using a questionnaire survey in the study and describes the content design, including the themes and questions, of the survey instruments.

3.7.2.3 Rationale for Using Questionnaires

The questionnaire functions as a valuable research instrument intended to collect data on human opinions, attitudes, preferences, and behaviours (Hammarberg et al., 2016). They offer several advantages, including their ability to gather large amounts of information from a diverse population in a relatively short time frame (Fink, 2003). Additionally, questionnaires provide a standardized way of collecting data, which can enhance the reliability and validity of the findings (Dillman et al., 2014).

One of the key reasons for using questionnaires is their cost-effectiveness. Compared to other data collection methods, such as interviews or experiments, questionnaires are often less expensive to administer and analyse (Babbie, 2020). This makes them particularly useful for researchers working with limited budgets. Questionnaires also offer a high level of anonymity, which can encourage respondents to provide honest and candid answers (Fowler, 2013). This is especially important when collecting sensitive information or exploring topics that individuals may be reluctant to discuss openly.

Furthermore, questionnaires can be easily replicated and distributed to a large number of respondents, allowing researchers to conduct studies with larger sample sizes and increase the generalizability of their findings (Babbie, 2020). This can be particularly beneficial in studies where the goal is to make inferences about a larger population based on the responses of a sample.

3.7.2.4 Determining the Instrument Questions

This study relied on the results of the thematic analysis for generation of question items for the development of the questionnaire its quantitative survey.

The thematic analysis reviled various themes that emerged as behaviours constituting corruption in Ghana. Emerging themes which suggested various forms in which corruption manifested, were crucial for developing the research instrument, as the study aimed to

contribute to the assessment of corruption levels in the Ghanaian context (see Appendix nineteen). Due to the extensive number of these behaviours/factors identified in the thematic analysis, it was necessary to condense them into a manageable set for constructing an effective questionnaire. This process involved two stages: first, selecting questions, and second, constructing the questionnaire.

3.7.2.5 Questions Selection

Given the broad themes describing behaviours constituting corruption identified through thematic analysis, Correspondence Analysis (CA) emerged as a crucial tool for condensing these statements into a manageable set for constructing an effective questionnaire. Foster (2024) emphasized the need for substantial data reduction to condense the message for the reader, enabling useful conclusions to be drawn from it.

Correspondence Analysis (CA) is a statistical method akin to principal component analysis, designed specifically for analysing nominal variables (Abdi & Valentin, 2007; Vermeesch, 2019; Kim et al., 2021; Riani et al., 2022). It operates by transforming data tables into rows and columns factors, with its scores providing an optimal representation of the underlying similarity structure among the factors. These scores are then graphically depicted as maps, effectively summarizing the essential information contained in the original data (Abdi & Valentin, 2007; Kim et al., 2021).

Abdi and William (2010) highlighted the suitability of Correspondence Analysis (CA) for analysing contingency tables with two nominal variables. CA is employed to simplify questionnaire items by retaining only the most significant ones, thus reducing redundancy inherent in categorical data to ensure content adequacy for the instrument under development. Lam (2016) further supports the use of CA over conventional frequency distributions for analysing categorical data to overcome limitations in data inference, particularly regarding correlations among complex categorical variables.

Similarly, Kamalja and Khangar (2017) also claimed that correspondence analysis is a method that enables the graphical representation of the relationships between row and column categories in a contingency table, offering a visual examination of their associations at a categorical level. Kim et al. (2021) also noted that while an ordinary chi-squared test is typically used to examine statistically significant associations between row and column variables in a contingency table of frequencies, it cannot reveal which response categories are related. In contrast, CA can be used with related categories/variables and provides an intuitive, easy-to-use visualization of category associations in a two or more dimensions map.

To ensure inclusion of only relevant items in the questionnaire, the generated items were labelled as behaviours and used to develop a perceptual mapping questionnaire employing eight descriptors: Dishonesty, Unethical, Bribery, Illegal, Moral, Acceptable, Appropriate, and Customary. These descriptors align with the definition of corruption adopted from Alatas (2015), which emphasizes behaviours violating moral, ethical, and legal standards, encompassing secrecy, betrayal, and deception.

Furthermore, an extensive review of relevant literature underscores the detrimental impact of corruption on societal development (Gyimah-Brempong, 2002; Judge, 2008; Mbaku, 2008; Cieślik & Goczek, 2018; Hall et al., 2020), implying that behaviours of corruption are inappropriate and unacceptable. This study therefore categorized these behaviours into positive and negative indicators of corruption guided by the literature review outcome. Positive indicators, including Dishonesty, Unethical, Bribery, and Illegal, represent behaviours considered indicative of corruption and are included as relevant scale items. Conversely, negative indicators such as Moral, Acceptable, Appropriate, and Customary do not align with corruption in the Ghanaian context and are excluded from the scale items.

To streamline the selection process, participants utilized a Pick any method (Holbrook et al., 1982; Levine, 1979; Schröder et al., 2019) to identify descriptors matching the behaviours.

Correspondence analysis was then employed to eliminate behaviours that did not correspond to corruption descriptors in Ghana (Greenacre, 2017).

Finally, to ensure content validity, a draft version of the CA scale (see Appendix ten) was subjected to expert evaluation in the fields of corruption and cultural research. During this phase, the primary focus was on establishing content evidence-based validity. The efficacy of a measurement tool in predicting individual behaviour hinges on the evidence regarding its validity and reliability (Heal & Twycross, 2015).

Validity pertains to the degree to which a concept is accurately measured in a quantitative study (Heal & Twycross, 2015). The validity process involved the scrutiny of Thirty-seven (37) items representing behaviours associated with corruption, which were distilled from qualitative interviews. Expert reviewers were engaged to assess whether the statement items could potentially lead to misunderstanding and whether they were pertinent to the various manifestations of corruption. This evaluation aimed to enhance instrument quality, assess item clarity, and uphold validity standards in measurement instrument development (Behghadami et al., 2019).

Upon the reception of the field responses, the researcher, then coded the results into SPSS version 25.0 for further assessment. The data collected were assessed to ensured that all the assumptions of CA were met before the actual analysis. The following assumptions were ensured; the homogeneity of variance across raw and column variables were met since none of the variables have all entries consist of zero, the data being analysed were all discrete data, the data category were more than three, and finally all values in the frequency table were non-negatives.

The analysis began by examining the inertia scores to assess the model's fit. The inertia column represents the total amount of variance explained by each dimension in the model. Kamalja and Khangar (2017) noted that a higher inertia score suggests a better fit for the model. Doey

and Kurta (2011) however explained that there is no universal guideline or standard for retaining or discarding dimensions in an analysis based solely on the proportion of inertia explained. They argued that the decision typically hinges on the specific research question, and researchers must determine what is clinically meaningful as opposed to statistically significant in each case.

The Chi-square statistic was also used to evaluate the significance of the association between the variables, specifically the behaviours and descriptors. Fellenberg et al., (2001) explained that the higher the chi-square statistic, the higher the correspondence between the rows and columns.

Additionally, the biplot was scrutinized to determine if the row and column points were closely plotted. Kamalja and Khangar (2017) explained that if the same row and column points contributed significantly to the total inertia in the simple correspondence analysis, then it will be concluded that the two corresponding variables are associated.

The behaviours which correspond with the positive descriptors of corruption were to be included in the corruption questionnaire items, while those corresponding with the negative descriptors were to be excluded from the questionnaire items. The detailed analysis is presented in chapter five.

3.7.2.6 Designing the Initial Questionnaire

Krosnick (2018) highlighted the critical role of questionnaire design in ensuring the quality of survey results, regardless of the medium of interaction, such as interviewer-led or computer-based surveys. He stressed the importance of following best practices to minimize response errors. Similarly, Churchill (1987) earlier advocated for the use of multiple item measures to capture the full meaning of each construct, noting that no single item can perfectly represent complex concepts.

Building on these recommendations, Krosnick (2018) suggested that employing item scales, such as Likert-type scales, could yield more reliable and valid data compared to other question formats. Taherdoost (2022) also pointed out that scaling involves the precise measurement of intricate and abstract entities, establishing a logical order for arranging potential responses or viewpoints regarding qualitative constructs like attitudes. Through scales, respondents can align themselves or their responses with specific scaling points (Taherdoost, 2022). Consequently, a seven-item Likert-type scale was chosen for the questionnaire. To further enhance the questionnaire's effectiveness, a statistician was consulted regarding the arrangement of questions to ensure ease of analysis and interpretation.

Following these steps, the seven-point Likert scale questionnaire was drafted and prepared for distribution to participants for further validation. Taherdoost (2022) argued that Typically, there are no strict rules or standards regarding the number of points on a scale, as it can vary across studies. However, a common practice is to use a 5 to 7-point scale, as this range allows for easy rescaling, facilitating comparisons. It is worth noting that within this range, a 7-point scale can enhance the differentiation of responses compared to a 5-point scale, potentially increasing its reliability (Taherdoost, 2019).

The questionnaire consists of twenty (20) questions items on 7-point Likert scale with response options as strongly agree, agree, moderately agree, neither agree nor disagree, moderately disagree, disagree, and strongly disagreed. All items were worded positively in the behaviours that constitutes forms of corruption (see Appendix twelve).

3.7.3 Pretest of the Questionnaires

Pre-testing involves an initial evaluation of a questionnaire with a group of respondents to identify issues in content, wording, or layout, and to assess if questions are easily understood

or if any are ambiguous or biased (Taherdoost, 2022). Aizpurua (2020) emphasized the significance of pre-testing, noting that it impacts all aspects of questionnaire design.

In this study, a pre-test was conducted by distributing the initial questionnaire to 20 graduate students from various universities in Ghana. All respondents returned their completed questionnaires, indicating a 100% response rate.

The rationale for selecting graduate students was their Ghanaian nationality, with some studying public administration and others being employees of public institutions pursuing further education. This selection aligns with Taherdoost's (2022) recommendation that pre-test participants should mirror the main target groups in terms of background, education levels, interests, attitudes, and familiarity with the subject matter.

Respondents were asked to identify potential issues with the questionnaire to improve its quality. Valuable feedback was received, highlighting problems such as unclear wording, inappropriate sequencing, and ambiguities. These issues were addressed by revising the wording and either deleting or clarifying ambiguous questions. Consequently, the questionnaire underwent significant revisions based on the feedback received during the pre-test.

3.7.4 Pilot Survey

The pilot survey aimed to identify weaknesses in the survey design and instrument, as well as to evaluate the psychometric properties of the measure. For this purpose, the researcher administered the questionnaire to a targeted sample of 400 indigenous Ghanaian students from various universities in Ghana. These students were selected based on their literacy levels, ensuring they could comprehend the survey requirements and provide valuable information for data analysis. With the 400 questionnaires distributed (see section 3.6), 365 responses were received, yielding a response rate of 90.3%, which was deemed appropriate for statistical analysis.

It is generally accepted that a minimum of 100 samples is necessary for accurate inference in exploratory factor analysis (EFA) (Gaskin & Happell, 2014). However, to ensure reliable results in evaluating confirmatory factor analysis (CFA), a minimum sample size of 200 is required (Kline, 2023).

Data collection for the pilot survey occurred between February and March 2022. The responses were coded using SPSS version 25, and various analyses were conducted. The detailed analysis of the data in the pilot survey is found in chapter five.

3.7.5 Reliability and Validity

In pilot survey, an exploratory factor analysis was done to determine the factor structure of the items of the designed questionnaire. Exploratory factor analysis is an appropriate analytical tool for the scale development process for a number of reasons including item reduction, examining the structure or relationship between variables, evaluation of the construct validity of a scale, and addressing multicollinearity issues especially when the researcher has no expectations of the number or nature of the variables (Williams et al, 2010). Besides, in order to determine if the items on the questionnaire fit together to measure the individual construct, KMO and Bartlett's test was employed. Multicollinearity diagnostics were assessed to reveal whether a high correlation among the variables exist using Pearson correlation matrix. The reliability of the instrument items was assessed using the internal consistency test Cronbach's alpha (Nunally, 1978).

According to Creswell and Creswell (2017) , if the value of Cronbach's alpha reliabilities is less than 0.6, they are considered as poor, if the value is in 0.7, they are acceptable, and the reliabilities value above 0.8 are considered good. These implies that the closer the reliabilities value get to 1.0 the better is the reliability. The detail test for the reliability and validity is presented in the chapter five.

3.8 Ethical Considerations

To ensure compliance with ethical protocols at the University of the Witwatersrand, ethical approval was obtained from the Human Research Ethics Committee (Non-medical) prior to commencing data collection (Protocol number: H20/08/01 - see Appendix one). The data collection phase of research is associated with various ethical issues, some of which are general and applicable to any data collection technique, while others are specific to the technique employed (Saunders et al., 2007).

In the qualitative phase of this study, potential respondents were contacted to obtain their consent following the permissions sort and granted from the over lords of the two kingdoms to conduct interviews among some members of their kingdoms (See appendix four, five, six, and seven).

This step was crucial to prevent harm or intrusion into participants' privacy (Saunders et al., 2007). The researcher noted that the level of detailed informed consent required depends on the nature of the research. As this study involved interviews, participants were provided with a Participant Information Sheet (PIS) containing detailed information about the research and its purpose (see appendix eight). Participants were assured of anonymity and confidentiality of their responses. Those who agreed to participate signed a written consent form, which also included consent for audio recording of the interviews (see Appendix nine).

All collected data was treated and stored confidentially. Respondents were anonymized in a way that prevented tracing their responses back to them. The data was presented in its original form without modification and analysed for the purposes of this study.

In the quantitative phase of this study, participants were contacted through the various Human Resource Directory of the selected MMDAs following the letter of permission sorted and was granted by the Office of the Head of Local Governance Service of Ghana to engage its staff members in this survey (see appendices fifteen and sixteen). The participants were provided

with the Participant Information Sheet (PIS) before data collection commenced (see Appendix seventeen).

The participants were informed that participation was voluntary and confidential, and that their responses would be anonymized. Participants were also informed of their right to withdraw from the study at any point. They were assured that the study was purely academic and had no commercial interests. After receiving all necessary information, participants signed a written consent form (see appendix eighteen).

The questionnaire consisted of three parts. The first part collected demographic data, such as age, gender, education, marital status, tenure of service, political activity, frequency of voting in national elections, family size, and income level. The second part asked participants to rate questionnaire items based on their perception of cultural practices in their societies on a 7-point Likert scale. The third part asked participants to rate questionnaire items based on their perceptions of corrupt behaviours in their societies on a 7-point Likert scale. To minimize potential biases, items from the second and third parts were mixed together. Data collected were securely stored to ensure confidentiality and were not exposed to third parties.

3.9 Trustworthiness of the Qualitative Study

Ensuring trustworthiness in research is essential to maintain the credibility and reliability of the research (Kalu & Bwalya, 2017).

To ensure trustworthiness of this study, the researcher employed the criteria espoused by Lincoln and Guba (1985) as was also recommended in Braun and Clarke (2021) and in Stahl et al (2020) which allows researchers to address issues of credibility/internal validity, transferability/external validity, dependability/reliability, and the confirmability in a qualitative study.

The researcher also as a matter of principle, ensured that the following measures were taken in order to further enhances the trustworthiness of the study: (1) the research question was well formulated leaving no room for ambiguity, and extends throughout the entire research process; (2) The research design was carefully selected to suit this phenomenological study, and also ensured alignment with the research objective; (3) Purposive sampling technique was also used to select a representative sample from the population in order to identified individuals and communities who are best suited to help in answering the research questions; (4) Systematic analysis and management of data were ensured for purposes of drawing valid conclusions, minimizing bias and to enhance the reliability of the findings (Kalu & Bwalya, 2017).

To further enhance the trustworthiness of the study, respondents were allowed to extensively share their views on the phenomenon understudy freely without any interrupting unless it was necessary to ensure clarity through further probing. The researcher further employed the services of another researcher to code the same data which was compared with the researchers own coding for purposes of conformity (Elliot, 2018; Miles et al., 2014). Additionally, the respondents were further contacted to check the interpretation of the data they provided through their shared views. This was done to ensured that the interpretations were in line with the respondent's experience (Kyngäs et al., 2020).

3.9.1 Construct Validity

This measures the adequacy of a concept definition as well as how well the indicators represent the concept (Cronbach & Meehl, 2017). It represents how well a concept, idea, or behaviour that is a construct is transformed into a functioning and operating reality (Taherdoost, 2016). Ensuring construct validity requires a well determines process to ensure elimination unnecessary subjectivity (Vosgerau et al., 2020).

To ensure reliability, the researcher resort to a multiple source of data, that is through interviews and survey questionnaires. This step was in accordance with Creswell and miller (2000) who

argued that validity of a research is ensure through convergence among multiple sources of information to form themes and categories. Engaging multiple methods such as interviews and documentary review also leads to more valid, reliability and diverse construct realities (Yin, 2009). A thorough detailed field notes were maintained during the data collection. Further to this a detailed description of data collection procedures and analyses has been provided to give the reader a full account of actual happens in the process and its impact on the outcome.

3.9.2 Credibility/Internal Validity

Internal validity or credibility in qualitative study refers to the extent to which the findings and conclusions of a study accurately represent the phenomenon being study without the influence of confounding factors (Winter, 2000; Onwuegbuzie & Daniel, 2003; Astroth & Chung, 2018). Internal validity or credibility is a critical aspect of ensuring trustworthiness of qualitative study (Lincoln & Guba, 1985, Miles et al., 2013; Yin, 2014).

This study followed the guidelines by Creswell and miller (2000). The data collection relied on both the interviews and the documentary review as multiple sources of information rather than a single source in order to established convergence among the data sources. After the establishment of the themes, the researcher further contacted the participants to confirm the credibility of the information and narrative account. This process according to Lincoln and Guba (1985) is the most critical technique for establishing credibility of a research.

3.9.3 Transferability/External Validity

Transferability also known as external validity refers to the extent to which the findings of a study can be generalized to other settings, populations, or contexts beyond the specific research site or sample (Lincoln & Guba, 1985, 1994; Morrow, 2005; Yin, 2014; Creswell & Creswell, 2017; Flick, 2022).

This exploratory study uses analysis with the aim to ensure that specific outcomes will replicate into broader theory unlike the positivist tradition when generalization aims at applying findings

to a wider populace (Kalu & Bwalya, 2017). This research based on the transferability criteria suggested by Yin (1994) by testing the validity of its outcomes against the theoretical net that sound the phenomenon and the research question. To further ensure the achievement of transferability, the research clearly demonstrated the linkage between the data and the conclusions of the research as evidence to the reader.

3.9.4 Dependability/Reliability

This refers to the concept of research findings being consistent and reliable over time and under varying conditions (Lincoln & Guba, 1985; Morse et al., 2002; Maxwell, 2012; Flick, 2022). To ensure dependability/reliability of this exploratory study, the researcher employed peer debriefing espoused by Lincoln and Guba (1985), through engagement of external experts in the subject area. The researcher engages with some selected knowledgeable peers with special expertise in corruption research, maintained regular consultations with them throughout the research process, and sometimes engages in open dialogue with them for purposes of uncovering potential biases, inconsistencies, or overlooked factors in the study. Records were kept at any point in time there is engagements and changes effects as and when it emerged. The research participants were also engaged to obtain their feedback during the presentation of the study themes to ensure it actually represent their experiences.

3.9.5 Confirmability

Confirmability is one of the criteria for ensuring trustworthiness and rigor of qualitative research (Denzin & Lincoln, 2017; Creswell & Creswell, 2017). Confirmability refers to the degree to which the findings, interpretations, and conclusions of a qualitative study are based on data collected rather than the researcher's biases, preconceptions, or values (Lincoln & Guba, 1985; Morse et al., 2002; Creswell & Creswell, 2017; Flick, 2022).

In order to achieved confirmability in this research, the researcher adopted to proper record preservation of the data collected which include the recorded audio and the transcripts from the

field work, notes from the interviews and the information obtained from the documentary reviews. This was done to enable other researchers established the trend of evidence through the data collected and the conclusions drawn from the research.

3.10 Thematic Analysis

Thematic Analysis technique was deployed with the goal of identifying common themes that are important or interesting in order to be used in addressing the research questions (Braun & Clarke, 2022). Thematic Analysis allows a researcher to group and distil from the texts a list of common themes in order to give expression to the communality of voices across participants (Anderson, 2007).

The first analytical point of qualitative data analysis according to Mihas (2019) is the coding, which is the process of categorizing segments of data with short name that simultaneously reduces it to a workable meaning while accounting for each piece of the data. The analysis was done relying on both deductive and inductive strategies which involves several steps in order to achieve a better result. This means that the researcher considered both the prefigured coding and an open coding schemes as a strategy in order to ensure that consideration is given to all data collected in the light of all their codes (Elliot, 2018).

The researcher first of all transcribed the audio recorded interviews verbatim and labelled them separately for all the participants. The coding process began by developing sensitized concepts derived from the literature to direct the classification of the responses from the participants from the field (Elliot, 2018). The data was then carefully read line by line in order to identify expressions relevant to the phenomenon being study in accordance with Braun and Clarke (2022).

Following the above, some words, sentences, and paragraphs in the text were identified and labelled as codes through the process of open coding (Elliot, 2018). At the first stage, we carefully adhered to the respondents' narratives without an attempt to distil categories which

resulted into ninety-six (96) 1st order categories emerging from the 14 respondents shared views. Categories in qualitative data analysis also refer to as themes in the literature (Elliot, 2018). These categories according to Creswell (2013, p.186) "are broad units of information that consist of several codes aggregated to form a common idea".

The researcher further seeks similarities and differences among the 1st order categories which process eventually reduces into forty-five (45) manageable 2nd order categories based on the Elliot's (2018) revised notion of axial coding. Further examination of the 2nd order categories labelled "codes" further identified similarities among them and was organized under twenty-three (23) main categories labelled as "themes" and presented according to the research question as aggregate concepts (see Appendix nineteen).

In order to ensure that the emerging themes forms the representation of the text and also to test if the themes identified were compatible with the whole text or not in accordance with Cassell and Bishop (2019), an outside reviewer from the Centre for Democratic Development (CDD) was contacted to evaluate and identify themes. We further engaged another independent reviewer from Kumasi Technical University to review and give feedback which we compared with the earlier reviewer's feedback for the purpose of ensuring rigor and reliability in the findings (Creswell & Creswel1, 2017). The researcher further contacted the respondents to confirmed whether the findings represent the information on their experience. All the conflicting results were amended with respect to the themes in accordance with the reviewer's feedback.

3.11 Factor Analysis

Factor analysis (FA) is a statistical technique used to understand the structure of correlations among numerous measurement items, which are also known as variables. It aims to identify common underlying dimensions, referred to as factors, that can summarize or reduce a large set of variables into a smaller, more manageable set (Taherdoost et al., 2022). FA serves several

purposes, including understanding the structure of variables, constructing questionnaires to measure underlying variables, and reducing the complexity of data sets (Nunnally, 1978).

Initially, the researcher identifies latent dimensions within the data's structure and assesses how well each test item (variable) is explained by these factors. The main uses of FA are summarization and data reduction (Hair et al., 2006; Backhaus et al., 2021; Taherdoost et al., 2022). FA can be conducted using either exploratory factor analysis (EFA) or confirmatory factor analysis (CFA) (Williams et al., 2010). EFA is used when the goal is to extract factors based on the data, while CFA involves testing hypotheses about the relationships between observed variables and hypothesized constructs (Hair et al., 2006).

In this study, both EFA and CFA were employed. EFA was used initially to explore the dimensions of each construct (or factor), and CFA was later performed to test and confirm the relationships between observed variables and hypothesized constructs (Hair et al., 2006; Dakin et al., 2024). The following section describes the EFA process using SPSS version 25.0.

3.11.1 Exploratory Factor Analysis

Exploratory Factor Analysis (EFA) is a method employed to examine a group of items associated with a construct intended to gauge a particular psychological variable, with the aim of refining the measurement (Goretzko et al., 2024). Watkins (2018) described EFA as a multivariate statistical technique that has become essential in developing and validating psychological theories and measurements. Exploratory factor analysis aims to organize the relationships within a large set of variables by identifying highly correlated groups of variables and distinguishing them from less correlated groups (Backhaus et al., 2021).

The EFA process involves two main steps: Extraction and Rotation. Extraction aims to identify the underlying factors of a set of variables. Principal Component Analysis (PCA) is a commonly used extraction method due to its reliable assessment of variables especially when

there is no prior theory or model exist (Williams et al., 2010)). The second step, Rotation, is used to present the pattern of loadings in a more interpretable manner. There are two main approaches to rotation: orthogonal and oblique. Orthogonal rotations assume that extracted factors are independent, while oblique rotations assume that factors are correlated (Tabachnick and Fidell, 2001; Osborne, 2015; Goretzko et al., 2021).

In this study, the researcher used PCA and an orthogonal model with varimax rotation for factor analysis in SPSS (version 25.0). The choice of orthogonal rotation was based on its higher generalizability and replicability compared to oblique rotation. Additionally, interpretation of orthogonal rotation factors is less complex because the factors are uncorrelated (Tabachnick and Fidell, 2001). After conducting EFA, the identified dimensions were further validated through confirmatory factor analysis using structural equation modelling, as described in the following section.

3.12 Structural Equation Modelling Method

Structural Equation Modelling (SEM) is a robust set of multivariate analysis techniques that delineate relationships between variables using two primary types of equations: measurement equations and structural equations. It allows researchers to analyse interrelated relationships among several dependent and independent constructs concurrently (Hair et al., 2019). Measurement equations in SEM evaluate the validity of proposed measurements by examining the connections between latent variables and their observed indicators, while structural equations evaluate the proposed relationships between these latent variables, enabling the statistical testing of hypotheses in the study (Hair et al., 2019). SEM has gained prominence in various disciplines and is now a crucial method in academic research (Byrne & Van de Vijver, 2010; Hair et al., 2019; Chin et al., 2020).

SEM incorporates the modelling of interactions, nonlinear relationships, correlated independent variables, measurement error, correlated error terms, and multiple latent variables, each assessed by multiple indicators (Byrne & Van de Vijver, 2010; De Carvalho & Chima, 2014). It also enables the incorporation of latent variables, going beyond traditional analyses limited to relationships among observed variables, allowing for the simultaneous examination of various dependent relationships and measurement errors (De Carvalho & Chima, 2014; Sarstedt et al., 2020). Additionally, SEM offers numerous advantages over conventional analysis, such as increased flexibility in assumptions, including the ability to interpret results even in the presence of multicollinearity (De Carvalho & Chima, 2014; Hair et al., 2019).

SEM also allows for the use of confirmatory factor analysis, which reduces measurement error by examining multiple indicators per latent variable and provides superior model visualization through its graphical interface (Kline, 2023). Additionally, SEM offers a comprehensive approach by testing models as a whole rather than individual coefficients, allowing for the examination of models with multiple dependent variables, inclusion of mediating variables, and modelling of error terms for all indicator variables (Kline, 2023; Hair et al., 2018). SEM considers measurement errors in all variables, and when a hypothesized structural model exhibits less than satisfactory fit indices, it permits specification searches to find models that better fit the sample variance-covariance matrix (Kline, 2023).

In structural equation modelling, the process revolves around two key steps. Initially, it validates the measurement model by evaluating the connection between hypothetical latent constructs and groups of observed variables that underlie each construct. This validation is typically carried out using Confirmatory Factor Analysis (CFA). The second step involves fitting the structural model by assessing the significance of the relationships between latent variables, often achieved through path analysis (Hair et al., 2019).

Consequently, SEM was deemed the most appropriate technique for this study, which involved multiple hypothesized independent-dependent relationships outlined in the conceptual model described in Chapter 2. Two dominant methods used in SEM include Covariance-Based SEM (CB-SEM) and Partial Least Squares SEM (PLS-SEM). CB-SEM is employed primarily for validating or refuting theories and their associated hypotheses. This method assesses hypotheses by evaluating how accurately a theoretical model can replicate the covariance matrix of an observed sample dataset (Hair et al., 2021). In contrast, PLS is described as a "causal-predictive" approach to SEM, emphasizing the explanation of variance in the dependent variables of the model (Chin et al., 2020).

An important conceptual distinction between PLS-SEM and CB-SEM lies in how they handle the latent variables in the model. CB-SEM follows a common factor-based SEM approach, treating constructs as common factors that account for the covariation among their indicators (Hair et al., 2021). This approach aligns with the reflective measurement philosophy, which views indicators and their covariations as manifestations of the underlying construct. PLS-SEM, on the other hand, is considered a composite-based SEM method because it assumes that concepts of interest can be measured as composites (Hwang et al., 2019).

In PLS-SEM, model estimation involves linearly combining indicators to create composite variables, which are assumed to be comprehensive representations of the constructs and valid proxies for the conceptual variables being studied (Hair et al., 2021). This approach aligns with the measurement philosophy of formative measurement, although it is not limited to estimating formatively specified constructs.

However, the focus of this study is on PLS-SEM as its main objective is to describe causal-predictive relationships between independent and dependent variables. Hair et al. (2019) argued that if the primary objective of research is the prediction and explanation of target constructs, PLS-SEM should be preferred over CB-SEM. Even though some researchers

advocate for using regressions based on sum scores over indicator weighting, as done in PLS-SEM, this approach is considered to offer little practical value and can lead to erroneous results (Hair et al., 2017). Additionally, PLS-SEM is effective for analysing complex models even with limited sample sizes (Reinartz et al., 2009; Hair et al., 2017). Furthermore, unlike maximum likelihood-based CB-SEM, which necessitates normally distributed data, PLS-SEM does not make any distributional assumptions, making it nonparametric. It can also effectively manage reflective and formative measurement models, as well as single-item constructs, without encountering identification issues (Hair et al., 2021). Consequently, it can be utilized in diverse research scenarios.

The software package used for SEM in this research was Analysis of Moment Structures (AMOS), version 23.0, linked with SPSS version 25.0. It was employed to explore statistical relationships among the test items of each factor and among the factors of independent variables (nine dimensions of culture) and the dependent variable (five dimensions of corruption). The aspects of PLS-SEM are described in more detail below.

3.12.1 Evaluation of the Measurement Model

The measurement model describes the relationship between the latent variables and their measures/indicators and often refer to as outer models in PLS-SEM (Hair et al., 2021). The set up of measurement models depends on whether the construct under consideration is model as reflective or formative (Rigdom, 2012).

One of the reasons for employing PLS-SEM is easiness to be apply in estimating complex models with many latent variables and can also handle both formative and reflective measurement models (Bollen & Diamantopoulos, 2017). Unlike the CB-SEM which can accommodate formative indicators with conditions of following distinctive specific rules which requirements often prevent running the analysis as originally planned, PLS-SEM does not have

such requirements and can handle formative measurement models without any limitations (Hair et al., 2021). The only problem is when high levels of collinearity exist between the indicator variables of formative measurement model (Hair et al., 2021).

For this study which constructs are model as both reflective and formative, the quality of the measurement model is assessed in terms of reliability and validity on both the indicator level (indicator reliability) and the construct level (Internal consistency reliability). The indicator reliability measures how much of indicator' variance is explained by its construct (Hair et al., 2021). The indicator loading which is the bivariate correlation between indicator and construct are squared to represent the indicator explained variance. Hair et al (2021) recommended indicator loadings above 0.708 which is an indication that the construct explains more than 50 percent of the indicator's variance, thus providing acceptable indicator reliability.

Hair et al. (2021) however, added that the decision to eliminate indicator loadings between 0.40 and 0.708 should depend on whether deleing it will lead to increase in the internal consistency reliability or convergent validity. Consequently, the indicators with loadings below o.40 were considered weaker and was eliminated from the measurement model in accordance with Sarstedt et al. (2022) recommendation.

Internal constancy reliability was assessed using Jöreskog's (1971) composite reliability rho. Reliability values between 0.60 and 0.70 are considered acceptable in exploratory research, whereas values between 0.70 and 0.90 ranges from satisfactory to good, values above 0.90 are considered problematic since they indicate that the indicators are redundant which reduces construct validity (Diamantopoulos et al., 2012).

Validity assessment focuses on each measure's convergent validity using the average variance extract (AVE). In this study, convergent validity was assessed using average variance extracted (AVE) for all indicators on each construct. According to Hair et al. (2021) the AVE represent

the grand mean value of the square loadings of indicators associated with constructs. Sarstedt et al. (2022) recommended minimum acceptable AVE as 0.50.

The heterotrait-monotrait (HTMT) ratio of correlation was also used to reflectively measure the construct discriminant validity in comparison with other constructs in the same model. According to F discriminant validity measures the extent to which a construct is empirically distinct from other constructs in the structural model. This study was guided by the recommendation of Henseler et al (2015) that a threshold value of 0.85 for HTMT for structural models with construct that are conceptually more distinct or -1<HTMT<1 using bootstrap confidence intervals test.

Statistical significance and relevance of the indicator weights were assessed by examining the (R square), effective sizes (f^2), and the predictive relevance (Q^2) relaying on bootstrapping procedure. This study complied with the rules of thumb by Haire et al (2021) for statistically significant of indicator weights metrics and thresholds as t-values greater than 2.5 ($\alpha = 0.01$), 1.960 ($\alpha = 0.05$), or 1.645 ($\alpha = 0.10$), and 95% percentile confidence interval ($\alpha = 0.05$) does not include zero. The findings from the measurement model evaluation are detailed in the chapter 6 of this study.

3.12.2 Structural Model Evaluation and Hypothesis Testing

As discussed earlier in this chapter, this study utilized a two-step approach in its structural equation modelling analysis. After evaluating the measurement model to confirmed that the measurement of constructs is reliable and valid, the next step addressed the evaluation of the structural model by examining it potential collinearity issues and subsequently evaluate it significance and relevance, its explanatory power, and predictive power which eventually leads to hypothesis testing (Hair et al., 2021)

The collinearity of the structural model was evaluated using the variance inflation factor (VIF). Collinearity arises when two or more constructs in structural model are highly correlated. High

correlation increases the standard error of the indicator weight, potentially leading to type II errors and interpretational confounding (Hair et al., 2021). The VIF was calculated using the construct scores of the predictor construct in each regression. High VIF values indicate greater collinearity, with Sarstedt et al. (2022) suggesting the elimination or merging of indicators or the establishment of a higher-order construct when the VIF value exceeds 5.

The significance of the Parth coefficients and relevance of the Parth coefficients ware also evaluated using bootstrapping standard errors as basis for calculating t-values parth coefficients or alternative confidence intervals (Streukens & Leroi-Werelds, 2016). The rule of thumb by Hair et al. (2021) was applied.

The explanatory power of the structural model was also evaluated through the examination of R-squared. This metric portrays the interconnections among latent constructs as detailed in Chapter 3. Its aim is to ascertain the constructs that have direct or indirect effects on the values of other constructs in the model (Byrne, 2001). The findings from testing the structural model are detailed in chapter six.

3.13 Summary of the Chapter

The chapter on methodology and statistical techniques in this study concluded with the selection of the pragmatist paradigm, following an examination of various philosophical paradigms such as objectivist and constructivist. The study opted for an exploratory mixed-methods approach, integrating both qualitative and quantitative elements.

The chapter thoroughly discussed the study population in relation to the sampling technique employed, which was purposive and multistage sampling. Details of the sampling technique were provided to ensure transparency and understanding.

Regarding data sources, the chapter outlined the data collection instruments, including in-depth interviews for the qualitative stage and a questionnaire developed by the researcher to assess

corruption, along with an adopted questionnaire for national cultural practices for the quantitative stage. The development process for the questionnaire was thoroughly discussed. The question items and response categories were carefully crafted to encourage respondent participation in the research study. Special attention was given to making the questions simple and easy to understand, ensuring that respondents would not misunderstand them or lose interest in participating. The questionnaire was administered in person to potential participants. The chapter also covered the pretest and pilot survey conducted for the study instruments to ensure their validity and reliability. Prior research indicates that conducting a pretest and pilot study are crucial components of questionnaire survey design. These steps should be completed before the main survey to validate the instrument and ensure that the survey questionnaire is free of errors and ambiguities. The primary aim of the pretesting and pilot study was to mitigate participant confusion and misinterpretations while also identifying and rectifying any errors and ambiguities in the research instruments. Furthermore, the pilot study helped assess the reliability of measurement items in the questionnaire, with most items demonstrating satisfactory reliability.

Finally, the chapter delved into the data analysis methods, which included correspondence analysis, factor analysis, and partial least squares structural equation modelling (PLS-SEM). These methods were chosen to provide a comprehensive and robust analysis of the data gathered in the study, aligning with the overall research objectives and methodology.

CHAPTER FOUR

RESULTS: EXAMINING WHAT CONSTITUTES CORRUPTION IN GHANA FROM THE PERSPECTIVE OF GHANAIANS

4.1 Overview

This chapter addresses the first objective of the study: to explore what constitutes corruption from the perspective of Ghanaians by examining its concept, manifestations, the distinction between gifts and bribery, the perception about persons involved, and its consequences within the Ghanaian cultural context. This objective is pursued through a qualitative study of selected ethnic groups, which represent the diverse cultural landscape of Ghana, thereby providing a suitable context for the research questions and objectives (Campbell et al., 2020).

The chapter presents the data collected through in-depth interviews and processed in alignment with the stated problem, research questions, and objectives outlined in the first chapter of this thesis. The chapter begins by a description of the participant's demographic characteristics which is followed by the key findings which are reported under each category, with verbatim quotes from participants providing detailed insights. The key research question was what constitutes corruption from the perspective of Ghanaians and respondents were asked to respond to this. The subsequent section discusses and analyses these findings, linking them to existing literature.

The study employed an exploratory phenomenological method, focusing on two dominant ethnic groups in Ghana: the Akan and Mole-Dagbani. In-depth interviews were conducted with traditional rulers, opinion leaders, clan heads, and other community members from these groups. Fourteen individuals were interviewed, reflecting the purpose of in-depth interviews to gain a comprehensive understanding of a phenomenon rather than to generalize results (Bryman, 2012). As Bryman (2012) asserts, the absolute quality of data is more critical than

the relative size, thus the fourteen interviews provided robust data for the study. Appendix two presents the questions used in collecting the data during the field work.

The findings are presented based on the responses of all fourteen participants. Responses were coded and grouped into themes, with the data processed through thematic analysis within the confines of the research questions and the chosen rational framework. This involved identifying themes and categories emerging from the data by examining transcripts and repeatedly searching for further categories and themes (Elliot, 2018).

To achieve comprehensive analysis, both prefigured and open coding schemes were employed to ensure all data were considered (Elliot, 2018). The coding process began with sensitized concepts derived from the literature, directing the classification of participant responses (Elliot, 2018). The data was carefully read line by line to identify expressions relevant to the phenomenon being studied, following Braun and Clarke (2022).

Based on the coding structure for this study (see Appendix nineteen), the initial stage yielded ninety-six (96) 1st order categories from the interviews. Further analysis for similarities and differences among these categories, based on Elliot's (2018) revised notion of axial coding, resulted in forty-five (45) 2nd order categories. These were further examined to produce twenty-three (23) main categories, presented as aggregate themes.

The data was validated through consultation with an outside reviewer with expertise in corruption research, followed by respondent validation to ensure the findings accurately reflected their experiences and perceptions of what constitutes corruption. The findings of this chapter informed the development of perception of corruption questionnaire used in the quantitative stage presented in the next chapter (Chapter five).

4.2 Background Information of Respondents

The data was collected through in-depth interviews with traditional rulers (4) clan heads (3), opinion leaders (3), and other members of the society (4) drawn from the two ethnic groups

(Akan and Mole-Dagan). In all Fourteen (14) Participants were interviewed across the two ethnic groups and were labelled using R1-R14. The main demographic characteristics solicited in this study include gender, age, language, and marital status. Level of education. Religion and occupation of the respondents. Table 4.1 below present an overview of the demographic information of the respondents.

Table 4.1: Demographic Information of Respondents

No.	Gender	Age/years	Language	Marital Status	Education	Religion	Occupation
R1	Male	60	Dagbani	Married	Middle Sch. Cert	Muslim	Paramount Chief
R2	Male	61	Dagbani	Married	Teacher Training	Muslim	Paramount Chief
R3	Male	42	Dagbani	Married	HND	Muslim	Opinion Leader
R4	Male	66	Dagbani	Married	No Formal Edu.	Traditionalist	Clan Head
R5	Male	34	Dagbani	Married	Diploma in Edu.	Muslim	Ordinary Citizen
R6	Male	42	Dagbani	Married	Bachelor's Degree	Muslim	Opinion Leader
R7	Male	45	Dagbani	Married	A-level Cert.	Muslim	Ordinary Citizen
R8	Male	47	Twi	Married	Master's Degree	Christian	Opinion Leader
R9	Male	55	Twi	Married	Bachelor's Degree	Christian	Paramount Chief
R10	Male	57	Twi	Married	Master's Degree	Christian	Clan Head
R11	Male	67	Twi	Married	Middle Sch. Cert.	Traditionalist	Clan Head
R12	Male	46	Twi	Married	HND	Christian	Ordinary Citizen
R13	Female	34	Twi	Married	SSCE	Christian	Ordinary Citizen
R14	Male	51	Twi	Married	A-Level Cert.	Christian	Paramount Chief

Source: Author's Field work, 2021, (N = 14)
Note: R = Respondent

As noted in the above table, the participants interviewed in this study were aged between 34 and 67 years. All respondents were married individuals, with only one female among them.

The minimum education level of the respondents was the Senior High School Certificate Examination (SSCE), while the highest qualification attained was a master's degree.

In terms of religious affiliation, the respondents comprised six Christians, six Muslims, and two individuals who practiced traditional religions. The participants included four paramount chiefs, three clan heads, three opinion leaders, and three other members of the ethnic groups under study. The in-depth interviews were conducted in either the respondents' residence or workplace and took forty-five minutes and one hour for each interview section.

The preliminary results are presented under the five (5) aggregate concepts and twenty-three (23) 2nd order themes. The coding was done using the combination of both alphabets and numerical figures which was then tabulated to simplify the entire process of the analysis (see appendix nineteen).

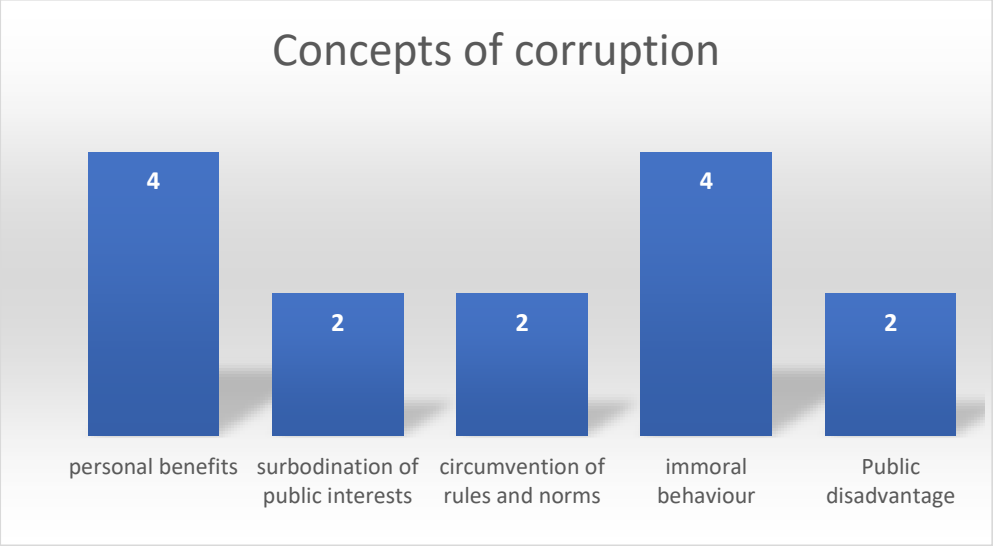
4.3 Concept of Corruption

This section seeks respondents' understanding of corruption as a concept in Ghana. Themes and sub-themes associated with concepts of corruption in Ghana emerged through structured and organized steps of analysis which have been detailed in the methodology chapter. The themes presented describe the main factors respondents viewed as being elements that constitute concepts of corruption from their own background. The themes are presented separately, complemented by quotes from the respondents.

The findings indicated that corruption is a behaviour of an individual or group motivated by personal benefit, subordination of public interest for private gains, circumvention of rules and norms of society for personal gains, immoral behaviour driven by personal gains, and behaviour that potentially places the public with a disadvantage.

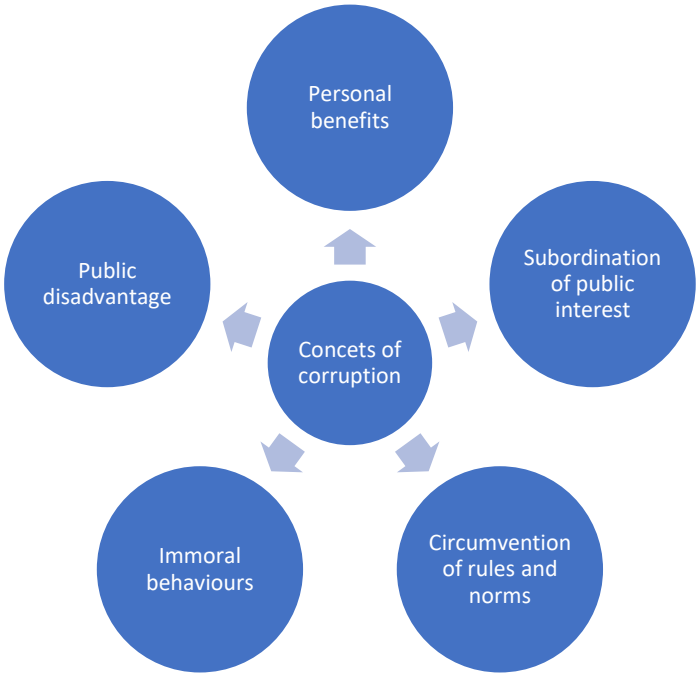
Figure 4.1 and figure 4.2 below present the graphical overview of respondent perception of corruption as a concept based on emerging themes.

Figure 4.1: Concepts of Corruption in Ghana



Source: Author's Fieldwork (2021), (N =14)

Figure 4. 2: Structural Overview of Concept of Corruption in Ghana



Source: Author's Fieldwork (2021), (N = 14)

As noted from the above figures it can be deduced that personal benefit and immoral behaviour are the most important factors that forms part of conceptualising corruption among the

Ghanaian respondents. It can be noted that 4 out of 14 represent 28.57% of the respondents perceived both factors as foundation on which corrupt behaviours are rooted. Subordination of public interest, circumvention of rules and norms, and public disadvantage represent the second most important factors as 2 out of the 14 representing 14. 29% respondents perceived each of them as foundations based on which the behaviour of corruption is rooted. Below is the detailed presentation of the findings.

4.3.1 Personal Benefit

Personal benefit as a concept of corruption refers to the exploitation of public resources or positions of power for the benefit of individuals rather than the public good (Rose-Ackerman, 1999). This form of corruption is characterized by the prioritization of personal interests over public duty, often leading to the misallocation of resources, erosion of trust in public institutions, and undermining of social and economic development (TI, 2018).

Respondents, comprising 28.57% of the total sample, perceive corruption as the behaviour of individuals entrusted with public resources who seek personal benefits, either immediately or in the future. These respondents believe that the pursuit of personal benefits is often conducted in secrecy and with deception, particularly among public office holders, politicians, and some traditional leaders, who frequently betray the trust placed in them by the public. According to the respondents, these personal benefits can be either direct or indirect. The narratives from the respondents are shared below.

"Using one's position as a leader or public official to deceive qualified individuals seeking employment, in order to obtain direct or indirect personal benefits." (R6: 2021).

"In my understanding, corruption encompasses dishonesty, abuse of power, misuse of public resources, and betrayal of public trust by a leader or public officeholder for private, selfish interests." (R8: 2021).

"My understanding is that corruption refers to the actions of individuals who misuse public resources for their personal gain, resulting in a disadvantage to the public." (R10: 2021)

"*Corruption is most commonly associated with dishonesty, deception, selfishness, and betrayal of public trust. It is often identified with public office holders, politicians, and leaders in society who seek personal benefits." (R11:2021).*

In summary, corruption is perceived by some Ghanaians as the behaviour exhibited by a public official or leader who illicitly exploits their official authority for personal gain. It is further characterized by deceitful practices, reflecting a departure from ethical and legal standards governing public office.

4.3.2 Immoral Behaviour

Immoral behaviour encompasses actions that deviate from ethical and moral standards, undermining societal norms and values. In the context of corruption, immoral behaviour involves the exploitation of public resources, dishonesty, and the pursuit of personal gain at the expense of the collective good (Lawal, 2007).

Some respondents, constituting 28.57% of the study sample, believe that corruption is an immoral behaviour. They argue that it involves individuals abusing their positions of power or authority for personal gain, which ultimately disadvantages the public. These respondents highlight that breaching public trust is immoral because it undermines the expectations and obligations associated with the powers or authority entrusted to public officials. They suggest that corruption serves to promote unethical behaviour, as individuals come to believe that dishonesty and bribery are acceptable means of achieving personal gains. Additionally, it was noted that breaking laws in order to succeed in personal gain is generally seen as immoral in society. The following are the shared views of some of the respondents:

"I believe it is unethical behaviour that causes public suffering, and when it becomes entrenched in society, people start to view it as a normal way to achieve personal goals." (R1; 2021).

"It is immoral behaviour by individuals that can foster a culture of deception, dishonesty, and lack of patriotism." (R3; 2021).

"When public figures, who are expected to set a moral example in society, engage in deception for personal gain, it is described as corruption." (R5; 2021).

"It is a type of behaviour that defies societal moral standards, as demonstrated by some leaders and followers within our community." (R12; 2021).

Therefore, the actions of public officeholders or societal leaders that directly or indirectly defy the moral standards of society for personal gain are perceived as corruption by some Ghanaian respondents.

4.3.3 Subordination of Public Interest

It refers to the practice where individuals, especially those in positions of power, prioritize their personal gains over the welfare of the public (Alatas, 1990). This form of corruption undermines the integrity of public institutions and erodes trust in governance.

Some respondents, comprising 14.29% of the study sample, indicated that corruption involves the subordination of public interest to private gains. They noted that this misconduct is typically perpetrated by societal leaders or public officials, often in collaboration with certain private individuals or institutions.

According to these respondents, this behaviour is frequently driven by a desire for personal material wealth, or the power entrusted to these individuals by the public. They emphasized that, under this concept, corruption entails actions that undermine public interest while advancing personal motives. The following extract represents the respondents' shared views:

"Corruption, as I perceive it, encompasses any behaviour by a leader or public office holder that undermines the objectives of their position and negatively impacts the public." (R2; 2021).

"To my understanding, corruption is behaviour that involves using one's material wealth or power to advance personal interests while undermining the public interest." (R13; 2021).

Thus, the behaviour of a public officer or leader that undermines public interest for personal gain is perceived as corruption by some Ghanaian respondents.

4.3.4 Circumvention of Rules and Norms

Circumvention of rules and norms is a critical concept of corruption, encompassing actions where individuals deliberately bypass established regulations and ethical standards to achieve personal or group advantages (Khan 2007).

Some respondents, comprising 14.29% of the study sample, shared that they perceive corruption as the circumvention of rules and norms in society or organizations. They explained that corrupt leaders or public office holders engage in circumventing rules or norms that govern their positions for the purpose of achieving direct or indirect personal gain. They emphasized that under this concept, leaders or public officials often disregard the rules and codes of conduct associated with their public office, sometimes even directly violating state laws to serve their personal interests. The following extracts represent the shared views of some of the respondents:

"*The behaviours exhibited by our traditional rulers and public office employees, which involve the circumvention of rules and norms of public office for personal gains is what we perceive as corruption" (R4; 2021).*

"In my view, corruption involves disregarding the rules and the code of ethics, or even breaking national laws, in order to achieve direct or indirect personal motives." (R14:2021).

Thus, the circumvention of rules and norms, including the violation of national laws by individuals entrusted with public power or resources, is part of the broader concept of corruption according to some Ghanaian respondents.

4.3.5 Public Disadvantage

Public disadvantage as a concept of corruption refers to actions that prioritize personal or private gain over the welfare of the general public, resulting in harm or detriment to societal interests (Alatas, 1990). Public disadvantage was another theme identified by the respondents in the in-depth interviews.

Some respondents, representing 14.29% of the study sample, expressed that any behaviour by individuals resulting in public disadvantage is perceived as corruption. They further emphasized that any action by a public official aimed at maximizing personal gains can lead to public loss, thereby placing the public in a disadvantageous position. According to these respondents, the public interest is what society collectively agrees upon as their shared interest, protected by established rules and principles. They believe that any behaviour by an individual or group that undermines the public's agreed-upon interests is considered to disadvantage the public. The following extracts are representative of the respondents' views during the interview sessions:

"*If an individual seeking to achieve personal goals deliberately chooses a course of action that adversely affects the public, it is considered corruption. Public interest should supersede any individual interest, as it represents the collective interest of the entire society." (R7; 2021).*

"It may be challenging to precisely define corruption but consider the example of parliament as a law-making institution. Many of the laws passed by parliamentarians are influenced by bribes, resulting in legislation that often disadvantages the public while benefiting the individuals who paid the bribes." (R9; 2021).

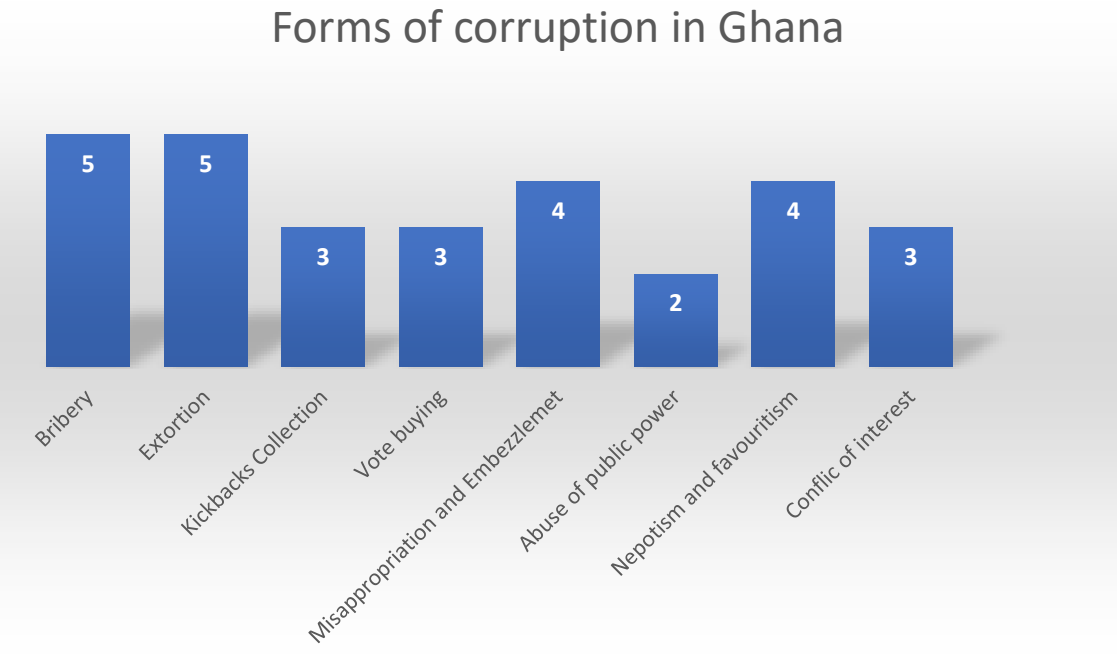
Thus, corruption is perceived as rent-seeking behaviour by any member of society that disadvantages the public, particularly when exhibited by public officers or leaders, and negatively impacts the achievement of societal goals.

In this regard, corruption, as perceived by some Ghanaian respondents, encompasses the illicit exploitation of official authority for personal gain by public officials or leaders. This behaviour is characterized by deceitful practices and a departure from ethical and legal standards governing public office. Any action by public office holders or societal leaders that contravenes moral standards for personal gain is considered corruption. This includes behaviours that undermine public interest or violate national laws, reflecting a broader concept of corruption. Ultimately, corruption is viewed as rent-seeking behaviour that disadvantages the public, particularly when exhibited by public officers or leaders, and hinders the achievement of societal goals.

4.4 Forms of corruption/Manifestation of Corruption

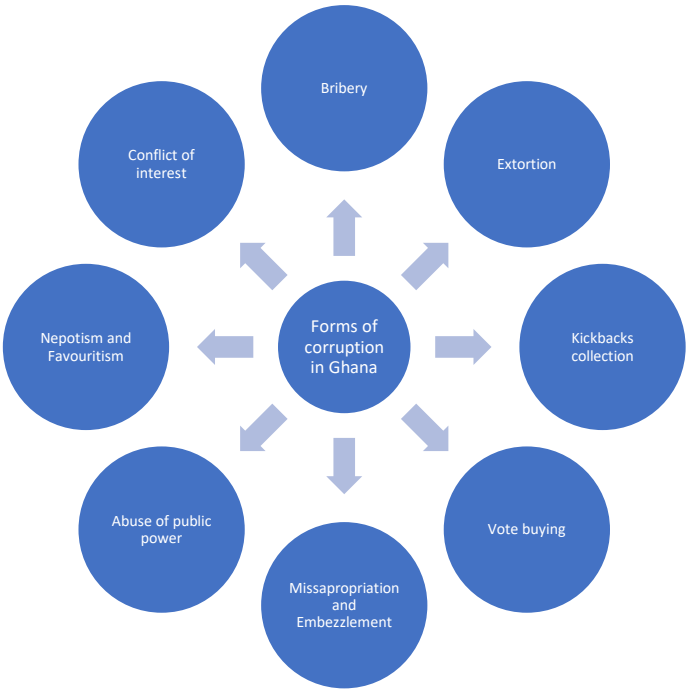
The in-depth interviews solicited respondents' views on the various forms of corruption manifested in their society. Several themes emerged, indicating that corruption ranges from relatively minor acts of dishonesty to more complex, systemic forms of wrongdoing. Respondents noted that different circumstances give rise to various methods and strategies used to achieve personal benefits through corruption, often falling into several common categories. The major themes identified included bribery, extortion, misappropriation/embezzlement, nepotism/favouritism, kickbacks, vote buying, conflict of interest, and abuse of public power. Figures 4.3 and 4.4 below present a graphical representation of how respondents perceived the manifestation of corruption.

Figure 4.3: Forms of Corruption in Ghana



Source: Author's Field Data, 2021, (N = 14)

Figure 4.4:Structural Overview of Forms of Corruption in Ghana



Source: Authors fieldwork, (2021), (N = 14)

As illustrated in the figures above, 5 out of 14 respondents, representing 35.71% of the study sample, perceived bribery as a significant manifestation of corruption in Ghana. Similarly, extortion was also identified by 35.71% of the sample as another prevalent form of corruption. These two forms are the most commonly perceived types of corruption among the Ghanaian sample, indicating their prominence.

Misappropriation/embezzlement and nepotism/favouritism were perceived as the second most significant forms of corruption, each recorded by 4 out of the 14 respondents, representing 28.57% of the study sample. Kickbacks, vote buying, and conflict of interest were perceived as the third most important forms of corruption, with 3 out of the 14 respondents, representing 21.3% of the sample, emphasizing each of these forms.

Abuse of public power was identified as the least perceived form of corruption, with 2 out of 14 respondents, representing 14.29% of the study sample, emphasizing its significance. Below is a detailed presentation of the findings in this regard.

4.4.1 Bribery

Bribery involves act of offering, promoting, or unjustly providing a monetary or other advantage to an official or decision-maker with intent to influence the official actions or induce them to refrain from performing duties in the course of their official responsibilities (OECD, 2013). It undermines the integrity of public institutions and erodes trust within society.

Bribery emerged as the most frequently cited form of corruption among the respondents. According to their shared views, individuals may exchange money, material wealth, gifts, or other incentives with public officials, employees, or decision-makers in return for special treatment, favourable decisions, or access to resources. This form of corruption appears to be the most prevalent, with respondents often equating it with corruption itself, commonly referring to it as "bribery and corruption."

The following extracts are representative of the respondents' shared views:

"Any individual who influences another individual in a public position for favour through money or any material value is acting corruptly, as such activities constitute bribery." (R7; 2021).

"If money or any material wealth is offered to an individual in a position of power to influence the manner in which their responsibilities are carried out, it constitutes bribery, which is a form of corruption. For instance, money may be given to a judge to suppress justice or to a police officer to allow a reckless driver to go unpunished. It is irrelevant whether the officer demands the bribe, or the individual voluntarily offers i.t" (R8; 2021).

"During the Arimiyaw Anas exposé, it was revealed that some judges were accepting goats and money from individuals seeking justice through the court system, all with the intent of influencing judgments. In some instances, even accessing certain information from the court registry required payment, despite the fact that this information is supposed to be freely available." (R9; 2021).

"There are several forms of corruption in this country, but bribery is particularly common. It typically involves a leader or public officer on one side and an ordinary person on the other. Additionally, it often involves foreign investors and government officials." (R11; 2021).

"Even a child born today understands that nothing can be obtained through legitimate means in this country without paying a bribe; this is a pervasive fact in all public offices" (R12; 2021).

Thus bribery, a prevalent form of corruption in the country, involves individuals offering money or material wealth to public officials, judges, police officers, and government leaders to influence decisions, obtain favours, or access information, and is recognized as a pervasive issue impacting all public offices.

4.4.2 Extortion

Extortion commonly referring to the act of coercing someone into providing money, services, or favours under the threat of violence, harm, or undue influence (Block & Anderson, 2000). Extortion often involves threats or intimidation, leveraging the power imbalance between the perpetrator and the victim.

Extortion emerged as a major theme, endorsed by 35.71% of the respondents. According to their shared views, individuals in positions of power or authority may extort money or favours from others by threatening negative consequences if their demands are not met. Participants highlighted that extortion is particularly prevalent among law enforcement officers in Ghana, potentially due to the high levels of discretion available to them. Below are some extracts from the respondents' narratives:

"In the past, police would open the barriers along the road to let most vehicles pass and only check the suspected ones. Now, they keep the barriers closed because every passing vehicle has to stop and pay something, as they will always find a fault with your vehicle." (R2; 2021).

"Exploiting one's position for personal gain by extorting money from the public constitutes an act of corruption." (R7; 2021).

"Seeking justice shouldn't come with a price tag. Corruption lurks when court officials demand money for basic services, denying fair trials to those who can't pay." (R9; 2021).

"Corruption takes many forms, but one of the most common among government officials, including police, is extortion." (R11; 2021).

"Corruption within security services can also manifest through extortion from individuals in society." (R12; 2021).

Thus, extortion stands out as a prominent manifestation of corruption in Ghana, particularly evident in practices by police and government officials. This form of corruption involves extracting money from the public and exploiting systems for personal benefit. Examples

include keeping road barriers closed to demand payments from all passing vehicles and requiring fees for fundamental services such as granting bail or providing access to legal documents. These actions erode the principles of justice and fairness within society.

4.4.3 Misappropriation/Embezzlement

Misappropriation/embezzlement involves the illegal or unauthorized appropriation of funds or property entrusted to one's care, often by public officials or individuals in positions of authority, for personal gain (Nye, 1967).

Misappropriation and embezzlement emerged as significant themes highlighted by the respondents, indicating prevalent forms of corruption in Ghana. These terms are often used interchangeably to describe corruption, with 28.57% of the study sample endorsing this view. According to the respondents, this form of corruption involves the unauthorized or improper use of funds, property, or assets for purposes other than those intended. It frequently entails diverting resources from their intended use.

Respondents noted that individuals entrusted with the oversight of public funds, assets, or property might appropriate these resources for personal benefit. This practice is seen as an illegal and dishonest act, leading to substantial negative consequences, including financial losses, damaged reputations, and legal repercussions for those involved. Below are some extracts highlighting the shared views of the respondents:

"If a public officer diverts public funds from intended projects for personal benefit, it constitutes an act of corruption." (R1; 2021).

"As a leader or public officer entrusted with money or public resources for a community project, inflating costs or failing to use the resources appropriately constitutes misappropriation or embezzlement. In our culture, this is considered unethical and is a clear form of corruption. This practice is very common in Ghana and is a major reason for the numerous abandoned projects." (R4; 2021).

"Government appointees often engage in corrupt activities by inflating the costs of items purchased for their departments and pocketing the difference. They may also use office properties for personal interests, such as fuelling official cars for personal errands and taking office supplies home for their children's use. All these actions constitute corruption." (R5; 2021).

"When you visit a hospital with your National Health Insurance Scheme (NHIS) card, you might be told that the required medication is unavailable in the hospital pharmacy and that you need to buy it from a recommended pharmacy. However, upon returning home, you receive a message indicating that the medication was provided through the NHIS. This practice is fraudulent and constitutes embezzlement of public funds, which is a form of corruption." (R13; 2021).

