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INTERCULTURAL COMMUNICATION  
OF EXPATRIATES IN GHANA

Business Economics and Tourism

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## TIIVISTELMÄ

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Henkilöstöhallinto on se hallitsevin osa muihin resursseihin nähden, ja se toimii keskipisteenä muiden resurssien pyrittämälle kehitykselle. Kasvaessaan maailmanlaajuisesti luodakseen arvoa liiketoiminnat ja yritykset ovat saaneet aikaan tarpeen hyödyntää henkilövaroja yli maantieteellisten rajojen, toisin sanoen maastamuuttoa. Epäilemättä työvaatimusten toteuttaminen sekä toiminta ovat vaativampia vieraassa ympäristössä. Maantieteellisiä rajoja ylitettäessä kulttuuri ei ole sama, ja näin ollen kulttuuri muovaa yritystoimintaa miljöössä, joka on täysin erilainen. Mitä ominaisemmin ulkomailta tuleva pystyy sopeutumaan isäntämaan kulttuuriarvoihin, sitä tehokkaampaa kommunikaatio maan kansalaisten kanssa on. Tiedollista tutkimustyötä aiheesta on tehty Euroopassa, Amerikassa ja Aasiassa, kun taas Afrikkaan keskittyvä tutkimus on vasta lapsenkengissä. Siksi tämä tutkimus käsittelee sitä, kuinka Ghanassa oleskelevat ulkomaalaiset voivat parantaa kulttuurienvälisiä viestintää.

Tutkimus käyttää Kimin kulttuurienvälisen viestinnän mallin tärkeimpiä käsitteitä ymmärtääkseen, mitkä tekijät vaikuttavat kulttuurienväliseen viestintään. Näitä käsitteitä ovat henkilökohtainen viestintä, sosiaalinen viestintä, alttius sekä ympäristö. Teoreettinen viitekehys myös purkaa Ghanan kulttuurista ympäristöä sekä korostaa sitä, miten jotkut sen kulttuuriset kysymykset vaikuttavat kulttuurienväliseen viestintään.

Hyödyntämällä itse täytettäviä kyselylomakkeita havaittiin, että kulttuurienvälinen koulutus tukee ulkomaalaisten viestinnän oppimista. Lisäksi valintaperusteina ei pitäisi olla ainoastaan tekniset kyvyt, vaan tulisi ottaa huomioon henkilökohtaiset ominaisuudet, jotka mahdollistavat yksilön riittävän sopeutumisen uuteen ympäristöön. Tämä tutkimus auttaa ulkomaalaisia valitsemaan sanomansa sisällön paremmin sekä ihanteellisen keinon välittää se. Tutkimuksen tuloksilla on myös merkittäviä käytännön vaikutuksia Ghanassa oleskeleville ulkomaalaisille siitä, minkä kulttuuriin sopeutumisen lähestymistavan he voivat omaksua minimoidakseen epävarmuustasonsa uudessa ympäristössä.

## ABSTRACT

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Human resource remains the most dominant element in the face of other resources and acts as the pivot around which other resources revolve in wealth creation. The increase in global business activities and firms going abroad to create value has initiated the necessity to utilize human resources across geographical boundaries resulting in expatriation. Undoubtedly, the framework within which expatriates execute their work standards and performance is more demanding in a foreign setting than in a local one. Culture across geographical boundaries is not the same and, therefore, culture shapes business activities in entirely different milieu. The more appropriately an expatriate is able to fit in the cultural values of the host country, the more effective communication is with the host nationals. Considerable research has been undertaken on this topic with data from Europe, America and Asia whereas research focusing on Africa has been understudied. Thus, this study considers how expatriates in Ghana can enhance intercultural communication.

Drawing on Kim's intercultural communication model, this research uses key concepts like; personal communication, social communication, predisposition and environment to understand the factors that influence intercultural communication. The theoretical framework also examines the cultural environment of Ghana and highlights how some of its cultural issues affect intercultural communication.

Utilizing self-administered questionnaires, the findings reveal that intercultural training aids expatriates' communication competence. In addition, selection criteria should not only be based on technical capabilities, personal qualities that enable an individual to adjust adequately in a new environment should be taken into consideration in the selection process as well. This study aids expatriates to know better how to select the content of their message and the ideal medium to convey the message. The findings of this study also have significant practical implication for expatriates in Ghana as to which acculturation approach they may adopt in minimizing their uncertainty levels in a new environment.

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# 1 INTRODUCTION

## 1.1 Background

Human resourcing is seen as a key driver for business performance in today's globalised market. Human resource remains the most dominant element in the face of other resources and acts as the pivot around which other resources revolve in wealth creation. Other resources may be available in the ideal numbers and quality, nevertheless, the optimum combination of these resources is undertaken by human resource.

The increase in global business activities and firms going abroad to create value has initiated the necessity to utilize human resources across geographical boundaries leading to expatriation. For instance, in addition to a resilient economic growth of eight percent, solid autonomous institutions and positive oil and gas outlook, Ghana is attracting the keen eyes of foreign direct investors (Del Granado 2013). More multinational companies find Ghana an ideal host for transnational operations; making room to receive expatriates and foreign businesses.

Expatriates are key tools organisations use in their foreign businesses. Regardless of the lot in cost associated in expatriate assignments, organisations have diverse motives for utilising expatriates in foreign assignments. It is obvious to cite communication between parent and host firms as one of the reasons for expatriation. Communication is vital to expatriation and its success (Holopainen & Ingmar 2005).

Communication within the host country needs to be strategically done for cross cultural reasons. Undoubtedly, the framework within which expatriates execute their work standards and performance is more demanding in a foreign setting than a local one (Suutari & Tahvanainen 2002). Culture across geographical boundaries is not the same hence expatriates are confronted with cultural shock in their assignment. Cultural differences have momentous consequences on what people in diverse cultures observe and their understanding. More importantly, cultural elements shape business activities in an entirely different milieu. The more appro-



priately an expatriate is able to fit in the cultural values of the host country, the more effective communication is with the host nationals (Jun & Gentry 2005). The host country cultural values somewhat modulate the effectiveness of expatriate communication.

## **1.2 Research Problem**

While much research has been done on cross cultural communication in firms' foreign operations focusing on the impact of expatriates' language and cultural abilities for expatriation (Peltokorpi 2010), we know little about the interactive effect of the host country culture on intercultural communication encountered by expatriates on assignments. Considerable research has been undertaken on this topic with data from Europe, America and Asia whereas research focusing on Africa has been rather minimal. A thought provoking question is whether the contribution of existing research on the topic will be applicable in Africa? This is worth mentioning because the African culture may be significantly different from the European, American and Asian cultures in which much of the existing research has been developed. This study seeks to approach the topic analysing data collected from West Africa, more specifically Ghana to develop this topic within the African context and perspective.

According to Waxin (2004), expatriate's communication is found in their interactive adjustment. His study defines interactive adjustment, to focus on how expatriates behave in a friendly manner and become involved in day-to-day communication with host nationals. The findings of his study concluded that expatriate's culture of origin has a direct and modulating effect on intercultural communication. However, for expatriates to be effective in communication also depends considerably on the host country culture. This is because communicating entails exchanging information. Several things, including the successful interpretation of the intended meaning by the receiver make up successful communication. To achieve successful communication, the importance of the culture of the host country nationals to the communication should not be relegated to the background as more often than not, host country nationals are recipient in communicating strategic information. This need makes it necessary for research to also focus on the

national culture of the host country. This study seeks to approach the topic focusing on the host country culture's effect on intercultural communication. The study will help expatriates to know better how to select the content of their message and the ideal medium to convey the message.

### **1.3 Aims and Objectives**

The research problem of this study is defined as how expatriates in Ghana can enhance intercultural communication.

For this study to find solution to the research problem, the components under the research problem are identified as:

- What are the main cultural values of Ghana?
- Which of the Ghanaian cultural values are connected to intercultural communication of expatriates in Ghana?
- How do the connected cultural values modulate intercultural communication of expatriates in Ghana?
- How do local workers respond to the diverse cultural competence level of expatriates in Ghana?

### **1.4 Definitions and limitations**

Precise definition of concepts and keywords on intercultural communication of expatriates in Ghana are addressed here to draw the focus of this study and clearly states its limitations. The definitions and limitations will identify how this study approaches intercultural communication of expatriates and what has been observed in addressing the topic particularly in Ghana.

#### **1.4.1 Expatriate**

Expatriates migrate from diverse global locations to live and work in other countries. According to McNulty & Inkson (2013) more than 200 million nationals from different countries live and work in countries other than their own. The category of employees termed as expatriates differs in accordance to their country of

origin and the locations they are employed. From locations and country of origin's perspective, PCNs, HCNs and TCNs are derived.

Parent country nationals (PCNs) are employees who originate from the country where the company is head officed, and are sent to reside and work abroad (Caligiuri & David Bonache, 2010).

Host country nationals (HCNs) are generally, these are local nationals living and working in their own country of origin. Host country nationals are employees of a company head officed in other country (Caligiuri & David Bonache, 2010).

Third country nationals (TCNs) are employees who have their origin neither in the parent company where the business' head office is situated, nor in the host country in which they are working. Third country nationals have origin of a third country in which they have resided prior to the commencement of employment in the host country (Caligiuri & David Bonache 2010).

This study limits its work on TCNs and PCNs to research on the impact of national culture of Ghana on expatriates' intercultural communication. Apparently, PCNs and TCNs are the employees who have come from other countries to experience the new cultural environment of Ghana. HCNs in this study are identified as Ghanaians living and working in Ghana.

#### **1.4.2 National culture**

According to Usha, (2008) national culture is the indispensable way of life which is firmly rooted in the continuous dwelling of people with history, the identity that sustains the collectiveness of people in a geographical place. It is, however, relevant to mention organisational culture when studying national culture. National culture and organisational culture are related in a sense that out of national culture affects organisational culture. In practice, peoples' thoughts and actions make up an organisation Chatzkel (2004). These thought and actions are significantly moderated by their national culture. Persons who come together under the umbrella of an organisation in turn develop a culture that readily identifies and links them to the organisation, hence: organisational culture.

### **1.4.3 Organisational culture**

The organisational culture is sometimes referred to as corporate or business culture. Organisational culture describes the exclusive makeup of a specific organisation and includes such aspects as fundamental principles and beliefs, business morals and behavioural guideline (Kumar 2009). In a nutshell, the organisational culture is the manner in which a business is organised and how employees communicate. Organisational culture portrays stuff people place importance on, how people who create value for the organisation normally interact with each other, build up ideas and harmonise their efforts on a day-to-day basis.

