

Cultural Dynamics of African Management Practice

A thesis submitted for the degree of Doctor of Philosophy

By

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DECLARATION

I hereby declare that all the work in this thesis was composed by me, except where specific acknowledgements are made.

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Stirling, November 2009

Dedication

**To JESUS,
My Life and Inspiration**

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”You have changed my sadness into a joyful dance; you have taken away my sorrow and surrounded me with joy” – Psalm 30:11

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Abstract

This research study looked at the cultural value preferences in Western management practice for African manager and non-manager employees exemplified by Nigerian cement industries. The study specifically focused on management practice of leadership, motivation, recruitment and promotion around which their cultural values, the meaning of their work-world and their coping strategies are structured. From management and culture theory perspectives, managerial practices are affected both by Western factors, such as education, money, challenging tasks, and by traditional factors, such as family, ethnicity, social connections etc.

The theoretical bases for this study drew largely from three streams of literature. The first theoretical base for the study relates to traditional African environment of management, especially the cultural perspectives. The second drew largely from the theoretical discourse on culture, management and organisation perspectives. The mainstream schools of management discourse on management theories and models as proposed by Western management theorists represent the third stream.

As a methodology, the study used a quantitative questionnaire survey and qualitative open-ended interviews to collect data on the manager and non-manager employees in the organisations. The quantitative questionnaires and open-ended interviews centered national dimensions of cultures and on these Western and traditional factors of: leadership styles, motivation, dedication, satisfaction, ethnicity, family and social connections.

The survey confirms that the dimension of national cultures of Nigeria as measured by the work-values and desires of the employees population are somehow different from those

obtained by Hofstede's study for the West African Region. Nigeria is still more collectivistic, although at least Nigeria has become relatively more individualist since Hofstede's study. Over the years between Hofstede's IBM study and the present study, there has been no change in the difference in Power Distance. Power Distance is much higher in Nigeria, like elsewhere in Africa, and this is unlikely to change for the foreseeable future. The large Power Distance in Nigeria means that the ideal manager is benevolent paternalistic.

On recruitment and promotion, one major point made is that the traditional factors are generally felt by the respondents as influencing employees' recruitment and promotion more than the modern (intrinsic) factors. The employees however, generally felt that the modern (intrinsic) factors should or ought to have greater influence.

Building on the premises that every society is unique and its trajectory is shaped by its unique historical events, cultural norms and values, it can be argued that since the history of Western management concept in Africa is short, Africa then has a unique opportunity to develop its own unique management values based on its unique traditions. However, the increasing globalisation of market economies suggests that management values in Nigeria in particular and Africa in general can hardly be realised without proactively contributing to the Western management concepts in its unique ways.

As the intensity of interaction between Western management practices and African traditional values increases, we can anticipate the increase in the importance of a new form of management concepts and practices in various African countries. Based on others and this study, the study proposes a "management heterogeneity" concept that reflects this new and unique perspective.

Management heterogeneity perspective endorses the view that the practice of leadership, motivation, recruitment and promotion are developed differently in different cultural societies and organisations. But it adopts a pragmatic position on the mounting social and economic challenges now facing African organisations and argues further that management techniques, skills and behaviours practiced in different cultures and organisations can be brought together in a positive synergistic blend to address the needs of a given society and organisation and improve its ability to deliver effective and relevant values to its actors. It is the ability to judiciously select and combine the Western and traditional values and practices into new practices that fit the managerial requirements of a given group of organisational members that provides management its competitive edge in a culturally dynamic management environment.

CHAPTER ONE

Introduction

Issues related to culture and management in developing countries are more and more a focus of academic interest. However, there remains paucity on how culture affects management styles and practices, the meaning of work and the coping strategies for the African manager and non-manager employees. In this respect, the place and effect of culture in Western management are major concerns in the Africa socio-economic development discourse.

One of the central themes in Africa's management debate is the link between economic development and 'Westernisation' or 'Modernisation' of management styles and practices. The concept of '**Western**' in this regard connotes the ability of African managers to adopt Western management skills and organisational forms to local circumstances and to turn away from traditional social relations. Allied to this perspective is the view that Westernisation of management is an inevitable process for non-Western countries because globalisation is promoting the universal adoption of Western management values. Following this perspective, the economic development of Africa is said to have been severely constrained by persistent adherence to social relations, culture and traditionalism.

In contrast to this dominant perspective in the management literature, recent studies by management scholars, economic sociologists and scholars of cross-cultural management remind us that management and organisational activities are socio-culturally embedded (Hofstede 1980; Moore 1997; Whitley 2000; Beugre and Offodile, 2001; Koot 2004; Jackson, 2004; Ghebregiorgis and Karsten, 2006). That, within each national boundary, a set of social, cultural, political and economic institutions interacts to shape the uniqueness of economic and

management systems. Significant changes within the systems therefore entail considerable institutional reforms that engender a restructuring of the economic relationships.

A few scholars of management in Africa have built their studies on the embeddedness construct, using this to emphasize the importance of context, particularly the cultural value context, to the behaviour of African managers. These scholars reject the intellectual arguments underlying Westernisation and instead argue in favour of the development of management styles and practices that are, at least, consonant with African traditions. The concept of '**Tradition**' in this regard connotes perspectives on values, norms, belief systems, social relations, and the residual effects of history, attitudes and accepted rules of behaviour held in different societies.

Within this introduction, two dominant management perspectives can be identified in the literature – a Westernisation perspective and a contextual cultural embeddedness perspective. The central problem addressed in the two perspectives is reviewed in Chapter Two where the environment of management in Africa is presented and discussed.

Africa's Socioeconomic Problems in the Stream of Management Discourse

Modern Africa suffers from a number of extremely unfortunate influences, such as tribal warfare, despotism, starvation, AIDS and other epidemics, and economic decline. According to World Bank Development Reports (2003) projections of economic, political and social development, African countries score poorly. Africa figures as the poor relative in the world family of nations and seems to be condemned to remain so for the foreseeable future. In official statistical data, African countries nearly always show up at the negative end. Where

events become too dramatic, relief actions from wealthier nations interfere with African social and economic chaos. Such efforts are often also linked to the donor's own perceived political and economic interest and ignorance of African historical and cultural conditions. Therefore, these interventions rarely achieve any long-term improvement; in some cases they create or recreate dependence, helplessness and neo-colonialist relationships. In terms of the societal context, the nation-state, with its institutional and legal frameworks, is considered to be the sole external variable that really matters. More enduring and legitimate traditional institutions and social structures, such as the extended family, ethnic group, and social relations, are dismissed as archaic sources of inefficiency and corruption. These kinds of approach to the analysis of organisational phenomena in Sub-Saharan Africa are inadequate in the sense that they ignore some of the most significant social variables. This discrepancy, to some extent, accounts for the dismal failures associated with externally conceived international interventions such as the World Bank/IMF, sponsored structural adjustment programmes in the 1980s and early 1990s. However, a more important factor is the absence of alternative suitable theoretical frameworks that can embrace the spectrum of normative institutions and influences that shape the conceptions, attitudes and behaviours of the Africans in Western work organisations. Among several reasons for this dramatic situation, a lack of appropriate and effective management takes a prominent position. The noticeable lack of success of many African organisations created and managed along lines of Western theories and models can be attributed to this fact (World Development Report 2006). Projects more or less function so long as expatriate experts manage them, but they flounder after having been transferred to locals.

While the African elites are very knowledgeable about accepted models and theories of the West due to their acculturation and training in western type institutions in Europe and

America, knowledge about the cultures and values of their own society, in which they were born and raised, is limited. The African elites are not sufficiently equipped to understand the obligations imposed on them by the Western cultures in which they have been acculturated and the traditional environment in which they were born and raised, which makes their ability to contribute something original to their societal development limited.

Clearly, Africa is not the nearest in culture to the Western world, yet the continent has indeed been experiencing perhaps the fastest pace of Westernisation this century of anywhere in the non-Western world. The colonial era in most of Africa has been one of the shortest in world history. Most countries of Africa below the Sahara were exposed to Western colonial powers for less than a century before reverting to independence in the second half of the twentieth century. Before the colonialists came, Africa had functioning political, economic and administrative infrastructures. The old African towns and villages had effective public administrative systems, which the town and village heads, chiefs and kings administered. Great historical cities in Africa had mighty walls built around them; most villages, towns, and tribal groups had strong armies for their inter-tribal wars. Certainly, the construction of these walls and maintenance of these armies must have involved a great deal of organisational and administrative activity. Africans must have had ways of organising their world of work. They must have had a way of exercising power and authority at the workplace, a way of recruiting, rewarding and motivating people to make them work harder. Neither the institutions nor the political borders imposed by the colonisers have respected these infrastructures, but many of them have survived in village life and in the traditions, values and cultures of the African people. However, unlike in Europe and most part of Asia, the attempted Westernisation during colonisation and after independence has completely neglected the native cultures, values and traditions and transplanted ready-made Western management theories and models

to African soil. The results of these transformations have been of mixed feelings, in some cases have been successful, like in the private enterprises, and in other cases have been failures, like in most public bureaucracies.

It has taken several decades for Western developers to realise the bankruptcy of technocratic models of development. Many projects are still started on the basis of unwarranted assumptions on the transferability of Western management methods to African cultures. Work on the development of African models has been rare, and more focused on the political than on the industrial scene. There is limited literature on this topic by African authors, like Onyemelukwe (1973), Oshagbemi (1988) and Kiggundu (1993), Mbigi (1997), Boon (1996), Jackson (1999), Iguisi (1994, 2007).

Because of the failure of Westernised African managers to identify and take advantage of the 'growth-positive' cultural values of their society for effective management practice, the relevancy of Western management theories and models utilised in training managers in universities and business schools for managing organisations in Sub-Saharan Africa comes into question. A basic assumption to be made here is that suitable African management theories and models can only be developed by Africans themselves, or at least in close collaboration with African practitioners and Western suppliers of technology (Jackson 2004; Iguisi 2009).

The intended respondents in this study consist of highly skilled employees. These employees are from different educational backgrounds. Some of them are highly educated managers and some are highly educated non-managers. They comprise people who have had their formal education up to university or college level or its equivalent. Some of them acquired their

education abroad, mostly in European or American universities, while others acquired their education at home in Western type universities and institutions. The managers constitute 45 percent of the employees, while the non-managers constitute 55 percent of the employees.

In talking about Africa, this study has in mind the portion of Africa South of the Sahara, which has come to be known as Black Africa. All the people in this area seem to have much in common in their culture and social structures. In the discussion, the study has tended to talk about Western culture and African culture as if they were each a well-defined entity. This is not entirely true. There are noticeable differences among the various European and North American nationalities. Yet, the people of European origin share many things in their outlook and ways of life. It is this ill-defined assortment of similarities that the study has ventured to call Western culture. This simplification of what is a complicated question is useful because of the magnitude of the study theme: Western versus Tradition in Management: Cultural Dynamics in African Management Practice.

Background to the Research

In 2001, this author carried out empirical study into the significance of culture for industrial management in the cement industry in Nigeria and the Netherlands with the use of Hofstede's Hermes VSM standardised questionnaire survey model. The study was sponsored by the European Centre for Development Policy Management (ECDPM) based in Maastricht, the Netherlands.

The study focused on identification of national cultures with reference to Hofstede's dimensions of culture namely, Individualism versus Collectivism, Power Distance, Masculinity versus

Femininity and Uncertainty Avoidance for the purpose of designing appropriate and effective management practices in African cultures.