Thus, in Ghana, corruption manifests in various forms, including the diversion of public funds for personal benefit, inflating costs of community projects, and misuse of office resources. These unethical practices, such as pocketing the difference from inflated costs, using official properties for personal errands, and fraudulent claims in the health insurance system, are common forms of misapplication and embezzlement, which contribute significantly to the issue of abandoned projects and financial losses.

4.4.4 Nepotism/Favouritism

Nepotism is the practice of giving preferential treatment in appointments, promotions, contracts, or services based on familial or personal connections rather than merit (Otusanya, 2011). It is closely related to favouritism, a broader concept that includes similar practices based on personal relationships rather than merit (Kawo, 2020).

In this study sample, 28.57% highlighted nepotism and favouritism as significant themes of corruption. These two forms of corruption are used synonymously by the respondents. The respondents acknowledged that while nepotism and favoritism are forms of corruption, they

did not consider them wrong if the beneficiaries are family members or close relations. They indicated that providing favors to family members, close relatives, friends, or religious members using one's position as a public officer does not constitute wrongdoing. To these respondents, such acts are seen as a way of providing opportunities and support to family members, reflecting loyalty, trust, and a sense of responsibility to help one's family succeed. This represents some of the unwritten norms and customs that emphasize not forsaking a brother, regardless of the circumstances.

However, from the perspective of public office holders, respondents believed that such behaviors represent an abuse of power for personal gain and a betrayal of public trust, thereby constituting corruption. When nepotism and favoritism are recognized as forms of corruption, their negative consequences, such as reduced trust in institutions, unfair resource allocation, and economic inefficiency, are widely acknowledged. The extracts below represent some of the respondents' shared views in this regard*:*

"If a leader or public office holder uses their position to solely benefit their family and private relations, regardless of the harm caused to the general public, it constitutes an act of corruption because the individual is motivated by personal interest." (R3; 2021).

"Using public power to benefit only family and friends is a clear case of corruption, as it compromises the fairness and integrity of decision-making processes in public institutions." (R6; 2021).

"Accepting financial inducements to help a family member or relative while in public office is an act of corruption, as it implies that without the money, the assistance would not have been offered. However, helping family members out of genuine concern and without expecting anything in return is not considered corruption, as it demonstrates loyalty and trust to the family. Therefore, assisting a church or family member without any expectation of personal gain cannot be deemed corruption." (R8; 2021).

"It is not considered corruption when a public official uses their office to help a family or church member in dire need. If the entire family is in extreme poverty and one member is in a position to improve their conditions, it aligns with customary practices to support other family members. As long as the office holder does not demand money for providing such assistance, it is regarded as a favour rather than corruption." (R14; 2021).

Thus, when a leader or public office holder uses their position to benefit solely their family and private relations, it constitutes nepotism or favouritism, which is an act of corruption driven by personal interest, compromising the fairness and integrity of public institutions. Accepting financial inducements to help family members is also corrupt. However, assisting family or church members out of genuine concern and without expecting anything in return, particularly in cases of dire need or extreme poverty, is not considered corruption but rather a demonstration of loyalty and trust.

4.4.5 Collection of Kickbacks

Kickbacks, considered an element of bribery, entail the offering of money or favours to individuals in positions of authority or influence. This is typically done to secure favourable treatment or the allocation of contracts (Mbaku, 2008). Such practices are commonly categorized under grand or political corruption.

In this study, 21.43% of the participants highlighted the issue of kickback collection, attributing it primarily to high-ranking government officials. Respondents described it as practice where individuals demand or receive a portion of funds or profits from contracts or business transactions in exchange for awarding contracts or making favourable business decisions. According to the respondents, these individuals, often public officials, tend to transfer these ill-gotten funds out of the country due to their significant amounts, raising suspicions about their acquisition. This process often involves illegal means, such as money laundering, which is

considered another form of corruption. The following excerpts illustrate the views of some respondents:

"Many executive members exercise their discretion in ways that primarily serve their selfish interests. For example, they sign contracts that lead the state into significant debts and then divert the funds into their own pockets through bribery in the form of kickbacks. This class of people, mostly politicians, often engage in money laundering to conceal their embezzled public funds." (R2; 2021).

"Corruption takes on many forms, but the collection of kickbacks poses the greatest danger to our country. This form of corruption involves large sums of money, often collected from investors and contractors by politicians." (R12; 2021).

"State ministers are known to accept bribes before signing contracts, a practice commonly known as '10% kickbacks,' which is an open secret. This behaviour is also observed in the Metropolitan, Municipal, and District Assemblies (MMDAs)." (R14; 2021.)

Thus, various forms of corruption are prevalent, including executives signing contracts that plunge the state into significant debt and then diverting funds into their pockets through kickbacks. This practice, often involving politicians, is further exacerbated by money laundering to conceal embezzled public funds. Kickbacks, specifically, are highlighted as particularly detrimental, involving the collection of large sums of money from investors and contractors by politicians. This behaviour extends to state ministers and even Metropolitan, Municipal, and District Assemblies (MMDAs), where bribes are accepted before contract signings, perpetuating a cycle of corrupt practices.

4.4.6 Vote Buying

Vote buying involves the exchange of goods, services, or money for votes, influencing electoral outcomes and compromising the representation of the electorate. Vote buying is identified as a form of corruption in this study, highlighted by 21.43% of the study sample.

Respondents noted that politicians often influence voters by offering incentives, such as money or other benefits, in exchange for their votes. This practice, considered unethical and illegal, compromises the integrity of the democratic process. The respondents shared incidents illustrating the prevalence of vote-buying in their daily encounters with politicians during political activities as flows:

"Using fraudulent means, such as vote buying or instigating violence, to gain political power is considered an act of corruption. This may involve making irresistible promises, offering direct payments, or giving gifts. For example, the violence during the by-election at Ayawaso Wagon, which was initiated by politicians to secure power, exemplifies this form of corruption." (R7; 2021).

"During the recent [name of political party withheld] primaries, money and materials were distributed indiscriminately to individuals who did not merit them. This raises questions about the purpose of such distributions and suggests an attempt to influence the decisions of the delegates who vote in the primaries. This practice undermines the principle of free and fair elections and constitutes an illegality." (R11; 2021).

"When delegates accept money or material wealth from individuals seeking political positions in exchange for their votes, it is considered corruption. This is because the delegates' decisions are influenced by the money or gifts received, which constitutes vote buying, a form of corruption." (R12; 2021).

Thus, corruption in political processes is demonstrated through fraudulent practices such as vote buying and instigating violence to gain political power. This includes making irresistible promises, offering direct payments, or distributing gifts. The indiscriminate distribution of money and materials during political primaries also reflects attempts to influence delegate decisions, thereby undermining the principles of free and fair elections. Similarly, when

delegates accept money or gifts from political candidates in exchange for votes, it is considered corruption, as their decisions are swayed by these inducements.

4.4.7 Conflict of Interest

Conflict of interest is a pervasive form in which corruption manifests, particularly in the context of public office. It occurs when individuals in positions of authority or trust prioritize personal interest or the interests of a third party over their official duties and responsibilities (Langseth, 2016).

Conflict of interest was another theme identified as a form of corruption in Ghana, highlighted by 21.43% of the study sample. According to the respondents, it occurs when there is a conflicting interest that leads to the unethical or illegal exploitation of a situation where a person has a vested interest, personal gain, or a competing duty that could influence their decision-making, compromising their professional or public responsibilities. This situation can result in a violation of trust, the potential for the abuse of individual vested public authority, and legal and ethical violations.

While some respondents believe that not all conflicts of interest are necessarily corrupt, they can easily cross the line into corruption when individuals make decisions or take actions motivated by personal benefits or the benefit of a third party at the expense of their professional or public responsibilities. The following are some shared views of the respondents:

"A public office holder is required to declare any personal interest in decision-making involving family relations. Failure to do so can lead to a conflict of interest, which is considered an act of corruption." (R3; 2021).

"For instance, if an opportunity exists in public office to be allocated based on merit, and a leader decides to allocate it to a family member who does not merit it, it constitutes corruption due to conflict of interest. However, if the due process is followed and the family member receives the opportunity based on merit, there is no perception of corruption. This is akin to

the Dagbani adage, 'if a cricket claims its hole alone, the entire tree under which it resides does not belong to it alone,' implying that while personal belongings are respected, public resources are not for exclusive personal benefit." (R5; 2021).

"Various actions taken by public officials, including political and traditional leaders, as well as those entrusted with public power and resources, can be considered conflicts of interest if exhibits conflicting interest with the public interest. Such actions constitute a form of corruption as they compromise the professional or public responsibilities of these individuals." (R7; 2021).

Thus, public officials are obligated to disclose any personal interests, particularly involving family, in decision-making processes. Failure to disclose such interests can result in a conflict of interest, considered a form of corruption. It includes instances such as public official allocates public opportunities based on merit, but favours a family member unfairly, it constitutes corruption through a conflict of interest. However, adhering to due process and awarding opportunities based on merit mitigates the perception of corruption. The principle is underscored by the Dagbani adage, highlighting the distinction between personal belongings and public resources. Various actions by public officials, including political and traditional leaders, that conflict with the public interest can be deemed corrupt, as they compromise the officials' professional and public responsibilities.

4.4.8 Abuse of Public Power

Abus of power occurs when individuals in positions of authority misuse their official position for personal gain, often at the expense of the public interest (Kaufmann, 1998). Such abuse can take various forms, including the arbitrary use of power to extract bribes, manipulate decision-making processes, or provide undue favours to individuals or groups.

The abuse of public power is identified as a major theme in the manifestation of corruption, as highlighted by 14.29% of the study sample. Respondents described this form of corruption as

the unethical or illegal use of authority, influence, or resources by individuals in public positions for personal gain or the benefit of selected groups. They emphasized that such corruption undermines the principles of transparency, accountability, and fairness essential to democratic governance. The consequences of this corruption are far-reaching, including economic inequality, misallocation of resources, and the breakdown of social contracts. Below are excerpts from some respondents highlighting their shared views:

"The most common forms of corruption in our communities today include bribery for school admissions, job offers in public offices, and kickbacks from contractors by state officers, and many others. It also includes misappropriation of public funds and exploitation of job seekers. These acts constitute abuse of public power and undermine principles of transparency, accountability, and fairness in governance." (R3; 2021).

"Numerous corrupt behaviours are prevalent in our societies, all of which contribute to the abuse of power by public office holders, politicians, and even traditional leaders." (R10; 2021).

Thus, various forms of corruption are prevalent in communities today, including an abuse of public power by public office holders, politicians, and traditional leaders which undermines principles of transparency, accountability, and fairness in governance.

In this regard, the findings highlight the pervasive nature of corruption in Ghana, manifesting in various forms across public offices. Bribery remains a prevalent issue, involving individuals offering incentives to public officials and leaders to influence decisions and gain favours. Extortion, particularly by police and government officials, stands out as another significant manifestation of corruption, eroding principles of justice and fairness within society.

Additionally, corruption extends to the diversion of public funds, inflation of project costs, and misuse of office resources, contributing to abandoned projects and financial losses. Nepotism and favouritism among leaders also constitute corrupt practices, compromising the integrity of

public institutions. Despite regulations, corruption persists in political processes through vote buying and violence instigation, undermining the principles of free and fair elections.

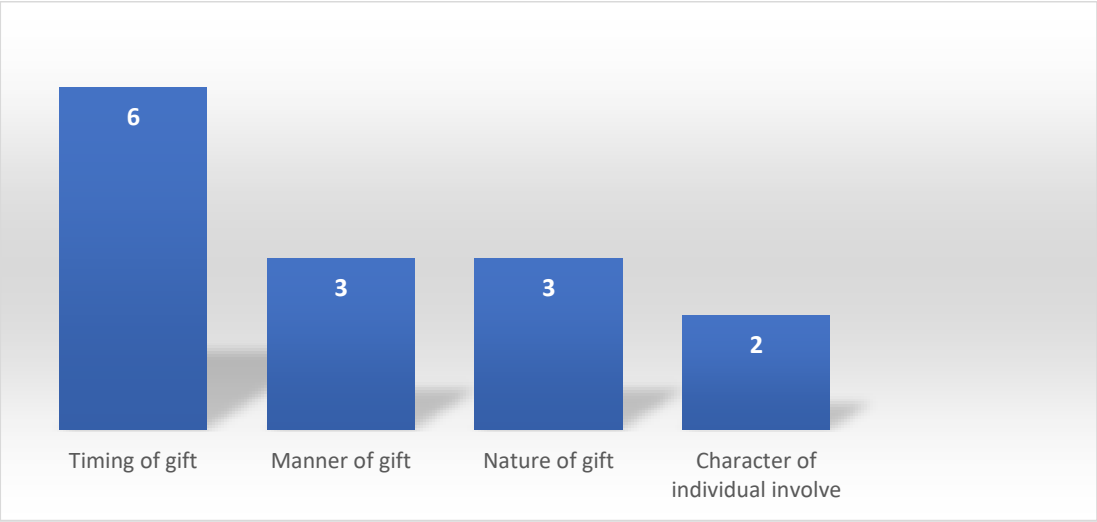
Moreover, conflicts of interest among public officials further exacerbate corruption, posing challenges to transparency and accountability. Overall, these findings underscore the urgent need for comprehensive anti-corruption measures and a commitment to upholding ethical standards in governance to combat corruption effectively and promote transparency, accountability, and fairness in Ghanaian society.

4.5 Distinguishing between Gifts and Bribery

Bribery is a contentious issue in defining and measuring corruption. Often used synonymously with corruption, bribery plays a critical role in understanding and accurately measuring what constitutes corrupt behaviour. The distinction between appreciating gifts and engaging in bribery can be challenging due to the nuanced line between a genuine gesture and an attempt to influence someone for personal gain. This complexity is compounded by cultural variations in different societies, making it difficult to discern the intent behind a gift or favour.

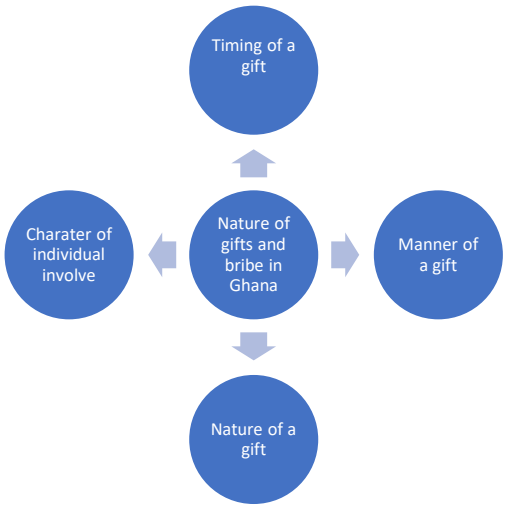
Respondents' views were solicited on the types of gifts that should be classified as bribes, resulting in four emergent themes: the timing of the gift, the manner of gifting, the nature of the gift, and the character of the giver and receiver. These themes, coded as N, O, P, and Q respectively, suggest key factors to consider in differentiating gifts from bribery. Figures 4.5 and 4.6 below provide a graphical overview of the respondents' perceived factors that emerged from the field interviews, highlighting what should be considered when determining which gifts constitute bribery.

Figure 4.5: Nature of Gift and Bribery in Ghana



Source: Author's Fieldwork, (2021), (N = 14)

Figure 4.6: Structural Overview of Nature of Gift and Bribery in Ghana



Source: Author's Fieldwork, (202), (N = 14)

As noted from the figures, 6 respondents, representing 42.86% of the study sample, identified the timing of gifts as the most important factor in differentiating between gifts and bribery. The manner of gifting and the nature of gifts were each highlighted by 3 respondents, representing 21.43% of the study sample for each theme, making them the second most important factors. The character of the giver was identified as the third important factor by 2 respondents,

representing 14.29% of the study sample. These factors are detailed below, supported by extracts from the respondents' shared views.

4.5.1 Timing of Gifts

The timing of a gift is considered an important factor in determining whether a gift constitutes a bribe, as highlighted by 42.86% of the study sample.

According to some respondents, gifts offered shortly before or after a decision that directly benefits the giver raise concerns about bribery. Additionally, when gifts become a recurring pattern and are consistently tied to certain events or decisions, it suggests a correlation between the gifts and the expected outcome, making bribery more likely. Furthermore, unexpected gifts without a clear reason or a history of gift-giving also arouse suspicion and raise questions about bribery.

Gifts given during critical events, such as contract negotiations, regulatory approvals, or elections, are viewed with scepticism, as their timing suggests that the giver may be attempting to influence decisions that have substantial impacts on their interests. Respondents also believe that individuals could exploit culturally accepted norms to engage in corrupt practices. For example, refusing a gift from a community member may imply refraining from reciprocating or entering into a relationship.

Below are extracts from some of the respondents' shared views:

"If I assist an individual in achieving their goal through proper means and they later offer a token of appreciation, I would not consider that a bribe. However, if the gift is given knowing that I am about to make a decision significantly affecting their interests, it may be an attempt to influence my decision and would be considered a bribe." (R4; 2021).

"If someone willingly offers a sheep or a cow during a traditional celebration like 'Akwasidae Kese' to support the occasion without any intent to influence me as a chief, I would not consider

it a bribe. However, if such a gesture is made when the individual has a case pending in the palace, it raises questions about its genuineness." (R6; 2021).

"Our tradition requires presenting a gift, such as kola nuts or other useful items, when visiting a chief's palace. However, tradition prohibits giving these gifts with the intent to influence the chief to act in your favour against the public will, especially if the gift is offered when a decision or judgment is pending on your case. Such gifts are recognized as bribes." (R9; 2021).

"Gifts given when the recipient has the power to make decisions affecting the giver, such as during contract awards, are questionable. However, gifts given according to traditional practices aim to enhance relationships, support the less privileged, or show respect and appreciation to traditional rulers for their community care." (R10; 2021).

"In our tradition, gifts are not rejected without a valid reason. However, it is important to be cautious if a gift is offered without a clear basis or a customary relationship involving gift exchanges. Gifts are given as a sign of respect and recognition for chiefs and community members and should not be used to influence decision-makers during critical decisions that affect the giver's interests." (R11; 2021).

"I consider gifts from politicians during election periods as typical bribes, as it raises questions about why such gifts are only given during that specific time." (R14; 2021).

Collectively, these expressions suggest that the context and timing of gift-giving play a crucial role in differentiating between genuine gestures of appreciation and attempts to influence decisions. Gifts given as tokens of appreciation for past assistance are generally not considered bribes. However, gifts offered with the intent to influence decisions, especially when pending cases or significant decisions are involved, are viewed as attempts to sway outcomes, and are considered bribes. Traditional practices of gift-giving are important in building relationships and showing respect but should not be used as a means to influence decision-makers. Overall,

the expressions highlight the importance of considering the circumstances and intent behind gift-giving to determine whether it constitutes bribery.

4.5.2 Manner of Giving

The manner in which a gift is offered emerged as the second most important theme from the respondents' views, indicating its significance in distinguishing between a genuine gift and a bribe. This theme was highlighted by 21.43% of the study sample, with three respondents emphasizing its importance in the Ghanaian context. A common expression used by respondents when discussing corruption is "kɛtɛasiyɛ" in the Akan language, which translates to "something done under the mat." This expression implies that if a gift is given covertly or in a secretive manner, it is considered illegal or immoral, suggesting an attempt to influence without open accountability.

Additionally, the respondents expressed that if the recipient feels pressured, coerced, or obligated to accept the gift, it can be an indicator of bribery. Furthermore, any accompanying communication that explicitly or implicitly links the gift to a desired outcome can be a significant determinant of whether it is considered a bribe.

Some of the respondents shared their views in the following extract:

"Gifting is integral to Dagban culture, emphasizing the tradition of not visiting a palace empty-handed. However, there are instances of questionable gifts given in secret, suggesting ulterior motives. Individuals may feel compelled to accept such gifts, and sometimes, givers explicitly express their expectations in return." (R7; 2021).

"Bribes, disguised as gifts, are often given in secret, referred to in the Akan language as 'kɛtɛsiyɛ,' meaning 'under the mat.' However, if a gift is given without the expectation of influencing the recipient for personal gain, it cannot be considered a bribe; rather, it may be an expression of affection or a gesture to strengthen a relationship. In such cases, the recipient

is obliged to reciprocate in a manner that aligns with the community or country's laws." (R12; 2021).

"Gifts play a crucial role in enhancing relationships and fostering mutual understanding between the giver and the receiver. Refusing such gifts may signal a lack of willingness to reciprocate. However, if the manner in which a gift is given suggests an intention to influence the recipient's decision or to seek a favour, it would be considered a bribe, which is a form of corruption." (R13; 2021).

Thus, in Ghanaian culture, gifts are significant, symbolizing respect and relationship-building, with traditions dictating that one should not visit a palace without a gift. However, there are instances where gifts are given in secret, indicating possible ulterior motives, and recipients may feel obligated to accept. In some cases, givers explicitly express their expectations in return. Such gifts, if given with the intent to influence the recipient for personal gain, are considered bribes, contrasting with gifts given without such expectations, which are seen as expressions of affection or relationship-building gestures. The recipient of a gift is expected to reciprocate within the bounds of community or country laws, highlighting the complexity of gifts as both a cultural norm and a potential tool for corruption.

4.5.3 Nature of Gifts

Among the respondents' shared views, the nature of gifts was also highlighted by three respondents, representing 21.43% of the study sample. This theme appears to be a significant factor in determining whether a gift should be considered a bribe. It emerged that the characteristics of a gift can provide insights into the giver's intent and whether the gift is genuinely meant to express goodwill or appreciation, or if it is offered with ulterior motives. According to the respondents, if the gift appears to be extravagant and far exceeds what is considered a typical or reasonable token of appreciation, it may raise concerns about bribery. Additionally, if the gift is disproportionate to the nature of the relationship between the giver

and the recipient or the occasion itself, it can be perceived as an effort to exert influence. The following are the extract from the respondents shared views:

"In the run-up to the party parliamentary primaries, candidates were found distributing expensive items such as television sets, refrigerators, and mobile phones to delegates in hopes of securing their votes. These extravagant gifts, which would not have been given outside the context of the elections, were clearly meant to induce the delegates to support them. Some delegates were even promised lucrative jobs in exchange for their loyalty." (R1; 2021).

"A gift intended to show care should not be so extravagant as to raise questions about the relationship between the giver and receiver. For example, a road contractor buying a V8 Land Cruiser for a minister of roads would be questionable." (R2; 2021).

"If a contractor offers me a gift as an assemblyman, I will ask: 'If I were not in this position, would you still give me this gift?' or 'Is our relationship significant enough to warrant such a gift?' If the answers are no, it indicates the gift is meant to influence the bidding process in the contractor's favour, which is bribery." (R3; 2021).

It is therefore implied that, the nature of gifts can significantly determine whether they are perceived as acts of bribery. Extravagant gifts given by candidates during party parliamentary primaries are clear example of bribery. Such actions illustrate how gifts can be used to manipulate and influence political outcomes. Similarly, gifts meant to show care should not be excessively extravagant. Furthermore, the appropriateness of a gift should be critically assessed by considering whether the gift would still be given if the recipient were not in a position of power or if their relationship justified such generosity. If the answers are negative, it strongly suggests that the gift is meant to influence the recipient, and thus constituting bribery. These underscore the importance of scrutinizing the nature of gifts to distinguish genuine gestures of goodwill from corrupt practices.

4.5.4 Character of the Giver/Receiver

The character of both the giver and the receiver of gifts plays a significant role in determining whether a gift is considered a bribe. This theme was highlighted by 2 respondents, representing 14.21% of the study sample. Individual reputation, history, and the context of the relationship between the giver and receiver can provide valuable insights into the intent behind the gift. According to respondents, if the giver has a pattern of offering gifts that coincide with attempts to influence decisions or actions, this history suggests that the current gift may be part of a larger pattern of bribery. Furthermore, if either the giver or the recipient has a known history of unethical behaviour, corruption, or bribery, it raises suspicion regarding their motives when offering a gift. Below are some views shared by the respondents in this regard:

"Many contractors in this community are perceived as potentially corrupt, as they are known to influence public officials with money to secure contracts. Due to this reputation, even if they offer a genuine gift, it is often perceived as a bribe." (R5; 2021).

"If you are known in society as a habitual corrupt individual, your gift may not even be accepted, as it would be perceived as a bribe. Some individuals exploit traditional practices of gift-giving for their own selfish interests, beyond the customary requirements." (R8; 2021).

Thus, the reputation of individual may cast doubt on the authenticity of any gifts they offer, as even genuine gestures may be viewed as attempts to bribe. Additionally, individuals known for habitual corruption face scepticism, with their gifts often being rejected outright due to the perception that they are attempting to influence others for personal gain. This underscores the importance of reputation and past behaviour in shaping perceptions of gift-giving and corruption within the community.

Overall, the respondents shared views underscore the complexity of determining whether a gift constitutes a bribe in the Ghanaian context. The timing of a gift is crucial, with gifts offered before or after decisions that benefit the giver raising concerns about bribery. Recurring gifts

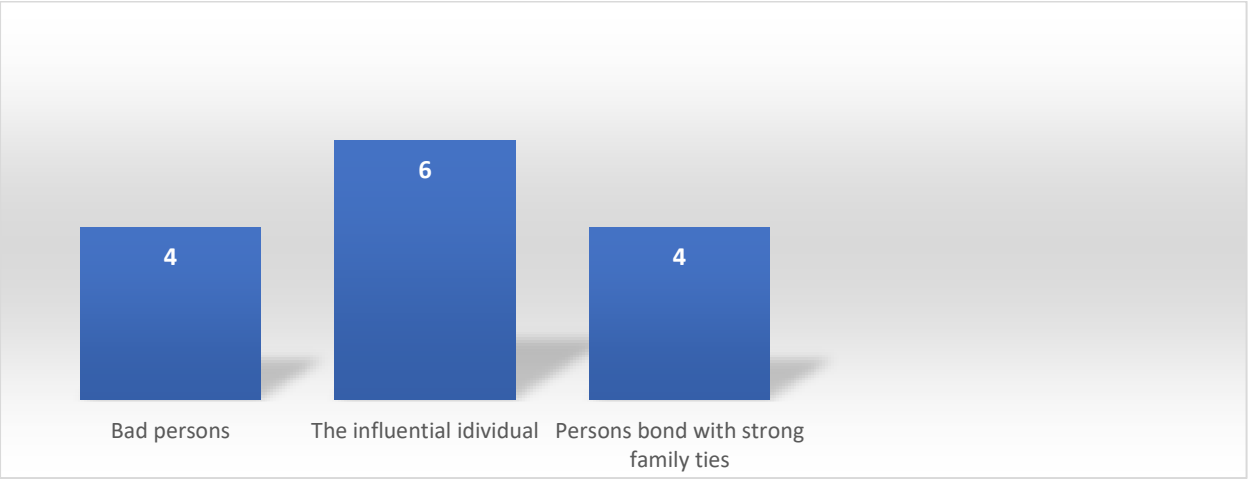
tied to specific events or decisions also suggest an attempt to influence outcomes. The manner in which a gift is offered is equally significant, with covert or secretive gifts often viewed as attempts to influence without accountability. Additionally, gifts that pressure or coerce the recipient, or those accompanied by explicit or implicit requests for a desired outcome, are seen as indicators of bribery.

The nature of gifts is another key consideration, with extravagant or disproportionate gifts raising suspicions of bribery. The character of both the giver and receiver is also important, as their reputations and histories can provide insights into the intent behind the gift. Individuals with a pattern of offering gifts to influence decisions are viewed with scepticism, as are those with known histories of corruption or unethical behaviour.

4.6 Perception about Persons Engaged in Corruption

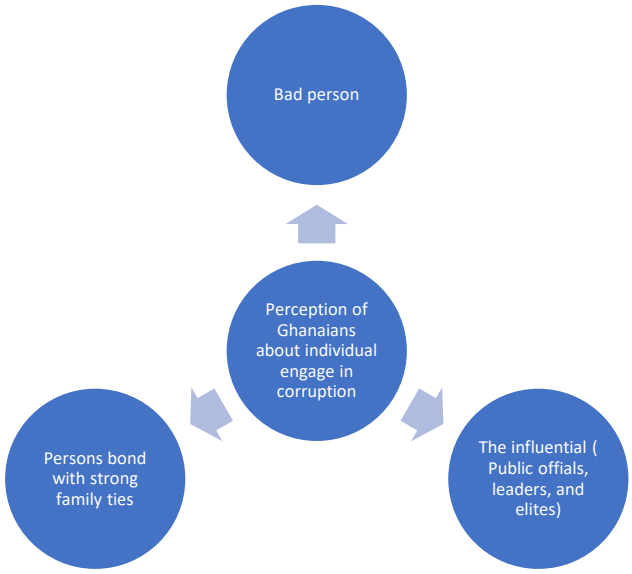
Persons engages in corruption refers individuals or groups of individuals who are involved directly and indirectly in a corrupt transaction (Silitonga et al., 2016). To ascertain the perception of Ghanaians regarding individuals engaged in corrupt behaviours, participants were asked to describe how people generally perceive or feel about those involved in corrupt activities. The respondents' views highlighted various societal perceptions of corrupt individuals. The emerging themes representing respondents' perceptions were coded as follows: R - bad persons, S - influential people (public office holders/leaders of society/the elites), and T - persons bonded with strong family ties. Figures 4.7 and 4.8 below provide a graphical overview of these themes, illustrating the ways in which corrupt individuals are perceived.

Figure 4.7: Perception of Ghanaians about Persons Involve in Corruption



Source: Author's Fieldwork, (2021), (N = 14)

Figure 4.8: Structural Overview of Perception about Persons Involves in Corruption



Source: Author's Fieldwork, (2021), (N = 14)

As noted from the figures above, influential persons in society were highlighted by 6 respondents, representing 42.86% of the study sample, making it the most significant perception of those involved in corrupt behaviours.

According to the respondents, these influential persons include public office holders, societal leaders, and elites who exploit their networks to perpetrate corrupt acts. Additionally, the themes of bad persons and individuals with strong family ties were identified by 4 respondents

each, representing 28.57% of the study sample. These perceptions are further illustrated and supported by excerpts from the respondents.

4.6.1 The Influential People (Public Office Holders, Leaders of the Society, and the Elites)

The influential people in society who according to the respondents includes public office holders, society leaders, and elites are perceived as individuals likely to engage in corrupt behaviours. As highlighted by 42.86% of the respondents in their shared views, influential individual's often hold positions of power and authority, which provide them with significant opportunities to engage in corrupt practice.

To these respondents, the influential people access to resources, decision-making authority, and connections makes it easier for them to misuse their position for personal gain. The respondents also highlighted that individual in this group are privileged with some form of network which form the basis for their engagement in collaborative corruption.

It also emerged from the respondent shared views that past instances of corruption involving influential figures is evidence of the perception of they are being engages in corrupt acts. High-profile corruption scandals involving public officials, business leaders, and elites are widely reported which further cement the belief that these individuals are prone to corruption. The respondent further highlighted that, the existence of economic and social inequality, along with privileges enjoyed by elites, can lead to the perception that influential people use their status to exploit the system for their own benefit. This may be true to extent as there are instances where elites receive preferential treatment or avoid accountability. Some of the respondent shared views are presented in an extract below:

"We do not value known corrupt individuals in this society. Unfortunately, those often involved in corruption are public officials and highly educated individuals, who also tend to be the breadwinners of many families." (R4; 2021).

"When discussing perceptions of corrupt individuals, we cannot exclude our traditional leaders [Researcher: why?]. Because as custodians of community resources, chiefs are responsible for ensuring fair distribution without bias. However, they often sell family lands for personal gain, accept bribes from politicians disguised as gifts, and issue unfair judgments in their palaces for their own selfish interests." (R6; 2021).

"You see, these individuals have extensive networks. [Researcher: How?] They have classmates in various public positions, from auditors to judges, who they can easily connect with if they are at risk of being caught. This enables them to consistently avoid punishment." (R8; 2021).

"Allowing corrupt individuals to remain in society risks influencing the younger generation to follow their example, as they might view them as mentors. These corrupt individuals are often the most educated and influential personalities, admired by the youth. This situation poses a significant danger to the future of our country." (R9; 2021).

"Many inequalities in this country, such as leniency in traffic offenses, are due to corruption [Researcher: why?]. We know that corruption occurs through networks of educated individuals in positions of power who control the country's resources. These individuals often protect each other from accountability, giving the impression that they are above the law." (R12; 2021).

"People are denied jobs due to corruption, and poverty in Africa is often attributed to corrupt leaders, including traditional leaders and public officials, who exploit natural resources for personal gain, leaving the masses impoverished." (R14; 2021).

These expressions collectively highlighted the pervasive nature of corruption in Ghanaian society, emphasizing the involvement of public officials, highly educated individuals, and traditional leaders. Corruption is seen to undermine societal values, with corrupt individuals often occupying influential positions and using their networks to evade accountability.

This not only perpetuates inequality and job denial but also poses a significant risk of influencing younger generations to emulate these corrupt behaviours. The exploitation of natural resources for personal gain by leaders further exacerbates poverty, illustrating the profound impact of corruption on societal well-being and development.

4.6.2 Bad Persons

It is evident from the responses that individuals engaged in corrupt activities are perceived as morally reprehensible, as highlighted by four respondents, constituting 28.57% of the study sample. This perception emerged as a significant theme from the in-depth interviews, indicating a prevailing attitude within the society.

Corruption is viewed as a breach of trust, particularly when individuals in positions of authority abuse their power for personal gain, betraying the public's trust in them. This behaviour is considered unethical, violating widely accepted moral and ethical standards that dictate honesty, integrity, and fairness in actions. Consequently, those involved in corruption are seen as acting against these principles, categorizing them as bad individuals in society.

Moreover, corruption is recognized for its severe economic repercussions, diverting resources away from productive uses and leading to inefficiency and economic underperformance. This diversion of resources has a detrimental impact on the overall well-being of society, further reinforcing the perception of corrupt individuals as bad actors. The extract from the respondent's shared views is presented as flows:

"In this society, corrupt individuals are viewed as bad persons because their actions involve betraying trust and engaging in unethical behaviour without any moral integrity. They often resort to deceitful practices to conceal their corrupt activities, indicating their awareness of the wrongdoing." (R1; 2021).

"In our tradition, individuals associated with corrupt behaviours are not respected or recognized, as they are viewed as morally reprehensible. Even our chiefs who sell lands

without using the proceeds for the development of the area are not given audience when they address the community." (R2; 2021).

"The society holds little respect for individuals perceived as bad, such as corrupt officials. For example, a police officer who accepts bribes, whether during traffic stops or investigations, is not esteemed. Such individuals are often blamed for perpetuating injustice and inequality in society, leading to their negative perception as bad actors." (R3; 2021).

"Corrupt individuals are viewed negatively in society because their actions deprive the general public of deserved development, leading to suffering and poverty within the community. They are perceived as dishonest and lacking in ethical standards." (R10; 2021).

It is evidence that, corrupt individuals are widely perceived as bad actors in society due to their actions, which involve betraying trust, engaging in unethical behaviour, and causing harm to the community. Their deceitful practices to conceal corruption further highlight their lack of moral integrity. This negative perception extends across various sectors, from traditional leaders to public officials, and includes those who engage in bribery and other forms of corruption. Their actions not only undermine trust but also hinder social and economic development, leading to widespread suffering and poverty.

4.6.3 Persons Bond with Strong Family Ties

An important theme that emerged regarding individuals engaged in corruption is their strong family ties, highlighted by four respondents representing 28.57% of the study sample. This theme indicates the significance of respondents' perceptions of those involved in corrupt acts. Respondents believe that while corruption is illegal and unethical, their attitude towards individuals involved in such behaviour depends on the strength of their family ties. According to respondents, individuals with strong family bonds may use their influence to benefit their family members or close relatives in professional or public matters. This favouritism can be considered corruption, especially when it results in unfair advantages or opportunities for

family members who may not be the most qualified. Respondents value family loyalty and support, seeing it as a moral obligation to assist family members when in a position of privilege, such as holding a public position.

It was observed that many cases of nepotism, favouritism, and conflict of interest arise due to strong family ties, particularly when individuals in such positions make decisions that directly benefit their family members. Additionally, as individuals become more successful, there is an expectation for them to share their fortune with their kin, emphasizing the importance of being a brother's keeper within the family. Respondents expressed the belief that one should not abandon a family member in trouble, underscoring the importance of family support and loyalty even in difficult circumstances. Below are extract of the shared views from of the respondents:

"It is challenging when confronted with a corrupt family member. Our cultural values emphasize protecting the family image and prioritizing its values above all else. As a result, many leaders and public officials tend to favour family members and relatives for jobs, promotions, or contracts, even when they are not qualified." (R5; 2021).

"Those who engage in corrupt acts are aware that their behaviour is unethical, but family pressure drives them to such actions. Public officials, whose salaries may not meet their family's needs, are sometimes resort to unethical means to supplement their income. Additionally, officials are sometimes feels compelled to secure jobs for family members, even if they are not qualified, due to familial obligations." (R7; 2021).

"Although every member of this community understands the dangers associated with corruption, but circumstances often drive individuals to engage in corrupt practices. Strong family bonds can lead individuals to prioritize loyalty to their family members over ethical considerations, encouraging corruption if it benefits the family." (R11; 2021).

"Nobody wants to be associated with corrupt individuals because they can cause significant harm to society quickly. However, it is important to understand that some people are born into corrupt families and feel pressured to conform to their family's way of life. Some of these individuals may not even be aware of the legal and ethical implications of their actions." (R13; 2021).

These expressions therefore collectively illustrate the complex interplay between familial pressure and corruption. Respondents emphasize that cultural values and family loyalty often lead individuals, especially public officials, to prioritize family needs and image over ethical considerations. This can result in favouring family members for jobs and promotions, even when they are not qualified.

Despite knowing the unethical nature of their actions, individuals may feel compelled to engage in corrupt practices to meet family demands or due to strong family bonds. Furthermore, some individuals, born into corrupt families, might not fully understand the legal and ethical implications of their actions, yet still conform to familial expectations. This dynamic highlight the significant role of family influence in perpetuating corruption within the community.

In this regard, the respondents shared views collectively underscore the pervasive nature of corruption in Ghanaian society, involving public officials, highly educated individuals, and traditional leaders. Corruption undermines societal values, with those involved often occupying influential positions and using their networks to evade accountability. This perpetuates inequality, denies job opportunities, and poses a significant risk of influencing younger generations to adopt corrupt behaviours. The exploitation of natural resources for personal gain by leaders exacerbates poverty, highlighting the profound impact of corruption on societal well-being and development.

Corrupt individuals are widely perceived as detrimental to society due to their betrayal of trust, engagement in unethical behaviour, and the harm they cause to the community which often lets

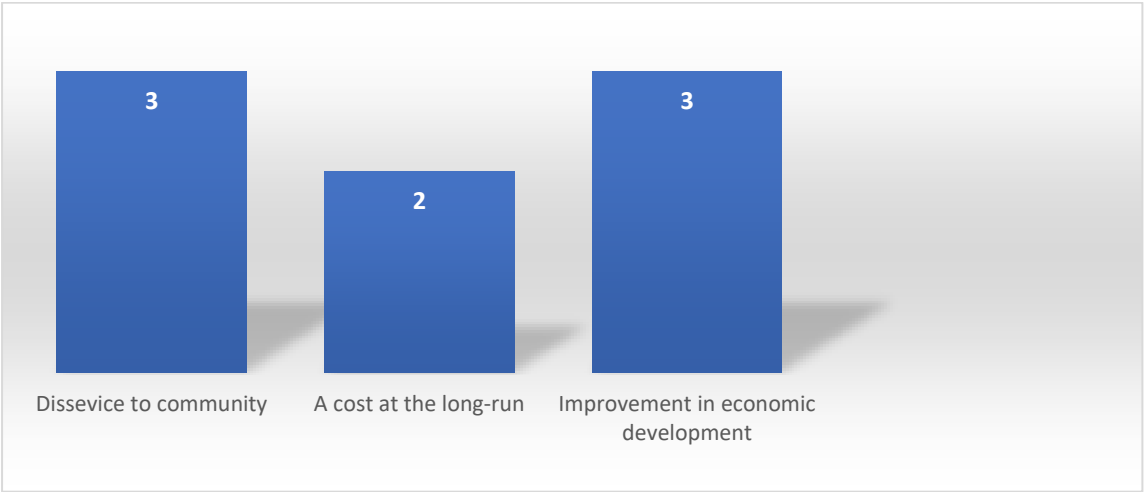
them be perceive as bad persons. Their deceitful practices to conceal corruption further demonstrate their lack of moral integrity. This negative perception spans various sectors, including traditional leaders and public officials, who engage in bribery and other corrupt activities, thereby undermining trust and hindering social and economic progress, leading to widespread suffering and poverty.

Additionally, the complex interplay between familial pressure and corruption is evident. Cultural values and family loyalty often lead individuals, particularly public officials, to prioritize family needs and image over ethical considerations. This can result in nepotism, with family members being favoured for jobs and promotions despite a lack of qualifications. Individuals may feel compelled to engage in corrupt practices to meet family demands or due to strong family bonds, even while recognizing the unethical nature of their actions. Moreover, those born into corrupt families may not fully comprehend the legal and ethical ramifications of their actions, yet they conform to familial expectations. This dynamic underscore the significant role of family influence in perpetuating corruption within the community.

4.7 Consequences of Corruption in the Society

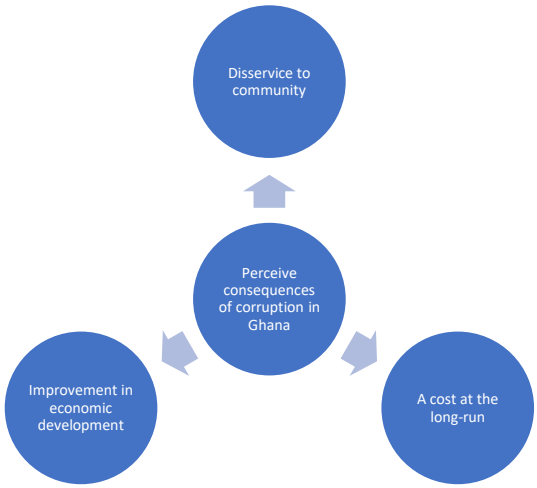
Regarding the respondents' perceived consequences of corruption in society, three themes emerged from the analysis: U—disservice to the community, V—long-term costs, and W—improvement in economic development. These themes suggest that the consequences of corruption are context-dependent and vary based on time and circumstances. Figures 4.9 and 4.10 provide a graphical overview of the respondents' perceptions of the consequences of corruption in society.

Figure 4.9: Perceived Consequences of Corruption in Ghana



Source: Author's Fieldwork, (2021), (N = 14)

Figure 4. 10: Structural Overview of Perceived Consequences of Corruption in Ghana



Source: Author's Fieldwork, (2021), (N = 14)

Noting from the figures, five respondents representing 35.71% of the study sample identified corruption as a disservice to the community, highlighting the significance of this theme. Similarly, five respondents representing 35.71% of the study sample noted that corruption incurs long-term costs to society. Meanwhile, four respondents representing 28.57% of the study sample indicated that corruption could lead to improvements in economic development. These themes are further elaborated upon with supporting extracts from the respondents' shared views.

4.7.1 Disservice to Community

The theme of disservice to the community emerged as a significant concern, with 35.71% of the study respondents highlighting this issue. According to these respondents, corruption is a disservice to the community because it undermines the well-being, development, and social cohesion of communities and nations. They noted that corruption diverts resources, such as public funds and aid, away from their intended purposes. Additionally, corruption deters foreign investment, stifles business innovation, and creates an environment of uncertainty and inefficiency, leading to economic underperformance.

The respondents further emphasized that the unequal distribution of public resources and opportunities due to corruption exacerbates economic and social inequality within the community, disadvantaging some while benefiting a select few. Corruption also undermines community values such as integrity, honesty, transparency, and accountability, which are essential for the proper functioning of institutions and fostering ethical behaviour. The extract below are the shared views of the respondents.

"Consider all the abandoned projects we see around, knowing how much of the country's wealth has been wasted on them. Meanwhile, other important areas needed these funds. Due to some corrupt individuals who do not have the country's best interests at heart, the entire citizenry is denied the benefits of the taxes they have paid." (R3; 2021.

"Corruption in any form serves as a disservice to the community. For example, if a police officer accepts a bribe from a motorcycle rider who is not wearing a helmet and allows them to go free, the consequences can be far-reaching. If the rider gets involved in an accident, it not only affects their productivity, which could have contributed to national growth, but also highlights how one individual's personal gain can negatively impact the broader community." (R5; 2021).

"We believe that corruption is detrimental to societal progress and therefore acts as a disservice to its members. This is because corruption is seen as a moral vice that undermines the fair distribution of public resources and creates injustice within the society." (R8; 2021).

"Our moral and cultural values in this community teach us to love one another as members of the community. When one person or just a few individuals think only of themselves and deny the entire community the benefits of shared resources, it is seen as a disservice that undermines our values." (R10; 2021).

"We all know that many corrupt officials do not keep their ill-gotten gains in Ghanaian bank accounts to benefit anyone. Instead, they transfer these funds illicitly to foreign banks to avoid accountability, depriving the country of much-needed financial resources for development. Foreigners are aware of this practice, which is why some are hesitant to invest or do business in Ghana." (R14; 2021).

The respondents collectively highlight the pervasive and detrimental impact of corruption on Ghanaian society. They emphasize that corruption diverts essential resources from important areas, resulting in abandoned projects and a lack of development. This not only wastes the country's wealth but also denies citizens the benefits of their taxes. Corruption is viewed as a significant disservice to the community, creating injustice, undermining moral and cultural values, and perpetuating inequality. Furthermore, corrupt officials often transfer their illicit gains to foreign banks, depriving the nation of critical financial resources and deterring foreign investment. Overall, these insights illustrate the profound and multifaceted harm that corruption inflicts on societal progress and well-being.

4.7.2 A Cost in the Long-term

Cost in the long-term emerged as another significant theme regarding the consequences of corruption in society. This theme was highlighted by 35.71% of the study sample, signifying its perceived importance among the respondents. The respondents emphasized that while

corruption may offer immediate benefits to some, it imposes extensive and far-reaching long-term costs on society or a nation.

According to the respondents, corruption can hinder economic growth and development over time. It deters foreign investment, reduces business innovation, and leads to inefficient allocation of resources. These economic stagnations result in lost opportunities for growth and improvements in living standards. Additionally, respondents pointed out that wealth inequality, perpetuated by corruption, can lead to social unrest and instability.

The respondents also highlighted that entrenched corruption practices can lead to institutional decay, where institutions lose their effectiveness and public trust. This decay undermines the functioning of government, the justice system, and public services. The following extracts represent the shared views of some respondents:

"Engaging in corruption is detrimental not only to an individual's reputation but also to society as a whole. It creates inequalities by diverting resources to corrupt individuals, leaving others unfairly living in poverty. If such practices persist, they can lead to long-term instability." (R1; 2021).

"There is no justification for corruption in society as it is inherently immoral and carries significant long-term negative implications. While corruption may temporarily create a sense of happiness or benefit some individuals, this happiness is unsustainable and ultimately outweighed by the long-term adverse effects." (R2; 2021).

"Corruption not only hampers the growth and development of a country or community but also results in the inefficient distribution of economic resources. It hinders businesses from developing new ideas as individuals often seek shortcuts to personal gain."(R4; 2021).

"When corruption is allowed to persist unchecked, investors may lose confidence in our country, leading to economic regression. Those who perceive corruption as beneficial are, in

fact, engaging in corrupt practices themselves. Although corruption may seem advantageous in the short term, its long-term consequences are significant and detrimental." (R9; 2021).

"When state institutions responsible for preventing corruption clear public officials accused of corrupt behaviour, the public's trust in these officials is undermined, as well as in the institutions themselves. This erosion of integrity affects not only the individual official but also the institution they are associated with. Such events can ultimately lead to the collapse of institutions in the long run." (R11; 2021).

These expressions from the respondents collectively underscore the profound negative impact of corruption on both individuals and society. Corruption not only tarnishes an individual's reputation but also perpetuates inequalities within society, leading to long-term instability. It is deemed inherently immoral, with no justifiable basis in society, as it hampers economic growth and development by diverting resources and hindering innovation. The short-term benefits perceived by some are outweighed by the long-term detrimental effects on society. Moreover, when corruption is overlooked or tolerated, it erodes public trust in institutions and can ultimately lead to their collapse, further exacerbating the negative consequences of corrupt practices.

4.7.3 Improvement in Economic Development

Some respondents, constituting 28.57% of the study sample, disagreed with the notion that corruption provides no benefits to society. They argued that under certain circumstances, corruption can serve as an alternative means of improving economic development. They contended that one way to accumulate capital for starting a business is through the support of corrupt officials, especially considering the stringent laws regulating capital acquisition for business start-ups. Without an initial track record, individuals might be forced to abandon viable business ideas due to a lack of start-up capital.

Additionally, in some cases, communities deliberately neglected by the central government may benefit from diverted resources, which could help address their needs. The following extracts from some of the respondents are the shared views in this regard:

"At times, the bureaucratic processes within public institutions can be cumbersome, hindering access to public services. However, corrupt officials provide shortcuts, enabling people to expedite processes and save time that would otherwise be spent navigating bureaucracy. This time saved can then be allocated to other important economic activities." (R6; 2021).

"In our country, corruption remains a challenge, primarily due to the difficulty in accessing startup capital for business ventures, especially for those without familial wealth or connections. The stringent requirements for loans, including the need for collateral and a proven track record, make it nearly impossible for many aspiring entrepreneurs to secure funding. Additionally, the lack of employment opportunities, particularly for individuals with limited or no formal education, further compounds the issue. Some communities have also been deliberately marginalized, depriving them of development opportunities. In such circumstances, individuals may resort to unethical means, such as corruption, to start businesses or secure employment, seeing it as a means to improve their economic situations." (R7; 2021).

"In certain situations, the existence of corruption is deemed necessary because it allows individuals to raise funds through illicit means and establish themselves. For instance, there are cases where members of parliament engage in activities like drug dealing, as was the case with a particular member imprisoned in the United States. Despite being labelled as corrupt, the funds generated from such activities as has been speculated was use used to support his community members in the areas of agric." (R12; 2021).

"Sometimes, one may need the assistance of corrupt officials to secure placement for their child in preferred institutions. Without such intervention, gaining admission might prove

difficult. Additionally, bureaucratic processes that impede access to goods and services can be circumvented through bribery, allowing for smoother transactions. Therefore, corruption is sometimes viewed as beneficial for economic progress within the community." (R13; 2021).

These statements collectively reflect the complex relationship between corruption and societal systems. While corruption is often seen as a shortcut to navigate bureaucratic hurdles and achieve personal goals, it also highlights systemic issues such as limited access to resources and opportunities. The perception that corruption can be beneficial in certain contexts underscores broader issues of inequality and inefficiency within society.

Overall, the findings underscore the multifaceted impact of corruption on society, highlighting its detrimental effects on economic development, social cohesion, and institutional integrity. The perception of corruption as a disservice to the community reflects a deep-seated concern among respondents regarding the negative consequences of corrupt practices. The theme of cost in the long-term further emphasizes the enduring nature of these impacts, suggesting that the benefits of corruption are outweighed by its long-term costs to society.

While some respondents acknowledged the potential benefits of corruption in certain contexts, such as accessing start-up capital or addressing neglected community needs, the overall sentiment was one of concern regarding the broader implications of corruption. The findings suggest a need for comprehensive strategies to address corruption, including strengthening institutions, promoting transparency and accountability, and fostering a culture of ethical behaviour.

4.8 Graphical Presentation of the Nature of Corruption in Ghana

Figure 4.11 provides a graphical overview of the research findings on the nature of corruption in Ghana, as perceived by Ghanaians. This figure elucidates the complex and multifaceted nature of corruption, breaking it down into four distinct stages.

Stage one represents concepts of Corruption which establishes the foundational understanding of corruption, based on respondents' perceptions. It summarises five major attributes that define corruption: personal benefit, subordination of public interest, circumvention of rules and norms, immoral behaviour, and public disadvantage. These attributes collectively summarize what Ghanaians perceive as constituting corruption.

Stage two represents perception about persons engaging in corruption which identifies the types of individuals involved in corrupt activities. This contextualization provides insight into the personal and social dynamics behind corrupt practices, including bad persons, influential persons (public office holders, societal leaders, and elites), and persons with strong family ties These categories highlight the varied profiles of individuals who engage in corruption, linking them to the concepts defined in the first stage.

Stage three represents forms of corruption which details the specific corrupt practices these individuals engage in, elaborating on the actions that embody the attributes from the first stage. The identified forms of corruption include bribery (with subcategories such as the timing, manner, and nature of the gift, as well as the character of the giver/receiver), Extortion, Kickbacks, Vote Buying, Misappropriation and Embezzlement, Abuse of Public Power, Nepotism and Favouritism, and Conflict of Interest

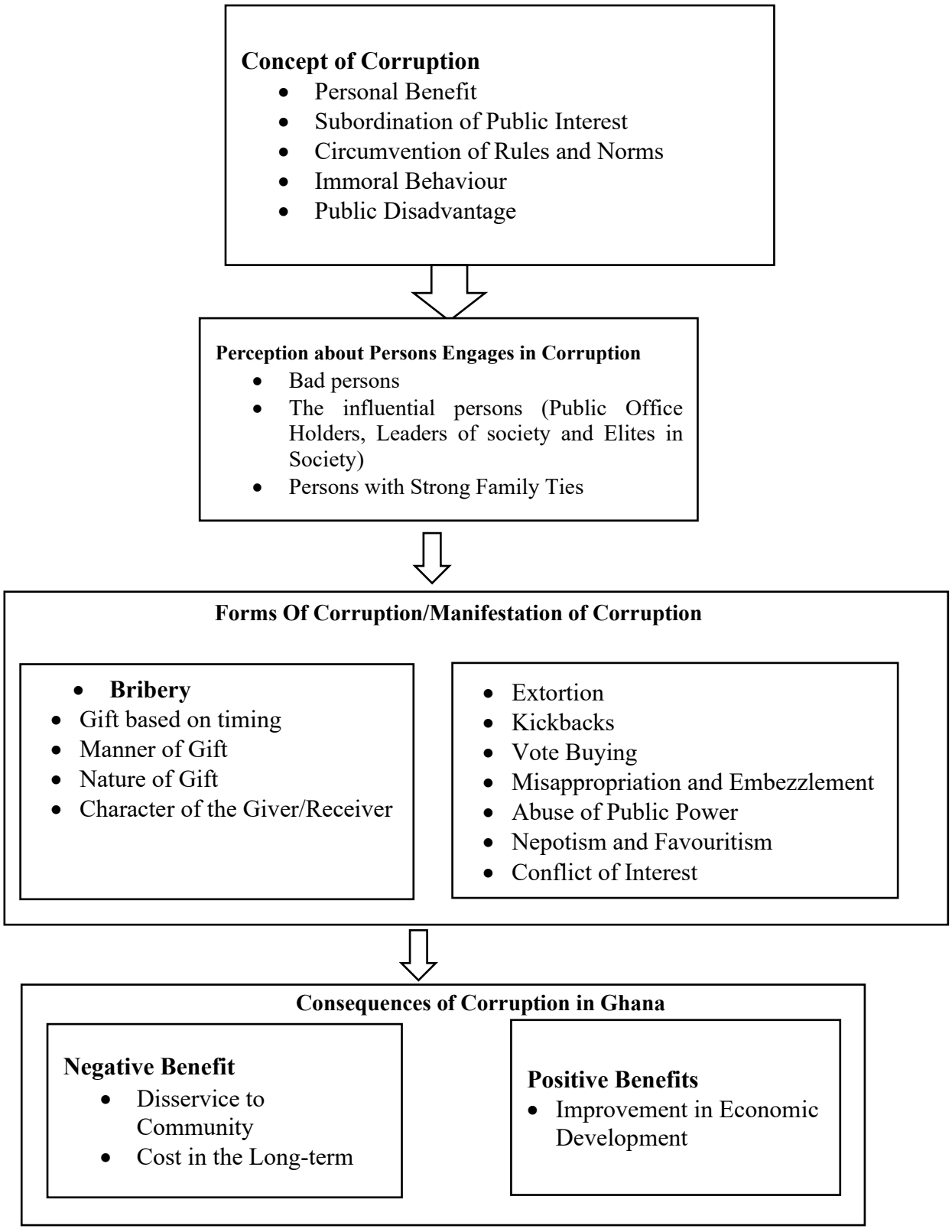
This stage expands on the tangible manifestations of corruption, showing how it is practiced.

Stage four represents consequences of corruption which explains the outcomes of these corrupt practices. These outcomes are influenced by the concepts in stage one and the actions in stage three. The consequences are categorized into: Negative Benefits (Disservice to Community, Cost in the Long-term) and positive benefits (Improvement in Economic Development).

This stage illustrates the impact of corruption, both detrimental and, controversially, sometimes beneficial, as perceived by some respondents.

Overall, the figure provides a comprehensive and structured view of the nature of corruption in Ghana. It effectively illustrates the various perceptions, actors, forms, and outcomes associated with corruption, offering a detailed understanding of its multifaceted nature based on the perspectives of Ghanaians.

Figure 4.11: Graphical Overview of the Nature of Corruption in Ghana



Source: Authors Own Post Analysis (2021), (N = 14)

4.9 Discussion and Analyses of Data

This qualitative aspect of this mixed method study was to advance the understanding of what constitutes corruption from the perspective of Ghanaians, using Alatas (2015) comprehensive definition as a foundation. The study specifically explored the concepts, forms, and nature of bribery and gifts, perceptions about the individuals involved, and the consequences of corruption.

The results from this study reveal that Ghanaians perceive corruption not only in terms of personal gain but also as a complex phenomenon encompassing moral and ethical dimensions. This aligns with assertions by previous scholars who have conceptualized corruption, including the World Bank (1997), Kaufmann (1998), Nye (1967), Klitgaard (1988), Rose-Ackerman and Palifka (2016), Transparency International (2018), Johnston (2018), and Geddes (2023), among others.

The findings also indicate that corruption is often attributed to "bad persons," influential individuals in society, and those with strong familial bonds. Additional findings support claims by Yeboah-Assiamah et al. (2016), Palmer and More (2016), Wang (2020), and Aven et al. (2021) regarding collective corporate corruption and collaborative corruption through social networks, which provide the best defence against illicit behaviours in society.

Furthermore, the findings indicate that the consequences of such corrupt practices extend beyond immediate personal benefits, resulting in a disservice to the community and impeding long-term economic development. This aligns with scholars such as Gyimah-Brempong (2002), Judge (2008), Cieslik and Goczek (2018), and Hall et al. (2020), who have asserted that corruption is associated with declining national wealth and the consequent stagnation of economic growth.

Meanwhile, a significant proportion of respondents believed that corruption might sometimes contribute to economic development. However, they did not undermine its associated long-

term costs. This finding aligns with the broader view that any short-term economic gains from corruption are outweighed by long-term costs, including reduced investment and growth (Mauro, 1995; Tanzi and Davoodi, 1997). These findings are further discussed by presenting themes that emerged in the data presentation section (Section 4.1) within the context of earlier studies on the nature of corruption.

By integrating these findings, corruption is therefore defined as:

Corruption is the behaviour of individuals entrusted with public resources who seek personal benefits, often conducted in secrecy and deception, particularly among public office holders, politicians, and some traditional leaders. It involves the exploitation of public resources for personal gain, the violation of ethical and legal standards, the subordination of public interest to private goals, and actions that ultimately result in public disadvantage.

The findings therefore imply that corruption, as perceived by many Ghanaian respondents, encompasses the illicit exploitation of official authority for personal gain by public officials or leaders. This behaviour is characterized by deceitful practices and a departure from ethical and legal standards governing public office.

Any action by public office holders or societal leaders that contravenes moral standards for personal gain is considered corruption. This includes behaviours that undermine public interest or violate national laws, reflecting a broader concept of corruption. Ultimately, corruption is viewed as rent-seeking behaviour that disadvantages the public, particularly when exhibited by public officers or leaders, and hinders the achievement of societal goals.

4.9.2 Features/Forms of corruption

With regard to the features/forms in which corruption manifested, the study found various behaviours that constitutes forms in which corruption manifest in Ghana and were coded as follows: F- bribery, G- extortion, H- payment and collection of kickbacks, I- Vote buying, J-

misappropriation/embezzlement, K- abuse of public power, L- Nepotism/favouritism, and M-Conflict of interest.

The findings advanced Osei-Tutu et al.'s (2010) findings that conflict of interest, bribery, embezzlement, kickbacks, tender manipulation, and fraud are observed corruption practices in the Ghanaian infrastructural projects delivery system. Additionally, this study's findings further buttressed Francis and Justine (2023) who identified bribery, extortion, kickbacks among others as key corrupt practices in Ghana.

Bribery emerged as the most frequently cited form of corruption among respondents in this study. This finding is consistent with existing literature, which often identifies bribery as the most prevalent form of corruption (Ayee, 2016; Langseth, 2017). The findings that bribery involves individuals offering money, material wealth, gifts, or other incentives to public officials, employees, or decision-makers in return for special treatment, favourable decisions, or access to resources, resonates with the OECDs' (2013) definition of bribery as an act of offering or unjustly providing a monetary or other advantage to an official to influence their actions. Additionally, the Ghanaian perception of bribery aligns it with Shah (2007) and Hoffman (2021) concept of petty corruption involving small exchanges of money, gifts, or favours at lower hierarchical levels.

The respondent's reference to corruption as "bribery and corruption" often equated bribery with corruption itself, reflects the blurred lines between bribery and culturally accepted gift-giving practices trumped home by Bello (2014).

Extortion was identified as a major form of corruption by another high significant number of respondents. This study found extortion as a form of corruption particularly prevalent among law enforcement officers in Ghana, likely due to the fact that their job requires the use of discretion to a large extent. This finding aligns with Block and Gordon (1986) and Morris (2011) who describes extortion as coercing someone into providing money, services, or favours

under threat. This finding also resonates with Kramer (2007) and Langseth (2016) who highlighted coercive nature of extortion which includes the use of threat and violence, or the exposure of damaging information to compel cooperation.

The respondents highlight that extortion undermines principles of justice and fairness, eroding public trust in law enforcement and government institutions, resonating with UNODC (2013) and Johnston (2018) earlier observations of the clandestine nature of extortion which makes it difficult to detect and prosecute, contributing to its persistence.

The study further found that corruption in Ghana also manifests in the form of misappropriation and embezzlement. This includes the diversion of public funds for personal benefit, inflating costs of community projects, and misuse of office resources.

The findings highlight that these practices contribute to abandoned projects and financial losses, echoing earlier findings such as O'Shea (2014), Smith (2019), and Homer et al. (2023) on the detrimental effects of embezzlement and misappropriation. The finding further resonates with Ayee (2016) who found embezzlement of public funds as another prevalent feature of corruption in Ghana.

Nepotism and favouritism were highlighted by another significant number of respondents. These forms of corruption involve providing favours to family members, close relatives, friends, or religious members using one's position as a public officer. The finding resonates with Owusu-Bempah (2013), Kuranchie et al. (2014), and Ayee (2016) who found nepotism and favouritism prevalence among Ghanaian societies.

While some respondents did not consider these acts wrong if the beneficiaries were family members or close relations, from the perspective of public office holders, these behaviours represent an abuse of power for personal gain and a betrayal of public trust. This further aligns with Dorasamy and Kikasu (2023) who argued that nepotism and favouritism may not be

considered a legal violation in some jurisdictions such as Africa as it involves prioritizing families, friendships, and other relations by those in position of power.

Additionally, the findings resonate with Otusanya (2011), Samuel et al. (2019), and Dorasamy and Kikasu (2023) who emphasises on the role of nepotism and favouritism in creating unjustified opportunities based on kinship rather than merit, which undermines fairness and efficiency in public institutions.

Collection of Kickbacks was also identified by a significant number of respondents as a form of corruption. The respondents highlight on collection of kickbacks as practice which involves demanding or receiving a portion of funds or profits from contracts or business transactions in exchange for awarding contracts or making favourable business decisions. This finding resonates with Francis and Justine (2023) that Kickbacks among others are the key corrupt practices in Ghana. Meanwhile existing literature on grand corruption highlights kickbacks as a significant issue, often involving high-level government officials and politicians, and contributing to state capture and large-scale financial misappropriation (Mbaku, 2008; Zakari & Button, 2023).

