"Evolution of Organizational Cultures in Colleges of Education in Northern Ghana: A 202-Year Profile from Colonial Foundations (1821) to Contemporary Practices (2023)"

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To cite this Article as Akumsigiya et al. (2024).

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1.0 Abstract

This paper examines the evolution of organizational cultures within Colleges of Education in Northern Ghana, specifically focusing on Northern Ghana, from 1821 to 2023. Employing a positivist research philosophy and a qualitative approach, this exploratory study utilizes stratified sampling to gather data through interviews and focus-group discussions. The analysis incorporates content analysis, narrative analysis, and documentary analysis to elucidate the distinct organizational cultures that have appeared throughout this historical timeline. The findings reveal that organizational culture is the foundational element for the survival and effectiveness of educational institutions. Each college possesses unique organizational cultures that fulfill specific functions, significantly influencing institutional practices and community engagement. The study concludes that a comprehensive empathy of these distinct cultures is crucial for the development of effective educational strategies. Therefore, it is recommended that these varied organizational cultures be integrated into the curricula of tertiary educational institutions to better prepare future tutors and lecturers for the cultural dynamics inherent in developed education settings. This

integration will enhance the relevance and responsiveness of teacher training programs in Northern Ghana, fostering an educational environment that aligns with contemporary societal needs.

1.1. Introduction

All stakeholders in colleges of education are duty-bound to create a conducive environment with the needed resources and facilities for smooth operations for staff and pre-service teachers. It is important to note that organizational culture is not a tool to punish nor victimize staff or teacher trainees but to promote performance and expose trainees to the features of the real teaching environment with the anticipated problems and how to address them. Perhaps to groom these future professors with the anticipated organizational culture in their future profession.

In this regard, organizational culture is not a complete bed of roses but also a dilemma. This is because trainees face many challenges during the period and performance goes down. This may hamper the trainee's ability to perform well and desire maximum benefits from the exercise, which is the core of the trainee's preparation and training. Trainees are sometimes denied the required resources for learning and training. For instance, the management of Nusrat Jahan Ahmadiya College of Education charged 1,227 students a total amount of GHC 518,941.50 for the supply of clothing and recommended textbooks for use in the 2021/2022 academic year but failed to supply the items to the trainees for their use (2022 Auditor General Report on the Public Accounts of Ghana Colleges of Education and Pre-university Educational Institutions).

In recent years, the issues of efficiency, effectiveness, proactiveness, and performance in the operations of Colleges of Education have occupied center stage in the public discourse. Employees in the colleges of education are expected to account to the public about the resources entrusted into their care. Unfortunately, the circumstances under which educational institutions including colleges of education are currently managed in Ghana are discouraging and worrisome. The image of the public sector organizations in Ghana has been soiled with accusations coupled with ill perceptions based on misappropriation of funds, mismanagement of funds, lack of stewardship by management, negligence, and lack of value for money within the sector. This inefficiency in the sector further worsened the already crawling economy (2022 Auditor General Report on the Public Accounts of Ghana Colleges of Education and Pre-university Educational Institutions).

1.2 Problem Analysis

Institutional managers display a strong organizational culture that induces employees' work attitude and performance because culture engages and motivates employees (Simoneux 2014), organizational culture conveys a sense of identity to employees, and students provide written, unspoken guidelines for how one is to get along in the organization. Organizational culture is the cornerstone of every organization including colleges of education. Colleges of education were established through different modes with distinct missions, visions, and values. This could be the rationale for the unique organizational culture amongst colleges of education. Organizational culture has been pivotal in management and business research for decades as a result of the role it plays in both employee and organizational outcomes such as commitment, loyalty, and satisfaction (Chow et al 2001). It is an undeniable fact that organizational culture is critical in growth, development, and success because of its ability to model the organization for prospects.

1.3 Problem Statement

The analysis showed that there is insufficient documentation on the Evolution of Organizational Cultures in Colleges of Education in Northern Ghana: A 202-Year Profile from Colonial Foundations (1821) to Contemporary Practices (2023)

1.4 Research Question

1. What are the different organisational cultures in colleges of education in northern Ghana during colonialism and post-colonialism?

1.5 Research objective

1. Profile the different organisational cultures in colleges of education in northern Ghana from the colonial era till date; (that is 1821- 2024).

2.0 LITERATURE REVIEW

Pre-Colonial Education in Ghana

Vanqa (1995) posited that it is an undeniable fact that before the introduction of colonial education in the early 1820s, there was the existence of education in Africa and the Gold Coast (now Ghana) to be specific. This type of education is characterized as informal education. Learning that occurred in Africa and Ghana as in perspective was necessitated to meet the exigencies of the whole society through training of its members either in groups or on an individual basis. This approach fostered

cooperation and collaboration amongst the community members and promoted the perfection of knowledge and skills before being transmitted to posterity.