This study focuses on the national culture of Ghana to explore its effect on the intercultural communication of expatriates. However, within the national culture of Ghana are subcultures and diverse ethnic groups. As stated in the Cultural Policy of Ghana (2004), there are more than 50 ethnic groups each with distinctive cultural traits and traditions that identify Ghanaians and bestow on them self respect and pride. Each ethnic group has unlike culture and way of communication. It is beyond the scope of this study to uncover the different unique ethnic cultures that seam the national culture of Ghana.

### **1.4.4 Intercultural communication**

Simply, communication among persons from diverse cultures entails intercultural communication (Samovar *et al*, 2012). The need for people to communicate with each other, even with those from diverse cultural settings and locations, may be triggered by a thought or impression and actioned through verbal or non verbal forms of communication. Whether intercultural communication is expressed in a clear and obvious way or inherent in actions, the profound sense of culture make up each party to the communication and, their view of themselves as well as others. The complications involved in communication among people from different cultures call for expatriates in Ghana to be aware of the sphere of influence of the Ghanaian national culture and the level of recognition and acceptance Ghanaians place on verbal and non verbal communication codes.

This study focuses on non verbal and verbal coding systems of communication in the Ghanaian national culture and examines its effect on intercultural communication of expatriates in Ghana. More specifically, actions embedded in speech, movement, silence interval of time, and eye contact are studied. It is beyond the limitations of this study to delve into digital communication advancements that allows continuous interactions across geographical boundaries.

### **1.5 Structure of the study**

Chapter one entails the introduction, a brief description of the background of this study and the current phase of it. The research problem, aims and objectives, definitions and limitations as well as the structure of this study is introduced in this chapter.

Chapter two addresses the theoretical framework associated with this study. Relevant concepts that direct the topic of this study are introduced and intercultural communication of expatriates from the Ghanaian perspective is found here.

Chapter three details the procedures that have been employed to obtain the empirical results for this study. Source of data, data collection methods, and the reliability and validity options that has been used for this study are explained here. In other words, techniques and measures utilised to solve or clarify the research problem, in line with the definitions and limitations are presented here.

Chapter four analyzes responses from data collected in the empirical study. This chapter also utilizes tables and figures to illustrate a condensed list of findings and analysis. A brief introduction of the case company is included in this chapter to give a background of the field in which data was gathered.

Chapter five is about the summary and opinions deduced from this research work. Practical implications for further studies and the case company are introduced in this chapter.

## **2 LITERATURE REVIEW**

The theoretical framework associated with this study is addressed in this chapter. Relevant concepts that direct the topic of the study is also presented in this chapter. The concepts used in this study will help to introduce the topic of intercultural communication of expatriates and further highlight intercultural communication from the African perspective. More specifically, the focus is in the Ghanaian setting. Earlier research on this topic is acknowledged with the aim of building understanding on the current development and planning for the future. This chapter gives understanding and insight into intercultural communication of expatriates and an orderly view of the theoretical frame work to show how the concepts are connected all together.

### **2.1 An overview of intercultural communication**

To understand the theory of intercultural communication, it is important to first define the concept communication. The concise definition of the concept communication has not been easy because researchers have come out with different definitions of this concept. However, one common definition expresses communication as a transaction in which information is created and shared by participants to promote mutual understanding (Fielding, 2005). From this definition of communication, intercultural communication is said to take place when information is created and shared by participants of different cultural values to promote mutual understanding. Samovar *et al* (2012), simply, defines intercultural cultural communication as communication among persons from diverse cultures. Practically, the difference in culture of people in different global locations makes the subject of intercultural communication difficult as well as interesting.

Undoubtedly, there are numerous reasons why people from diverse cultural backgrounds are engaged in communication. Tourism across national boundaries, international marriages, expatriation and international cooperation are some of the conditions that make way for intercultural communication. Likewise, international students, armed forces personnel on international assignments, missionaries, for-

eign journalists and researchers are among the many others who always find themselves in intercultural communication situations.

### **2.1.1 Factors influencing intercultural communication**

According to who Kim (2001) the concept of intercultural communication has two fundamental indivisible facets. These are personal communication and social communication. Personal and social communication together with other factors such as ethnic social communication, environment, and predisposition are the fundamental influences on expatriate communication in a new environment. Personal communication includes the personal psychological activities that positions and readily makes someone respond or act in a particular direction in a social situation. Personal communication, most often than not, is concealed within one's self whereas social communication takes the form of an interaction between two or more people. Whether social communication takes place in a clear and obvious way or unknowingly, there is the profound sense of the participants' cultures that defines their way of personal communication, their view of themselves as well as others.

### **2.1.2 Personal communication**

Kim (2001) also opines that for expatriates to succeed, their personal communication system must have adequate connection with that of host country nationals. This is so because the aptitude of personal communication is the most private dimension of the expatriate in the host country setting and readily prepares them mentally and emotionally and also provides them with motivation. Personal communication system enhances expatriates' social communication by rendering understanding and enabling them to respond to what they see and hear in the environment. When expatriates develop more in the host country communication system, they gain understanding of the relationship that exists between the host country culture and their own, and as such, respond appropriately in communication. Also, personal communication helps expatriates to make up their personal view of the system of doing things in the host environment, their understanding of it and how they should interact with such an environment.

Therefore, the importance of personal communication in expatriation is highlighted as the fundamental bedrock on which cross cultural adaptation thrives. The importance of expatriates' cross cultural communication can be likened to the significant role communication plays for individuals imbibing their true cultural patterns and the acceptable way of life of society of the communication.

### **2.1.3 Social communication**

According to Kim (2001) social communication can be categorised into interpersonal communication and mass communication. Communicating with host nationals, person to person, entails interpersonal communication. Interpersonal communication is the facet of communication that provides expatriates with a means to assess and confirm their own communication behaviours as well as others as to what is generally acceptable. Expatriates interpersonal interactions is central for acquiring information and meanings into the way of thinking that determines host nationals behaviours and outlooks. This is possible as interpersonal interactions gives expatriates the chance for instant feedback. On the other hand, mass communication entails interaction with the sizeable social surroundings by means of communication channels namely televised programmes, radio broadcast, museum exhibitions and poster notices among others. These two social communication facets are necessary in exposing chances for expatriates to work on their communication capability with host country nationals. At the same time, the extent of expatriate's involvement in fresh social events and encounters are significantly dependent on their aptitude for social communication.

Social communication events happen at different levels. One of the distinctions is the macro and micro levels. Social communication activities happening through such forms as televised programmes, radio broadcasts, newspaper publications, and other channels of mass communication which are categorised under the macro level. Social communication is experienced at the micro level in locations such as households, community, place of work and schools among others.



#### **2.1.4 Ethnic social communication**

In recent times, nations that have received significant number of immigrants are witnessing immigrants coming together to form community groups. More often than not, social interactions in these community groups involve people from the same country or ethnic groups. These forms of community groupings provide immigrants with the opportunity to practice their original culture. Members of such community groupings benefit from the various educative, informative and entertaining programmes designed for them. When expatriates do not have adequate host communicative capacity at the early stages of their assignments, they readily find comfort in the available ethnic groupings. Expatriates find it easy and less demanding in communicating with members of the ethnic grouping than communicating with the host country nationals. As such expatriates hesitate or keep away from the relatively demanding communication with host country nationals. In a nutshell, ethnic social interactions deter the developments of expatriates host country communication capacity and social involvement. In as much as an expatriate interacts with co ethnics, it is much more possible they keep a viewpoint that is different from the normal cultural patterns of the host society and as such may find it difficult to understand the host environment. Expatriates will need to sacrifice some of their original culture in order to be able to fully fit into the new cultural environment of the host country.

However, ethnic social communication can also help in the development of expatriates host country communication capacity. This can be well achieved when the co ethnics found in the community groups are well accustomed to the cultural beliefs and practices of the host environment. In this case, the educative and informative guidance offered by this group will be of immense contribution to the development of expatriates' host country communication.

#### **2.1.5 Environment**

Environment refers to a set of external conditions outside the control of the expatriate that influences their host country communication activities. The more time expatriates spend in and participate in the environment, the more they encounter

interactions or communication possibilities. Through mass media communication, the environment achieves influence on expatriates at the macro level. The most important communication activities of expatriates usually happen in the near surroundings where their everyday life existence takes place. Such communication activities are categorised under the micro level and happen in places like the community, work place, schools and many others. The environment is largely diversified and as such the expatriate needs to pay attention to understand its influences. According to Kim (2001) the environmental factors that influence communication in the host environment includes host receptivity, host conformity pressure, and ethnic group strength.

### **Host Receptivity**

This is described as the extent to which the host country environment openly receives and accepts expatriates into the collective communication system and provides them the range of social integration services. According to Kim (2001), societies do not offer the different group of foreigners the same receptivity. Some societies may provide to foreigners very little chance to experience close interpersonal relationship with their locals, whereas, other countries may cordially welcome foreigners and offer them the chance to have interpersonal relationship with them readily. The host receptivity relationship that may exist between two countries may be influenced by the cultural likeness, quality of historical relationship or even the geographical remoteness between the two countries.

### **Host conformity pressure**

Host conformity pressure deals with the question, 'to what degree of challenge does the host country society compel expatriates to be accustomed to shared culture values and practices as well as communication systems? The conformity pressure comes as a result of host country nationals, most often than not, expecting foreigners to reason and act in a particular manner. Also, the extent to which the culture of the host country allows deviations from their normative way of life altogether determines the pressure society exert on foreigners. The level of conformity pressure with which the host environment compels expatriates influences

communication practices. The level of tolerance in the host cultural environment directs expatriates to how much of their own original cultural values they need to sacrifice in order to be accustomed to the accepted host communication system. According to Kim (2001), this includes the level of discrimination and segregation used on foreigners for different reasons. Of course, the different conformity pressures of different societies which they use on foreigners stem from sociopolitical grounds and history.

### **Ethnic group strength**

The degree of influence evident in the host environment in the form of receptivity and conformity pressure on expatriates functions hand in hand with ethnic group strength. The strength of an ethnic group is evident in how valid its ethnolinguistic is.

And therefore there is the true relationship that exists between language and the ethnic group culture. Cultural beliefs and conceptualisations influence language. Ethnolinguistic validity is structured into three levels. The first is the relative importance of an ethnic language in society. The next is the number of people who use the language. Finally, the support services offered on the ethnic language by institutions. According to Kim (2001) speakers who recognise their ethnic grouping as low rank have more tendencies to streamline their communicative system to become gradually less different from the main group.