Vote buying was another form of corruption identified by significant number of respondents. This practice involves politicians offering incentives, such as money or other benefits, in exchange for votes. The findings which buttressed Ayee (2016) who highlighted on presence of monetization of politics leading to vote buying among others. This finding further aligns with Seniwoliba and Boahene (2015) who describes vote buying as a corrupt practice that compromises the integrity of the democratic process, leading to unfair elections and undermining democratic principles. The study findings recognizes that vote buying is considered unethical and illegal, compromises the integrity of demographic process, resonating with Asomah (2019) and Asomah (2020) who classified vote -buying as political corruption

which undermines the democratic process, distorts electoral outcomes, and erodes public trust in the integrity of political institutions.

Conflict of interest was also highlighted by a significant number of respondents. This form of corruption occurs when individuals exploit situations where they have a vested interest, personal gain, or a competing duty that could influence their decision-making. The literature emphasizes that conflict of interest undermines trust, accountability, and ethical governance (Langseth, 2016). This finding rebutted Osei-Tutu et al (2010) who found conflict of interest among other behaviours as observed corruption practices in Ghanaian infrastructure projects delivery system.

Abuse of public power, identified by significant number of respondents, involves the unethical or illegal use of authority by individuals in public positions for personal gain or the benefit of selected groups. This form of corruption erodes principles of transparency, accountability, and fairness, leading to economic inequality and the misallocation of resources. The literature recognizes the broad impact of systemic corruption, including the abuse of public power, on governance and societal trust (Ndlovu & Mutambara, 2023). This finding resonates with Adeyemi (2021) who highlighted abuse of official position among other behaviours as diverse forms of corruption practices.

4.9.3 Distinguishing between Gifts and Bribery

Considering the contentious nature between gifts and bribery, this study established that gifts given to public office holders in Ghana may be classified as bribery and, for that matter, corruption, based on four major factors coded as flows: N- timing of gifts, O- manner of giving, P- nature of gifts, and Q- the character of the giver.

The study found the timing of a gift to be a critical factor in determining whether it constitutes a bribe, as evidenced by a significant number of respondents. This aligns with the literature suggesting that gifts offered shortly before or after a significant decision can be perceived as

attempts to influence outcomes (Bello, 2014; Graycar & Jancsics, 2016). Gifts that appear unexpectedly or without a clear reason also raise suspicions about their intent. This view is supported by the OECD (2013), which defines bribery as offering advantages to influence official actions. This also concurs with Wenner (2000), who earlier highlighted that gifts can be distinguished from bribery by examining certain conditions, including the motive of exchange and the time before the exchange is reciprocated. Additionally, the respondents' indication of cultural norms being exploited to engage in corrupt practices highlights that refusing gifts in Ghana may be seen as impolite or a refusal to enter into a reciprocal relationship. This resonates with Bello (2014) and Wenner (2000), who discussed how local actors often view what outsiders might consider bribery as acceptable gift-giving, culturally illustrating the complexity of distinguishing between genuine gifts and bribery.

Regarding the manner of giving, it is evident that gifts given and received in secrecy, or those where the receiver feels pressured, coerced, or obligated to accept, or those accompanied by communication that explicitly or implicitly links the gift to a desired outcome, can be significant determinants of bribery. This aligns with Alatas' (1990) conception of corruption, which begins with secrecy and remains so unless it becomes rampant and deeply rooted. In Ghanaian culture, gifts given covertly are viewed as suspect, suggesting illegal or immoral intentions. The Akan term "kɛtɛasiyɛ" ("something done under the mat") underscores this perspective. This aligns with the views of scholars like Graycar and Jancsics (2016), who emphasize that the context and manner of gift exchange are crucial in distinguishing bribery from genuine gift-giving.

Regarding the nature of giving, it is clear that the characteristics of a gift itself can provide insights into the giver's intent and whether the gift is genuinely meant to express goodwill or appreciation, or if it is offered with ulterior motives. Extravagant gifts or those disproportionate to the occasion or relationship are perceived as attempts to influence. This is consistent with

Graycar and Jancsics (2017), who argue that the value and appropriateness of gifts can indicate underlying corrupt intentions.

The findings also resonate with Phillips (1984), who highlighted that the kind of social relationship between the giver and the receiver of gifts must be genuine, and the laws of the relevant society should be such that the official duties of relevant officials do not prohibit such gestures. The study's findings also highlight that extravagant gift during political events, such as party primaries, are clear examples of bribery. This reflects the views of Seniwoliba and Boahene (2015) and Peltier-Rivest (2023) on political corruption, where vote-buying and similar practices undermine democratic processes. The study's findings align with the view that such gifts are not merely expressions of goodwill but strategic efforts to secure political advantage.

Regarding the character of the giver/receiver, it is evident that the reputation, history, and context of their relationship can provide valuable insights into the intent behind the gift. Respondents indicated that individuals with a history of unethical behaviour or corruption are more likely to have their gifts perceived as bribes. This underscores the importance of reputation and past behaviour in shaping perceptions of gift-giving and corruption within the community. Such views are supported by Torsello and Venard (2015), who note that local perceptions often differ from legal definitions of corruption, with some acts seen as morally justifiable.

These findings highlight how cultural norms and values shape the definition and perception of corruption in Ghana. Traditional practices of gift-giving are important for building relationships and showing respect, but they can also be exploited for corrupt purposes. This finding aligns with cultural relativism theory, which asserts that ethical judgments are culturally contingent (Hofstede, 1984; Brown, 2008). Scholars argue that the Western concept

of corruption cannot be uniformly applied to developing states, as local cultural practices must be considered (Heywood, 2018; Apata, 2019), reflecting on the current findings.

The distinction between bribery and gift-giving is a contentious issue in the literature. While some scholars argue that bribery can be distinguished from gift-giving (Bello, 2014; Peltier-Rivest, 2023), others contend that the improper use of gifts for personal gain constitutes bribery. The study's findings support the view that the context, timing, manner, and nature of the gift, as well as the character of the individuals involved, are critical in making this distinction.

Additionally, social network theory provides valuable insights into how relationships and social structures facilitate or inhibit corrupt practices. The study's findings can be interpreted through this lens, as the timing and manner of gift-giving, as well as the character of individuals involved, are influenced by the social networks in which they are embedded. Corruption often spreads through networks where it is normalized or accepted, creating a culture of corruption (Mungiu-Pippidi, 2015). Similarly, cultural relativity theory helps explain why certain practices, such as gift-giving, are perceived differently across cultures. In Ghana, traditional practices of gift-giving are important for relationship-building but can be exploited for corrupt purposes. This highlights the need to understand local cultural contexts when analyzing corruption (Collier, 2002; Granovetter, 2007).

This finding advances the argument made by Aleskseev (2008) that research efforts should concentrate on the problem of the social genesis of corruption as a large-scale social phenomenon, rather than on the criminal practices of individually separated individuals.

4.9.4 Perceptions about Persons Engages in Corruption

This study's findings highlight that corrupt behaviours are often associated with three primary descriptions, coded as follows: S - influential persons in society, including public office holders, leaders, and elites; R - morally reprehensible or "bad" persons; and T - individuals

bonded by strong family ties. This categorization echoes Riggs's (1964) argument that in prismatic Sala administrations, individuals rationalize corrupt behaviours within the context of their cultural values, which may not align with modern governance principles or anti-corruption norms. A notable aspect of these findings is the emphasis on individuals with strong family ties, shedding light on social network theories that acknowledge the role of social pressures and networks in encouraging or condoning corrupt behaviours. The relevant social networks include those of elites and family systems, which significantly influence corruption behaviours. This study's findings that influential individuals leverage their social, political, cultural, or economic positions to influence bureaucratic structures and processes resonate with the work of Yeboah-Assiamah et al. (2016) and Riggs (1964). They highlighted that in prismatic societies, modern and traditional structures coexist, and administrative behaviour is often influenced by traditional motivations and networks, leading to a 'back door' approach to task execution. Additionally, the finding that influential individuals use their networks to engage in collaborative corruption, leveraging connections to evade accountability and exploit the system for personal gain, aligns with Mungiu-Pippidi (2015) empirical evidence that individuals are more likely to engage in corrupt behaviour if they are part of networks where corruption is normalized or accepted.

These findings are also consistent with Ayee (2007) and Ubink (2008) who earlier noted that traditional leadership structures, while valuable for maintaining cultural identity, can be co-opted to perpetuate corruption. Englund (2006) also pointed out that informal justice systems, which coexist with formal legal structures, may perpetuate corruption, especially when decisions are influenced by personal connections or bribes. The concept of collaborative corruption, where various individuals and organizations are assigned distinct roles in resource transmission and distribution, is central to understanding how corruption operates within these networks (Jancsics & János, 2012; Osifo, 2018; Wang, 2020).

The perception about individuals engaged in corrupt activities as morally reprehensible or 'bad persons' is rooted in the understanding that such behaviours betray public trust and violate ethical standards. This perspective is consistent with broader literature on the detrimental effects of corruption, where researchers such as Gyimah-Brempong (2002), Judge (2008), Mbaku (2008), Cieślik and Goczek (2018), and Hall et al. (2020) agree that corruption is associated with declining national wealth and stagnating economic growth.

Corrupt individuals are seen as bad actors in society due to their unethical practices, which divert resources from productive uses, causing inefficiency and economic underperformance.

On the subject of strong family ties, our findings align with Yeboah-Assiamah et al. (2016), who linked corruption with the nature of family relations, noting that society members are often reluctant to expose corrupt dealings due to family ties. Additionally, the finding that public officials are perceived as frontrunners in engaging in corruption is also consistent with Mawenya (2007), who reported that 70 percent of Sub-Saharan African corruption stems from public procurement, the main decision-making body for public expenditure.

This study significantly contributes to the literature by providing empirical evidence that cultural values, social networks, and family ties play critical roles in shaping corrupt behaviours in Ghana. By categorizing corrupt behaviours and identifying influential social networks, this research enhances the understanding of how traditional and modern structures interact to perpetuate corruption.

Theoretically, the study extends social network theory by illustrating how social pressures and networks among elites and family systems can influence corruption behaviours. It also corroborates the prismatic society model by Riggs (1964), demonstrating how cultural values and traditional motivations impact administrative behaviour. Additionally, the concept of collaborative corruption is reinforced, highlighting the roles of various individuals and organizations in perpetuating corruption.

4.9.5 Consequence of Corruption in the Society

The consequences of corruption in Ghanaian society, as reflected in this study, reveal a range of negative outcomes. The data were coded as follows: U – disservice to the community, V – long-term costs, and W – improvement in economic development. According to respondents, the situations coded U and V represent the most significant adverse effects of corrupt behavior. These codes are not merely abstract concepts; they are directly linked to tangible outcomes such as the misallocation of public resources, stalled development projects, and systemic inefficiencies, which collectively contribute to the decline of national wealth and economic stagnation. For example, when public funds are diverted away from essential services like healthcare, education, and infrastructure (U), citizens lose access to vital services, resulting in long-term economic underperformance (V).

This interpretation is supported by a substantial body of literature. Gyimah-Brempong (2002) and Mbaku (2008) highlight how entrenched corruption erodes the foundation for sustainable economic growth by undermining public institutions, deterring foreign investment, and fostering inequality. Similarly, Cieślik and Goczek (2018) and Hall et al. (2020) note that corruption systematically diverts resources away from productive use, creating stagnation and limiting development opportunities. These findings align with Francis and Justine (2023), who argue that corruption remains the largest impediment to poverty reduction and good governance in Ghana, further restricting the nation's economic potential.

The historical trajectory of Ghana's political economy underscores these observations. Corruption has frequently intersected with policy failures, weak institutional enforcement, and patronage politics, leading to episodes of fiscal mismanagement and slowed development. Notable cases, such as the investigations involving former Finance Ministers and other high-ranking officials accused of embezzlement and illicit fund transfers, illustrate the broader societal and economic costs of corruption. Such instances reinforce respondents' perceptions

that corruption imposes both immediate and long-term financial burdens on society, reducing the effectiveness of government interventions and undermining citizens' trust.

Corruption as a disservice to the community is widely acknowledged in both the literature and the study's findings. Mauro (1995) and Treisman (2000) demonstrate that corruption leads to resource diversion, project abandonment, and poor service delivery, while respondents highlighted similar concerns, emphasizing the misuse of taxes and public funds. These practices not only exacerbate social and economic inequalities, as discussed by Gupta et al. (2002) and Klitgaard (2017), but also erode community values such as integrity, transparency, and accountability (Smith et al., 2013).

Moreover, respondents noted that corruption imposes long-term societal costs, including decreased foreign investment, inhibited business innovation, and entrenched economic inequality—findings echoed by Onyango (2021) and Bussmann and Niemeczek (2019). The transfer of illicit gains abroad further deprives the country of crucial capital, stifling domestic economic growth and development. Gyimah-Brempong (2002), Judge (2008), and Cieślik and Goczek (2018) similarly argue that these practices result in systemic inefficiencies and lost opportunities for improving living standards.

Interestingly, a subset of respondents (28.57%) perceived that corruption might generate certain short-term benefits, such as facilitating business start-ups or navigating bureaucratic hurdles, reflecting observations in Masenya (2017) and Thompson (2018). While these perspectives highlight potential pragmatic gains for individuals, they underscore deeper structural inequalities and systemic limitations that compel actors toward corrupt practices (Oindo & Oindo, 2022; Kelly, 2014). Ultimately, these findings reinforce the need for comprehensive institutional reforms to reduce barriers, promote equitable access to resources, and mitigate the pervasive negative impact of corruption on Ghanaian society and the economy.

4.10 Summary of the Chapter

This chapter presents an in-depth analysis of qualitative data collected during the exploratory stage of the study. The primary objective was to uncover themes that shed light on what constitutes corruption from the perspective of Ghanaians, focusing on its conceptualization, forms of manifestation, the distinction between gifts and bribery, the perception about individuals involved in corrupt acts, and the societal consequences of corruption.

The chapter delves into the rich themes that emerged from in-depth interviews, categorizing them under the aforementioned broad headings and further subdividing them into detailed subcategories. A graphical diagram is included to visually represent these themes, providing a clear and concise overview of the findings.

The study found that corruption in Ghana is perceived as a multifaceted phenomenon characterized by the exploitation of public resources for personal gain, primarily by public office holders, politicians, and traditional leaders. The respondents' views align with established definitions of corruption, emphasizing personal benefits, immoral behaviours, and subordination of public interest, circumvention of rules and norms, and public disadvantage. These perceptions resonate with scholarly literature, underscoring the ethical, moral, and societal implications of corrupt practices. The findings highlight the complexity of corruption and the need for a comprehensive understanding that considers cultural context and the diverse manifestations of corruption in Ghana.

The study further identified various forms of corruption in Ghana, underscoring the multifaceted nature of corrupt practices within the country. The forms of corruption identified include bribery, extortion, payment and collection of kickbacks, vote buying, misappropriation/embezzlement, abuse of public power, nepotism/favouritism, and conflict of interest. These findings affirm and expand upon previous studies which highlighted similar corrupt practices.

Bribery emerged as the most frequently cited form of corruption among respondents, consistent with the literature the previous literature. This practice involves offering money or other incentives to public officials in exchange for favourable treatment. Extortion, often prevalent among law enforcement, was another significant form identified, aligning with the coercive nature of corruption. Misappropriation and embezzlement, nepotism/favouritism, and kickbacks were also prominent, each contributing to financial losses, inefficient public service delivery, and eroded public trust. Vote buying and conflict of interest further exemplify the pervasive nature of corruption, impacting democratic processes and ethical governance. The abuse of public power, identified by many respondents, reflects the broad impact of systemic corruption on societal trust and resource allocation.

This study further demonstrated that the distinction between gifts and bribery in Ghana is heavily influenced by cultural norms and perceptions. The findings indicate that gifts given to public office holders can be classified as bribery based on four major factors: timing, manner of giving, nature of the gift, and the character of the giver. The timing of a gift is crucial, as gifts offered shortly before or after significant decisions are often perceived as attempts to influence outcomes. The manner of giving, particularly when done in secrecy or under pressure, raises suspicions of bribery. The nature of the gift, especially if extravagant or disproportionate, suggests ulterior motives. Lastly, the character of the giver, particularly if they have a history of unethical behaviour, can also lead to perceptions of bribery.

These findings underscore the complexity of distinguishing between genuine gift-giving and bribery within the Ghanaian context. Traditional practices of gift-giving, while important for building relationships and showing respect, can be manipulated for corrupt purposes. The study aligns with cultural relativism theory, which posits that ethical judgments are culturally contingent, and highlights the need to consider local cultural practices when analysing

corruption. Social network theory also provides insights into how relationships and social structures facilitate or inhibit corrupt practices.

This study also underscores the complexity of corruption in Ghana, revealing that corrupt behaviours are closely linked to three primary categories of individuals: influential persons in society, morally reprehensible or "bad" persons, and individuals bonded by strong family ties. The emphasis on family ties highlights the significant role social networks play in either encouraging or condoning corrupt behaviours, resonating with social network theories.

The study also reveals that influential individuals leverage their social, political, cultural, or economic positions to manipulate bureaucratic structures, often engaging in collaborative corruption. The concept of collaborative corruption, where various actors are involved in resource distribution, further explains the persistence of corruption within these networks. Additionally, perceptions of corrupt individuals as morally reprehensible reflect the broader literature on the detrimental effects of corruption, such as decline in national wealth and economic stagnation.

By categorizing corrupt behaviours and identifying influential social networks, this study provides valuable empirical evidence on how traditional and modern structures interact to perpetuate corruption in Ghana. It extends social network theory by illustrating the impact of social pressures and networks among elites and family systems on corruption behaviours, and it corroborates Riggs's prismatic society model.

The study also highlights the multifaceted and profound consequences of corruption in Ghanaian society. The findings underscore that corruption is largely perceived as a disservice to the community and a long-term economic burden, resonating with extensive literature. It diverts essential resources away from critical services such as healthcare, education, and infrastructure, leading to widespread economic stagnation and inequality. Additionally,

corruption undermines community values, exacerbates social and economic disparities, deters foreign investment, and fosters an environment of inefficiency and uncertainty.

However, a notable minority of respondents perceive corruption as a potential catalyst for economic development, particularly in circumventing bureaucratic hurdles and facilitating business start-ups. This perspective, while contentious, underscores the systemic issues that drive individuals to engage in corrupt practices, such as limited access to resources and opportunities. These findings affirm and expand upon previous studies which highlighted on a several factors that contributed to the prevalence of corruption in Ghana.

These findings are supposed to play a pivotal role in informing the development of the Perception of Corruption Questionnaire used in the subsequent quantitative phase of the study.

4.11 Policy Implications

The findings of this study offer several key policy implications for developing and implementing effective anti-corruption strategies in Ghana. Recognizing the complex and culturally nuanced nature of corruption is essential for designing interventions that resonate with the local context and address the underlying factors perpetuating corrupt practices.

4.11.1 Cultural Sensitivity in Anti-Corruption Strategies

Anti-corruption policies should be tailored to the Ghanaian cultural context. The distinction between gift-giving and bribery, heavily influenced by cultural norms, necessitates clear guidelines and public education campaigns. These should focus on when and how gift-giving crosses the line into corruption, considering factors like timing, manner, nature of the gift, and the character of the giver.

4.11.2 Strengthening Legal and Institutional Frameworks

Reinforcing legal and institutional frameworks to address the multifaceted forms of corruption identified (bribery, extortion, nepotism, and others.) is crucial. This includes stringent enforcement of anti-corruption laws, enhanced oversight mechanisms, and independent anti-

corruption bodies empowered to investigate and prosecute corrupt acts without political interference.

4.11.3 Enhancing Public Accountability and Transparency

Implementing robust transparency and accountability measures in public office is vital. This could involve mandatory asset declarations for public officials, transparent public procurement processes, and mechanisms for whistleblower protection to encourage reporting of corrupt activities without fear of retaliation.

4.11.4 Education and Public Awareness Campaigns

Public education campaigns are needed to shift societal perceptions and norms around corruption. These campaigns should highlight the ethical, moral, and societal costs of corruption, emphasizing its detrimental effects on public trust, service delivery, and economic development.

4.11.5 Community and Grassroots Engagement

Engaging community leaders, traditional authorities, and grassroots organizations in anti-corruption efforts can leverage their influence to foster a culture of integrity. These stakeholders can play a crucial role in educating their communities about the harms of corruption and promoting ethical behaviours.

4.11.6 Strengthening Social Network Controls

Policies should address the role of social networks in facilitating corruption. This could include measures to disrupt corrupt networks and promote social accountability. Encouraging communities to hold their leaders accountable through social and traditional mechanisms can help reduce the influence of corrupt networks.

4.11.7 Targeted Anti-Corruption Initiatives

Specific anti-corruption initiatives should target high-risk sectors identified in the study, such as law enforcement, public procurement, and political processes. Initiatives could include specialized anti-corruption units, integrity pacts, and transparent election monitoring systems to curb vote-buying and other electoral malpractices.

4.11.8 Economic and Social Incentives

Providing economic and social incentives for ethical behaviours can help counteract the motivations for corruption. This could involve improving salaries and working conditions for public officials, creating opportunities for economic advancement that do not rely on corrupt practices, and recognizing and rewarding integrity in public service.

4.11.9 International Collaboration and Support

Collaborating with international organizations and drawing on global best practices can enhance Ghana's anti-corruption efforts. This includes participating in international anti-corruption conventions, leveraging technical and financial support from international partners, and sharing knowledge and experiences with other countries facing similar challenges.

4.11.10 Monitoring and Evaluation

Establishing robust monitoring and evaluation mechanisms to assess the effectiveness of anti-corruption policies and initiatives is essential. Regular assessments can help identify gaps, measure progress, and adapt strategies to ensure they remain effective and relevant to the evolving nature of corruption.

By considering these policy implications, Ghana can develop a comprehensive and culturally informed anti-corruption strategy that addresses the root causes of corruption, enhances public trust, and promotes sustainable development.

4.11.11 Integrate Performance Orientation into Organizational Culture and Training

Since performance orientation was found to significantly *reduce* corruption perception, strengthening performance-based organizational culture offers a practical pathway for reform. The Local Government Service should institutionalize continuous professional development programs emphasizing ethical leadership, results-oriented performance, and accountability in service delivery. This should be complemented by linking performance evaluations to measurable outputs and community feedback mechanisms. Lessons from Ghana's Public Sector Reform Strategy and Kenya's performance contracting system show that accountability improves when civil servants understand how their performance contributes to public trust and service quality.

CHAPTER FIVE

RESULTS: DEVELOPMENT OF A MEASUREMENT SCALE TO ACCESS WAYS OF CORRUPTION FROM THE GHANAIAN CONTEXT.

5.1 Overview

This chapter addresses the second objective of the study: to develop and validate a measurement scale for assessing corruption in Ghana. Building on the previous chapter, which explored the nature of corruption, including its conceptual definitions, manifestations, the distinction between gifts and bribery, perceptions of individuals involved, and the societal consequences of corrupt acts, this chapter focuses on creating a reliable and culturally relevant measurement tool.

Studies such as those by Kurniawati and Achjari (2022) and Chen and Ganapati (2023) emphasize the importance of accurately measuring corruption to develop effective anti-corruption strategies. Inaccurate assessments can lead to flawed policies and ineffective measures, as evidenced by costly mistakes made by many multinational institutions and governments. Recognizing the significant role of culture in understanding corruption, this study addresses the need for a culturally relevant measurement tool by utilizing insights gained from the exploratory study.

This chapter outlines the process of developing and validating the corruption measurement scale, aligning with the research problem, question, and objectives presented in Chapter Three. This chapter presents the quantitative phase of the mixed method study, which focuses on the development and validation of a corruption measurement scale tailored to Ghanaian context. It specifically addresses the research question; “what is an appropriate scale to assess corruption in the Ghanaian context”. The study employs Correspondence Analysis (CA) to select items for the questionnaire based on the broad range of behaviours identified through thematic analysis in the exploratory stage.

The second section details the design and pretesting of the initial questionnaire, involving 20 graduate students from various universities in Ghana. Following Taherdoost's (2022) recommendation, pretest participants were chosen to reflect the main target group's background, education levels, interests, attitudes, and familiarity with the subject matter.

The third section presents the data collected and processed from the pilot survey, which involved a targeted sample of 400 indigenous Ghanaian tertiary students. Factor analysis techniques, including Principal Component Analysis (PCA) and Confirmatory Factor Analysis (CFA), were employed to determine the factor structure and reliability of the newly developed questionnaire.

5.2 Determining the Instrument Questions

The scale development process begins with generating items to assess the construct under examination. According to Hinkin et al., (1997), this can be done inductively, where items are first generated and then used to develop the scale, or deductively, starting with theoretical definitions from which items are derived.

In this study, the item generation phase was informed by the findings from the exploratory stage, which categorized the nature of corruption into five distinct concepts: forms of corruption, the nature of gifts and bribery, perception persons involved in corruption, and the consequences of corruption. Based on these categories, forty-six (46) items were initially generated inductively to develop the measurement instrument (see Appendix nineteen). However, after consulting with expert reviewers, some statements were reframed, resulting in a refined set of thirty-seven (37) relevant items used for developing CA questionnaire.

5.3 Correspondence Analysis

Correspondence Analysis (CA) was conducted to condense the initial statements generated as questionnaire items into a manageable set, facilitating effective questionnaire development, as emphasized by Foster (2024). The CA questionnaires (see Appendix ten) were distributed to a targeted sample of 400 indigenous Ghanaian students from various universities in Ghana in November 2021.

Both verbal and written instructions were provided prior to the administration of the questionnaires, and the respondents completed the survey anonymously. The response rate was 100%, with all 400 questionnaires returned. The returned questionnaires were then coded into SPSS version 25. Correspondence analysis was performed after ensuring that all necessary assumptions were met.

5.3.1 Demographic Profile of Respondents for Correspondence Analysis

This section presents the demographic information of the respondents of CA. The main demographic information solicited in this stage of the study include gender, age and educational shown in table 5.1.

Table 5.1: Demographic Information of Respondents for Correspondence Analysis

Variable	Category	Frequency	Percent (%)
Gender	Male	192	48.00
	Female	208	52.00
Age (years)	20-30	213	53.25
	31-40	126	31.50
	41-50	53	13.25
	51-60	8	2.00
	Above 60	0	0
Education (Current level)	Diploma	42	10.50
	Bachelor	172	43.00
	Post-graduate	186	46.50

Source: Field Data 2021 (N = 400)

From table 5.1, majority of the participants were females (n = 208, 52%) whereas the rest were males (n =192, 48%). Eight in ten participants were youth (20-40years) (n =339, 84.75%) whereas the rest were adults (above 40years) (n=61, 15.25%). Most of the respondents were pursuing post graduate degrees (186, 46.50%), followed by those who were pursuing bachelor's degrees (n= 172, 43%), and few among them were pursuing Diploma certificates (n=42, 10.50%).

5.3.2 Presentation and Interpretation of Correspondence Analysis Results

The SPSS output of the CA below presents major factors that need to be evaluate in order to achieve accuracy in the interpretation of the results. The correspondent table can be found in the appendices (see Appendix eleven) The output presented includes Table 5.2 Summary Table of Inertia which provides the eigenvalues, percentages of explained variance, and cumulative percentages for each dimension. It helps to understand how much of the total inertia (variance) is explained by each dimension.

Table 5.2: Summary Table of Inertia

Dimension	Singular Value	Inertia	Chi Square	Sig.	Proportion of Inertia		Confidence Singular Value	
					Accounted for	Cumulative	Standard Deviation	Correlation
1	.362	.131			.390	.390	.015	.375
2	.317	.100			.297	.687	.018	
3	.206	.043			.126	.813		
4	.157	.025			.073	.886		
5	.130	.017			.050	.936		
6	.120	.014			.043	.979		
7	.084	.007			.021	1.000		
Total		.337	1557.121	.000[a]	1.000	1.000		

a. 398 degrees of freedom

Source: Field Data 2021 (N = 400)

It can be noted from the table 5.2 that only the first three dimensions need to be interpreted, as 0.813 (81.3%) of the total inertia is attributable to these dimensions. The table also shows a total value of 0.337 with the chi-square value of 1557 (*P* value = .000 < .05 level of significance) indicates a good fitness of fit. This shows how reliable the results for correspondence analysis can be trusted. Fellenberg et al., (2001) explained that the higher the chi-square statistic, the higher the correspondence between the rows and columns.

Additionally, table 5.3 and table 5.4 presents contribution which indicate the contribution of each row and column category respectively to the total inertia of each dimension.

Table 5.3: Overview of Rows Contributions to Total Inertia

No.	Behaviour	Point to Inertia	Dimension to Inertia
1	Deceptive for Personal gain	.03	.49
2	Violation of Moral Standard for Indirect Gains	.01	.07
3	Abuse of Power for Personal Gain	.00	.18
4	Violation of Laws for Personal Gain	.00	.27
5	Secretive & betraying of Public Trust	.03	.42
6	Circumvention of Rules for Public Gain	.01	.13
7	Defiance of Moral Standard for personal Gains	.03	.73
8	Circumvention of Rules for Personal Gain	.01	.02
9	Rent-Seeking behaviour at Society's Disadvantage	.00	.05
10	Accepting Favours at Society's Disadvantage	.00	.04
11	Favouritism in Distribution of Public Goods	.03	.53
12	Misappropriation of Public Resources	.03	.55
13	Selling Contract	.02	.69
14	Extortion from Individuals/Groups	.03	.12
15	Gift-giving to buy Conscience	.04	.17
16	Fraud against Public	.03	.22
17	Nepotism	.03	.64
18	Money Laundering	.03	.35
19	Vigilantism for Political Gain	.04	.55
20	Gifts to Influence for Favour	.03	.27
21	Gifts as appreciation after discharge of Duty	.04	.42
22	Wealth Exchange to Influence Duty Discharge	.02	.23
23	Gift-giving to Officials for no Favour	.00	.35
24	Using Influence for Favours	.00	.08
25	Gift-giving during decision making	.06	.36
26	Collection of Kickbacks	.03	.64
27	Favours to Officials for Reciprocity	.15	.91
28	Defending Corrupt Relative/Friend	.02	.27
29	Gift to Traditional Ruler upon Visit	.00	.45
30	Vote Buying during Elections	.01	.22
31	Additional-Payment to Access Public Service	.02	.29
32	Window-dressing Financial Statements	.00	.03
33	Using Official Property for Private Interest	.01	.32
34	Relating with Corrupt Persons	.01	.20
35	Payment of Facilitation Fees	.01	.26
36	Giving/Accepting offsets by Government	.00	.00
37	Loyalty to Family rather than Rule of Law	.00	.01

Source: Author's Fieldwork, 2021 (N = 400)

Table 5. 4: Overview of Columns Contribution (Descriptors) Points

Descriptors	Inertia	Contribution			
		Point to Inertia		Dimension to Inertia	
		1	2	1	2
Dishonesty	.02	.04	.00	.30	.00
Unethical	.03	.11	.00	.51	.00
Bribery	.09	.27	.52	.40	.98
Illegal	.04	.20	.01	.61	.03
Negative Indicators of Corruption					
Moral	.02	.00	.00	.00	.01
Acceptable	.03	.03	.01	.11	.04
Appropriate	.02	.02	.03	.11	.16
Customary	.09	.34	.42	.48	.45
Active Total	**.34**	**1.00**	**1.00**		

Source: Field Data 2021 (N = 400)

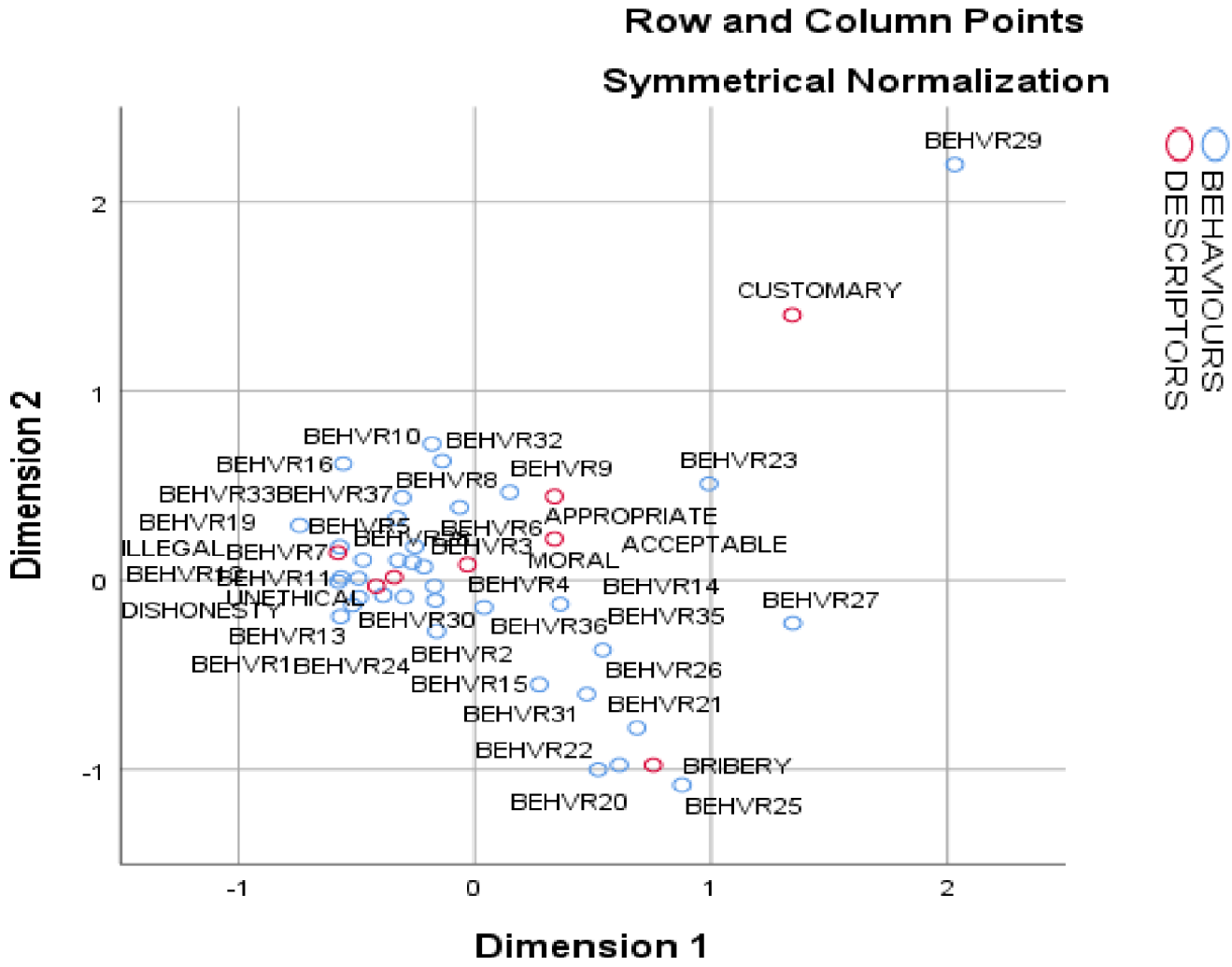
It can be noted from the table 5.4 that the positive indicators of corruption (which includes behaviours that are classified under dishonesty, unethical, bribery, and illegal) amount to .18 of the active totals of inertia (that is, active total of inertia = .34). 0.18/0.34 x 100 = 53%. This suggest that 53% of the behaviour dimensions make up the positive descriptors of corruption. It can also be noted from the same table that the negative indicators of corruption (which includes behaviours that are classified under moral, acceptable, appropriate, and customary) amount to .16 of the active totals of inertia (that is, active total of inertia = .34). Therefore, 0.16/0.34 x 100 = 47%. This suggest that 47% of the behaviour dimensions make up the negative descriptors of corruption. Total number of behavioural item descriptions is 37. For that reason, 53% of the 37 behaviour items fall under positive descriptors of corruption; this constitutes the first 20 out of 37 behaviour items using point to inertia of dimension two. Again, 47% of the 37 behaviour items fall under negative descriptors of corruption; this constitutes the last 17 out of 37 behaviour items deduced from the rows contribution to the total inertia of dimensions.

To achieve this dimension reduction strategy, behaviour items that contribute 2% and more of the point to inertia of dimension amount to 53% of the positive descriptors of corruption. Behaviour items that contribute less than 2% of the point to inertia of dimension amount to 47% of the negative descriptors of corruption

It is evident that twenty (20) items from the Correspondence Table contribute between 2% and 15% to the point of inertia and deemed appropriate to form the questionnaire items. This includes items 1 (Deceptive for personal gain), 5 (Secretive & Betrayal of Public Trust), 7 (Defiance of Moral Standard for personal Gains), 11 (favouritism in distribution of public goods), 12 (Misappropriation of public resources), 13 (Selling Contracts), 14 (Extortion from individuals or groups), 15 (Gift-giving either in monetary or non-monetary to buy conscience), 16 (fraud against public), 17 (nepotism), 18 (money laundering), 19 (vigilantism for political gain), 20 (Gifts to Influence for Favour), 21 (Gifts after discharge of official

duty), 22 (wealth exchange to influence duty discharge), 25 (Gift-giving during decision making), 26 (Collection of Kickbacks), 27 (Favours to officials for reciprocity), 28 (Defending corrupt relative or friend), and 31 (Additional-payment to access public service). The figure 5.1 below depict the bipolar plot showing actual correspondences between rows and columns.

Figure 5.1: Graphical Overview of Bipolar Plot



Source: Field Data 2021 (N = 400)

5.3.3 Arrangement of Items Under Domains

Based on the preliminary analysis presented above, the tentative corruption questionnaire has been classified under three domains/themes (Unethical, Bribery and Illegal). However, Dishonest as a positive indicator fails to show any of the behaviour items recording a significant correspondence mapping to Ghanaian sample.

The retained items and their matching descriptors based on the bi-polar plot and the correspondence table in Appendices include:

Unethical – Items 1, 5, 11, 17, 27, 28 and 31

Bribery – Items 15, 20, 21, 22, 25, and 26

Illegal – Items7, 12, 13, 14, 16, 18, and 19

These items are further presented in the table 5.5 below.

Table 5.5: Retained Descriptors and Their Constituent Items

Descriptors	Items
Unethical	**Item 1:** Deceptive behaviour by a public officer or leader for personal gain. **Item 5:** Secretive and betraying of public trust by a public office holder or leader for personal gain. **Item 11**: Favouritism by a leader or public office holder in distributing public goods and services. **Item 17**: Nepotism or favouring only family members and relatives by a leader or public office holder. **Item 27:** Any form of favour to a leader or public office holder that requires reciprocity. **Item 28:** Defending a family member or friend who engages in acts of corruption. **Item 31:** Additional payments beyond approved fees to access public services.
Bribery	**Item 15:** Giving monetary or non-monetary gifts to buy someone's conscience. **Item 20:** Gifts given to influence a leader or public office holder for personal favours. **Item 21:** Gifts given to a leader or public office holder as a token of appreciation for performing an official duty that benefits the giver. **Item 22:** Exchange of any form of material wealth that influences how a public office holder discharges their duty. **Item 25:** Gift given when the receiver is expected to make a decision involving the giver. **Item 26:** Collection of kickbacks by public office holders or leaders
Illegal	**Item 7:** Any individual's behaviour that defies societal moral standards for personal gain. **Item 12:** Misappropriation of public resources. **Item 13:** Selling contracts by a public office holder or leader. **Item 14:** Extorting individuals or groups using the power of public office. **Item 16:** Any form of fraud against the public using the power of public office. **Item 18:** Money laundering or aiding in money laundering using the power of public office. **Item 19:** Political parties using vigilantism to instigate violence for political gain.

Source: Author's Fieldwork, 2021 (N = 400)

The items were renumbered from 1-20 in order of its appearance in the correspondent table and the seven-point Likert scale questionnaire for corruption was therefore drafted based on the above findings (see Appendix twelve).

5.4 Pilot Survey

A pilot survey was conducted to identify potential weaknesses in the design and survey instrument and to generate preliminary data for selection. Additionally, the instrument was tested in this pilot phase to evaluate the psychometric properties of the measures in line with Hinkin et al. (1997) who emphasised on validation of newly constructed scales through an appropriate sample from the target population.

Out of the 400 questionnaires administered, 365 responses were received indicating 90.3% response rate and that was appropriate for analysis of statistical significance. The data collection took place between February and March 2022. Basic statistical analysis was made of this pilot study using SPSS 25.0. Descriptive analysis of the usable data collected in the pilot survey is presented in the next section.

5.4.1 Demographic Characteristics of Respondents of Pilot Survey

This section presents the demographic information of the respondents of pilot study. Table 5.6 presents participants' gender, age, and education.

Table 5. 6: Demographic Information of Respondents of Pilot Survey

Variable	Category	Frequency	Percent (%)
Gender	Male	179	49.04
	Female	186	50.96
Age (years)	20-30	174	47.67
	31-40	125	34.25
	41-50	50	13.70
	51-60	16	4.38
	Above 60	0	0
Education (Current level)	Diploma	56	15,34
	Bachelor	151	41.37
	Post-graduate	158	43.29

Source: Field Data 2022, (N = 365)

From table 5.6, majority of the participants were females (n = 186, 50.96%) whereas the rest were males (n =1e youth (20-40years) (n =299, 81.92%) whereas the rest were adults (above 40years) (n=66, 18.08%). Most of the respondents were pursuing post graduate degrees (158, 43.29%), followed by those who were pursuing bachelor's degrees (n= 151, 41.37%), and few among them were pursuing Diploma certificates (n=56, 15.34%).

5.4.2 Exploratory Factor Analysis

Employing Principal component analysis (PCA) and orthogonal method with varimax rotation, exploratory factor analysis was perform using SPSS (version 25.0).

5.4.2.1 Pearson's Correlation of the Measured Items

Pearson's correlations were used to test the linearity in the data. One of the essential parts of the preliminary analysis is to know the level of correlation in the data and to figure out if there is any multicollinearity that might affect the correlations. The SPSS Output showing an abridged version of the *R*-matrix can be found in the appendix section (see Appendix fourteen). The top half of this table contains the Pearson correlation. Haitovsky (1969) proposed that a statistical test for multicollinearity should test a null hypothesis that correlation matrix is zero

or singular based on the assumption that, the smaller the determinant of a correlation matrix, the higher the level of multicollinearity.

From the output in the appendix eleven, the determinant score value is 5.271E-04 (which is 0.0005271) which is greater than the necessary value of 0.00001. Therefore, multicollinearity is not a problem for these data. To sum up, all questions in the instrument correlated fairly well and none of the correlation coefficients are particularly large; therefore, there is no need to consider eliminating any questions at this stage.

5.4.2.2 KMO and Bartlett's Test

Bartlett's measure tests the null hypothesis that the original correlation matrix is an identity matrix. For factor analysis to work, some relationships between variables are needed and if the R- matrix were an identity matrix then all correlation coefficients would be zero. Therefore, the researchers seek this test to be significant (i.e. have a significance value less than 0.05).

A significant test reveals that the R-matrix is not an identity matrix; therefore, there are some relationships between the variables we hope to include in the analysis. For these data, Bartlett's test presented in the table 5.7 below is highly significant at $p < 0.001$ ($\chi 2 = 3207.610$), and the KMO test for sampling adequacy at 0.873. Therefore, factor analysis is appropriate.

Table 5. 7: KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.873
Bartlett's Test of Sphericity	Approx. Chi-Square	3207.610
	Df	190
	Sig.	.000

Source: Author's Fieldwork, 2022, (N= 365)

5.4.2.3 Principal Component Analysis

Table 5.8 below displays the eigenvalues associated with each linear component (factor) before extraction, after extraction and after rotation. Before extraction, the table has identified 20 linear components within the data set (there should be as many eigenvectors as there are variables and so there will be as many factors as variables). The eigenvalues associated with each factor represent the variance explained by that particular linear component and the table also displays the eigenvalue in terms of the percentage of variance explained (so, factor 1 explains 36.131% of total variance).

Despite the fact that factor 1 explained 36.13% of the total variance, Eichhorn (2014) argued that this cannot constitute common method bias based on the threshold of 50%. Eichhorn (2014) argued that if the total variance extracted by one factor exceeds 50%, common method bias is present in the study. There is no problem with common method bias in this data since the total variance extracted by one factor is 36.163 % and it is less than the recommended threshold of 50%. In all, five factors were extracted. The eigenvalues of the factors after rotation are displayed in table 5.8 below.

Rotation has the effect of optimizing the factor structure and one consequence for these data is that the relative importance of the five factors is equalized. Before rotation, factor 1 accounted for considerably more variance than the remaining four (36.131% compared to 7.581, 7.265, 6.277 and 6.081), however after extraction it accounts for only 15.075% of variance (compared to 14.550, 12.649, 11.483 and 9.579 respectively).

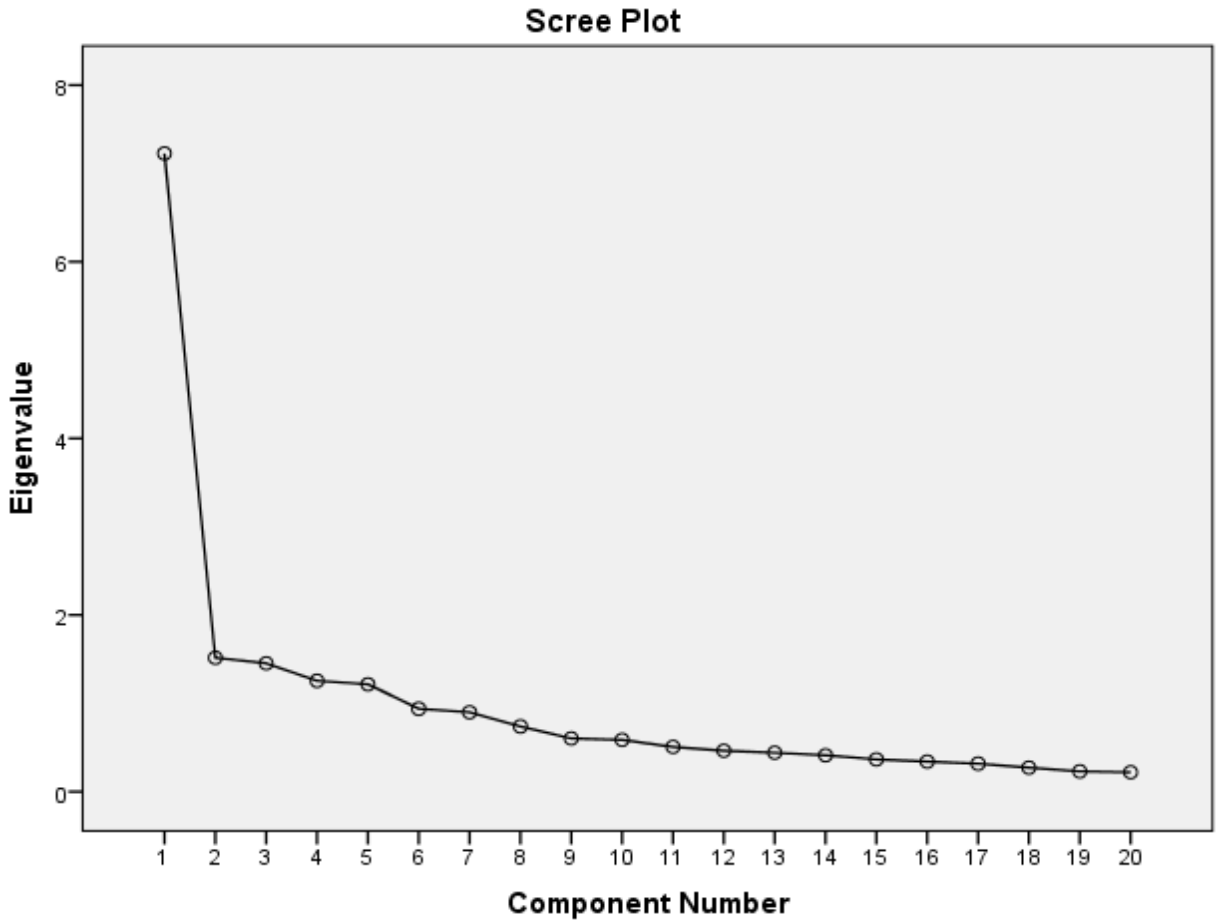
Table 5.8: Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	7.226	36.131	36.131	7.226	36.131	36.131	3.015	15.075	15.075
2	1.516	7.581	43.712	1.516	7.581	43.712	2.910	14.550	29.626
3	1.453	7.265	50.978	1.453	7.265	50.978	2.530	12.649	42.275
4	1.255	6.277	57.255	1.255	6.277	57.255	2.297	11.483	53.758
5	1.216	6.081	63.336	1.216	6.081	63.336	1.916	9.579	63.336
6	.938	4.690	68.026						
7	.899	4.496	72.522						
8	.738	3.692	76.213						
9	.602	3.012	79.226						
10	.587	2.933	82.159						
11	.507	2.535	84.693						
12	.464	2.321	87.014						
13	.441	2.204	89.218						
14	.412	2.061	91.279						
15	.366	1.828	93.107						
16	.340	1.702	94.809						
17	.317	1.586	96.395						
18	.272	1.360	97.755						
19	.229	1.147	98.901						
20	.220	1.099	100.000						

Extraction Method: Principal Component Analysis.

Source: Author's Fieldwork, 2022. (N = 365)

Figure 5:2: Screen Plot on Total variance Explained



Source: Author's Fieldwork, 2022. (N = 365)

Based on table 5.9 below, using a factor loading of less than 0.4 as the threshold in accordance with Medsker et al. (1994), it is evident that CRQ19, CRQ18 CRQ6, CRQ17, CRQ20 and CRQ7 all load into Factor 1, besides, CRQ13, CRQ16, CRQ8 and CRQ9 all load into Factor 2. Besides, CRQ11, CRQ10, CRQ12 and CRQ15 all load into Factor 3; CRQ4, CRQ3, CRQ14 and CRQ5 all load into Factor 4 and finally CRQ2 and CRQ1 all load into Factor 5. The researcher further went to analyse the various items in the questionnaire, based on their common themes and tone of the items, the researcher developed a code that will fit for the items for each factor.

Based on an analysis of the individual questionnaire items that makeup the factors, factor 1 was best coded as “Public Betrayal Based Corruption” (PBBC). Besides, based on an analysis of the questions that fell under factor 2, that factor was coded as “Inducement based Corruption” (IBC). The items under factor 3 were described and coded as “Abuse of Power Based corruption” (APBC). The fourth factor was also coded as “Public Rule Violation Based Corruption” (PRVBC). The final factor which is factor 5 was coded as “Unethical based corruption” (UBC). The codes therefore represent dimensions of corruption under this study.

Table 5.9: Rotated Component Matrix

	Component				
	1	**2**	**3**	**4**	**5**
CRQ19	.774				
BOCQ18	.705				
CRQ6	.664				
CRQ17	.628				
CRQ20	.599				
CRQ7	.473				
CRQ13		.776			
CRQ16		.764			
CRQ8		.659			
CRQ9		.572			
CRQ11			.774		
CRQ10			.700		
CRQ12			.569		
CRQ15			.565		
CRQ4				.821	
CRQ3				.634	
CRQ14				.577	
CRQ5				.531	
CRQ2					.652
CRQ1					.616

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.
a. Rotation converged in 8 iterations.
Source: Author's Fieldwork, 2022, (N = 365), CRQ = Corruption Question.

5.4.3 Reliability Analysis

Following the factor analysis, the study performed a reliability analysis to ascertain whether the various items in the questionnaire do measure the same construct. To perform a more in-depth reliability analysis, the researcher examined the Cronbach Alpha if Item Deleted. This was done to determine if an item showed redundancy or not.

From the table 5.10 below a critical examination of the results showed that the total Alpha value is 0.902 (α) showing a very high level of reliability (Creswell & Creswell, 2017). Besides, an examination of the individual items presented in table 5.11 also showed that none of the items revealed high levels of redundancy, hence they were all maintained.

Table 5.10: Reliability Statistics

Cronbach's Alpha	N of Items
.902	20

Source: Author's Fieldwork, 2022 (N = 365).

Table 5. 11: Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
BOCQ1	103.8493	358.689	.463	.899
BOCQ2	104.4329	362.757	.348	.903
BOCQ3	103.9781	356.054	.499	.898
BOCQ4	103.8904	362.823	.432	.900
BOCQ5	103.8795	361.348	.434	.900
BOCQ6	103.8521	344.830	.642	.894
BOCQ7	103.6932	351.911	.636	.895
BOCQ8	103.4493	350.100	.619	.895
BOCQ9	103.3479	360.524	.553	.897
BOCQ10	103.7507	358.523	.563	.897
BOCQ11	103.9397	349.683	.551	.897
BOCQ12	104.3041	351.190	.492	.899
BOCQ13	103.5260	355.904	.608	.896
BOCQ14	104.2986	348.754	.571	.896
BOCQ15	103.9233	342.884	.692	.893
BOCQ16	103.9041	354.026	.558	.897
BOCQ17	104.0329	357.774	.549	.897
BOCQ18	104.1534	354.927	.515	.898
BOCQ19	103.6027	364.877	.488	.899
BOCQ20	103.4384	362.923	.534	.898

BOCQ = Behaviours of Corruption Question

Source: Author's Fieldwork, 2022, (N = 365)

5.5 Definition and Operationalizing of Factors/Dimensions

Based on the individual behaviour that characterized a particular code, the dimensions were defined as follows:

5.5.1 Public Betrayal Based Corruption (PBBC)

Behaviours that reflect the abuse of public office for personal gain or the benefit of one's social circle.

This dimension is characterized by the misuse of authority or influence to protect individuals close to the corrupt official, thereby perpetuating a culture of impunity. It often involves quid

pro quo arrangements where favours or gifts are exchanged for expected benefits, undermining fairness and transparency in public administration.

Another critical aspect of this dimension includes the manipulation of public procurement processes for personal gain, often at the expense of quality and value for public resources. This behaviour extends to demanding or accepting illegal payments for providing services or awarding contracts, thereby creating a corrupt transactional environment.

Additionally, extortion, where public officials demand extra payments beyond what is legally stipulated, exploits individuals who need access to essential services. Furthermore, the use of one's official position to coerce individuals or groups into providing payments or favours exacerbates the corruption problem, undermining public trust and governance.

Public Betrayal Based Corruption dimension of corruption capture the essence of how personal relationships, reciprocity expectations, and the misuse of public office contribute to corrupt practices in this context.

Public betrayal-based corruption (PBBC) is therefore measured on seven-point Likert scale with 1 = strongly agree and 7 = strongly disagree based on six items found in this study as follows:

PBBC1: Defending a family member or friend who engages in acts of corruption.

PBBC2: Any form of favour to a leader or public office holder that requires reciprocity.

PBBC3: Selling contracts by a public office holder or leader.

PBBC4: Collection of kickbacks by public office holders or leaders.

PBBC5: Additional payments beyond approved fees to access public services.

PBBC6: Extorting individuals or groups using the power of public office.

5.5.2 Inducement Based Corruption (IBC)

Behaviours that reflect the misuse of power and authority for personal gain through the strategic use of gifts and fraud, targeting public officials and decision-makers. This dimension of corruption is characterized by influence through gifts, decision-based gift giving, conscience buying, and exploitation of public office. Influence Peddling and Exploitation of Public Office dimension of corruption captures the manipulative and unethical practices aimed at securing undue advantages through corrupt means.

Inducement-based corruption (IBC) is therefore measured on seven-point Likert scale with 1 = strongly agree and 7 = strongly disagree based on four items found in this study as follows.

IBC1: Gifts given to influence a leader or public office holder for personal favours.

IBC2: Gift given when the receiver is expected to make a decision involving the giver.

IBC3: Giving monetary or non-monetary gifts to buy someone's conscience.

IBC4: Any form of fraud against the public using the power of public office.

5.5.3 Abuse of Power Based Corruption (APBC)

Behaviours of leaders or public office holders exploiting their positions and the trust placed in them for personal benefits, undermining fairness, integrity, and the proper allocation of public resources. This dimension of corruption is characterized by favouritism, morally questionable behaviours for self-advantage, receiving gifts for official duties, and misappropriating public assets.

Abuse of power-based corruption (APBC)/ is therefore measured on seven-point Likert scale with 1 = strongly agree and 7 = strongly disagree based on four items found in this study as follows:

APBC1. Favouritism by a leader or public office holder in distributing public goods and services.

APBC2. Individual's behaviour that defies societal moral standards for personal gain.

APBC3. Gifts given to a leader or public office holder as a token of appreciation for performing an official duty that benefits the giver.

APBC4. Misappropriation of public resources.

5.5.4 Public Role Violation Based Corruption (PRVBC)

Behaviours of leaders or public office holders reflects an abuse of public office for illicit gains. This dimension is characterized by the abuse of authority and power within public office to secure illicit gains, favouring of family members, manipulation of political outcomes, and accepting material incentives that compromise the integrity of public duties. Public role violation-based corruption captures money laundering, nepotism, political vigilantism, and material influence.

Public rule violation based-corruption (PRVBC) is therefore measured on seven-point Likert scale with 1 = strongly agree and 7 = strongly disagree based on four items found in this study as follows.

PRVBC1: Money laundering or aiding in money laundering using the power of public office.

PRVBC2: Nepotism or favouring only family members and relatives by a leader or public office holder.

PRVBC3: Political parties using vigilantism to instigate violence for political gain.

PRVBC4: Exchange of any form of material wealth that influences how a public office holder discharges their duty.

5.5.5 Unethical Based Corruption (UBC)

Behaviour involving secretive actions and betrayal of public trust by public office holders or leaders, driven by personal gain. This dimension of corruption is characterized by secretive actions, betrayal of trust, and deceptive behaviours. It captures the insidious nature of corruption that undermines the integrity and trust in public institutions and leadership.

Unethical based-corruption (UBC) is therefore measured on seven-point Likert scale with 1 = strongly agree and 7 = strongly disagree based on two items found in this study as follows.

UBC1. Secretive and betraying of public trust by a public office holder or leader for personal gain.

UBC2. Deceptive behaviour by a public officer or leader for personal gain.

5.6 Discussion of Results

The study developed a corruption measurement scale through a sequential mixed-method approach, involving both qualitative and quantitative techniques. The outcome of the various stages established five distinctive dimensions of corruption through principal component analysis: public betrayal-based corruption, inducement-based corruption, public role violation-based corruption, abuse of power-based corruption, and unethical-based corruption.

The findings validate the results from the qualitative stage of this study and further support previous literature. For instance, Ayee (2016) and Osei-Tutu et al. (2009) identified prevalent forms of corruption in Ghana, including the collection of kickbacks, embezzlement of public funds, misappropriation of funds, money laundering, vote buying, fraud, and conflict of interest. Additionally, Kuranchie et al. (2014) highlighted bribery, favouritism, and nepotism as major forms of corruption in Ghanaian tertiary institutions.

This study makes a significant contribution to the literature by filling gaps in earlier studies, such as those by Heidenheimer (1989) and Sabic-El-Rayess and Mansur (2016), by precisely categorizing forms of corruption rather than lumping them together. These categories not only simplify forms of corruption into clear dimensions but also present them based on their conceptual roots.

Public betrayal-based corruption, for instance, aligns with petty corruption, involving small exchanges at lower hierarchical levels, as noted by Shah & Schacter (2004) and Hoffman

(2021). This dimension also intersects with grand corruption, particularly in the manipulation of decision-making processes, as highlighted by Ayee (2016) and Asomah (2021).

The use of gifts to influence leaders, akin to kickbacks and biased decision-making for personal interest, was noted by Mbaku (2008). Zakari and Button (2023) emphasized that grand corruption extends beyond monetary considerations to include non-fiscal dimensions, such as the strategic use of gifts, as found in this study. Additionally, the study's findings on influence through gifts resonate with the academic debate on bribery and gift-giving, as discussed by Bello (2014) and Graycar & Jancsics (2016).

Public betrayal-based corruption reflects how personal relationships, reciprocity expectations, and the misuse of public office contribute to corrupt practices. This resonates with Dorasamy (2023), who noted that in Africa, prioritizing familial and social ties in public office appointments and services, while not necessarily illegal, is seen as corrupt, reflecting nepotism and favouritism.

Similarly, the study's findings of manipulation and extortion align with the academic understanding of fraud and extortion as forms of corruption, as discussed by Kratcoski and Edelbacher (2018) and Langseth (2016). This aligns with broader scholarly views that identify these practices as integral to corrupt activities.

Furthermore, public betrayal-based corruption can be seen as part of systemic corruption, where corrupt practices become ingrained in institutions, making them reliant on these practices for functionality, as noted by Pasculli (2019). This dimension also highlights the normalization of corrupt behaviours, creating an environment where impunity and favouritism thrive, resonating with the findings of Gilsinan et al. (2023).

Inducement-based corruption, characterized by the misuse of power and authority for personal gain through gifts and fraud, aligns with the OECD's (2013) definition of bribery as the strategic use of gifts to influence decisions. This finding highlights the contentious distinction

between bribery and gift-giving, particularly in cultures where gift-giving is normative, as emphasized by Bello (2014) and Graycar and Jancsics (2017). This dimension also resonates with the academic understanding of fraud, as described by Kratcoski and Edelbacher (2018), where deception is employed for personal gain, often at the expense of public resources.

The study underscores how gifts can function as a form of fraud, buying decisions, or influencing consciences. This dimension also reflects aspects of systemic corruption, where corrupt practices become institutionalized, creating a culture where public officials routinely exploit their positions for personal benefits. This aligns with earlier emphasis by Pasculli (2019) on the entrenchment of corruption within institutions, leading to a pervasive environment of exploitation and dishonesty.

Regarding abuse of power-based corruption, this study identified behaviours of leaders or public office holders exploiting their positions for personal benefits. This finding aligns with Jaskiewicz et al. (2013) and Sidani et al. (2013), who highlighted favouritism and nepotism, attributing them to public officials showing undue preference to certain individuals or groups. The study also highlighted the misappropriation of public assets, resonating with O'Shea (2014) and Smith (2019), who explained misappropriation and embezzlement as the misuse of public resources by officials for personal gain.

This dimension of corruption underscores morally questionable behaviours of leaders and public office holders, reflecting Alatas' (2015) concepts of corruption. According to Alatas, such behaviours contravene ethical, moral, or legal standards that guide individuals in public roles, marking a significant departure from expected norms of conduct. This aspect of corruption emphasizes the broader implications of unethical behaviour, which undermine public trust and erode the integrity of public institutions.

In terms of public role violation-based corruption, the findings highlight nepotism and political corruption, where public officials exploit their positions to benefit family members and

manipulate political outcomes. This aligns with Otusanya (2011) and Syarif and Faisal (2019), who emphasize how such behaviours undermine democratic processes and public trust, as further supported by Ndlovu and Mutambara (2023). Additionally, accepting material incentives reflects conflicts of interest, where personal gains compromise professional obligations, as argued by Langseth (2016). This erodes the integrity of public duties and fosters a culture of corruption (OECD, 2013).

Regarding unethical-based corruption, this study identifies behaviours involving secretive actions and the betrayal of public trust for personal gain, aligning with Johnston (2018), who highlights the clandestine nature of many corrupt practices, making detection and prosecution challenging. The betrayal of public trust through deception concurs with UNODC (2013), which emphasizes that these behaviours undermine institutional integrity. This dimension also captures aspects of systemic corruption, which Rothstein (2021) attributes to situations where corrupt practices are normalized and institutionalized, creating an environment of impunity.

5.7 Summary

This study developed an instrument tailored to assess corruption within the Ghanaian context, addressing a critical gap in the availability of culturally sensitive and reliable tools for measuring corruption. Recognizing the significant role that accurate measurement of corruption plays in shaping effective anti-corruption strategies, this research underscores the need for instruments that reflect the unique socio-cultural dimensions of corruption within different societies.

Literature on corruption measurement has long highlighted the challenge of creating effective means to quantify corruption. While existing measurement approaches offer valuable insights and support policy formulation, they often standardize corruption across diverse societies, neglecting the cultural nuances that influence corrupt behaviours. This study, therefore, aimed

to develop a context-specific instrument for Ghana by thoroughly exploring local perceptions of corruption through a multi-stage research process.

The initial stage of the study involved in-depth interviews with 14 participants, including traditional rulers, clan heads, opinion leaders, and other influential members of Ghanaian society. The thematic analysis of these interviews yielded 46 statements describing various corrupt behaviours. Expert consultations subsequently refined these items to 37, which were then subjected to further reduction using correspondence analysis based on responses from 400 participants drawn from selected Ghanaian universities. This process distilled the items to 20 relevant indicators of corruption.

The resulting instrument was a seven-point Likert scale comprising these 20 items. To ensure clarity and eliminate potential ambiguities, the draft scale underwent pretesting with 20 graduate students studying public administration at Ghanaian universities. Following the pretest, a pilot survey was conducted with 365 university students of Ghanaian origin, further refining the scale and identifying any weaknesses.