According to Vanqa (1995). essentially training was intended to enable an individual to play a useful role in society. The learning of the use of words and gestures to convey messages in the most eloquent way was emphasized and rewarded by both the traditional leadership and village elders. As noted by Emeagwali (2006), Africans in various parts of the continent used a wide range of symbols and motifs for communicating ideas. It is important to mention that the learning did not follow any comprehensive and formal curricula, which in most cases resulted in important knowledge and skills getting lost when the custodians of such knowledge and skills died or lost their cognitive abilities, such as going insane. The traditional schools, such as Bogwera and Bojale (2018) in Botswana, played an important role in packaging and passing indigenous knowledge and skills orally from generation to generation. Mosweunyane (2013) in his study, "The African Educational Evolution"; *From Traditional Training to Formal Education* argues that there were impediments to the preservation of approaches that were employed in the training and learning by members of African societies because of the secrecy that surrounded how the processes were conducted. Most importantly, the study demonstrated that less emphasis on the documentation of what was supposed to be learned compromised standardization and formalization of knowledge and skills.

The study further argues that the infiltration of Western forces during colonialism facilitated the obtrusion of Western knowledge systems into African societies, which undermined the essentiality of African indigenous knowledge systems and destroyed the zeal in Africans to modernize and ameliorate their systems. The infiltration of Western knowledge systems served to re-direct the development of the African continent by emphasizing its making in the image of Europe and North America. The Eurocentric approaches, such as class lectures and teleconferencing make Africans undermine their ways of transmission of knowledge.

As noted by Boateng (1985), In Africa, the introduction of Western formal education has often served as an obstacle to the process of cultural transmission and intergenerational communication, which are viewed culturally as some of the functions of the school. One area that served as an important educational vehicle for the youth in traditional Africa was oral literature. Oral literature encompasses fables, folktales, legends myths, and proverbs. The African continent experienced its form of training and learning before it was colonized and even before the arrival of the missionaries. The training systems of Africans such as the traditional schools did exist, but most

importantly, the family unit served as an important structure for knowledge provision and acquisition. It is important to mention that these training facilities were undermined as a result of the importation and imposition of knowledge systems from colonial powers.

Education was seen as a vehicle through which Western cultures could be fostered or promoted in the African continent by its colonizers. This arrangement viewed Africans as having little or no knowledge of their own, which meant they had to learn advanced, organized, systematic, or sophisticated skills. Therefore, education in Africa cannot be perfectly understood without first understanding the strengths and intentions of the very forces that gnarled it. According to Mcgregor as cited by Adedeji (1990), traditional education was originally motivated by the desire to provide "moral" upright, and honest.

Training of Christian clerks, traders, interpreters, and chiefs was the foundation of formal education. It was also meant to produce Africans who could communicate fluently in the language of the colonial powers. An excellent example is that given by Iliffe (1979) who stated that, all instructions in a school in Tanzania were in French, Latin was studied in preparation for priesthood, and Swahili, which is an African language, was forbidden. Most importantly, as noted by Akinpelu (1981), the imposition of Western education was meant to reinforce the colonial conditions by inculcating the values of the colonial society and training individuals for the service of the colonial state. It promoted the capitalist system, which fed on the individualistic instinct of mankind and induced the attitude of human inequality and domination of the weak by the strong.

The African continent is underdeveloped, which leaves it with no choice but to accept what was imposed on it by the developed world as education. The world today is divided into 'advanced' or industrialized countries and 'underdeveloped' ones most of which are in Africa (Loomba, 1998). It is these divisions that will make Africa rely on what is determined by the developed countries as worthy of being learned. This is possible chiefly because of the technology that serves to influence the African continent and the rest of the developing world.

2.1 The African Traditional Education

Education existed in Africa long before the continent was colonized or even before the slave trade. Knowledge, skills, and attitudes were passed from generation to generation mostly through word of mouth in the African societies. This is because African societies, just like any other society, share a common ancestry which has led to the most unique characteristic, which is the ability to adapt the environment to suit the inhabitants.

For instance, Leakey (1982) does indicate that the use of tools, and the construction of huts, all suggest that human society, including African societies, became much complicated during the past million years. This complication, it has to be explained, was necessitated by the ever-changing societal exigencies and the need to adapt to emerging changes. It is this understanding that provides enough evidence that African societies through interacting with their environments learned skills that were required for them to survive. The making of hunting tools, for instance, characterized most African societies, mostly during the time they were peripatetic or nomadic.

Moumouni (1976) posited that, in Southern Africa and other parts of the continent, taboos were used as a conservation strategy. For instance, an animal was not killed or eaten because it was respected as a totem. The traditional schools were used to provide the necessary skills and knowledge that African societies needed for their survival. This qualifies as education if we are to borrow a definition by Moumouni as cited by Koma (1976) who said, that education is everything that prepares young people for integration into a given specific society to perpetuate the established values and norms of such society or transform and changing such values and norms. The production of tools required skills for immediate use and their modification, which was determined by two distinct challenges. Firstly, the need for African societies to protect themselves against predators meant that tools had to be modified as new techniques and strategies of killing were devised. Secondly, the annexation of members of a tribe and other resources such as land necessitated tribal conflicts. The tribal conflicts meant that strategies in battle were important if the tribe was to maintain its identity and protect its resources. It was noted by Wilson (1975) that, the African continent always had small communities which moved quite frequently, sometimes conflicting with each other. This situation often necessitated the mastery of the necessary strategies for society to survive, which promoted the learning of such strategies through demonstrations by the elderly to the young. The African societies that were defeated were often conquered, subjugated, and integrated into those that emerged victorious. This meant that new members were taught or learned new values, cultures, strategies, and skills.