#### **2.1.6 Predisposition**

Predisposition refers to the tendency of expatriates to have either a favourable attitude or not towards the new environment. This is evident in the internal conditions or the mindset an expatriate approaches the new environment with. Each expatriate or human being is unique in his /her own self. Whilst an expatriate will be full of motivation to be successful in learning the communicative patterns of the host environment, another may passionately be against it. In the same way, while others may be open minded and show a ready approach to the new communicative system, others may feel too old and adamant for change. According to Kim (2001)

expatriates preparedness for change can be categorised into three variables that are preparedness for change, ethnic proximity and adaptive personality.

### **Preparedness for change**

Expatriates have different levels of enthusiasm and interest for learning and becoming used to the new environment. Their internal motivation stimulates them to encounter the challenges present in the new environment. When expatriates gain adequate information before moving into their new environment, they have at least a realistic overview of what to expect. In recent times, the power of social and mass media cutting across geographical boundaries to bring different experiences and cultures has helped to reduce the tension people have as a result of uncertainty. As such, expatriates are positively prepared for their new environment. The conditions that affect what happened and how expatriates moved into their new environment also play a role in their preparedness. Here, as to whether the expatriate initiated the move out of their own will and took reasonable care to plan his move or not.

### **Ethnic proximity**

This is the extent to which an expatriate's own ethnic variables share same qualities and attributes with the main ethnic variables of the natives. Most often than not, when the difference in attributes are particularly noticeable, it becomes a barrier between the expatriate and host country nationals. As such, there is the difficulty for expatriates to accustom themselves to the host communication patterns. According to Kim (2001) particularly noticeable attributes such as skin colour, height, and facial features are among the many others that may deter locals from cordially welcoming and communicating with expatriates.

On the other hand, when the expatriate's own ethnic attributes are compatible with that of the host society, he or she may find the new environment not too demanding but rather comfortable. This will smoothen the communication learning and make the expatriates of easier disposition.

### **Adaptive personality**

It is the totality of an expatriate's distinctive traits or resources that makes it possible for him/her to survive challenges and find it an opportunity to learn the communicative pattern of the new environment. People have these individual traits or resources over a long period of time and they mostly remain consistent with it throughout life. Expatriates who have this adaptive quality have courage in risk taking and the tendency to survive challenges that are in the host environment. They find within themselves the motivation to develop their communication competence. According to Kim (2001) expatriates adaptive personality includes such noticeable individual resources such as openness, strength and positivity.

### **Openness**

Openness is a personality resource that disposes expatriates to be ready and willing to develop knowledge and understanding in the communication procedure of the new environment. Furthermore, this personality resource also disposes expatriates to sense and understand various events and occurrences in the new environment without prejudice. Kim (2001) likens this resource to the admirable quality of a child's innocence. This helps one to reduce to the lowest the tendency of remaining unchanged within changing conditions.

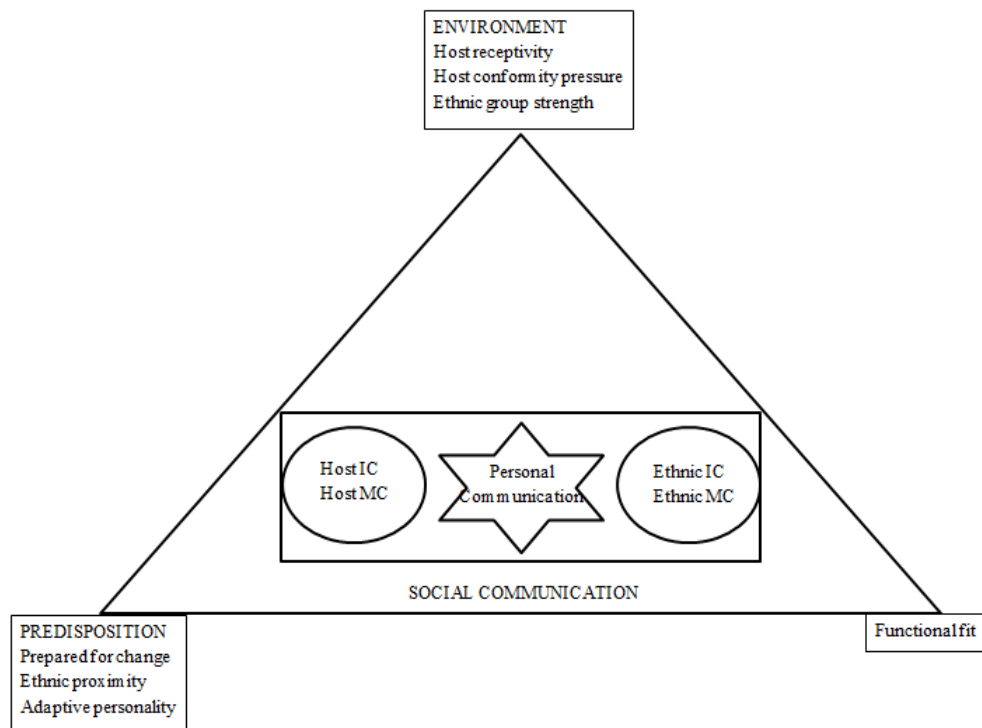
### **Strength**

This is a personality resource that describes an expatriate's individual ability to survive situations that have a sudden and powerful effect on their emotions and physical reaction. It is also the quality that enables them to recover quickly and completely after such experiences. According to Kim (2001) inadequate strength of expatriates are evident in shyness, fearfulness and distress in surprising times.

### **Positivity**

Positivity is the internal ability of the mind to focus on good things rather than the bad things. This ability also disposes expatriates to hope that things will turn out well. Due to positive outlook of the mind, expatriates have the tendency to survive discouraging situations and hope that things will turn out well. As such, they are

able to overcome cultural differences, cordially accept others and find an opportunity to develop in communication.



**Figure 1.** Factors influencing intercultural communication.

### 2.1.7 Intercultural communication in Ghana

Intercultural communication in Ghana arose even before the era of European colonisation. Before modern times, dating as far as the thirteenth century, the rich gold reserves and products of the African savanna and forest required merchants to travel long distance land routes in what was known as the Trans Sahara trade (Historical Background). Dating as far as 1470, Ghana, then known as the Gold Coast, had encounters with Portuguese merchants. Commodities such as gold and ivory were in abundance and became the basis of trade. The Portuguese traded firearms and gun powder in exchange for the gold and ivory. As trade boomed, the Portuguese set up a commercial area in a local village and named it Elmina, meaning gold mine in the Portuguese language. According to Salm (2002) it was

the center for European trading. By the middle of the 17th century, many more European merchants found their way to Ghana. The English, Danish, Swedish and Dutch joined the Portuguese merchants. During such periods in history, communication took place, in one way or the other, as buyers and sellers would have had to negotiate on the quantity demand and supply to fix the price of items. Ghanaians have participated in intercultural communication for a long time as other nationalities have entered the country.

In Ghana today, 2.4% of the 24,658,823 population is from other countries as stated in the 2010 Population and Housing Census, (2012). The Greater Accra Region alone accounts for 3.0% of its population as non Ghanaian. The Upper East, Upper West and Northern Regions follow with 2.9%, 2.9% and 2.8% respectively. From almost all the continents these people bring on board the national culture of their respective countries. Undoubtedly, intercultural communication from the era of Trans Sahara trade has kept on and is now gaining more grounds in the face of globalisation.

Table 9: Population by sex, nationality and region

Nationality	All Regions		Western	Central	Greater Accra	Volta	Eastern	Ashanti	Brong Ahafo	Northern	Upper East	Upper West
	Percent	Number										
Both Sexes	100.0	24,658,823	2,376,021	2,201,863	4,000,054	2,118,252	2,633,154	4,780,380	2,310,983	2,479,461	1,046,545	702,110
Ghanaian by birth	95.7	23,113,231	2,268,440	2,095,722	3,732,120	1,820,497	2,512,531	4,545,733	2,179,876	2,327,693	973,296	657,323
Dual Nationality (Ghanaian & other)	2.9	710,363	45,831	39,208	117,717	188,403	56,944	100,155	52,127	61,285	30,649	18,044
Ghanaian by naturalization	1.0	235,180	13,689	13,592	38,786	57,758	18,049	34,327	18,557	22,284	12,022	6,116
Nigerian	0.5	124,653	5,607	7,250	39,863	8,818	9,919	19,092	9,958	13,126	8,165	2,855
Liberian	0.1	13,396	311	11,557	1,252	65	56	89	18	34	5	9
Sierra Leonean	0.0	1,043	87	198	463	39	56	97	37	47	9	10
Gambian	0.0	1,928	136	197	623	120	116	283	124	257	32	40
Togolese	0.1	31,973	1,300	2,180	4,447	15,367	3,595	1,436	2,358	1,086	177	27
Botswana	0.1	30,664	1,640	802	1,901	1,493	1,341	2,838	6,235	7,905	2,131	4,478
Ivorian	0.0	5,001	1,095	556	1,528	130	216	374	866	115	13	108
Other ECOWAS National	0.8	201,252	18,850	13,672	36,395	21,265	14,791	36,200	19,685	23,069	10,656	6,669
African, other than ECOWAS	0.4	108,328	10,546	9,503	18,909	2,878	8,947	22,656	12,558	13,288	5,386	3,657
European	0.0	4,439	659	211	2,606	81	235	401	109	88	32	17
American (North, South/Caribbean)	0.0	2,714	236	195	1,467	119	158	340	86	75	21	17
Asian	0.3	74,212	7,533	7,006	11,843	1,206	6,192	16,318	8,331	9,098	3,949	2,736
Oceanian	0.0	446	61	14	234	13	8	41	58	11	2	4

**Figure 2.** Distribution of nationalities in Ghana (2010 Population and Housing Census, 2012)

## **2.2 Concept of national culture**

Culture, simply put, is the way of life of a group of people. It is what gives them an identity and includes material things like clothing, housing and food and also non-material things like language and social etiquette. There are often different cultures in a single country due to differences between ethnic groups. National culture, however, is a conglomeration of these different cultures to yield, more or less, a single, dynamic, heterogeneous entity which is born out of the proximity of the various cultures and the acknowledgement of their common national identity. Expatriates deal with two kinds of culture first the culture of the country of origin (home country) and second that of the country of sojourn (host country). Effective intercultural communication depends on how these two cultures adjust to each other. This is facilitated by the degree of similarity between the two cultures and the length of time the expatriate spends in the host country i.e. the time available for cultural adjustment.