One major limitation in the study was the quantitative approach that it adopted, which did not place the respondents' responses within the context of their activities, and to inquire by means of questionnaire (and not open-ended interview or direct observation, which would have collaborated and expanded on the questionnaire responses) about their attitudes towards management. Hence, apart from the atypical social and economic circumstances in which the managers and employees were encountered, the desire to ensure a meaningful interpretation and consistency of response beyond the questionnaire survey was rarely achieved. This was because of the undetectable implicit cultural understandings, social and cultural conditioning and the inter-familial relationships of the respondents that cannot be captured by questionnaire alone, but can be by combination of quantitative questionnaire and qualitative open-ended interview methods.

Because of the use of the quantitative method for data gathering and statistical interpretation of the data, it therefore became imperative that the influence of culture on management (norms, beliefs, perceptions, values) needed further investigation by means of more in-depth qualitative open-ended interviews to supplement and expand on the quantitative questionnaire method that was employed in the study. ECDPM project has left a large (and unpublished) quantitative data set of Nigerian manager and non-manager employees' that can now be re-analysed for the purposes of this thesis.

Due to the significance of this type of study to Africa's socio-economic development and the concern with limitations in the application of theories and models that make little or no room for

the dynamics of culture and organisation settings, it becomes necessary to further and expand the study from a qualitative perspective to elaborate and bring about appropriate interpretation of the quantitative data. To bring about the realisation of this, the study therefore combined the quantitative data set from the 2001 ECDPM sponsored study with the present qualitative data set. The quantitative and qualitative study is then structured and conducted under the title “Cultural Dynamics in African Management Practice”.

It is not the intention in this study to provide a comprehensive analysis of culture in the practice of management in Africa, exemplified by the Nigerian organisations; the aim of the study is to illustrate a general framework for such an analysis.

This study is therefore a paradigm shift from the original pragmatic static culture viewpoint to a more dynamic, inter-subjective and constructivistic perspective in the understanding of culture and its dynamic effects on employees’ perceptions, values and behaviours in the work setting.

This research study will look at the cultural value preferences in Western management practice for Nigerian manager and non-manager employees while specifically focusing on management issues around which their cultural values, the meaning of their work-world and their coping strategies are structured. From management and culture theory perspectives, managerial practices are affected both by Western factors (education, money, and challenging tasks) and by traditional factors (family, ethnicity, social connections). Therefore, the search for effective management in organisations shall move beyond the study of the employees’ perceptions of management styles and their work settings to the study of their perceptions of the relationship of the wider traditional values to managerial work settings. There is justification in the reviewed literature for the argument that the mediating influence, which

cultural values or traditional factors exert on the employees' attitudes towards Western managerial practices are of great importance in understanding the employees' sense of values, the meaning of their work-world and the strategies they developed in coping with the work-world. This assumption, which is basic to this study, is fully explored in the theoretical chapters, Chapters Two, Three and Four.

Based on the above, the study will then focus on knowing those cultural values or traditional factors that the employees perceived as influencing their choice of management practice, attempting to discover the relative importance put by the employees on work processes and on traditional versus Western management practices. The study will go on to analyse the cultural ambiguities, inconsistencies, and contradictions in the employees' attitudes towards the various cultural dimensions and leadership styles in their work organisations. Western values advanced by management and organisation theorists in leading and motivating employees are fully explored in the theoretical Chapters Two, Three and Four.

The approach in this study will be to analyse the existing ECDPM (2001) data set of Nigerian manager and non-manager employees' attitudes, perceptions and values and then expand upon these by qualitative open-ended interviews to give deeper understanding of the underlying rationales for the quantitative findings at the individual and societal level analysis (Latour, 1994). The theoretical bases for this study drew largely from three streams of literature. The first theoretical base for the study relates to traditional African environment of management, especially the cultural perspectives (e.g., Ahiauzu 1995; Dia 1994; Jackson 1999, 2002; Mbigi 1997; Moore 1997; Whitley 2000). The second drew largely from the theoretical discourse on culture, management and organisation perspectives (Martin 1992, 2002; Koot and Sabelis, 1996, 2002; Risberg 1999). The mainstream school of management

discourse on management theories and models as proposed by Western management theorists (Maslow 1960; Herzberg 1966; Hofstede 1980, 1991, Vroom 1964 and many others) represents the third stream.

Therefore, analysis will determine culture and management perceptions, values and attitudes among the employees in the Nigerian organisations. The study looks for cultural values for management effectiveness and dysfunction, and then moves to develop explanatory theories of management that are appropriate and effective in managing organisations in Africa.

Appropriate and effective management in Africa requires identification of “growth-positive” and “growth-negative” culture-based values. This study, it is hoped, will provide an impetus for the development of management theories and techniques for African organisations based on their cultural values and needs that could enable the Africans to reconstruct their cultural values for effective industrial management practices.

The author’s brief biography, which took on the nature of supplement and illustration to the qualitative research method, is presented in the methodology Chapter Five. It provides illustrative material on how the biography affects the research methods in management and organisational discourse.

The study attempts to generate new insights into the dynamics of cultures and management in Africa. Essentially, the problem that the study tries to examine is how various employees perceived Western and traditional values in management practices (leadership, motivation, recruitment and promotion) in their organisations and the strategies they employ in coping with the clash of Western and traditional values in modern management.

Research Aims and Objectives

Management and organisation studies have concentrated on investigations into socio-economic determinance of universal factors for the effectiveness and achievement of organisation objectives. However, as earlier indicated, little is known about the cultural values of effective and appropriate management practices in Africa. Particularly, the challenge of organisational effectiveness in the local management environment has made the cultural values in management very important. While much research has been done (or is on-going) in this respect in the Western countries¹, little is known about cultural values in managing organisations in African management environments². The main objective of this study is therefore aimed at identifying Western and traditional management values that are perceived and preferred to determine the effectiveness of the various management styles and practices in Africa as exemplified by the Nigerian employees, with a view of ascertaining the implications they have for Western management. The aims and objectives of this research are therefore as follows:

- To elucidate and analyse the link between culture and management in order to find out the perceived and preferred cultural values determining appropriateness in Western management practices.
- To analyse the significance of cultural values for management practices in Africa exemplified by Nigerian organisations, and to determine whether or not the different styles of leadership operating in the organisations are effective in stimulating the work behaviours of the employees

1 Examples of this kind include Dia (2001), Ahiauzu (2003; 1997), Jackson (2001; 2002)

2 In the case of Africa, the known studies that have some societal considerations in analysing the impact of cultural values aimed at organisational leadership and motivation techniques are the ones reported by Kigundu (1995), Lokesusi et al (1977), Mbigi (1995; 1997).

- To identify the relative importance of ‘other’ factors that the employees identify and consider as significant and necessary in managing organisations in their society.
- To present a view on policy direction that may encourage the adoption or adaptation of leadership styles and practices that is considered significant and effective in managing organisations in Africa.

General Research Questions

As already indicated, previous theoretical and empirical studies on management have focused on political and economic factors. However, the various Western management theories, to large extents have not been fully explored in the African context and therefore are not able, at the moment, to identify the perceived and preferred management styles for organisational effectiveness in Africa and to explain the cultural values that underlie behaviours and preferences.

As is further classified in Chapters Two and Three, and since the study focus is on knowing the cultural values that are perceived and preferred by employees in the organisations for appropriate management, the cultural value issues that are investigated in this study include family, ethnicity, education, past experience, indigenous language and friendship. Explanations or elaboration on these factors are provided in Chapter Five. The study focus is on the influence of cultural values on management practices within the African organisations. Furthermore, the analysis includes Western and traditional African values in management discourse.

While making cultural values and behaviours the main focus the study will attempt to understand the influence of other factors, (age, seniority at work, money), determining

appropriate management in African organisations exemplified by the Nigerian employees. This is to ascertain the significance of other factors in leading, motivating, recruiting and promoting African employees in their work organisations.

One of the aims of this research, therefore, is to determine the manager and non-manager employees' cultural value preferences for leadership, motivation, recruitment and promotion in African management exemplified by the Nigerian cement industry. This industry is an employment setting located in the modern sector of the economy. Therefore, it provides an adequate setting for studying Western and traditional management values and the meaning of work in the context of modernisation.

In exploring the relationship between culture and management, the question to be addressed is: to what extent are the management styles expressed in Western management theories, exemplified by Hofstede's Dimensions of Culture (power distance, individualism, uncertainty avoidance, and masculinity), Likert's Leadership Styles (autocratic, paternalistic, consultative, and participative), and Maslow's Needs Hierarchy effective in managing organisations in African societies? It is speculated here that a possible Nigerian management style would probably be an expression of cultural values within the fragmented circumstances of the African dynamic cultural environment.

At this stage, the general research questions that this study sets to answer are summed up as follows:

1. What will be the scores of Nigerian managers and employees in Hofstede's culture dimensions of (1) Individualism versus Collectivism, (2) Power Distance, (3) Uncertainty

Avoidance, and (4) Masculinity /Femininity in comparison to Hofstede's (1991) scores for the West African Region? To what extent will the Nigerian scores disagree or agree to Hofstede's assumed cultures of West African region (Nigeria, Sierra Leone and Ghana)? What are the societal cultures and individual work related value items that contribute to or influence these dimensions?

2. Which leadership styles are perceived to be dominant in Nigerian studied organisations? Which styles do the employees prefer and which styles do they reject in their work organisations? How do the perceived, preferred and rejected styles contain Western and traditional value elements?
3. What meanings do the Nigerian employees attach to their work-world? That is, what type of attitudes do they have towards their work? To what extent do the employees' meaning of work, including their perception of leadership styles, contain traditional as opposed to Western elements?
4. How do the manager and non-manager employees from traditional value backgrounds cope with working in an environment with Western management values? Which coping strategy or strategies do they develop in dealing with work behaviours towards the leadership styles in their work settings?
5. To what extent does the meaning of work, preferred leadership styles and motivation, recruitment and promotion, and coping strategy, contains Western and traditional value elements?
6. Do the Western and traditional management values explain a managers' coping strategy, meaning of work, preference towards leadership styles and motivation and recruitment and promotion?

Justification and Significance of the Research

It is also necessary to discuss the wider relevance of this study. Firstly, many studies point increasingly to the fact that the availability of a competent cadre of managers helps accelerate the pace of development. Several studies (Drucker, 1986; Kiggundu, 1988; Onyemelukwe, 1973; The World Bank, 2001) have underscored the role of management in the economic development. The World Bank (1986) notes the importance of management in economic development process by suggesting that “management of public and private organisations is a prerequisite for a sustainable economic development”. Drucker (1986) contends that, if management, which is the main vehicle of economic growth, does not integrate the cultural inheritance of a country, economic development is impossible. Harbison and Myers (1964) notes that the direction and pace of the march towards industrialisation depends upon the group that provides the leadership in organisation.

Secondly, genuine and sustainable development usually evolves from peculiar local circumstances. Therefore, cultural study is significant in the sense that it allows us to capture the indigenous point of view on how development goals should be pursued under a given situation. In a semi-industrial society like Nigeria, employees live in two worlds. In one world, they accept the cultural and religious values of the general society. In another world, they engage in dialectically opposed forms of modern managerial activities involving Western practices. An examination of how these dual values are reconciled and how the manager and non-manager employees cope with the cultural and managerial confusion, ambiguities and inconsistencies are significant and justifiable.