Factor analysis, specifically principal components analysis, was employed to evaluate the psychometric properties of the scale. The Kaiser-Meyer-Olkin (KMO) measure and Bartlett's test of sphericity confirmed the suitability of the data for factor analysis. The principal components analysis revealed five distinct dimensions of corruption, each named and defined based on the thematic concepts identified in this study. These dimensions are:

Public Betrayal Based Corruption (PBBC): Measured by six behaviours, this dimension reflects the abuse of public office for personal gain or the benefit of one's social circle, perpetuating a culture of impunity and undermining fairness and transparency.

Inducement Based Corruption (IBC): Measured by four behaviours, this dimension captures the misuse of power and authority through gifts and fraud, targeting public officials and decision-makers to secure undue advantages.

Abuse of Power Based Corruption (APBC): Measured by four behaviours, this dimension involves leaders or public office holders exploiting their positions for personal benefit, compromising the fairness and integrity of public resource allocation.

Public Role Violation Based Corruption (PRVBC): Measured by four behaviours, this dimension encompasses the abuse of authority within public office to secure illicit gains, favouring family members, and manipulating political outcomes.

Unethical Based Corruption (UBC): Measured by two behaviours, this dimension involves secretive actions and betrayal of public trust by public office holders for personal gain, undermining the integrity of public institutions.

The reliability of the scale was confirmed using the pilot study data, ensuring that the instrument is both valid and reliable for assessing corruption in the Ghanaian context. The chapter discusses the findings in relation to existing literature, providing deeper insights into the interplay between corrupt behaviours and culture.

Consequently, this study contributes significantly to the literature on corruption by providing a nuanced understanding of how different dimensions of corruption manifest in specific behaviours. These dimensions are crucial as they offer a comprehensive framework for analysing and addressing corrupt practices in the Ghanaian context. The findings also highlight the interplay between personal relationships, reciprocity expectations, and the misuse of public office in perpetuating corrupt practices. This granularity is essential for developing targeted anti-corruption strategies, policies, and interventions that are more effective in combating corruption.

The study underscores the cultural context in defining and perceiving corruption, particularly in distinguishing between bribery and gift-giving. By aligning these findings with existing literature, the study enriches the discourse on corruption, offering insights into the multifaceted nature of corrupt behaviours and their impact on public trust and institutional integrity.

5.8 Policy Implications

The development of a culturally sensitive and reliable instrument for assessing corruption in the Ghanaian context has significant policy implications, particularly in shaping effective anti-corruption strategies. Here are the key policy implications derived from this study's findings:

5.8.1 Tailored Anti-Corruption Strategies

The new instrument, which reflects Ghana's unique socio-cultural dimensions of corruption, allows policymakers to design anti-corruption strategies that are specifically tailored to the local context. This ensures that interventions are relevant and effective, addressing the specific types of corrupt behaviours identified in this study.

5.8.2 Enhanced Diagnostic Capability

By categorizing corrupt behaviours into five distinct dimensions; Public Betrayal Based Corruption, Inducement Based Corruption, Abuse of Power Based Corruption, Public Role Violation Based Corruption, and Unethical Based Corruption, policymakers and anti-corruption agencies can diagnose the prevalence and intensity of different types of corruption more accurately. This nuanced understanding can inform targeted interventions and resource allocation.

5.8.3 Improved Monitoring and Evaluation

The reliability and validity of the new corruption assessment scale enable better monitoring and evaluation of anti-corruption initiatives. Policymakers can use this instrument to track changes in corruption levels over time, assess the impact of anti-corruption measures, and make data-driven adjustments to policies and programs.

5.8.4 Cultural Sensitivity in Policy Formulation

The instrument's sensitivity to cultural factors underscores the importance of considering local cultural contexts in policy formulation. Anti-corruption policies that are culturally informed are more likely to gain public acceptance and compliance, enhancing their overall effectiveness.

5.8.5 Support for Research and Development

The development of this new instrument encourages further research into corruption and its contextual factors. Policymakers should support ongoing research efforts to continually refine and adapt the instrument, ensuring that it remains relevant and effective in capturing the evolving nature of corruption.

Consequently, this study provides a robust tool for understanding and addressing corruption in Ghana. By incorporating the identified dimensions of corruption into policy frameworks, stakeholders can develop more effective, culturally sensitive, and sustainable anti-corruption strategies, ultimately contributing to better governance and socio-economic development.

CHAPTER SIX

RESULTS: ASCERTAINING GHANA'S DOMINANT CULTURAL DIMENSIONS USING THE GLOBE CULTURAL FRAMEWORK AND EXAMINING ITS RELATIONSHIP WITH THE IDENTIFIABLE TRAITS OF CORRUPTION

6.1 Overview

This chapter aims to establish the dominants cultural dimension(s) in Ghana using Global Leadership and Organizational Behaviour Effectiveness (GLOBE) cultural framework and further examine its relationship with the perception of corruption in Ghana.

This is crucial as cross-cultural researchers have established that culture plays a key role in explaining people behaviours toward corruption (Yeboah-Assiamah, 2016; Mensah, 2014; Seleim & Bontis, 2009; Gezt & Volkema, 2001; Werline, 1972). In view of this understanding the cultural dimensions that contribute to perception corruption is therefore crucial for designing targeted anti-corruption strategies that resonate with the specific socio-cultural context of the country.

The chapter is divided into three sections. The first section reports the initial data preparation, demographic characteristics of the respondents, confirmatory factor analysis and the test of the conceptual model using partial least squares structural equation modelling (PLS-SEM) (SmartPLS Release: 4.0 (Hair *et al*, 2021). The second section discusses the findings in relation to the existing literature. The second section discusses the findings in relation to existing literature and highlights the study's key contribution to the understanding of corruption in Ghana, specifically its theoretical insight, empirical evidence, and methodological advancement derived from the mixed method approach. While the third section present the conclusion and the policy implications of the findings.

6.2 Data Screening and Preparation

A total of 632 usable questionnaires were received out of the 700 administered, yielding a response rate of 90.3%. The responses were initially coded into IBM SPSS version 25.0 software and cleaned to eliminate potential outliers that could bias the hypothesis test results. According to Blanca et al. (2013), skewness values greater than 1.6 and less than -1.5 are considered outliers for all distributions, while kurtosis values greater than 2.7 are considered outliers. The skewness and kurtosis results, presented in Table 6.1, indicated the presence of significant outliers in some items. Additionally, the Kolmogorov-Smirnov test and the Shapiro-Wilk test of normality revealed significant results for all items ($p < 0.01$), indicating that the data were not normally distributed.

Consequently, the researcher employed Partial Least Squares Structural Equation Modelling (PLS-SEM) for testing the study's hypotheses. As earlier discussed in chapter 3, unlike maximum likelihood-based CB-SEM, which necessitates normally distributed data, PLS-SEM does not make any distributional assumptions, making it nonparametric, which can also effectively manage reflective and formative measurement models, as well as single-item constructs, without encountering identification issues (Hair et al., 2021).

6.3 Respondents' Background Information

The main demographic characteristics solicited in this study include gender, age, marital status, income level, educational level, tenure of service, family size, language, political activeness, and number of times voted as shown in appendix 19; table 6.2.

From table 6.2, majority of the participants in the study were males (n=361, 57.1%) and the rest were females (n=271, 42.9%). Two in five participants were youth (25-35yeras) (n=250, 39.5%) whereas the rest were adults (above 35 years) (n=382, 60.5%). Majority of the respondents were married (n=358, 56.6%), followed by those who were single (28.5%), widowed (6.5%), divorced (5.4%), and separated (3%). Four in five respondents were earning

GHS3000 or less (n=512, 80.9%), whereas the rest were earning above GHS 3000 (n=120, 19.1%).

It can also be noted that three in five respondents had undergraduate Degrees or higher qualifications (n=368, 58.3%), whereas the rest had Diploma/HND (n=264, n=41.7%). Two in three respondents had been in the service for more than five years (n=425, 67.5%), whereas the rest had been in the service for a maximum of five years (n=207, 32.8%). Half of the respondents had a maximum family size of 5 (n=313, 49.5%), whereas the rest had family sizes above 5 (n=319, 50.5%).

Majority of the respondents were native speakers of Akan (n=201, 31.8%); this is followed by native speakers of Mole Dagbani (16%), Ewe (7.9%), Gonja (7%), and Bono (6.5%), and Guan (5.7%), GA Adangbe (5.5%), amongst others (14.7%). Two in five respondents were politically active (n=272, 43%) whereas the rest were not (n=360, 57%). Three in four respondents had voted three times or more (n=492, 77.9%), whereas the rest had voted a maximum of two times (n=140, 22.1%).

6.4 Measurement Model Analysis

There are two main stages involved in structural equation modelling: the measurement model analysis and structural model analysis (Hair et al., 2019).

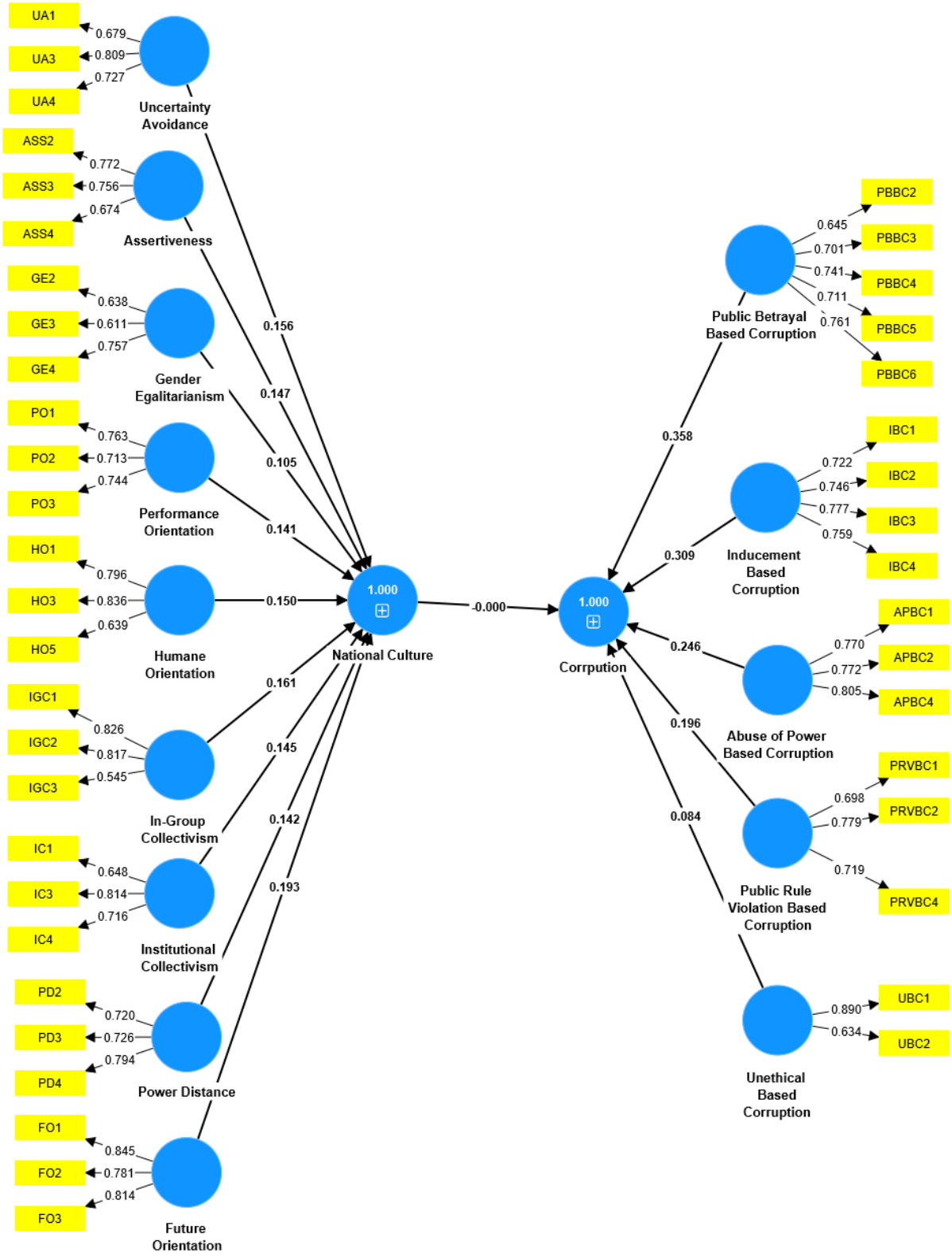
This study's conceptual model is made up of national culture as second-order formative construct and its nine dimensions as first-order constructs with reflective indicators. Also, corruption was model as a second-order formative construct having five dimensions as first-order constructs with reflective indicators.

The measurement model which describes the relationships between the latent variables (Culture and perception of corruption) and their measures was analysed using the partial least squares structural equation modelling (PLS-SEM) (SmartPLS: 4.0 (Hair *et al*, 2021). The

processes involve the assessment of the psychometric properties of the scales which include convergent validity and discriminant validity.

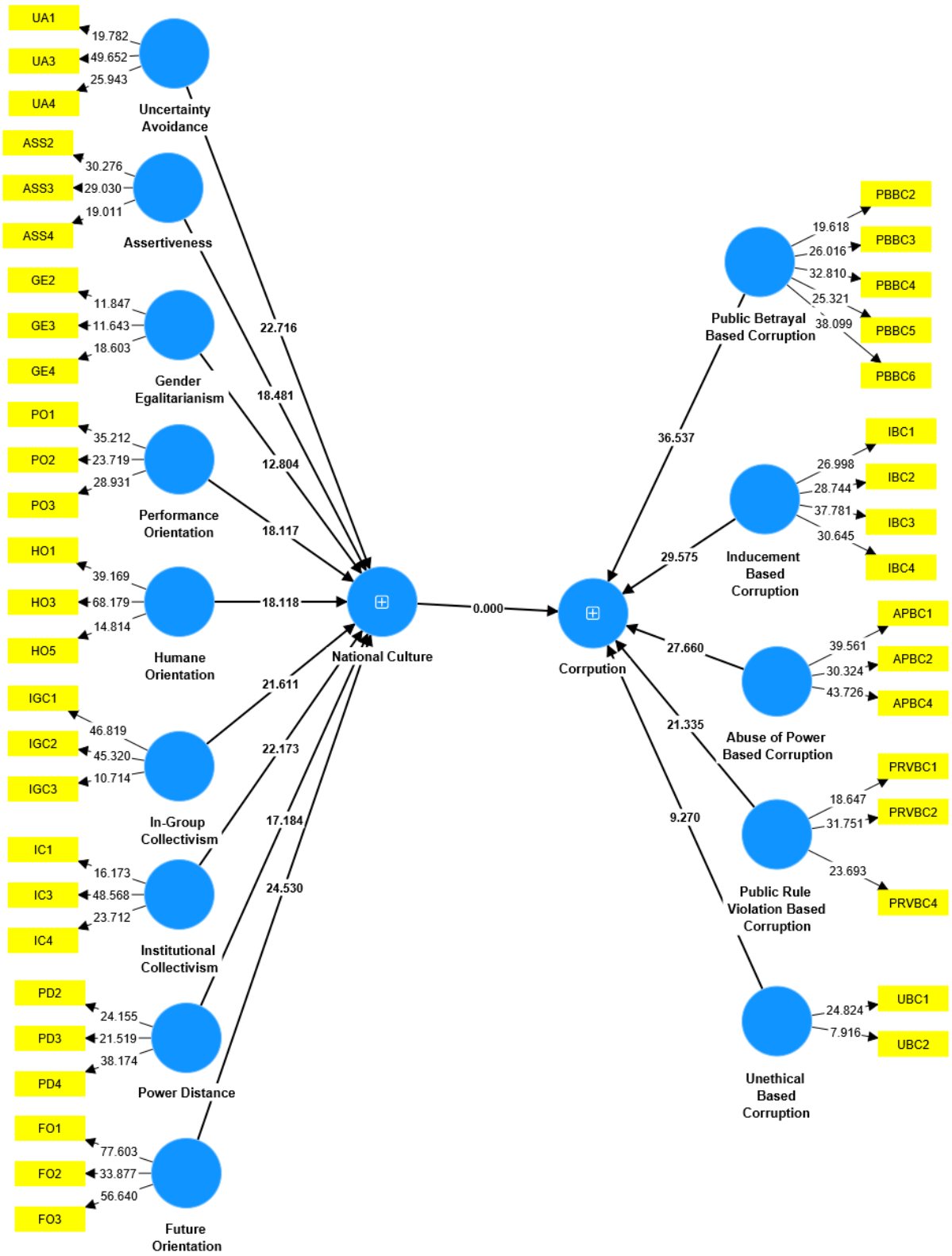
The initial measurement test showed that some items under some of the reflective constructs had low (<0.50) loadings, therefore, in line with Hair et al., (2017), they were omitted thus leaving only items with significant factor loadings in the model. The revised measurement model is shown in figures 6.1 and 6.2, while the table 6.3 provides details of the item loadings and bootstrap t-values.

Figure 6. 1: Measurement Model Analysis of the path diagram-path coefficients



Source: Field Data (2022)

Figure 6.2: Measurement Model Analysis of the path diagram-t-values



Source: Field Data (2022)

From Figures 6.1 and 6.2, the validated dimensions of national culture evident in Ghana can be viewed through nine distinct lenses: uncertainty avoidance, assertiveness, gender egalitarianism, performance orientation, humane orientation, in-group collectivism, institutional collectivism, power distance, and future orientation.

Among these dimensions, the most dominant cultural attribute among Ghanaians is future orientation ($\beta = 0.193$, $t = 24.530$, $p < 0.001$), followed by in-group collectivism ($\beta = 0.161$, $t = 21.611$, $p < 0.001$), uncertainty avoidance ($\beta = 0.156$, $t = 22.716$, $p < 0.001$), humane orientation ($\beta = 0.150$, $t = 18.118$, $p < 0.001$), assertiveness ($\beta = 0.147$, $t = 18.481$, $p < 0.001$), institutional collectivism ($\beta = 0.145$, $t = 22.173$, $p < 0.001$), power distance ($\beta = 0.142$, $t = 17.184$, $p = 0.001$), performance orientation ($\beta = 0.141$, $t = 18.117$, $p = 0.001$), and gender egalitarianism ($\beta = 0.105$, $t = 12.80$, $p < 0.001$). Table 6.3 present detailed analysis of individual cultural dimensions and their respective measurement items.

The most dominant cultural dimension identified in this study is future orientation. This dimension is strongly represented by the indicators "plan ahead" (FO1), with a factor loading of 0.845, "planned well in advance" (FO3), with a factor loading of 0.814, and "plan for the future" (FO2), with a factor loading of 0.781. The approximate mean value of 3 suggests that individuals in Ghanaian society generally prioritize future planning and long-term perspectives.

In-group collectivism, the second most prevalent cultural dimension in Ghana, is evidenced by several key indicators. "Children taking pride in the individual accomplishments of their parents" (IDC1) has a factor loading of 0.826, "parents taking pride in the individual accomplishments of their children" (IDC2) has a factor loading of 0.817, and "being accepted by other members of a group" (IDC3) has a factor loading of 0.545. These indicators, with an approximate mean value of 3, reflect the degree to which individuals in Ghanaian society express pride, loyalty, and interdependence within their families and group members.

Uncertainty avoidance, the third most recognized cultural dimension among Ghanaians, is explained by "requirements and instructions being spelled out in detail so that citizens know what they should do" (UA3) with a factor loading of 0.809, "the society having rules or laws to cover" (UA4) with a factor loading of 0.727, and "orderliness and consistency being stressed, even at the expense of experimentation and innovation" (UA1) with a factor loading of 0.679. The approximate mean value of 3 reflects the extent to which individuals in Ghanaian society endorse practices within the societal framework to avoid uncertainty, often at the expense of experimentation and in favour of strict rules and strong legislation.

Humane orientation, the fourth most endorsed cultural dimension among Ghanaians, is explained by "people generally being very friendly" (HO3) with a factor loading of 0.836, "people being generally concerned about others" (HO1) with a factor loading of 0.796, and "people being generally generous" (HO5) with a factor loading of 0.639. The approximate mean value of 3 reflects the extent to which individuals in Ghanaian society generally accept practices of showing support for human beings, including caring, generosity, concern, and friendliness toward others.

Assertiveness, the fifth most endorsed cultural dimension among Ghanaians, is explained by "people generally being assertive" (ASS2) with a factor loading of 0.772, "people generally being dominant" (ASS3) with a factor loading of 0.756, and "people generally being tough" (ASS4) with a factor loading of 0.638. The approximate mean value of 3 reflects the degree to which individuals in Ghanaian society are encouraged to be tough, dominant, and assertive.

Institutional collectivism, the sixth most endorsed cultural dimension among Ghanaians, is explained by "the importance of individuals in the group being accepted by other members of a group" (IC3) with a factor loading of 0.814, "the value of group cohesion as against individualism" (IC4) with a factor loading of 0.716, and "leaders of the society encouraging group loyalty even if individual goals suffer" (IC1) with a factor loading of 0.648. The

approximate mean value of 3 reflects the extent to which Ghanaian society generally encourages and rewards collective action.

Power distance, the seventh most endorsed cultural dimension among Ghanaians, is explained by "the special privileges one is entitled to due to rank and position in the hierarchy" (PD4) with a factor loading of 0.794, "people in positions of power increasing their distance from the less powerful individuals rather than decreasing it" (PD3) with a factor loading of 0.726, and "followers obeying their leaders without questioning" (PD2) with a factor loading of 0.720. The approximate mean value of 3 reflects the extent to which Ghanaian society generally accepts and endorses authority, power differences, and status privileges.

Performance orientation, the eighth most endorsed cultural dimension among Ghanaians, is explained by "society's encouragement of teenage students to strive for continuously improved performance" (PO1) with a factor loading of 0.763, "the extent of reward for being innovative to improve performance" (PO3) with a factor loading of 0.744, and "the factors on which society's major rewards are based, with a preference for performance effectiveness" (PO2) with a factor loading of 0.713. The approximate mean value of 3 reflects the degree to which Ghanaian society generally encourages and rewards individuals and groups for high performance.

Gender egalitarianism, the ninth most endorsed cultural dimension among Ghanaians, is explained by "how physical people generally are in the society" (GE4) with a factor loading of 0.757, "the level of emphasis laid on athletic programs for boys as against girls" (GE2) with a factor loading of 0.638, and "how much worse it is for boys to fail in school as against girls" (GE3) with a factor loading of 0.611. The approximate mean value of 3 reflects the extent to which role differences between genders are generally maximized in Ghanaian society.

These dimensions collectively contribute to a societal framework that values planning for the future, strong community bonds, stability, compassion, and assertiveness, which are essential for navigating the complexities of Ghanaian life.

6.4.1 Convergent Validity

According to Urbach and Ahleman (2010), convergent validity is a measure of how well individual indicators reflect a construct and converge with those of other constructs. The Composite Reliabilities (C.R) and Average Variance Extracted (AVE) are calculated to guarantee convergent validity.

According to Hair et al. (2017), the appropriate AVE measures should have a variance of 0.50 and above. The CR varied from 0.742 to 0.855 whiles AVE varied from 0.451 to 0.662 in the current investigation, which was the within the acceptable range, demonstrating the convergent validity of the measures. The outcomes are displayed in appendix 19 (Table 6.4).

6.4.2 Discriminant Validity

According to Ramayah et al. (2018), discriminant validity describes how distinct each construct is from the other components in the study. Discriminant validity was assessed using the Heterotrait-Monotrait Ratio (HTMT) inference criterion (Henseler et al., 2015). The results of all the HTMT correlations were between -1<HTMT<1, thus showing that discriminant validity had been met (Henseler et al., 2015). Appendix 19; table 6.5 displays the HTMT criterion for the variables, and all values fall within the acceptable range.

6.4.3 Descriptive Statistics of the Construct Items

The descriptive statistics of the variables used in the study are presented in this section. All the constructs had items that were measured on a 7-point Likert scale made up of both the bipolar and unipolar ratings, ranging from 1 to 7, where 1=strongly agree and 7= strongly disagree or for example 1=very pleasant and 7= very unpleasant. The descriptive statistics results are presented in the form of means and standard deviations as shown in appendix 19; table 6.6.

]6.4.3.1 National culture

Appendix 19; table 6.6 presents the descriptive statistics for the measured dimensions of the culture construct. The mean values of the dimensions range between 3.437 (±1.297) and 2.809 (±1.323), indicating that all the cultural dimensions were accepted by the respondents, as the mean scores were below the neutral point (4). This suggests a general endorsement of the cultural dimensions among the respondents.

The results imply that the nine validated cultural dimensions (uncertainty avoidance, assertiveness, gender egalitarianism, performance orientation, humane orientation, in-group collectivism, institutional collectivism, power distance, and future orientation) are perceived as traits of the cultural landscape in Ghana. The acceptance of these dimensions reflects their relevance and integration into the societal fabric.

Additionally, the lower standard deviation value of approximately 1.3 across all nine cultural dimensions indicates a high level of consistency in the respondents' answers. This consistency suggests that the mean values are a reliable representation of the respondents' perceptions and accurately reflect the cultural traits in Ghana. The standard deviation values reinforce the validity of the data, implying that the cultural dimensions are uniformly perceived by the participants.

Overall, the descriptive statistics underscore the significance of these cultural dimensions in Ghanaian society, highlighting their role in shaping social norms and behaviours. The consistency in responses further validates the robustness of the measurement model analysis, confirming that the identified cultural dimensions are integral to understanding the cultural context of Ghana.

6.4.3.2 Corruption

Appendix 19; table 6.6 presents the descriptive statistics for the measured dimensions of the corruption construct. The mean values for the dimensions range between 2.482 (±1.270) and 2.315 (±1.200), indicating that all the dimensions of corruption were acknowledged by the respondents, as the mean scores were below the neutral point (4). This suggests a consensus among respondents on the existence and relevance of these corruption dimensions in Ghana.

The results indicate that the validated dimensions of corruption, as identified during the measurement model analysis, include public betrayal-based corruption, inducement-based corruption, abuse of power-based corruption, public rule-violation-based corruption, and unethical-based corruption. These forms of corruption are recognized as significant and prevalent issues within the Ghanaian context.

Furthermore, the relatively low standard deviation values, approximately 1.2 across all five corruption dimensions, suggest a high level of consistency in the respondents' answers. This

consistency implies that the mean values are a reliable reflection of the respondents' perceptions, indicating that these corruption dimensions are uniformly perceived by the participants.

The findings highlight the critical aspects of corruption in Ghana, emphasizing the multifaceted nature of corrupt practices as understood by the respondents. The consistency in responses reinforces the robustness of the measurement model, confirming that the identified dimensions provide an accurate and comprehensive representation of corruption in Ghana.

Overall, the descriptive statistics underscore the importance of addressing these specific forms of corruption, as they are widely recognized and agreed upon by the respondents. This agreement highlights the need for targeted interventions and policies to mitigate these corruption dimensions and promote integrity within Ghanaian society.

6.4.4 Construct Normality Test

In this section normality test was conducted. The purpose of the normality test is to determine the appropriate data analysis procedure to use to test the conceptual model as presented in appendix 19; table 6.7. All the constructs had skewness and kurtosis within the recommended cut-off point of -1.5 and 1.6 for skewness, and less than 2.7 for kurtosis in accordance with Blanca et al. (2013), however, a more rigorous test using Kolmogorov-Smirnov tests and Shapiro-Wilk test in accordance with Hair et al. (2013 p.71) showed that all the Kolmogorov-Smirnov and Shapiro-Wilk test values were statistically significant thus showing significant non-normality of data distribution. According to Hair et al. (2017), the distribution of data has no effect on partial least squares structural equation modelling. Alternative techniques include OLS regression and covariance-based SEM methods (AMOS and LISREL, MPLUS), but these methods require multivariate normality of the residuals of the dependent variables or very large sample sizes to be used.

6.4.5 Correlation Matrix

Using Pearson bivariate correlations, this section evaluates the relationships that exist between the variables in the research model without controlling for each other. Appendix 19; table 6.8 shows the inter-variable correlations. All the inter-construct correlations were all positive and significant with the exception of the relationship between performance orientation and inducement-based corruption and that of abuse of power-based corruption.

Furthermore, all of the relationship between the constructs were low to moderate with the highest correlation being 0.72 which is the correlation between public betrayal-based corruption and inducement-based and between public betrayal-based corruption and abuse of power-based corruption. Therefore, there is no multicollinearity problem.

6.5 Assessment of Structural Model

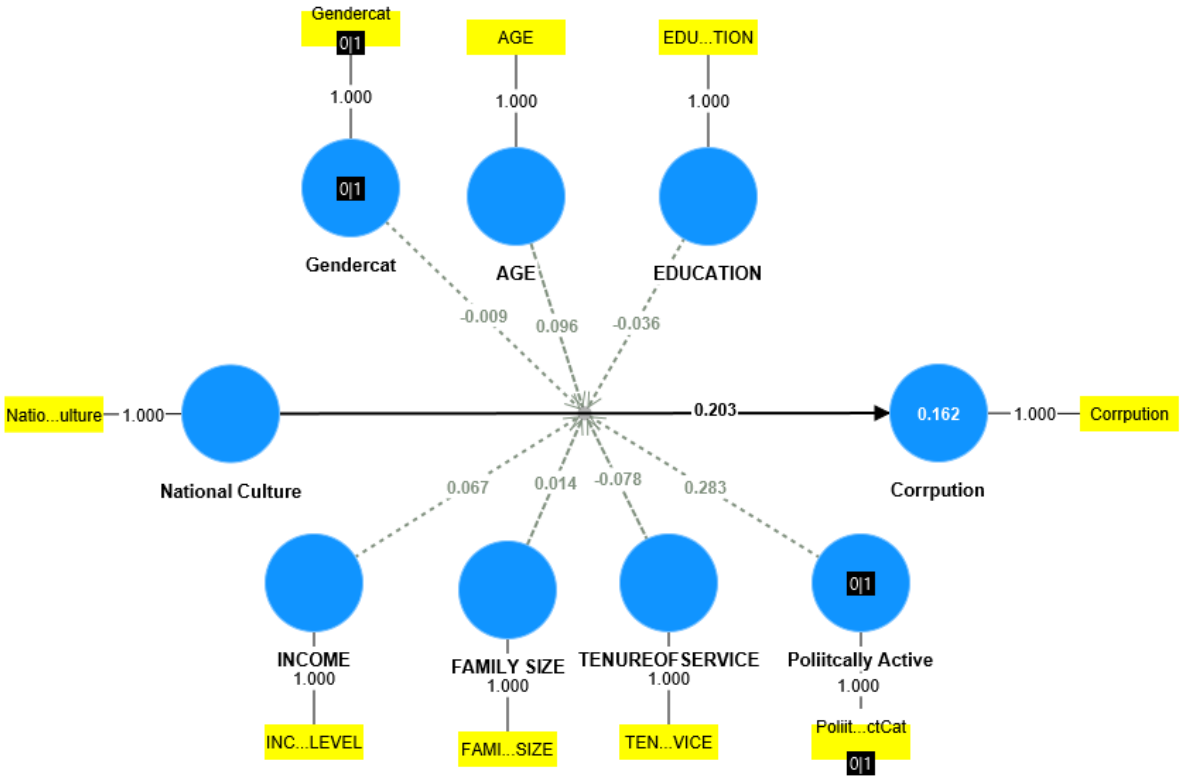
To test the hypothesis of the study, a structural model was formulated in line with the study's conceptual model. The national culture construct was computed using the latent scores derived from the nine dimensions of national culture including uncertainty avoidance, assertiveness, gender egalitarianism, performance orientation, humane orientation, in-group collectivism, institutional collectivism, power distance, and future orientation.

Also, corruption construct was computed using the latent scores derived from the five antecedents of corruption including public betrayal-based corruption, inducement-based corruption, abuse of power-based corruption, public rule violation-based corruption, and unethical based-corruption. The gender variable was converted into dummy where 0=female and 1=Male.

The relationship between the latent constructs in the model is explained by the inner or structural model (Hair et al., 2017). It is therefore necessary to assess the structural model for the importance of the inner paths after assessing the measurement model.

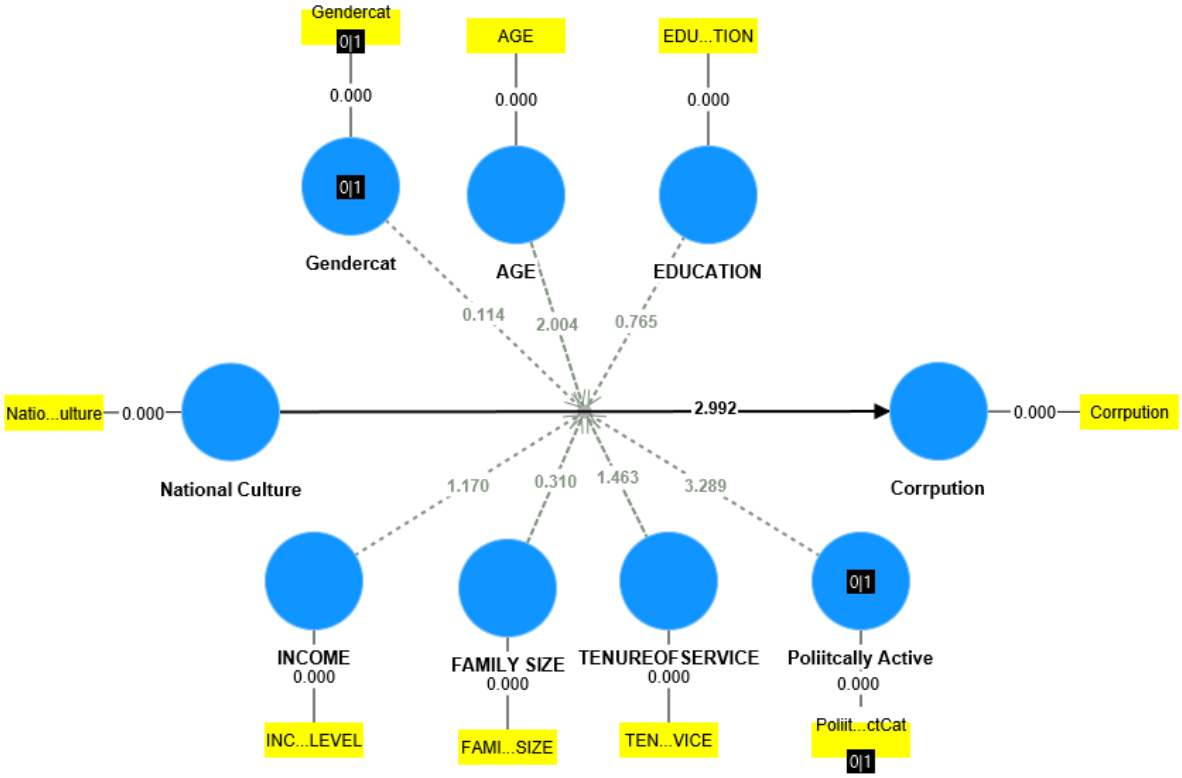
Consequently, a structural model was formulated by examining the effect of national culture on corruption and moderated by demographic and social variables such as gender, age, education, income, family size, tenure of service, and political activeness. The structural model is presented in figures 6.3 and 6.4 and further summarized in appendix 19 (table 6.9).

Figure 6.3: Structural model – showing regression weights



Source: Field Data (2022)

Figure 6.4: Structural model showing t-values



Source: Field Data (2022)

The diagnostic test of the structural model was calculated using multicollinearity (VIF), coefficient of determination (R-square), effect sizes (f^2), and Q^2 (predictive relevance) in accordance with Chin, (2010) and Hair et al., (2017) as presented in table 6.9 below.

It can be noted from the table that all the variance inflation factors (VIFs) for the independent variables and interactions were lower than 5, thus there is no problem with multicollinearity in accordance with Sarstedt et al. (2022).

Also, a moderate explanatory power (R-square) of 16.2% was obtained for perception of corruption (Hair et al., 2017). This means that Culture dimension, social and economic factors according to the findings, might account for 16.2% of the variation in perception of corruption. Falk & Miller (1992) also recommended that R2 values higher than 0.10 is recommended to

ensure that the variance accounted for an endogenous construct is adequate. Additionally, small effect size was obtained for the effect of national culture on perception of corruption (Cohen, 2013; Hair et al, 2017). Finally, the Q^2 (cross-validated redundancy) value of 0.153 which is higher than 0 showing predictive relevance in accordance with Chin (2010), implying that the result of the structural model is relevant.

6.6 Hypothesis Testing

To find answers to the third objective of the study, eight hypotheses were formulated in line with the study's conceptual model:

H1: The cultural practices of Ghanaians influence their perception of corruption.

H2a: Gender moderates the effect of culture on perception of corruption such that the effect is stronger among males than females

H2b: Age moderates the effect of culture on perception of corruption such that the effect is stronger among older Ghanaians than younger ones.

H2c: Active party politics participation moderates the effect of culture on perception of corruption such that the effect is stronger among Ghanaians engaged in active politics than those who are not.

H2d: Income level moderate the effect of culture on perception of corruption such that the effect is stronger on Ghanaians with lower income levels than those with higher income levels.

H2e: Family size moderates the effect of culture on perception of corruption such that the effect is stronger on Ghanaians with large family size than those with smaller family size.

H2f: Level of education moderates the effect of culture on perception of corruption such that the effect is stronger on Ghanaians with higher education than those with lower education.

H2g: Number of years served in office moderates the effect of culture on Ghanaian perception of corruption.

6.6.1 Hypothesis Test Results

Following the outcome of the structural model test, the results of the hypotheses have been summarized in appendix 19; table 6.10. The specific hypotheses test results are explained as follows: **H1:** The cultural practices of Ghanaians influence their perception of corruption.

The analysis revealed a significant positive relationship between national culture and citizens' perceptions of corruption ($\beta = 0.203$, $t = 2.992$, $p = 0.003$). This indicates that national culture positively influences Ghanaian perceptions of corruption, suggesting that elements of typical Ghanaian culture play a substantial role in shaping these perceptions. Consequently, Hypothesis H1 is supported in this context.

H2a: Gender moderates the effect of culture on perception of corruption such that the effect is stronger among males than females.

The interaction between gender and national culture did not exhibit a significant influence on the perception of corruption ($\beta = -0.009$, $t = 0.114$, $p = 0.909$). This indicates that gender does not significantly interact with national culture in shaping individual perceptions of corruption. Consequently, hypothesis H2a is not supported in this context.

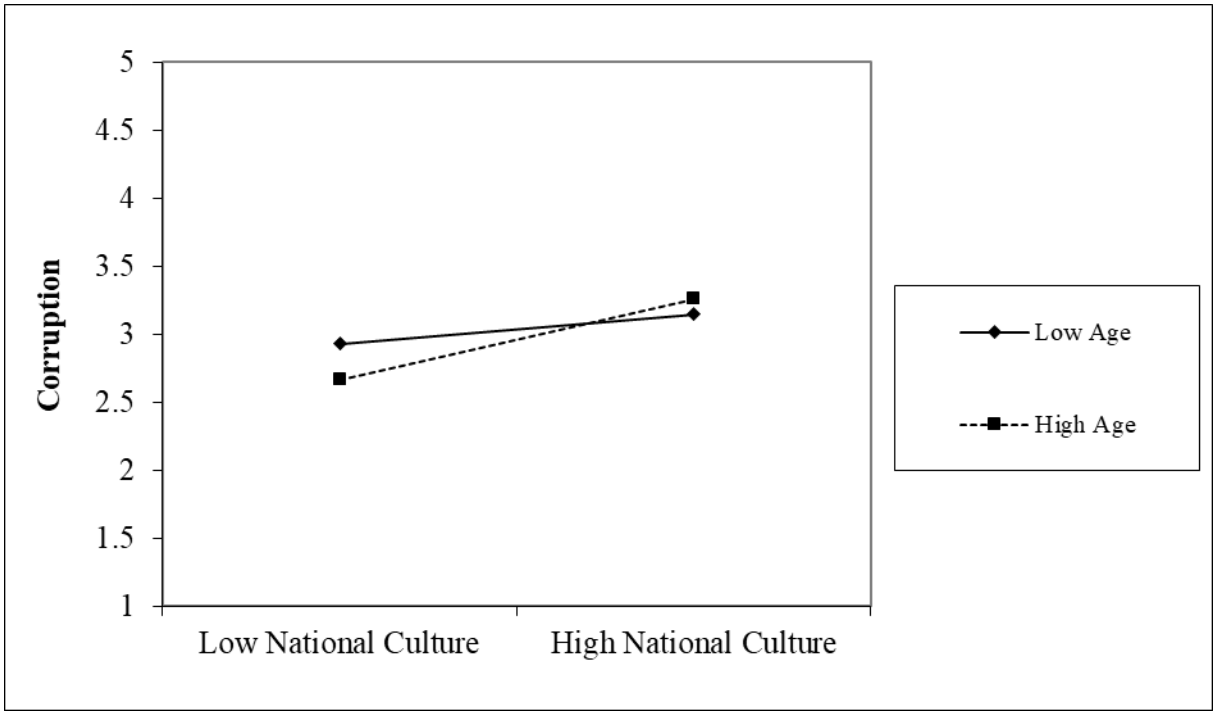
H2b: Age moderates the effect of culture on Ghanaian perception of corruption such that the effect is stronger among older Ghanaians than younger ones.

The interaction between age and national culture significantly influences Ghanaians' perception of corruption ($\beta=0.096$, $t=2.004$, $p<0.05$). This finding supports hypothesis H2b, indicating that the effect of national culture on perceptions of corruption is stronger among older Ghanaians compared to younger ones. Specifically, older Ghanaians (age above 40 years) exhibit a stronger perception of corruption than their younger counterparts (age below 40 years).

Figure 6.5 illustrates the positive moderation effect of age on the relationship between national culture and corruption perception. The graph shows that the lines for the two age groups intersect, providing evidence of moderation. The positive moderation is evident as the

perception of corruption among older Ghanaians (represented by the dotted line) increases, while that among younger Ghanaians (represented by the solid line) decreases. This intersection highlights the differential impact of national culture on corruption perception across different age groups, emphasizing the stronger influence on older adults.

Figure 6. 5: Moderation slope showing a positive moderation effect of age on national culture and perception of corruption.

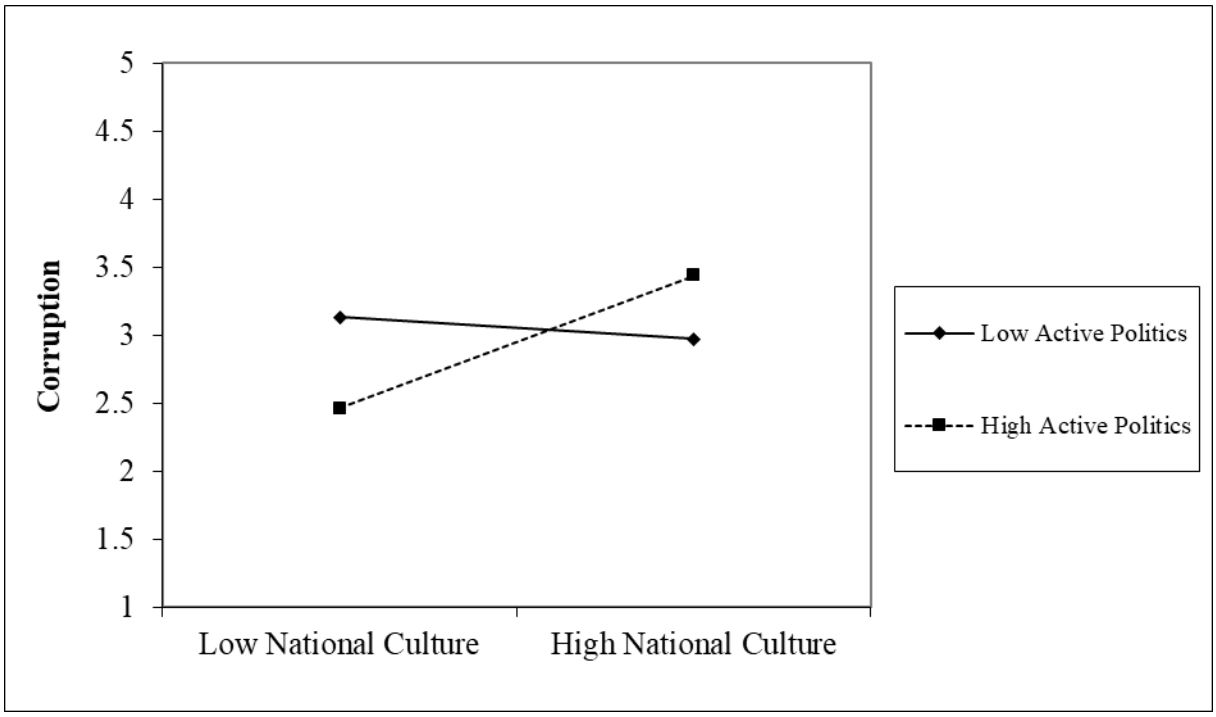


H2c: Active party politics participation moderates the effect of culture on perception of corruption such that the effect is stronger among Ghanaians engaged in active politics than those who are not.

The analysis demonstrates a significant positive interaction effect between active political participation and national culture on perceptions of corruption ($\beta = 0.283$, $t = 3.289$, $p = 0.001$). Therefore, hypothesis H2c is supported within this context. This finding indicates that the influence of national culture on perceptions of corruption is more pronounced among Ghanaians who are actively involved in politics than among those who are not.

The moderation slope illustrated in Figure 6.6 further explains this positive moderating effect. The figure shows that the lines representing Ghanaians engaged in active politics (dotted line) and those not engaged (solid line) intersect, providing visual evidence of moderation. The positive moderation is evident as the perceptions of corruption among politically active Ghanaians increase, while those among non-politically active Ghanaians decrease.

Figure 6. 6: Moderation slope showing a positive moderation effect of active politics participation on national culture and perception of corruption.



H2d: Income level moderates the effect of culture on perception of corruption such that the effect is stronger on Ghanaians with lower income levels than those with higher income levels. The analysis indicated that, the interaction between income level and national culture was not found to have a significant impact on the perception of corruption ($\beta = -0.067$, $t = 1.170$, $p = 0.242$). This indicates that income level does not significantly interact with national culture in shaping individuals' perceptions of corruption. Consequently, hypothesis H2d is not supported within the context of this study.

H2e: Family size moderates the effect of culture on Ghanaian perception of corruption such that the effect is stronger on Ghanaians with large family size than those with smaller family size. The analysis of the interaction between family size and national culture on the perception of corruption yielded a non-significant effect (β=-0.014, t=0.310, p=0.757). These results indicate that family size does not significantly moderate the relationship between national culture and perceptions of corruption in the Ghanaian context. Consequently, Hypothesis H2e is not supported by the data.

H2f: Level of education moderate the effect of culture on Ghanaian perception of corruption such that the effect is stronger with Ghanaians with higher level of education than those with lower level of education.

The analysis revealed that the interaction between the level of education and national culture did not have a significant effect on Ghanaian perceptions of corruption (β = -0.036, t = 0.765, p = 0.444). This indicates that education does not interact with culture to influence the perception of corruption among Ghanaians. Therefore, Hypothesis H2f is not supported.

H2g: Number of years served in office moderates the effect of culture on Ghanaian perception of corruption.

The analysis revealed that the interaction between number of years served in office and national culture did not have a significant effect on Ghanaian perceptions of corruption (β = -0.078, t = 1.463, p = 0.144). This indicates that number of years served in office does not interact with culture to influence the perception of corruption among Ghanaians. Therefore, Hypothesis H2g is not supported.

6.7 Examining the Effect of Individual Cultural Dimension on Perception of Corruption

To determine which dimensions of national culture significantly influence the Ghanaian perception of corruption, we re-examined the structural model with the Partial Least Squares

Structural Equation Modelling (PLS-SEM). The results of this analysis are depicted in Figures 6.7 and 6.8 and summarized in appendix 19; table 6.10.

The analysis revealed several significant determinants of the perception of corruption. In-group collectivism (β = 0.220, t = 3.868, p = 0.000), gender egalitarianism (β = 0.162, t = 3.332, p = 0.001), and power distance (β = 0.138, t = 2.986, p = 0.003) were found to be positive and statistically significant in explaining the perception of corruption in Ghanaian context. Conversely, performance orientation significantly reduced the perception of corruption (β = -0.178, t = 3.142, p = 0.002). These results provide empirical support for hypotheses H1f, H1c, H1h, and H1d.

However, the remaining five dimensions which include uncertainty avoidance (β = -0.026, t = 0.465, p = 0.642), humane orientation (β = 0.0.037, t =.752 , p = 0.452), institutional collectivism (β = 0.084, t = 1.611, p = 0.107), assertiveness (β = -0.070, t = 1.358, p = 0.175), and future orientation(β = 0.064, t = 1.271, p = 0.003) were statistically not significant in explaining the perception of corruption within the Ghanaian context. Therefore, the hypotheses related to these dimensions (H1a, H1b, H1e, H1h, and H1g) were not supported.

Ghanaian culture can therefore be examined through the lens of all nine GLOBE cultural dimensions; however, only four of these dimensions (in-group collectivism, gender egalitarianism, power distance, and performance orientation) significantly influence the level of corruption perception among Ghanaians. The remaining five dimensions (uncertainty avoidance, humane orientation, institutional collectivism, assertiveness, and future orientation) do not significantly contribute to the perception of corruption within the Ghanaian context.

The findings on the four significant cultural dimensions can be better understood when situated within the broader Ghanaian socio-cultural context. Ghana is widely recognized as a collectivist society where loyalty to one's family, community, or social network is highly valued. This helps explain why in-group collectivism emerged as a positive and significant

predictor of corruption perception. Within such cultural settings, individuals may prioritize obligations to close networks over formal rules, which can normalize practices such as favoritism or informal exchanges.

Similarly, gender egalitarianism influencing corruption perception reflects ongoing shifts in Ghana's social and institutional environment. Although Ghana historically exhibits moderate gender role differentiation, increased participation of women in public administration, civil society, and leadership roles has contributed to rising expectations for transparency, fairness, and accountability. These evolving norms help shape how corruption is viewed and challenged in contemporary governance.

The positive effect of power distance aligns with Ghana's traditional respect for hierarchy and authority. Social and organizational structures often position decision-making power at the top, which can, in some cases, limit transparency and oversight. This hierarchical structure may inadvertently create environments where corruption can be rationalized or remain unchallenged. In contrast, performance orientation's negative effect on corruption perception reflects ongoing administrative reforms emphasizing merit, professionalism, and results-driven public service delivery. Where performance expectations are stronger, tolerance for corruption tends to decrease, as efficiency and accountability become more central to organizational culture. The remaining five dimensions (uncertainty avoidance, humane orientation, institutional collectivism, assertiveness, and future orientation) did not significantly explain corruption perception in Ghana. This suggests that while these cultural traits exist in the Ghanaian context, they do not strongly influence how individuals interpret or respond to corruption-related behaviors. By framing the findings within Ghana's cultural and institutional realities, the results are better grounded and reflect the nuanced ways cultural values shape governance attitudes and corruption perceptions in the Local Government Service.

Figure 6. 7: Determinants of perception of corruption-regression weights

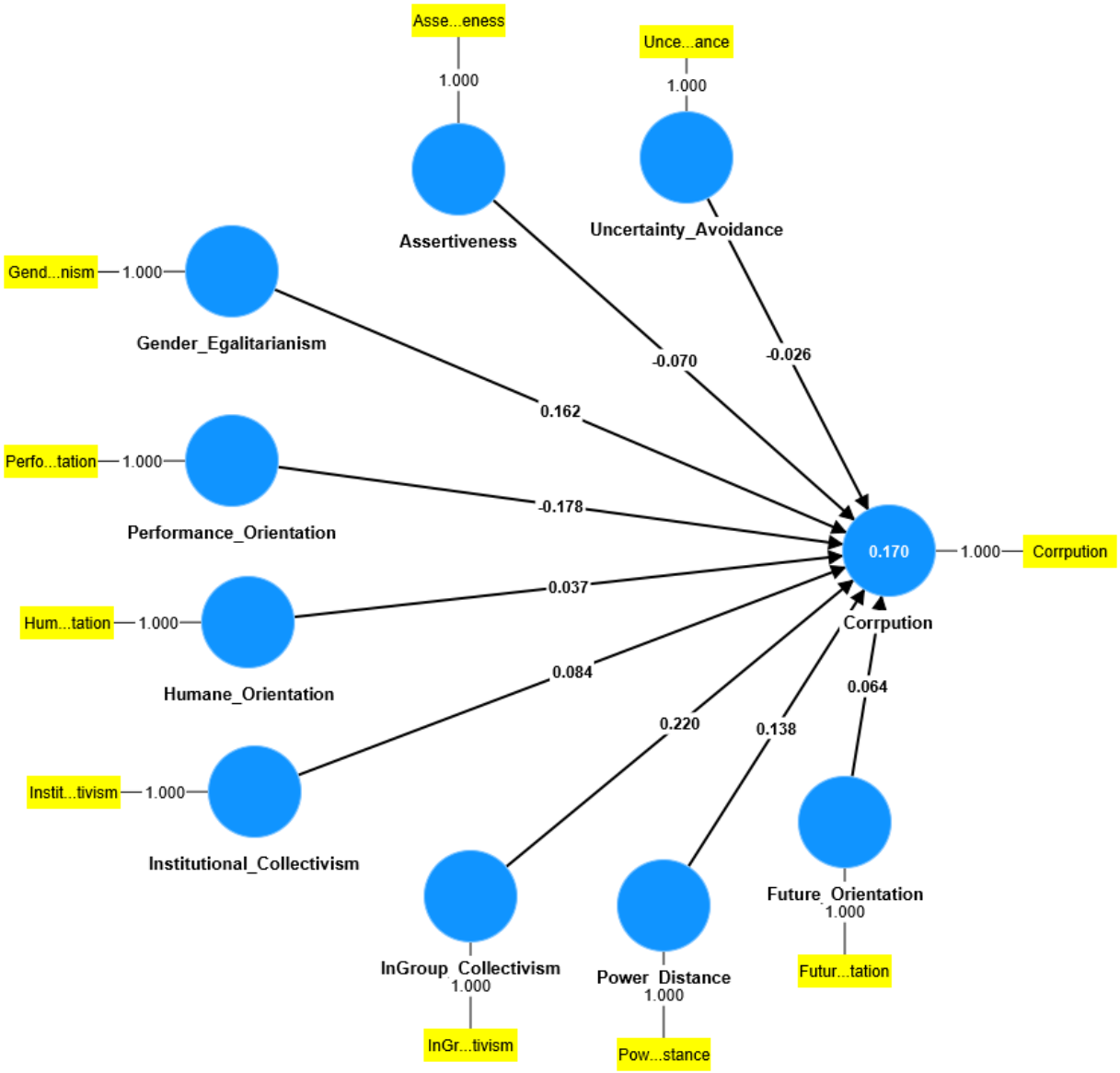
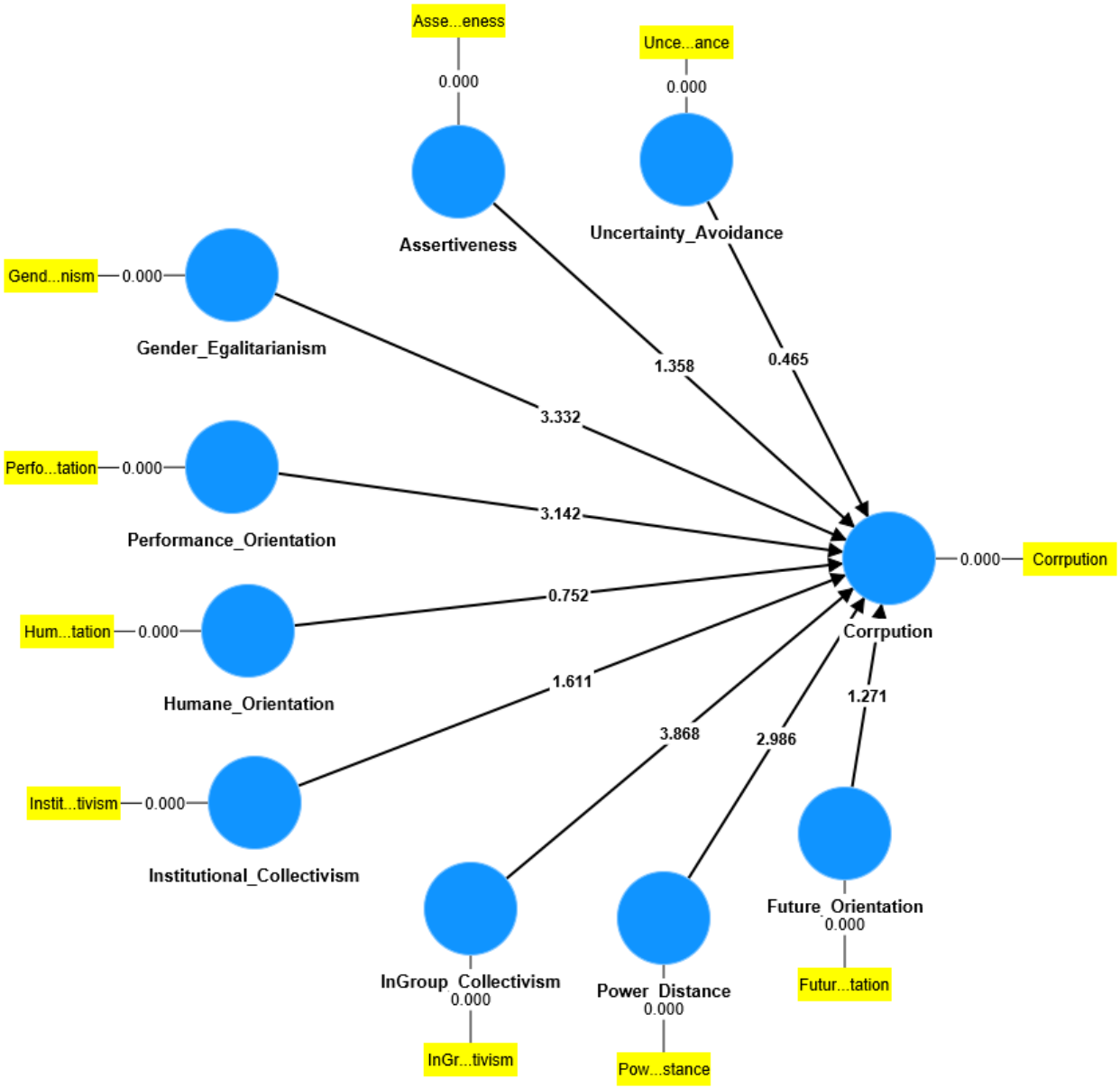
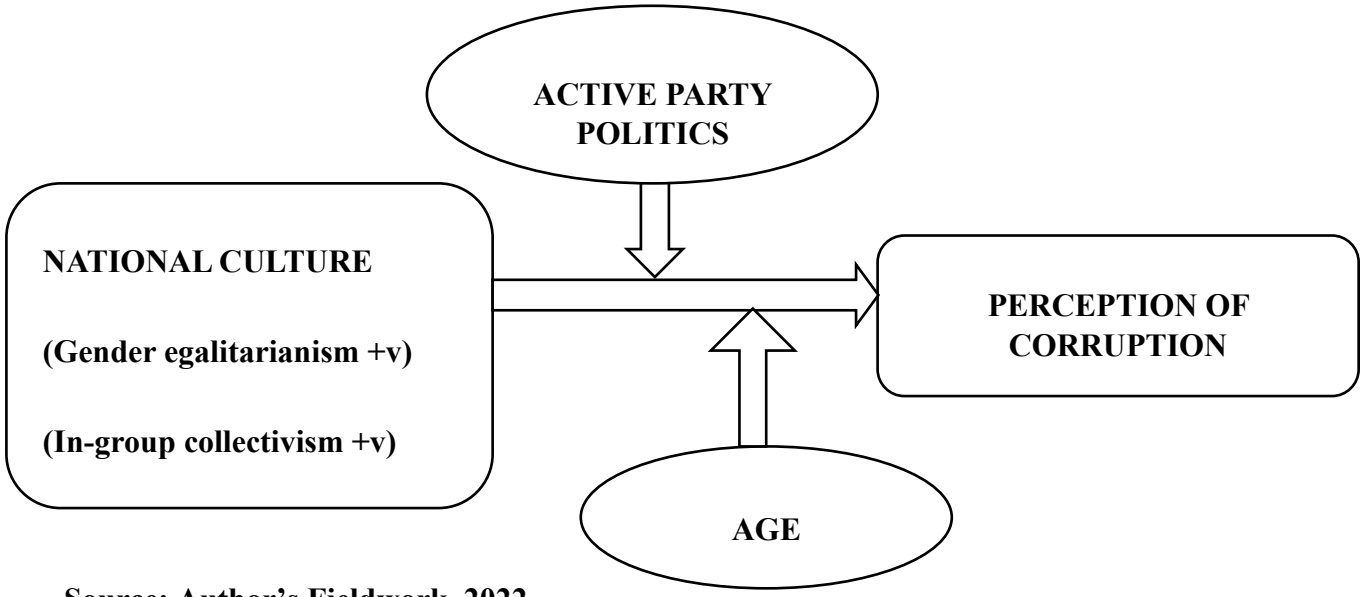


Figure 6. 8: Determinants of perception of corruption-t-values



Consequently, the structural model of the study findings was respecified by removing non-significant paths and the revised model presented in figure 6.5 below.

Figure 6. 9: Conceptual Model of Culture & Corruption



Source: Author's Fieldwork, 2022

6.8 Summary of Results

The findings of this chapter are summarized as follows. The elements of national culture in Ghana can be examined through nine dimensions: uncertainty avoidance, assertiveness, gender egalitarianism, performance orientation, humane orientation, in-group collectivism, institutional collectivism, power distance, and future orientation. Among these, future orientation emerged as the most dominant cultural dimension, followed by in-group collectivism, uncertainty avoidance, humane orientation, assertiveness, institutional collectivism, power distance, performance orientation, and gender egalitarianism, in descending order of significance.

The dimensions of corruption in Ghana were identified as public betrayal-based corruption, inducement-based corruption, abuse of power-based corruption, public rule violation-based

corruption, and unethical-based corruption. These findings align with the qualitative stage of the study. Public betrayal-based corruption was the most significant dimension, followed by inducement-based corruption, abuse of power-based corruption, public rule violation-based corruption, and unethical-based corruption, in that order.

Furthermore, the study developed a framework illustrating the influence of national culture on perceptions of corruption, moderated by demographic and social characteristics through hypothesis testing. The results indicated that Ghanaian culture significantly shapes perceptions of corruption. Thus, addressing the cultural aspects of Ghanaian society could be crucial in tackling the corruption issue.

Analysing the impact of individual cultural dimensions on perceptions of corruption revealed that gender egalitarianism, in-group collectivism, and power distance were the most significant positive determinants. Conversely, performance orientation significantly reduced the level of perceived corruption.

Additionally, the effect of national culture on perceptions of corruption was found to be more pronounced among older Ghanaians and those involved in active politics.

6.9 Discussion of Result

This section provides discussion on the findings of the results presented in the previous section through partial least square structural equation modelling (PLS_SEM).

6.9.1 Dominant Cultural Dimensions in Ghana

This discussion integrates the findings from the GLOBE cultural framework with specific insights into Ghanaian culture, highlighting the relative significance of various cultural dimensions.

Future orientation, the most dominant cultural dimension in Ghana, reflects the society's propensity to plan and invest in the future. It signifies the emphasis on long-term goals, strategic planning, and adaptability. In Ghana, this orientation is seen in the emphasis on education, economic planning, and community development initiatives. The high future orientation indicates a focus on sustainability and long-term success, aligning with the GLOBE framework's association of future-oriented cultures with economic success and strategic outlooks (Ashkanasy et al., 2004). However, the moderate presence of future orientation in Sub-Saharan Africa, as noted by Wanasika et al. (2011), contrasts with its high dominance in Ghana, suggesting variability within the region.

In-group collectivism, the second most dominant cultural dimension in Ghana underscores the importance of close-knit relationships within families and communities. This finding concurred with Yeboah-Assiamah et al. (2016) who highlighted that Ghanaian culture places strong emphasis on communal relationships and extended family ties as it fosters unity and corporation.

Additionally, the finding resonates with House et al. (2004) and Wanasika et al. (2011) who highlight the importance of in-group collectivism in African societies. However, the study's finding that in-group collectivism is highly dominant in Ghana may indicate a stronger emphasis on these relationships compared to the broader Sub-Saharan context. This dimension highlights loyalty, strong interpersonal connections, and mutual support among group members.