According to Pandey as cited by Abose and Kandjii-Murangi (1995), the children were required to have knowledge, skills, and attitudes of societies in which they were born as in the traditional societies of the past all over the world; there was no clear separation between educational activities and socialization. The knowledge, skills, and attitudes as well as social norms, mores, and values peculiar to a given group were learned by the children, which meant that transfer of information which translates into learning took place.

2.2 The Setting for African Traditional Education

According to Schepera (1938) the traditional schools systematically taught young adults several secret formulae and songs in Botswana, admonishing them to honor, obey, and support the chief; to be ready to endure hardships and even death for the sake of the tribe; to be united as a regiment and help one another; to value cattle as a principal source of livelihood, and herd them carefully; to attend public decision making meetings regularly, to honor and ungrudgingly obey old people and to keep religious practices. Vanqa, as cited by Abosi and Kandjii-Murangi (1995), Knowledge, customs, and laws through tribal institutions, were passed on to the young by the elders using proverbs and myths, which were told with care and repetition. The young were informed of their past and their cultural heritage to stimulate pride in cultural institutions which formed the basis of the community's survival. It becomes clear gathering from what the preceding authors promulgated, that learning did take place within African societies even before the continent was besieged by colonialists and missionaries.

2.3 The Curriculum

It has to be noted that curricula did exist in the African societies though not in the manner that it is today. This explains why despite the existence of such curricula, writers such as Meredith (2006) stated that most African societies at the time they were colonized were predominantly illiterate and innumerate. The training offered was not done haphazardly, but through some strategies that did not always conform to Western standards. This is despite the existence of a well-supported argument by writers such as Dugard (2003), to the effect that just like Egypt and the rest of Northern Africa, civilizations thrived in Southern and Central Africa for millennia. The Africans understood metallurgy and made spears from iron and copper. Artisans wove fine cloths, baskets, and beer brewed from bananas and grain.

2.4 The Teacher in African Traditional Education

Education in Africa served to uphold some African cultures, as can be exemplified by what was obtained in South Africa, where lifelong learning was imbued with the values, interests, and behavior patterns learned at the knee of a Bantu mother (Horrel, 1964). Interestingly, every member of an African society was a teacher by him and her having vast experience that was worthy. According to Moumouni (1968), when it is time for initiation, it will be under the direction of members of the community chosen for their knowledge, wisdom, and experience, that the African adolescent learns the first elements of what is to be known physically and intellectually.

young men completed their training by listening to and observing the 'elders' at community 'palavers'. African education combined both intellectual and manual labor which made the teachers impart skills that were put to immediate use. The teacher in pre-colonial Africa never stopped learning, which means the teacher was also a learner.

2.5 Theory of the Study

Edgar Schein's Model (Theory) of Organisational Culture

Edgar Schein who is the father of organizational culture designed a model (theory) which is of the view that culture develops over time as employees use basic assumptions to solve internal and external problems. When these assumptions are proven to be effective, they are then passed on to new employees. Edgar Schein was a renowned professor at the MIT Sloan School of Management. He was born in 1928. Schein propounded a model of organizational culture that is still relevant in nowadays institutional and organizational operations.

According to Edgar Schein, organizations do not adopt a culture in a single day, instead, it is formed in due course of time as the employees go through various changes, adapt to the external environment, and solve problems. Employees gain from past experiences and start practicing it every day, thus forming the culture of the workplace. Newly recruited staff strive hard to adjust to the new culture and enjoy a stress-free life.

1. **Artifacts;** this level refers to the characteristics of the organization that can easily be viewed, heard, and felt by individuals collectively. The dress code of the employees, offices, furniture, facility, the behavior of the employees, mission, and visions of the organization are all grouped into the artifacts that extend to decide the culture of the workplace.

2. **Values;** the next level that constitutes organizational culture is the values of the employees. The values of workers play a critical role in deciding the organizational culture. The mindset of the individuals working in the organization influences the culture of the workplace. Examples of such values include hard work, honesty, etc.