Thirdly, despite the plethora of studies on management values in Africa, there is a general paucity of information about local cultural values and their impact on Western management

practice. It is significant, to mention, that most of the data on modern management practice in Africa are restricted to Western organisations, and to a limited extent, Westernised public administration. This study of Western management and practices, vis-à-vis the cultural value discourse, is therefore justifiable.

Lastly, to the researcher's knowledge, no study has tried to document Western management and African employees' attitudes towards work, either on a micro level (case study) or on a macro level (generalisable study). It is assumed that this is the first time an attempt has been made to study the effect of culture on managerial practices and to understand the meaning of the work-world for the African employees in organisations and their coping strategies. This study produces questions for future empirical research. The study may add to the much-needed cross-cultural knowledge in management, which may make it feasible to formulate an African theory of management, which is so far lacking in Western management literature.

Preliminary Outline of the Thesis

The thesis is organised into ten chapters comprising an introductory chapter, three theoretical chapters, one chapter describing the methodology, two empirical chapters, and a concluding chapter reflecting on the findings and implications.

Chapter One describes the study background, states the main problems and the general questions to be tackled, and gives the aims and objectives of the study. The research methods employed are mentioned, and the main theoretical thoughts that guide the empirical study and the research methodologies used are highlighted.

Chapter Two begins the theoretical aspects of the study with a discussion on the environment of management in Africa. It presents some contemporary societal values in Africa management discourse and then presents management and African philosophical discourse. The chapter further discusses Western and traditional values in Africa.

Chapter Three outlines the literature on culture theory and organisational management discourse. The review of classical concepts of static or shared values of culture are presented and discussed including, Hofstede's definition of culture and discussion on his four dimensions of. The dynamic perspectives of culture in organisations are also presented and discussed.

Chapter Four presents and reviews the genesis and historical development of classical and conventional Western management.

Chapter Five gives a detailed description of the research methodology employed for the study. It describes the sampling and data collection procedures, the quantitative and qualitative research models applied for the empirical data analysis. This chapter provides the bases and the guidelines for the study efforts presented in the rest of the chapters.

Chapter Six presents the research setting. It provides information on Nigerian's historical data and economic development.

The quantitative data analysis is presented in Chapter Seven. This chapter presents the results on Hofstede's culture dimensions of power distance, masculinity versus femininity, individualism versus collectivism and uncertainty avoidance. The chapter goes on to compare

and analyse the Nigerian scores with Hofstede scores of some selected Western societies that have direct management development influences in Africa. The chapter also presents the result, analyses Likert leadership styles, and then discusses the leadership styles perceived and preferred by the Nigerian managers and employees. The chapter also presents the Western motivation factors of Herzberg's, Hofstede's and Maslow's analysed the ranked ordering of the various factors presented in Western management literature and then presents the African motivation preferences within their work organisations. The chapter goes further to present the traditional factors that respondents perceived as influencing their quantitative questionnaire orientations towards leadership styles and motivation patterns.

Chapters Eight presents the qualitative data set of the study on recruitment and promotion and then reports on the intrinsic and extrinsic traditional factors that the respondents perceived as influencing their management in recruitments and promotions in their organisations. The chapter goes further to report on the manager and non-manager employees' views and feelings about the perceived influencing factors and on their ways of coping with the dual systems (Western management values versus the traditional cultural values). As discussed in the methodology chapter, both quantitative and qualitative data are presented to supplement and provide explanations on each other's perspectives giving more qualitative explanations to the quantitative data.

Chapter Nine presents the research discussions, conclusions and the findings and summarises and interprets in detail through the dynamic, fragmented and ambiguous perspectives of cultures as discussed in the theory Chapter Four.

Chapter Ten discusses the implications of the study and presents areas for further research.

CHAPTER TWO

THE DISCOURSE ON THE THEORY OF WESTERN MANAGEMENT VALUES IN A TRADITIONAL AFRICAN ENVIRONMENT

Introduction

Chapter One presented the introduction, the background and the statement of the problems, objectives and justification of the study. In this chapter, it is argued that it is the depth and seriousness of the present managerial crisis in Africa that makes this study necessary. Furthermore, the undertaking is not to assume that this study should provide the key to an understanding of the contemporary cultures of so many different African countries. The study seeks instead to provide the analytical framework; the instruments that could help explain the managerial environment of contemporary Africa. Even so, the task is daunting and there is no gainsaying the difficulty of developing a perspective that could serve a useful purpose in present management discourse in Africa.

It is true that there are significant differences in respect of cultures among African countries. There are in Africa, Francophone African countries, Anglophone African countries, the Portuguese African countries and the country of Liberia, which, to a large extent, does not share in the colonial history of Africa. It serves no purpose to generalise excessively and to reduce management and organisational systems to their lowest common denominator. At the same time, however, the study shall avoid the opposite excess, which consists in arguing that no generalisation is possible. Beyond the existing diversity, it is clear that any serious study of Western management in Africa will bring to light a number of analytically significant

similarities. Most particularly, it reveals that more than forty years after independence, Africa remains bereft of the managerial practices necessary to the emergence of effective management styles.

This chapter therefore, looks at the socio-cultural environment of management in Africa. The complexity of management values in Africa is presented with a view to highlighting the peculiarities of African and Western organisational settings. An attempt is made to underline some of the main characteristics of African traditional and social structures, the relevant values and attitudes that support these cultural elements, and their effects on the operation of Western management practice in Sub-Saharan African societies.

Dominant Perspectives in the Discourse on Management in Africa

As hinted in Chapter One, Two dominant perspectives are identified in the literature on management in Africa a, Western perspective and a contextual traditional embeddedness perspective.

The Modernisation Perspective

Central to the modernisation theory is the dichotomy between Western and tradition. The root assumption underlying the modernisation perspective is that African countries (just like all other developing countries) would eventually end up replicating the features of economic and social structures found in the Western developed economies. Development is therefore seen as a transition from traditional to Western. This transition, it is argued, is constrained rather than supported by the social structures and relationships within traditional societies. From this

perspective, Kuada (2004) observe that studies of the behaviour of African managers have shown a blatant defiance of the canon of good management practice.

In the work of Montgomery (1987), African managers are said to exhibit wanton indifference to organisational performance, failing to treat organisational goals as dominant objectives in their work and engaging instead in the search of personal power and privileges. Their leadership styles are characterised by centralisation, close supervision of staff and authoritarianism. In general, the behaviour of African managers is viewed as a product of their traditional family, community and ethnic-based relations. It has been argued that the reliance of African societies on family and ethnic ties as the key social connection reduces their members' ability to share new information and learn. Family and ethnic ties generally create closed networks with rigid sets of norms that define 'in-group' boundaries. This hampers the influx and dissemination of information that may conflict with prevailing thoughts and values within the family and ethnic communities.

According to Kuada, the criticisms have been more severe on public administrators than organisational managers. The literature suggests that it has become accepted behaviour that top government officials can enrich themselves by making personal use of state property. With such an attitude, the irresponsible treatment of public property by other public sector employees is also condoned. Blunt and Jones (1997), using Hofstede's cultural dimensions as framework, argue that since Africans value family relations more than economic wealth, some of them consider it legitimate to acquire their wealth at the expense of their organisations, if such actions would enhance their capacity to reinforce family or group ties. They further argued that the ability of public officials to bend the rules in their favour has its roots in the class structure of the society. The consequence of high power distance, for example, permits those higher up on the social ladder to enjoy unearned privileges.

These arguments have provided intellectual legitimacy for the unending stream of donor funded management-training programmes and organisational development interventions aimed at Westernising African management and administrative systems. The long-term gains of these interventions according to Kuada however, have been very doubtful, as reflected in the high incidence of post-training relapse behaviour of African managers.

However, several scholars (Ahiauzu, 1997; Offodili, 2001; Jackson, 2004) have vigorously challenged the intellectual validity of the modernisation perspectives. They reject the notion of universality of management practice, arguing that there are wide varieties of successful management styles throughout the world. The fact that many African managers have the intellectual capacity to understand the logic underlying Western management principles and practices but revert to the pre-training behaviour after participating in training programmes may as well reflect fundamental weakness in the training programmes themselves and in the modernisation perspective.

The Culturally Embedded Perspective

The contextual embeddedness perspective has its theoretical roots in studies on the impact of culture on management practice. To most classical management scholars, culture represents the shared values and norms that bind members of a society or organisation together as a homogenous entity (Hofstede, 1980, 1991; Roberts 1989). Organisations are seen as sub-cultures of the ambient society or as mini-societies themselves, containing elements of work, hierarchy, class, race, ethnic, and sex-based identifications (Meyerson, 1987). The fact that the members of a given group share a common frame of understanding and interpretation (i.e.,

culturally prescribed mental models) means that they perceive themselves as different from other groups of people. That is, culture differentiates one group of people from another.

Building on this perspective on culture, scholars have argued that management practice will necessarily differ from one society to another (Hofstede 1991, 2001). Thus, Leonard (1987: p. 901) argued, “many of the differences in organisational behaviour between Africa on the one hand, and the United States and Western Europe on the other hand, are not due to managerial failures but to fundamental dissimilarities in the value priorities of the societies that encapsulate them”.

Since the beginning of the 1980s, a growing number of empirical investigations have been published on the differences between the cultural roots of management in Africa and the West. Blunt and Jones (1986), showed that Malawian employees basically have an instrumental orientation towards work. They expect their jobs to bring substantial benefits to themselves but show very little (if any) loyalty and commitment to the organisation. Again, Blunt and Jones (1997: p. 15) argue that “in Africa, individual achievements frequently are much less valued than are interpersonal relations”. Similarly, Montgomery (1987) observed in his analysis of the management practice of African executives in Southern African countries that they typically see their positions in their organisations as personal fiefdoms. They are more concerned about personal matters than about organisational goals. According to Montgomery (1987, p.917), “Even arguments and negotiations over public vehicles, housing and equipment centred about the convenience of the individual user more than about mission of the organisation to which they were assigned”. Kuada’s (1994) study of management practices in Ghana and Kenya showed that employees in the two countries tended to act with extreme caution while at work in order not to invite the anger of their superiors for any

mistakes that they may make in the course of their work. The principal function of the loyal employee in Africa appeared to be to act as a buffer for the immediate superior. If anything went wrong, the loyal subordinate was expected to do anything to blame all others, including himself, in order to protect his boss.

Although the works of these scholars have provided some insightful perspectives on cultures and managerial behaviours and practices, they tend not to fully grasp the dynamics of culture and the organisational or managerial changes that are taking place on the continent.

The views and conclusions presented by these authors writing on African management seem rather ambiguous, fragmented and obsolete. These views are simplistic and may not reflect the management reality in Nigeria.

Perhaps this chapter may suggest a critique of the validity of those authors' writing on African management, which conceived of African societies from excessively statically dichotomised views that are not based on empirical facts of present managerial practices in Africa. The doubts about complexities and ambiguities in African managers' values, perceptions and behaviours in modern organisations have to a large extent influenced the need for this empirical study into Western versus traditional management reality in Nigeria.

Contemporary Cultural Values in African Management Discourse

Culture refers to the collective values of the people in an environment. In other words, culture defines a people's way of life. Consequently, the values, beliefs, attitudes and behaviours that employees bring into an organisation, are shaped by those prevailing in the society at large (Granovetter, 1985).