In the vein of expatriate communication, organizational culture forms a significant part of both cultures and as a result communication is improved by the extent of similarity between organizational structures both in the home country and the host country. These may include, but not be limited to, arrangements for intercultural training and social support programmes by the organization.

All this having been said, the most important variable in culture and cultural adjustment is the individual's unique set of qualities. These include prior international experience, willingness to communicate, social orientation, and cultural openness among others.

### **2.2.1 National culture of Ghana**

As stated in Cultural Policy of Ghana (2004) there are over fifty ethnic groups in Ghana. Each of these groups has its own set of customs, practices, meanings, shared traits and experiences. However, there are common values and institutions which represent a common heritage. The different ethnic groups in Ghana developed their culture from their migratory paths, foreign exposure and their environ-



ment. In this regard, certain ethnic groups in Ghana have a similar culture to ethnic groups in other West African countries than to those in Ghana. For instance, the Akan of Ghana and those of La Cote D'Ivoire have much in common though belonging to different nationalities. Similarly, the Ewe of Ghana, Togo and Benin have similar traits. Various ethnic groups in Northern Ghana also share similar traits with other across the Ghanaian border in Mali and Burkina Faso.

The major influence on Ghanaian culture is the influence of foreigners. The first foreigners to arrive in Ghana were the Arabic traders who engaged in the Trans Sahara trade. Before modern times, dating as far as thirteenth century, the rich gold reserve and products of African savannah and forest required merchants to travel long distance land routes. Trade relations with the merchants influenced the culture of the people in northern Ghana. These were the first people to introduce Islam to West Africa. Along the coast ethnic groups who encountered European traders and missionaries acquired Christianity and derived some of their vocabulary and other practices from European traders and missionaries. Even now, due to the power of mass media cutting across geographical boundaries of our 21st century global village, foreign practices are being adapted into the Ghanaian culture. Certain key aspects of the Ghanaian culture include following language, clothing which are discussed below.

### **Language**

The formal language in Ghana is English, obviously, borrowed into the indigenous culture from British Colonisation. If not the first language majority of Ghanaians learn to speak, it is a compulsory subject in schools and the language used for communication in offices. English as the official language has particularly helped to readily distinguish the Ghanaian culture from its neighboring French speaking countries. There are about over 60 indigenous Ghanaian languages (Lewis 2013). The Akan language is widely spoken in Ghana. As stated in 2010 Population & Housing Census (2012), The Akans makeup 47.5% of the total population of 24,658,823. Mole Dagbani the second largest group makeup 16.6%. The Ewe makeup 13.9% while Ga-Dangme makeup 7.4%. Other small ethnic groups add up to the remaining 1.1%. The maintenance, development and exhibi-

tion of Ghanaian indigenous languages are conferred on the Bureau of Ghana Languages. To ensure that the local languages of the people of Ghana do not eventually disappear, the study of languages and other cultural features is well encouraged. As stated in 2010 Population & Housing Census (2012) at least 53.7% of Ghanaians eleven years and older have the ability to read and write in at least one indigenous Ghanaian language. The bureau of Ghanaian languages publishes literature in local languages and by working together with other agencies, influences government policies on Ghanaian languages.

#### A: GOVERNMENT-SPONSORED LANGUAGES

1. AKAN (Ashanti, Fante, Akuapem, Akyem, Kwahu) (Written Twi)
2. DAGAARE / WAALE Spoken in Upper Western Region (UWR)
3. DANGBE Spoken in Greater Accra. (G/A)
4. DAGBANE Spoken in Northern Region (NR)
5. EWE " Volta Region (VR)
6. GA " Greater Accra Region (G/A)
7. GONJA " Northern Region (NR)
8. KASEM " Upper Eastern Region (UER)
9. NZEMA " Western Region (WR)


#### B: NON-GOVERNMENT SPONSORED LANGUAGES

LANGUAGE	LOCATION
1. ADELE	Spoken in VR (Tutukpene & Nkwanta)
2. ANUFO/CHOKOSI	Spoken in NR (Chereponi)
3. BULI	Spoken in UER (Sandema)
4. BIMOBA	Spoken in NR (Bunkpurugu)
5. BIRIFOR	Spoken in UWR & NR (Bilema & Danvar)
6. BASSARI	Spoken in NR...
7. CHUMBURUNG	Spoken in NR & VR (Ekumdipe)
8. FRAFRA	Spoken in UER (Bolgatanga)
9. GIKYODE/AKYODE	Spoken in VR (Shiare)
11. HANGA	Spoken in NR ( )
12. KONKOMBA	Spoken in NR (Saboba)
13. KUSAAL	Spoken in UER (Bawku)
14. KASEM	Spoken in UER (Navrongo)
15. KOMA	Spoken in UER (Yipabongo)
16. BUEM/ LELEM	Spoken in VR (Jasikan & Bodada)
17. MAMPRULI	Spoken in NR (NALERIGU)
18. MO/ DEG	Spoken in B/A&NR (New Longoro & Bole Dist.)
19. NAFAANRA	Spoken in B/A (Banda Ahenkro)
20. NKONYA	Spoken in VR (Akloba & Wurupong)
21. NTRUBO / DELO	Spoken in VR (Pusupu)
22. NAWURI	Spoken in NR (Kitare)
23. SISAALA	Spoken in UWR (Tumu)
24. TAMPULMA	Spoken in NR
25. VAGLA	Spoken in NR
26. WALI	Spoken in UWR

**Figure 3.** Some Ghanaian local languages (Ghanaweb)

## **Clothing**

The major clothing art in Ghana is the Kente cloth. The production of the traditional Kente is dominated by the Ashanti's of Bonwire and the Ewe's of Agbozume. The art of Kente weaving has been in existence for over three hundred years and is portrayed in the global community as the traditional cloth of Ghana. The Kente cloth came into existence after two men carefully watched a spider weave its web. They took note of every detail as the spider added each thread to the net. The procedure the spider uses to weave its net was assimilated to make the Kente cloth. According to Salm *et al.* (2002), the Kente cloth was once predominately used by royals as it depicted their wealth and brilliancy. The original brightly coloured cloth was exclusively hand made by men and woven from locally grown cotton. The intricate designs of the Kente, known as adinkra symbols, are carefully selected to communicate the Ghanaian cultural values like love, respect and proverbs. Every design of the Kente cloth has a meaning and some are reserved solely for royal families. According to Ofori-Ansa (2009), there are more than 300 designs of the Kente cloth and they visually signify history and a unique culture.

	<u><b>ADINKRAHENE</b></u>	<i>“chief of adinkra symbols”</i>	<b>greatness, charisma, leadership</b>
	<u><b>AKOBEN</b></u>	<i>“war horn”</i>	<b>vigilance, wariness</b>
	<u><b>AKOFENA</b></u>	<i>“sword of war”</i>	<b>courage, valor</b>
	<u><b>AKOKONAN</b></u>	<i>“the leg of a hen”</i>	<b>mercy, nurturing</b>
	<u><b>AKOMA</b></u>	<i>“the heart”</i>	<b>patience &amp; tolerance</b>
	<u><b>AKOMANTOSO</b></u>	<i>“linked hearts”</i>	<b>understanding, agreement</b>
	<u><b>ANANSE NTONTAN</b></u>	<i>“spider's web”</i>	<b>wisdom, creativity</b>
	<u><b>ASASE YE DURU</b></u>	<i>“the Earth has weight”</i>	<b>divinity of Mother Earth</b>
	<u><b>AYA</b></u>	<i>“fern”</i>	<b>endurance, resourcefulness</b>
	<u><b>BESE SAKA</b></u>	<i>“sack of cola nuts”</i>	<b>affluence, abundance, unity</b>

**Figure 4.** Adinkra symbols and intended meanings. (Adinkra Index)

The colours used in weaving the fabric are also of importance. The colour blue is used to signify peace, love, togetherness and harmony. In the same way, black is used to signify mourning, funeral, passing rites and spiritual energy, whilst the colour white is used to signify festivals, pureness and cleansing rite.

Commencing from 18th century, some Ashanti weavers introduced designs that are woven from silk yarns. Today, cotton, silk and rayon yarns made from factories are used in weaving Kente. All sects of society who can afford also use the cloth. It is usual to find employees in corporate offices in Kente attire or similar fashion on Fridays. Ghanaians deem it important for persons engaged in intercultural communication to recognise and understand the shared meanings they try to communicate with their attire.

## **Governance**

Before the introduction of the formal political system in Ghana by the colonial masters, governance was firmly held in chieftaincy Knierzinger (2011). In the chieftaincy system, leadership of the people was by traditional rulers known as chiefs. Chiefs are hereditary rulers and the principal custodians of the Ghanaian culture. They are patrons of the traditional arts, crafts, festivals, folklore, languages, literature, customary law, traditional customs and usages. They are important local rulers and are often a voice for settling local disputes. In practice, the chieftaincy system was predominantly a concept of society's political system with a strong hierarchy. According to Knierzinger (2011), chieftaincy was Africa's own democratic system of governance. Chiefs take oaths on assumption of office and rule according to the customs and advice of their councilors. In the chieftaincy system of governance, issues were deliberated on among the paramount chief, his sub chiefs and those at the lowest level before decisions were made. During the colonial era, the British introduced a form of governance known as indirect rule. This meant the chiefs retained leadership of the people but under the supervision of the colonial masters. In modern day Ghana, this prestigious institution has survived extinction as its protection is entrenched in the 1992 constitution of the fourth republic of Ghana. The Constitution, (1992) chapter 22, section 270 (1), chieftaincy as an institution and its traditional councils is covered and protected by its provisions. The key function of chieftaincy to keep, develop and portray the national culture of Ghana clearly shows the importance of culture to Ghanaians.

## **Festivals**

Many festivals are celebrated in Ghana. These serve as occasions which bring together the numerous citizens of the community who are scattered within the country. It also serves as tourist attractions especially for foreign visitors and Africans in the diaspora. Most festivals in Ghana are celebrated to mark important occasions and events in the history of the community and honour the ancestors. The Homowo festival of the Ga and the Tedudu festival of the Ewe are examples of festivals celebrated to mark the successful growth of food. Among the northern tribes of Ghana, the Damba festival is a widely celebrated festival to mark the

birthday of the Prophet Mohammed. Festivals are a rich display of African culture. During festivals, chiefs dress in their rich Kente cloths or smocks. Festivals are also an avenue for development and often times, funds are raised for various development projects. During festivals too, the history of the community is taught the younger generation. For instance, during the Damba festivals, the history of the community is recounted in drum language. Aside the social aspects of festivals, they also serve as occasions for important rites for the continuation of the community, for example, the Bakatue of the people of Elmina, the Aboakyer of the people of Winneba and the Adae of the Ashanti and the Akwapim. Certain festivals also like the Dipo of the Krobo, serve as rites of passage into adulthood for young Krobo. Among the Krobo, it is a taboo for a girl to engage in sexual activities before puberty rites are carried out. The Dipo festival is therefore carried out to ensure that young girls keep their virginity till the appropriate age for marriage. During festivals, it is expected that individuals and organisations (which may be headed by expatriates) contribute to the funding for development programs. Certain festival days too are taboo days and necessitate prohibition from certain activities. For example, for a forty day period, during the Homowo of the Ga community, there is a ban on drumming and noise making which is on all residents of the community and which may include expatriates as well.