3. **Assumed Values;** assumed values of employees cannot be quantified but make a difference to the culture of the organization. There are certain beliefs and facts which stay hidden but do affect the culture of the organization. The inner aspects of human nature come under the third level of organisational culture. Organisations, where females dominate their male

Figure 1. Organizational Culture and Students' Performance in Colleges of   Education.
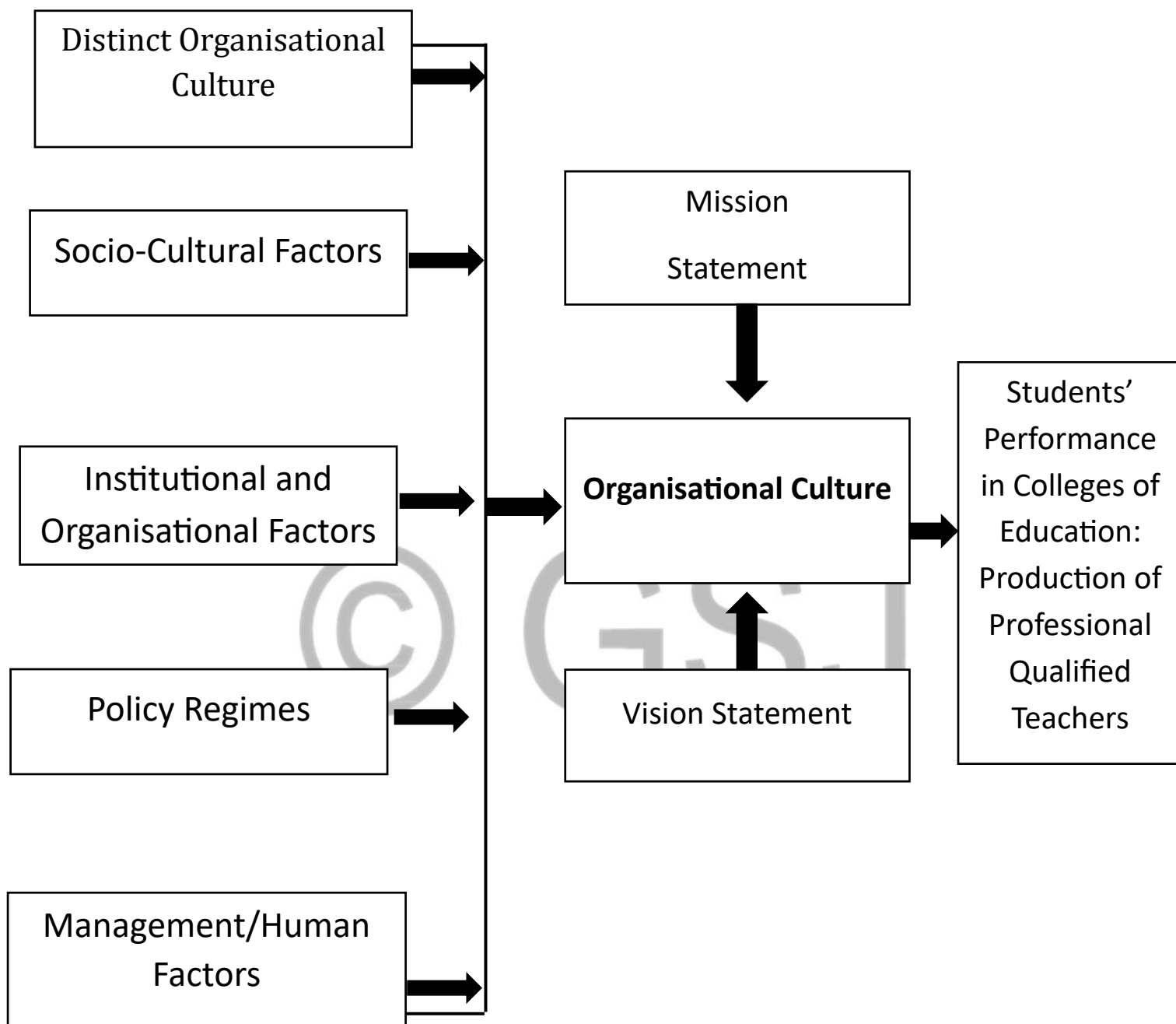
Source: Researcher's Own Construction (2023).

3.0 Research Area

This study will be conducted in all ten public colleges of education in northern Ghana.

Thus, St. John Bosco College of Education, Gbewa College of Education, Tamale College of Education, Bagabaga College of Education, Bimbila College of Education, St. Vincent College of Education, Gambaga College of Education, Tumu College of Education, Nusrat Jahan Ahmadiyya

College of Education and McCoy College of Education. The northern part of Ghana so far as this study is concerned, comprises the northern region, upper east, upper west, north-east, and savanna region, (Ghana Statistical Service, 2021).

> ➢ However, Savana College of Education will not be part of the study because it is not accredited by the Ghana Tertiary Education Commission (GTEC) at the time of this study.

3.0 Research Philosophy

The Philosophy used for this research is constructivism (Creswell, 2014).

3.5 Research Approach

The research approach is qualitative in the study (Creswell 2014).

3.6 Research Design

The research design adopted is a concurrent triangulation strategy design for the study is qualitative and will be conducted simultaneously (Creswell, 2014).

Study Population

The population of the study will be management, some academic and non-academic staff, and some students of the selected colleges for the study which will be summed up to 300.

Sample Size

Using Saunders et al (2012) population sample guide, a sample size of 168 will be drawn for the study. However, for proportionate representation, the sample size will be increased to 300.