Although African cultural values are discussed in this session, Sub-Saharan Africa is not a single unified region but characterised by diversity, contrast and contradictions. The peoples of Africa are of diverse and differing cultures both in themselves and with outsiders (Kiggundu, 1988: 170). Across and within the same nation state, racial, tribal and ethnic differences are substantial.

Differences can be seen in socio-political functions, urbanisation, market systems, and the organisation of production systems. Differences are also observed in status allocation, authority systems, and levels of education. The peoples of Africa differ in terms of geography and occupational mobility. They are differently exposed to Western influences and material culture, and their receptivity to changes and adoption of wage labour varies (Seibel, 1973, cited in Beugre and Offodile, 2001).

Indeed, the people of Africa are influenced by several factors, including language, occupation, religion and history.

Despite this diversity, there are several common features that to a large extent can be generalised as African cultural values as will be shown below. Cultural values such as respect for elders, consensus decision-making, respect for authority, family orientation, collectivism, appear to characterise most African countries.

Studying all the cultural characteristics of African values would be a tedious task and beyond the scope of this study. Therefore, the most salient cultural values are discussed below. They include socio-political history, family relations and social systems, collectivism, respect for elders and deference to authority, religious practices, and education. Although this list is far

from being comprehensive, it nevertheless includes values that have been considered significant and important in discussing management practices in Sub-Saharan Africa (Blunt and Jones, 1992).

Socio-political History and Systems

Different racial groups people Africa, ranging from the Arabs of North Africa to the Nilotic and Bantu categories of the Sub-Saharan African peoples. The point about divergence can best be made if account is taken of the variations in languages, customs and ways of life in each African country of today. Nigeria, with a population of more than 140 million people has more than 250 ethnic groups and a great number of dialects. Zambia, with a population of fewer than 8 million, has about 73 ethnic groups and 84 dialects. According to writers on political and social development issues in Africa (Forte and Pritchard, 1940; Middleton, 1954; Uchendu, 1965; Otite, 1978) the Hausa and Yoruba (Nigeria) the Bayoro and the Baganda (Uganda) have traditions of centralised political structures, while the Igbo (Nigeria), the Masai (Kenya), Tallensi (Ghana), and Bakina (Uganda), all have decentralised political structures.

African societies evolved different socio-political systems before the 19th Century colonial scramble for Africa undermined their autonomy. There were, on the one hand, the small acephalous societies with largely decentralised structures where religious leaders or clan elders exercised authority in a more or less diffuse fashion. Within these relatively simple social structures, the burden of public administration was minimal. Social control was exercised through a system of reciprocal obligations and expectations between community or

lineage and by a system of collective responsibility in intra-communal or intra-tribal relations. Everybody was literally everybody else keeper within the community or family unit.

At the other extreme, centralised political systems also evolved with powerful chiefs or leaders who developed their own formal systems of control and administration with legislative bodies, judicial systems and standing armies. The centralised kingdoms of Ashanti in Ghana, the Baganda in Uganda and the emirates of Northern Nigeria are a few examples. Here, public and private laws were clearly articulated. Political structures organised in hierarchical order were well established. Administrative systems for tax collection were developed. But there was no bureaucracy in the Weberian sense.

Within the African traditional society, authority is distributed according to position within the kinship group. The head of a community carries responsibility for the members. Delegation of authority is almost non-existent. Assisted by a council of elders, the leader makes his own decision. Elders are considered to possess wisdom due to life experience. They define and control for socially accepted behaviour within the community. Younger members must respect their decisions. The effect is to keep interaction patterns stable.

During pre-colonial times, Africa generally comprised either large empires binding different ethnic groups under one hegemony, or small states identifying with single ethnic group such as Ibo and Yoruba in Eastern and Western Nigeria, and operated different socio-political systems.

In the anthropological works of Fortes and Evans-Pritchard, they labelled the centralized societies as “Group A” and decentralised societies as “Group B”. In Group A societies, there

was above the village level a government with a centralised authority, administrative machinery and judicial institutions. Rulers had wealth, privilege and status corresponding with their power and authority. Examples of Group A societies are the Hausa-Fulani (Nigeria), Banyoro and Baganda (Uganda), Amhara (Ethiopia), and the Ashanti (Ghana). Group B societies were without centralised authority, administrative machinery and judicial institutions, and had autonomous villages units. In this type of society, there were no sharp divisions of rank, status and wealth. Despite the hierarchical system of traditional governments, most of these entities were democratically governed through group representation at the centre and village councils at local level. The essential operative concept for decision-making was consensus. The ruler had the authority but shared the power. Examples of such “stateless” or “segmented” societies are Bakiga (Uganda), Tallensi (Ghana), and Tiv (Nigeria). Societies from both traditions are found in present-day Africa.

Other writers have however criticised the analytical framework suggested by Fortes and Evans-Pritchard. Jones (1984), for example, was of the view that African political systems do not belong to two mutually exclusive categories, as Fortes and Evans-Pritchard would have believed. Only a few actually belong to either of the two polar extremes of Group A and Group B. Most systems fall between the two and possess some of the attributes of both (G.J. Jones 1984).

In most African societies today, most people think of their tribes rather than their nation. Takyi-Asiedu (1993) notes that tribal loyalty in most parts of the sub-region surpasses any allegiance to the nation. Ahiauzu (1986) notes that the Ibos in Nigeria contend that they are stateless and do not have absolute rulers. The same situation applied to the Kru in the Ivory

Coast who are used to a traditional democratic system at the village level. However, the Akans and the Senoufo in the same nation were traditional chiefdoms.

In Africa, individual achievements are frequently much less valued than are interpersonal relations. The value of economic transactions lies as much, if not more, in the ritual surrounding them and their capacity to reinforce group ties as it does in their worth to the parties involved. Wealth is, first, extended family or clan wealth, and second ethnic or tribal wealth. Often it can be acquired legitimately at the expense of the organisation (Dia, 1994). In many circumstances, ceremony, ritual, interpersonal relations, reciprocity and the distribution of scant resources to clan and ethnic affiliates are therefore natural responsibilities of leadership in Africa (Kolawole, 1996; Nzelibé, 1986; Bergue and Offodile, 2001; Warren *et al.*, 1996).

African societies tend to be egalitarian within age groups, but hierarchical or gerontocratic between age groups (Linguist and Adolph, 1996). As a result, leaders often behave, and are expected to behave, paternalistically (Jones *et al.*, 1995). Leaders bestow favour and expect and receive obeisance or deference. Consensus is highly valued and decision making within levels can therefore take a long time (see Cosway and Anankum, 1996). Between levels (downwards) observance of hierarchy means that consensus can be achieved relatively quickly (Blunt, 1978 and 1983; Dia, 1994).

Age groups play an important role in African societies. From early childhood until death, age groups socialise their members into taking over responsibilities in the community. Initiation rituals create strong bonds. After having shared frightening and painful critical experiences, the initiants will call each other “brothers” and “sisters”. Position in the group and protection

from the village community are assured as long as traditions are respected. Social norms and taboos serve to suppress any drive for individual autonomy and deviant thinking (Onyemelukwe, 1973).

Surely, the traditional African societies did not lack policy-making and administrative institutions. Before the 19th Century scramble for Africa colonisation, African societies operated different socio-political systems. The problem is that, in most cases, colonial rule led to the forceful integration of all the traditional systems into single nation-state while preserving the primordial institutions and loyalties.

Checks and Balances of Traditional Authority

The chiefs and leaders in an African society do not wield power without corresponding obligations. Each society has the mechanism for checking abuse of office and incompetence. The first control comes in form of popular expectations on the conduct of rulers. The chief or leader is expected to be reputable, worthy of the office, and just in dealings with his subjects. He is also expected to be the father and herdsman of the community. He must rule with wisdom, he must be generous, and must not abuse his office. On becoming a chief or leader, he is expected to abandon his boyhood associates and act properly like a chief. His oath of office includes the pledge to attend faithfully and promptly to his official duties, and so enforce community laws and customs.

The advisers and intermediaries impose the second check, among many others. The chief rarely acted alone when formulating policy or making declaration on community laws and customs. Members of the chief's council or the council of elders frequently contributed.

Wilful disobedience of unjust or unpopular measures is an extremely, but not impossible, method of influencing the conduct of rulers in traditional societies. According to Boon (1996), a ruler might be expelled or even killed should he arouse sufficient hostility. It goes without saying that a chief whose incompetence led to the conquering of his community by another always lost his throne together with all the attendant privileges.

Boon summarises the main characteristics of traditional African leadership by saying that the chief personifies the unity of the tribe and must live the values of his community in an exemplary way. Not being an autocrat, the chief must rely on representatives of the people, councillors to assist him, and to be guided by consensus. Failure to do this would result in his people ignoring his decisions and law. The people are strongly represented with a duty to attend court hearings, and all have a responsibility to each other collectively to ensure the laws are upheld. Because of this collective responsibility, everyone has a right to question in open court. The concept of openness is an important value and implies that no one should receive retribution for anything said incorrectly in an open forum. If this is a latter day idealisation of consensual authority, it was certainly also a perception of early anthropologist working in Southern Africa (e.g. Gluckman, 1956).

Family Relations and Social Systems

In Sub-Saharan Africa, the extended family (with grandparents, uncles, aunts and cousins, and with the father's additional wives and their children) is an economic unit that has to care for itself. Families are collectives sharing common kinship lineage, living and collaborating in a village, for common security in the face of threats by nature and by man. According to Quere (1986), the family plays a fundamental role in traditional African societies by the norms and

values it imposes and carries out. It holds an economic dimension since the family constitutes an excellent unit of production, distribution and means of consumption. According to Onyemelukwe, the family is conceived of as a large number of kinship groups. Kinship groups extend from the past over the present to the future. Only some members are currently alive, others are dead (ancestral spirits) and countless others are still to be born. Naming children after their grandparents stands for linking generations. Those just born have very close relations to those who are about to go. This keeps the family context constant and signifies a circular perception of time (Behrend, 1988). Every member of the family is taught to accept his place in the group and to behave in a way to bring honour to it.

Within the family positions are classified and expressed by exact terms. In some societies a mother's brother is called differently from a father's brother. Simultaneously, different responsibilities are assigned to different positions. A mother's brother may have specific responsibilities for his sister's children, which her husband or her husband's brother cannot carry. The extended family provides each member with shelter and food, regardless of personal contribution. The elders closely scrutinise the behaviour and manner of the individual member of the family.

According to Ontemelukwe (1973), common blood ties create common obligations. Relatives should be supported, in sickness or health, success or failure. Exchange practices stress giving more than taking. When a community needs to make an investment (e.g. for a school building), everybody is called to donate. Each contribution is respected and welcome, no matter whether it is a substantial amount of money or a chicken. A family member fulfils his obligation not by acquiring for himself but by giving to other members.

Individualism is suppressed, and from his early age a person is taught to accept his place within the kinship organisation as determined by his age. Only those who have attained sufficient age and experience have a voice in group affairs.

The strong family loyalties also support ethnic and religious loyalties, and antagonism against different ethnic groups and religions. African societies are 'we' societies, and "we" societies oppose 'them'. In-groups support and oppose out-groups. On the culture dimension of Individualism versus Collectivism identified by Hofstede (1991), African societies score strongly as collectivist while European societies score as individualistic.