### **2.3 Concept of expatriation**

Lots of people find themselves in new homes each and every year, moving across cultural and geographical borders. Better lives, greener pastures, work or attainment of specific objectives guides migrants and refugees to new settlements. In some situations, migrants also find themselves settling for lives worse than they had before. Among these migrants are students, researchers, armed forces personnel, government diplomats and many more.

Expatriates are people living and working in countries other than their country of origin. This exposes them to the host country nationals and their culture. The distance that exist between the well known comfortable home environment and the unusual host country environs may not allow them to behave or perform in the best way. To achieve success in personal and work life, expatriates need to be able

to interact effectively with other nationals, especially the host country nationals. The identification of communication codes and understanding of inherent meaning may be of good challenge. Expatriates need to become comfortable and familiar with different aspect of foreign environment. When there exists a high level of uncertainty in the foreign environment the expatriates find themselves in, the expatriates may lack clear knowledge of what is acceptable in the foreign environment and for this reason, may not interact with ease and confidence. According to the cultural fit hypothesis, the cultural fit between the expatriate's personality traits and the host culture determines the ease and the extent of cross-cultural adjustment required. When expatriates have knowledge of the foreign culture, they are in good position to fit into that culture. The expatriates personality traits and knowledge of the foreign culture involved coming together to enhance their interaction as to what is appropriate and acceptable in their cross-cultural communication. The socioanalytic theory also postulates that the expatriate, when faced with different situations, may behave appropriately if the situation is consistent with their individual personalities. Both theories emphasise the fact that the idealness of the expatriate's personality traits and the foreign culture involved are key to expatriation and its success.

### **3 RESEARCH METHODOLOGY**

This chapter details the procedure that has been employed to obtain the empirical results of this study. Source of data, data collection methods, and the reliability and validity options that has been used for this study will be delved into here. In other words, techniques and measures utilised to solve or clarify the research problem, in the most desirable way and, in line with the definitions and limitations are presented here.

#### **3.1 Research approach**

The use of qualitative and quantitative research approach has been discussed in depth. Researchers have diverse views on which research approach is ideal in research. According to Ghauri & Gronhaug (2010), the purpose of the research and the research problem to a large extent should determine the ideal research approach. The research problem and the purpose of the research should guide the researcher as to which systematic way is ideal in arriving at a solution to the research. Whether a researcher finds it ideal to use either qualitative or quantitative approach it should, nevertheless, not be forgotten that the two research approaches can be used to complement each other. Newman & Benz (1998) note that qualitative and quantitative research approaches are inclusive and as such it is of no significance to differentiate them. However, Ghauri & Gronhaug (2010) emphasise that, if need be, the procedure used in a research is key to differentiate research as using either qualitative or quantitative approach and not which research approach is superior.

##### **3.1.1 Qualitative research**

Research aimed at investigating personal experiences or qualities, even more, to reach deep insight into phenomena usually takes the approach of qualitative research. In a study in which the research problem does not render itself easily to understanding and more or less unstructured, qualitative approach can work as well. In addition, when research is directed at finding solutions to the numerous problems of society is hard to carry it out through quantitative research approach,



qualitative research presents itself readily to perceive details and uncover the meaning to the research problem. Qualitative research approach usually aims at uncovering understanding from the stand point of the respondent. The researcher's skills in identifying where to access the right data from, the characteristics of respondents and the scope of information that is valid and reliable enough to be tapped for the research at hand is of immense importance. Throughout this process, the researcher should be conscious and guided insofar as issues of bias and personal influence to the research is concerned.

### **3.1.2 Quantitative research**

Quantitative research seeks to render understanding to phenomena by gathering numerical data that are measured to test and verify phenomena using mathematically based instruments with the aim of deriving information from them for research problem solving. Quantitative research approach uses logical and rational reasoning to analyse data to come out with an objective solution to the research problem. By quantitative approach, the researcher is not attached to the research in any form of bias and personal influence. As such, quantitative research provides an objective way to solve problems. According to Ghauri & Gronhaug (2010), quantitative research approach is mostly used to gather individual data and collate it to study organisations. Usually, significant numbers of observations are made to be able to generalise results on the basis of belonging to the population.

This study employs quantitative research approach to systematically collect data and derive information in solving the research problem. For the fact that I, the researcher, am a Ghanaian, this research approach is suitable for this study so that my personal convictions on the Ghanaian national culture will not be in play on this study. This research approach will provide the room for a more objective study of intercultural communication by eliminating bias and personal influence. With the significant number of responses that can be obtained with the research approach, it will be possible for this study to gather information from expatriates coming from as many different countries as possible. This gives room for a more valid and reliable research in accordance to the research problem and limitations insofar as generalising expatriates in the research scope of Ghana. For the fact that

the research problem is structured, this research approach will also give way to well describe the national culture of Ghana and provide facts on intercultural communication of expatriates in the country.

### **3.2 Research method**

According to Ghauri & Gronhaug (2010), research method is the orderly and organised gathering of data with the aim of deriving information to answer the research problem. Research method is used to refer to gathering data by way of historical review and analysis, case studies, surveys and field experiments.

#### **3.2.1 Survey**

Survey is a method of data gathering employing questionnaires or interview procedures or taking records on verbal behaviour of respondents (Ghauri & Gronhaug, 2010). Descriptive and analytical are the two main types of surveys. Just as in choosing the right approach for research, whether a study should utilise descriptive or analytical survey method, also to a large extent, is dependent on the research problem and objective of the study. Both one of descriptive or analytical surveys comes with their own challenges and as such requires different sort of planning and ways of conducting it.

Analytical surveys are useful in evaluating the practicability of phenomena in problem solving. Developing understanding by testing the causal relationship of phenomena on the field is peculiar to analytical surveys in exhibiting causes and effects.

On the contrary, descriptive surveys aim at identification of phenomena and in particular describe its differences. The characteristics of an identified population are described in a moment or over periods of time in order to make comparisons. Descriptive surveys are useful in conducting a representative sample to generalise the identified population.

As the phenomenon of intercultural communication is defined, this study aims to describe its variance with the national culture of Ghana and come out with how

intercultural communication can be enhanced. In accordance with this research problem and objectives, conducting a descriptive survey research will make the study successful. Also, this research method allows the use of representative sampling to draw a sample from the identified population of expatriates working in Ghana. In particular, representative sampling will be ideal for this study as far as its limitations are concerned. A descriptive survey will help to understand intercultural communication of expatriates with regards to the national culture of Ghana.

### **3.3 Data Sources**

In research work, it is central for the researcher to know exactly what information is needed and the right respondents to derive such information from. This important realization leads the research to primary and secondary data sources.

#### **3.3.1 Secondary data**

Information gathered for projects or with objectives that may be different from that of the user is referred to as secondary data. According to Ghauri & Gronhaug (2010), secondary data is ideal in providing insight and explanation to a research problem at hand. There are several sources to obtain secondary data from, it is important for the researcher to first identify from which source the needed information can be tapped and well examine its content for relative usefulness. This leads the researcher to questions about how reliable secondary data can be. In this case, the moment or period of time in which secondary data was gathered and relates to becomes crucial to the relevance of your research work. Also it is typical of a reliable secondary data to have its sources available and the possibility of the users to verify it. Despite the challenge of accuracy in using secondary data, it is of no doubt that it provides users significant savings in time and money.

#### **3.3.2 Primary data**

Data that has been first hand gathered by the researcher for the purpose of his own research is known as primary data. According to Ghauri & Gronhaug (2010), the kind of data relevant for a research work and where to gather it from is signifi-

cantly dependent on the research problem and design. Usually, observations, experiments, surveys and interviews are the ways through which primary data is gathered. Each of these ways has its own merits and challenges, however, the research problem and design guides the researcher as to which is the ideal way to gather data to solve the problem better. Due to the fact that primary data is collected by the researcher for the purpose of his own work, primary data is mostly highly relevant and reliable in research. Despite the merits of primary data sources, it is, undoubtedly, expensive and time consuming.

This research utilises both primary and secondary data sources. Secondary data was mostly used in the theoretical review chapter to present earlier research on this topic. Secondary data was also useful in building understanding on current developments on the topic. It is acknowledged with the aim of building understanding on current development and how the topic can be improved. Significant ideas on defining the research problem, fine tuning it and ultimately designing this research are credited to secondary data.

Some of the secondary data used are books and articles, research reports and general statistics. In particular, general statistics, from the 2010 Population and Housing Census of Ghana, published by the Ghana Statistical Service was of an immense contribution to this research. This is the latest publication of research conducted every ten years in Ghana. This document is highly reliable as it is conducted by a competent government agency, Ghana Statistical Service. Raw data of the census report are readily available for verification purposes. For the research problem and objective, it is considered as one of the best source of data. This is due to the fact that the 2010 Population and Housing Census of Ghana was a systematically conducted official count of the whole population of Ghana. This document, therefore, provides reliable and relevant figures and one of the most accurate descriptions of the population of Ghana at this point in time. The use of data from this source has somewhat enhanced this research in view of country comparative analysis on this topic.

Primary data was gathered using structured questionnaires. Questionnaires are one of the most widely used data collection instruments in social research. The ques-

tionnaires were self administered by the respondents. This is because the research population is expatriates originating from different countries. As noted in the theoretical review, culture across different countries is not the same, so is the mother tongue of different country nationals. By way of self administered questionnaires, the researcher is able to explain to the respondent any questions they do not understand readily due to language barrier. More and more accurate responses are generated, which was a plus in solving the research problem as well. Using structured questionnaires, to some extent, helped to eliminate bias and personal influence on the research. It is likely that the researcher's personal influence and bias will come to play if the questionnaires are unstructured or semi-structured.