Data Collection Method

Secondary source of data. That is archive documents, journals, websites etc.

The primary data will be collected using questionnaires, interview guides, and focus group discussions.

3.8 Data Analyses

Secondary source of data. That is archive documents, journals, websites etc.

The primary data will be collected using questionnaires, interview guides, and focus group discussions.

Instrument

Open-ended questionnaires and focus group discussions will be administered to management members and some staff 'As of the selected colleges to obtain qualitative data.

4.0 Discussions of Findings

To Profile the Different Organizational Cultures in Colleges of Education In Northern Ghana From Colonial Era Till Date (1821 To 2023; 202 Year Period).

Profiling of the different organizational cultures in colleges of education in northern Ghana from the colonial era till date spines from 1821 – 2023. This indicates a 202-year period. The table below gives supplementary but vivid explanations of the various regimes, reforms, and activities/organizational cultures that were in operation during the periods.

4.1 Profiling of educational events of colleges of education during the colonial era

4.2 The 1820 – 1830 Year Period

This is a colonial regime in Gold Coast (now Ghana) where there was no formal education nor to talk of teacher education. There were no colleges of education in Gold Coast by then, hence no activity nor organizational culture occurred. The form of education that was in existence was informal education among the indigents. In this regard, farmers, fishermen, carvers, weavers, artisans, and traders were training their children to succeed them.

4.3 The 1831 – 1841 Year Period

During this colonial regime, colonial education was practiced. Teaching in teacher training colleges (now Colleges of Education) was modeled on the well-known monitorial system Joseph and (1957). The monitorial system was when one master or trained teacher was in charge of a school and several monitors were appointed among the top-performing pupils. Mechanical and route learning were the order of the day. Two years were prescribed for the training of teachers and catechists. Other activities or organizational culture practiced were teaching reading, writing, arithmetic, and the exercise of moral influence on pupils. Bible studies and related Christian activities were practiced. beginning of colonial education in Ghana was spearheaded by the Basel

mission which started a seminary at Akropong-Akwapim to train teachers and catechists; that is the Presbyterian training college in 1835. This was only exhibited in the southern and central territories but not in the north.

4.4 The 1842 – 1852 Year Period

According to Bell (2019), the Colonial Educational System saw progression during this regime of colonialism. A two-Year Colonial Education System was instituted where training was practiced in the Christiansburg Castle. This educational system was characterized by a two-year theological system. Training of learners in carpentry, bookbinding, blacksmithing, and shoemaking was the culture of the educational organizations. Teacher training institutions established during the period were Freeman Theological Seminary at Accra in 1842. The second training college was opened at Abetifi in 1898 which later emerged with a seminary in 1924 at Akropong. During the period the northern territory (now, northern Ghana) still did not have a taste of teacher training education but relied on their traditional training in occupational activities. In this case, a carver's son learns to become a carver as a drummer's son learns to become a drummer.

4.5 The 1853 – 1863 Year Period

A two-year theological educational system was still practiced with the aim of training catechists. Basel Mission established a seminary at Akropong in 1863 to train catechists theologically. Informal education was predominantly practiced in the north. The training was farming/agricultural activities, blacksmithing, carving, masoning, etc in the Indigenous manner.

4.6 The 1864 – 1874 Year Period

This colonial regime was also characterized by the training of catechists and teachers in the few missionary training institutions to fulfill their religious ambitions of teachings in the bible and spreading of the gospel.

4.7 The 1875 – 1885 Year Period

This colonial regime was also characterized by the training of catechists and teachers in the few missionary training institutions to fulfill their religious ambitions of teachings in the bible and spreading of the gospel. These trainings were centered in the south and center of the then Gold Coast irrespective of the northern territory.

4.8 The 1886 – 1896 Year Period

This period was also a colonial era and colonial education was practiced. Breman Mission established a seminary at Amedzofe to train catechists and teachers in 1894. In 1890 of the colonial regimes, the first director of education was appointed to control missionary activities and to ensure uniform conditions and standards in the schools and set out the guidelines for assisting such institutions to satisfy the conditions for government grants. The government invited Bassel Mission and Christian Societies in 1896 to begin untrained educational and evangelical work in the Northern Territory (Benning 2015).

4.9 The 1897 – 1907 Year Period

As such the traditional ambitions of the colonialism system of training catechists and teachers for theological purposes, Berning (2015) revealed that great importance was attached to religious and character training but the central problem lay in finding ways to improve what was sound in indigenous tradition.

4.10 The 1908 – 1918 Year Period

In the 1908 colonial year, the director of education requested the chief commissioner of the northern territories to send four boys the sons of chiefs to be trained in carpentry, agriculture, masonry, and blacksmithing on Saturdays of the week. By 1909 some of the boys who were attached to the public works department as apprentices made good progress and were earning nine pence per diem Berning (2015). In another related development, by 1908 the governor appointed a committee to inquire into and report on the question of the introduction of technical, industrial, and agricultural training in the schools of the colony.