Ghanaian society highly values family ties and social networks, which often influence personal and professional decisions. The GLOBE framework's characterization of in-group collectivism aligns with the Ghanaian context, where societal norms prioritize group interests over individual goals as highlighted by House et al. (2004).

Uncertainty avoidance, which gauges the extent to which societies rely on norms and procedures to manage uncertainty, is moderately dominant in Ghana. The prominence of uncertainty

avoidance in Ghana aligns with House et al. (2004), who found moderate uncertainty avoidance in African clusters. While Ghanaians value stability and predictability, there is also a notable tolerance for ambiguity and adaptability in the face of change. This balance reflects a moderate level of uncertainty avoidance, consistent with Wanasika et al. (2011) findings that African societies exhibit varying degrees of this dimension.

Humane orientation, which measures the value placed on compassion and altruism, is also prominent in Ghana. This agrees with Wanasika et al. (2011), who found a strong humane orientation in African cultures. Ghanaian culture emphasizes kindness, social responsibility, and community welfare. The strong humane orientation aligns with House et al. (2004) GLOBE framework's depiction of societies that value harmony, friendliness, and concern for others.

Assertiveness in Ghana reflects the extent to which individuals are encouraged to be competitive and outspoken. While Ghanaians may exhibit assertiveness in certain contexts, such as business and politics, there is also a preference for indirect communication and maintaining social harmony. This moderate level of assertiveness resonates with Wanasika et al. (2011) who noted varying levels of assertiveness across African cultures, indicating that Ghana may exhibit higher assertiveness compared to other countries in the region.

Institutional collectivism, which focuses on the collective prioritization of organizational or societal goals, is less dominant in Ghana compared to in-group collectivism. While there is a strong sense of community and collective responsibility, the emphasis is more on familial and close-knit group ties than on broader institutional affiliations. This finding is consistent with the GLOBE study's emphasis on institutional collectivism in fostering cohesive groups as indicated in House et al. (2004) that African societies generally exhibit strong collectivist tendencies, which aligns with the study's results.

Power distance, representing the acceptance of unequal power distribution, is present in Ghana but not as prominently as in some other African countries. This finding contrasts with Hofstede (1980) and House et al. (2004), who classify Africa as high in power distance. This discrepancy suggests that Ghana may have lower power distance compared to the broader African context, reflecting less hierarchical social structures. Ghanaian society respects hierarchical structures, but there is also an increasing emphasis on egalitarian principles and democratic governance. The moderate presence of power distance aligns with the GLOBE framework's observations of hierarchical dynamics in African societies (Darley & Blankson, 2008).

Performance orientation, which values innovation and high standards, is less pronounced in Ghana. This aligns with Wanasika et al. (2011), who found moderate performance orientation in Sub-Saharan Africa, indicating a varied emphasis on performance and achievement across the region. While there is an appreciation for achievement and success, societal values may prioritize communal harmony and relationships over competitive performance.

Gender egalitarianism, reflecting the extent to which gender roles are minimized, is the least significant dimension in Ghana. This finding is consistent with Wanasika et al. (2011), who noted that African cultures vary in their orientation towards gender roles, with some exhibiting traditional gender role orientations. Traditional gender roles are still prevalent, with gradual shifts towards greater gender equality. Efforts to promote women's participation in leadership and education are ongoing, but significant disparities remain.

The examination of Ghana's national culture through the GLOBE framework reveals a rich tapestry of values and practices. Future orientation and in-group collectivism emerge as the most significant dimensions, highlighting the society's focus on long-term planning and strong familial ties. Moderate levels of uncertainty avoidance, humane orientation, and assertiveness reflect a

balanced approach to navigating societal challenges. While institutional collectivism, power distance, performance orientation, and gender egalitarianism are less dominant, they still play crucial roles in shaping Ghanaian culture.

While the study findings align with existing literature on several dimensions, they also reveal specific cultural nuances in Ghana, such as lower power distance and high future orientation, which differentiates it from broader African cultural generalizations. These findings contribute to a more comprehensive understanding of cultural determinants in Ghana and underscore the importance of considering cultural specificities in studies of societal behaviours and organizational practices.

6.9.2 Dominant Corruption Dimensions in Ghana

The dimensions of corruption in Ghana were identified as public betrayal-based corruption, inducement-based corruption, abuse of power-based corruption, public rule violation-based corruption, and unethical-based corruption. These findings align with the qualitative stage of the study.

Public betrayal-based corruption was the most significant seen as the most significant dimension, involves acts where public officials prioritize personal gains over public duties, betraying the trust vested in them by the public.

Inducement-Based Corruption, the second most significant involves corrupt practices where individuals are incentivized to act unethically, such as through bribery and kickbacks.

Abuse of Power-Based Corruption which follows as the third significant includes actions where individuals in positions of power misuse their authority for personal gain or to benefit their associates.

Public Rule Violation-Based Corruption the fourth significant refers to the deliberate circumvention or violation of established rules and regulations for personal or group benefit.

Unethical-Based Corruption, the least significant encompasses actions deemed morally wrong or unethical, even if they do not directly involve the misuse of public resources or power.

The study triangulates its findings through multiple methods, including qualitative interviews, development of a corruption scale, and questionnaires administered to local government staff. This comprehensive approach ensures the reliability and validity of the findings, providing a holistic understanding of corruption in Ghana.

6.9.3 Effect of National Culture on Perception of Corruption

In this study, the national culture was hypothesised to have a significant effect on the perception of corruption. The PLS-SEM results ($\beta = 0.203$, $t = 2.992$, $p = 0.003$) showed that it was statistically significant; therefore, the hypothesis was supported.

The findings therefore implied that Ghanaian culture significantly shapes perceptions of corruption practices. This is evident in how cultural norms and traditional practices influence what is considered corrupt behaviour. For instance, traditional practices like gift-giving can blur the lines between a genuine gesture and a bribe, depending on the context and cultural expectations as earlier highlighted in the findings of chapter four of this study.

This finding aligns with Hooker (2009) and Sylla (2014) who argue that what constitutes corruption can vary significantly between cultures. Additionally, the finding aligns with previous research such as Husted (1999), Getz and Volkema (2001), Seleim and Bontis (2009), Serra and Wantchekon (2012), Baez-Camargo et al. (2020) among others that highlights the importance of cultural factors in understanding corruption.

Analysing the impact of individual cultural dimensions on perceptions of corruption revealed that in-group collectivism, gender egalitarianism, and power distance were the most significant positive determinants. Conversely, performance orientation significantly reduced the level of perceived corruption. This nuanced understanding of cultural dimensions aligns with Hofstede's (1980) and the GLOBE framework's (House et al., 2004) emphasis on the role of cultural values in shaping societal behaviours, including corruption.

The significant positive correlation between in-group collectivism and corruption (β=0.218, t=3.868, p<0.000), can be attributed to the strong emphasis on communal relationships, which might foster nepotism and favouritism, as noted by Adinyira et al. (2022). This cultural orientation can lead to a high prevalence of corruption in society. Studies by Obschonka et al. (2023) and Husted (1999) support this, showing that high in-group collectivism correlates with increased corrupt practices. These cultural dynamics make corrupt behaviours more visible and expected, thereby increasing awareness and perception of corruption among citizens, aligning with this study's findings.

Additionally, cultural relativity theory also highlights how social expectations influence behaviour. In in-group collectivist cultures, there is a societal expectation to support and prioritize the in-group, often at the expense of broader societal norms. This expectation can normalize corrupt practices, making them more visible and increasing citizens' perceptions of corruption which further explained the findings of this study that in-group collectivism is positive determinant of Ghanaian perception of corrupt practices.

The significant positive relationship between gender egalitarianism and the perception of corruption (β=0.164, t=3.332, p<0.001), suggests that societies with high levels of masculinity, which indicate lower gender egalitarianism, are less likely to view corrupt practices as

wrongdoing. Lee and Guven (2013) highlight this correlation. This could imply a high prevalence of corruption in such societies.

Meanwhile, studies by Seligson (2002) and Jallow (2014) found that when corruption is widespread, citizens are more likely to encounter it in their daily lives, leading to heightened perceptions of corruption. In this study, gender egalitarianism was found to be the least significant dimension of corruption among the nine GLOBE dimensions, indicating that traditional gender roles are still prevalent, although there are gradual shifts towards greater gender equality. This could partly influence the prevalence of corruption in Ghana, leading to a positive relationship between gender egalitarianism and the perception of corruption in this context.

The knowledge and awareness of corruption and its repercussions on citizens may trigger societal attempts to initiate anti-corruption measures. These measures may include increasing women's representation in governance, as studies by Swamy et al. (2001) and Esarey & Schwindt-Bayer (2019) suggest that increased representation of women in governance correlates with lower corruption levels.

From the perspective of cultural relativity theories, the influence of gender egalitarianism on the perception of corruption can be understood in terms of how cultural norms and values shape attitudes towards both gender roles and corruption. In societies where traditional gender roles are dominant, corrupt practices might be more tolerated or overlooked. Conversely, as societies move towards greater gender equality, there is likely to be increased scrutiny and condemnation of corrupt practices. This shift reflects broader cultural changes that emphasize fairness, transparency, and accountability, which are critical in the fight against corruption.

Power distance found as a significant positive determinant of perception of corruption ($\beta=0.136$, $t=2.986$, $p<0.003$) can be explain by the cultural relativism theory with the view that Ghanaian

culture, characterized by a moderate power distance, as noted in this study, inherently accepts and perpetuates hierarchical structures. This acceptance fosters environments where corruption can thrive as part of the established order. The argument which is supported in literature by scholars such as Getz & Volkema (2001), Seleim & Bontis (2009), Mihret (2014), Achim (2016), and Boateng et al. (2021), who found positive relationship between power distance culture and corruption. In such societies subordinates are less likely to question or resist corrupt demands from superiors, contributing to the prevalence and visibility of corruption.

In such a context, corrupt practices become more visible and expected. The strong hierarchical nature means that corruption at higher levels trickles down, making it a common experience for many citizens. This frequent exposure enhances the perception of corruption as a widespread issue. The situation which aligns with this study finding that power distance cultures have significant positive effect on perception of corruption.

Performance orientation's significant negative impact on perception of corruption (β= -0.178, t=3.142, p<0.002), suggests that cultures emphasizing achievement and excellence are less likely to tolerate corrupt practices. In cultures with high performance orientation, there is a strong emphasis on achievement, excellence, and merit-based success. These values inherently discourage corrupt practices, as corruption undermines fair competition and meritocracy. Consequently, individuals in such cultures are less likely to tolerate corruption, leading to lower perceptions of corrupt practices.

This finding diverges from the earlier research such as Husted, (1999) and Seleim and Bontis (2009) that linked performance orientation to higher corruption. These studies suggest that in some contexts, a strong focus on performance and success might lead to unethical behaviours to achieve

desired outcomes, including corrupt practices. This divergence highlights the complexity of cultural influences on corruption.

The effect of national culture on perceptions of corruption was found to be more pronounced among older Ghanaians and those involved in active politics individual ($\beta=0.096$, $t=2.004$, $p<0.05$) and ($\beta=0.283$, $t=3.289$, $p<0.01$) respectively. Older individuals' perceptions of corrupt practices may stem from their long-term exposure to the detrimental effects of corruption. Swamy et al. (2001), Hunady (2017), and Han (2023) suggest that prolonged exposure to corruption can lead to a heightened awareness and stronger disapproval of such practices, which aligns with the current finding that older age among Ghanaians exacerbates the cultural influence on perceptions of corruption.

Meanwhile, Lee and Guven (2013) and Beekharry and Bablee (2017) earlier shared views that political active individuals are more likely feels that corrupt behaviours are unjustified. Their active engagement in politics often leads to a stronger moral stance against corruption, which aligns with the current finding that active political participation exacerbates the cultural influence on perceptions of corruption.

However, this finding diverges from Anderson and Tverdova (2003), who suggested that active political involvement may enhance awareness of systemic corruption, potentially leading to a more nuanced understanding and less pronounced negative perception. This discrepancy highlights the complexity of the relationship between political engagement and perceptions of corruption.

The pronounced effect of national culture on these groups' perceptions of corruption can be attributed to their deeper immersion in and adherence to cultural norms. Older Ghanaians, with their long-term exposure, and politically active individuals, with their engagement in political processes, are more likely to internalize and reflect cultural attitudes towards corruption.

Whereas these findings empirically explained the relationship that exist between culture and corruption, it also throws more light on the existing literature which indicates that corruption has been political radar of politicians during campaigns process and become the most issues for discussion in Ghana at recent times as was earlier noted by Addo (2016) and Bawumia, (2015). However, income level and other demographic characteristics of Ghanaians investigated in this study was found not to have any influence in the relationship between culture and Ghanaian perception of corruption.

The dimensions of uncertainty avoidance, humane orientation, institutional collectivism, assertiveness, and future orientation did not significantly explain the perception of corruption in Ghana. This contrasts with some existing literature, such as Hofstede (1980) and Schwartz (1994), which proposed that these cultural dimensions might influence corruption levels. For instance, Hofstede (1980) suggested that high uncertainty avoidance could lead to greater adherence to rules and lower corruption, while Schwartz (1994) posited that humane orientation might promote ethical behaviour and reduce corruption.

The lack of significance in these areas suggests that other factors may be more critical in shaping corruption perceptions within the Ghanaian context. For example, Ayee (2016) found that several factors combined with poor management practices, greed, low remuneration, and week institutional structures play a crucial role in influencing corruption perceptions and not only cultural values. Additionally, recent studies by Werline (1972) highlight the importance of social and political stability in shaping corruption perceptions, indicating that cultural dimensions alone may not fully capture the complexity of corruption in Ghana.

6.10 Summary of the Chapter

As contemporary efforts to measure corruption increasingly consider the social contexts in which it occurs (Pertiwi, 2018), this chapter explores the cultural traits of Ghanaians and examines the relationship between culture and perceptions of corruption in Ghana. Utilizing survey data from 632 public workers within the local government service in Ghana, this study employs the Partial Least Squares Structural Equation Modelling (PLS-SEM) technique to analyse nine cultural traits based on the GLOBE framework, five categories of corruption identified in Chapter Four, and seven demographic characteristics representing the respondents' social and demographic profiles. The data analysis began with screening and preparation to identify and address outliers, resulting in a revised measurement model. The measurement model was assessed for convergent validity, discriminant validity, and construct normality. Pearson bivariate correlations were used to evaluate the relationships between variables without controlling for other factors.

The descriptive statistics indicated a validation of all the nine cultural dimensions of GLOBE in Ghana. The five dimensions of corruption developed was also validated based on the results of the descriptive statistics.

The structural model was assessed for multicollinearity by examining the variance inflation factors (VIF), coefficient of determination (R-square), effect sizes (f2), and predictive relevance (Q2) prior to hypothesis testing. The hypothesis testing confirmed support for hypothesis H1, indicating that Ghanaian culture significantly influences perceptions of corruption. Hypotheses H2b and H2c were also supported, implying that the effect of national culture on perceptions of corruption is stronger among older Ghanaians compared to younger Ghanaians, and more pronounced among Ghanaians who are actively involved in politics than those who are not. The effect of individual

cultural dimensions on perceptions of corruption was also examined in this chapter. Consequently, a revised conceptual model was presented.

These findings reveal that future orientation and in-group collectivism are the most significant cultural dimensions in Ghana, emphasizing long-term planning, education, and the importance of familial and community ties. Moderate levels of uncertainty avoidance, humane orientation, and assertiveness reflect a balanced societal approach to dealing with challenges. Less dominant dimensions, such as institutional collectivism, power distance, performance orientation, and gender egalitarianism, also play crucial roles in shaping Ghanaian culture.

Corruption in Ghana is characterized by five major dimensions: public betrayal-based, inducement-based, abuse of power-based, public rule violation-based, and unethical-based corruption. Public betrayal-based corruption is the most significant, highlighting the prioritization of personal gains by public officials over their public duties.

The study underscores that Ghanaian culture significantly shapes perceptions of corruption, (β=0.203, t=2.992, p<0.001), with in-group collectivism (β=0.218, t=3.868, p<0.000), gender egalitarianism (β=0.164, t=3.332, p<0.001) and power distance (β=0.136, t=2.986, p<0.003) emerging as the most significant positive determinants of perceived corruption, while performance orientation (β= -0.178, t=3.142, p<0.002), negatively impacts these perceptions.

The study further underscores that, older Ghanaians and politically active individual (β=0.096, t=2.004, p<0.05) and (β=0.283, t=3.289, p<0.01) respectively exhibit stronger cultural influences on their perceptions of corruption, emphasizing the importance of cultural specificities in addressing corruption. This research provides valuable insights for policymakers and stakeholders aiming to combat corruption by highlighting the critical role of cultural dimensions in shaping societal behaviours and perceptions.

This study contributes to the understanding of corruption and its cultural dimensions in Ghana in several significant ways. Unlike previous studies that often rely on broad international measures of corruption, this research focuses specifically on the Ghanaian context. By developing a detailed corruption scale and administering questionnaires to local government staff, the study provides nuanced insights into how corruption is perceived and practiced within Ghana. This context-specific approach addresses the critique of international measures being inadequate for under-resourced economies like Ghana.

The study also uniquely integrates the GLOBE cultural framework with specific insights into Ghanaian culture. This dual approach not only validates the relevance of GLOBE's dimensions in the Ghanaian context but also highlights unique cultural traits that may not be as pronounced in broader African generalizations. For instance, the study's finding of high future orientation and moderate power distance in Ghana contrasts with regional trends, offering a more tailored understanding of Ghanaian societal norms.

Additionally**,** the research identifies five major dimensions of corruption in Ghana: public betrayal-based, inducement-based, abuse of power-based, public rule violation-based, and unethical-based corruption. This categorization provides a structured way to understand the multifaceted nature of corruption, making it easier to target specific areas for anti-corruption efforts. The detailed analysis of each dimension offers actionable insights for policymakers and anti-corruption agencies.

The study further establishes a significant link between national culture and perceptions of corruption, supported by empirical evidence from PLS-SEM results. It highlights how specific cultural dimensions such as in-group collectivism, power distance, and gender egalitarianism influence corruption perceptions, providing a deeper understanding of the cultural underpinnings

of corrupt practices. This finding emphasizes the importance of considering cultural factors in anti-corruption strategies.

By examining the influence of demographics such as age and political involvement, the study reveals that older Ghanaians and those engaged in politics are more likely to perceive corruption due to their prolonged exposure and active engagement in societal processes. This demographic analysis adds another layer of specificity to the understanding of corruption perceptions in Ghana.

Finally, the study's findings align with and extend existing theoretical frameworks, such as those proposed by Hofstede and the GLOBE project, by providing empirical evidence from Ghana. It validates the relevance of these frameworks while also pointing out areas where Ghana diverges from broader African trends, contributing to a more refined application of these theories.

This study therefore fills a gap in the literature by providing a comprehensive analysis of the cultural determinants of corruption in an African context, specifically Ghana. It adds to the body of knowledge on how cultural norms and values shape corruption practices and perceptions, offering a model that can be adapted for similar studies in other under-resourced economies.

6.12 Policy Implications

The findings of this study on the cultural dimensions and corruption in Ghana offer critical insights for policymakers aiming to design effective anti-corruption strategies. The study reveals that cultural dimensions significantly influence the perception and practice of corruption, suggesting that any anti-corruption policy must be culturally informed and contextually relevant. Here are the key policy implications based on the study's findings:

6.12.1 Integration of Cultural Sensitivity in Anti-Corruption Campaigns

Future orientation refers to the extent to which individuals in a society are motivated by long-term goals rather than immediate gains. In the Ghanaian context, this cultural trait can be leveraged by designing anti-corruption campaigns that show how corruption today negatively affects future opportunities such as job creation, public infrastructure, healthcare, and education for both individuals and future generations. By highlighting the long-term benefits of integrity and the long-term costs of corruption, policymakers can appeal to citizens' sense of responsibility toward their families and communities, making anti-corruption messages more persuasive and culturally relevant.

Additionally, given the strong emphasis on family and communal relationships, anti-corruption initiatives should engage community leaders and influential figures to advocate for ethical behaviour. Programs that promote transparency and accountability within these close-knit groups can help mitigate nepotism and favouritism.

Policies should also aim to strengthen institutional frameworks and procedural norms to manage uncertainty effectively. Clear, consistent regulations and the enforcement of anti-corruption laws can provide stability and predictability, reducing opportunities for corrupt practices.

6.12.2 Promoting Gender Equality as an Anti-corruption Strategy

The study found that higher gender egalitarianism is associated with reduced tolerance for corruption. This suggests that when women are more equally represented in leadership, governance, and decision-making spaces, organizational cultures tend to become more transparent and accountable. Therefore, policymakers should strengthen initiatives that expand women's access to leadership roles in the public sector, local government, and civil society. This includes

mentorship pipelines, equitable promotion systems, and public campaigns that highlight how inclusive leadership contributes to ethical governance and reduces opportunities for corrupt behaviour.

6.12.3 Enhancing Performance Orientation to Discourage corruption

Performance orientation was found to significantly *reduce* corruption perception. This implies that when institutions reward merit, achievement, and accountability, individuals are less likely to rely on informal networks or engage in corrupt exchanges. To reinforce this cultural driver, public sector reforms should include transparent performance evaluation systems, clear productivity benchmarks, and recognition mechanisms that reward ethical and efficient work. By aligning incentives with integrity and results, institutions can cultivate a culture where corruption becomes less socially acceptable.

6.12.4 Reducing the Effects of Power Distance to Promote Accountability

The findings indicate that higher power distance contributes to corruption by normalizing unquestioned authority and limited scrutiny. While hierarchy is a cultural reality in Ghana, promoting participatory governance can help reduce its negative effects. Policies should therefore encourage open channels for feedback, strengthen local-level decision-making, and create oversight mechanisms that allow junior staff and citizens to hold leaders accountable. Training in ethical leadership and transparent administrative practices can further help public officials understand how authority should be exercised responsibly.

6.12.5 Strengthening Civic Participation to Build Collective Resistance to Corruption

The results also suggest that social and cultural norms influence public attitudes toward corruption. Increasing civic education and public political engagement can therefore help foster a shared moral

stance against corrupt practices. Anti-corruption strategies should empower civil society organizations, community networks, and youth movements to advocate for transparency and accountability. Public awareness campaigns should emphasize the role of citizens not just as observers, but as active participants in demanding ethical governance and resisting corrupt behaviour.

6.12.6 Tailoring Anti-Corruption Strategies to Demographic Characteristics

Recognizing that older individuals and those actively involved in politics are more influenced by cultural norms in their perception of corruption. Policies should include educational programs that target these groups, highlighting the negative impacts of corruption and promoting ethical standards. Encouraging intergenerational dialogue can help bridge cultural attitudes towards corruption.

6.12.7 Enhancing Institutional Collectivism

Strengthen institutional frameworks that prioritize organizational and societal goals over individual or group interests. Policies should support the development of strong, transparent institutions that foster collective responsibility and integrity. Collaboration between government agencies, private sector, and civil society can create a cohesive approach to combating corruption. By integrating these culturally informed policy recommendations, Ghana can develop a more effective and sustainable anti-corruption strategy. Policymakers must consider the unique cultural dimensions that influence corruption to design interventions that resonate with the public and foster a culture of integrity and transparency.

CHAPTER SEVEN

SUMMARY, CONCLUSION, AND POLICY RECOMMENDATION

7.1 Overview

This chapter has seven sub-sections which is organized as follows. The first section introduces the chapter. It followed by the section two, three, and four which provides a summary of the research findings, conclusions, and research contribution respectively. Section five provides the policy recommendation emanating from the findings of the study. While section six and seven discusses the limitations of the study, and present suggestions for future research.

7.2 Summary of Research Findings

The main focus of this thesis was to provide nuanced understanding of what constitutes corruption in the Ghanaian context and to examine how culture could affect this perception. This study is significant as it unearths the fundamental perception of Ghanaians that is evidence-based on what constitutes corruption to harness its assessment and combating. Currently, the issues of corruption become so critical to the extent that goes beyond description based on standard knowledge but to the social context in which it occurs.

Although extensive literature exists on the relationship between culture and corruption, it is found to be limiting in the context of African which then impede the continent effort in fighting the menace. Specifically, there are limitations on which behaviours actually represent corruption based on the cultural practices of Africans creating a definitional ambiguity leading to wrongly assessment of corruption levels. Additionally, a number of measurement approaches exist in literature, however, tend to standardize corruption thereby masking the dynamics embedded in different cultures which informs what it constitutes. More importantly, culture which has been identified to be a strong explanatory variable of corruption suffered some major limitations as the

existing frameworks for its understanding tend to categorize societies along certain broad cultural dimensions thereby ignoring the cultural heterogeneity of these societies. This thesis sought to address these limitations in culture-corruption literature by answering the research questions below:

1. What constitutes corruption from the perspective of Ghanaians?
2. What appropriate scale can be used to access corruption in the Ghanaian context?
3. What are the dominant cultural dimensions in Ghana and its relationship with the identifiable traits of corruption based on GLOBE cultural framework?

7.2.1 Features of Corruption from the Perspective of Ghanaians

The study explored the nature of corruption in Ghana, focusing on its features, forms, cultural nuances of gift-giving and bribery, the nature of individuals involved, and the benefits derived from corrupt practices. Drawing on in-depth interviews with fourteen respondents from the Akan and Mole-Dagban ethnic groups, the findings of the study revealed that corruption in Ghana is a multifaceted phenomenon primarily characterized by the exploitation of public resources for personal gain by public office holders, politicians, and traditional leaders. Respondents' perceptions aligned with the study's established definition of corruption, highlighting personal benefits, immoral behaviours, and subordination of public interest, circumvention of rules and norms, and public disadvantage. These findings underscore the complexity of corruption and the need for a comprehensive understanding that incorporates cultural context and diverse manifestations of corruption in Ghana.

Various forms of corruption were identified, including bribery, extortion, payment and collection of kickbacks, vote buying, misappropriation/embezzlement, abuse of public power,

nepotism/favouritism, and conflict of interest. Bribery emerged as the most frequently cited form of corruption, followed by extortion, vote buying, and misappropriation, abuse of power, nepotism, and conflicts of interest. The study highlighted the cultural complexities surrounding gift-giving and bribery, noting that the distinction between the two is influenced by factors such as timing, manner of giving, nature of the gift, and the character of the giver. Corruption was closely linked to influential individuals, morally reprehensible persons (thus people who exhibit dishonesty, selfishness, abuse of power, lack of remorse and violation of moral norms), and those bonded by strong family ties, with social networks playing a significant role in perpetuating corrupt behaviours. The study further revealed the profound consequences of corruption, including economic stagnation, inequality, and erosion of community values, while also acknowledging a minority view that corruption could circumvent bureaucratic hurdles and facilitate business.

7.2.2 An Appropriate Scale for Assessing Corruption in Ghana

This study developed a culturally sensitive and reliable instrument to assess corruption within the Ghanaian context, addressing a critical gap in existing measurement tools. Accurate measurement of corruption is essential for shaping effective anti-corruption strategies, and this research underscores the importance of instruments that reflect the unique socio-cultural dimensions of corruption in different societies. By combining correspondence analysis and factor analysis techniques and relying on an in-depth exploration of corruption's nature and features in Ghana, the study developed and validated an instrument for assessing corruption levels in the country.

The research identified five main dimensions of corruption in Ghana. Public Betrayal Based Corruption (PBBC) involves the abuse of public office for personal gain or the benefit of one's social circle, measured by six behaviours. Inducement Based Corruption (IBC) captures the misuse of power and authority through gifts and fraud, targeting public officials to secure undue

advantages, measured by four behaviours. Abuse of Power Based Corruption (APBC) includes leaders exploiting their positions for personal benefit, measured by four behaviours. Public Role Violation Based Corruption (PRVBC) involves abusing authority within public office to secure illicit gains and manipulate political outcomes, measured by four behaviours. Unethical Based Corruption (UBC) encompasses secretive actions and betrayal of public trust by public office holders, measured by two behaviours, undermining the integrity of public institutions.

7.2.3 Cultural Dimensions in Ghana and its Relationship with Ghanaian Perception of Corruption.

This study further delves into the cultural traits of Ghanaians and investigates how these traits influence perceptions of corruption within the country. By analysing survey data from 632 public workers in Ghana's local government using Partial Least Squares Structural Equation Modelling (PLS-SEM), the study examines nine cultural traits based on the GLOBE framework, five categories of corruption identified in Chapter Four, and seven demographic characteristics of the respondents. The findings highlight future orientation and in-group collectivism as the most significant cultural dimensions, underscoring the importance of long-term planning, education, and familial and community ties in Ghana. Additionally, moderate levels of uncertainty avoidance, humane orientation, and assertiveness indicate a balanced societal approach to challenges, while less dominant traits like institutional collectivism, power distance, performance orientation, and gender egalitarianism also influence Ghanaian culture.

Corruption in Ghana is categorized into five dimensions: public betrayal-based, inducement-based, abuse of power-based, public rule violation-based, and unethical-based, with public betrayal-based corruption being the most prevalent validating the findings of the newly developed questionnaire.

The study further reveals that in-group collectivism, gender egalitarianism, and power distance significantly contribute to perceptions of corruption, whereas performance orientation negatively influences these perceptions. It also notes that older Ghanaians and politically active individuals exhibit stronger cultural influences on their views of corruption, highlighting the need for culturally specific strategies to address corruption. These insights are valuable for policymakers and stakeholders aiming to combat corruption, emphasizing the critical role of cultural dimensions in shaping societal behaviours and perceptions.

7.3 Conclusion

Based on the findings of the study, it can be concluded that the study provides a comprehensive understanding of the complex nature of corruption in Ghana, emphasizing the importance of cultural context and the diverse manifestations of corruption. It aligns with cultural relativism theory, demonstrating that ethical judgments are culturally contingent and extends social network theory by showing the impact of social pressures and networks on corruption behaviours. The findings corroborate Riggs's prismatic society model and offer valuable empirical evidence on how traditional and modern structures perpetuate corruption in Ghana. The instrument developed from this chapter serves a greater purpose for further examining the relationship between culture and corruption in a larger sample of Ghanaians using quantitative techniques. The goal is to validate the instrument and establish a framework explaining the relationship between corruption and the social context in which it occurs. The findings highlight the interplay between personal relationships, reciprocity expectations, and the misuse of public office in perpetuating corrupt practices. This granularity is essential for developing targeted anti-corruption strategies, policies, and interventions that are more effective in combating corruption.

This study significantly contributes to the understanding of corruption and its cultural dimensions in Ghana. Unlike previous studies relying on broad international measures, this research focuses specifically on the Ghanaian context, developing a detailed corruption scale and administering questionnaires to local government staff. This approach provides nuanced insights into how corruption is perceived and practiced within Ghana, addressing critiques of international measures being inadequate for under-resourced economies. The study uniquely integrates the GLOBE cultural framework with specific insights into Ghanaian culture, validating the relevance of GLOBE's dimensions while highlighting unique cultural traits. It identifies five major dimensions of corruption in Ghana (public betrayal-based, inducement-based, abuse of power-based, public rule violation-based, and unethical-based corruption) providing a structured way to understand and target specific areas for anti-corruption efforts. The research establishes a significant link between national culture and perceptions of corruption, supported by empirical evidence from PLS-SEM results, and emphasizes the importance of considering cultural factors in anti-corruption strategies. By examining demographics such as age and political involvement, the study reveals that older Ghanaians and those engaged in politics are more likely to perceive corruption, adding another layer of specificity to the understanding of corruption perceptions in Ghana. The findings align with and extend existing theoretical frameworks, contributing to a more refined application of these theories.

7.4 Contribution

The contributions of this study are categorized into theoretical, empirical, and methodological contributions and are presented in the following subsections.

7.4.1 Theoretical and Empirical Contributions

This study significantly advances social network theory by examining how corruption in Ghana is constituted through the interaction of traditional and modern social structures. By categorizing corrupt behaviours and identifying influential social networks, it provides a nuanced understanding of how social pressures and networks among elites and family systems drive corrupt practices. This extends the theory by demonstrating the specific impact of these networks on corruption behaviours in a Ghanaian context.

Additionally, the study enriches cultural relativity theory, which asserts that ethical judgments are culturally contingent, by emphasizing the importance of local cultural practices in analysing corruption. It highlights the complexity of distinguishing between genuine gift-giving and bribery within Ghana, illustrating how traditional practices can be co-opted for corrupt purposes. This contribution underscores the need to consider cultural nuances when evaluating ethical behaviours in different societies.

7.4.2 Empirical Contribution

Empirically, the study validates the GLOBE framework in the Ghanaian context by integrating its cultural dimensions with specific insights into Ghanaian culture. This approach not only affirms the relevance of GLOBE's dimensions but also highlights unique cultural traits such as high future orientation and moderate power distance, which contrast with broader African generalizations. These findings offer a more tailored understanding of Ghanaian societal norms and contribute to the literature on cultural determinants of corruption.

Furthermore, the study provides comprehensive empirical evidence on the cultural determinants of corruption in Ghana, filling a gap in the literature on how cultural norms and values shape

corruption practices and perceptions in an African context. By offering a detailed model of these dynamics, the study provides a valuable framework that can be adapted for similar research in other under-resourced economies, enhancing the global understanding of corruption through a culturally informed lens.

7.4.3 Methodological Contribution

This study introduces a pioneering mixed-method approach, combining qualitative and quantitative methodologies to investigate the nature of corruption in Ghana. By integrating both approaches, the study mitigates the limitations inherent in singular methods, offering a more comprehensive understanding of corruption phenomena within the Ghanaian context.

Moreover, the study innovates in corruption measurement methodologies by developing a context-specific instrument tailored to Ghanaian perceptions and cultural practices. This instrument marks a significant departure from standardized approaches, ensuring relevance and cultural sensitivity in assessing corruption. By categorizing corrupt behaviours into five distinct dimensions, the study provides a robust tool for researchers, policymakers, and practitioners to effectively analyse and combat corruption.

Additionally, the study advances methodological rigor by employing both correspondence analysis and factor analysis techniques in the development of its corruption assessment instrument. This dual-method approach enhances the assessment's robustness, ensuring that only the most pertinent items are included, thereby offering deeper insights into the measured phenomenon. Overall, this methodological framework sets a precedent for culturally specific corruption assessments, contributing to a more nuanced understanding and targeted approach to addressing corruption challenges.

7.5 Policy Recommendations

Although there has been an effort to encourage stakeholders to consider the importance of culturally sensitive approaches to anti-corruption programmes as the one-size-fits-all strategies may not be effective across diverse cultural context. This study step-up the call by investigating nature of corruption in the Ghanaian culturally specific delving into concepts, forms, nature of bribery, nature of person involve, and consequences and presents rich empirical insights which have significant implications practice and policy. Consequently, the following policy recommendation are made in respect to the findings of this study:

7.5.1 Culturally Sensitive and Context-Specific Interventions

Government and anti-corruption crusaders in Ghana should consider anti-corruption strategies that is culturally sensitive, incorporating clear guidelines and public education to distinguish between traditional gift-giving and bribery, focusing on aspects like timing, manner, nature of the gift, and the giver's character. Public awareness campaigns are essential to shift societal norms by highlighting the ethical, moral, and societal costs of corruption, emphasizing its negative impacts on trust, service delivery, and economic development. Engaging community leaders, traditional authorities, and grassroots organizations can leverage their influence to promote integrity and ethical behaviours. Policies must address the role of social networks in facilitating corruption, promoting social accountability and community oversight of leaders. Targeted anti-corruption initiatives should focus on high-risk sectors such as law enforcement, public procurement, and political processes, including specialized units, integrity pacts, and transparent election monitoring systems to curb malpractices.

7.5.2 Reinforcement of Legal and Institutional Frameworks

Addressing corruption effectively requires a multifaceted approach especially as the study provide evidence of notable minority of respondents perceiving corruption as a potential catalyst for economic development, particularly in circumventing bureaucratic hurdles and facilitating business start-ups. Strengthening legal and institutional frameworks through rigorous enforcement of anti-corruption laws and empowering independent bodies is essential. Enhancing public accountability and transparency, including mandatory asset declarations and whistle-blower protection, is crucial. Providing economic and social incentives for ethical behaviour, such as better salaries and rewarding integrity, can counteract motivations for corruption. International collaboration, including participation in anti-corruption conventions and leveraging global best practices, enhances efforts. Finally, robust monitoring and evaluation mechanisms are necessary to assess and adapt anti-corruption strategies to ensure their effectiveness.

7.5.3 Integrate Cultural Sensitivity in Anti-Corruption Campaigns

Policymakers should design anti-corruption strategies that resonate with Ghana's cultural dimensions, emphasizing future orientation and the importance of family and community ties. Campaigns should highlight the long-term benefits of curbing corruption, such as improved economic development, education, and community welfare. Engaging community leaders and influential figures in advocating for ethical behaviour can leverage the strong emphasis on familial and communal relationships to promote transparency and accountability, thereby reducing nepotism and favouritism. Strengthening institutional frameworks and enforcing consistent anti-corruption laws can manage uncertainty, providing stability and predictability that diminish opportunities for corrupt practices.

7.5.4 Promote Gender Equality and Performance Orientation

Increasing women's representation in governance and leadership roles should be a cornerstone of anti-corruption measures, as gender equality has been linked to lower levels of corruption. Policies must ensure equal opportunities for women in education, employment, and political participation, and emphasize the connection between gender equality and reduced corruption. Additionally, fostering a performance-oriented culture that values meritocracy and excellence can deter corrupt practices. Transparent reward systems and public sector reforms that emphasize efficiency and merit-based promotions can cultivate ethical behaviour and high performance. Addressing power distance by promoting democratic governance and public participation in decision-making processes can further reduce corruption, while training programs for public officials on ethical leadership and accountability can mitigate the influence of hierarchical structures.

7.5.5 Strengthen Merit-Based Recruitment and Promotion Systems

Given the significant role of in-group collectivism and power distance in shaping corruption perceptions, it is important to minimize opportunities for favoritism and informal influence in public sector staffing decisions. The Local Government Service should implement a stricter, transparent, and merit-based recruitment and promotion framework supported by standardized competency assessments, clear performance indicators, and independent oversight committees. Digitalizing recruitment processes and limiting discretionary authority in staff placement can reduce personal network influence and enhance fairness. This aligns with best practices from countries such as Rwanda and Botswana, where professionalized public service systems have improved accountability and reduced corruption-related vulnerabilities.

7.6 Research Limitation

Several limitations impact the scope and findings of this study. Firstly, the data collection process faced significant challenges. The exploratory sequentially mixed-method design relied on descriptive information provided by respondents, potentially introducing biases in reporting corruption behaviours based on individual moral views and socially accepted norms. Moreover, interviews with traditional rulers often took place in the presence of their subjects, introducing third-party presence bias into the data. Additionally, there was a risk of data reflecting perceptions influenced by external media portrayals rather than purely Ghanaian societal norms. To mitigate these limitations, the researcher supplemented primary data with a thorough review of relevant documents.

Furthermore, the qualitative aspect of the study was constrained by focusing exclusively on respondents from the two largest ethnic groups in Ghana (Akan and Mole-Dagban Kingdoms), limiting the representation of minority ethnic groups. The sample size for in-depth interviews was also restricted to achieve data saturation, while the quantitative approach faced logistical challenges in obtaining a sufficiently large sample size. The mixed-method approach was chosen to compensate for these limitations, leveraging qualitative depth and quantitative breadth in understanding corruption in Ghana.

Lastly, the study's reliance on survey data from employees of the local government service excludes perspectives from other public institutions like the Ghana Education Service or Ghana Health Service. Incorporating these perspectives could have provided a more comprehensive view of corruption across various sectors, enhancing the generalizability of the findings beyond local government settings.

7.7 Suggestion for Future Research

The study had sought to explore the nature of corruption in Ghana through cultural perspectives. It is however associated with some risk of overgeneralization of findings because it was based on majority ethnic grouping who formed part of the interviews. More similarly, the survey questionnaires were answered by only the section of Ghanaians drawn from Local Government Services in Ghana. Further research that captures other ethnic groupings and the views of non-elites in the society would be imperative.

In this study, cultural practices (as things are) were the main explanatory variable without an inclusion of the cultural values (as things should be) as presented in the GLOBE study which framework forms the basis of this work. Meanwhile previous cross-cultural researchers who employed GLOBE cultural framework as explanatory variable found variations between "as things are" and "as things should be" in explaining the phenomenon. Further to this argument, GLOBE project also found seven of the nine dimensions to exhibit negative correlations between values and practices. Future researchers are therefore encouraged to consider the cultural values (as things should be) as explanatory variable for understanding corruption.

The literature reveals a significant gap in the exploration of the dyadic relationship between culture and corruption. Current research indicates that pervasive corrupt practices can profoundly impact the mindset of individuals in a society, leading to diminished social standards and cultural degradation. Unlike this study, which focuses solely on the one-way impact of culture on the definition of corruption, future research should consider this bidirectional effect in order to providing evidence on how corrupt practices can influence changes in societal cultural practices.

REFERENCES

Abbink, K., Freidin, E., Gangadharan, L., & Moro, R. (2018). The Effect of Social Norms on Bribe Offers. *The Journal of Law, Economics, and Organization*, *34*(3), 457–474.

Abdi, H., & Valentin, D. (2007). Multiple Correspondence Analysis. *Encyclopedia of Measurement and Statistics*, *2*(4), 651–657.

Abdi, H., & Williams, L. J. (n.d.). *Correspondence Analysis*. Retrieved 29 June 2024, from https://www.researchgate.net/profile/Lynne/Williams/publication/232659411_Correspondenc-analysis.pdf

Abdulai, A.-G. (2009). Political Will in Combating Corruption in Developing and Transition Economies: A Comparative Study of Singapore, Hong Kong and Ghana. *Journal of Financial Crime*, *16*(4), 387–417.

Aboagye, A. Q. Q. (2005). Corruption in Ghana: Evidence, Analysis of Corporate Procedures and Suggestions to Minimize Its Incidence. *Review of Human Factor Studies*, *11*(1), 33.

Abrahams, D., Amiq, B., Prawesthi, W., & Khoidin, M. (2023). The Implementation of Material Criminal Law Against Criminal Act of Embezzlement in Office. *Yuris: Journal of Court and Justice*, 66–74.

Acharya, A. S., Prakash, A., Saxena, P., & Nigam, A. (2013). Sampling: Why and How of It. *Indian Journal of Medical Specialties*, *4*(2), 330–333.

Achim, M. V. (2016). Cultural Dimension of Corruption: A Cross-Country Survey. *International Advances in Economic Research*, *22*(3), 333–345. https://doi.org/10.1007/s11294-016-9592-x

Addai, I., & Pokimica, J. (2010). Ethnicity and Economic Well-Being: The Case of Ghana. *Social Indicators Research*, *99*(3), 487–510. https://doi.org/10.1007/s11205-010-9595-6

Addo, N. A. (2016, January 1). *Ghana Now Byword for Corruption – Akufo-Addo*. GhanaWeb. https://www.ghanaweb.com/GhanaHomePage/NewsArchive/Ghana-now-byword-for-corruption-Akufo-Addo-404599

Ades, A., & Di Tella, R. (1999). Rents, Competition, and Corruption. *American Economic Review*, *89*(4), 982–993. https://doi.org/10.1257/aer.89.4.982

Adeyemi, O. (2021). The Concept of Corruption: A Theoretical Exposition. *TheJournalish: Social and Government*, *2*(2), 1–14.

Adinyira, E., Agyekum, K., Manu, P., Mahamadu, A.-M., & Olomolaiye, P. (2022). Lessening Procurement Deviations Using Procurement Post Reviews: Evidence from Ghana. *Journal of Financial Management of Property and Construction*, *27*(2), 199–219.

Afrobarometer. (2017). *Summary of Results Afrobarometer Round 7 Survey in Ghana, 2017*. Afrobarometer. https://www.afrobarometer.org%2Fwp-content%2Fuploads%2F2022%2F02%2Fgha_r7_sor_10042019.pdf&usg=AOvVaw25cOQ1SXFFwRWbYSoLwfLI&opi=89978449

Afrobarometer. (2019). *Ghanaians Perceive Increase in Corruption Level, Give Government Low Marks on Fighting Graf*. Afrobarometer. https://www.afrobarometer.org

Agbele, F. (2011). Political Economy Analysis of Corruption in Ghana. *European Research Centre for Anti-Corruption and State-Building (ERCAS) Working Paper*, *28*. https://againstcorruption.eu/wp-content/uploads/2012/09/WP-28-Political-Analysis-Ghana-new.pdf

Agyemang, J. K. (2017). Effect of Cultural Practices on the Implementation of Accrual-Based International Public Sector Accounting Standards in Ghana,. *Journal of Management and Scientific Research*.

Ahamad Kuris, N. H., Mohd Zahir, M. Z., Mohd Ali, H., & Hassan, M. S. (2023). The Thin Line Between Corporate Gift, Hospitality and Corruption: A Legal Study on Malaysia's and the Uk's Position. *Journal of Money Laundering Control*, *26*(4), 719–738.

Aizpurua, E. (2020). Pretesting Methods in Cross-Cultural Research. In *The Essential Role of Language in Survey Research* (pp. 129–150). RTI Press.

Akomah, B. B., & Nani, G. (2016). Determining the Causes of Corruption in Public Procurement in Ghana. *African Journal of Applied Research*, *2*(1), 82–93.

Akonor, E. T. (2022). Criminality in the Microfinance Sector: A Symptom of "Broken Window". *UCC Law Journal*, *2*(1), 113–132.

Akpanuko, E. (2012). Combating Corruption and Fraud for Sustainable Development: Beyond Audit Procedures and Rules. *Research Journal of Finance and Accounting*, *3*(11), 24–36.

Akuffo, I. N., & Kivipõld, K. (2019). Influence of Leaders' Authentic Competences on Nepotism-Favouritism and Cronyism. *Management Research Review*, *43*(4), 369–386.

Alam, M. S. (1995). A Theory of Limits on Corruption and Some Applications. *Kyklos*, *48*, 419–435.

Alatas, H. (1990). *Corruption: Its Nature, Causes, and Functions* (1st ed.). Avebury Gower Pub. Co.

Alatas, S. H. (2015). *The Problem of Corruption* (Revised). The Other Press.

Alavi, H., & Hąbek, P. (2016a). Addressing Research Design Problem in Mixed Methods Research. *Management Systems in Production Engineering*, *21*(1), 62–66. https://doi.org/10.2478/mspe-10-01-2016

Alavi, H., & Hąbek, P. (2016b). Addressing Research Design Problem in Mixed Methods Research. *Management Systems in Production Engineering*, *21*(1), 62–66. https://doi.org/10.2478/mspe-10-01-2016

Alesina, A., & Giuliano, P. (2015). Culture and Institutions. *Journal of Economic Literature*, *53*(4), 898–944.

Allwood, C. M. (2012). The Distinction Between Qualitative and Quantitative Research Methods Is Problematic. *Quality & Quantity*, *46*(5), 1417–1429. https://doi.org/10.1007/s11135-011-9455-8

Alper, S., & Imhoff, R. (2023). Suspecting Foul Play When It Is Objectively There: The Association of Political Orientation With General and Partisan Conspiracy Beliefs as a Function of Corruption Levels. *Social Psychological and Personality Science*, *14*(5), 610–620. https://doi.org/10.1177/19485506221113965

Alschuler, A. W. (2015). Criminal Corruption: Why Broad Definitions of Bribery Make Things Worse. *Fordham L. Rev.*, *84*, 463.

Amagnya, M. A. (2022). Patterns and Prevalence of Corruption in Ghana's Criminal Justice System: Views from Within. In *Policing and the rule of law in Sub-Saharan Africa* (pp. 9–30). Routledge.

Amagnya, M. A. (2023). Corruption in Ghana's Justice System in the Eyes of Police Officers. In *Global Trends in Law Enforcement-Theory and Practice*. IntechOpen. https://www.intechopen.com/chapters/1157738

Ameyaw, E. E., Pärn, E., Chan, A. P. C., Owusu-Manu, D.-G., Edwards, D. J., & Darko, A. (2017). Corrupt Practices in the Construction Industry: Survey of Ghanaian Experience. *Journal of Management in Engineering*, *33*(6), 05017006. https://doi.org/10.1061/(ASCE)ME.1943-5479.0000555

Anderson, C. J., & Tverdova, Y. V. (2003). Corruption, Political Allegiances, and Attitudes Toward Government in Contemporary Democracies. *American Journal of Political Science*, *47*(1), 91–109. https://doi.org/10.1111/1540-5907.00007

Anderson, R. (2007). Thematic Content Analysis (tca). *Descriptive Presentation of Qualitative Data*, *3*, 1–4.

Anderson, R. (2012). Molefi Kete Asante: The Afrocentric Idea and the Cultural Turn in Intercultural Communication Studies. *International Journal of Intercultural Relations*, *36*(6), 760–769.

Anderson, S. F., Kelley, K., & Maxwell, S. E. (2017). Sample-Size Planning for More Accurate Statistical Power: A Method Adjusting Sample Effect Sizes for Publication Bias and Uncertainty. *Psychological Science*, *28*(11), 1547–1562. https://doi.org/10.1177/0956797617723724

Andersson, S. (2017). Beyond Unidimensional Measurement of Corruption. *Public Integrity*, *19*(1), 58–76. https://doi.org/10.1080/10999922.2016.1200408

Andersson, S., & Heywood, P. M. (2009). The Politics of Perception: Use and Abuse of Transparency International's Approach to Measuring Corruption. *Political Studies*, *57*(4), 746–767. https://doi.org/10.1111/j.1467-9248.2008.00758.x

Andvig, J. C., Fjeldstad, O.-H., Amundsen, I., Sissener, T., & Søreide, T. (2000). Research on Corruption: A Policy Oriented Survey. *Commissioned by NORAD, Final Report, December, Oslo*, 106.

Anggono, B. D., & Wahanisa, R. (2022). Corruption Prevention in Legislative Drafting in Indonesia. *WSEAS Transactions on Environment and Development*, *18*(1), 172–181.

Ankamah, S. S., & Manzoor E Khoda, S. M. (2018). Political Will and Government Anti-Corruption Efforts: What Does the Evidence Say? *Public Administration and Development*, *38*(1), 3–14. https://doi.org/10.1002/pad.1815

Antony, J., Sony, M., & McDermott, O. (2023). Conceptualizing Industry 4.0 Readiness Model Dimensions: An Exploratory Sequential Mixed-Method Study. *The TQM Journal*, *35*(2), 577–596.

Antwi, J. K. (2023). *Transformed Individuals, Transforming the World: A Challenge to the Christian Church in Ghana*. https://www.researchgate.net/profile/Kofi-Antwi/publication/374696546_E-Journal_of_Humanities_Arts_and_Social_Sciences_EHASS_Transformed_Individuals_Transforming_the_World_A_Challenge_to_the_Christian_Church_in_Ghana/links/652974061a05311a23fbe1f7/E-Journal-of-Humanities-Arts-and-Social-Sciences-EHASS-Transformed-Individuals-Transforming-the-World-A-Challenge-to-the-Christian-Church-in-Ghana.pdf

Antwi-Bediako, R. (2018). Chiefs and Nexus of Challenges in Land Deals: An Insight into Blame Perspectives, Exonerating Chiefs During and After Jatropha Investment in Ghana. *Cogent Social Sciences*, *4*(1), 1456795. https://doi.org/10.1080/23311886.2018.1456795

Apata, G. O. (2019). Corruption and the Postocolonial State: How the West Invented African Corruption. *Journal of Contemporary African Studies*, *37*(1), 43–56. https://doi.org/10.1080/02589001.2018.1497292

Appiah, D., & Abdulai, A.-G. (2017). *Competitive Clientelism and the Politics of Core Public Sector Reform in Ghana*. https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2954598

Ardi, P., & Urumsah, D. (2023). Factors Influencing Intentions to Asset Misapproriation at Universities in the Province of West Kalimantan (A Research Conceptual Framework). *3rd Borneo International Conference on Islamic Higher Education (BICIHE) 2023*, *1*, 56–60.

Argandoña, A. (2003). Private-to-Private Corruption. *Journal of Business Ethics*, *47*(3), 253–267. https://doi.org/10.1023/A:1026266219609

Argandoña, A. (2007). The United Nations Convention Against Corruption and its Impact on International Companies. *Journal of Business Ethics*, *74*(4), 481–496. https://doi.org/10.1007/s10551-007-9524-z

Arieff, A. (2011). *Morocco: Current Issues* (RS21579). Congressional Research Service. https://www.mediterraneanaffairs.com/wp-content/uploads/2014/12/180685.pdf

Arndt, C. (2008). The Politics of Governance Ratings. *International Public Management Journal*, *11*(3), 275–297. https://doi.org/10.1080/10967490802301278

Artello, K., & Albanese, J. S. (2022). Culture of Corruption: Prosecutions, Persistence, and Desistence. *Public Integrity*, *24*(2), 142–161. https://doi.org/10.1080/10999922.2021.1881300

Ashkanasy, N. M., Gupta, V., Mayfield, M. S., & Trevor-Roberts, E. (2004). *Future Orientation*. https://espace.library.uq.edu.au/view/UQ:70140

Asiamah, N., Mensah, H. K., & Oteng-Abayie, E. F. (2017). Do Larger Samples Really Lead to More Precise Estimates? A Simulation Study. *American Journal of Educational Research*, *5*(1), 9–17.

Asomah, J. Y. (2019). What Are the Key Drivers of Persistent Ghanaian Political Corruption? *Journal of Asian and African Studies*, *54*(5), 638–655.

Asomah, J. Y. (2020). Can Private Media Contribute to Fighting Political Corruption in Sub-Saharan Africa? Lessons from Ghana. *Third World Quarterly*, *41*(12), 2011–2029. https://doi.org/10.1080/01436597.2020.1806707

Asomah, J. Y. (2021). What Can Be Done to Address Corruption in Ghana? Understanding Citizens' Perspectives. *Forum for Development Studies*, *48*(3), 519–537. https://doi.org/10.1080/08039410.2021.1984304

Astroth, K. S., & Chung, S. Y. (2018). Focusing on the Fundamentals: Reading Quantitative Research with a Critical Eye. *Nephrology Nursing Journal*, *45*(3), 283–287.

Aven, B., & Iorio, A. (2023). Organizing for misconduct: A social network lens on collective corporate corruption. *Research in Organizational Behavior*, *43*, 100191.

Aven, B., Morse, L., & Iorio, A. (2021). The Valley of Trust: The Effect of Relational Strength on Monitoring Quality. *Organizational Behavior and Human Decision Processes*, *166*, 179–193.

Ayee, J. A. (2016). The Roots of Corruption: The Ghanaian Enquiry Revisited. *Institute of Economic Affairs (IEA Ghana)*. https://policycommons.net/artifacts/1444802/the-roots-of-corruption/2076548/

Ayee, J. R. (2007). Traditional Leadership and Local Governance in Africa: The Ghanaian Experience. *Fourth National Annual Local Government Conference on the Theme "Traditional Leadership and Local Governance in a Democratic South Africa: Quo Vadis*.

Babbie, E. R. (2016). *The Practice of Social Research* (14th ed.). Boston, MA : Cengage Learning. https://library.wur.nl/WebQuery/titel/2215434

Babbie, E. R. (2020). *The Practice of Social Research* (15th ed.). Cengage Au.

Backhaus, K., Erichson, B., Gensler, S., Weiber, R., & Weiber, T. (2021). *Multivariate Analysis: An Application-Oriented Introduction*. Springer Fachmedien Wiesbaden. https://doi.org/10.1007/978-3-658-32589-3

Baez-Camargo, C., Bukuluki, P., Sambaiga, R., Gatwa, T., Kassa, S., & Stahl, C. (2020). Petty Corruption in the Public Sector: A Comparative Study of Three East African Countries Through a Behavioural Lens. *African Studies*, *79*(2), 232–249. https://doi.org/10.1080/00020184.2020.1803729

Baffoe, P. L. (2017). *Traditional Authorities and Development in Ghana* [PhD Thesis, Carleton University Ottawa].

Baig, S., Yenigun, C., & Alam, K. M. (2022). *Political Capacity and Corruption Nexus: Re-Examining Evidence for Developing Countries. Economies 10: 127*. s Note: MDPI stays neutral with regard to jurisdictional claims in published …. https://www.academia.edu/download/92292619/pdf.pdf

Baker, P., Berry, M., Czitrom, D., Hahn, B., Kloppenberg, J., Lamoreaux, N., & Witwer, D. (2019). Interchange: Corruption Has a History. *Journal of American History*, *105*(4), 912–938.

Baldwin, J. R., Faulkner, S. L., Hecht, M. L., & Lindsley, S. L. (2006). *Redefining Culture: Perspectives Across the Disciplines*. Routledge.

Baliamoune-Lutz, M., Ndikumana, L., & UNECA, A. A. (2008). Corruption and Growth in African Countries: Exploring the Investment Channel. *University of Massachusetts Amherst Working Paper*, *8*. https://www.afdb.org/fileadmin/uploads/afdb/Documents/Knowledge/Conference_2007_anglais_16-part-III-4.pdf

Banuri, S., & Eckel, C. (2012). Chapter 3 Experiments in Culture and Corruption: A Review. *New Advances in Experimental Research on Corruption*, 51–76.

Barlett, J. E., Kotrlik, J. W., & Higgins, C. C. (2001). Organizational Research: Determining Appropriate Sample Size in Survey Research. *Information Technology, Learning, and Performance Journal*, *19*(1), 43.

Barr, A., & Serra, D. (2010). Corruption and Culture: An Experimental Analysis. *Journal of Public Economics*, *94*(11–12), 862–869.

Basu, R. (2021). Revisiting Fred W. Riggs' Model in the Context of 'Prismatic' Societies Today. *Indian Journal of Public Administration*, *67*(1), 87–95. https://doi.org/10.1177/00195561211005632

Baumann, H. (2017). A Failure of Governmentality: Why Transparency International Underestimated Corruption in Ben Ali's Tunisia. *Third World Quarterly*, *38*(2), 467–482. https://doi.org/10.1080/01436597.2016.1153417

Beekharry, N., & Bablee, R. (n.d.). Resources to Report Corruption. *United States Department of State*. Retrieved 3 July 2024, from https://2017-2021.state.gov/report/custom/1af5cc3e24/

Behghadami, M. A., Janati, A., Sadeghi-Bazargani, H., Gholizadeh, M., Rahmani, F., & Arab-Zozani, M. (2019). Developing and Validating an Instrument to Assess Non-Hospital Health Centers' Preparedness to Provide Initial Emergency Care: A Study Protocol. *BMJ Open*, *9*(7), e026651.

Bekesiene, S., Petrauskaite, A., & Kazlauskaite Markeliene, R. (2021). *Nepotism and Related Threats to Security and Sustainability of the Country: The Case of Lithuanian Organizations. Sustainability 2021, 13, 1536*. s Note: MDPI stays neutral with regard to jurisdictional claims in published .

Bello, A. O. (2014). Gift-Giving, Anti-Bribery Laws and the Nigerian Constitution: Matters Arising. *Journal of African Law*, 278–302.

Bertsch, A., & Warner-Søderholm, G. (2013). Exploring Societal Cultural Values and Human Rights and Development. *SAGE Open*, *3*(3), 215824401350298. https://doi.org/10.1177/2158244013502988

Blanca, M. J., Arnau, J., López-Montiel, D., Bono, R., & Bendayan, R. (2013). Skewness and Kurtosis in Real Data Samples. *Methodology*, *9*(2), 78–84. https://doi.org/10.1027/1614-2241/a000057

Blanche, M. T., Blanche, M. J. T., Durrheim, K., & Painter, D. (2006). *Research in Practice: Applied Methods for the Social Sciences* (2nd ed.). Junta and Company Ltd. https://books.google.com/books?hl=en&lr=&id=7eKA1SMlOzAC&oi=fnd&pg=PR7&dq=Blanche+et+al.+(2006)+&ots=qLh1QqcEYO&sig=_J_v8ERsgduhE3ZnIlwsKV-nlZE

Blavatskyy, P. (2021). Obesity of Politicians and Corruption in Post-Soviet Countries. *Economics of Transition and Institutional Change*, *29*(2), 343–356. https://doi.org/10.1111/ecot.12259

Block, W., & Anderson, G. M. (2000). Blackmail, Extortion, and Exchange. *NYLS Law Review*, *44*(3), 541–561.

Block, W., & Gordon, D. (1986). Blackmail, extortion and free speech: A reply to Posner, Epstein, Nozick and Lindgren. *Loy. LAL REv.*, *19*, 37.

Boateng, A., Wang, Y., Ntim, C., & Glaister, K. W. (2021). National Culture, Corporate Governance and Corruption: A Cross-Country Analysis. *International Journal of Finance & Economics*, *26*(3), 3852–3874. https://doi.org/10.1002/ijfe.1991

Boateng, F. D., & Adjorlolo, S. (2019). Judicial Trustworthiness in Africa: Do Macro-Level Conditions Matter? *Crime & Delinquency*, *65*(12), 1689–1710. https://doi.org/10.1177/0011128718772100

Boddy, C. R. (2016). Sample size for qualitative research. *Qualitative market research: An international journal*, *19*(4), 426-432.

Bokayev, B., Nauryzbek, M., Davletbayeva, Z., Dussipov, Y., Rysbekova, Z., & Torebekova, Z. (2023). Factors Driving Individual Perceptions of Quotidian Corruption: Evidence from Kazakhstan. *Public Integrity*, *25*(4), 380–398. https://doi.org/10.1080/10999922.2022.2054569

Bollen, K. A., & Diamantopoulos, A. (2017). In Defense of Causal-Formative Indicators: A Minority Report. *Psychological Methods*, *22*(3), 581.

Bracking, S. (2018). Corruption & State Capture: What Can Citizens Do? *Daedalus*, *147*(3), 169–183.

Braun, V., & Clarke, V. (2006). Using Thematic Analysis in Psychology. *Qualitative Research in Psychology*, *3*(2), 77–101. https://doi.org/10.1191/1478088706qp063oa

Braun, V., & Clarke, V. (2022). Conceptual and Design Thinking for Thematic Analysis. *Qualitative Psychology*, *9*(1), 3.

Braun, V., & Clarke, V. (2023). Toward Good Practice in Thematic Analysis: Avoiding Common Problems and Becoming a Knowing Researcher. *International Journal of Transgender Health*, *24*(1), 1–6. https://doi.org/10.1080/26895269.2022.2129597

Broker, T., Harris, D., Prawito, T., & Smith, L. M. (2018). The Relationship of Corruption to Economic Activity in the Oecd. *International Journal of Business Excellence*, *16*(3), 286. https://doi.org/10.1504/IJBEX.2018.095640

Brooks, G., Tunley, M., Button, M., & Gee, J. (2017). *Fraud, Error and Corruption in Healthcare: A Contribution from Criminology*. http://repository.uwl.ac.uk/id/eprint/4256/

Brown, A. H., & Green, T. D. (2019). *The Essentials of Instructional Design: Connecting Fundamental Principles with Process and Practice* (4th ed.). Routledge.

Brown, M. F. (2008). Cultural Relativism 2.0. *Current Anthropology*, *49*(3), 363–383. https://doi.org/10.1086/529261

Brusca, I., Manes Rossi, F., & Aversano, N. (2018). Accountability and Transparency to Fight against Corruption: An International Comparative Analysis. *Journal of Comparative Policy Analysis: Research and Practice*, *20*(5), 486–504. https://doi.org/10.1080/13876988.2017.1393951

Bryman, A. (2012). *Social Research Methods* (4th ed.). Oxford University Press,

Bryman, A. (2016). *Social Research Methods* (5th ed.). Oxford University Press.

Buchanan, J. M., & Tollison, R. D. (1984). *The Theory of Public Choice–Ii* (Illustrated, Revised). University of Michigan Press.

Bussmann, K. D., & Niemeczek, A. (2019). Compliance Through Company Culture and Values: An International Study Based on the Example of Corruption Prevention. *Journal of Business Ethics*, *157*(3), 797–811. https://doi.org/10.1007/s10551-017-3681-5

Byrne, B. M. (2001). Structural Equation Modeling With AMOS, EQS, and LISREL: Comparative Approaches to Testing for the Factorial Validity of a Measuring Instrument. *International Journal of Testing*, *1*(1), 55–86. https://doi.org/10.1207/S15327574IJT0101_4

Byrne, B. M., & Van De Vijver, F. J. R. (2010). Testing for Measurement and Structural Equivalence in Large-Scale Cross-Cultural Studies: Addressing the Issue of Nonequivalence. *International Journal of Testing*, *10*(2), 107–132. https://doi.org/10.1080/15305051003637306

Campbell, S., Greenwood, M., Prior, S., Shearer, T., Walkem, K., Young, S., Bywaters, D., & Walker, K. (2020). Purposive Sampling: Complex or Simple? Research Case Examples. *Journal of Research in Nursing*, *25*(8), 652–661. https://doi.org/10.1177/1744987120927206

Canestrino, R., Ćwiklicki, M., Magliocca, P., & Pawe\lek, B. (2020). Understanding Social Entrepreneurship: A Cultural Perspective in Business Research. *Journal of Business Research*, *110*, 132–143.