As in every culture, the family is the basic social unit in Africa. The extended family system is the building block of any organisation in African societies. It socialises the individual into the system and provides him or her with a sense of security and belonging. The family regulates the person's system and orientation, which includes a strong belief in man's relation to nature and supernatural beings, and important connections between the individual and his or her ancestors (Nzelibe, 1986: 11-12). In a study of managers' motivation in Africa, Beugre (1998) notes that African managers are required to satisfy the social needs of their relatives. Behind every employee, there is a family requesting attention, time and mostly money. Muuka and Mwenda (2004) and Ghebregiorgis and Karsten (2006) note that it is not uncommon in Zambia, Eritrea and in other African countries that employment usually tends to be of kin, friends and family members of neighbours or acquaintances.

The extended family systems provide what Dia (1996) and Boon (2007) refers to as social transfer that is both monetary and in kind. Work on family farms and expenditures for ceremonies are provided to extended family members. Social transfers are integral part of the

local culture, even among the religious leaders, fraternal and religious organisations, and the educated and the rich. In addition to the redistributive and prestige-enhancing functions of social transfers, extended family provides a potent, efficient, finely turned, and need-based social insurance system. The insurance provided by an extended family transfer system responds to both customary and unusual needs of the lineage, providing insurance for old age and catastrophic circumstances. It also substitutes for a society welfare system, increases the sense of security of the individuals and society, and encourages a more egalitarian distribution of access to schooling and health services. Takyi-Asiedu (1993:95) further argues that:

In Africa, where there is no organised care system whereby the government cares for the age and the unemployed in the society, the social unit (extended family) provides the services. In this system, it is the moral obligation of those who earn a living within the family to support financially, the aged and less fortunate members of the family. Failure to fulfil this obligation would naturally evoke the displeasure of the elders of the family and could even lead to ostracism of the income earner by all members of the society (Takyi-Asiedu, 1993:95).

Given the central role of the extended family, it is clear that the sanctions of kin carry considerable weight and that heavy pressure to conform can therefore be exerted on those in position and power (Blunt, 1992: p. 244). The extent to which leaders conform to the above traditional principles is a fairly robust predictor of their success or failure.

Social System Values

Achievements within African traditional culture are usually attributed to group efforts. Strong emphasis was put on balancing aggression between the members. Individual assertiveness

was disapproved of or ignored. The former Tanzanian President Nyerere described traditional African family-hood (“Ujamaa”) as, among other things, co-operative and non-competitive (Cameron, 1975). This suggests that Sub-Saharan African cultures are not only traditionally collectivistic but also, on another of the cultural dimensions identified by Hofstede (1980, 1991), masculinity versus femininity, traditionally more feminine than masculine.

The organisation of traditional African life is a closed circuit between humans and their environment oriented towards harmony. The system is small, depended on local knowledge and maintained homogeneity of members. When conditions changed, communities tried to absorb the new elements by means of dynamic symbols and rituals (dancing, drumming, and story-telling). In this way, the balance of the social system is protected from major disturbances. Thus, responses to recognised environmental changes are tailor-made to their occurrence (Kiggundu, 1993).

In the African social system, there is a strong emphasis on the settling of disputes and restoration of harmonious personal relationships, on which it places a high value. In the work of Onyemelukwe (1973: p. 26), there is special respect shown to people like the doctor and rain-maker whose skills are seen as a mixture of science and spiritualism, and who work at restoring or maintaining good relations between ancestors and descendants or between man and nature. In legal as well as in political matters, Africans tend to seek unanimity and are generally prepared to engage in seemingly interminable discussions. In the same spirit, the judgments handed down seek to establish a broad area of consent. The goal is to keep personal relationships as harmonious as possible. Many African communities have highly developed political organisations, including kings and chiefs as well as attendants wielding varying degrees of authority. The significant point is that this political hierarchy is for the

service of the society. Therefore, if there is a dispute of which the parties cannot solve, elders will try to mediate. If the elders fail to succeed (and they rarely do), the matter is finally taken to the leader of the community, and with the assistance of his deputies, he question the disputants, warn, advise and finally tells them the decision by which they must abide. They do not only accept to abide by the decision, but also express thanks to the chief and his deputies. In difficult cases, the decision was traditionally referred to ancestral spirits who revealed their response through oracles³.

Dia (1993) observed that in most traditional African societies, it is a customary procedure that a dispute is brought to an end by songs and dances, signifying that the two parties have agreed to maintain harmony and understanding. This is the opposite of the spirit that imbues law in the Western societies, where the court interprets the law and pronounces a sentence to which the parties have to submit.

One form of social association in most of Sub-Saharan Africa is the indigenous system of savings and credit. Damachi (1978) and Boon (2007) in their various studies on social association in Africa observed that this system has been described in ethnological literature but rarely has been systematically studied. These indigenous group-based savings and credit activities unite local people to identify their needs and mobilise their own resources. This system provides for leisure activities such as baptisms, weddings, funerals or other occasions. These activities have a Western, a traditional or a mixed content, but fundamentally, the

3. In some Nigerian traditional beliefs, ancestral spirits needed to be kept benevolent. They were always integrated into the here and now. During celebrations, food for them was put outside village boundaries. At night they were expected to come as animals and eat from it. If the food had not been touched in the morning, it was a sign of their ill will.

members of the associations tend to let traditional cultural values predominate. The preference for these cultural features in formal organisations is obvious in the ways conflicts are settled and the various rituals celebrated (baptisms, weddings, funerals etc). In addition to leisure and consumption activities, the system encourages among association members the principle of rotating loans which allows each member in turn to receive the amount contributed by the other members. This principle is based on verbal agreement among several people linked by friendly or professional ties, the objective being to accumulate savings from the membership dues paid regularly. The final aim, according to Gabin (1997), is social mutual assistance.

By subscription to this system of social association, members then provide for themselves what the government and their formal organisations cannot (Ijere, 1988b; Nweze, 1990; Akinsiku, 1981; Gabin, 1995; Kaseke, 1997).

Collectivism and Collective Values

African culture is collectivistic in nature (Iguisi, 2007; Dia, 1991; Hofstede, 1980). The group has more importance than the individual and group success is more valued than individual success. Group activities have always characterised traditional African societies. Traditional activities, such as hunting, fishing and harvesting, were performed through various groups. The average African feels more comfortable when he or she is in a group than when he or she is alone (Ahiauzu, 1989). The pre-eminence of the group requires consensus in decision-making. Consensus building has characterised traditional African societies and organisations. The characteristic of African consensus is based on long discussions and negotiations. When a problem occurs, the goal for decision makers is not to punish one side and declare the other victorious; rather, it is to reconcile both parties.

Religious Practices

Religion, caring for man's spiritual needs, traditionally pervades all activities and relationships in Africa. It defines the relationship between gods and man. Religious activities support community life. Religious myths symbolically support the community's identity, its rationale for living in a certain area, its ways of interacting with one another and with the environment. They are the way in which history is passed on to subsequent generations. African religious myths are numerous and tailor-made for specific environments.

Mbiti (1969) asserted that religion is part and parcel of the African heritage that goes back many thousand years. African religion is the product of the thinking and experiences of African ancestors. African religion is a dynamic phenomenon, and is found in all aspects of African life. Because traditional religion permeates all the departments of life, there is no formal distinction between the sacred and the secular, between the religious and the non-religious, between the spiritual and the material areas of life. Wherever the African is, there is his religion. Most African peoples believe in God's transcendence and supremacy.

Among the African peoples, there is a wide variety of concepts about the world of spiritual beings or divinities, ancestral or otherwise. These spirits, which vary in number from one community to another, are believed to have been created by God, and to belong to the ontological mode of existence, occupying some spiritual space between God and humans. And Africans always see the spiritual world in relation to the physical world, in which man stands at the centre. According to some African beliefs, humans do not have any influence on their destiny other than living for now and trusting God for tomorrow.

Modern Africa combines traditional religious thinking and practices with elements derived from Islam or Christianity. Africa has developed an overwhelming variety of religion and churches unknown to Europeans. Christian, Muslims and Animist elements may be combined into liturgies. Believers frequently change their church affiliations.

Since the late 19th Century, many African Christian churches have evolved from the efforts of Christian missionaries, who were especially active in Africa, and from the inspiration of returning slaves from the United States. The churches provide support, identity and hope for the difficult transition from traditional to modern life. Church leaders often have more powerful influence on public opinion than politicians. Some church organisations in Africa have developed thriving businesses and industries of their own.

Education in Africa

African cultures have traditionally not rewarded abstract and analytic cognitive operations, but stressed the immediately observable. Of the more than 1,500 languages spoken on the African continent, only three have developed their own script.

Western education has been modelled after Western examples, often by missionaries, and is not necessarily welcomed by African elders⁴. The colonial governments further elaborated the educational system. After independence, most African countries invested strongly in primary and secondary education. The teacher's training could not keep up with the exploding demand

⁴ In the motion picture "Out of Africa" Karen Blixen suggests to the Kikuyu-chief Kinyanjui that the children of the village should attend her school. The old man shows his disrespect and determines immediately the maximum height of children to attend. He knows that reading and writing will instigate fundamental changes in the clan's social system. He selects children to be young enough so that he will not live to see the results of this process.

and therefore led to a drastic drop in education quality. To regulate the demand in Nigeria, for example, the government introduced a general tuition fee for education. Now a growing number of people cannot afford the expenses for their children's education anymore.

In Nigeria, a tertiary educational level developed after independence. At independence, Nigeria had six universities. But by 1999, Nigeria had 42 universities founded and supported by the oil economy and by 2008; the number of Universities in the country has risen to 92. Oshagbemi (1988) suggests that too much emphasis is put on technical and academic proficiency, while training in management and leadership skills is neglected. In Africa, the belief in "pure" Western ideas is so strong that curricula require issues relevant to Europe and North America but not to Africa. Expectations are that economic success is secured just by repeating Western formulas. Maybe due to the irrelevance of existing curricula, the job market for African's 3percent of academics is comparatively small (Bergetresser and Pohly, 1991).

Education also means mastering other languages. In no other continent is multi-lingualism taken as much for granted as in Africa. African children learn their mother language at home. As soon as schooling begins, they learn a European language as an official language for expression (Cyffre, 1987). Usually they also speak the lingua franca of their local community and understand several related dialects.

The use of different languages reinforces a possible conflict between what is learned at home and at school. Each learning context demands another language and connected cognitive concepts. Cognitive development becomes a challenge: African children learn to differentiate between incompatible symbolic systems and motives early in life. On the one hand, this yields

a potential for creativity and flexibility. On the other hand, individuals living in the African context enter a world of ambivalence. While being educated in a European language with Western ideas of maybe utilitarian, individualist, profit-oriented values, children live a social life oriented towards continuity, collectivism and the fulfilments of social obligations. This impairs building an authentic identity. Consequently, they acquire two incompatible sets of strategies: one for the school life, the other for family life. In situations where combinations of cognitive and social skills are acquired, individualist and holistic values start clashing. This applies explicitly to the world of work.

The Conflicts of Western versus Traditional Values in African Societies

The work of Odubogun (1992) shows that there is a gradual transformation of African societies from a purely collectivist one to a mixture of collectivist and individualist. According to Odubogun, the gradual increase in the number of Western-trained Africans has led to this change in communal society that once existed, to the point that many Western-trained African managers and elites are openly declaring themselves individualists who no longer have regard for the tradition that once emphasised collectivism or communalism. Such people find it more beneficial and convenient to seek their own self-interest rather than the general interest. The problem lies not in the gradual modern transformation, but in the fact that it has been pathetic watching most Africans who still hold on to the tradition values of collectivism interest and close relationships between members of the society, try to co-exist with the Western-trained elites who believe in Western values and operate in the individualism realm. The pathetic aspect comes in an attempt to manage the diverse behaviour patterns of traditional values (extended family system, respect for elders and inequality of

status), with Western thinking (nuclear family system and low power distance orientation). This becomes quite confusing to the practice of management in African organisations.