4.11 The 1919 – 1929 Year Period

Wesleyan Methodist Mission established a training college at Aburi in 1922 and later transferred it to Kumasi in 1924. Training in these colleges was extended from two years to three years in 1923. Roman catholic sisters started training for women in 1924. OLA opened a training college in Cape Coast in 1928. The openings of these institutions only warranted a few capable northern to assess training in such institutions (Berning, 2015).

4.12 The 1930– 1940 Year Period

Roman Catholic Mission opened St. Augustine College at Amisano, near Cape Coast in 1930. English Mission also opened St, Nicholas college at Cape Coast in the same year. St. Francis

College was equally opened in 1930 while of St. John Bosco College was opened in 1937 in Navrongo. This colonial era witlessness the establishing of training colleges in northern Ghana. The St. John Bosco training college was set up to train teachers to meet the theological needs of the missionaries and the trending educational needs of the nation. In November 1936, the director of education visited Navrongo and held discussions with the mission authorities on the training of teachers. In 1937 White Fathers implemented the discussions by enrolling two boys who taught in junior schools for three and five years respectively (Berning 2015). The two students were Joseph Evarist Seyire and Joseph Norbert Ayeriti.

4.13 The 1941– 1951 Year Period

Two graduate Fathers and a qualified African teacher were sent to teach in the St. John Bosco training college when the college reopened in 1946 after it was closed in 1942 due to the Second World War Berning (2015). Four-year teacher training course was introduced at the Methodist Women Training College in Kumasi. Scottish Mission established two-year and four-year colleges in the eastern region around 1950. The Accelerated Development Plan (ADP) for Education was also implemented in 1951. The Gbewa training college was also opened in 1954 at Pusiga-Bawku. In 1954 twenty-five (25) middle school boys and twelve (12) pupil teachers' applications to enter St. John Bosco training college were not possible because of limited boarding facilities. It is clear that during this regime applicants into the training college were middle school and secondary school leavers. In 1955 the policy of the Ministry of Education was that when the two government colleges of the north (that's Tamale and Pusiga training colleges) had their full entries, any surplus local authority pupil teachers who were qualified for training should be offered to the college at Navrongo. Training colleges were in between secondary schools and tertiary institutions (universities, polytechnics) and were called post-secondary institutions (Berning 2015).

4.14 The 1952– 1956 Year Period

In a colonial regime of February 1953, an intensive six-week training course was introduced in the Emergency Training Colleges. Only a few of the Protectorates benefitted from this in-service Programme due to the absence of local training institutions (Berning, 2015). The Emergency Training College was opened in February 1953 at Saltpond and at the end of the year it had conducted five courses of six weeks and two hundred and ninety-eight (298) pupil teachers (untrained teachers) had passed through its cocoa sheds (McWilliam and Kwamina-Poh 1978). At the Tamale government training college in 1954 four female students were admitted and the following year two other girls joined. Six and four other girls were admitted in 1956 and 1957

respectively. The prime aim of training teachers in the three northern training colleges was to train teachers to serve the northern junior schools. In 1952, it was decided that a training college for men should be built at Pusiga to satisfy the "vast and immediate need for trained teachers. Hence, the Pusiga Government Teacher Training College was opened in 1954 with facilities for pupils or untrained teachers to qualify them in a two-year course for Certificate 'B' and for service in primary schools. The college which was intended to serve the northern Togoland and north-eastern part of the northern territories was designed to hold a double stream of sixty students to maintain the pace of educational progress. Unfortunately, the second stream was filled with pupils (trainees) from northern Ashanti and other parts of the country (Berning, 2015).

4.15 The 1957– 1967 Year Period

This was the first regime of post-colonialism of the Convention People's Party (CPP) under the leadership of Osagyefo Dr. Kwame Nkrumah, the National Liberation Council (NLC) under General Ankrah and the Busia Administration. Upon assumption of office as head of state, Kwame Nkrumah prioritized education at all levels. He also established an Educational Trust Fund as well as the National Teacher Training Council (NTTC) in 1958. As such, the Tamale Women Training College was established by the Methodist Mission in 1958 to augment the increasing output of girls from middle schools in the northern territory. This was necessary because female teachers were urgently needed in primary schools to encourage the enrollment and retention of girls in the educational system. The college started with sixty-two (62) women from all parts of the country. The students pursued the Teachers' Certificate "B" course for two years. The first principal of the Tamale Women Training College was a Swiss Missionary; Miss Freda Michele. The college was officially opened by the first president of Ghana Dr. Kwame Nkrumah on 22nd October, 1960 after the government recognized it as an assisted institution. The motto for the college is ***Ora et Labora*** (Latin) meaning ***Prayer and Work***. The Tamale Women's Training College is nowadays the Tamale College of Education. Formulation of the Educational Act of 1961 and the institution of the seven-year plan for Reconstruction and Development to cater for elementary education and expansion of teacher training in Ghana were priories (Benning, 2015). This is the second phase of development for the educational sector which began in February 1962. The National Liberation Council abolished teacher training allowances but was still taking care of the recurrent cost of all trainees.