Cassell, C., & Bishop, V. (2019). Qualitative Data Analysis: Exploring Themes, Metaphors and Stories. *European Management Review*, *16*(1), 195–207. https://doi.org/10.1111/emre.12176

Chandra, Y., & Shang, L. (2019). *Qualitative Research Using R: A Systematic Approach*. Springer Nature Singapore Pte Ltd. https://doi.org/10.1007/978-981-13-3170-1

Changwatchai, P., & Dheera-aumpon, S. (2023). Culture and Bribe Giving: Evidence from Firm-Level Data. *Research in International Business and Finance*, *64*, 101828.

Chen, C., & Ganapati, S. (2023). Do Transparency Mechanisms Reduce Government Corruption? A Meta-Analysis. *International Review of Administrative Sciences*, *89*(1), 257–272. https://doi.org/10.1177/00208523211033236

Chin, W., Cheah, J.-H., Liu, Y., Ting, H., Lim, X.-J., & Cham, T. H. (2020). Demystifying the Role of Causal-Predictive Modeling Using Partial Least Squares Structural Equation Modeling in Information Systems Research. *Industrial Management & Data Systems*, *120*(12), 2161–2209.

Chin, W. W. (2010). How to Write Up and Report PLS Analyses. In V. Esposito Vinzi, W. W. Chin, J. Henseler, & H. Wang (Eds.), *Handbook of Partial Least Squares* (pp. 655–690). Springer Berlin Heidelberg. https://doi.org/10.1007/978-3-540-32827-8_29

Chu, S.-C. (2009). *Determinants of Consumer Engagement in Electronic Word-of-Mouth in Social Networking Sites* [PhD Thesis, The University of Texas at Austin]. https://search.proquest.com/openview/cd7902cc488a5b450bf68510e3a1c0c9/1?pq-origsite=gscholar&cbl=18750

Chua, R. Y. J., Roth, Y., & Lemoine, J.-F. (2015). The Impact of Culture on Creativity: How Cultural Tightness and Cultural Distance Affect Global Innovation Crowdsourcing Work. *Administrative Science Quarterly*, *60*(2), 189–227. https://doi.org/10.1177/0001839214563595

Churchill, G. A. (1979). A Paradigm for Developing Better Measures of Marketing Constructs. *Journal of Marketing Research*, *16*(1), 64–73. https://doi.org/10.1177/002224377901600110

Cieślik, A., & Goczek, \Lukasz. (2018). Control of Corruption, International Investment, and Economic Growth–Evidence from Panel Data. *World Development*, *103*, 323–335.

Clark, A. K. (2017). Measuring Corruption: Transparency International's "Corruption Perceptions Index". In *Corruption, Accountability and Discretion* (pp. 3–22). Emerald Publishing Limited. https://www.emerald.com/insight/content/doi/10.1108/S2053-769720170000029001/full/html

Clark, T., Foster, L., Bryman, A., & Sloan, L. (2021). *Bryman's Social Research Methods* (6th ed.). Oxford University Press.

Coates, A. (2021). The Prevalence of Philosophical Assumptions Described in Mixed Methods Research in Education. *Journal of Mixed Methods Research*, *15*(2), 171–189. https://doi.org/10.1177/1558689820958210

Cohen, J. (2013). *Statistical Power Analysis for the Behavioral Sciences* (2nd ed.). routledge. https://www.taylorfrancis.com/books/mono/10.4324/9780203771587/statistical-power-analysis-behavioral-sciences-jacob-cohen

Cole, S., & Tran, A. (2011). Evidence from the Firm: A New Approach to Understanding Corruption. In *International Handbook on the Economics of Corruption* (p. 408). Edward Elgar Publishing Limited.

Collier, M. W. (2002). Explaining Corruption: An Institutional Choice Approach. *Crime, Law and Social Change*, *38*(1), 1–32.

Colliri, T., & Zhao, L. (2019). Analyzing the Bills-Voting Dynamics and Predicting Corruption-Convictions Among Brazilian Congressmen Through Temporal Networks. *Scientific Reports*, *9*(1), 16754.

Constitution of Ghana. (1992). *The Constituton of the Republic of Ghana, Amended, 1996*. https://constitutionnet.org/sites/default/files/Ghana%20Constitution.pdf

Cornell, S., & Hartmann, D. (2007). *Ethnicity and Race: Making Identities in a Changing World* (2nd ed.). Pine Forge Press.

Coviello, D., & Gagliarducci, S. (2017). Tenure in Office and Public Procurement. *American Economic Journal: Economic Policy*, *9*(3), 59–105.

Cragg, W. (2018). Corruption, Bribery, and Moral Norms Across National Boundaries. In *The Routledge Companion to Business Ethics* (1st ed., pp. 573–589). Routledge.

Creswell, J. W. (2009). Editorial: Mapping the Field of Mixed Methods Research. *Journal of Mixed Methods Research*, *3*(2), 95–108. https://doi.org/10.1177/1558689808330883

Creswell, J. W. (2013). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (3rd ed.). SAGE Publications, Inc.

Creswell, J. W., & Clark, V. L. P. (2011). *Designing and Conducting Mixed Methods Research* (2nd ed.). SAGE Publications, Inc.

Creswell, J. W., & Creswell, J. D. (2017). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (3rd ed.). Sage publications.

Creswell, J. W., & Miller, D. L. (2000). Determining Validity in Qualitative Inquiry. *Theory Into Practice*, *39*(3), 124–130. https://doi.org/10.1207/s15430421tip3903_2

Cronbach, L. J., & Meehl, P. E. (2017). Construct Validity in Psychological Tests. In *Research Design* (1st ed., pp. 225–238). Routledge.

Dahlström, C., Lapuente, V., & Teorell, J. (2012). The Merit of Meritocratization: Politics, Bureaucracy, and the Institutional Deterrents of Corruption. *Political Research Quarterly*, *65*(3), 656–668. https://doi.org/10.1177/1065912911408109

Dakin, C., Finlayson, G., & Stubbs, R. J. (2024). Can Eating Behaviour Traits Be Explained by Underlying, Latent Factors? An Exploratory and Confirmatory Factor Analysis. *Appetite*, *195*, 107202.

Darley, W. K., & Blankson, C. (2008). African Culture and Business Markets: Implications for Marketing Practices. *Journal of Business & Industrial Marketing*, *23*(6), 374–383.

Darley, W. K., Luethge, D. J., & Blankson, C. (2013). Culture and International Marketing: A Sub-Saharan African Context. *Journal of Global Marketing*, *26*(4), 188–202. https://doi.org/10.1080/08911762.2013.814819

Das, R. (2022). Cultural Determinants of National Innovativeness: A 56 Country Bayesian Analysis. *Technology Analysis & Strategic Management*, *34*(8), 933–945. https://doi.org/10.1080/09537325.2021.1934435

Dash, N., & Gladwin, H. (2007). Evacuation Decision Making and Behavioral Responses: Individual and Household. *Natural Hazards Review*, *8*(3), 69–77. https://doi.org/10.1061/(ASCE)1527-6988(2007)8:3(69)

Davis, J. H., & Ruhe, J. A. (2003). Perceptions of Country Corruption: Antecedents and Outcomes. *Journal of Business Ethics*, 275–288.

Davis, K. E. (2021). Anti-Corruption Law and Systemic Corruption: The Role of Direct Responses. *Revista Direito GV*, *17*(2), e2129.

Dawadi, S., Shrestha, S., & Giri, R. A. (2021). Mixed-Methods Research: A Discussion on Its Types, Challenges, and Criticisms. *Journal of Practical Studies in Education*, *2*(2), 25–36.

De Carvalho, J., & Chima, F. O. (2014). Applications of Structural Equation Modeling in Social Sciences Research. *American International Journal of Contemporary Research*, *4*(1), 6–11.

De Goede, M. (2017). *An Analysis of Mahmood Mamdani's Citizen and Subject: Contemporary Africa and the Legacy of Late Colonialism* (1st ed.). Macat Library.

De Graaf, G. (2007). Causes of Corruption: Towards a Contextual Theory of Corruption. *Public Administration Quarterly*, 39–86.

De Mooij, M., & Hofstede, G. (2010). The Hofstede Model: Applications to Global Branding and Advertising Strategy and Research. *International Journal of Advertising*, *29*(1), 85–110. https://doi.org/10.2501/S026504870920104X

Della Porta, D., & Vannucci, A. (2016). *The Hidden Order of Corruption: An Institutional Approach* (1st ed.). Routledge.

Denzin, N. K., & Lincoln, Y. S. (2017). *The SAGE Handbook of Qualitative Research* (5th ed.). SAGE Publishing.

DeVellis, R. F., & Thorpe, C. T. (2021). *Scale Development: Theory and Applications* (4th ed.). Sage publications.

Diamantopoulos, A., Sarstedt, M., Fuchs, C., Wilczynski, P., & Kaiser, S. (2012). Guidelines for Choosing Between Multi-Item and Single-Item Scales for Construct Measurement: A Predictive Validity Perspective. *Journal of the Academy of Marketing Science*, *40*(3), 434–449. https://doi.org/10.1007/s11747-011-0300-3

Dillman, D. A., Smyth, J. D., & Christian, L. M. (2014). *Internet, Phone, Mail, and Mixed-Mode Surveys: The Tailored Design Method* (4th ed.). John Wiley & Sons.

Dincer, O. (2020). If You're Corrupt, You'd Better Be Free. *Journal of Economic Studies*, *47*(6), 1307–1325.

DiRienzo, C. E. (2019). Culture, Corruption, and Women in Government. *International Journal of Cross Cultural Management*, *19*(3), 315–332. https://doi.org/10.1177/1470595819887190

Doey, L., & Kurta, J. (2011). Correspondence Analysis Applied to Psychological Research. *Tutorials in Quantitative Methods for Psychology*, *7*(1), 5–14.

Doig, A., & Theobald, R. (2013). Introduction: Why Corruption? In *Corruption and democratisation* (1st ed., pp. 1–12). Routledge.

Dorasamy, N., & Kikasu, E. T. (2023). Analyzing The Effects of Corruption on People's Daily Lives in African Countries. *Res Militaris*, *13*(2), 6191–6212.

Duri, J. (2021). *Overview of International Standards Related to Separation of Powers, Conflicts of Interest and Abuse of Functions by Parliamentarians in National Budget Processes*. Transparency International. https://www.jstor.org/stable/pdf/resrep28295.pdf

Easterby-Smith, M., Thorpe, R., & Lowe, A. (1999). *Management Research: An Introduction* (1st ed.). Sage publications Ltd.

Egbue, N. G. (2006). Africa: Cultural Dimensions of Corruption and Possibilities for Change. *Journal of Social Sciences*, *12*(2), 83–91. https://doi.org/10.1080/09718923.2006.11978361

Eichhorn, B. R. (2014). Common Method Variance Techniques. *Cleveland State University, Department of Operations & Supply Chain Management. Cleveland, OH: SAS Institute Inc*, *1*, 11.

Ekeh, P. P. (1975). Colonialism and the two publics in Africa: A theoretical statement. *Comparative studies in society and history*, *17*(1), 91-112.

Elliott, V. (2018). Thinking About the Coding Process in Qualitative Data Analysis. *Qualitative Report*, *23*(11). https://ora.ox.ac.uk/objects/uuid:5304bf7f-6214-4939-9f1b-b64415d4fac1

Emrich, C. G., Denmark, F. L., & Den Hartog, D. N. (2004). Cross-Cultural Differences in Gender Egalitarianism: Implications for Societies, Organizations, and Leaders. *Culture, Leadership, and Organizations: The GLOBE Study Of*, *62*, 343–394.

Englund, H. (2006). *Prisoners of Freedom: Human Rights and the African Poor* (illustrated, annotated ed., Vol. 14). Univ of California Press.

Erlingsson, G. Ó. (2016). Measuring Corruption: Whose Perceptions Should We Rely on?: Evidence from Iceland. *Stjornmal Og Stjornsysla/The Icelandic Review of Politics & Administration*, *12*(2), 215–235.

Errasti-Ibarrondo, B., Jordán, J. A., Díez-Del-Corral, M. P., & Arantzamendi, M. (2018). Conducting Phenomenological Research: Rationalizing the Methods and Rigour of the Phenomenology of Practice. *Journal of Advanced Nursing*, *74*(7), 1723–1734. https://doi.org/10.1111/jan.13569

Esarey, J., Dalton, M., Barnes, T., & Beaulieu, E. (2023). *The Changing Relationship between Gender and Corruption*. https://www.justinesarey.com/The_Changing_Relationship_between_Gender_and_Corruption.pdf

Esarey, J., & Schwindt-Bayer, L. A. (2019). Estimating Causal Relationships Between Women's Representation in Government and Corruption. *Comparative Political Studies*, *52*(11), 1713–1741. https://doi.org/10.1177/0010414019830744

Escandon-Barbosa, D., Ramirez, A., & Salas-Paramo, J. (2022). The Effect of Cultural Orientations on Country Innovation Performance: Hofstede Cultural Dimensions Revisited? *Sustainability*, *14*(10), 5851.

Essel, B. K. C., Adams, F., & Amankwah, K. (2019). Effect of Entrepreneur, Firm, and Institutional Characteristics on Small-Scale Firm Performance in Ghana. *Journal of Global Entrepreneurship Research*, *9*(1), 55. https://doi.org/10.1186/s40497-019-0178-y

Falk, R. F., & Miller, N. B. (1992). *A Primer for Soft Modeling.* University of Akron Press. https://psycnet.apa.org/record/1992-98610-000

Farber, D. A., & Frickey, P. P. (1986). Jurisprudence of Public Choice. *Texas Law Review*, *65*(5), 873.

Fazekas, M., Poltoratskaia, V., & Tóth, B. (2023). *Corruption Risks and State Capture in Bulgarian Public Procurement*. World Bank Group. https://www.researchgate.net/profile/Mihaly-.pdf

Felkins, L. (1997). *Introduction to Public Choice Theory*. https://philpapers.org/rec/FELITP

Fellenberg, K., Hauser, N. C., Brors, B., Neutzner, A., Hoheisel, J. D., & Vingron, M. (2001). Correspondence Analysis Applied to Microarray Data. *Proceedings of the National Academy of Sciences*, *98*(19), 10781–10786. https://doi.org/10.1073/pnas.181597298

Fenton, S. (2004). Debate: Explaining Ethnicity. *Journal of Ethnic and Migration Studies*, *30*(4), 831–835. https://doi.org/10.1080/1369183041000169658

Fink, A. (2003). *How to Ask Survey Questions* (Illustrated, Vol. 1). Sage.

Fink, A. (2019). *Conducting Research Literature Reviews: From the Internet to Paper* (5th ed.). Sage publications.

Finstad, K. (2010). Response Interpolation and Scale Sensitivity: Evidence Against 5-Point Scales. *Journal of Usability Studies*, *5*(3), 104–110.

Fletcher, L., & Robinson, D. (2013). Measuring and Understanding Employee Engagement. In *Employee engagement in theory and practice* (1st ed., pp. 273–290). Routledge.

Flick, U. (2022). *The Sage Handbook of Qualitative Research Design* (Unabridged, Vol. 1). Sage Publications Ltd. https://www.torrossa.com/it/resources/an/5282289

Forson, J. A., Baah-Ennumh, T. Y., Buracom, P., Chen, G., & Peng, Z. (2016). Causes of Corruption: Evidence from Sub-Saharan Africa. *South African Journal of Economic and Management Sciences*, *19*(4), 562–578.

Foster, C. (2024). Methodological Pragmatism in Educational Research: From Qualitative-Quantitative to Exploratory-Confirmatory Distinctions. *International Journal of Research & Method in Education*, *47*(1), 4–19. https://doi.org/10.1080/1743727X.2023.2210063

Fowler Jr, F. J. (2013). *Survey Research Methods* (5th ed.). Sage publications.

Francis, S.-A., & Justine, C. (2023). Corruption and National Development: The Consequential Effects on the Sustainability in Ghana. *American Journal of Multidisciplinary Research and Innovation*, *2*(3), 32–40.

Frankel, M. R., McNaghten, A. D., Shapiro, M. F., Sullivan, P. S., Berry, S. H., Johnson, C. H., Flagg, E. W., Morton, S., & Bozzette, S. A. (2012). Suppl 1: A Probability Sample for Monitoring the Hiv-Infected Population in Care in the Us and in Selected States. *The Open AIDS Journal*, *6*, 67.

Frennesson, L., Kembro, J., de Vries, H., Van Wassenhove, L., & Jahre, M. (2021). Localisation of Logistics Preparedness in International Humanitarian Organisations. *Journal of Humanitarian Logistics and Supply Chain Management*, *11*(1), 81–106.

Fürstenberg, A., Starystach, S., & Uhl, A. (2023). Culture and Corruption: An Experimental Comparison of Cultural Patterns on the Corruption Propensity in Poland and Russia.

European Journal of Criminology, *20*(5), 1719–1739. https://doi.org/10.1177/14773708221081017

Gabbert, W. (2006). Concepts of Ethnicity. *Latin American and Caribbean Ethnic Studies*, *1*(1), 85–103. https://doi.org/10.1080/17486830500510034

Gallagher, S. E., & Savage, T. (2023). Challenge-Based Learning in Higher Education: An Exploratory Literature Review. *Teaching in Higher Education*, *28*(6), 1135–1157. https://doi.org/10.1080/13562517.2020.1863354

Galtung, F. (1998). Criteria for Sustainable Corruption Control. *The European Journal of Development Research*, *10*(1), 105–128. https://doi.org/10.1080/09578819808426704

Galuh Larasati, Y., Fernando, H., Jubba, H., Abdullah, I., Darus, M. R., & Iribaram, S. (2023). Past Preferences Informing Future Leaders for Indonesian 2024 General Elections. *Cogent Social Sciences*, *9*(1), 2229110. https://doi.org/10.1080/23311886.2023.2229110

García-Gómez, C. D., Demir, E., Díez-Esteban, J. M., & Lizarzaburu Bolaños, E. (2022). Corruption, National Culture and Corporate Investment: European Evidence. *The European Journal of Finance*, 1–19. https://doi.org/10.1080/1351847X.2022.2147443

Gaskin, C. J., & Happell, B. (2014). On Exploratory Factor Analysis: A Review of Recent Evidence, an Assessment of Current Practice, and Recommendations for Future Use. *International Journal of Nursing Studies*, *51*(3), 511–521.

Geddes, B. (2023). *Politician's Dilemma: Building State Capacity in Latin America* (Revised, Vol. 25). University of California Press.

Geertz, C. (1973). *The Interpretation of Cultures* (Vol. 5019). Basic Books Inc.

Gelbrich, K., Stedham, Y., & Gäthke, D. (2016). Cultural Discrepancy and National Corruption: Investigating the Difference Between Cultural Values and Practices and Its Relationship to Corrupt Behavior. *Business Ethics Quarterly*, *26*(2), 201–225.

Gelfand, M. J., Bhawuk, D. P., Nishii, L. H., & Bechtold, D. J. (2004). Individualism and Collectivism. *Culture, Leadership, and Organizations: The GLOBE Study Of*, *62*, 437–512.

Gerlach, P., & Eriksson, K. (2021). Measuring Cultural Dimensions: External Validity and Internal Consistency of Hofstede's Vsm 2013 Scales. *Frontiers in Psychology*, *12*, 662604.

Getie Mihret, D. (2014). National Culture and Fraud Risk: Exploratory Evidence. *Journal of Financial Reporting and Accounting*, *12*(2), 161–176.

Getz, K. A., & Volkema, R. J. (2001). Culture, Perceived Corruption, and Economics: A Model of Predictors and Outcomes. *Business & Society*, *40*(1), 7–30. https://doi.org/10.1177/000765030104000103

Ghana Integrity Initiative (GII). (2005). *"Voice of the People" Survey (southern Ghana)*. Ghana Integrity Initiative.

Ghana Statiatical Service. (2021). *Ethnic Distribution in Ghana*. Accra: Government of Ghana.

Gilsinan, J. F., Fisher, J. E., Islam, M. Q., Ordower, H. M., & Shahin, W. (2023). The Contagion of Corruption: A Model for Understanding Systemic Ethical Failures. *Journal of Financial Crime*, *30*(5), 1208–1219.

Gold, T., Guthrie, D., & Wank, D. (2002). *Social Connections in China: Institutions, Culture, and the Changing Nature of Guanxi*. Cambridge University Press.

Gordon, M. B. (2017). Bribery and Corruption in Public Service Delivery: Experience from the Ghana Judicial Service. *Available at SSRN 2922519*.

Goretzko, D., Siemund, K., & Sterner, P. (2024). Evaluating Model Fit of Measurement Models in Confirmatory Factor Analysis. *Educational and Psychological Measurement*, *84*(1), 123–144. https://doi.org/10.1177/00131644231163813

Gorsira, M., Denkers, A., & Huisman, W. (2018). Both Sides of the Coin: Motives for Corruption Among Public Officials and Business Employees. *Journal of Business Ethics*, *151*(1), 179–194. https://doi.org/10.1007/s10551-016-3219-2

Gouvêa Maciel, G., Magalhães, P. C., Sousa, L. de, Pinto, I. R., & Clemente, F. (2022). A Scoping Review on Perception-Based Definitions and Measurements of Corruption. *Public Integrity*. https://repositorio.ul.pt/handle/10451/55062

Granovetter, M. (2007). The Social Construction of Corruption. In *On Capitalism* (Vol. 15). Stanford University Press.

Gray, D. E. (2021). *Doing Research in the Real World*. https://www.torrossa.com/it/resources/an/5282199

Graycar, A., & Jancsics, D. (2017). Gift Giving and Corruption. *International Journal of Public Administration*, *40*(12), 1013–1023. https://doi.org/10.1080/01900692.2016.1177833

Greenacre, M. (2017). *Correspondence Analysis in Practice* (3rd ed.). Chapman and Hall/crc. https://www.taylorfrancis.com/books/mono/10.1201/9781315369983/correspondence-analysis-practice-michael-greenacre

Griffiths, M. D., Gundry, L. K., & Kickul, J. R. (2013). The Socio-Political, Economic, and Cultural Determinants of Social Entrepreneurship Activity: An Empirical Examination. *Journal of Small Business and Enterprise Development*, *20*(2), 341–357.

Groenewald, T. (2004). A Phenomenological Research Design Illustrated. *International Journal of Qualitative Methods*, *3*(1), 42–55. https://doi.org/10.1177/160940690400300104

Guan, Y., Deng, H., & Zhou, X. (2020). Understanding the Impact of the Covid-19 Pandemic on Career Development: Insights from Cultural Psychology. *Journal of Vocational Behaviour*, *119*, 5. https://doi.org/10.1016/j.jvb.2020.103438

Guba, E. G., & Lincoln, Y. S. (1994). Competing Paradigms in Qualitative Research. *Handbook of Qualitative Research*, *2*(163–194), 105.

Guest, G., Namey, E., & Chen, M. (2020). A Simple Method to Assess and Report Thematic Saturation in Qualitative Research. *PloS One*, *15*(5), e0232076. https://doi.org/10.1371/journal.pone.0232076

Gupta, S., Davoodi, H., & Alonso-Terme, R. (2002). Does Corruption Affect Income Inequality and Poverty? *Economics of Governance*, *3*(1), 23.

Guritno, D. C., Kurniawan, M. L. A., Mangkunegara, I., & Samudro, B. R. (2020). Is There Any Relation Between Hofstede's Cultural Dimensions and Corruption in Developing Countries? *Journal of Financial Crime*, *28*(1), 204–213.

Gutmann, J., Padovano, F., & Voigt, S. (2020). Perception Vs. Experience: Explaining Differences in Corruption Measures Using Microdata. *European Journal of Political Economy*, *65*, 101925.

Gyekye, K. (1997). *Tradition and Modernity: Philosophical Reflections on the African Experience*. Oxford University Press.

Gyimah-Boadi, E. (2002). Confronting Corruption in Ghana and Africa. *Ghana Center for Democratic Development*, *4*(2), 1–6.

Gyimah-Brempong, K. (2002). Corruption, Economic Growth, and Income Inequality in Africa. *Economics of Governance*, *3*(3), 183–209. https://doi.org/10.1007/s101010200045

Gyimah-Brempong, K., & Traynor, T. L. (1999). Political instability, investment and economic growth in Sub-Saharan Africa. *Journal of African Economies*, *8*(1), 52–86.

Hair, J. F., Black, W. C., Babin, B. J., Anderson, R. E., & Tatham, R. L. (2006). *Multivariate Data Analysis (vol. 6)*.

Hair, J. F. H. Jr., Matthews, L. M., Matthews, R. L., & Sarstedt, M. (2017). Pls-Sem or Cb-Sem: Updated Guidelines on Which Method to Use. *International Journal of Multivariate Data Analysis*, *1*(2), 107. https://doi.org/10.1504/IJMDA.2017.087624

Hair, J. F., Hult, G. T. M., Ringle, C. M., Sarstedt, M., Danks, N. P., & Ray, S. (2021). Partial Least Squares Structural Equation Modeling (pls-Sem) Using R: A Workbook. *Springer Nature*, 197. https://doi.org/10.1007/978-3-030-80519-7

Hair, J. F., Ringle, C. M., & Sarstedt, M. (2011). PLS-SEM: Indeed a Silver Bullet. *Journal of Marketing Theory and Practice*, *19*(2), 139–152. https://doi.org/10.2753/MTP1069-6679190202

Hair, J. F., Risher, J. J., Sarstedt, M., & Ringle, C. M. (2019). When to Use and How to Report the Results of Pls-Sem. *European Business Review*, *31*(1), 2–24.

Hair, J. F., Sarstedt, M., Ringle, C. M., & Gudergan, S. (2017). *Advanced Issues in Partial Least Squares Structural Equation Modeling (PLS-*. Sage Publication. https://doku.b.tu-harburg.de/entities/publication/45a94c61-cf5d-4849-9f68-40230b3c3e68

Haitovsky, Y. (1969). Multicollinearity in Regression Analysis: Comment. *The Review of Economics and Statistics*, *51*(4), 486–489.

Hall, J., Levendis, J., & Scarcioffolo, A. R. (2020). The Efficient Corruption Hypothesis and the Dynamics Between Economic Freedom, Corruption, and National Income. *The Journal of Developing Areas*, *54*(3). https://muse.jhu.edu/pub/51/article/738655/summary

Hammarberg, K., Kirkman, M., & De Lacey, S. (2016). Qualitative Research Methods: When to Use Them and How to Judge Them. *Human Reproduction*, *31*(3), 498–501.

Han, J. (2023). Examining Determinants of Corruption at the Individual Level in South Asia. *Economies*, *11*(7), 179. https://doi.org/10.3390/economies11070179

Hanges, P. J., & Dickson, M. W. (2004). The Development and Validation of the Globe Culture and Leadership Scales. *Culture, Leadership, and Organizations: The GLOBE Study Of*, *62*, 122–151.

Hanson, S. (2009, August 6). *Corruption in Sub-Saharan Africa*. Council on Foreign Relations. https://www.academia.edu/download/31194481/00_New_3290.pdf

Harrison, E. (2007). Corruption. *Development in Practice*, *17*(4–5), 672–678. https://doi.org/10.1080/09614520701469971

Hawken, A., & Munck, G. L. (2009). Do You Know Your Data? Measurement Validity in Corruption Research. *Unpublished Typescript, Pepperdine University and University of Southern California, Malibu, CA, and Los Angeles*.

Heale, R., & Twycross, A. (2015). Validity and Reliability in Quantitative Studies. *Evidence-Based Nursing*, *18*(3), 66–67.

Heales, J., Cockcroft, S., & Raduescu, C. (2004a). The Influence of National Culture on the Level and Outcome of IS Development Decisions. *Journal of Global Information Technology Management*, *7*(4), 3–28. https://doi.org/10.1080/1097198X.2004.10856382

Heales, J., Cockcroft, S., & Raduescu, C. (2004b). The Influence of National Culture on the Level and Outcome of IS Development Decisions. *Journal of Global Information Technology Management*, *7*(4), 3–28. https://doi.org/10.1080/1097198X.2004.10856382

Henseler, J., Ringle, C. M., & Sarstedt, M. (2015). A New Criterion for Assessing Discriminant Validity in Variance-Based Structural Equation Modeling. *Journal of the Academy of Marketing Science*, *43*(1), 115–135. https://doi.org/10.1007/s11747-014-0403-8

Heywood, P. M. (2014). Measuring Corruption: Perspectives, Critiques and Limits. In *Routledge Handbook of Political Corruption* (1st ed., pp. 136–153). Routledge. https://www.taylorfrancis.com/chapters/edit/10.4324/9781315739175-14/measuring-corruption-paul-heywood

Heywood, P. M. (2018). Combating Corruption in the Twenty-First Century: New Approaches. *Daedalus*, *147*(3), 83–97.

Heywood, P. M., & Rose, J. (2014a). ‘ Close but No Cigar’: The Measurement of Corruption. *Journal of Public Policy*, 507–529.

Heywood, P. M., & Rose, J. (2014b). “Close but No Cigar”: The Measurement of Corruption. *Journal of Public Policy*, *34*(3), 507–529.

Hinkin, T. R., Tracey, J. B., & Enz, C. A. (1997). Scale Construction: Developing Reliable and Valid Measurement Instruments. *Journal of Hospitality & Tourism Research*, *21*(1), 100–120. https://doi.org/10.1177/109634809702100108

Hoehne, M. (2008). Traditional Authorities and Local Government in Southern Sudan. *Halle/Salle: Max Planck Institute for Social Anthropology and World Bank*, 1–41.

Hoffman, P. (2021). *Countering the Corrupt: The What, Who, Where, Why and How-to of Countering Corruption*. Siber Ink CC. https://www.zbw.eu/econis-archiv/bitstream/11159/5376/1/1758044519_0.pdf

Hofstede, G. (1980). Culture and Organizations. *International Studies of Management & Organization*, *10*(4), 15–41. https://doi.org/10.1080/00208825.1980.11656300

Hofstede, G. (1984). *Culture’s Consequences: International Differences in Work-Related Values* (abriged, Illustrated, Vol. 5). sage.

Hofstede, G. (2001). Culture’s Recent Consequences: Using Dimension Scores in Theory and Research. *International Journal of Cross Cultural Management*, *1*(1), 11–17. https://doi.org/10.1177/147059580111002

Hofstede, G. (2006). What Did Globe Really Measure? Researchers’ Minds Versus Respondents’ Minds. *Journal of International Business Studies*, *37*(6), 882–896. https://doi.org/10.1057/palgrave.jibs.8400233

Hofstede, G. (2011). Dimensionalizing cultures: The Hofstede model in context. *Online Readings in Psychology and Culture*, *2*(1), 8.

Hofstede, G. (2022, January). *Hofstede's Globe – Geert Hofstede B.V*. https://exhibition.geerthofstede.com/hofstedes-globe/

Hofstede, G., Hofstede, G. J., & Minkov, M. (2010). *Cultures Et Organisations: Nos Programmations Mentales*. Pearson Education France.

Holbrook, M. B., Moore, W. L., & Winer, R. S. (1982). Constructing Joint Spaces from Pick-Any Data: A New Tool for Consumer Analysis. *Journal of Consumer Research*, *9*(1), 99–105.

Homer, E. M., & Byrne, J. M. (2023). Embezzlement. In *Handbook on Crime and Technology* (pp. 193–213). Edward Elgar Publishing.

Hooker, W. (2009). *Carl Schmitt's International Thought: Order and Orientation*. Cambridge University Press.

Hope, K. R. (2000). Corruption and Development in Africa. In K. R. Hope & B. C. Chikulo (Eds.), *Corruption and Development in Africa* (pp. 17–39). Palgrave Macmillan UK. https://doi.org/10.1057/9780333982440_2

Hope, K. R. (2023). *Corruption, Sustainable Development and Security Challenges in Africa: Prospects and Policy Implications for Peace and Stability*. Springer Nature Switzerland. https://doi.org/10.1007/978-3-031-32229-7

House, R. J., Hanges, P. J., Javidan, M., Dorfman, P. W., & Gupta, V. (2004). *Culture, Leadership, and Organizations: The Globe Study of 62 Societies*. Sage publications.

House, R., Javidan, M., Hanges, P., & Dorfman, P. (2002). Understanding Cultures and Implicit Leadership Theories Across the Globe: An Introduction to Project Globe. *Journal of World Business*, *37*(1), 3–10.

Hugo, E., Savage, D. A., Schneider, F., & Torgler, B. (2023). Two Sides of the Coin: Exploring the Duality of Corruption in Latin America. *Journal of Institutional Economics*, *19*(5), 673–687.

Hunady, J. (2017). Individual and Institutional Determinants of Corruption in the Eu Countries: The Problem of Its Tolerance. *Economia Politica*, *34*(1), 139–157. https://doi.org/10.1007/s40888-017-0056-4

Husted, B. W. (1999). Wealth, Culture, and Corruption. *Journal of International Business Studies*, *30*(2), 339–359. https://doi.org/10.1057/palgrave.jibs.8490073

Hutchful, E. (2002). *Ghana's Adjustment Experience: The Paradox of Reform*. Heinemann Educational Books.

Hutchinson, F. (2005). A Review of Donor Agency Approaches to Anti-Corruption. *Asia Pacific School of Economics and Government*. https://www.researchgate.net/profile/Francis-Hutchinson/publication/282652099_A_Review_of_Donor_Agency_Approaches_to_Anti-Corruption/links/5616015608ae983c1b42410a/A-Review-of-Donor-Agency-Approaches-to-Anti-Corruption.pdf

Hwang, H., Sarstedt, M., Cheah, J., & Ringle, C. M. (2019). A Concept Analysis of Methodological Research on Composite-Based Structural Equation Modeling: Bridging PLSPM and GSCA. *Behaviormetrika*, 1–23.

Igbokwe-Ibeto, C. J., & Osakede, K. O. (2023). Politics of Bureaucratic Reforms in Nigeria: Issues, Challenges and the Way Forward. *Irish International Journal of Law, Political Sciences and Administration*, *7*(3), 1–20.

Inglehart, R. (2005). *Christian Welzel Modernization, Cultural Change, and Democracy The Human Development Sequence*. Cambridge: Cambridge university press. https://social.hse.ru/data/2012/11/03/1249193128/inglehart_welzel.pdf

Ipadeola, O. (2016). Qualitative study on the patterns, experiences and manifestations of corruption in Nigeria. *Report submitted to the United Nations' office on drugs and crime*.

JA, S., & Boahene, B. E. (2015). Manifestation of Corruption in Higher Education: The Role of the University Administrator. *Research Journal of Educational Studies and Review*, *1*(3), 78–88.

Jackson, D., & Köbis, N. (2018). Anti-Corruption Through a Social Norms Lens. *U4 Issue*, *7*, 60.

Jackson, M. O., & Xing, Y. (2018). The Interaction of Communities, Religion, Governments, and Corruption in the Enforcement of Contracts and Social Norms. *SSRN Electronic Journal*. http://www.wallis.rochester.edu/assets/pdf/conference25/jackson-xing.pdf

Jallow, B. G. (2014). Leadership in Postcolonial Africa: An Introduction. In B. G. Jallow (Ed.), *Leadership in Postcolonial Africa* (pp. 1–25). Palgrave Macmillan US. https://doi.org/10.1057/9781137478122_1

Jaskiewicz, P., Uhlenbruck, K., Balkin, D. B., & Reay, T. (2013). Is Nepotism Good or Bad? Types of Nepotism and Implications for Knowledge Management. *Family Business Review*, *26*(2), 121–139. https://doi.org/10.1177/0894486512470841

Jaunky, V. C., Jeetoo, J., Bajah, C., & Ramesh, V. (2020). The Importance of Understanding the Anti-Corruption Legislation to Promote Corruption Reporting: Lessons from Mauritius. *International Journal of Public Administration*, *43*(15), 1282–1292. https://doi.org/10.1080/01900692.2019.1669049

Javidan, M., & House, R. J. (2002). Leadership and Cultures Around the World: Findings from Globe: An Introduction to the Special Issue. *Journal of World Business*. https://psycnet.apa.org/record/2004-18619-001

Javidan, M., House, R. J., Dorfman, P. W., Hanges, P. J., & Sully De Luque, M. (2006). Conceptualizing and Measuring Cultures and Their Consequences: A Comparative Review of Globe's and Hofstede's Approaches. *Journal of International Business Studies*, *37*(6), 897–914. https://doi.org/10.1057/palgrave.jibs.8400234

Jayusman, D., & Fathi, M. (2023). Questioning the Practice of State Capture Corruption in the Revision of the 2020 Mining Law. *LEGAL BRIEF*, *12*(2), 187–196.

Jetter, M., & Parmeter, C. F. (2018). Sorting Through Global Corruption Determinants: Institutions and Education Matter–Not Culture. *World Development*, *109*, 279–294.

Johnson, R. B., & Onwuegbuzie, A. J. (2004). Mixed Methods Research: A Research Paradigm Whose Time Has Come. *Educational Researcher*, *33*(7), 14–26. https://doi.org/10.3102/0013189X033007014

Johnston, M. (1996). The Search for Definitions: The Vitality of Politics and the Issue of Corruption. *International Social Science Journal*, *48*(149), 321–335. https://doi.org/10.1111/1468-2451.00035

Johnston, M. (2005). *Syndromes of corruption: Wealth, power, and democracy*. Cambridge University Press. https://books.google.com/books?hl=en&lr=&id=zd9LMket_E4C&oi=fnd&pg=PR8&ots=eYokzGHDJD&sig=Kglc3Q7BF8dAMpNiuJSHu-VXKwM

Johnston, M. (2018). Democratic Norms, Political Money, and Corruption. In I. Kubbe & A. Engelbert (Eds.), *Corruption and Norms* (pp. 13–30). Springer International Publishing. https://doi.org/10.1007/978-3-319-66254-1_2

Jong-sung, Y., & Khagram, S. (2005). A Comparative Study of Inequality and Corruption. *American Sociological Review*, *70*(1), 136–157. https://doi.org/10.1177/000312240507000107

Jöreskog, K. G. (1971). Simultaneous Factor Analysis in Several Populations. *Psychometrika*, *36*(4), 409–426. https://doi.org/10.1007/BF02291366

Joseph, S., & Alhassan, I. (2023). Favouritism in Higher Education Institutions: Exploring the Drivers, Consequences and Policy Implications. *European Journal of Human Resource*, *7*(1), 31–45.

Judge, W. Q., McNatt, D. B., & Xu, W. (2011). The Antecedents and Effects of National Corruption: A Meta-Analysis. *Journal of World Business*, *46*(1), 93–103.

Kaffenberger, M. (2012). *The Effect of Educational Attainment on Corruption Participation in Sub-Saharan Africa* [PhD Thesis]. https://ir.vanderbilt.edu/handle/1803/11039

Kalu, F. A., & Bwalya, J. C. (2017). What Makes Qualitative Research Good Research? An Exploratory Analysis of Critical Elements. *International Journal of Social Science Research*, *5*(2), 43–56.

Kamalja, K. K., & Khangar, N. V. (2017). Multiple Correspondence Analysis and its applications. *Electronic Journal of Applied Statistical Analysis*, *10*(2), 432–462.

Kaufmann, D. (1998). Research on Corruption: Critical Empirical Issues. In A. K. Jain (Ed.), *Economics of Corruption* (pp. 129–176). Springer US. https://doi.org/10.1007/978-1-4615-4935-2_7

Kawo, J. W., & Torun, A. (2020). The Relationship Between Nepotism and Disengagement: The Case of Institutions in Ethiopia. *Journal of Management Marketing and Logistics*, *7*(1), 53–65.

Kelly, R. M. (2014). *Corruption in Africa: Cultural, Economic and Political Factors Which Impact Corruption and Potential Solutions* [PhD Thesis, Rutgers University-Camden Graduate School]. https://rucore.libraries.rutgers.edu/rutgers-lib/43544/

Khan, F. (2007). Corruption and the Decline of the State in Pakistan. *Asian Journal of Political Science*, *15*(2), 219–247. https://doi.org/10.1080/02185370701511644

Khasoane, N. C. (2019). *Corruption and Patronage in Post-Colonial Sub-Saharan Africa: An Afrocentric Ethical Critique.* [PhD Thesis]. https://core.ac.uk/download/pdf/304374284.pdf

Kim, S.-K., McKay, D., Murphy, T. K., Bussing, R., McNamara, J. P., Goodman, W. K., & Storch, E. A. (2021). Age Moderated–Anxiety Mediation for Multimodal Treatment Outcome Among Children with Obsessive-Compulsive Disorder: An Evaluation with Correspondence Analysis. *Journal of Affective Disorders*, *282*, 766–775.

Kivunja, C., & Kuyini, A. B. (2017). Understanding and Applying Research Paradigms in Educational Contexts. *International Journal of Higher Education*, *6*(5), 26–41.

Klašnja, M., & Pop-Eleches, G. (2022). Anticorruption Efforts and Electoral Manipulation in Democracies. *The Journal of Politics*, *84*(2), 739–752. https://doi.org/10.1086/716292

Kline, R. B. (2023). *Principles and Practice of Structural Equation Modeling* (5th ed.). Guilford publications.

Klitgaard, R. (1988). *Controlling Corruption*. Univ of California Press.

Klitgaard, R. (2017). On Culture and Corruption. *This Paper Was Presented at the Public Integrity and Anti-Corruption Workshop at Nuffield College, Oxford June*, *13*, 2017.

Klitgard, R. (1998). Strategies Against Corruption: Efficiency and Integrity in Government. *Rand Graduate School, Santa Monica, CA*.

Knack, S. F. (2006). *Measuring corruption in Eastern Europe and Central Asia: A critique of the cross-country indicators* (Vol. 3968). World Bank Publications.

Knack, S., & Keefer, P. (1995). Institutions and Economic Performance: Cross-Country Tests Using Alternative Institutional Measures. *Economics & Politics*, *7*(3), 207–227. https://doi.org/10.1111/j.1468-0343.1995.tb00111.x

Köbis, N. C., Iragorri-Carter, D., & Starke, C. (2018). A Social Psychological View on the Social Norms of Corruption. In I. Kubbe & A. Engelbert (Eds.), *Corruption and Norms* (pp. 31–52). Springer International Publishing. https://doi.org/10.1007/978-3-319-66254-1_3

Köbis, N. C., Troost, M., Brandt, C. O., & Soraperra, I. (2022). Social Norms of Corruption in the Field: Social Nudges on Posters Can Help to Reduce Bribery. *Behavioural Public Policy*, *6*(4), 597–624.

Köbis, N., Jackson, D., & Carter, D. I. (2020). Recent Approaches to the Study of Social Norms and Corruption. *A Research Agenda for Studies of Corruption*, 41–53.

Kostadinova, T., & Kmetty, Z. (2019). Corruption and Political Participation in Hungary: Testing Models of Civic Engagement. *East European Politics and Societies: And Cultures*, *33*(3), 555–578. https://doi.org/10.1177/0888325418800556

Kpundeh, S. J. (2004). Corruption and Corruption Control. *Democratic Reform in Africa: The Quality of Progress*, 121–140.

Kramer, M. (2007). Corruption and Fraud in International Aid Projects. *U4 Brief*, *2007*(4). https://www.cmi.no/publications/file/2752-corruption-and-fraud-in-international-aid-projects.pdf

Kratcoski, P. C., & Edelbacher, M. (Eds.). (2018a). *Fraud and Corruption: Major Types, Prevention, and Control* (1st ed., 1–301). Springer International Publishing. https://doi.org/10.1007/978-3-319-92333-8

Kratcoski, P. C., & Edelbacher, M. (2018b). Perspectives on Fraud and Corruption in the Future. In P. C. Kratcoski & M. Edelbacher (Eds.), *Fraud and Corruption* (pp. 277–294). Springer International Publishing. https://doi.org/10.1007/978-3-319-92333-8_14

Kroeber, A. L., & Kluckhohn, C. (1952). Culture: A Critical Review of Concepts and Definitions. *Papers. Peabody Museum of Archaeology & Ethnology, Harvard University*. https://psycnet.apa.org/record/1953-07119-001

Krosnick, J. A. (2018). Questionnaire Design. In D. L. Vannette & J. A. Krosnick (Eds.), *The Palgrave Handbook of Survey Research* (pp. 439–455). Springer International Publishing. https://doi.org/10.1007/978-3-319-54395-6_53

Kuranchie, A., Twene, C., Mensah, M. K., & Arthur, C. (2014). The Perceived Corrupt Practices of Academics: What Conditions Promote Them. *Academic Journal of Interdisciplinary Studies*, *3*(1), 189–196.

Kurfi, S. A., & Danrimi, M. L. (2020). Embezzlement and Reckless Spending: A Bottleneck for Local Government's Revitalization and Sustainable Development in Nigeria. *Asian Finance & Banking Review*, *4*(1), 47–53.

Kurniawati, E. P., & Achjari, D. (2022). The Impact of the Adoption of International Accounting and Auditing Standards on Corruption Perception. *Accounting Research Journal*, *35*(6), 737–755.

Kyngäs, H., Kääriäinen, M., & Elo, S. (2020). The Trustworthiness of Content Analysis. In H. Kyngäs, K. Mikkonen, & M. Kääriäinen (Eds.), *The Application of Content Analysis in Nursing Science Research* (pp. 41–48). Springer International Publishing. https://doi.org/10.1007/978-3-030-30199-6_5

LAM, C. (2016). Correspondence Analysis: A Statistical Technique Ripe for Technical and Professional Communication Researchers. *Ieee Transactions on Professional Communication*, *59*(3), 299.

Lambsdorff, J. G. (2002). Corruption and Rent-Seeking. *Springer Nature*, *113*(1/2), 97–125.

Lambsdorff, J. G. (2007). *The Institutional Economics of Corruption and Reform: Theory, Evidence and Policy*. Cambridge university press.

Lambsdorff, J. G. (2016). *Measuring Corruption–the Validity and Precision of Subjective Indicators (cpi)* (1st ed.). Routledge.

Lane, S. D., & Rubinstein, R. A. (2017). Judging the Other: Responding to Traditional Female Genital Surgeries. *Ethics and Medical Decision-Making*, 541–550.

Langseth, P. (2004). *United Nations Handbook on Practical Anti-Corruption Measures for Prosecutors and Investigators*. United Nations Office on Drugs and Crime (UNODC).

Langseth, P. (2016). *Measuring Corruption* (1st ed.). Routledge.

Larmour, P. (2012). Corruption and the Concept of Culture: Evidence from the Pacific Islands. *Corruption*, *49*(3), 155.

Larsen, D., & Watson, J. J. (2001). A Guide Map to the Terrain of Gift Value. *Psychology & Marketing*, *18*(8), 889–906. https://doi.org/10.1002/mar.1034

Lavrakas, P. J., Traugott, M. W., Kennedy, C., Holbrook, A. L., de Leeuw, E. D., & West, B. T. (2019). *Experimental Methods in Survey Research: Techniques That Combine Random Sampling with Random Assignment*. John Wiley & Sons.

Law, J. (2008). Actor Network Theory and Material Semiotics. *The New Blackwell Companion to Social Theory*, 141–158.

Lawal, G. (2007). Corruption and Development in Africa: Challenges for Political and Economic Change. *Humanity and Social Sciences Journal*, *2*(1), 1–7.

Lawal, G., & Tobi, A. (2006). Bureaucratic Corruption, Good Governance and Development: The Challenges and Prospects of Institution Building in Nigeria. *Journal of Applied Sciences Research*, *2*(10), 642–649.

Leavy, P. (2022). *Research Design: Quantitative, Qualitative, Mixed Methods, Arts-Based, and Community-Based Participatory Research Approaches* (2nd ed.). Guilford Publications.

Lee, W.-S., & Guven, C. (2013). Engaging in Corruption: The Influence of Cultural Values and Contagion Effects at the Microlevel. *Journal of Economic Psychology*, *39*, 287–300.

Leung, K., Bhagat, R. S., Buchan, N. R., Erez, M., & Gibson, C. B. (2005). Culture and International Business: Recent Advances and Their Implications for Future Research. *Journal of International Business Studies*, *36*(4), 357–378. https://doi.org/10.1057/palgrave.jibs.8400150

Levine, J. H. (1979). Joint-Space Analysis of "Pick-Any" Data: Analysis of Choices from an Unconstrained Set of Alternatives. *Psychometrika*, *44*(1), 85–92. https://doi.org/10.1007/BF02293787

Lin, N. (1999). Social Networks and Status Attainment. *Annual Review of Sociology*, *25*(1), 467–487. https://doi.org/10.1146/annurev.soc.25.1.467

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic Inquiry* (Illustrated, Repint). sage.

Lincoln, Y. S., Lynham, S. A., & Guba, E. G. (2011). Paradigmatic Controversies, Contradictions, and Emerging Confluences, Revisited. *The Sage Handbook of Qualitative Research*, *4*(2), 97–128.

Liu, T., Duan, Y., & Luo, X. (2023). Culture or Corruption: Who Gave Red Envelopes to the Doctors in China? *medRxiv*, 2023–10.

Liu, T.-A.-X., Juang, W.-J., & Yu, C. (2023). Understanding Corruption with Perceived Corruption: The Understudied Effect of Corruption Tolerance. *Public Integrity*, *25*(2), 207–219. https://doi.org/10.1080/10999922.2022.2029095

Luethke, T. N. (2021). What'sa Leader Without Trust?": Perceptions of Unethical Leadership and Loss of Trust from the Experiences of Mena Refugee and Immigrant Women. *Journal of Ethnographic & Qualitative Research*, *16*(1), 18–34.

Malito, D. (2014). Measuring Corruption Indicators and Indices. *Robert Schuman Centre for Advanced Studies Research Paper*, *13*. https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2393335

Maria, N. S., Susilowati, I., Fathoni, S., & Mafruhah, I. (2021). The Effect of Education and Macroeconomic Variables on Corruption Index in G20 Member Countries. *Economies*, *9*(1), 23.

Martin, K. D., Cullen, J. B., Johnson, J. L., & Parboteeah, K. P. (2007). Deciding to Bribe: A Cross-Level Analysis of Firm and Home Country Influences on Bribery Activity. *The Academy of Management Journal*, 1401–1422.

Masenya, M. J. (2017). Neo-Patrimonialism, Corruption and Governance in South Africa. *African Journal of Public Affairs*, *9*(9), 146–156.

Mattes, R., Dulani, B., & Gyimah-Boadi, E. (2016). *Africa's Growth Dividend? Lived Poverty Drops Across Much of the Continent*. Afro Barometer.

Mauro, P. (1995). Corruption and Growth. *The Quarterly Journal of Economics*, *110*(3), 681–712.

Mawuko-Yevugah, Lord, & Attipoe, H. A. (2021). Chieftaincy and Traditional Authority in Modern Democratic Ghana. *South African Journal of Philosophy*, *40*(3), 319–335. https://doi.org/10.1080/02580136.2021.1964206

Maxcy, S. J. (2003). *The New Pragmatism and Social Science and Educational Research* (1st ed.). Routledge.

Maxwell, J. A. (2012). *Qualitative Research Design: An Interactive Approach* (3rd ed.). Sage publications.

Mbaku, J. M. (2008). Corruption Cleanups in Africa: Lessons from Public Choice Theory. *Journal of Asian and African Studies*, *43*(4), 427–456. https://doi.org/10.1177/0021909608091975

McCurdy, H. E. (n.d.). *Fred W. Riggs: Contributions to the Study of Comparative Public Administration*. American University.

McGee, R. W., & Benk, S. (2023). Age and Attitudes Toward Bribery. In R. W. McGee & S. Benk (Eds.), *The Ethics of Bribery* (pp. 227–239). Springer International Publishing. https://doi.org/10.1007/978-3-031-17707-1_13

McSweeney, B. (2002). The Essentials of Scholarship: A Reply to Geert Hofstede. *Human Relations*, *55*(11), 1363–1372. https://doi.org/10.1177/00187267025511005

Mead, R. (1998). *International Management* (2nd ed.). Wiley-Blackwell.

Melgar, N., Rossi, M., & Smith, T. W. (2010). The Perception of Corruption in a Cross-Country Perspective: Why Are Some Individuals More Perceptive Than Others? *Economia Aplicada*, *14*, 183–198.

Memon, M. A., Ting, H., Cheah, J.-H., Thurasamy, R., Chuah, F., & Cham, T. H. (2020). Journal of Applied Structural Equation Modeling. *Journal of Applied Structural Equation Modeling*.

Mensah, S., Aboagye, K., Addo, E., & Buatsi, S. (2003, October). *Corporate Governance and Corruption in Ghana Empirical Findings and Policy Implications.* African Capital Markets Forum, Johannesburg.

Mensah, Y. M. (2014). An Analysis of the Effect of Culture and Religion on Perceived Corruption in a Global Context. *Journal of Business Ethics*, *121*(2), 255–282. https://doi.org/10.1007/s10551-013-1696-0

Merima Ali, Fjeldstad, O.-H., & Shifa, A. B. (2020). European Colonization and the Corruption of Local Elites: The Case of Chiefs in Africa. *Journal of Economic Behavior & Organization*, *179*, 80–100.

Merriam, S. B., & Tisdell, E. J. (2015). *Qualitative Research: A Guide to Design and Implementation* (4th ed.). John Wiley & Sons.

Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). SAGE Publications Limited (CA). https://eric.ed.gov/?id=ED565763

Miller, S. (2005). Corruption. In *Stanford Encyclopedia of Philosophy* (p. online). Stanford University. https://researchoutput.csu.edu.au/en/publications/corruption

Minkov, M. (2007). *What Makes Us Different and Similar: A New Interpretation of the World Values Survey and Other Cross-Cultural Data*. Klasika y Stil Publishing House.

Mocan, N. (2008). What Determines Corruption? International Evidence from Microdata. *Economic Inquiry*, *46*(4), 493–510. https://doi.org/10.1111/j.1465-7295.2007.00107.x

Morgan, D. L. (2014). Pragmatism as a Paradigm for Social Research. *Qualitative Inquiry*, *20*(8), 1045–1053. https://doi.org/10.1177/1077800413513733

Morris, S. D. (2011). Forms of Corruption. *Ifo DICE Report*, *9*(02), 10–14.

Morrow, S. L. (2005). Quality and Trustworthiness in Qualitative Research in Counseling Psychology. *Journal of Counseling Psychology*, *52*(2), 250.

Morse, J. M., Barrett, M., Mayan, M., Olson, K., & Spiers, J. (2002). Verification Strategies for Establishing Reliability and Validity in Qualitative Research. *International Journal of Qualitative Methods*, *1*(2), 13–22. https://doi.org/10.1177/160940690200100202

Moyo, P. (2024). The Political Economy of Zimbabwe's Food Crisis, 2019–2020. *Journal of Asian and African Studies*, *59*(2), 640–655. https://doi.org/10.1177/00219096221120923

Mugari, I., Chigwandaza, G. S., & Obioha, E. E. (2023). Citizens' Perspectives on the Form, Contributory Factors and Impacts of White-Collar Crimes on Local Authorities in Zimbabwe. *Cogent Social Sciences*, *9*(2), 2248750. https://doi.org/10.1080/23311886.2023.2248750

Muir, S., & Gupta, A. (2018). Rethinking the Anthropology of Corruption: An Introduction to Supplement 18. *Current Anthropology*, *59*(S18), S4–S15. https://doi.org/10.1086/696161

Mulinge, M. M., & Lesetedi, G. N. (2002). Corruption in Sub-Saharan Africa: Towards a More Holistic Approach. *African Journal of Political Science*, *7*(1), 51–78.

Mungiu, A. (2006). Corruption: Diagnosis and Treatment. *Journal of Democracy*, *17*(3), 86–99.

Mungiu-Pippidi, A. (2015). Corruption: Good Governance Powers Innovation. *Nature*, *518*(7539), 295–297.

Mungiu-Pippidi, A., & Fazekas, M. (2020). How to Define and Measure Corruption. In *A Research Agenda for Studies of Corruption* (pp. 7–26). Edward Elgar Publishing.

Myint, U. (2000). Corruption: Causes, Consequences and Cures. *Asia Pacific Development Journal*, *7*(2), 33–58.

Nam, J. K., Nam, J. S., & Kim, D. (2018). Cultural Homelessness and Psychological Well-Being of Young Cross-Cultural Individuals: Moderating Role of Emotional Clarity. *Journal of Educational Psychology*, *32*(3), 571–596.

Ndikumana, L., & Boyce, J. K. (2022). *On the Trail of Capital Flight from Africa: The Takers and the Enablers* (Illustrated). Oxford University Press.

Ndlovu, S. L., & Mutambara, E. (2023). Manifestations of Corruption Within the Kwazulu-Natal Municipalities: A Thorn in the Flesh. *Corporate Governance and Organizational Behavior Review*, *7*(1). https://www.academia.edu/download/105612394/cgobrv7i1p8.pdf

Nguyen, D. V., & Duong, M. T. H. (2021). Shadow Economy, Corruption and Economic Growth: An Analysis of Brics Countries. *The Journal of Asian Finance, Economics and Business*, *8*(4), 665–672.

Ninsin, K. A. (2019). *The Corrupt Elites: Anatomy of Power and Wealth in Ghana*. Freedom Publications.

Norman, Z. D. (2021). Reflection on the Impact of Distance Project-Based Learning Experiences on Students' Engagement and Regional Cultural Sensitivity on STEM Education. *Available at SSRN 3889117*. https://papers.ssrn.com/sol3/papers.cfm?abstract_id=3889117

Nunn, S. (2006). *Illicit: How Smugglers, Traffickers, and Copycats Are Hijacking the Global Economy*. https://www.jstor.org/stable/30162772

Nunnally, J. C. (1978). An Overview of Psychological Measurement. In B. B. Wolman (Ed.), *Clinical Diagnosis of Mental Disorders* (pp. 97–146). Springer US. https://doi.org/10.1007/978-1-4684-2490-4_4

Nyaaba, A. Y. (2009). *Transformations in the chieftaincy institution in Northern Ghana from 1900-1969: A case study of Navrongo and Sakot.* [PhD Thesis]. https://dspace.knust.edu.gh/bitstreams/aedd5db7-6beb-46e2-8dcf-3358b459b2d8/download

Nyandoro, M., & Hatti, N. (2023). Towards Understanding Corruption in Business and Politics A Conceptual Analysis. *Social Science Spectrum*, *9*(1), 1–11.

Nye, J. S. (1967). Corruption and Political Development: A Cost-Benefit Analysis. *American Political Science Review*, *61*(2), 417–427.

Obschonka, M., Stuetzer, M., Newman, A., Gibson, C. B., Gosling, S. D., Rentfrow, P. J., & Potter, J. (2023). Corruption Revisited: The Influence of National Personality, Culture, and Wealth. *Journal of International Business Studies*, *54*(8), 1577–1587. https://doi.org/10.1057/s41267-023-00632-z

Ocheni, S., & Nwankwo, B. C. (2012). Analysis of Colonialism and Its Impact in Africa. *Cross-Cultural Communication*, *8*(3), 46–54.

Ohamadike, N., & Orakwe, E. C. (2022). The Role of Education in the Public Perception of Corruption in Sudan and Zimbabwe. *Politeia*, *41*(1–2), 1–12.

Oindo, J. O., & Ouma Oindo, J. (2022). How African Kinship System Contributes to Corruption in Kenya. *Journal of Social Sciences*, *9*, 21–38.

Oliveros, V., & Schuster, C. (2018). Merit, Tenure, and Bureaucratic Behavior: Evidence From a Conjoint Experiment in the Dominican Republic. *Comparative Political Studies*, *51*(6), 759–792. https://doi.org/10.1177/0010414017710268

Olujobi, O. J., & Olujobi, O. M. (2020). Theories of Corruption "Public Choice-Extractive Theory" as Alternative for Combating Corruption. *International Journal of Environmental Sustainability and Green Technologies (IJESGT)*, *11*(2), 68–83.

Oman, C., & Arndt, C. (2006). *Governance Indicators for Development* (OECD Development Centre Policy Insights 33). OECD Publishing. https://econpapers.repec.org/paper/oecdevaac/33-en.htm

Onwuegbuzie, A. J., & Daniel, L. G. (2003). Typology of Analytical and Interpretational Errors in Quantitative and Qualitative Educational Research. *Current Issues in Education*, *6*. http://cie.asu.edu/ojs/index.php/cieatasu/article/view/1609

Onwujekwe, O., Agwu, P., Orjiakor, C., McKee, M., Hutchinson, E., Mbachu, C., Odii, A., Ogbozor, P., Obi, U., & Ichoku, H. (2019). Corruption in Anglophone West Africa Health Systems: A Systematic Review of Its Different Variants and the Factors That Sustain Them. *Health Policy and Planning*, *34*(7), 529–543.

Onyango, G. (2021). Whistleblowing Behaviours and Anti-Corruption Approaches in Public Administration in Kenya. *Economic and Political Studies*, *9*(2), 230–254. https://doi.org/10.1080/20954816.2020.1800263

Organization for Economic Co-operation and Development (OECD). (2013). *What Are Bribery and Corruption?*

Osborne, J. W. (2015). What Is Rotating in Exploratory Factor Analysis? *Practical Assessment, Research, and Evaluation*, *20*(1). https://openpublishing.library.umass.edu/pare/article/id/1483/

Osei-Tutu, E., Badu, E., & Owusu-Manu, D. (2010). Exploring Corruption Practices in Public Procurement of Infrastructural Projects in Ghana. *International Journal of Managing Projects in Business*, *3*(2), 236–256.

O'Shea, A. P. (2013). Criminal Law-An Embezzlement Intermezzo: Scheming to Side-Step Toussie v. United State's Continuing Offense Test. *W. New Eng. L. Rev.*, *35*, 249.

Osifo, O. C. (2018). A Network Perspective and Hidden Corruption. *Journal of Public Administration and Governance*, *8*(1), 115–136.

Otusanya, O. J. (2011). The Role of Multinational Companies in Corrupt Practices: The Case of Nigeria. *International Journal of Critical Accounting*, *3*(2–3), 171–203.

Otusanya, O. J., & Lauwo, S. G. (2019). Corruption and Socio-Political Economic Structures: A Case of Nigeria. *Journal of Financial Crime*, *26*(1), 330–371.

Ouahmane, H., & Ouahmane, H. (2023). Rule of Law, Corruption and Development, An analysis of Western. *Daedalus*, *2*, 64.

Owusu, P. K. (2021). *Macroeconomic Variables, Control of Corruption and Stock Market Returns in Ghana* [PhD Thesis, University of Cape Coast]. https://ir.ucc.edu.gh/xmlui/handle/123456789/7364

Owusu-Bempah, G., Amoako, D., Frempong, R., & Assampong, E. (2013). Preventing Procurement Corruption in the Health Sector of Ghana: A Factor and Principal Component Analysis. *European Journal of Business and Management*, *5*(1), 89.

Palmer, D., & Moore, C. (2016). Social Networks and Organizational Wrongdoing in Context. *Organizational Wrongdoing: Key Perspectives and New Directions*, 203–234.

Pasculli, L. (2019). Seeds of Systemic Corruption in the Post-Brexit Uk. *Journal of Financial Crime*, *26*(3), 705–718.

Patten, M. L., & Newhart, M. (2018). Descriptive and Inferential Statistics. *Understanding Research Methods: An Overview of the Essentials, 10th Ed.; Patten, ML, Newhart, M., Eds*, 203–206.

Patton Quinn, M. (2002). *Qualitative Research & Evaluation Methods* (3rd ed.). Sage Publication Ltd., London.

Pawson, R., & Tilley, N. (1997). An Introduction to Scientific Realist Evaluation. In *Evaluation for the 2ist Century: A Handbook* (Illustrated). SAGE.

Peltier-Rivest, D. (2023). Gift or Bribe? The Characteristics and the Role of Gift Policies in the Prevention of Corruption. *Journal of Financial Crime*. https://www.emerald.com/insight/content/doi/10.1108/JFC-09-2023-0222/full/html

Perks, S., & Smith, E. E. (2008). Employee Perceptions Regarding Whistle-Blowing in the Workplace: A South African Perspective: Empirical Research. *SA Journal of Human Resource Management*, *6*(2), 15–24.

Pertiwi, K. (2018). Contextualizing Corruption: A Cross-Disciplinary Approach to Studying Corruption in Organizations. *Administrative Sciences*, *8*(2), 12.

Philp, M. (2016). Corruption Definition and Measurement. In *Measuring Corruption* (pp. 45–56). Routledge.