### **3.4 Population and Sampling Characteristics**

Identifying the right respondents to gather information from is central to research. The research problem is a good key in directing where to gather the responses from. It is so that a researcher can choose to gather information from each and every unit identified as part of the population or, on the other hand, gather information from a fraction of all the units identified to represent the entire unit. The latter of these options is what is termed as a sample. In other words, a sample is selected to represent the total population and analysed to acquire statistical inference of the whole. According to Ghauri & Gronhaug (2010), the basic definition of population is the totality of units from which a sample is drawn.

This research draws a sample from its total population as opposed to gathering information from each and every unit of the total population. It is in accordance with the limitations of this study. From the research problem and objectives of this study, the total population is identified as each and every expatriate living and working in Ghana. Therefore, it will be of much cost to include each and every one of them, not to mention the fact that it will be undoubtedly time consuming to achieve this.

According to Ghauri & Gronhaug (2010), a sample frame is made up of elements from which the actual sample is taken from. In this research, expatriates of John Bitar & Company Limited, the largest free zone lumber processing company in

Ghana are studied. Established some fifty-five years ago, the company currently has of about two thousand seven hundred employees. The company runs three factories located in Sekondi, Takoradi and Sefwi-Wiawso. This company was selected because it has operating in Ghana for a long period of time and has been tried and tested over time to be awarded today as the biggest free zone wood processing company in Ghana.

The systematic process of drawing samples to represent the entire units is termed as the sampling procedure. According to Ghauri & Gronhaug (2010), there are two main classification of sampling procedure. They are the probability and non-probability sampling procedures. One of the main differences between the two sampling procedures is found in the ability to draw reliable conclusions from the sample to be representative of the whole. Also, whilst in probability sampling each element of the population possesses a known non-zero opportunity to be included in the sample, elements in the population of non-probability sampling do not have this known non-zero opportunity.

Probability sampling encompasses procedures like simple random sampling, systematic sampling, stratified sampling, cluster sampling and so on. This research utilises stratified sampling procedure. According to Ghauri & Gronhaug (2010), stratified sampling procedure is a form of probability sampling with parent population partitioned into mutually exclusive and exhaustive subsets so that in each subset, a simple random sample can be chosen from its elements independently. This probability sampling procedure is chosen so that the total population of expatriates in John Bitar & Company Limited will be divided into three mutually exclusive and exhaustive subsets based on the location of factories where they work in Ghana. Each expatriate will then have a known non-zero opportunity to be selected to be in a simple random sample of each factory conducted independently. A sample of five expatriates will be drawn from each factory independently to represent its subset.

### **3.5 Validity and Reliability**

Validity is said to be attained when research measures bring about responses that was intended. To achieve reliability, it is deemed important for research measures to record what is to be recorded. The extent to which this is done is important to research because the responses generated from the research should be accurate in consistence and conformity with what is in the real world of which the research is about. It is then that the research objective aimed at solving a particular research problem will be achieved successfully.

When research measure produces the stable results, reliability is in place. In reliability of measurement, when the measure is repeated, same results should be recorded.

In an effort to ensure reliability and validity of measures used in this research, the questionnaires have been carefully examined by two expatriates working in the mining sector. Their comments were very useful in how the research questions are restructured for easy understanding. Restructuring the questionnaire also ensures that its questions are positioned in right order to get the most accurate and best responses.

## **4 EMPIRICAL FINDINGS**

This chapter details the research results from data collected in the empirical study. This chapter also utilises tables and figures to illustrate a condensed list of findings and analysis. A brief introduction of the case company is included in this chapter to give a background of the field in which data was gathered.

### **4.1 Company Profile**

In Ghana, John Bitar & co. Ltd is the largest wood processing business establishment operating in the free zone area. The limited liability company established some fifty eight years ago has endured many challenges and competitions to be a successful and profitable company having three well-built factories specialising in the production of assorted wood products. The company's assorted wood products ranges from premium class tropical hardwood to softwood. "JCM" and "SUMA" are the trademarks used to distinguish its products and it is legally registered to John Bitar & co. Ltd. These products are well demanded by good standing companies in Europe, North America, Middle East, Asia and Africa. Some of the products are Rotary cut Veneers, Sliced Veneers, Plywood, Lumber, Laminated and Finger-jointed products and Flooring.

John Bitar & co Ltd.'s effort over the years to be a company committed to forest management and eliminating illegal logging has not been futile. The company's hard work has been crowned with several awards such as Euro Market Award for Export Excellence, and Ghana-Africa Business Award for Contribution to Economic Co-operation and International Trade. Its environmentally responsible business practices are well in place.

Among other practices, the company's products are well monitored from the forest to customers in a bid to safeguard the products origin and keep it credible and verifiable. For John Bitar co. Ltd to remain in business into the foreseeable future, it acknowledges that there is the need for sustainability in its forest resources. The effort towards this initiative cannot be achieved solely by the company, therefore it does not relent in collaborating with others to materialise this dream. The com-



pany works hand in hand with the Forest Service Division, local folks, national and international groups. The company also embarks on communal education activities to put an end to illegal chain sawing and to convert land not previously forested into forest by planting trees.

The growth of the company has been steady since established in the year 1955. In the year 1961 John Bitar & co. Ltd. began with the commercial activities of felling, trimming, and transporting trees at Kumasi, the Ashanti regional capital of Ghana. These woods were then treated and sawed into planks or boards ready to be sold.

The management of the company decided to center their operations at Sekondi after acquiring R. T. Briscoe in 1968. The acquisition was in line with John Bitar & co Ltd.'s management decision to widen the company's portfolio of investment when R. T. Briscoe collapsed. Management deemed it profitable to also acquire Gliksten West Africa Limited located at Sefwi Wiawso in 1999. As business went on, management made the most recent acquisition to make Metrostar Limited its subsidiary. Metrostar Limited is a sawmill located at Apowa and specialises in manufacturing plywood.

Now John Bitar & co Ltd possesses three well built factories located at Sekondi, Sefwi Wiawso and Takoradi. The company is manned by about two thousand seven hundred employees. Among others, well built technology, premium quality and excellent workforce combine to carry out the operations of the company.

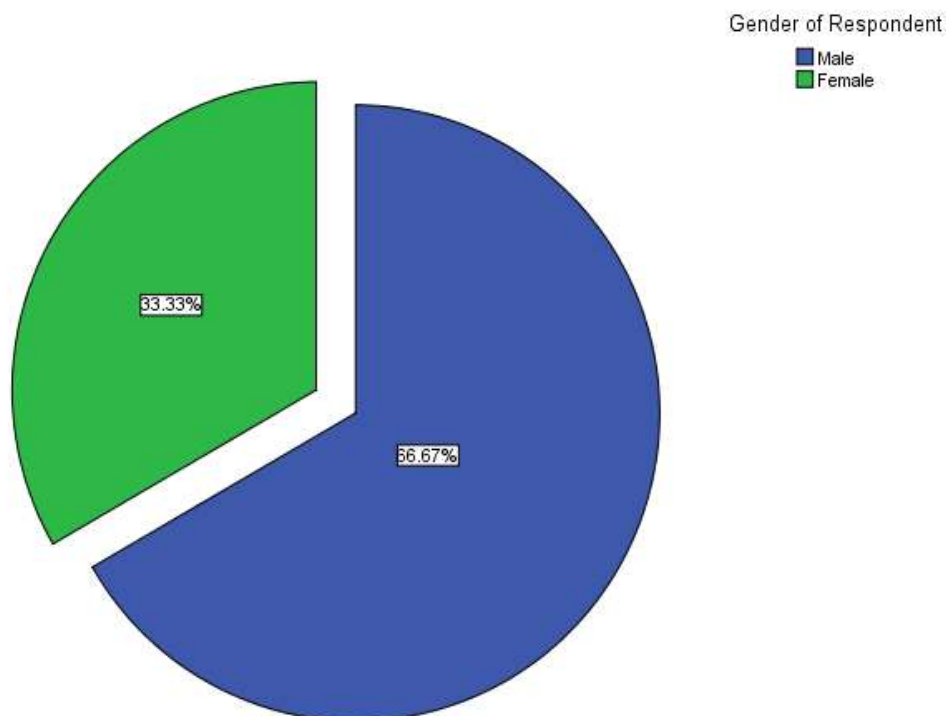
## **4.2 Quantitative Analysis**

In finding answers to the research questions, questionnaires were sent out to respondent for their opinion on the subject. A total of twenty-five respondents were identified for this purpose. Five questionnaires were administered to expatriates in each of the three branches of the company. The respondents have nationalities from all over the world and they work in different sections of the company. The responses generated from the questionnaires are analysed with SPSS which is then

used to organize and analyze the data to draw statistical relationships between the variables.

#### 4.2.1 Gender Distribution

Of the responses, out of the total fifteen questionnaires received, ten were male representing 66.7%. The remaining five responses were from female respondents and they make up 33.3%. The responses also indicate that both male and females are used in expatriation assignments in Ghana. The gender distribution is indicated in figure 5.

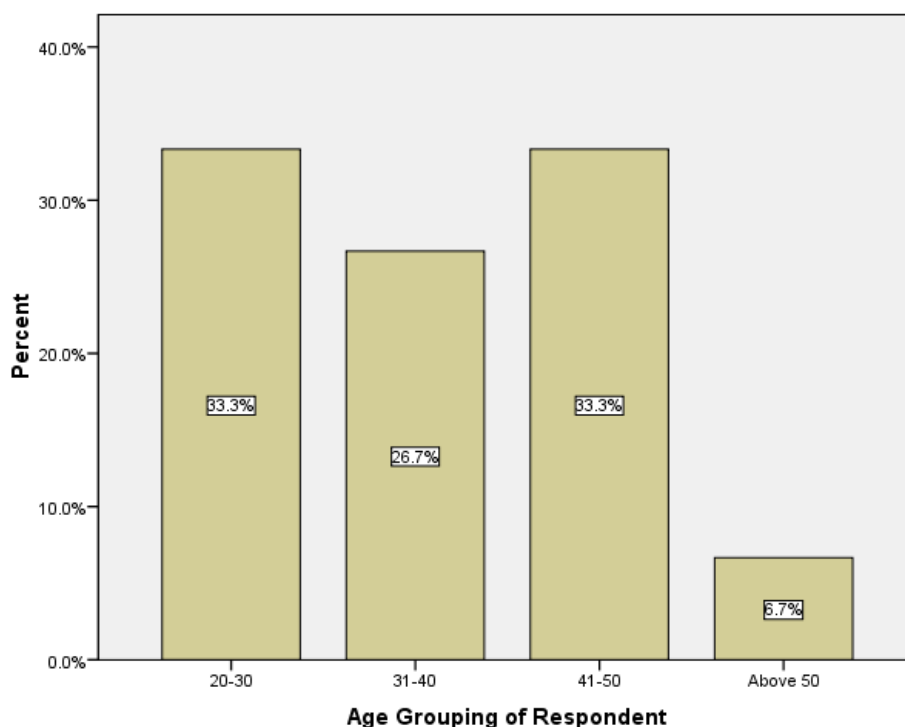


**Figure 5.** Gender distribution.

#### 4.2.2 Age distribution

According to Kim (2001) the predisposition of expatriates, i.e. their tendency to have favorable attitudes or not towards the new environment, may depend on their

age. He notes that while others may be open minded and show a ready approach to the new communicative system, others may feel too old and adamant for change. In short, motivation to be successful in learning the communicative patterns of the host environment may depend on an individual's age. In figure 6, the responses indicate that most of the respondents have ages below 51 years. Only one person representing 6.7% of the respondent is more than 50 years.