4.16 The 1968– 1978 Year Period

This post-colonial regime was headed by the National Liberation Council (NLC) and the National Redemption Council (NRC) by Col. I.K. Acheampong and A. An Afrifa respectively. Teacher

training colleges were awarded Certificates 'A' and 'B' after the training period. Ghanaian languages were taught as a compulsory course. Teaching practices and writing long essays were requirements for successful completion. The colleges were running for both four and two years respectively. There were educational shake-ups because of a series of coup de 'tats and political instability.

4.17 The 1979– 1989 Year Period

The heads of regimes during this post-colonial period were the People's National Convention (PNC) by Dr. Hilla Limann and the Provisional National Defends Council (PNDC) by Flt. Lt. Jerry John Rawlings. Teacher training colleges were awarded Certificates 'A' and 'B' after training period. During training, students spend two years on campus one year out for Certificate 'A' and two years for Certificate 'B' (Benning, 2015). In-service students admitted were usually post-middle and post-secondary students.

4.18 The 1990– 2009 Year Period

National Democratic Congress (NDC) by Flt. Lt. Jerry John Rawlings, the New Patriotic Party (NPP) under John Agyekum Kuffour (2000 - 2008) and again National Democratic Congress (NDC) under Professor John Evans Atta Mills (2008 - 2009) were the heads of state during the post-colonial period. A 3-Year Post Secondary Certificate (Certificate 'A'), Diploma in Basic Education (DBE), and Untrained Teachers Diploma in Basic (UTDBE) training programs were introduced in training colleges. The 2008 Educational Act (Act 778) which created the National Teaching Council (NTC) and Act 847 which upgraded colleges of education from post-secondary to tertiary levels were passed.

4.19 The 2010– 2020 Year Period

National Democratic Congress (NDC) under Professor John Evans Atta Mills (2010 - 2011), National Democratic Congress (NDC) under John Dramani Mahama (2011 - 2016) and New Patriotic Party (NPP) under Nana Addo Dankwa Akuffo Addo (2016 - 2020) were the political leaders of the post-colonial regime. Colleges of Education were upgraded to four-year degree-awarding institutions. The introduction of Teacher Transformational Education and Learning (TTEL) by the government in collaboration with UK Aid has led to the development of the National Teacher Educational Curriculum Framework (NTECF) and National Training Standard (NTS) to guide the development of teacher educational programs across the country. The two documents are used to develop a new curriculum to replace the old curriculum. The introduction

of Supported Teaching in Schools (STS), off-campus teaching practices, embarking on national service, and teacher licensing are orders of the day.

4.20 The 2021– 2024 Year Period

The New Patriotic Party (NPP) under Nana Addo Dankwa Akuffo Addo (2021 - 2024) is the post-colonial leader of the year regime. During the period the Colleges of education started Bachelor in Basic Education programs. The introduction of Supported Teaching in Schools (STS), Off-Campus Teaching Practices, embarking on National Service, and Licensing of teachers are also practiced.

4.21 Distinct organizational cultures prevalent in colleges of education in northern Ghana during colonial and post-colonial eras.

The research findings through the open-ended questionnaire and focus group discussions revealed that distinct activities, traditions or customs were/are practiced in colleges of education during colonialism and post-colonialism among the colleges in the northern part of Ghana.

SECTION 'A'

4.22 Describe the key norms and values that characterized the organizational culture within colleges of education in northern Ghana during the colonial era

KEY NORMS AND VALUES

The research findings through participants' responses both in the open-ended questionnaire and focus group discussions indicated that certain norms and values were practiced in colleges of education. For instance,

College One (C1); and Key Informant One (KII, 1) stated that;

".... As a catholic we value transparency, good moral values, hard work, truthfulness, pro-poor scholarship…." (C1, KI1). As such it was also pointed out that *"…Training of good and hard-working professional teachers were some of the key values…".*

During colonialism, teacher education placed much interest in the following:

Colonial ideology; Colleges of Education (COE) were often designed to promote the colonial ideology.

Eurocentrism: The curriculum and teaching methods in Colleges of Education (COE) were typically Eurocentric, focusing on European history, literature, and cultural practices.

Christian faith: Love for Christ and God

Honesty: Being truthful to a colonial master

Discipline: Punctuality and regularity to duty were the hallmark

Kindness: Being good all the time

Rules, punctuality, guidelines, social activities like dining together in the dining hall, and laws were norms operationalized to govern colleges of education during the colonial era. Respect, honesty, hard work, responsibility, integrity, and daily prayers are the values.

Focus group discussion participants on their point of view indicated that

".... maintenance/adherence to the colonial masters' educational standards, ethical conduct and integrity, paying attention to the traditional academic subjects like English, science, religion and mathematics…"

The researcher further diagnosed that during colonialism, the colonial masters (British) were the superiors and the colonized (Ghanaians) were subordinates. Ethical conduct, integrity dedication, loyalty, and satisfaction among employees in the colleges of education play a crucial role in the development and success of the college during the regime.