Picci, L. (2018a). The Supply-Side of International Corruption: A New Measure and a Critique. *European Journal on Criminal Policy and Research*, *24*(3), 289–313. https://doi.org/10.1007/s10610-017-9362-1

Picci, L. (2018b). The Supply-Side of International Corruption: A New Measure and a Critique. *European Journal on Criminal Policy and Research*, *24*(3), 289–313. https://doi.org/10.1007/s10610-017-9362-1

Pierce, S. (2016). *Moral Economies of Corruption*. Duke University Press. https://library.oapen.org/handle/20.500.12657/37511

Pildes, R. H., & Anderson, E. S. (1990). Slinging Arrows at Democracy: Social Choice Theory, Value Pluralism, and Democratic Politics. *Columbia Law Review*, *90*(8), 2121–2214.

Pillay, S., & Dorasamy, N. (2010). Linking Cultural Dimensions with the Nature of Corruption: An Institutional Theory Perspective. *International Journal of Cross Cultural Management*, *10*(3), 363–378. https://doi.org/10.1177/1470595810389793

Polzenhagen, F., & Wolf, H.-G. (2021). Culture-Specific Conceptualisations of Corruption in African English: Linguistic Analyses and Pragmatic Applications. In M. Sadeghpour & F.

Sharifian (Eds.), *Cultural Linguistics and World Englishes* (pp. 361–399). Springer Singapore. https://doi.org/10.1007/978-981-15-4696-9_17

Ponting, S. S.-A., Yu, H. C., Lee, L., & Gonzales, N. (2023). What Really Matters: An Exploratory Sequential Mixed-Method Study of Women's Hospitality Professional Identities. *International Journal of Contemporary Hospitality Management*, *35*(11), 3883–3902.

Poocharoen, O. (2014). Collaboration in Anti-Corruption Work: Who to Work with and How? *Lee Kuan Yew School of Public Policy Research Paper*, *14–12*. https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2461597

Popova, L. A., & Surikhin, P. L. (2021). The Influence of the Culture of Society on the Effectiveness of Anti-Corruption Measures of the State. *SHS Web of Conferences*, *118*, 02008. https://www.shs-conferences.org/articles/shsconf/abs/2021/29/shsconf_rudnltmrp2021_02008/shsconf_rudnltmrp2021_02008.html

Prato, G. (2013). Corruption Between Public and Private Moralities: The Albanian Case in a Comparative Perspective. *Human Affairs*, *23*(2), 196–211. https://doi.org/10.2478/s13374-013-0119-3

Price, R. M. (1973). The Pattern of Ethnicity in Ghana: A Research Note. *The Journal of Modern African Studies*, *11*(3), 470–475.

Putra, I. P. M. J. S., & Sihombing, R. P. (2024). The Potential of Corruption Based on Hofstede Cultural Dimensions and Institutional Quality: An International Evidence. *Journal of Financial Crime*, *31*(4), 823–836.

Qutoshi, S. B. (2018). Phenomenology: A Philosophy and Method of Inquiry. *Journal of Education and Educational Development*, *5*(1), 215–222.

Rademacher, H. E. (2023). Beyond the Bribe: Corruption and Fraud in Local-Level NGOs. *Sociology of Development*, *9*(4), 388–407.

Rahman, M. M. (2023). Sample Size Determination for Survey Research and Non-Probability Sampling Techniques: A Review and Set of Recommendations. *Journal of Entrepreneurship, Business and Economics*, *11*(1), 42–62.

Rahman, Md. M., Tabash, M. I., Salamzadeh, A., Abduli, S., & Rahaman, Md. S. (2022). Sampling Techniques (Probability) for Quantitative Social Science Researchers: A Conceptual Guidelines with Examples. *SEEU Review*, *17*(1), 42–51. https://doi.org/10.2478/seeur-2022-0023

Ramayah, T., Cheah, J., Chuah, F., Ting, H., & Memon, M. A. (2018). Partial Least Squares Structural Equation Modeling (pls-Sem) Using Smartpls 3.0. *An Updated Guide and Practical Guide to Statistical Analysis*, 967–978.

Rashid, Y., Rashid, A., Warraich, M. A., Sabir, S. S., & Waseem, A. (2019). Case Study Method: A Step-by-Step Guide for Business Researchers. *International Journal of Qualitative Methods*, *18*, 160940691986242. https://doi.org/10.1177/1609406919862424

Razafindrakoto, M., & Roubaud, F. (2010). Are International Databases on Corruption Reliable? A Comparison of Expert Opinion Surveys and Household Surveys in Sub-Saharan Africa. *World Development*, *38*(8), 1057–1069.

Rea, L. M., & Parker, R. A. (2014). *Designing and Conducting Survey Research: A Comprehensive Guide* (4th ed.). John Wiley & Sons.

Reinartz, W., Haenlein, M., & Henseler, J. (2009). An Empirical Comparison of the Efficacy of Covariance-Based and Variance-Based Sem. *International Journal of Research in Marketing*, *26*(4), 332–344.

Riani, M., Atkinson, A. C., Torti, F., & Corbellini, A. (2022). Robust Correspondence Analysis. *Journal of the Royal Statistical Society Series C: Applied Statistics*, *71*(5), 1381–1401.

Riggs, F. W. (1964). Administration in Developing Countries: The Theory of Prismatic Society, Hought Miffin Company, Boston, 1964, Hlm. 176. *Dalam Suteki, Ibid, Hlm*, *74*, 23–24.

Ringle, C. M., Sarstedt, M., & Straub, D. W. (2012). Editor's Comments: A Critical Look at the Use of Pls-Sem in" Mis Quarterly". *MIS Quarterly*, iii–xiv.

Rivas, M. F. (2013). An Experiment on Corruption and Gender. *Bulletin of Economic Research*, *65*(1), 10–42. https://doi.org/10.1111/j.1467-8586.2012.00450.x

Rohwer, A. (2009). Measuring Corruption: A Comparison Between the Transparency International's Corruption Perceptions Index and the World Bank's Worldwide Governance Indicators. *CESifo DICE Report*, *7*(3), 42–52.

Rontos, K., Syrmali, M.-E., Salvati, L., & Vavouras, I. (n.d.). Socioeconomic Development and Corruption: A Global Panel Regression Analysis, 2005–2019. *Regional Statistics*, *13*(4), 1–17. https://doi.org/10.15196/RS13040

Rose-Ackerman, S. (1999). Corruption and Government: Causes, Consequences, and Reform. *Cambridge University Press*. https://papers.ssrn.com/sol3/papers.cfm?abstract_id=189828

Rose-Ackerman, S., & Palifka, B. J. (2016). *Corruption and Government: Causes, Consequences, and Reform* (2nd ed.). Cambridge university press.

Rosenblatt, V. (2012). Hierarchies, Power Inequalities, and Organizational Corruption. *Journal of Business Ethics*, *111*(2), 237–251. https://doi.org/10.1007/s10551-012-1204-y

Rothstein, B. (2013). Corruption and Social Trust: Why the Fish Rots from the Head Down. *Social Research: An International Quarterly*, *80*(4), 1009–1032.

Sabic-El-Rayess, A., & Mansur, N. N. (2016). Favor Reciprocation Theory in Education: New Corruption Typology. *International Journal of Educational Development*, *50*, 20–32.

Sabirova, D. R., & Nketiah, E. (2021). Diglossia in the Multicultural Space of the Republic of Ghana. *Казанский Лингвистический Журнал*, *4*(2), 254–270.

Sampford, C., & Sampford, C. J. (2006). *Measuring Corruption*. Aldershot, Hampshire [u.a.] Ashgate. https://krimdok.uni-tuebingen.de/Record/503234583

Samuel, O., Collins, A., & Atama, R. (2019). Political Corruption and Nigeria's External Image: The Case of Goodluck Jonathan's Administration (2009-2015). *International Journal of Governance and Development*, *6*(1), 85–89.

Sandholtz, W., & Taagepera, R. (2005). Corruption, Culture, and Communism. *International Review of Sociology*, *15*(1), 109–131. https://doi.org/10.1080/03906700500038678

Sarstedt, M., Ringle, C. M., Cheah, J.-H., Ting, H., Moisescu, O. I., & Radomir, L. (2020). Structural Model Robustness Checks in Pls-Sem. *Tourism Economics*, *26*(4), 531–554. https://doi.org/10.1177/1354816618823921

Sarstedt, M., Ringle, C. M., & Hair, J. F. (2022). Partial Least Squares Structural Equation Modeling. In C. Homburg, M. Klarmann, & A. Vomberg (Eds.), *Handbook of Market Research* (pp. 587–632). Springer International Publishing. https://doi.org/10.1007/978-3-319-57413-4_15

Saunders, M., Lewis, P., & Thornhill, A. (2009). *Research Methods for Business Students* (5th ed.). Pearson education.

Schein, E. H. (2010). *Organizational Culture and Leadership* (4th ed., Vol. 2). John Wiley & Sons.

Schröder, N., Falke, A., Hruschka, H., & Reutterer, T. (2019). Analyzing the Browsing Basket: A Latent Interests-Based Segmentation Tool. *Journal of Interactive Marketing*, *47*, 181–197. https://doi.org/10.1016/j.intmar.2019.05.003

Schwartz, S. H. (1992). Universals in the Content and Structure of Values: Theoretical Advances and Empirical Tests in 20 Countries. In *Advances in Experimental Social Psychology* (Vol. 25, pp. 1–65). Elsevier.

Scott, C. (2002). Private Regulation of the Public Sector: A Neglected Facet of Contemporary Governance. *Journal of Law and Society*, *29*(1), 56–76.

Scott, J. C. (1972). *Comparative Political Corruption*. Prentice-Hall. https://cir.nii.ac.jp/crid/1130000797735557504

Sedgwick, P. (2015). Multistage Sampling. *Bmj*, *351*. https://www.bmj.com/content/351/bmj.h4155

Seleim, A., & Bontis, N. (2009). The Relationship Between Culture and Corruption: A Cross-National Study. *Journal of Intellectual Capital*, *10*(1), 165–184.

Seniwoliba, J. A., & Boahene, B. E. (2015). Manifestation of corruption in higher education: The role of the University administrator. *Direct Research Journal of Social Science and Educational Studies*, *2*(3), 50–59.

Serra, D., & Wantchekon, L. (2012). Chapter 1 Experimental Research on Corruption: Introduction and Overview. In *New Advances in Experimental Research on Corruption* (pp. 1–11). Emerald Group Publishing Limited. https://www.emerald.com/insight/content/doi/10.1108/S0193-2306(2012)0000015003/full/html

Setiawan, A. (2023). An Exploratory Sequential Mixed-Methods Approach to Understanding Students' Entrepreneurial Self-Efficacy. *Journal of Turkish Science Education*, *20*(2), 320–332.

Shah, A. (2007). *Performance Accountability and Combating Corruption* (Illustrated). World Bank Publications.

Shah, A., & Schacter, M. (2004). Combating Corruption: Look Before You Leap. *Finance and Development*, *41*(4), 40–43.

Shahzad, K., Rana, S. A., & Javaid, A. (2023). A Novel Corruption Index. *Journal of Development Policy Research & Practice (JoDPRP)*, 48–72.

Shane, S. A. (1992). Why Do Some Societies Invent More Than Others? *Journal of Business Venturing*, *7*(1), 29–46.

Shi, X., & Wang, J. (2011). Cultural Distance Between China and Us Across Globe Model and Hofstede Model. *International Business and Management*, *2*(1), 11–17.

Shleifer, A., & Vishny, R. W. (1993). Corruption. *The Quarterly Journal of Economics*, *108*(3), 599–617.

Short, E. F. (2015). Empowering Ghana's Anti-corruption Institutions in the Fight Against Corruption. *The Institute of Economic Affairs (IEA), Ghana*. https://africaportal.org/wp-content/uploads/2023/05/Empowering_Ghanas_anti_corruption_Dec.2015-2-2.pdf

Shukhova, A., & Nisnevich, Y. (2017). Measurement of Validity of Corruption Indices. *Higher School of Economics Research Paper No. WP BRP*, *42*. https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2901307

Sidani, Y. M., & Thornberry, J. (2013). Nepotism in the Arab World: An Institutional Theory Perspective. *Business Ethics Quarterly*, *23*(1), 69–96.

Silitonga, M. S., Anthonio, G., Heyse, L., & Wittek, R. (2016). Institutional Change and Corruption of Public Leaders: A Social Capital Perspective on Indonesia. In R. L. Holzhacker, R. Wittek, & J. Woltjer (Eds.), *Decentralization and Governance in Indonesia* (pp. 233–258). Springer International Publishing. https://doi.org/10.1007/978-3-319-22434-3_9

Singh, D. (2019). Understanding Philosophical Underpinnings of Research with Respect to Various Paradigms: Perspective of a Research Scholar. *ANVESH-2019 Doctoral Research Conference in Management*, 1–26.

Sitnikov, P. V., Ibrayeva, A. S., Aldabergenov, A. T., Baikenzheyev, A. S., & Ibrayev, N. S. (2020). Forming an Anti-Corruption Culture of Law Enforcement Agencies: National and International Experience. *Journal of Advanced Research in Law and Economics*, *11*(2 (48)), 598–604.

Smith, D. J. (2018). Corruption and "Culture" in Anthropology and in Nigeria. *Current Anthropology*, *59*(S18), S83–S91. https://doi.org/10.1086/695714

Smith, K. L. (2019). *Using Fraud Education to Deter Embezzlement in Small Construction Companies* [Liberty University, School of Business]. https://digitalcommons.liberty.edu/doctoral/2205/

Smith, L. M., Gruben, W. C., Johnson, L., & Smith Jr, L. C. (2013). A Multinational Analysis of Corruption and Economic Activity. *J. Legal Ethical & Regul. Isses*, *16*, 15.

Smith, L., Shin, J. I., Oh, H., Sánchez, G. F. L., Underwood, B., Jacob, L., Veronese, N., Soysal, P., Butler, L., & Barnett, Y. (2022). Anxiety Symptoms Among Informal Caregivers in 47 Low-and Middle-Income Countries: A Cross-Sectional Analysis of Community-Based Surveys. *Journal of Affective Disorders*, *298*, 532–539.

Smith, P. B. (2006). When Elephants Fight, the Grass Gets Trampled: The Globe and Hofstede Projects. *Journal of International Business Studies*, *37*(6), 915–921. https://doi.org/10.1057/palgrave.jibs.8400235

Smith, S., & Roodt, G. (2003). An Evaluation of Response Scale Formats of the Culture Assessment Instrument. *SA Journal of Human Resource Management*, *1*(2), 60–75.

Sochor, J. (2020). Comparison of Selected Attributes in Cultural Dimensions as Defined by Hofstede and the Globe Project. *Central and Eastern Europe in the Changing Business Environment*, *270*.

Søreide, T. (2006). *Is It Wrong to Rank? A Critical Assessment of Corruption Indices* (Vol. 1). Chr. Michelsen Institute. https://open.cmi.no/cmi-xmlui/handle/11250/2435939

Søreide, T. (2014). *Drivers of Corruption: A Brief Review* (Reprint). World Bank Publications.

Spector, P. E. (2019). Do Not Cross Me: Optimizing the Use of Cross-Sectional Designs. *Journal of Business and Psychology*, *34*(2), 125–137. https://doi.org/10.1007/s10869-018-09613-8

Spradley, J. P., & McCurdy, D. W. (2012). *Conformity and Conflict: Readings in Cultural Anthropology* (14th ed.). Jill Potash.

Spyromitros, E., & Panagiotidis, M. (2022). The Impact of Corruption on Economic Growth in Developing Countries and a Comparative Analysis of Corruption Measurement Indicators. *Cogent Economics & Finance*, *10*(1), 2129368. https://doi.org/10.1080/23322039.2022.2129368

Stahl, N. A., & King, J. R. (2020). Expanding Approaches for Research: Understanding and Using Trustworthiness in Qualitative Research. *Journal of Developmental Education*, *44*(1), 26–28.

Stephen, M., & Joel, A. (2016). Human Capital Resourcing in Kogi State Public Service (2004–2009): Implications for Utilization, Efficiency and National Development. *International Journal of Capacity Building in Education and Management*, *3*(1), 81–88.

Streukens, S., & Leroi-Werelds, S. (2016). Bootstrapping and Pls-Sem: A Step-by-Step Guide to Get More Out of Your Bootstrap Results. *European Management Journal*, *34*(6), 618–632.

Subedi, D. (2016). Explanatory Sequential Mixed Method Design as the Third Research Community of Knowledge Claim. *American Journal of Educational Research*, *4*(7), 570–577.

Sulemana, I., Iddrisu, A. M., & Kyoore, J. E. (2017). A Micro-Level Study of the Relationship Between Experienced Corruption and Subjective Wellbeing in Africa. *The Journal of Development Studies*, *53*(1), 138–155. https://doi.org/10.1080/00220388.2016.1187721

Šumah, Š. (2018). Corruption, Causes and Consequences. In *Trade and Global Market*. IntechOpen. https://www.intechopen.com/Chapters/58969

Suresh, K. K., Saleem, E. A., & Karthik, S. (2011). Reliability Sampling Plans Based on Generalized Exponential Distribution from Truncated Life Tests. *Journal of Statistics and Applications*, *6*(3/4), 117.

Swamy, A., Knack, S., Lee, Y., & Azfar, O. (2001). Gender and Corruption. *Journal of Development Economics*, *64*(1), 25–55.

Swidler, A. (1986). Culture in Action: Symbols and Strategies. *American Sociological Review*, 273–286.

Syarif, L. M., & Faisal, F. (2019). Addressing the Root of Political Corruption in Indonesia. *Integritas: Jurnal Antikorupsi*, *5*(2), 191–198.

Sylla, K. (2014). Defining Corruption in the Cultural Context of Sub-Saharan Africa. In G. Mudacumura & G. Morçöl (Eds.), *Challenges to Democratic Governance in Developing Countries* (Vol. 11, pp. 171–179). Springer International Publishing. https://doi.org/10.1007/978-3-319-03143-9_11

Tabachnick, B. G., & Fidell, L. S. (2013). *Using Multivariate Statistics, 6th Edn Boston* (6th ed.). Pearson Boston, MA.

Taherdoost, H. (2016). Validity and Reliability of the Research Instrument; How to Test the Validation of a Questionnaire/Survey in a Research. *International Journal of Academic Research in Management (IJARM)*, *5*. https://hal.science/hal-02546799/

Taherdoost, H. (2019). What Is the Best Response Scale for Survey and Questionnaire Design; Review of Different Lengths of Rating Scale/Attitude Scale/Likert Scale. *International Journal of Academic Research in Management*, *8*(1), 1–10.

Taherdoost, H. (2022). Designing a Questionnaire for a Research Paper: A Comprehensive Guide to Design and Develop an Effective Questionnaire. *Asian Journal of Managerial Science*, *11*(1), 8–16.

Taherdoost, H., Sahibuddin, S., & Jalaliyoon, N. (2022). Exploratory Factor Analysis; Concepts and Theory. *Advances in Applied and Pure Mathematics*, *27*, 375–382.

Takacs Haynes, K., & Rašković, M. (2021). Living with Corruption in Central and Eastern Europe: Social Identity and the Role of Moral Disengagement. *Journal of Business Ethics*, *174*(4), 825–845. https://doi.org/10.1007/s10551-021-04927-9

Tashakkori, A., & Creswell, J. W. (2007). Editorial: The New Era of Mixed Methods. *Journal of Mixed Methods Research*, *1*(1), 3–7. https://doi.org/10.1177/2345678906293042

Tashakkori, A., & Teddlie, C. (2003). Issues and Dilemmas in Teaching Research Methods Courses in Social and Behavioural Sciences: Us Perspective. *International Journal of Social Research Methodology*, *6*(1), 61–77. https://doi.org/10.1080/13645570305055

Tashakkori, A., Teddlie, C., & Kervin, J. (2000). Mixed Methodology: Combining Qualitative & Quantitative Approaches. *Relations Industrielles*, *55*(3), 539.

Teddlie, C., & Tashakkori, A. (2009). *Foundations of Mixed Methods Research: Integrating Quantitative and Qualitative Approaches in the Social and Behavioral Sciences* (Illustrated). SAGE.

Thompson, D. F. (2018). Theories of Institutional Corruption. *Annual Review of Political Science*, *21*(1), 495–513. https://doi.org/10.1146/annurev-polisci-120117-110316

Torgler, B., & Valev, N. T. (2006). Corruption and Age. *Journal of Bioeconomics*, *8*(2), 133–145. https://doi.org/10.1007/s10818-006-9003-0

Torgler, B., & Valev, N. T. (2010). Gender and Public Atitudes Toward Corruption and tax Evasion. *Contemporary Economic Policy*, *28*(4), 554–568. https://doi.org/10.1111/j.1465-7287.2009.00188.x

Torsello, D., & Venard, B. (2016). The Anthropology of Corruption. *Journal of Management Inquiry*, *25*(1), 34–54. https://doi.org/10.1177/1056492615579081

Transparency International (TI). (2018). *What Is Corruption?* Transparency.Org. https://www.transparency.org/en/what-is-corruption

Transparency International (TI). (2021, January 25). *Corruption Perceptions Index—Explore the Results*. Transparency.Org. https://www.transparency.org/en/cpi/2021

Transparency International (TI). (2022). *Corruption Perceptions Index*. Transparency.Org. https://www.transparency.org/en/cpi/2022

Treisman, D. (2000). The Causes of Corruption: A Cross-National Study. *Journal of Public Economics*, *76*(3), 399–457.

Treisman, D. (2007). What Have We Learned About the Causes of Corruption from Ten Years of Cross-National Empirical Research? *Annual Review of Political Science*, *10*(1), 211–244. https://doi.org/10.1146/annurev.polisci.10.081205.095418

Triandis, H. C. (1996). The Psychological Measurement of Cultural Syndromes. *American Psychologist*, *51*(4), 407.

Trochim, W. M. (2005). Research Methods: The Concise Knowledge Base. *Atomic Dog Thomson*. https://cir.nii.ac.jp/crid/1130282271492332160

Trompenaars, F., & Hampden-Turner, C. (2011). *Riding the Waves of Culture: Understanding Diversity in Global Business*. Nicholas Brealey International.

Tuckett, A. G. (2004). Qualitative Research Sampling: The Very Real Complexities. *Nurse Researcher*, *12*(1), 47–61.

Tuliao, K. V., & Chen, C. (2017). Ceo Duality and Bribery: The Roles of Gender and National Culture. *Management Decision*, *55*(1), 218–231.

Tung, R. L., & Verbeke, A. (2010). Beyond Hofstede and Globe: Improving the Quality of Cross-Cultural Research. *Journal of International Business Studies*, *41*(8), 1259–1274. https://doi.org/10.1057/jibs.2010.41

Ubink, J. M. (2008). In the Land of the Chiefs: Customary Law, Land Conflicts, and the Role of the State in Peri-Urban Ghana. *Leiden University Press (LUP), Leiden*.

Uhunmwuangho, S. O., & Ogunbadeniyi, O. (2013). Analysis of Theoretical Models to the Study of Comparative Public Administration. *Dynamics of Public Administration*, *30*(1), 1–11. https://doi.org/10.5958/j.0976-0733.30.1.001

Ukutsemuya, J. I. (2023). A Philosophical Inquiry into the Possibility of a Universal Culture. *IGWEBUIKE: An African Journal of Arts and Humanities*, *9*(4), 287–294.

Umotong, I. (2023). The Hypocrisy of Value and the Fight Against Corruption. *GNOSI: An Interdisciplinary Journal of Human Theory and Praxis*, *6*(2), 138–151.

UNCTAD. (2020a). *Economic Development in Africa: Tackling Illicit Financial Flows for Sustainable Development in Africa (overview)* (TD/B/67/3). United Nations. https://unctad.org/system/files/official-document/tdb67_d3_en.pdf

UNCTAD. (2020b). *World Investment Report 2020 (Overview)*. United Nations. https://unctad.org/system/files/official-document/wir2020_overview_en.pdf

United Nations Developent Program (UNDP). (2018, June 23). *Conceptual Framework: Corruption Risk Assessment At Sectoral Level*. UNDP. http://undp-aciac.org/publications/CRASector2018.pdf

United Nations Development Program (UNDP). (2008). *Global Corruption Report 2008*. United Nations Development Program. https://www.undp.org/publications/transparency-internationals-global-corruption-report-2008

UNODC. (2018, April). *Infiltration of Organized Crime in Business and Government*. United Nations Office On Drugs and Crime. //www.unodc.org

Urbach, N., & Ahlemann, F. (2010). Structural Equation Modeling in Information Systems Research Using Partial Least Squares. *Journal of Information Technology Theory and Application (JITTA)*, *11*(2), 2.

USAID. (2022). *USAID Guide to Countering Corruption Across Sectors.* USAID. https://www.usaid.gov/sites/default/files/2022-12/USAID-Anti-Corruption-Policy.pdf

Uslaner, E. M. (2008). *Corruption, Inequality, and the Rule of Law* (Vol. 13). Cambridge university press Cambridge. https://www.academia.edu/download/99243307/9780521874892_copyright_info.pdf

Uslaner, E. M. (2010). A Culture of Corruption: Everyday Deception and Popular Discontent in Nigeria. By Daniel Jordan Smith. *Perspectives on Politics*, *8*(4), 1175–1176.

Valdovinos, I. A., Szymanski, M., & Grabowska, K. (2019). Revisiting Corruption and Culture–Are There Really Cultures More Prone to Corruption? *Forum Scientiae Oeconomia*, *7*, 103–120. http://ojs.wsb.edu.pl/index.php/fso/article/view/44

Van Dijk, J., & Klerx-Van Mierlo, F. (2011). Indicators of Corruption: Further Explorations of the Link Between Corruption and Implementation Failure in Anti-Trafficking Policies. *International Victimology Institute (INTERVICT): Université de Tilburg*, 1–30.

Vannucci, A. (2019). *The Formal and Informal Institutions of Corruption: An Analytical Framework and Its Implications for Anticor-Ruption Policies*. Morlacchi University Press.

Varvarigos, D. (2023). Cultural Persistence in Corruption, Economic Growth, and the Environment. *Journal of Economic Dynamics and Control*, *147*, 1–21.

Vasileiou, K., Barnett, J., Thorpe, S., & Young, T. (2018). Characterising and justifying sample size sufficiency in interview-based studies: systematic analysis of qualitative health research over a 15-year period. *BMC medical research methodology*, *18*(1), 148 – 157.

Venaik, S., & Brewer, P. (2008). Contradictions in National Culture: Hofstede Vs Globe. *Academy of International Business 2008 Annual Meeting, Milan, Italy*, *30*, 1–27.

Verhezem, P. (2003). From a Culture of Gifts to a Culture of Exchange (of Gifts): An Indonesian Perspective on Bribery. *Antropologi Indonesia*, *72*, 101–115.

Vermeesch, P. (2019). Exploratory Analysis of Provenance Data Using R and the Provenance Package. *Minerals*, *9*(3), 193. https://doi.org/10.3390/min9030193

Villanueva, P. A. G. (2020). Why Civil Society Cannot Battle it All Alone: The Roles of Civil Society Environment, Transparent Laws and Quality of Public Administration in Political Corruption Mitigation. *International Journal of Public Administration*, *43*(6), 552–561. https://doi.org/10.1080/01900692.2019.1638933

Vosgerau, J., Scopelliti, I., & Huh, Y. E. (2020). Exerting Self-Control ≠ Sacrificing Pleasure. *Journal of Consumer Psychology*, *30*(1), 181–200. https://doi.org/10.1002/jcpy.1142

Wachs, J., Yasseri, T., Lengyel, B., & Kertész, J. (2019). Social Capital Predicts Corruption Risk in Towns. *Royal Society Open Science*, *6*(4), 182103. https://doi.org/10.1098/rsos.182103

Wanasika, I., Howell, J. P., Littrell, R., & Dorfman, P. (2011). Managerial leadership and culture in Sub-Saharan Africa. *Journal of World Business*, *46*(2), 234–241.

Wang, Y. (2020). A Network-Exchange Approach to Corruption: Brokers and Institution Spanning in A Chinese Corruption Network. *Deviant Behavior*, *41*(12), 1636–1649. https://doi.org/10.1080/01639625.2019.1640525

Wängnerud, L. (2022). Why Women in Elected Assemblies Reduce Levels of Corruption: The Indirect Approach. *Etica Pubblica: Studi Su Legalità e Partecipazione: 1, 2022*, 13–27.

Watkins, M. W. (2018). Exploratory Factor Analysis: A Guide to Best Practice. *Journal of Black Psychology*, *44*(3), 219–246. https://doi.org/10.1177/0095798418771807

Weisgrau, M., Rosman, A., & Rubel, P. G. (2023). *The Tapestry of Culture: An Introduction to Cultural Anthropology* (11th ed.). Rowman & Littlefield.

Wellalage, N. H., Fernandez, V., & Thrikawala, S. (2020). Corruption and Innovation in Private Firms: Does Gender Matter? *International Review of Financial Analysis*, *70*, 101500.

Wellman, B., & Berkowitz, S. D. (1988). *Social Structures: A Network Approach* (Illustrated, Vol. 15). CUP Archive.

Werlin, H. H. (1972). The Roots of Corruption–the Ghanaian Enquiry. *The Journal of Modern African Studies*, *10*(2), 247–266.

Werner, C. (2000). Gifts, Bribes, and Development in Post-Soviet Kazakstan. *Human Organization*, *59*(1), 11–22.

Williams, B., Onsman, A., & Brown, T. (2010). Exploratory Factor Analysis: A Five-Step Guide for Novices. *Journal of Emergency Primary Health Care (JEPHC), 8*(3), 1–13. https://doi.org/10.33151/ajp.8.3.93

Winter, G. (2000). A Comparative Discussion of the Notion of Validity in Qualitative and Quantitative Research. *The Qualitative Report*, *4*(3 & 4), 1–14.

World Bank. (2023). *Combating Corruption* [Text/HTML]. World Bank Group. https://www.worldbank.org/en/topic/governance/brief/combating-corruption

Xu, C., Yang, Y., Dossou, T. A. M., Berhe, M. W., & Ndomandji Kambaye, E. (2023). Does Corruption Undermine Tourism Development in Africa? *Current Issues in Tourism*, *26*(11), 1779–1796. https://doi.org/10.1080/13683500.2022.2069553

Yakubu, I. N. (2019). Does Corruption Grease or Sand the Wheels of Bank Profitability in Ghana? *Cogent Economics & Finance*, *7*(1), 1701909. https://doi.org/10.1080/23322039.2019.1701909

Yeboah-Assiamah, E., Asamoah, K., Bawole, J. N., & Musah-Surugu, I. J. (2016). A Socio-Cultural Approach to Public Sector Corruption in Africa: Key Pointers for Reflection: Sociology of Corruption. *Journal of Public Affairs*, *16*(3), 279–293. https://doi.org/10.1002/pa.1587

Yeganeh, H. (2014). Culture and Corruption: A Concurrent Application of Hofstede's, Schwartz's and Inglehart's Frameworks. *International Journal of Development Issues*, *13*(1), 2–24.

Yeh, S. S. (2011). Corruption and the Rule of Law in Sub-Saharan Africa. *African Journal of Legal Studies*, *4*(2), 187–208.

Yin, R. K. (1994). Discovering the Future of the Case Study. Method in Evaluation Research. *Evaluation Practice*, *15*(3), 283–290. https://doi.org/10.1177/109821409401500309

Yin, R. K. (2009). *Case Study Research: Design and Methods* (Illustrated, Vol. 5). sage.

Yoo, S. H. (2008). Petty Corruption. *Economic Theory*, *37*(2), 267–280. https://doi.org/10.1007/s00199-007-0299-3

Yudhanegara, M. R. (2016). Carefully to Analyze the Data Type of Ordinal Scale, Why? *Proceedings the 4th SEA-DR 2016*, 215–221.

Zakari, M. B., & Button, M. (2022). Confronting the Monolith: Insider Accounts of the Nature and Techniques of Corruption in Nigeria. *Journal of White Collar and Corporate Crime*, *3*(2), 100–108. https://doi.org/10.1177/2631309X211004567

Zandi, S., Esmaeili, M., & Farahbakhsh, K. (2024). Individual and contextual factors associated with the prevention of corruption: A qualitative study among Iranian public employees. *Journal of Theoretical Social Psychology*, *2024*(1), 9971954.

Zhan, J. V. (2012). Filling the Gap of Formal Institutions: The Effects of Guanxi Network on Corruption in Reform-Era China. *Crime, Law and Social Change*, *58*(2), 93–109. https://doi.org/10.1007/s10611-012-9379-9

Zohrabi, M. (2013). Mixed Method Research: Instruments, Validity, Reliability and Reporting Findings. *Theory and Practice in Language Studies*, *3*(2), 254.

Zwart, F. de. (2010). Corruption and Anti-Corruption in Prismatic Societies. In *The Good Cause: Theoritical Perspectives on Corruption* (1st ed., pp. 36–46). Vellag Barbara Budrich.

APPENDICES

Appendix 1: Ethics Clearance Certificate

UNIVERSITY OF THE WITWATERSRAND JOHANNESBURG

Research Office

HUMAN RESEARCH ETHICS COMMITTEE (NON-MEDICAL)
R14/49 Abubakari

CLEARANCE CERTIFICATE — **PROTOCOL NUMBER: H20/08/01**

PROJECT TITLE — An exploratory study on corruption in Ghana: A cultural perspective

INVESTIGATOR(S) — Mr M Abubakari

SCHOOL/DEPARTMENT — Wits Business School

DATE CONSIDERED — 21 August 2020

DECISION OF THE COMMITTEE — Approved
Risk Level: Minimal

EXPIRY DATE — 06 October 2023

DATE 07 October 2020 **CHAIRPERSON** J Wright
(Professor J Knight)

cc: Supervisor : Professor D Hei

DECLARATION OF INVESTIGATOR(S)

To be completed in duplicate and **ONE COPY** returned to the Secretary at Room 10004, 10th Floor, Senate House, University. Unreported changes to the application may invalidate the clearance given by the HREC (Non-Medical)

I/We fully understand the conditions under which I am/we are authorized to carry out the abovementioned research and I/we guarantee to ensure compliance with these conditions. Should any departure to be contemplated from the research procedure as approved I/we undertake to resubmit the protocol to the Committee. **I agree to completion of a yearly progress report.**

Signature Date 09.10.2020

PLEASE QUOTE THE PROTOCOL NUMBER ON ALL ENQUIRIES

Appendix 2: Table of Random Selection

1	3	4	7	9	13	15	17	21	23	24	25	26	28
30	33	35	37	39	40	44	45	48	50	51	53	57	58
60	61	63	66	68	70	71	73	74	76	78	81	83	84
86	87	88	91	94	96	99	100	103	105	107	109	111	112
113	114	116	118	119	121	123	125	126	128	129	132	137	138
141	146	147	149	150	154	156	158	159	161	163	165	167	168
169	170	172	174	175	179	180	182	185	187	188	190	192	193
194	196	199	200	202	204	207	209	210	213	215	216	218	219
221	222	224	226	227	228	229	231	233	235	236	239	240	241
242	243	245	246	248	249	250	251	253	255	257	258	259	260
261	266	268	269	270	273	275	277	279	280	284	286	289	290
291	293	295	297	299	300	302	305	307	309	311	314	316	317
318	319	320	322	323	324	326	327	329	330	335	338	340	341
344	345	346	348	350	353	355	357	359	360	362	364	365	366
367	369	370	374	375	376	378	379	382	384	387	389	395	396
397	398	399	401	403	404	406	407	409	411	42	413	415	420

422	423	425	427	428	430	431	433	434	435	438	439	441	442
443	444	446	447	449	450	453	455	456	459	460	463	465	469
470	471	474	478	479	500	501	503	504	506	507	509	510	511
513	514	516	518	519	520	522	524	525	527	528	529	530	531
532	534	536	537	539	540	541	543	544	545	546	548	549	550

Appendix 3: Interview Guide

This interview guide is meant to facilitate data collection on what constitute corruption in your community, towards fulfilling the requirement for the award of PhD Degree at the University of Witwatersrand, Johannesburg, South Africa. I humbly crave your indulgence to ask you a few questions. Please be assured that any information collected is solely for academic purposes and you are guaranteed strict confidentiality.

SECTION A: DEMOOGRAPHICS

1. Age……...
2. Gender……
3. Native language: ……
4. Education……
5. Marital status……
6. Religion……
7. Position in a family/clan/traditional area: ……

SECTION B: WHAT CONSTITUTE CORRUPTION IN GHANA

1. What is corruption as a concept in this community
2. What are the manifestations of corruption in this community (Features of corruption in Ghana).
3. What is the circumstance in which gifts constitute a corrupt act in this community.
4. What is your perception towards persons associated with corruption.
5. Other matters arising from the respondent perception of corruption in their communities.

Appendix 4: Permission Requested to Conduct Interviews within Ashanti Kingdom

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

The Overlord of Asante Kingdom
P. O Box KS 6951
Kumasi- Ashanti region

25th February 2020

Dear Sir,

PERMISSION TO CONDUCT RESEARCH IN ASANTE TRADITIONAL AREA

My name is Abubakari Mohammed Gali, a PhD candidate at the Wits Business School, University of the Witwatersrand, Johannesburg-South Africa. As part of my studies, I am conducting a study on *an exploratory study on corruption in Ghana. A cultural perspective*

The study seeks to explore what constitute corruption in Ghana through the cultural lens and to investigate the dyadic effect of culture and corruption. The outcome of this study will be relevant in providing a more comprehensive approach to understanding the nature of corruption while providing policy relevant knowledge to address this enduring canker in Ghana and Africa as a continent.

This topic is chosen on the basis that, what constitute corruption remains a contentious issue, as it is perceived differently in different countries. Meanwhile getting the measurement of corruption wrong have a dire consequence in the society, hence the need to get its measurement right which depends on what it is understood to be in a society.

The Akan traditional area is chosen in view of its significant in the Ghanaian cultural setting

The research will entail collecting data from traditional rulers, opinion leaders, heads of ethnic group and ordinary ethnic group members.

I will invite individuals from your traditional area who falls within the above-mentioned category to participate in this study. If they agree, they will be interviewed to help provide answers and responses to a series of questions. The duration to complete the interview will be about an hour. A permission will be requested from the participants to record the interview using digital voice recorder.

Participants will also be asked to sign a consent form before the interview begins. Their responses will be treated confidentially, and identities will be anonymous unless otherwise expressly indicated. Individual privacy will be maintained in all published and written data resulting from the study which is strictly for academic purposes.

The research participants will not be advantaged or disadvantaged in any way. They will be reassured that they can withdraw their permission at any time during this project without any penalty. There are no foreseeable risks in participating in this study.

I therefore request a permission in writing to conduct my research at your traditional area. The permission letter should be on your letter head, signed and dated, and specifically referring to myself by name and the title of my study.

Please let me know if you require any further information. I look forward to your response as soon as is convenient.

Yours sincerely,

Abubakari Mohammed Gali
Contact: +233244720211
Email: amohammegali@gmail.com

Appendix 5: Permission Granted by the Overlord of Ashanti Kingdom

Telephone: (03220) 38773/26565/0205777157
Fax: (03220) 35525
Telegrams: Asantehene, Kumasi



KUMASI TRADITIONAL COUNCIL
Manhyia Palace
P. O. Box 285
Kumasi - Ashanti

Ref: KTC/RD.1/SF.55/VOL.20/71

Date: 28TH JULY, 2020

ABUBAKARI MOHAMMED GALI
UNIVERSITY OF THE WITWATERSRAND
JOHANNESBURG- SOUTH AFRICA

Dear Mohammed,

RE: PERMISSION TO CONDUCT RESEARCH IN KUMASI TRADITIONAL AREA

I refer to your letter on the above subject matter dated 22nd July 2020 and wish to inform you that you have been granted permission to undertake that exercise as requested.

You are therefore welcome to conduct all interviews, observations and the distribution of questionnaires among Nananom of the Kumasi Traditional Area who qualify to be part of your research sample.

The office of the Registrar is prepared to offer you any assistance to facilitate the conduct of your work should the need be.

Thank you.

ENOCH OKYERE
REGISTRAR

Appendix 6: Permission Requested to conduct Interviews within Dagban Kingdom

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

The Overlord of Dagban
Gbewaa Palace
P. O Box 53
Yendi- Northern region

21st April 2020

Dear Sir,

PERMISSION TO CONDUCT RESEARCH IN DAGBAN TRADITIONAL AREA

My name is Abubakari Mohammed Gali, a PhD candidate at the Wits Business School, University of the Witwatersrand, Johannesburg-South Africa. As part of my studies, I am conducting a study on *an exploratory study on corruption in Ghana. A cultural perspective*

The study seeks to explore what constitutes corruption in Ghana through the cultural lens and to investigate the dyadic effect of culture and corruption. The outcome of this study will be relevant in providing a more comprehensive approach to understanding the nature of corruption while providing policy relevant knowledge to address this enduring canker in Ghana and Africa as a continent.

This topic become relevant on the basis that, what constitutes corruption remains a contentious issue, as it is perceived differently in different countries. Meanwhile getting the measurement of corruption wrong have a dire consequence in the society, hence the need to get its measurement right which depends on what it is understood to be in a society.

The Dagban traditional area is chosen in view of its significance in the Ghanaian cultural setting

The research will entail collecting data from traditional rulers, opinion leaders, heads of ethnic group and ordinary ethnic group members.

I will invite individuals who qualifies within the above-mentioned category from your traditional area to participate in this study. If they agree, they will be interviewed to help provide answers and responses to a series of questions. The duration to complete the interview will be about an hour. Permission will be requested from the participants to record the interview using digital voice recorder.

Participants will also be asked to sign a consent form before the interview begins. Their responses will be treated confidentially, and identities will be anonymous unless otherwise expressly indicated. Individual privacy will be maintained in all published and written data resulting from the study which is strictly for academic purposes.

The research participants will not be advantaged or disadvantaged in any way. They will be reassured that they can withdraw their permission at any time during this project without any penalty. There are no foreseeable risks in participating in this study.

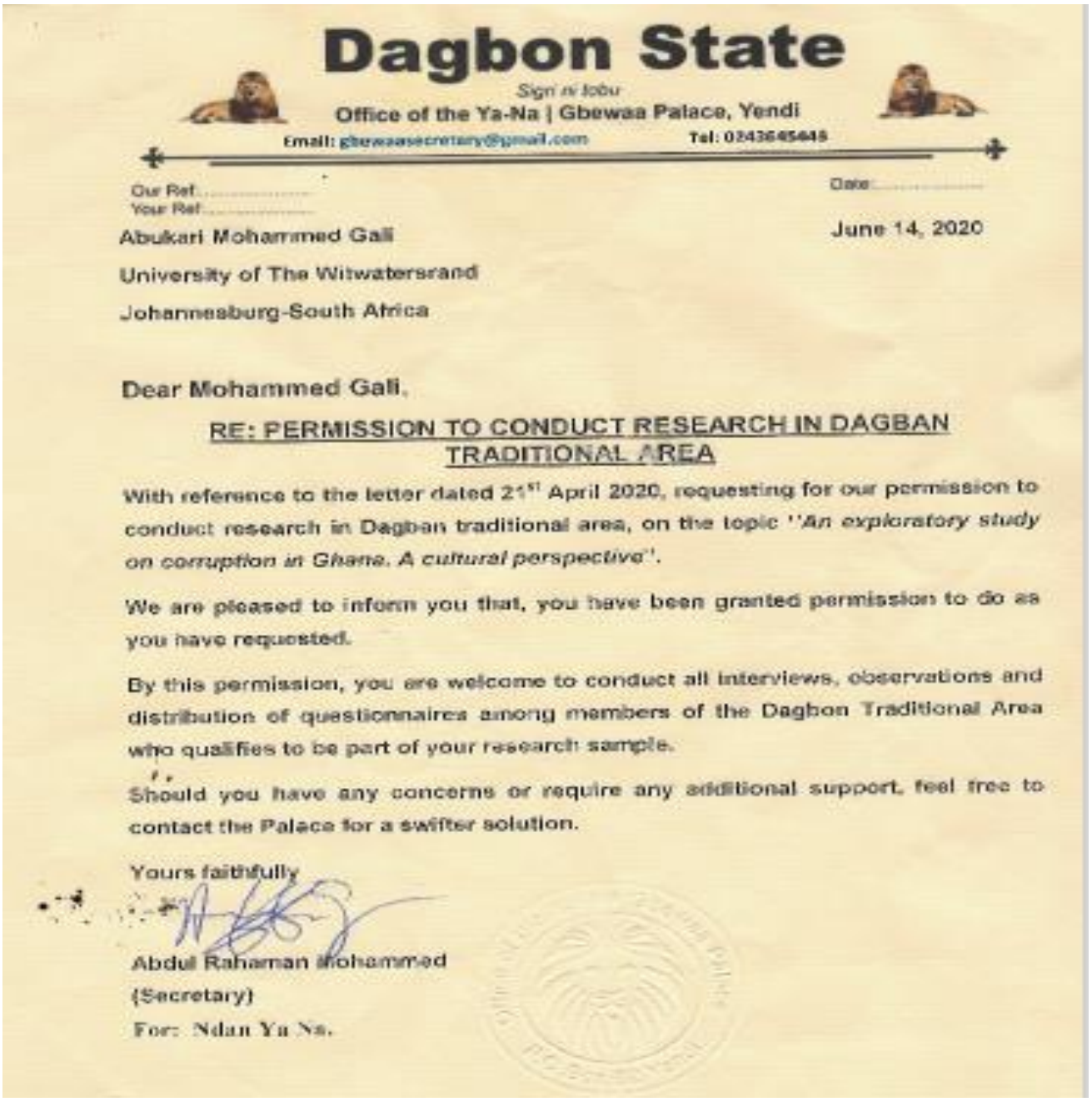
I therefore request permission in writing to conduct my research at your traditional area. The permission letter should be on your letter head, signed and dated, and specifically referring to myself by name and the title of my study.

Please let me know if you require any further information. I look forward to your response as soon as is convenient.

Yours sincerely,

Abubakari Mohammed Gali
Contact: +233244720211
Email: amohammegali@gmail.com

Appendix 7: Permission Granted by the Overlord of Dagban Kingdom



Dagbon State

Sign in Dabu

Office of the Ya-Na | Gbewaa Palace, Yendi

Email: gbewaasecretary@gmail.com Tel: 0243645648

Our Ref.....
Your Ref.....

Date:.....

Abukari Mohammed Gali

June 14, 2020

University of The Witwatersrand

Johannesburg-South Africa

Dear Mohammed Gali,

RE: PERMISSION TO CONDUCT RESEARCH IN DAGBAN TRADITIONAL AREA

With reference to the letter dated 21st April 2020, requesting for our permission to conduct research in Dagban traditional area, on the topic "*An exploratory study on corruption in Ghana. A cultural perspective*".

We are pleased to inform you that, you have been granted permission to do as you have requested.

By this permission, you are welcome to conduct all interviews, observations and distribution of questionnaires among members of the Dagbon Traditional Area who qualifies to be part of your research sample.

Should you have any concerns or require any additional support, feel free to contact the Palace for a swifter solution.

Yours faithfully

Abdul Rahaman Mohammed
(Secretary)
For: Ndan Ya Na.

Appendix 8: Participant Information Sheet for Individual respondent on what constitute corruption.



Dear Sir / Madam,

My name is Abubakari Mohammed Gali, a PhD candidate at the Wits Business School, University of the Witwatersrand, Johannesburg-South Africa. As part of my studies, I am conducting a study *on an exploratory study on corruption in Ghana. A cultural perspective* under the supervision of Dr Dominik Heil. The aim of this research is to explore the cultural undertones of corruption, thus, the effect of culture on corruption in the Ghanaian context.

As part of this project, I would like to invite you to take part in an interview. This activity will involve seeking your opinion on what constitutes corruption through an interview; where all covid-19 protocols will be duly observed and will take around Forty (40) to Sixty (60) minutes to be completed, depending on how interesting our conversation might be. The venue for this interview shall be at a place most convenient for you. With your permission, I would also like to record the interview using a digital device.

There will be no personal cost to you if you participate in this project. You will also not receive any direct benefits from participation but there are no disadvantages or penalties if you do not choose to participate or if you withdraw from the study. You may withdraw at any time or not answer any question if you do not want to. The interview will be completely confidential and anonymous as I will not be asking for your name or any identifying information, and the

information you give to me will be held securely and not disclosed to anyone else. I will be using pseudonym to represent your participation in my final research report. If you experience any distress or discomfort at any point in this process, we will stop the interview or resume another time.

If you have question (s) anytime about this research, feel free to contact me or my supervisor on the details listed below. This study will be written up as a research report which will be available online through the university library website. The data collected from this research project will be stored in my personal drive with highly secured password and will be kept for two (2) years by which time I might have finished with my program of study. If you have any concerns or complaints regarding the ethical procedures of this study, you are welcome to contact the University Human Research Ethics Committee (Non-Medical), telephone +27(0) 11 717 1408, email: Shaun.Schoeman@wits.ac.za

Yours sincerely,

Abubakari Mohammed Gali

Abubakari Mohammed Gali, amohammegali@gmail.com, +233244720211

Dr Dominik Heil, dominikheil@gmail.com , +27826519985

Appendix 9: Consent form for the Interviewees on What Constitutes Corruption in Ghana

---

Research Title: An exploratory study on corruption in Ghana. A cultural perspective

Abubakari Mohammed Gali

(Name of Researcher)

I, ……., agree to participate in this research project. The research has been explained to me and I understand what my participation will involve.

Please tick the relevant options below.

I agree that my participation will remain anonymous	YES [ ]	NO [ ]
I agree that the researcher may use anonymous quotes in his / her research report	YES [ ]	NO [ ]
I agree that the interview may be audio recorded	YES [ ]	NO [ ]

…… (Signature)

…… (Name of participant)

…… (Date)

Appendix 10: Correspondent Analysis Questionnaire

SECTION 1: DEMOGRAPHICS

1. **Gender**
   a. **Female [ ]** **b. Male [ ]**
2. **Age (in years):**
   a) **25-30 [ ]**
   b) **31-35 [ ]**
   c) **36-40 [ ]**
   d) **41-45 [ ]**
   e) **46-50 [ ]**
   f) **51- 55 [ ]**
   g) **56-60 [ ]**

Section 2: Correspondence Questionnaire

Instructions:

This questionnaire provides a description of your perception on what constitutes corruption in your society. For each of the statement indicated in the item's (Behaviours) column, tick an appropriate space under the following columns (Descriptors): "Dishonesty", "Unethical", "Bribery", "Illegal", "Moral" "Acceptable", "Appropriate", and "Customary" based on how you consider or perceive the behaviour.

You may tick as many spaces as you wish for each raw, or alternatively you may tick none if you believe that descriptor applies to none of the behaviours. Pleases complete the whole questionnaire being honest and accurate in your response.

	Behaviour	Dishonesty	Unethical	Bribery	Illegal	Moral	Acceptable	Appropriate	Customary
1.	A behaviour of a public officer or a leader characterised by deception for personal gain								
2.	A behavior of public officer or a leader which directly defies moral standards of public for direct or indirect personal gains.								
3.	An abuse of power by public officer or a leader for a personal gain.								
4.	Violation of national laws by a public officer or a leader for a direct or indirect personal gain.								
5.	A behaviour of a public officer or a leader characterised by secrecy and betrayal of public trust.								
6.	Circumvention of rules and procedures by public officer or a leader for public gain.								
7.	A behavior of any individual which indirectly defies moral standards of the society for personal gains.								

	Behaviour	Dishonesty	Unethical	Bribery	Illegal	Moral	Acceptable	Appropriate	Customary
8.	Circumvention of rules and procedures by a public officer or a leader for direct or indirect personal gains.								
9.	A rent seeking motive of a public officer or a leader while negatively affecting the achievements of societal goals.								
10.	A favour accepted from any member of society that puts the public into disadvantage.								
11.	Favouritism on the part of a leader or a public officer in distribution of public goods and services.								
12.	Misappropriation of public resources.								
13.	Contracts selling by public officer or a leader.								
14.	Extortion from individual or group using a power of public office.								
15.	Gift given in the form of monetary or non-monetary to buy one's conscience.								
16.	Any form of fraud against public using power of public office.								

	Behaviour	Dishonesty	Unethical	Bribery	Illegal	Moral	Acceptable	Appropriate	Customary
17.	Act of nepotism (Using public power in favour of only family members and relatives) by a leader or a public office holder.								
18.	Money laundering or aiding someone in money laundering using a power of public office.								
19.	Political party using vigilantism to instigate violence for political gain.								
20.	Gifts given to induce a leader or public officer for a favour.								
21.	Gifts given to a leader or a public officer as appreciation for discharge of official duty which favours the giver.								
22.	Exchange of any form of material wealth that seeks to influence how public office holder discharges his/her duty.								
23.	Gift given to a public officer or a leader at the time no favour is needed.								

	Behaviour	Dishonesty	Unethical	Bribery	Illegal	Moral	Acceptable	Appropriate	Customary
24.	Practice of using one's influence or connections with government or persons in authority to obtain favours.								
25.	Gift given at the time the receiver is expected to make decision involving the giver.								
26.	Collection of kickbacks by public office holders.								
27.	Any form of favour to officials that require reciprocity.								
28.	Defending a family member or friend who engages in act of corruption.								
29.	Gift to traditional ruler by community member upon a visit to the palace.								
30.	Vote buying during elections.								
31.	Additional payments beyond approved fees in order to access public service.								
32.	The practice of window-dress of corporate financial statements to attract investment.								

	Behaviour	Dishonesty	Unethical	Bribery	Illegal	Moral	Acceptable	Appropriate	Customary
33.	The use of official property for private interest.								
34.	Involving in any form of relationship with a person or group of persons identified to be involve in corrupt activities.								
35.	Payments of facilitation fees to individual or an organization to facilitate meetings between government officials and investors.								
36.	Giving or accepting offsets to or from foreign governments in order to conduct business in their countries.								
37.	Behaviour of a leader or public office holder that place emphasis on loyalty to family or group members rather than the rule of law.								

Appendix 11: Correspondence Table

	DESCRIPTORS								
BEHVRS	DISHONESTY	UNETHICAL	BRIBERY	ILLEGAL	MORAL	ACCEPTABLE	APPROPRIATE	CUSTOMARY	AM
BEHVR1	29	40	15	25	2	7	3	1	122
BEHVR2	25	35	17	30	5	9	7	3	131
BEHVR3	10	39	16	27	7	5	9	7	120
BEHVR4	20	37	21	24	6	7	7	6	128
BEHVR5	19	45	9	21	6	9	3	5	117
BEHVR6	7	31	11	30	4	17	9	4	113
BEHVR7	18	35	10	42	5	6	10	4	130
BEHVR8	20	20	8	40	10	11	5	10	124

BEHVR9	15	32	13	22	2	15	13	14	126
BEHVR10	14	36	2	24	13	9	5	15	118
BEHVR11	22	47	15	33	2	5	4	6	134
BEHVR12	33	34	14	38	2	6	5	4	136
BEHVR13	14	36	18	43	6	8	4	2	131
BEHVR14	15	31	23	40	2	7	4	9	131
BEHVR15	21	24	40	20	8	7	9	5	134
BEHVR16	20	15	2	54	15	6	6	10	128
BEHVR17	26	37	14	37	8	3	1	5	131
BEHVR18	15	20	18	50	9	8	4	2	126
BEHVR19	7	40	5	46	3	8	6	4	119
BEHVR20	14	20	59	22	2	6	9	5	137

BEHVR21	9	23	53	17	6	18	4	7	137
BEHVR22	14	23	52	16	5	6	7	3	126
BEHVR23	14	6	20	5	6	30	22	15	118
BEHVR24	25	30	22	20	3	12	7	2	121
BEHVR25	10	20	60	15	5	1	1	10	122
BEHVR26	14	22	37	16	8	10	4	11	122
BEHVR27	6	10	50	6	10	20	12	20	134
BEHVR28	28	29	12	24	10	10	3	6	122
BEHVR29	8	5	12	10	3	7	10	60	115
BEHVR30	18	22	22	44	8	3	8	5	130
BEHVR31	12	23	40	16	12	8	1	8	120
BEHVR32	17	26	4	30	5	19	15	10	126

BEHVR33	14	35	8	27	6	7	11	7	115
BEHVR34	15	34	13	23	13	5	7	6	116
BEHVR35	9	36	26	10	6	16	8	9	120
BEHVR36	18	30	21	16	10	19	3	5	122
BEHVR37	18	28	9	20	6	15	9	9	114
Active Margin	613	1056	791	983	239	365	255	314	4616

BEHVRS = BEHAVOURS AM = ACTIVE MARGINS

APPENDIX 12: Corruption Questionnaire in Ghana for Further Validation

Instructions:

This questionnaire provides a description of your perception of corruption in your society. For each of the questions circle an appropriate answer using the keys bellow, where: 1 = Strongly Disagree; 2 = Disagree; 3 = Slightly Disagree; 4 = Neither agree nor Disagree; 5 = Slightly Agree; 6 = Agree; and 7 = Strongly Agree.

For a question like this, you would circle the number from 1 to 7 that is closest to your level of agreement with the statement being corruption. If you think you strongly disagree with the statement represent corruption, circle 1. If you generally disagree with the statement represent corruption, circle 2, but if you think you slightly disagree with the statement being corruption, circle 3. If you slightly agree with the statement represents corruption, circle the 5, but if you generally agree, circle 6 and if you strongly agree, then circle 7.

No.		**Strongly Disagree**	**Disagree**	**Slightly Disagree**	**Neither Agree nor**	**Slightly Agree**	**Agree**	**Strongly Agree**
1	Deceptive behaviour by a public officer or leader for personal gain.	1	2	3	4	5	6	7
2	Secretive and betraying of public trust by a public office holder or leader for personal gain.	1	2	3	4	5	6	7
3	Individual's behaviour that defies societal moral standards for personal gain.	1	2	3	4	5	6	7
4	Favouritism by a leader or public office holder in distributing public goods and services.	1	2	3	4	5	6	7
5	Misappropriation of public resources.	1	2	3	4	5	6	7
6	Selling contracts by a public office holder or leader.	1	2	3	4	5	6	7

7	Extorting individuals or groups using the power of public office.	1	2	3	4	5	6	7
8	Giving monetary or non-monetary gifts to buy someone's conscience.	1	2	3	4	5	6	7
9	Any form of fraud against the public using the power of public office.	1	2	3	4	5	6	7
10	Nepotism or favouring only family members and relatives by a leader or public office holder.	1	2	3	4	5	6	7
11	Money laundering or aiding in money laundering using the power of public office.	1	2	3	4	5	6	7
12	Political parties using vigilantism to instigate violence for political gain.	1	2	3	4	5	6	7
13	Gifts given to influence a leader or public office holder for personal favours.	1	2	3	4	5	6	7
14	Gifts given to a leader or public office holder as a token of appreciation for performing an official duty that benefits the giver.	1	2	3	4	5	6	7
15	Exchange of any form of material wealth that influences how a public office holder discharges their duty.	1	2	3	4	5	6	7
16	Gift given when the receiver is expected to make a decision involving the giver.	1	2	3	4	5	6	7
17	Collection of kickbacks by public office holders or leaders.	1	2	3	4	5	6	7
18	Any form of favour to a leader or public office holder that requires reciprocity.	1	2	3	4	5	6	7
19	Defending a family member or friend who engages in acts of corruption.	1	2	3	4	5	6	7
20	Additional payments beyond approved fees to access public services.	1	2	3	4	5	6	7

Source: Field Data 2021 (N = 400)

Appendix 13: Questionnaires for National Culture and Corruption

General Instructions

In completing this survey, you will be asked questions focusing on the society in which you live. This will take you approximately 30 minutes. There are four sections to this questionnaire. Sections 1 ask about yourself, sections 2 ask about your society, and sections 3 about your perception of corruption in Ghana.

Explanation of the Types of Questions

There are several different types of questions in this questionnaire. Sections 2 have questions with two different formats. An example of the first type of question is shown below.

In this country, the weather is generally:

Very pleasant			Moderately pleasant			Very unpleasant
1	2	3	4	5	6	7

For a question like this, you would circle the number from 1 to 7 that is closest to your perceptions about your country. For example, if you think the weather in your country is "very pleasant," you would circle the 1. If you think the weather is not quite "very pleasant" but is better than "moderately pleasant," you could circle either the 2 or the 3, depending on whether you think the weather is closer to "very pleasant" or to "moderately pleasant".

Strongly Agree	Agree	Slightly agree	Neither agree nor disagree	Slightly disagree	Disagree	Strongly Disagree
1	2	3	4	5	6	7

For a question like this, you would circle the number from 1 to 7 that is closest to your level of agreement with the statement. For example, if you strongly agree that the weather in your country is very pleasant, you will circle the 1. If you generally agree with the statement, circle 2, but if slightly agree, circle 3, and if you neither agree nor disagree, circle 4. If you slightly disagree with the statement, you circle the 5, if you generally disagree, circle 6, and if you strongly disagree with the statement, then circle 7.

SECTION 1: DEMOGRAPHICS

In this section, there are few questions to describe you. Pleases respond to the question by ticking the appropriate response space which best describes you. I will appreciate if you can answer all the questions.

3. Gender

   b. Female [ ] b. Male [ ]

4. Age (in years):

   h) 25-30 [ ]

   i) 31-35 [ ]

   j) 36-40 [ ]

   k) 41-45 [ ]

   l) 46-50 [ ]

   m) 51-55 [ ]

   n) 56-60 [ ]

5. Marital Status

   a) Married [ ]

   b) Single [ ]

   c) Divorced [ ]

   d) Separated [ ]

   e) Widow [ ]

f) Widower [ ]

6. Income Level

a) GHS 1,000 and below [ ]

b) Between GHS 1,100 to GHS 2,000 [ ]

c) Between GHS 2,100 to GHS 3,000 [ ]

d) Above GHS 4,000 [ ]

7. Education (check the highest degree acquired):

a) Diploma [ ]

b) HND [ ]

c) Undergraduate Degree [ ]

d) Masters (e.g. MPHIL, MBA, MSC, MA) [ ]

e) Doctorate (e.g. PHD, DBA, DBM) [ ]

Other professional qualification, specify……

8. Tenure of Service:

a) 1-5 [ ]

b) 6-10 [ ]

c) 11 and above [ ]

9. Family Size

a) 1-5 [ ]

b) 6-10 [ ]

c) 11 and above [ ]

10. Native Language

……

11. Are you Politically Active?

Yes [ ]

No [ ]

12. How Many times have you voted?

……..……

This is the end of Section 1 of the questionnaire.

Please continue to Section 2

SECTION 2: THE WAY THINGS ARE IN YOUR SOCIETY

Introduction

In this section, we are interested in your beliefs about the norms, values, and practices in your society. In other words, we are interested in the way your society is, not the way you think it should be. There are no right or wrong answers, and answers don't indicate goodness or badness of the society. Please respond to the questions by circling the number that most closely represents your observations about your society.

Section 2 questions begin here

1. In this society, orderliness and consistency are stressed, even at the expense of experimentation and innovation.

Strongly Agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

2. In this society, people are generally:

Aggressive						Non-aggressive
1	2	3	4	5	6	7

3. The way to be successful in this society is to:

Plan ahead **Take life event as they occur**

1 2 3 4 5 6 7

4. In this society the accepted norm is to:

Plan for the future **Accept the status quo**

1 2 3 4 5 6 7

5. In this society, a person's influence is based primarily on:

One's ability and contribution to the society **The authority of one's position**

1 2 3 4 5 6 7

6. In this society, people are generally:

Assertive **Non-assertive**

1 2 3 4 5 6 7

7. In this society, leaders encourage group loyalty even if individual goals suffer.

Strongly Agree **Neither agree nor disagree** **Strongly disagree**

1 2 3 4 5 6 7

8. In this society, social gatherings are:

Planned well in advance [2or more weeks in advance] **Spontaneous [Planned less than an hour in advance]**

1 2 3 4 5 6 7

9. In this society, people are generally:

Very concerned about others **Not at all concerned about others**

1 2 3 4 5 6 7

10. In this society, people are generally:

Dominant **Non-Dominant**

1 2 3 4 5 6 7

11. . In this society, children take pride in the individual accomplishments of their parents.