**Figure 6.** Age distribution.

Figure 7 shows a cross tabulation of the age groupings of respondents and their level of participation in social activities. From the responses, those who absolutely take part in social activities ranked the highest and had respondents from all the age groupings except those above 50 years of age. This indicates that above 50 years respondents are not interested in social activities and communication. Social communication is categorized into interpersonal communication and mass communication in the literature review. These two groupings of social communication are essential in exposing chances for expatriates to work on their host communication capacity. Most importantly, interpersonal communication provides expatriates

a means to assess and confirm their own communication behaviors as well as that of other to what is generally accepted in the new environment. This means that some expatriates who are above the age of 50 years may feel too old and adamant to learn the communication system of the new environment and also, are not interested in social activities.

**Case Processing Summary**

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Age Grouping of Respondent * Your Level of Participation in Social Activities	15	100.0%	0	.0%	15	100.0%

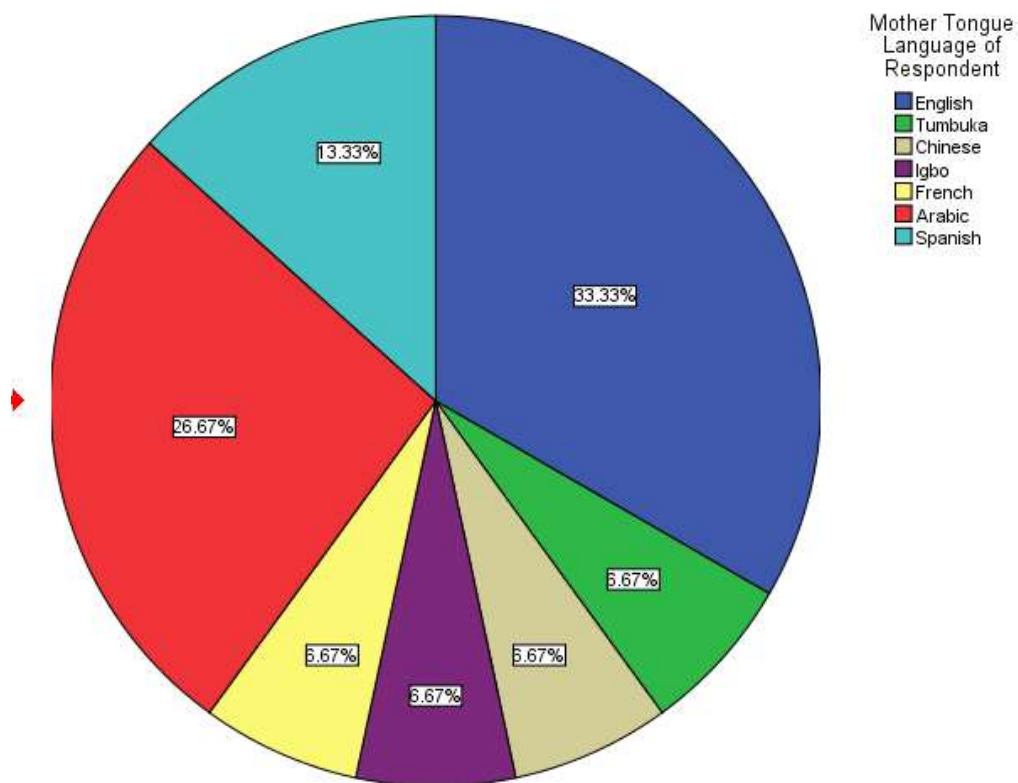
**Age Grouping of Respondent \* Your Level of Participation in Social Activities Crosstabulation**

Count		Your Level of Participation in Social Activities				Total
		Not	Neutral	Are	Absolutely	
Age Grouping of Respondent	20-30	0	2	1	2	5
	31-40	2	0	0	2	4
	41-50	1	2	1	1	5
	Above 50	0	0	1	0	1
Total		3	4	3	5	15

**Figure 7.** Age grouping and participation in social activities.

### 4.2.3 Mother tongue language of respondents

Most of the respondents have English as their mother tongue language. They represent 33.3% of the total respondents. Arabic came out as the second highest mother tongue language with 26.7% of the total respondents. The owner of the company, Mr. Ghassan Bitar, is a Lebanese business man and as such has many Lebanese employees with Arabic as their mother tongue language.



**Figure 8.** Mother tongue language of respondent.

The extent to which an expatriate's own ethnic variables share the same qualities and attributes with the main cultural variables of the natives also accounts for how expatriates will be accustomed to the host communicative patterns. Most often than not, when the difference in attributes are particularly noticeable, it becomes a barrier between the expatriate and host country nationals. According to Kim (2001) particularly noticeable attributes include language as a factor that may deter locals from cordially welcoming and communicate with expatriates. In Figure 8 most of the respondents with English as mother tongue language do not think the Ghanaian English dialect has an effect on their understanding in communication. This may be due to closeness of respondents' mother tongue English to that spoken in Ghana. Figure 8 shows the various mother tongues language of the respondents

**Mother Tongue Language of Respondent \* Effect of Ghanaian English Dialect on Respondents Understanding Crosstabulation**

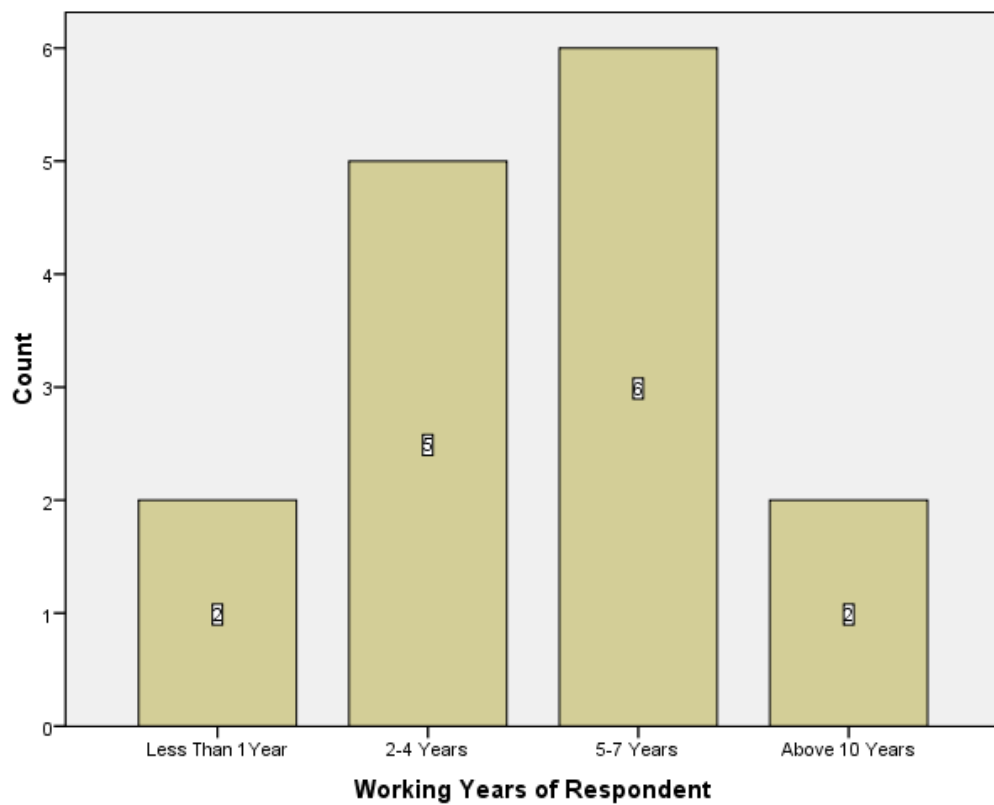
Count

		Effect of Ghanaian English Dialect on Respondents Understanding		Total
		Yes	No	
Mother Tongue Language of Respondent	English	1	4	5
	Tumbuka	1	0	1
	Chinese	0	1	1
	Igbo	1	0	1
	French	1	0	1
	Arabic	2	2	4
	Spanish	0	2	2
Total		6	9	15

**Figure 9.** Language of respondent and Ghanaian English dialect.

#### 4.2.4 Working years distribution

From the responses, most of the respondents have two to seven years working experience in Ghana. While five of them have two to four years work experience, six of them have worked for five to seven years. This indicates that most of the respondents have lived and worked in Ghana long enough and have fair knowledge of the Ghanaian cultural environment. Figure 10 show the distribution of the respondents working years in Ghana.