The problem lies not in the gradual modern transformation, but in the fact that it has been a nightmare to watch most Africans who still hold on to the tradition values of collectivism interest and close relationships between members of the society, try to co-exist with the Western-trained elites who believe in Western values and operate in the individualism realm. The nightmare comes in an attempt to manage the diverse behaviour patterns emanating from Western and traditional values that operate in present day African society. At convenient moments, most Westernised Africans who subscribed to individualism or self-interest reverts to communalism or collectivist interest, especially if it benefits them to do so. In which case, one seems never sure at which end of the continuum they fall.

It will be convenient; therefore, to say that today the Western mode of life flourishes in nearly every part of Africa. That such Western mode of life is in practice not the case is revealed particularly clearly in most African cities. According to the tenets of the sociology of development, urbanised individuals become increasingly detached from the traditional personalised relations characteristics of social life in normal areas. In the cities, high population densities, the mixing of ethnic groups and the intermingling of professions should all favour more individualised social conditioning. Yet, what occurs is usually the reverse: urban dwellers appear to replicate the type of informal and personalised social rapport that is the hallmark of traditional African life. City quarters tend to mirror regional or ethnic divisions. Welfare organisations and traditional savings and banking (tontine) systems are widely practiced because they offer some form of (morally building) social protection, which no formal organisational arrangements or management could offer or equal.

If the Western values and practices adopted in most post-colonial African societies today have not been able to adequately address the problems of economic development in Africa, it therefore makes sense to look more deeply into the discourse of traditional values and philosophy in Sub-Saharan Africa in order to consider alternative paths that match competence development with the changing needs of the African organisations in a more dynamic environment. Philosophy as a set of underpinning values and assumptions cannot be ignored in effective economic development practice and for this very crucial reason, its concepts and applications in management discourse are therefore explored next in this chapter.

African Values and Philosophy Discourse

Anthropologist and sociologists have come across multi-farious patterns of family, kinship, and political, religious, economic and technological organisations. The variety extends to morals, beliefs, art and languages and these have challenged the most conservative and ethnocentric assumptions of both the field-worker and the most casual observer. It is now generally accepted that societies have divergent ways of expressing their thoughts about themselves and their world and of organizing their activities. The non-industrialized societies with the most primitive technology have in their explanations of natural processes and the supernatural, organised their lives on these assumptions, which may seem outlandish to the industrialized or industrializing men who have their own way of conceptualising reality by separating the natural from the supernatural. This dichotomisation is, of course a recent phenomenon in the history of human thought and the process cannot be assumed complete even in the most industrialized society, for residual and very significant links between the natural and the supernatural continue to exist in many forms. This situation has led many

social scientists to closer study of the cognitive basis of all societies, some addressing their minds to comparative study of religion, philosophy, myths and cosmology of different societies. Others have even argued that the Western sciences, especially the social sciences, are another way of organizing reality and may not be more or less valid than other ways employed by non-Western societies. Some theorists like Levi-Strauss have attempted to analyse the character of the various assumptions about the universal structure of human thought. They have taken great pains to demonstrate the internal logic or conceptual system, how social reality and the moral order are transformed to social order and vice-verse (Levi-Strauss, 1970; Onwuejeogwu, 1978; Coetzee, 1998; Soglo, 1994, 1998; Appiah, 1992, 1998).

A similar approach has been adopted by many writers on African thinking such as Abraham (1962), Kagame (1956), Mbiti (1969), Appiah (1998), Wiredu (1995, 1998) Van Niekerk, 1991, 1998) and Onwuejeogwu (1978). They demonstrate, using solid ethnographic materials, the presence of philosophical ideas in African societies. They push the boundaries of analysis far beyond those of Western anthropologists, such as Forde and Jones (1954), the authors of the African Worlds who were content in describing African philosophical systems of thought with terms like world-view, cosmology, myths, witchcraft, sorcery and magic, probably because the African societies they studied had no advanced system of writing or because the writers failed to have a sufficient knowledge and a deep insight into the complex system they undertook to analyse or because they were naive to discuss African philosophy though they are not in discussing religious, economic and political systems in Africa.

Abraham, a Ghanaian philosopher, had argued beyond challenge that the absence of a body of writing among the Ajans does not in itself mean the absence of philosophical ideas (Abraham 1962, p. 103). He distinguishes two main aspects of philosophy when he state:

Workers in the field can find all over Africa specimens of what might be called a public philosophy, usually tracing out the theoretical foundations of the traditional society. There is also the private philosophy, however, which is more the thinking of an individual than a lying bare of the communal mind. Without doubt much of Kagame's work and also Griaule is of this latter kind (Abraham, 1962 p. 104).

Apart from Abraham, several other African writers such as Mbiti (1969), Abimbola (1976) Oruka (1990, 1998), and Gbadegesin (1991, 1998) have all attempted to elaborate on some aspects of African philosophy though they have not clearly stated this attempt. Onwuejeogwu (1978, 1997), extensive empirical fieldwork in the study of African divination and social action, demonstrates that African traditional philosophy is based on the relationship linking the past, present and future. According to him, this conception is expressed in an African genealogical structure that models the collective existence and actions of contemporaries (the living), in terms of predecessors (ancestors), and successors (the unborn). In this system of beliefs, grandfathers under certain metaphysical conditions are expected to re-incarnate in their grandchildren: thus the past is linked with the future through the present (Onwuejeogwu, 1997).

In the African tradition, it is the community that defines the person as a person. “Ubuntu” as a translation of the Xhosa expression “Umuntu ngumuntu ngabantu” means the person is a person through other persons, and this expresses a typical African conception of a person. Mbigi and Maree (1995) defined “Ubuntu” as the sense of solidarity or brotherhood, which arises among people within marginalized or disadvantaged groups. They acknowledge that it is not culturally specific to African people or communities but may be manifest elsewhere and they restate the collective shared experience of African peoples. Jackson (2005) and

Mangaliso (2001) provide literal translation of Ubuntu as “I am who I am through others”. Karsten and Illa (2005) see Ubuntu as humaneness and pervasive spirit of caring and community, harmony and hospitality, respect and responsiveness that individuals and groups display for one another. Ubuntu provides a strong philosophical base for the community concept of management (Khoza, 1994). Mbigi (1997) has listed the following relevant principles of Ubuntu as the spirit of unconditional African collective contribution, solidarity, acceptance, dignity, stewardship, compassion and care, hospitality and legitimacy. Ubuntu is an African worldview that is rooted and anchored in people’s daily lives. The expression of a person as a person through persons is “common to all African languages and traditional cultures” (Shutte, 1993, p.46). Ubuntu is a symbol of an African common life-world and the concept has namesakes in different African countries. Ramose (1999) made a relevant remark by saying that African philosophy has long been established in and through Ubuntu. That not only the Bantu speaking ethnic groups, who use the word Ubuntu or an equivalent for it, are referred to, but the whole population of Sub-Saharan Africa, is based on the argument that in this area there is a family atmosphere, that is, a kind of philosophical affinity and kinship among and between the indigenous people of Africa. In West Africa, more in particular in Senegal, the concept of Teranga reflects similar spirit of collective hospitality between people. Ghebregiorgis and Karsten empirical research in Eritrea shows how Western management practices in large Eritrean firms have to be embedded in the tradition of communally shared responsibilities. There are apparently similarities between these concepts and that of Ubuntu, which reflects an African world-view or philosophy, which is embedded in customs, institutions and traditions.

Emergence of Ideas on African Management Philosophy

Advancing his concept of Africanity, Maquet (1972) has identified a variety of cultural characteristics and circumstances that are common to all black African societies. On the basis of an extensive review of literature in African studies, Ahiauzu (1986) has shown that there exists a great deal of similarity in the general ways of life of black Africans. For example, he provided empirical evidence that there clearly exists an African thought-system, quite different from that of other societies. One significant feature of the African thought-system is the high degree of harmony among the elements that underlie the system. The African sees all aspects of life as being related to one another, and as such understands all that happens to him as being traceable to one source. Another important feature of the African thought-system is the sources that form the basis for the African's cultural and theoretical thinking.

According to Ahiauzu, African philosophical thinking draws largely from proverbial social thought, while theoretical thinking in traditional African society is mystical based mainly on the actions of gods, ancestral spirits and other kinds of spirits (Ahiauzu, 1986). Numerous studies of African cosmologies have highlighted the influences of gods and different kinds of spirits on the life of the African (Horton, 1962, 1954; Uchendu, 1965; Barber, 1981; Lienhardt, 1961; Middleton, 1960; Fortes, 1959; Biko, 1984, 1998; Wiredu, 1995; Prinsloo, 1998). If it is accepted, therefore, that the natives of Africa can be identified by certain common characteristics in their ways of life, as suggested by a host of scholars of African studies (Blyden, 1908; Donohugh, 1935; Busia, 1967; Sithole, 1959; Wilson, 1936), particularly an identifiable unique system of social thought (Otite, 1978; Adesanya, 1958; Horton, 1967; Maquet, 1972; Ahiauzu, 1986; Kopyoff, 1997; Fanon, 1997), then there might exist an indigenous African Management philosophy.

African Management Philosophy

In the last few years a body of literature has arisen in response to Africa's relegation to the margins of global considerations of management practice. This field of study has become known as African management philosophy defines African management philosophy as:

The practical way of thinking about how to effectively run organisations--be they in the public or private sectors on the basis of *African* ideas and in terms of how social and economic life is actually experienced in the region. Such thinking must be necessarily interwoven with the daily existence and experience in Africa and its contextual reality (Edoho 2001: p.74).

Proponents of African management philosophy argue that Africa's effort to engineer authentic development will continue to be unsuccessful until indigenous management systems are established and institutionalised (Anyansi-Archibong, 2001; Blunt & Jones, 1997; Edoho 2001; Kamoche, 2000; Mangaliso, 2001; Mbigi, 1997, 2005; Ngambi, 2004). The call for indigenous approaches to management falls within the broader call for an African Renaissance that seeks to reclaim the aesthetics and identity of Africans (Makgoba, 1999; Mbeki, 1998; Mudimbe, 1988; Nzelibe, 1986). It is also consistent with post-colonial theory, which calls for the colonised to reclaim a culture of their own, a history of their own, aesthetics of their own, all based on an essence of their own, free from and independent of the images of the 'Other' (Said, 2002; Prasad, 1997; Ghandi, 1998; Spivak, 1990).

If Africa was better managed in the past, what went wrong and how can it be reclaimed? Colonialism is identified as the culprit for the often corrupt and ineffective management of organisations in many African countries. The underlying belief is that if indigenous African

management can be reclaimed and re-institutionalised in Africa, there would be a positive effect on resolving significant problems of poverty, economic stagnation and development. The emergent voices of African management philosophy are responding to the historical domination of Eurocentric management practices in Africa (Horwitz, 2002; Jackson, 2004; Thomas & Schonken, 1998). Scholars argue that these practices are inadequate because management challenges in Africa are embedded in a very different cultural, political, economic and social context (Blunt and Jones, 1997; Jaeger, 1990; Jackson, 2004). They also critique the stereotypical portrayal of Africa as primitive and the assumption that there is little to be learned about management from Africa (Mangaliso, 2001).