Strongly Agree **Neither agree nor disagree** **Strongly disagree**

1

2 3 4 5 6 7

12. The economic system in this society is designed to maximize:

Individual Interest						**Collective Interest**
1	**2**	**3**	**4**	**5**	**6**	**7**

13. In this society, followers are expected to:

Obey their leaders without questions						**Question their leaders within disagreement**
1	**2**	**3**	**4**	**5**	**6**	**7**

14. In this society, people are generally:

Tough						**Tender**
1	**2**	**3**	**4**	**5**	**6**	**7**

15. In this society, teen-aged students are encouraged to strive for continuously improved performance.

Strongly Agree			**Neither agree nor disagree**			**Strongly disagree**
1	**2**	**3**	**4**	**5**	**6**	**7**

16. In this society, most people lead highly structured lives with few unexpected events.

Strongly Agree			**Neither agree nor disagree**			**Strongly disagree**
1	**2**	**3**	**4**	**5**	**6**	**7**

17. In this society, boys are encouraged more than girls to attain a higher education.

Strongly Agree			**Neither agree nor disagree**			**Strongly disagree**
1	**2**	**3**	**4**	**5**	**6**	**7**

18. In this society, major rewards are based on:

Only performance effectiveness			**Performance effectiveness and other factors (e.g. seniority or political connection)**			**Only factors other than performance effectiveness (e.g. seniority or political connections)**
1	**2**	**3**	**4**	**5**	**6**	**7**

19. In this society, societal requirements and instructions are spelled out in detail so citizens know what they are expected to do.

Strongly Agree			**Neither agree nor disagree**			**Strongly disagree**
1	**2**	**3**	**4**	**5**	**6**	**7**

20. In this society, being innovative to improve performance is generally:

Substantially rewarded **Somewhat rewarded** **Not rewarded**

1 2 3 4 5 6 7

21. In this society, people are generally:

Very sensitive toward others **Not at all sensitive toward others**

1 2 3 4 5 6 7

22. In this society, there is more emphasis on athletic programs for:

Boys **Girls**

1 2 3 4 5 6 7

23. In this society, parents take pride in the individual accomplishments of their children.

Strongly Agree **Neither agree nor disagree** **Strongly disagree.**

1 2 3 4 5 6 7

24. This society has rules or laws to cover:

Almost all situations **Some situations** **Very few situations**

1 2 3 4 5 6 7

25. In this society, people are generally:

Very friendly **Very unfriendly**

1 2 3 4 5 6 7

26. In this society, people in positions of power try to:

Increase their social distance from less powerful individuals **Decrease their social distance from less powerful individuals**

1 2 3 4 5 6 7

27. In this society, rank and position in the hierarchy have special privileges.

Strongly Agree **Neither agree nor disagree** **Strongly disagree**

1 2 3 4 5 6 7

28. In this society, aging parents generally live at home with their children

Strongly Agree **Neither agree nor disagree** **Strongly disagree**

1 2 3 4 5 6 7

29. In this society, being accepted by the other members of a group is very important

Strongly Agree **Neither agree nor disagree** **Strongly disagree**

1 2 3 4 5 6 7

30. In this society, more people:

Live for the present than live for the future

Live for the future than live for the present

1 2 3 4 5 6 7

31. In this society, people place more emphasis on:

Solving current problems

Planning for the future

1 2 3 4 5 6 7

32. In this society, people are generally:

Very tolerant of mistakes

Not at all tolerance of mistakes

1 2 3 4 5 6 7

33. In this society, people are generally:

Very generous

Not at all generous

1 2 3 4 5 6 7

34. In this society, power is:

Concentrated at the top

Shared throughout the society

1 2 3 4 5 6 7

35. In this society:

Group cohesion is valued more than individualism

Group cohesion and individualism are equally valued

Individualism is valued more than group cohesion

1 2 3 4 5 6 7

36. In this society, it is worse for a boy to fail in school than for a girl to fail in school.

Strongly Agree

Neither agree nor disagree

Strongly disagree

1 2 3 4 5 6 7

37. In this society, people are generally

Physical

Non-physical

1 2 3 4 5 6 7

38. In this society, who is more likely to serve in a position of high office:

Men						**Women**
			Men and women are equally likely to serve			
1	**2**	**3**	**4**	**5**	**6**	**7**

39. In this society, children generally live at home with their parents until they get married.

Strongly Agree			**Neither agree nor disagree**			**Strongly disagree**
1	**2**	**3**	**4**	**5**	**6**	**7**

This is the end of Section 2 of the questionnaire. Please continue to Section 3.

Instructions:

Section Three : Perception of Corruption

This section provides a description of your perception of corruption in your society. For each of the questions circle an appropriate answer using the keys bellow, where: 1 = Strongly Disagree; 2 = Disagree; 3 = Slightly Disagree; 4 = Neither agree nor Disagree; 5 = Slightly Agree; 6 = Agree; and 7 = Strongly Agree.

For a question like this, you would circle the number from 1 to 7 that is closest to your level of agreement with the statement being corruption. If you think you strongly disagree with the statement represent corruption, circle 1. If you generally disagree with the statement represent corruption, circle 2, but if you think you slightly disagree with the statement being corruption, circle 3. If you slightly agree with the statement represents corruption, circle the 5, but if you generally agree, circle 6 and if you strongly agree, then circle 7.

No.		**Strongly Disagree**	**Disagree**	**Slightly Disagree**	**Neither Agree nor**	**Slightly Agree**	**Agree**	**Strongly Agree**
1	Deceptive behaviour by a public officer or leader for personal gain.	1	2	3	4	5	6	7
2	Secretive and betraying of public trust by a public office holder or leader for personal gain.	1	2	3	4	5	6	7
3	Individual's behaviour that defies societal moral standards for personal gain.	1	2	3	4	5	6	7

4	Favouritism by a leader or public office holder in distributing public goods and services.	1	2	3	4	5	6	7
5	Misappropriation of public resources.	1	2	3	4	5	6	7
6	Selling contracts by a public office holder or leader.	1	2	3	4	5	6	7
7	Extorting individuals or groups using the power of public office.	1	2	3	4	5	6	7
8	Giving monetary or non-monetary gifts to buy someone's conscience.	1	2	3	4	5	6	7
9	Any form of fraud against the public using the power of public office.	1	2	3	4	5	6	7
10	Nepotism or favouring only family members and relatives by a leader or public office holder.	1	2	3	4	5	6	7
11	Money laundering or aiding in money laundering using the power of public office.	1	2	3	4	5	6	7
12	Political parties using vigilantism to instigate violence for political gain.	1	2	3	4	5	6	7
13	Gifts given to influence a leader or public office holder for personal favours.	1	2	3	4	5	6	7
14	Gifts given to a leader or public office holder as a token of appreciation for performing an official duty that benefits the giver.	1	2	3	4	5	6	7
15	Exchange of any form of material wealth that influences how a public office holder discharges their duty.	1	2	3	4	5	6	7

16	Gift given when the receiver is expected to make a decision involving the giver.	1	2	3	4	5	6	7
17	Collection of kickbacks by public office holders or leaders.	1	2	3	4	5	6	7
18	Any form of favour to a leader or public office holder that requires reciprocity.	1	2	3	4	5	6	7
19	Defending a family member or friend who engages in acts of corruption.	1	2	3	4	5	6	7
20	Additional payments beyond approved fees to access public services.	1	2	3	4	5	6	7

Appendix 14: Correlation Matrix

Correlation Matrix[a]

		BOC Q1	BOC Q2	BOC Q3	BOC Q4	BOC Q5	BOC Q6	BOC Q7	BOC Q8	BOC Q9	BOC Q10	BOC Q11	BOC Q12	BOC Q13	BOC Q14	BOC Q15	BOC Q16	BOC Q17	BOC Q18	BOC Q19	BOC Q20
Correlation	BOC Q1	1.000	.318	.320	.226	.155	.333	.343	.383	.231	.313	.360	.120	.416	.157	.393	.232	.308	.261	.181	.232
	BOC Q2	.318	1.000	.318	.220	.224	.199	.324	.231	.213	.211	.192	.086	.194	.191	.231	.135	.243	.175	.137	.184
	BOC Q3	.320	.318	1.000	.539	.288	.195	.384	.260	.244	.332	.144	.332	.270	.340	.293	.291	.415	.256	.106	.350
	BOC Q4	.226	.220	.539	1.000	.415	.134	.207	.173	.153	.250	.162	.389	.297	.382	.277	.238	.213	.253	.177	.155
	BOC Q5	.155	.224	.288	.415	1.000	.263	.233	.307	.234	.177	.324	.244	.199	.342	.259	.231	.255	.303	.308	.157
	BOC Q6	.333	.199	.195	.134	.263	1.000	.519	.424	.394	.414	.447	.287	.360	.394	.594	.382	.500	.507	.519	.406
	BOC Q7	.343	.324	.384	.207	.233	.519	1.000	.462	.455	.404	.367	.310	.398	.259	.433	.394	.491	.386	.409	.427
	BOC Q8	.383	.231	.260	.173	.307	.424	.462	1.000	.616	.368	.466	.330	.604	.310	.408	.468	.343	.266	.232	.378
	BOC Q9	.231	.213	.244	.153	.234	.394	.455	.616	1.000	.379	.376	.344	.473	.241	.352	.419	.287	.253	.292	.334

	BOC Q10	.313	.211	.332	.250	.177	.414	.404	.368	.379	1.000	.502	.461	.314	.302	.478	.173	.297	.384	.281	.267
	BOC Q11	.360	.192	.144	.162	.324	.447	.367	.466	.376	.502	1.000	.397	.476	.282	.553	.237	.203	.288	.210	.231
	BOC Q12	.120	.086	.332	.389	.244	.287	.310	.330	.344	.461	.397	1.000	.278	.409	.473	.348	.227	.260	.112	.152
	BOC Q13	.416	.194	.270	.297	.199	.360	.398	.604	.473	.314	.476	.278	1.000	.482	.463	.557	.288	.170	.226	.393
	BOC Q14	.157	.191	.340	.382	.342	.394	.259	.310	.241	.302	.282	.409	.482	1.000	.580	.524	.302	.247	.361	.346
	BOC Q15	.393	.231	.293	.277	.259	.594	.433	.408	.352	.478	.553	.473	.463	.580	1.000	.440	.273	.373	.421	.400
	BOC Q16	.232	.135	.291	.238	.231	.382	.394	.468	.419	.173	.237	.348	.557	.524	.440	1.000	.312	.195	.395	.406
	BOC Q17	.308	.243	.415	.213	.255	.500	.491	.343	.287	.297	.203	.227	.288	.302	.273	.312	1.000	.476	.356	.488
	BOC Q18	.261	.175	.256	.253	.303	.507	.386	.266	.253	.384	.288	.260	.170	.247	.373	.195	.476	1.000	.465	.402
	BOC Q19	.181	.137	.106	.177	.308	.519	.409	.232	.292	.281	.210	.112	.226	.361	.421	.395	.356	.465	1.000	.423
	BOC Q20	.232	.184	.350	.155	.157	.406	.427	.378	.334	.267	.231	.152	.393	.346	.400	.406	.488	.402	.423	1.000
Sig. (1-tailed)	BOC Q1		.000	.000	.000	.002	.000	.000	.000	.000	.000	.000	.011	.000	.001	.000	.000	.000	.000	.000	.000

BOC Q2	.000		.000	.000	.000	.000	.000	.000	.000	.000	.000	.050	.000	.000	.000	.005	.000	.000	.004	.000
BOC Q3	.000	.000		.000	.000	.000	.000	.000	.000	.000	.003	.000	.000	.000	.000	.000	.000	.000	.021	.000
BOC Q4	.000	.000	.000		.000	.005	.000	.000	.002	.000	.001	.000	.000	.000	.000	.000	.000	.000	.000	.001
BOC Q5	.002	.000	.000	.000		.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.001
BOC Q6	.000	.000	.000	.005	.000		.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000
BOC Q7	.000	.000	.000	.000	.000	.000		.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000
BOC Q8	.000	.000	.000	.000	.000	.000	.000		.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000
BOC Q9	.000	.000	.000	.002	.000	.000	.000	.000		.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000
BOC Q10	.000	.000	.000	.000	.000	.000	.000	.000	.000		.000	.000	.000	.000	.000	.000	.000	.000	.000	.000
BOC Q11	.000	.000	.003	.001	.000	.000	.000	.000	.000	.000		.000	.000	.000	.000	.000	.000	.000	.000	.000
BOC Q12	.011	.050	.000	.000	.000	.000	.000	.000	.000	.000	.000		.000	.000	.000	.000	.000	.000	.016	.002
BOC Q13	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000		.000	.000	.000	.000	.001	.000	.000

BOC Q14	.001	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000		.000	.000	.000	.000	.000	.000
BOC Q15	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000		.000	.000	.000	.000	.000
BOC Q16	.000	.005	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000		.000	.000	.000	.000
BOC Q17	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000		.000	.000	.000
BOC Q18	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.001	.000	.000	.000	.000		.000	.000
BOC Q19	.000	.004	.021	.000	.000	.000	.000	.000	.000	.000	.000	.016	.000	.000	.000	.000	.000	.000		.000
BOC Q20	.000	.000	.000	.001	.001	.000	.000	.000	.000	.000	.000	.002	.000	.000	.000	.000	.000	.000	.000	

a. Determinant = .000

Source: Author's Fieldwork, 2022, (N = 365), BOCQ = Behaviour of Corruption Question, Cor. - Correlation

Appendix 15: Permission Requested to Conduct Survey among Office of the Head of Local Government Service staff

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

The Chief Director
Office of the Head of Local Government Service
P.O. Box MB 369
Accra, Ghana
30th August 2020
Dear Sir,

PERMISSION TO CONDUCT RESEARCH AMONG STAFF MEMBERS OF OFFICE OF THE HEAD OF LOCAL GOVERNMENT SERVICE.

My name is Abubakari Mohammed Gali, a PhD candidate at the Wits Business School, University of the Witwatersrand, Johannesburg-South Africa. As part of my studies, I am conducting research on *an exploratory study on corruption in Ghana. A cultural perspective.* The study seeks to explore what constitutes corruption in Ghana through the cultural lens and to investigate the dyadic effect of culture and corruption. The outcome of this study will be relevant in providing a more comprehensive approach to understanding the nature of corruption while providing policy relevant knowledge to address this enduring canker in Ghana and Africa as a continent.

This topic has become relevant on the basis that, what constitutes corruption remains a contentious issue, as it is perceived differently in different countries. Meanwhile getting the measurement of corruption wrong have a dire consequence in the society, hence the need to get its measurement right which depends on what it is understood to be in a society.

Office of the head of local government service is chosen in view of its significance when it comes to access of staff members across the nation.

The research will entail collecting data from Ghanaians across various regions via online questionnaires which will be administered to the potential participants.

I will invite individuals staff members across various MMDAs who falls under your supervision to participate in answering question which shall be requesting them to rate how closely certain statements about cultural norms, values and practices are most closely represents observations about their societies and also to rate the extent to which certain corruption activities are perceived in their societies. The duration to complete the questionnaire shall be about forty (40) minutes. Participants information sheet will be sent to the participants together with the questionnaires which shall contains all the necessary information about this study for their appreciation.

Responses to the questions shall be treated confidentially, and identities will be anonymous unless otherwise expressly indicated. Individual privacy will be maintained in all published and written data resulting from the study which is strictly for academic purposes.

The research participants will not be advantaged or disadvantaged in any way. They will be reassured that they can withdraw their permission at any time during this project without any penalty. There are no foreseeable risks in participating in this study.

I therefore request permission in writing to conduct my research among your staff members across various MMDAs. The permission letter should be on your letter head, signed and dated, and specifically referring to myself by name and the title of my study.

Please let me know if you require any further information. I look forward to your response as soon as is convenient.

Yours sincerely,

Abubakari Mohammed Gali
Contact: +233244720211
Email: amohammegali@gmail.com

Appendix 16: Letter of Permission Granted by the Office of the Head of Local Government Service

OFFICE OF THE HEAD OF THE LOCAL GOVERNMENT SERVICE
(OHLGS)

In case of reply, the number and the date of this letter should be quoted.

Republic of Ghana

P.O. BOX MB 369
MINISTRIES -ACCRA
Tel.: 0302 - 677929
Fax: 0302 - 662799
E-mail: ohlgs@lgs.gov.gh
Web: http://www.lgsgov.gh

Our Ref: OHLGS/LA/25/01 ***Date:*** 03-09-2020

Your Ref:

LETTER OF INTRODUCTION

The Office of the Head of the Local Government Service wishes to introduce to you **Mr. Abubakari Mohammed Gali** who is undertaking a PhD. programme in Management at the Wits Business School, University of the Witwatersrand, Johannesburg - South Africa.

As part of his Research work on the topic: **"Exploratory Study on Corruption in Ghana: A Cultural Perspective"**, the Researcher will require your support to interview staff of your Assembly to collect information and data for the research.

Please accord him the necessary support.

Counting on your usual co-operation.

Thank you.

JAMES OPPONG-MENSAH
(AG. CHIEF DIRECTOR)
for: HEAD OF SERVICE

ALL METROPOLITAN /MUNICIPAL/ DISTRICT ASSEMBLIES

Appendix 17: Participant Information Sheet for Individual Respondent on Culture and corruption Survey.

Dear Sir / Madam,

My name is Abubakari Mohammed Gali, a PhD candidate at the Wits Business School, University of the Witwatersrand, Johannesburg-South Africa. As part of my studies, I am conducting a study *on an exploratory study on corruption in Ghana. A cultural perspective* under the supervision of Dr Dominik Heil. The aim of this research is to explore the cultural undertones of corruption, thus, the effect of culture on corruption in the Ghanaian context.

As part of this project, I would like to invite you to take part in answering a questionnaire. This activity will involve seeking your opinion on what cultural practices exist in Ghana and seeking your opinion on the level of perception of Ghanaians towards some corruption activities through an online platform which will take around thirty (30) minutes to be completed.

There will be no personal cost to you if you participate in this project. You will also not receive any direct benefits from participation but there are no disadvantages or penalties if you do not choose to participate or if you withdraw from the study. You may withdraw at any time or not answer any question if you do not want to, but it is my humble request for you to assist by completing the questionnaire. All information about you will be kept confidential and anonymous as I will not be asking for your name or any identifying information, and the information you give to me will be held securely and not disclosed to anyone else. Your decision to participate will be highly appreciated

Completing and submitting this online questionnaire is taken to mean your consent to participate in the survey.

If you have question (s) anytime about this research, feel free to contact me or my supervisor on the details listed below. This study will be written up as a research report which will be available online through the university library website. The data collected from this research project will be stored in my personal drive with highly secured password and will be kept for two (2) years by which time I might have finished with my program of study. If you have any concerns or complaints regarding the ethical procedures of this study, you are welcome to contact the University Human Research Ethics Committee (Non-Medical), email: hrecnon-medical@wits.ac.za

Yours sincerely,

Abubakari Mohammed Gali

Abubakari Mohammed Gali, amohammegali@gmail.com, +233244720211
Dr Dominik Heil, dominikheil@gmail.com , +27826519985

Appendix 18: Consent form for the staff of Office of the Head of Local Government Service

---

Research Title: An exploratory study on corruption in Ghana. A cultural perspective

Abubakari Mohammed Gali

(Name of Researcher)

I, ……., agree to participate in this research project. The research has been explained to me and I understand what my participation will involve.

Please tick the relevant options below.

I agree that my participation will remain anonymous YES [ ] NO [ ]

…… (Signature)

…… (Name of participant)

…… (Date)

Appendix 19
Coding Structure for What Constitutes Corruption in Ghana

What is corruption as a concept in Ghana?

Extracts from Respondents	Extracts category	Code	Themes
"Using one's position as a leader or public official to deceive qualified individuals seeking employment, in order **to obtain direct or indirect personal benefits**." (R6: 2021) `	**A1**	**A1**- behavior of a public officer or a leader characterized by deception for personal gain.	**A**-Personal Benefit
"In my understanding, corruption encompasses dishonesty, abuse of power, misuse of public resources, and betrayal of public trust by a leader or public officeholder **for private, selfish interests.**" (R8: 2021)	**A2**	**A2-** An abuse of power by public officer or a leader for a personal gain.	
"My understanding is that corruption refers to the actions of individuals who misuse public resources **for their personal gain**, resulting in a disadvantage to the public." (R10: 2021)	**A2**		

"Corruption is most commonly associated with dishonesty, deception, selfishness, and betrayal of public trust. It is often identified with public office holders, politicians, and leaders in society **who seek personal benefits**." (R11:2021)	**A1**		
"Corruption, as I perceive it, encompasses any behaviour by a leader or public office holder **that undermines the objectives of their position** and negatively impacts the public." (R2; 2021) "To my understanding, corruption is behaviour that involves using one's material wealth or power to advance personal interests while **undermining the public interest**." (R13; 2021)	**B1** **B1**	**B1-** A behavior of public officer or a leader which undermines public interest for personal gain.	**B-**Subordination of Public Interest
*"The behaviours exhibited by our traditional rulers and public office employees, which involve **the circumvention of rules and norms** of public office for personal gains is what we perceives as corruption" (R4; 2021)*	**C1**	**C1-**Circumvention of rules and norms by a public officer or a leader for direct or indirect personal gains.	**C-** Circumvention of Rules and norms

*"In my view, corruption involves **disregarding the rules and the code of ethics**, or even **breaking national laws,** in order to achieve direct or indirect personal motives." (R14:2021).*	**C2**	**C2-** violation of national laws by public officer or a leader for direct or indirect personal gains.	
"I believe **it is unethical behaviour** that causes public suffering, and when it becomes entrenched in society, people start to view it as a normal way to achieve personal goals." (R1; 2021) "**It is immoral behaviour** by individuals that can foster a culture of deception, dishonesty, and lack of patriotism." (R3;2020) "When public figures, who are expected to **set a moral example in society, engage in deception for personal gain**, it is described as corruption." (R5;2020) "It is a type of behaviour **that defies societal moral standards**, as demonstrated by some leaders and followers within our community." (R12;2020)	**D1** **D1** **D2** **D1**	D1-A behavior of any individual which defies moral standard of the society for personal gain. D2- A behaviour of public officer or a leader which directly defies moral standards of public for direct or indirect personal gains.	**D**- Immoral Behaviour

".If an individual seeking to achieve personal goals deliberately chooses a course of action **that adversely affects the public,** it is considered corruption. Public interest should supersede any individual interest, as it represents the collective interest of the entire society." (R7*: 2021*) "It may be challenging to precisely define corruption but consider the example of parliament as a law-making institution. Many of the laws passed by parliamentarians are influenced by bribes, resulting in legislation that often **disadvantages the public** while benefiting the individuals who paid the bribes." (R9*: 2021*)	**E1** **E2**	**E1-** A rent seeking behaviour of any member of society that put the public into disadvantage. **E2-** A rent-seeking motive of a public officer or leader that negatively impacts the achievement of societal goals.	**E-** Public Disadvantage

What are the Forms in which corruption manifest in Ghana (Features of corruption in Ghana).

Extracts from Respondents	Extracts category	Codes	Themes
"Any individual **who influences another individual in a public position for favour through money or any material value** is acting corruptly, as such activities constitute bribery." (R7; 2021).	**F1**	**F11**-Exchange of any form of material wealth that seek to influence how a public office holder discharges his/her duty.	**F-** Bribery
"If **money or any material wealth is offered to an individual in a position of power to influence the manner in which their responsibilities are carried out**, it constitutes bribery, which is a form of corruption. For instance, **money may be given to a judge to suppress justice or to a police officer to allow a reckless driver to go unpunished.** It is irrelevant whether the officer demands the bribe, or the individual voluntarily offers i.t" (R8; 2021).	**F2** **F2**	**F2**- Any form of favour that requires reciprocity.	
"During the Arimiyaw Anas exposé, it was revealed that some judges were **accepting goats and money from individuals seeking justice through the court system**, all with the intent of influencing judgments. In some instances, even accessing certain information from the court registry required payment, despite the fact that this information is supposed to be freely available." (R9; 2021).	**F3**	**F3**-Additional payments beyond approved fees in order to access public services.	
"There are several forms of corruption in this country**, but bribery is particularly common**. It typically	**F4**	**F4**- Giving or accepting bribe either in the form of monetary or non-monetary value.	

involves a leader or public officer on one side and an ordinary person on the other. Additionally, **it often involves foreign investors and government officials**." (R11; 2021). "Even a child born today understands that **nothing can be obtained through legitimate means in this country without paying a bribe;** this is a pervasive fact in all public offices" (R12; 2021).	**F5** **F4**	**F5-**Giving and receiving offsets from foreign investors as a public officer or a leader.	
"In the past, police would open the barriers along the road to let most vehicles pass and only check the suspected ones. Now, they keep the barriers closed because **every passing vehicle has to stop and pay something, as they will always find a fault with your vehicle**." (R2; 2021). "Exploiting one's position **for personal gain by extorting money from the public** constitutes an act of corruption." (R7; 2021). "Seeking justice shouldn't come with a price tag. Corruption lurks when **court officials demand money for basic services,** denying fair trials to those who can't pay." (R9; 2021).	**G1** **G1** **G1** **G1**	**G1**-Extorting from an individual or group using a power of public office.	**G-** Extortion

"Corruption takes many forms, but one of the **most common among government officials, including police, is extortion**." (R11; 2021). "Corruption within security services can also manifest through **extortion from individuals in society.**" (R12; 2021).	**G1**		
"Many executive members exercise their discretion in ways that primarily serve their selfish interests. For example, they sign contracts that lead the state into significant debts and then **divert the funds into their own pockets through bribery in the form of kickbacks.** This class of people, mostly politicians, **often engage in money laundering** to conceal their embezzled public funds." (R2; 2021) "Corruption takes on many forms, but **the collection of kickbacks poses the greatest danger to our country.** This form of corruption involves large sums of money, often collected from investors and contractors by politicians." (R12; 2021) "State ministers are known to **accept bribes before signing contracts, a practice commonly known as '10% kickbacks,'** which is an open secret. This behaviour is also observed in the Metropolitan,	**H1** **H1** **H1**	**H1-** Collection of kickbacks by public office holders.	**H-** Kickbacks collection

Municipal, and District Assemblies (MMDAs)." (R14; 2021)			
"Using fraudulent means, **such as vote buying** or **instigating violence, to gain political power is** considered an act of corruption. This may involve **making irresistible promises, offering direct payments, or giving gifts.** For example, the violence during the by-election at Ayawaso Wagon, which was initiated by politicians to secure power, exemplifies this form of corruption." (R7; 2021). "During the recent [name of political party withheld] primaries, money and materials were distributed indiscriminately to individuals who did not merit them. This raises questions about the purpose of such distributions and suggests an attempt **to influence the decisions of the delegates who vote in the primaries.** This practice undermines the principle of free and fair elections and constitutes an illegality." (R11; 2021). "When **delegates accept money or material wealth from individuals seeking political positions in exchange for their votes,** it is considered corruption. This is because the delegates' decisions are influenced by the money or gifts received, which constitutes vote buying, a form of corruption." (R12; 2021).	**I1** **I2** **I1** **I1**	**I1-** Vote buying during political elections. **I2-** Political party using vigilantism to instigate violence for political gain.	**I-** Vote Buying

"If a public officer **diverts public funds from intended projects for personal benefit,** it constitutes an act of corruption." (R1; 2021). "As a leader or public officer entrusted with money or public resources for a community project, **inflating costs or failing to use the resources appropriately constitutes misappropriation or embezzlement**. In our culture, this is considered unethical and is a clear form of corruption. This practice is very common in Ghana and is a major reason for the numerous abandoned projects." (R4; 2021). "Government appointees often engage in corrupt activities by **inflating the costs of items purchased for their departments and pocketing the difference.** They may also use office properties for personal interests, such as **fuelling official cars for personal errands and taking office supplies home for their children's use.** All these actions constitute corruption." (R5; 2021). "When you visit a hospital with your National Health Insurance Scheme (NHIS) card, you might be told that the required medication is unavailable in the hospital pharmacy and that you need to buy it from a recommended pharmacy. However, upon returning home, you receive a message indicating that the medication was provided through the NHIS. **This practice is fraudulent and constitutes embezzlement**	**J1** **J2** **J2** **J1** **J2**	**J11**-Embezzlement of public funds. **J2 -** Misappropriation of public resources.	**J-** Misappropriation & Embezzlement

of public funds, which is a form of corruption." (R13; 2021).			
"The most common actions we can see in our communities today that constitutes acts of corruption are: **Bribing of headmasters/headmistress of a school to get children with no requisite grades admitted, bribing of public officers to get job employments in the public offices, collection of money from contractors before giving contract or investors by the state officers like ministers and the MMDAs even at the Presidency,** misappropriation of public funds by public officers, **abusing of individual job seekers in the name of helping then acquire a job by public officers** and using money to influence electorates to vote ones party into power. These very behaviours of the public office holders do not foster well for principles of transparency, accountability, and fairness in our governance." (R3*: 2021*) "There are countless corrupt actions that can be identified and are associated with us within our societies. Among which are bribery, favoritism, nepotism, extortion, embezzlement, vote buying, **misappropriation of public funds, by the leadership and public office holders in the society contract selling, money laundering, and many more which are mostly the behaviours exhibited in the form of power abuse**." (R10*: 2021*)	**K2** **K3** **K2**	**K1-** Money laundering or aiding someone in money laundering using a power of public office. **K2**- Contract selling by public officer or a leader. **K3-**Any form of fraud against public using power of public office	**K-** Abuse of Public Power
"If a **leader or public office holder uses their position to solely benefit their family and private relations,** regardless of the harm caused to the general public, it	**L1**	L1- Favoritism on the part of a leader or public officer in the	**L-** Nepotism & Favouritism

constitutes an act of corruption because the individual is motivated by personal interest." (R3; 2021). "**Using public power to benefit only family and friends** is a clear case of corruption, as it compromises the fairness and integrity of decision-making processes in public institutions." (R6; 2021). "Accepting **financial inducements to help a family member or relative while in public office** is an act of corruption, as it implies that without the money, the assistance would not have been offered. However, **helping family members out of genuine concern and without expecting anything in return is not considered corruption, as it demonstrates loyalty and trust to the family.** Therefore, assisting a church or family member without any expectation of personal gain cannot be deemed corruption." (R8; 2021). "It is not considered corruption when **a public official uses their office to help a family or church member in dire need**. If the entire family is in extreme poverty and one member is in a position to improve their conditions, **it aligns with customary practices to support other family members.** As long as the office holder does not demand money for providing such assistance, it is regarded as a favour rather than corruption." (R14; 2021).	**L1** **L2** **L3** **L1** **L3**	distribution of public goods or services. **L2-** Act of nepotism or using public power in favour of only family members and relatives. **L3**- Placing emphasis on loyalty to family or group members rather than the rule of law.	

"A public office holder is required to declare **any personal interest in decision-making involving family relations.** Failure to do so can lead to a conflict of interest, which is considered an act of corruption." (R3). "For instance, if an opportunity exists in public office to be allocated based on merit, and **a leader decides to allocate it to a family member who does not merit it, it constitutes corruption due to conflict of interest.** However, if the due process is followed and the family member receives the opportunity based on merit, there is no perception of corruption. This is akin to the Dagbani adage, 'if a cricket claims its hole alone, the entire tree under which it resides does not belong to it alone,' implying that while personal belongings are respected, public resources are not for exclusive personal benefit." (R5). "Various actions taken by public officials, including political and traditional leaders, as well as those entrusted with public power and resources, can be considered conflicts of interest if **exhibits conflicting interest with the public interest.** Such actions constitute a form of corruption as they compromise the professional or public responsibilities of these individuals." (R7).	**M1** **M1** **M2**	**M1**- Using a public office to promote private interest. **M2**- Public officer using an official property for private interest.	**M**- Conflict of Interest.

What is the circumstance in which gifts constitute a corrupt act in Ghana.

Extracts from Respondents	Extracts cartegory	Codes	Themes
"If I assist an individual in achieving their goal through proper means and they **later offer a token of appreciation,** I will not consider that a bribe. However, if the gift is given knowing that I am **about to make a decision significantly affecting their interests**, it may be an attempt to influence my decision and would be considered a bribe." (R4; 2021). "If someone willingly offers a sheep or a cow during a traditional celebration like 'Akwasidae Kese' to support the occasion without any intent to influence me as a chief, I would not consider it a bribe. However, if such a gesture is **made when the individual has a case pending in the palace,** it raises questions about its genuineness." (R6; 2021). "Our tradition requires presenting a gift, such as kola nuts or other useful items, when visiting a chief's palace. However, tradition prohibits giving these gifts with the intent to influence the chief to act in your favour against the public will, especially **if the gift is**	**N1** **N2** **N2** **N2**	**N1-** Gifts given to a leader or public officer as appreciation after the discharge of official duties that favour the giver. **N2** - A gift given at the time the recipient is expected to make decisions affecting the giver's interests.	N- Timing of gifts

offered when a decision or judgment is pending on your case. Such gifts are recognized as bribes." (R9; 2021). "Gifts given **when the recipient has the power to make decisions affecting the giver, such as during contract awards**, are questionable. However, gifts given according to traditional practices aim to enhance relationships, support the less privileged, or show respect and appreciation to traditional rulers for their community care." (R10; 2021). "In our tradition, gifts are not rejected without a valid reason. However, it is important to be cautious if a gift is offered without a clear basis or a customary relationship involving gift exchanges. Gifts are given as a sign of respect and recognition for chiefs and community members and should not be used to **influence decision-makers during critical decisions that affect the giver's interests**." (R11; *2021).* "I consider **gifts from politicians during election periods as typical bribes,** as it raises questions about why such gifts are only given during that specific time." (R14; 2021).	**N2** **N2** **N2**		

"Gifting is integral to Dagban culture, emphasizing the tradition of not visiting a palace empty-handed. However, there are instances of **questionable gifts given in secret, suggesting ulterior motives.** Individuals may feel compelled to accept such gifts, and sometimes, givers explicitly express their expectations in return." (R7; 2021). "Bribes, **disguised as gifts, are often given in secret, referred to in the Akan language as 'kɛtɛsiyɛ,' meaning 'under the mat.'** However, if a gift is given without the expectation of influencing the recipient for personal gain, it cannot be considered a bribe; rather, it may be an expression of affection or a gesture to strengthen a relationship. In such cases, the recipient is obliged to reciprocate in a manner that aligns with the community or country's laws." (R12; 2021). "Gifts play a crucial role in enhancing relationships and fostering mutual understanding between the giver and the receiver. Refusing such gifts may signal a lack of willingness to reciprocate. However**, if the manner in which a gift is given suggests an intention to influence** the recipient's decision or to seek a favour, it would be considered a bribe, which is a form of corruption." (R13; 2021).	**O1** **O1** **O1**	**O1**- A gift offered to a leader or public officer that cannot be disclosed publicly	**O-** Manner of giving

"In the run-up to the party parliamentary primaries, candidates were found distributing **expensive items such as television sets, refrigerators, and mobile phones to delegates in hopes of securing their votes**. These **extravagant gifts, which would not have been given outside the context of the elections, were clearly meant to induce the delegates to support them.** Some delegates were even promised lucrative jobs in exchange for their loyalty." (R1; 2021). "**A gift intended to show care should not be so extravagant as to raise questions** about the relationship between the giver and receiver. For example, a road contractor buying a V8 Land Cruiser for a minister of roads would be questionable." (R2; 2021). "If a contractor offers me a gift as an assemblyman, I would ask: 'If I were not in this position, would you still give me this gift?' or **'Is our relationship significant enough to warrant such a gift?**' If the answers are no, it indicates the gift is meant to influence the bidding process in the contractor's favour, which is bribery." (R3; 2021).	**P1** **P1** **P1** **P1**	**P1** - A gift, whether monetary or non-monetary, intended to influence an individual's conscience. **P2-** A gift given to induce a leader or public officer to grant a favour.	**P** -Nature of gifts

"Many contractors in this community are perceived as **potentially corrupt, as they are known to influence public officials with money to secure contracts.** Due to this reputation, even if they offer a genuine gift, it is often perceived as a bribe." (R5; 2021) "If you are known in society **as a habitual corrupt individual, your gift may not even be accepted,** as it would be perceived as a bribe. Some individuals exploit traditional practices of gift-giving for their own selfish interests, beyond the customary requirements." (R8; 2021).	**Q1** **Q1**	**Q1 -** A gift from a known corrupt individual to a leader or a public office holder	**Q -**Character of Giver/Receiver

What is your perception towards people associated with corruption.

Extract from the respondents shared views	Extract category	Codes	Themes
"In this society, corrupt individuals **are viewed as bad persons because their actions involve betraying trust and engaging in unethical behaviour without any moral integrity.** They often resort to deceitful practices to conceal their corrupt activities, indicating their awareness of the wrongdoing." (R1; 2021). "In our tradition, individuals associated with corrupt behaviours are not respected or recognized, as **they are viewed as morally reprehensible**. Even our chiefs who sell lands without using the proceeds for the development	**R1** **R2**	**R1** - Persons engaged in acts of corruption are considered bad people. **R2** - Persons engaged in acts of corruption are considered as having immoral character.	R - Bad persons

of the area are not given audience when they address the community." (R2; 2021). "The society holds little respect for individuals **perceived as bad, such as corrupt officials.** For example, a police officer who accepts bribes, whether during traffic stops or investigations, is not esteemed. Such individuals are often blamed for perpetuating injustice and inequality in society, leading to their negative perception as bad actors." (R3; 2021). "Corrupt individuals are viewed negatively in society because their actions deprive the general public of deserved development, leading to suffering and poverty within the community. **They are perceived as dishonest and lacking in ethical standards."** (R10; 2021).	**R1** **R2**		
"We do not value known corrupt individuals in this society. Unfortunately, **those often involved in corruption are public officials and highly educated individuals,** who also tend to be the breadwinners of many families." (R4; 2021). "When discussing perceptions of corrupt individuals, **we cannot exclude our traditional leaders** [Researcher: why?]. Because as custodians of community resources, chiefs are responsible for ensuring fair distribution without bias. However, they often sell family lands for personal gain, accept bribes from politicians disguised as gifts, and	**S1** **S2**	**S1 -** Corruption is a behavior most often associated with leaders, politicians, educated elites and public office holders. **S2 -** Traditional rulers are also part of those engaged in acts of corruption.	**S -**The Influential People

issue unfair judgments in their palaces for their own selfish interests." (R6; 2021). "You see, these individuals have extensive networks. [Researcher: How?] **They have classmates in various public positions, from auditors to judges, who they can easily connect with if they are at risk of being caught**. This enables them to consistently avoid punishment." (R8; 2021). "Allowing corrupt individuals to remain in society risks influencing the younger generation to follow their example, as they might view them as mentors. **These corrupt individuals are often the most educated and influential personalities, admired by the youth**. This situation poses a significant danger to the future of our country." (R9; 2021). "Many inequalities in this country, such as leniency in traffic offenses, are due to corruption [Researcher: why?]. We know that **corruption occurs through networks of educated individuals in positions of power who control the country's resources.** These individuals often protect each other from accountability, giving the impression that they are above the law." (R12; 2021). "People are denied jobs due to corruption, and poverty in Africa is often attributed to **corrupt leaders, including traditional leaders and public officials,** who exploit	**S3** **S3** **S1** **S2**	**S3-**Practice of using one's influence or connections with persons in government or persons in authority to obtain favours.	

natural resources for personal gain, leaving the masses impoverished." (R14; 2021).			
"Those who engage in corrupt acts are aware that their behaviour is unethical, **but family pressure drives them to such actions.** Public officials, whose salaries may not meet their family's needs, are sometimes resort to unethical means to supplement their income. **Additionally, officials are sometimes feels compelled to secure jobs for family members, even if they are not qualified, due to familial obligations."** (R7; 2021). "Although every member of this community understands the dangers associated with corruption, but circumstances often drive individuals to engage in corrupt practices. **Strong family bonds can lead individuals to prioritize loyalty to their family members over ethical considerations,** encouraging corruption if it benefits the family." (R11; 2021). "Nobody wants to be associated with corrupt individuals because they can cause significant harm to society quickly. However, it is important to understand that some **people are born into corrupt families and feel pressured to conform to their family's way of life.** Some of these individuals may not even be aware of the legal and ethical implications of their actions." (R13; 2021)	***T1*** ***T1*** ***T1*** ***T1***	**T1-** Defending family members or relatives who engage in acts of corruption.	**T -** Persons Bond with Strong Family Ties

Other matters arising from the respondent perception of corruption in Ghana.

Extracts from the respondents shared views	Extract category	Codes	Themes
"**Consider all the abandoned projects we see around, knowing how much of the country's wealth has been wasted on them**. Meanwhile, other important areas needed these funds. Due to some corrupt individuals who do not have the country's best interests at heart, the entire citizenry is denied the benefits of the taxes they have paid." (R3; 2021.	***U1***	**U1** - Corruption hinders community development. **U2-** Corruption does not have any benefits to society.	***U -*** *Disservice to Community*
"**Corruption in any form serves as a disservice to the community.** For example, if a police officer accepts a bribe from a motorcycle rider who is not wearing a helmet and allows them to go free, the consequences can be far-reaching. If the rider gets involved in an accident, it not only affects their productivity, which could have contributed to national growth, but also highlights how one individual's personal gain can negatively impact the broader community." (R5; 2021)	***U1***		
"We believe that **corruption is detrimental to societal progress and therefore acts as a disservice to its members.** This is because corruption is seen as a moral vice that undermines	***U1***		

the fair distribution of public resources and creates injustice within the society." (R8; 2021). "Our moral and cultural values in this community teach us to love one another as members of the community. When one person or just a few individuals think only of themselves and deny the entire community the benefits of shared resources, **it is seen as a disservice that undermines our values."** (R10; 2021). "We all know that many **corrupt officials do not keep their ill-gotten gains in Ghanaian bank accounts to benefit anyone.** Instead, they transfer these funds illicitly to foreign banks to avoid accountability, depriving the country of much-needed financial resources for development. Foreigners are aware of this practice, which is why some are hesitant to invest or do business in Ghana." (R14; 2021).	***U1*** ***U2***		
"Engaging in corruption is detrimental not only to an individual's reputation but also to society as a whole. It creates inequalities by diverting resources to corrupt individuals, leaving others unfairly living	**V1**	V1 – Corruption presents society with cost in the long-term	**V-** Cost in the Long-term

in poverty**. If such practices persist, they can lead to long-term** instability." (R1; 2021). "There is no justification for corruption in society as **it is inherently immoral and carries significant long-term negative implications.** While corruption may temporarily create a sense of happiness or benefit some individuals, this happiness is unsustainable and ultimately outweighed by the long-term adverse effects." (R2; 2021). “Corruption not only hampers the growth and development of a country or community but also results in the inefficient distribution of economic resources. **It hinders businesses from developing new ideas as individuals often seek shortcuts to personal gain**.”(R4; 2021). "When corruption is allowed to persist unchecked, **investors may lose confidence in our country, leading to economic regression**. Those who perceive corruption as beneficial are, in fact, engaging in corrupt practices themselves. Although corruption may seem advantageous in the short term, its long-term consequences are significant and detrimental." (R9; 2021). "When state institutions responsible for preventing corruption clear public officials accused of corrupt	**V1** **V1** **V1**		

behaviour, the public's trust in these officials is undermined, as well as in the institutions themselves. This erosion of integrity affects not only the individual official but also the institution they are associated with. **Such events can ultimately lead to the collapse of institutions in the long run."** (R11; 2021).	**V1**		
"At times, the bureaucratic processes within public institutions can be cumbersome, hindering access to public services. However**, corrupt officials provide shortcuts, enabling people to expedite processes and save time** that would otherwise be spent navigating bureaucracy. This time saved can then be allocated to other important economic activities." (R6; 2021). "In our country, corruption remains a challenge, primarily due to the difficulty in accessing startup capital for business ventures, especially for those without familial wealth or connections. The stringent requirements for loans, including the need for collateral and a proven track record, make it nearly impossible for many aspiring entrepreneurs to secure funding. Additionally, the lack of employment opportunities, particularly for individuals with limited or no formal education, further compounds the issue. Some communities have also been deliberately marginalized, depriving them of development opportunities. In such	**W1**	**W1 -** Corruption sometimes enhances economic activities.	***W -*** *Improvement in Economic Development*

circumstances**, individuals may resort to unethical means, such as corruption, to start businesses or secure employment, seeing it as a means to improve their economic situations."** (R7; 2021). "In certain situations, the existence of corruption **is deemed necessary because it allows individuals to raise funds through illicit means and establish themselves.** For instance, there are cases where members of parliament engage in activities like drug dealing, as was the case with a particular member imprisoned in the United States. Despite being labeled as corrupt, the funds generated from such activities as has been speculated was use used to support his community members in the areas of agric." (R12; 2021). "Sometimes, **one may need the assistance of corrupt officials to secure placement for their child in preferred institutions. Without such intervention, gaining admission might prove difficult**. Additionally, bureaucratic processes that impede access to goods and services can be circumvented through bribery, allowing for smoother transactions. Therefore, **corruption is sometimes viewed as beneficial for economic progress within the community.**" (R13; 2021).	**W1** **W1** **W1** **W1**		

STUDY ANALYSIS TABLES

Table 6.1: Normality Diagnostics

Variables	Mean	S.D.	Skewness		Kurtosis		Kolmogorov-Smirnov			Shapiro-Wilk		
			Statistic	Std. Error	Statistic	Std. Error	Statistic	df	P	Statistic	df	P
UA1	2.67	1.695	0.889	0.097	-0.124	0.194	0.215	632	0	0.858	632	0
UA2	3.61	1.756	0.243	0.097	-0.732	0.194	0.137	632	0	0.935	632	0
UA3	3.22	1.757	0.436	0.097	-0.654	0.194	0.13	632	0	0.917	632	0
UA4	3.27	1.754	0.366	0.097	-0.654	0.194	0.148	632	0	0.91	632	0
ASS1	3.48	1.926	0.278	0.097	-1.054	0.194	0.141	632	0	0.914	632	0
ASS2	3.34	1.885	0.326	0.097	-1.031	0.194	0.151	632	0	0.91	632	0
ASS3	3.42	1.907	0.352	0.097	-0.979	0.194	0.155	632	0	0.913	632	0
ASS4	3.16	1.734	0.527	0.097	-0.609	0.194	0.157	632	0	0.913	632	0
GE1	3.44	2.041	0.421	0.097	-1.031	0.194	0.148	632	0	0.891	632	0
GE2	3.18	2.051	0.588	0.097	-0.899	0.194	0.181	632	0	0.866	632	0
GE3	3.45	2.002	0.356	0.097	-1.033	0.194	0.145	632	0	0.9	632	0
GE4	2.9	1.766	0.665	0.097	-0.458	0.194	0.175	632	0	0.881	632	0
GE5	3.11	1.834	0.477	0.097	-0.612	0.194	0.172	632	0	0.877	632	0
PO1	3.01	1.784	0.507	0.097	-0.731	0.194	0.166	632	0	0.892	632	0
PO2	3.75	1.67	0.162	0.097	-0.453	0.194	0.2	632	0	0.922	632	0
PO3	3.55	1.791	0.273	0.097	-0.853	0.194	0.136	632	0	0.931	632	0
HO1	3.45	2.048	0.386	0.097	-1.193	0.194	0.177	632	0	0.888	632	0
HO2	3.42	1.95	0.531	0.097	-0.867	0.194	0.183	632	0	0.895	632	0
HO3	2.85	1.795	0.824	0.097	-0.306	0.194	0.196	632	0	0.866	632	0

HO4	3.8	1.962	0.206	0.097	-1.1	0.194	0.14	632	0	0.918	632	0
HO5	3.51	1.906	0.436	0.097	-0.841	0.194	0.152	632	0	0.911	632	0
IHC1	2.96	1.845	0.557	0.097	-0.8	0.194	0.19	632	0	0.875	632	0
IGC2	2.62	1.681	0.947	0.097	0.068	0.194	0.218	632	0	0.85	632	0
IGC3	2.84	1.868	0.779	0.097	-0.409	0.194	0.19	632	0	0.855	632	0
IGC4	2.56	1.876	1.253	0.097	1.13	0.194	0.229	632	0	0.8	632	0
IC1	3.14	1.753	0.484	0.097	-0.611	0.194	0.143	632	0	0.909	632	0
IC2	3.73	2.082	0.219	0.097	-1.293	0.194	0.152	632	0	0.899	632	0
IC3	2.82	1.684	0.701	0.097	-0.266	0.194	0.167	632	0	0.881	632	0
IC4	3.35	1.797	0.348	0.097	-0.71	0.194	0.138	632	0	0.915	632	0
PD1	3.36	2.071	0.433	0.097	-1.159	0.194	0.198	632	0	0.88	632	0
PD2	3.15	1.886	0.541	0.097	-0.792	0.194	0.163	632	0	0.893	632	0
PD3	3.21	1.921	0.49	0.097	-0.891	0.194	0.157	632	0	0.894	632	0
PD4	2.83	1.808	0.606	0.097	-0.74	0.194	0.207	632	0	0.865	632	0
PD5	3.22	2.054	0.504	0.097	-1.011	0.194	0.171	632	0	0.873	632	0
FO1	2.68	1.793	0.803	0.097	-0.553	0.194	0.215	632	0	0.841	632	0
FO2	3.4	2.1	0.357	0.097	-1.21	0.194	0.164	632	0	0.881	632	0
FO3	2.91	1.752	0.692	0.097	-0.528	0.194	0.186	632	0	0.885	632	0
FO4	3.2	1.89	0.599	0.097	-0.716	0.194	0.184	632	0	0.893	632	0
FO5	3.31	1.987	0.641	0.097	-0.776	0.194	0.185	632	0	0.876	632	0
PBBC1	2.34	1.605	1.224	0.097	0.779	0.194	0.233	632	0	0.801	632	0
PBBC2	2.24	1.544	1.336	0.097	1.16	0.194	0.241	632	0	0.785	632	0
PBBC3	2.38	1.622	1.37	0.097	1.175	0.194	0.269	632	0	0.791	632	0
PBBC4	2.58	1.726	1.042	0.097	0.179	0.194	0.227	632	0	0.832	632	0
PBBC5	2.31	1.664	1.409	0.097	1.109	0.194	0.268	632	0	0.766	632	0

PBBC6	2.22	1.696	1.553	0.097	1.517	0.194	0.266	632	0	0.73	632	0
IBC1	2.3	1.562	1.346	0.097	1.24	0.194	0.244	632	0	0.794	632	0
IBC2	2.36	1.601	1.3	0.097	1.023	0.194	0.234	632	0	0.801	632	0
IBC3	2.25	1.565	1.543	0.097	1.924	0.194	0.251	632	0	0.767	632	0
IBC4	2.35	1.66	1.289	0.097	0.769	0.194	0.257	632	0	0.785	632	0
APBC1	2.49	1.748	1.192	0.097	0.549	0.194	0.217	632	0	0.804	632	0
APBC2	2.41	1.754	1.348	0.097	1.271	0.194	0.241	632	0	0.787	632	0
APBC3	2.2	1.588	1.58	0.097	1.788	0.194	0.285	632	0	0.744	632	0
APBC4	2.35	1.585	1.292	0.097	0.987	0.194	0.246	632	0	0.802	632	0
PRVBC1	2.31	1.649	1.473	0.097	1.514	0.194	0.239	632	0	0.767	632	0
PRVBC2	2.44	1.767	1.263	0.097	0.609	0.194	0.245	632	0	0.784	632	0
PRVBC3	2.5	1.716	1.077	0.097	0.214	0.194	0.225	632	0	0.818	632	0
PRVBC4	2.69	1.78	1.059	0.097	0.231	0.194	0.206	632	0	0.834	632	0
UBC1	2	1.402	1.731	0.097	2.831	0.194	0.271	632	0	0.731	632	0
UBC2	2.7	1.762	1.117	0.097	0.323	0.194	0.248	632	0	0.828	632	0

Source: Field Data (2022)

Table 6. 2: Background Information of Respondents

Variable	Frequency	Percent
Gender		
FEMALE	271	42.9
MALE	361	57.1
Age		
25-30	119	18.8
31-35	131	20.7
36-40	154	24.4
41-45	126	19.9
46-50	51	8.1
51-55	35	5.5
56-60	16	2.5
Marital Status		
MARRIED	358	56.6
SINGLE	180	28.5
DIVORCED	34	5.4
SEPERATED	19	3
WIDOW	22	3.5
WIDOWER	19	3
Income Level		
GHS1000 AND BELOW	76	12
BETWEEN GHS1100-2000	267	42.2
BETWEEN GHS2100-3000	169	26.7
BETWEEN GHS 3100-4000	116	18.4
ABOVE GHS 4000	4	0.6
Educational level		
DIPLOMA	186	29.4
HND	78	12.3
UNDERGRADUATE	212	33.5
MASTERS	110	17.4
DOCTORATE	25	4
OTHERS	21	3.3
Tenure of Service		
1-5YEARS	207	32.8
6-10YEARS	162	25.6
11 AND ABOVE	263	41.6

Table 6.3: Background Information of Respondents (Cont'd)

Variable	Frequency	Percent
Family Size		
1-5	313	49.5
6-10	222	35.1
11 AND ABOVE	97	15.3
Language		
AKAN	201	31.8
MOLE GAGBANI	101	16
EWE	50	7.9
GA ADANGBE	35	5.5
GONJA	44	7
NZIMA	31	4.9
GUAN	36	5.7
BONO	41	6.5
OTHERS	93	14.7
Politically Active		
YES	272	43
NO	360	57
Number of Times Voted		
NEVER	12	1.9
ONCE	39	6.2
TWO TIMES	89	14.1
THREE TIMES	55	8.7
FOUR TIMES	81	12.8
FIVE TIMES	106	16.8
MORE THAN FIVE TIMES	250	39.6
Total	632	100

Source: Field Data (2022)

Table 6.4: Construct and item loadings

Construct	Code	Loading	Bootstrap t-value
Uncertainty Avoidance	UA1	0.679	19.782
	UA3	0.809	49.652
	UA4	0.727	25.943
Assertiveness	ASS2	0.772	30.276
	ASS3	0.756	29.030
	ASS4	0.674	19.011
Gender Egalitarianism	GE2	0.638	11.847
	GE3	0.611	11.643
	GE4	0.757	18.603
Performance Orientation	PO1	0.763	35.212
	PO2	0.713	23.719
	PO3	0.744	28.931
Humane Orientation	HO1	0.796	39.169
	HO3	0.836	68.179
	HO5	0.639	14.814
In-Group Collectivism	IGC1	0.826	46.819
	IGC2	0.817	45.320
	IGC3	0.545	10.714
Institutional Collectivism	IC1	0.648	16.173
	IC3	0.814	48.568
	IC4	0.716	23.712
Power Distance	PD2	0.720	24.155
	PD3	0.726	21.519
	PD4	0.794	38.174
Future Orientation	FO1	0.845	77.603
	FO2	0.781	33.877
	FO3	0.814	56.640
Public Betrayal Based Corruption	PBBC2	0.645	19.618
	PBBC3	0.701	26.016
	PBBC4	0.741	32.810
	PBBC5	0.711	25.321
	PBBC6	0.761	38.099
Inducement Based Corruption	IBC1	0.722	26.998
	IBC2	0.746	28.744
	IBC3	0.777	37.781
	IBC4	0.759	30.645
Abuse of Power Based Corruption	APBC1	0.770	39.561
	APBC2	0.772	30.324
	APBC4	0.805	43.726
Public Rule Violation Based Corruption	PRVBC1	0.698	18.647
	PRVBC2	0.779	31.751
	PRVBC4	0.719	23.693
Unethical Based Corruption	UBC1	0.890	24.824
	UBC2	0.634	7.916

All the t-values are significant at $p<0.001$

Source: Field Data (2022)

Table 6.3: Discriminant Validity -Heterotrait-Monotrait Ratio (HTMT) Inference Criterion

Constructs	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Uncertainty Avoidance	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Assertiveness	0.98	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Gender Egalitarianism	0.71	0.79	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Performance Orientation	0.99	0.82	0.55	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Humane Orientation	0.82	0.90	0.68	0.70	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
In-Group Collectivism	0.89	0.86	0.88	0.84	0.71	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Institutional Collectivism	0.90	0.90	0.89	0.81	0.69	0.81	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Power Distance	0.72	0.69	0.85	0.70	0.52	0.89	0.77	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Future Orientation	0.92	0.85	0.61	0.90	0.72	0.84	0.84	0.64	0.00	0.00	0.00	0.00	0.00	0.00
Public Betrayal Based Corruption	0.17	0.20	0.37	0.20	0.24	0.38	0.34	0.31	0.19	0.00	0.00	0.00	0.00	0.00
Inducement Based Corruption	0.22	0.24	0.47	0.17	0.24	0.44	0.32	0.36	0.25	0.96	0.00	0.00	0.00	0.00
Abuse of Power Based Corruption	0.22	0.24	0.45	0.20	0.24	0.42	0.29	0.42	0.26	0.98	0.95	0.00	0.00	0.00
Public Rule Violation Based Corruption	0.29	0.30	0.50	0.26	0.31	0.45	0.34	0.44	0.36	0.94	0.92	0.97	0.00	0.00
Unethical Based Corruption	0.36	0.31	0.84	0.32	0.33	0.70	0.40	0.54	0.28	0.58	0.61	0.71	0.76	0.00

Source: Field Data (2022)

Table 6.4: Descriptive Statistics

	Min	Max	Mean	S.D
National Culture				
Uncertainty Avoidance	1.000	6.670	3.054	1.284
Assertiveness	1.000	6.670	3.308	1.356
Gender Egalitarianism	1.000	7.000	3.175	1.340
Performance Orientation	1.000	7.000	3.437	1.297
Humane Orientation	1.000	7.000	3.269	1.469
In-Group Collectivism	1.000	7.000	2.809	1.323
Institutional Collectivism	1.000	7.000	3.105	1.274
Power Distance	1.000	6.670	3.064	1.399
Future Orientation	1.000	7.000	2.999	1.534
Corruption				
Public Betrayal Based Corruption	1.000	6.600	2.345	1.178
Inducement Based Corruption	1.000	7.000	2.315	1.200
Abuse of Power Based Corruption	1.000	8.000	2.420	1.326
Public Rule Violation Based Corruption	1.000	6.670	2.482	1.270
Unethical Based Corruption	1.000	7.000	2.352	1.237

Source: Field Data (2022)

Table 6.5: Normality Diagnostics of Latent Variables

Constructs	Skewness	Kurtosis	Kolmogorov-Smirnov	P	Shapiro-Wilk	P
National Culture						
Uncertainty Avoidance	0.278	-0.434	0.079	0.00***	0.971	0.00***
Assertiveness	0.142	-0.628	0.069	0.00***	0.976	0.00***
Gender Egalitarianism	0.212	-0.487	0.067	0.00***	0.972	0.00***
Performance Orientation	0.211	-0.345	0.075	0.00***	0.983	0.00***
Humane Orientation	0.318	-0.663	0.09	0.00***	0.967	0.00***
In-Group Collectivism	0.345	-0.533	0.097	0.00***	0.952	0.00***
Institutional Collectivism	0.228	-0.413	0.079	0.00***	0.974	0.00***
Power Distance	0.371	-0.539	0.087	0.00***	0.962	0.00***
Future Orientation	0.383	-0.863	0.1	0.00***	0.941	0.00***
Corruption						
Public Betrayal Based Corruption	0.923	0.394	0.131	0.00***	0.912	0.00***
Inducement Based Corruption	1.028	0.783	0.137	0.00***	0.9	0.00***
Abuse of Power Based Corruption	0.944	0.286	0.151	0.00***	0.894	0.00***
Public Rule Violation Based Corruption	0.878	0.243	0.142	0.00***	0.914	0.00***
Unethical Based Corruption	0.98	0.604	0.175	0.00***	0.891	0.00***

***p<0.001

Source: Field Data (2022)

Table 6.6: Correlation Matrix

Constructs	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Uncertainty Avoidance	1.00													
Assertiveness	0.57**	1.00												
Gender Egalitarianism	0.34**	0.38**	1.00											
Performance Orientation	0.67**	0.47**	0.27**	1.00										
Humane Orientation	0.50**	0.55**	0.33**	0.43**	1.00									
In-Group Collectivism	0.51**	0.49**	0.43**	0.49**	0.42**	1.00								
Institutional Collectivism	0.51**	0.51**	0.43**	0.47**	0.41**	0.46**	1.00							
Power Distance	0.43**	0.41**	0.43**	0.42**	0.32**	0.52**	0.45**	1.00						
Future Orientation	0.60**	0.55**	0.33**	0.59**	0.50**	0.54**	0.54**	0.42**	1.00					
Public Betrayal Based Corruption	0.11**	0.13**	0.21**	0.08*	0.16**	0.25**	0.21**	0.21**	0.14**	1.00				
Inducement Based Corruption	0.14**	0.16**	0.27**	0.02*	0.17**	0.29**	0.21**	0.24**	0.18**	0.72**	1.00			
Abuse of Power Based Corruption	0.14**	0.15**	0.24**	0.06*	0.16**	0.26**	0.18**	0.27**	0.18**	0.72**	0.68**	1.00		
Public Rule Violation Based Corruption	0.17**	0.17**	0.24**	0.12**	0.19**	0.25**	0.19**	0.25**	0.23**	0.61**	0.60**	0.61**	1.00	
Unethical Based Corruption	0.09*	0.06*	0.34**	0.09*	0.09*	0.31**	0.17**	0.24**	0.11**	0.29**	0.30**	0.34**	0.32**	1.00

**p<0.01; *p<0.05(two-tail test)
Source: Field Data (2021)

Table 6.7: Diagnostic Statistics for the structural model

Constructs	Corruption			
	R^2	Q^2	VIF	f^2
Corruption	0.162	0.153	_	_
National Culture	_	_	3.27	0.02(Small)
AGE	_	_	1.59	0.00(None)
EDUCATION	_	_	1.58	0.01(None)
FAMILY SIZE	_	_	1.17	0.01(None)
Gender	_	_	1.05	0.00(None)
INCOME	_	_	1.83	0.00(None)
Politically Active	_	_	1.10	0.00(None)
TENUREOFSERVICE	_	_	1.63	0.01(None)
Gender x National Culture	_	_	2.46	0.00(None)
AGE x National Culture	_	_	1.53	0.01(None)
EDUCATION x National Culture	_	_	1.88	0.00(None)
INCOME x National Culture	_	_	2.09	0.00(None)
FAMILY SIZE x National Culture	_	_	1.20	0.00(None)
TENUREOFSERVICE x National Culture	_	_	1.54	0.00(None)
Politically Active x National Culture	_	_	1.83	0.02(Small)

Source: Field Data (2022)

Table 6. 8: Structural paths showing hypotheses test results

Hypothesis	Structural path	Path coefficient	t-value	P	Hypothesis results
H1	National Culture -> Corruption	0.203	2.992	0.003**	Supported
H2a	Gender x National Culture -> Corruption	-0.009	0.114	0.909	Not Supported
H32b	AGE x National Culture -> Corruption	0.096	2.004	0.045*	Supported
H4c	Politically Active x National Culture -> Corruption	0.283	3.289	0.001**	Supported
	AGE -> Corruption	-0.038	0.874	0.382	
	EDUCATION -> Corruption	-0.096	2.31	0.021*	
	FAMILY SIZE -> Corruption	0.105	2.453	0.014*	
	Gender -> Corruption	0.053	0.717	0.473	
	INCOME -> Corruption	0.083	1.696	0.09	
	Politically Active -> Corruption	-0.05	0.611	0.541	
	TENUREOFSERVICE -> Corruption	-0.13	2.654	0.008**	
H5d	INCOME x National Culture -> Corruption	0.067	1.17	0.242	Not Supported
H6e	FAMILY SIZE x National Culture -> Corruption	0.014	0.31	0.757	Not Supported
H7f	EDUCATION x National Culture -> Corruption	-0.036	0.765	0.444	Not Supported
H8g	TENUREOFSERVICE x National Culture -> Corruption	-0.078	1.463	0.144	Not Supported

Note: **p<0.01; *p<0.05; +p<0.10

Source: Field Data (2022)

Table 6. 9: Mean, STDEV, T values, p values (Determinants of Corruption)

Paths	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (|O/STDEV|)	P values
Assertiveness -> Corruption	-0.07	-0.068	0.051	1.358	0.175
Future_Orientation -> Corruption	0.064	0.064	0.05	1.271	0.204
Gender_Egalitarianism -> Corruption	0.162	0.164	0.049	3.332	0.001
Humane_Orientation -> Corruption	0.037	0.036	0.049	0.752	0.452
InGroup_Collectivism -> Corruption	0.22	0.218	0.057	3.868	0.000
Institutional_Collectivism-> Corruption	0.084	0.083	0.052	1.611	0.107
Performance_Orientation-> Corruption	-0.178	-0.178	0.057	3.142	0.002
Power_Distance -> Corruption	0.138	0.136	0.046	2.986	0.003
Uncertainty_Avoidance-> Corruption	-0.026	-0.026	0.056	0.465	0.642

Source: Field Data (2022)