**Figure 10.** Working years of respondents.

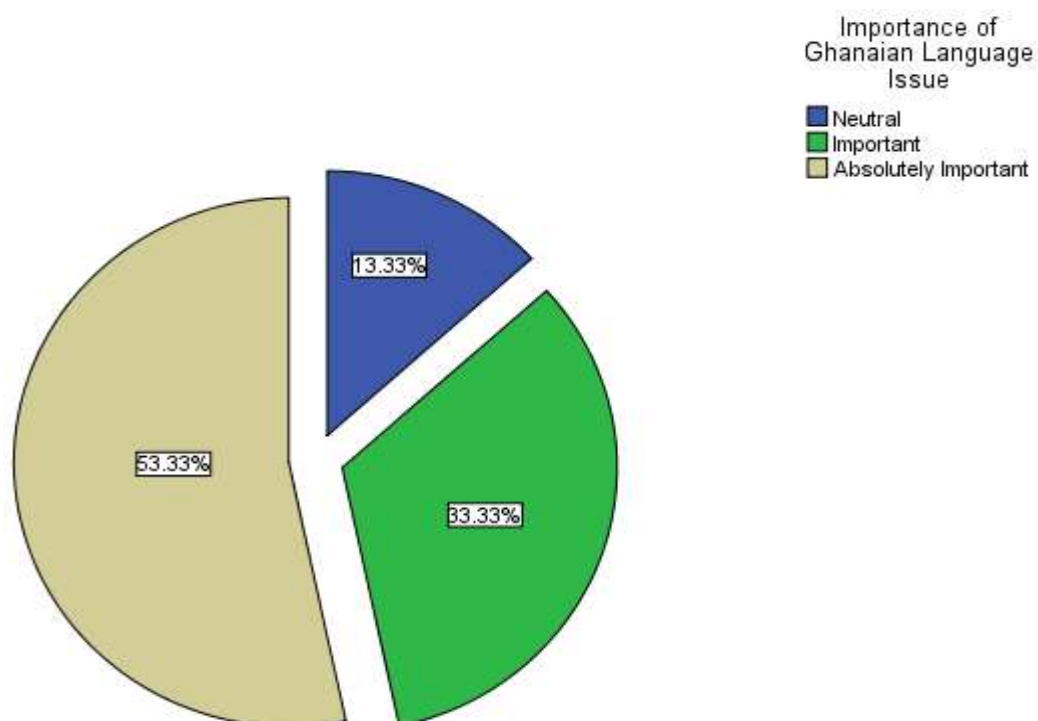
All the respondents come in contact with Ghanaians every day. Figure 11 indicates that all the fifteen respondents with the various working years answered they come in contact with Ghanaians every day. None of the respondent throughout their working years answered either no or occasionally.

**Working Years of Respondent \* How Often Respondent Come in Contact with  
Ghanaians Crosstabulation**

Count		How Often Respondent Come in Contact with Ghanaians	
		Everyday	Total
Working Years of Respondent	Less Than 1Year	2	2
	2-4 Years	5	5
	5-7 Years	6	6
	Above 10 Years	2	2
Total		15	15

**Figure 11.** Working years and contact with Ghanaians.

From the responses generated, non of the respondents opine that Ghanaian language issue is of insignificant value. 53.3% of the responses indicate that it is of absolute importance, whiles 33.3% account for expatriates who think is important. The remaining 13.3% are neutral to the question, as shown in Figure 12

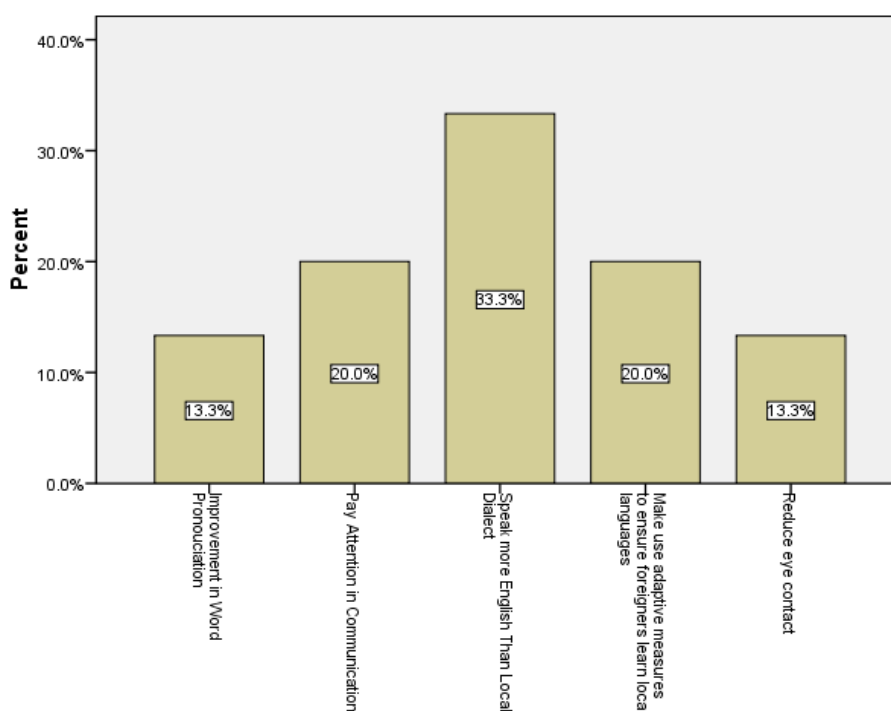


**Figure 12.** Importance of Ghanaian language issue



#### 4.2.5 How to enhance intercultural communication

Most of the respondents are of the view that their intercultural communication will be enhanced if their communicating counterparts will speak more English than the local language. As shown in Figure 12, among the categories of suggestions expatriates gave on enhancing intercultural communication, speak more English than local dialect was the highest ranking with 33.3%.



**Figure 13.** How to enhance communication.

## 5 CONCLUSION

This chapter entails the final part of this study. A summary and opinions on enhancing intercultural communication of expatriates in Ghana is presented here. The summary and opinions are based on relevant evidence from the quantitative data analysis and literature review. Practical implications for further studies and for John Bitar Company Ltd will also be presented in this chapter.

### 5.1 Summary

Expatriates intercultural communication is demanding because the concept of culture is not comprehensively thoroughly. This study considers how to enhance intercultural communication in Ghana by presenting the factors that influences intercultural communication. The study seeks not to prove that it presents comprehensive description of the Ghanaian cultural issues and the possible challenges that various expatriates may face in communication. However, this study supports a practical insight of what is entailed in intercultural communication from the Ghanaian perspective.

Detailed analysis of responses draws the conclusion that expatriates in Ghana, regardless of their continent of origin, are of the view that language is the most important cultural issue that moderates their intercultural interactions. On the question of how their intercultural communication can be enhanced, most of the expatriates opine that their Ghanaian counterparts should endeavor to speak more English than the local languages. English is the official language in Ghana and it is used for communication in schools, offices and many other institutions. As stated in the Population and Housing Census of Ghana (2010) 74.1% of Ghanaians 11 years and older are literate and as such, can speak English. In this instance, most of the Ghanaians who speak more of the local languages are likely to part of 25.9% who are not literate. However, the literate Ghanaians who speak more of local languages will serve as good custodians of the Ghanaian language as expatriates engage in interpersonal and mass communication. With the aid of the literate Ghanaians, expatriates can comprehend meanings in the Ghanaian language,

evaluate their language competence and above all develop in communication. Figure 13 shows the distribution of literacy in Ghana.

**Table 4.12: Literate and non-literate population 11 years and older by region, sex and locality of residence**

Region	Total		Male		Female		Urban		Rural	
	Not literate	Literate	Not literate	Literate	Not literate	Literate	Not literate	Literate	Not literate	Literate
Population	4,500,068	12,892,787	1,648,474	6,682,056	2,851,594	6,210,731	1,480,667	7,806,066	3,019,401	5,086,721
All regions	25.9	74.1	19.8	80.2	31.5	68.5	15.9	84.1	37.2	62.8
Western	23.6	76.4	16.9	83.1	30.1	69.9	15	85	30.5	69.5
Central	21.8	78.2	13.7	86.3	28.9	71.1	18	82	25.4	74.6
Greater Accra	10.7	89.3	6.4	93.6	14.7	85.3	9.8	90.2	20.4	79.6
Volta	26.5	73.5	18.8	81.2	33.4	66.6	18.7	81.3	30.7	69.3
Eastern	19.0	81	13.1	86.9	24.4	75.6	12.9	87.1	24	76
Ashanti	17.4	82.6	11.9	88.1	22.3	77.7	13	87.0	24.7	75.3
Brong Ahafo	30.2	69.8	24.6	75.4	35.5	64.5	21.6	78.4	37.6	62.4
Northern	62.8	37.2	55.7	44.3	69.6	30.4	44.5	55.5	71.9	28.1
Upper East	52.5	47.5	44.6	55.4	59.4	40.6	38.1	61.9	56.5	43.5
Upper West	53.8	46.2	46.7	53.3	60.1	39.9	31.1	68.9	58.7	41.3

Source: Ghana Statistical Service, 2010 Population and Housing Census

**Figure 14.** Literacy distribution in Ghana.

## 5.2 Practical Implications

The findings of this study have significant implication for expatriate management in Ghana, particularly in areas such as intercultural communication training and expatriate employment. In the sphere of expatriate intercultural communication, management is now informed that intercultural training will aid expatriates' intercultural communication competence. Management will now know which factors influence expatriate's communication, when to focus on them and what type of training is required to help the expatriate develop in the new environment. In the context of expatriate employment, management have a clue that selection criteria should not only be based on technical capabilities, but personal qualities that enable an individual adjust adequately in a new environment should also be taken into consideration.

The suggestions given by expatriates on how their intercultural communication can be enhanced are a good key for management in deciding upon the kind of support services ideal for an expatriate in Ghana. This will help alleviate expatriate's needs in their new environment and also do away with their uncertainties. When this condition is achieved, the expatriates will find more motivation and be comfortable in interactions.

Further studies should take a large sample size and possibly come out with international comparative analysis involving Ghana and its neighboring countries.

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## APPENDIX 1

### Questionnaire

This questionnaire seek responses for research on intercultural communication of expatriate in Ghana.

#### 1. Gender

Male

Female

#### 2. Age

Below 20

20-30

31-40

41-50

Above 50

#### 3. Country of Origin

.....

#### 4. Mother tongue language

.....

#### 5. Have you had previous exposure to Ghanaians Abroad?

Yes

No

#### 6. How long have you lived and worked in Ghana?

Less than 1year

2-4 years

5-7 years

8-10year

Above 10years

#### 7. In which factory location do you work?

Sekondi

Sefwi Wiawso

Takoradi



8. How often do you come in contact with Ghanaians on your job?

                                             
 Everyday              Occasionally a week              Occassionally a month

9. What is the eagerness of Ghanains to communicate with you?

                       
 Eager to communicate                      Not eager to communicate

10. Do you think the Ghanaian english dialect has effect on your understanding in communication?

                       
 Yes                      No

11. Is there any difference in way of communication when interacting with females in particular?

                       
 Yes                      No

12. Rank your level of willingness to take part in social activities

                                                                                         
 Am absolutely not              I am not                      Neutral                      I am              I am absolutely

13. Please rank the importance of these Ghanaian cultural issues to you.

	Absolutely not important	Not important	Neutral	Import	Absolutely Important
Language	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Clothing	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Festivals	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Governace	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

14. Do you think Ghanaians try to communicate by their way of

	Absolutely dont think so	Dont think so	Neutral	I think	Absolutely think so
Language	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Clothing	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Festivals	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Governance	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

15. What could be done to enhance communication?

.....

.....

.....