Discipline, Bible studies, love for one another, transparency, and dress codes were highly valued and they shared the order and tone of college environments with sanity void of chaos Discipline, respect, hard work, truthfulness, punctuality and regularity, faithfulness, hard work, respect, integrity, credibility, foreign history, the practice of foreign/missionary religious faith (Christian festivals), western literature, and Western cultural practices are the articulated norms and values.

4.23 How do these norms and values shape the daily operations, decision-making processes, and interactions among staff and students within the colleges?

NORMS AND VALUES IN ADMINISTRATIVE MANAGEMENT AND OPERATIONS.
For efficient and effective management of operations in the colleges of education, certain values and norms are practiced. Sometimes these norms and values are enlisted in the strategic plan of the college and also influence the management of the school daily. It made the stakeholders to do what is expected of them to reuse the human resources the country needed and also enable them to operate in recognition of curriculum and instructions, administration and governance, student

life and discipline, resource allocation, social and cultural activities, research and scholarship. Promotion of hard work and high-quality productivity and performance, unity of purpose, fulfillment of colonial ideology (western religion), positive work ethics, and mastering of the colonial educational curriculum are some of the accomplishments.

In one of the colleges under study, a key informant responded that

".... these norms and values shaped organizational life in terms of facilitating the progress of work, getting people to do the right thing to promote effective, facilitating internal integration and coordination. It promotes unity, cohesion, and innovation among staff to improve output. To add, students get a peaceful mind to study for academic excellence…" (KII, 3)

It is an undeniable fact that quality performance, hard work, good interpersonal relationships, teamwork, and good coordination are guaranteed within the colleges because of the norms and values. They also promote orderliness and ensure accountability for the day–to–day running of the businesses of the Colleges and project smooth and cordial relationships among staff and students. They shape behavior, guide choices, and contribute to the culture and effectiveness of the organization to achieve a common goal and fulfill the mission of the college. Effective communication plays a complementary role in running the College. They promote cultural diversity that can lead to cultural and religious tolerance in the college. The culture of the people exhibits direct, altered, and had an impact on how people feel, think, interact, and perform.

On the other hand, participants in focus group discussions in a study college confirmed that norms and values play critical roles in the operations of the college. They therefore itemized the following as being enforced by norms and values in their college:

i. *Curriculum and co-curriculum practices*

ii. *Discipline among staff and students*

iii. *Socialization*

iv. *Peaceful coexistence*

v. *Judicious use of resources*

vi. *Good manners and ethics*

vii. *Instill discipline among students and staff*

viii. *Collective decision making*

ix. *Improve productivity and performance*

x. *Sources of motivation*

There was harmony, and respect for hierarchy in the ranks and files of the college in order of seniority among students.

Those values are enlisted in the college's strategic plan and influence the college's management on a daily basis. High productivity, a conducive working environment, motivation to work, dignity and integrity, collective decision-making, and socialization are all the fruits of norms and values in colleges of education. Stewardship, accountability, and effective management and operation promote high performance and output in institutions.

4.24 Conclusions

1. Organizational culture is the taproot of all organizations including colleges of education. An institution like a college of education depends largely on its culture for institutional survival. Every organization like colleges of education possesses numerous organizational cultures that are very distinct as they perform their unique functions.

4.25 Recommendations

1. The various distinct organizational cultures applied in the colleges of education should be included in our educational systems especially in the tertiary levels of education's curriculum to assist potential tutors and lecturers to be abreast with the culture of tertiary educational institutions.

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- Heifetz and Linsky (2002) Effective leaders navigate change.

- Yukl (2002) advocates for transformational leadership.

- Ball (2012) notes that transparency is essential for accountability in educational institutions.

- Bush (2007) highlights the importance of participatory decision-making in fostering a more democratic and inclusive organizational culture.

- Senge (1990) argues that fairness in resource allocation is a key element of creating learning organization,

- Rhodes, Terhoeven, and Schmidt (2004), perceived unfairness in resource distribution can lead to dissatisfaction and lower morale among staff and students.

- Scott (2008) emphasizes that regulatory bodies ensure compliance with established standards, which is crucial for maintaining institutional quality and credibility.

- Kogan (1986) adds that governmental agencies provide oversight and guidance, directing colleges toward national educational goals.

- Cameron and Quinn (2006) A well-aligned organizational culture supports strategic objectives and enhances overall performance.

- Schein (2010) suggests that culture plays a critical role in shaping behaviors and practices within organizations, influencing how policies are implemented.

- Pressman and Wildavsky (1984) also emphasize the need for ongoing monitoring and evaluation to ensure that policies achieve their intended outcomes.

- Lipsky (2010) argues that front-line workers, such as educators and administrators, play a crucial role in enforcing policies.

- Tyack and Cuban (1995) Stable policies provide institutions with a predictable.
  Ball (1994) the need for a balance between stability and flexibility.

- Meyer and Rowan (1977) note that policy changes often necessitate structural and procedural adaptations within institutions.