Beginning with the work of Nzelibe (1986), a number of articles and books have been written arguing for a rejection and/or limitation of Western management thought and practice in Africa, and the adoption and incorporation of African philosophy into management (Anyansi-Archibong, 2001; Edoho, 2001; Khoza, 2001; Mbigi, 1997, 2005; Ngambi, 2004). Blunt & Jones (1997) assert that it is unrealistic to suppose the Western functional paradigm of human resource management, transformational leadership, applies in Africa, which has a totally different cultural and economic context. The belief that colonialism brought management to Africa is rejected by these scholars. In fact, they argue that the importation of scientific management (Taylorism) and European notions of administration and bureaucracy disrupted and essentially clashed with African management thought and practice. Nzelibe (1986) states:

Development of the principles of management was marred, however, by contact with the Western world, contact marked by decades of economic exploitation, social oppression and the importation of scientific management, all of which have left acute problems for management today, Nzelibe (1986: p. 9).

Kiggundu (1991) suggests that during colonisation the various colonial powers first destroyed or denigrated local institutions and management practices, and then replaced them with their own colonial administrative systems out of the belief in Western cultural, biological and technological superiority over Africans. Indigenous perspectives were ignored or devalued (Afro-Centric Alliance, 2001). Africans were developed only to the extent of carrying out lower level administrative tasks as civil servants in colonial governments. Higher-level management skills of Africans were not developed because they were not expected to assume managerial responsibilities. As a result, at the independence of many African states, few Africans were trained to assume high-level management positions in Western post-colonial states (Kiggundu, 1991; Rodney, 1974). Dia (1996) argues that many of Africa's problems today are due to a structural and functional disconnect between informal, indigenous institutions rooted in Africa's history and culture and formal institutions mostly transplanted from outside.

Proponents of African management philosophy look to the history of Africa and the presence of indigenous knowledge systems that resulted in effective management during the pre-colonial era (Iguisi 2007, Edoho, 2001; Kiggundu, 1991; Ngambi, 2004; Nzelibe, 1986). Describing management systems during the pre-colonial period remains problematic because of the scarcity of written documentation of such systems. However, this has not prevented scholars from offering descriptions of African leadership and management systems. In offering such descriptions, scholars draw heavily from the literature in African studies and writings of African historians (e.g. Davidson, 1991; Mazrui, 1998).

How are the basic dimensions of African management and leadership described in these writings? While writers often point to the vast diversity in Africa, the focus is on offering

generalised descriptions of African management, Whereas Western management thought is said to advocate Eurocentricism and individualism, African management thought is said to emphasize traditionalism, communalism, cooperative teamwork, and mythology. Traditionalism has to do with the adherence to accepted customs, beliefs and practices that determine accepted behaviour, morality and characteristics of individuals in African society.

In African societies, the family is positioned as the basic unit of socialisation. African families are portrayed as close knit and extending far beyond the nuclear family unit concept dominant in the West. The family system is viewed as the basic building block of any organisation in African societies. The communalism of African management emanates from the belief that the individual is not alone, but belongs to the community. As a result emphasis is placed on teamwork and the group. According to African management thought, leaders and managers should focus on promoting the welfare of the entire group and not the individual. Edoho (2001) also argues that communalistic life is the center-piece of the African personality and is distinctively African. Accordingly, traditional African societies had the capacity to share and care not just for their immediate families but also for their extended families (Edoho 2001:81). Some scholars go so far as to suggest this sense of community consciousness and group belonging explains the widespread practice of nepotism in Western business organisations in Africa (e.g. Nyambegeera, 2002). Kinship also helped to cement relationships across different administrative hierarchies (Kiggundu, 1991).

Nzelibe (1986) argues that certain basic, traditional values, assumptions and principles guide African management thought. He points to the elaborate administrative and managerial procedures dating back to antiquity that enabled many kingdoms in Africa to complete significant large-scale projects. Africa's ancient empires in Ghana, Mali and Songhai, and

Oyo are given as historical evidence of the existence of effective management systems and leadership. The principles of authority and delegation of power of the Obas, the powerful ruling class from the empires of Benin and Ife, are held up as examples of ancient management concepts. Nzelibe (1986) also points to the building of the great pyramids and palaces of Egypt as evidence of the existence of the effective African leadership and management. Kiggundu (1991) reports that typical administrative systems were relatively small in size, homogenous in terms of membership, used local technology and indigenous knowledge systems, and co-existed in relative harmony with the environment. He also portrays African management as highly personalised and authoritarian based on conquest and special relationships with the supernatural. Routine decisions were delegated, but the person at the top controlled key decision making and implementation processes. However, it is said that most states had constitutional procedures for removing unsuitable rulers. In contrast, Blunt & Jones (1997) offer a comparison between Western leadership ideal and leadership in Africa. African leadership is described as authoritarian, paternalistic, conservative, and change resistant.

Scholars typically point out that before colonisation most African countries were made up of small clans and kingdoms. Power was centralised around one or more kings and regional clan chiefs (Mutabazi, 2002). The success of a leader (whether head of a family, clan or kingdom) lay in his capacity to listen well and to put the community's interest first (Ngambi, 2004). Mutabazi stated that, future heads or chiefs were taught to examine social issues and their effects on the community. Each clan leader enjoyed a certain amount of autonomy. They learned from experience how to represent and defend community interests without provoking the anger of the high king of other clans. Mutabazi (2002) identifies what he calls common social principles in African leadership. These principles were generated from a detailed study

of fifty interviews with experts of local traditions, village chiefs, religious chiefs, company executives, and professors of history and human sciences from several countries. According to Mutabazi (2002: pp. 207-209), these principles are: concept of life as a universal present, which suggests leaders recognise their position in the never ending cycle while helping others to identify theirs--life is greater than individuals and groups; human connection to nature--one of the primary tasks of leaders is to establish harmony with their community and environment; vertically organised moral order and human relations is generally not characterised by the development of technical skills but the gradual adoption of a philosophy of universal fellowship. Ezzamel (2004) offers an extensive discussion on work organisation in ancient Egypt. Unlike the cursory treatments described in many management textbooks, Ezzamel produces an authoritative account of work organisation that attributes concepts of division of labour, administration, and accounting to Ancient Egypt and not classical management theory.

African management philosophy is also said to be characterised by a strong belief in the individual's relation to nature and supernatural beings, and connections between the individual and ancestors (Mbigi, 1997, 2005). Nzelibe (1986: p.12) argues that the continuity from the material to the spiritual is the universal basis of African management philosophy.

Consequences for Organisations in Africa

One remarkable scientific comment made by Ahiauzu (1985b) in his empirical study of African workers in Nigeria and a host of other African countries, was that when ordinary Africans are observed in traditional workplaces, such as village farms, local communal work organisations, and self-employment where African indigenous managerial and work organisational practices are largely adopted, the Africans are normally seen to be relatively

relaxed and hardworking. But when they come to town and become employed in government public service organisations, industrial or other modern work organisations, their attitudes to work and general work behaviour falls far below expectation. Ahiauzu (1986) attempted an explanation to the phenomenon by arguing that African industrial workers bring to the organisation, their indigenous thought-systems, which they adopt in interpreting, constructing and ascribing meanings to things, organisational structure and processes at the industrial workplace. They then act and react to these on the basis of the meanings they ascribe to them, which then form part of their behaviour in the workplace.

The problem now for management scholars and social scientists, is how to effectively study, understand and explain the behaviour of the African managers in order to effectively design appropriate work organisational structures and processes for adoption in modern African organisations. Schutz (1967) has pointed out that the central task of social science is to understand the social world from the point of view of those living within it, by using constructs and explanatory frame-works that are intelligible in terms of the “common-sense interpretation of everyday life”. Therefore, a genuine understanding of a person's action means the intentional grasping of the experiences of that person, in a manner similar to looking into that person's consciousness. Adopting the foregoing view as a frame of reference, and pondering on the behaviour and general reactions of the Africans in modern organisations, one important question comes to mind. The question is: is it logical for management scholars and social scientists, to attempt to obtain a genuine understanding and explanation of the work behaviour of Africans in modern organisations, by adopting constructs and theoretical frameworks developed by social scientists in the Western world? Mitchell (1967) has made a statement that assists us in addressing the question. The author argues that social scientists:

Are prone to think their work is the outcome of a play of free intelligence over logically formulated problems. They may acknowledge that their ideas have been influenced by their reading and the teaching which they were wise enough to choose, but they seldom realize that their free intelligence has been moulded by the circumstances in which they have grown up; that their minds are social products; that they can not in any serious sense transcend their environment (pp.36-37).

Mitchell's argument suggests that Western management and theories are the products of the minds of persons, which have unconsciously been moulded by the circumstances in which those theorists have grown up. Because every theory of human behaviour aims at structuring social reality by providing an explanatory framework with which the ideas and actions of human beings, as they relate to one another in their environment, can be understood, the absolute effectiveness of such theories must be limited to the explanation of the human interaction of a particular people within their socio-cultural and ecological systems. Otite (1978) has similarly argued that any system of thought is related to social experience in a particular physical context.

Africans are inclined to believe therefore, that adopting Western originated social theories to understand and explain the work behaviour of Africans in organisations, is tantamount to adopting the methodology of German Hegelian idealism, which Marx (1961) criticised for being a philosophy, which descends from heaven to earth with the Western world being heaven and African world as earth in our context. The stance in this issue is similar to Marxian corrective to Hegelian idealism, in which he argued that to theorise on any aspect of human conduct and society, it is more appropriate to:

Ascend from earth to heaven. That is to say, we do not set out from what men say, imagine, conceive, nor from men as narrated, thought of, imagine, conceived, in order to arrive at men in the flesh. We set out from real, active men, and on the basis of their real life-process we demonstrate the development of the ideological reflexes and echoes of this life-process (Marx, 1961, p.198).

The challenge in this study is to reflect on the different cultural and philosophical discourses, management theories and research methodologies to present an African methodological perspective upon which to develop appropriate theoretical constructs and frameworks to be used in understanding and explaining the values and behaviours of African managers in modern organisations, bearing in mind the nature of the elements that structure their work and non work-worlds. According to Ahiauzu, in as much as we accept Schutz's argument that every individual lives in a world of multiple realities, each of which is defined in terms of finite provinces of meaning, and that a shift from one reality to another, involves a leap of consciousness. There is the belief in African philosophy that all the provinces of meaning of an African in his everyday life are interrelated. Because of the strong relationship between the work and non-work realities of Africans, and because of inherent inability to achieve a complete leap of consciousness when shifting from non-work to work realities, the major structural features that characterise the self-perception and relational processes of African in their non work-world, cannot be ignored while developing management and organisational behaviour theories to be adopted in understanding and explaining their behaviour in modern organisations.

Discourse on African Organisations and Management Values

According to Kiggundu (1988), the dominant management philosophy in Africa, although not necessarily the practice is similar to the practice of classical management. There are sharp distinctions and status differences between management and employees. Management has the power, the control, the authority, and regulates reward and punishment mechanism. Employees are expected to do their work and obey management's instructions and directives. The resulting organisations are hierarchical, tall, and highly bureaucratic and communication is mainly one-way, from top to bottom (Kiggundu *et al.*, 1983). Beugue (1998), Blunt and Jones (1997) and Jone *et al.*, (1996) also note that African managers display an autocratic leadership style. Beugue's argues that management is required to create strong managerial practices with more or less homogenous value systems.

The contemporary literature on management in Africa resonates with colonial concerns regarding negative implications of the traditional social systems for good management practices (Kiggundu, 1989; Blunt and Jones, 1992; World Bank, 1989; Dia, 1996). In their models of organisational culture, Blunt and Jones (1992) categorise management in Africa as Fragmented (negative) cultures that are characterised by isolated pockets of positive values and beliefs that do not constitute part of any rational management value system. This is attributed to the existence of social systems that constitute a fertile wider social environment for the emergence of fragmented cultures of this type. In terms of individual attitudes and behaviour, work is simply an instrumental activity that is tolerated in order to obtain money. As a result, involvement is calculative and work neither constitutes a central life interest nor a source of psychologically significant experience in terms of self-actualisation.

Like Blunt and Jones, Kiggundu attributed African management problems to the social environment that gives preference to cultural and religious values and practices that emphasise the influence of the past on the present rather than the independent planning of the future (1989). The problem with this conclusion is that it echoes colonial diagnoses and revives the solution of creating employees, in Africa, who are completely detached from African society.

In the work of Jackson (2002), the development of the public sector in Africa generally contained inherent problems. Administrative systems in colonial times were developed to perform functions of control and collection of taxes, and generally to ensure the bases for trade with the colonial powers. They were tacked onto African societies, and never were compatible with their social and cultural surroundings. According to Carlsson (Carlsson, 1998), skills and work processes were heavily standardised, becoming predictable, reliable and requiring a minimum of supervision, but were not adaptive to changing circumstances, were low on flexibility and were not transferable to other circumstances. This inheritance has largely persisted since independence in the case of most African countries, with the colonial administrative ideas and models still strong. In most parts of Africa, administrative systems were largely set up as control mechanisms and have exhibited similar tendencies. Yet despite a legacy of over-staffing in the public sector, Picard and Garrity (1995) recount that throughout Africa the civil service grew by 7percent per annum in the 1960s and that by 1970 60percent of African wage earners were government employees, with 50percent of government revenues being paid to salaries in the 1980s (and this growth came largely through a system of patronage). However, the relative size of the civil service has been declining since the 1980s. In Ethiopia for example, the share of the civil service declined from 4 percent of total employment in 1984 to 2.9 percent in 1999. The decline was more dramatic

in Kenya, where the share dropped from 36 percent in 1990 to just 11.4 percent in 2004. Kenya and Ethiopia, like most other Sub-Saharan African countries, have gone through the same transformation aimed at reducing the size of the civil service to cope with ever-increasing budget deficits and other economic imbalances, especially since the 1980s. This may reflect its effectiveness to the type of abilities needed not only in the context of a competitive global marketplace, but also within the African context.

Jaeger and Kanungo (1990) present a distinction between organisational management in developed and developing countries. Using Hofstede's IBM culture dimensions, they presented the organisational situation in developing countries as relatively high in uncertainty avoidance, low in individualism, high in power distance and low in masculinity. It has an external locus of control where events are considered not within the individual's control, where creative potential is regarded as being limited, and where people are generally fixed in their ways and not malleable or changeable. Decisions are focused in the past and present rather than the future, and action is focused on the short term. Guiding principles of behaviour in organisations tend therefore to reflect a proactive task orientation in developed countries, but a passive-reactive orientation in developing countries. Success orientation is pragmatic in developed countries but moralistic in developing countries. People orientation in organisations in developed countries tends to be more participative, yet authoritarian and paternalistic in developing countries.

Blunt and Jones (1992) provide a view of African public sector organisations as having a preoccupation with inputs (hence an emphasis on increasing expenditure after independence on health, education and housing). This was to the exclusion of output (quantity, quality, service and client satisfaction), and African organisations generally having to cope with rapid

and often turbulent changes. Along with this is a concern with creating employment at the expense of quality of working life. According to Blunt and Jones, this may have the result of creating further alienation of the workplace from African values and such side effects as the destruction of family life.

In terms of the structure of African organisations Blunt and Jones refer to Kiggundu's typification of top and middle management level characteristic along with those at operating level. Top management are overworked, have authoritarian and paternalistic decision styles, and control and decision-making is centralised. There is no clear mission statement or sense of direction. There is extensive extra-organisational activity and activities generally are politicised. There are weak executive support systems, yet top managers are likely to be learned, articulate and well travelled. At middle management levels there are weak management systems and controls, inadequate administrative and management skills, and a lack of industry knowledge and experience. There is also understaffing at this level. Risk aversion predominates and a general unwillingness to take independent action or initiative. Close supervision is exercised with little delegation. There are low levels of motivation. Operations tend to be inefficient and high cost, with low productivity, over-staffing and under-utilisation. Pay is low with poor morale indicated by high turnover and absenteeism. The boundaries at the operating core are porous which leaves it susceptible to abuse by outside societal interests (Kiggundu, 1989; Blunt and Jones, 1992).

In a later work, Blunt and Jones (1997) directly contrast African and Western approaches, whereby African organisational management style is seen as highly centralised and hierarchical, with a high degree of uncertainty, and an emphasis on control mechanism and rules and procedures rather than performance (and a reluctance to judge performance).

Bureaucratic resistance to change is also a feature, with a high level of conservatism, an importance of extended kinship networks, authoritarian and paternalistic. The Western ideal is seen as a concern for performance, drive for efficiency and competitiveness and participative, with a relative equality of authority and status between manager and subordinate, delegation, decentralisation, teamwork and an emphasis on empowerment. This within a context of acceptance of change and uncertainty, with high levels of trust and openness and the support of followers being essential with a drive to secure commitment and high morale.

Since the noticeable lack of success of many African organisations and institutions created along lines of Western theoretical values and models, there has been an emerging stream of analysis that utilises cultural and societal factors as a key to understanding and explaining management practices in Africa. These streams of research has conceptualised the problem in terms of the contrast between African culture, values, perceptions and social organisations, and the Western perceptions of organisation (Nzelibe, 1986; Bergue and Offodile 2001; Dia, 1991, 1996; Blunt and Jones, 1992; Mbigi, 1997; Kamoche, 1997, 2000; Jackson, 1999, 2002; Beugre and Offodile, 2001).

However, the views and conclusions presented by these authors writing on African management seem rather ambiguous, fragmented and obsolete. Describing African management systems and managerial attitudes as fatalistic, resistant to change, reactive, short-termist, authoritarian; risk reducing etc, may not represent contemporary African management per se. The so-described centralised, dictatorial and bureaucratic management styles and behavioural attitudes that are associated with Africa, to a large extent, could be said to be representative of colonial heritage. These systems may be attributed to the staying power of

colonial employment systems and the extent to which that legacy has been perpetuated by post-independence governments to protect vested political and economic interests.

African Assumptions about Contemporary Management Values

In Africa, there are certain key values, which can be isolated from academic and popular literature that might provide a clue to what an indigenous African management value might be that is distinct from evidence about the nature of current organisations in Africa.

A useful framework is provided by the work of Binet (1970) on African economic psychology. Dia (1996) provides a brief account of this work, which can be supplemented and supported by popular African management texts (Boon, 1996; Mbigi and Maree, 1995; and Mbigi, 1997), as well as academic work (e.g. Gelfand, 1997) and summed up by Jackson (2002) as:

- *Sharing*. A need for security in the face of hardship has provided a commitment to help one another. However, it is likely that this value is not based on simple exchange, but on a network of social obligations based predominantly on kinship but also on community.
- *Deference to rank*. Dia's (1996) assertion that this refers to power distance, particularly within the organisational context between employer and employee may be too simplistic. Although traditional rulers by title are appointed by senior lineage, they had to earn the respect of their followers, and rule by consensus. Political decision-making was achieved through obtaining consensus, and through a system of checks and balances against autocratic rule. People were free to express opinions and dissension (Mbigi, 1997). At the same time taking one's proper place in the social system in Africa is an important aspect of

the virtue of humility. This refers not only to deference to rank and seniority, but also to the senior person showing humility towards the younger person, and to the educated person not looking down on those less educated (Gelfand, 1997).

- *Sanctity of commitment.* Commitment and mutual obligations stem from group pressures to meet one promise and to conform to social expectations. Social pressure can be brought to bear in order to ensure commitment.
- *Regard for compromise and consensus.* This certainly involves the maintenance of harmony within the social context, but also qualifies a deference to rank discussed above.
- *Good social and personal relations.* These stem from many of the aspects discussed above, particularly the commitment to social solidarity. Dia (1996) observes that the tensions of management-labour relations, which have been a feature in African organisations, can be attributed largely to a lack of a human dimension and the adversarial attitudes of colonial employment relations.

The above, based on the works of Binet, Dia, Boon, Mbigi, Maree, and Gelfand, have provided the framework to what an indigenous African organisational management style might be and is distinct from evidence about the nature of current management practice in Africa.

Fundamental Considerations in African Management Discourse

Schutz (1974) makes a statement that is very useful for our purpose here, when he argued that:

The sciences that would interpret and explain human action and thought must begin with a description of the foundational structures of what is pre-scientific, the reality which seems self-evident to men remaining within the natural attitude. The reality is the everyday life-world (p. 3).

The statement suggests therefore that to obtain a description of the foundational structure of the natural world of Africans will necessarily require an examination of their traditional cultural values both at home and at the traditional organisation, his cultural belief systems, which is structured by myths, legends and the influence of gods and ancestral spirits, his cultural values and norms, his thought-systems and his total world-view. This is because the social being of Africans is an absolute reflection of the interrelationship between all these foundational structures, which ultimately culminates in their level of social consciousness. The study does not find it necessary to describe the nature of these foundational structures here, because such descriptions can be found in many reports of anthropological and sociological studies, such as the works by Ochollo-Ayayo (1976) of the Luo of Kenya, Richards (1939) of the Bemba of Zambia, Middleton (1954) of the Lugbara of Uganda, Huntingford (1950) of the Nandi of Kenya, Uchendu (1965) of the Ibo of southern Nigeria, Lambert (1956) of the Kikuyu of Kenya, Fortes (1945) of the Tallensi of Ghana, Evans-Pritchard of the Nuer of Sudan, and many other works.

It is worth pointing out however that the picture the study holds in mind of the world of African purposely ignores the existence of a minority of the African population, who are no more existing in the real world of Africans in all its ramifications, owing to the imperialistic influence of Western education and particularly the Western brand of social science that currently dominates our intellectual orientation, and that Ake (1979) has argued, aims at

making Africans become more like the Europeans or Americans. The main focus in this study is on traditional Africans who leave their traditional environment in the countryside and come to take up wage-employment in modern organisations. The primary socialisation of these traditional Africans took place in their traditional environment before they came to the organisations. Their emotive and cognitive maps, which they adopt in perceptually filtering their environment and giving meanings to events and activities in the course of their natural everyday life, have been formed by the influences of the socio-cultural configuration in their traditional environments.

Ahiauзу (1987) argues that when these Africans go into the modern organisations, they find themselves in a strange environment; because to him, “the world at the modern organisation is the world of the ‘West’, a world imported into Africa through Western education and religion that, among other things unfortunately to the African, lays strong emphasis on ‘timing’ in work operations, ‘technical’ rather than ‘social’ intelligence’, and stipulates specific ‘social context’ in organisation, different from those of the traditional African context”. Ahiauзу argues further that such a situation in which African workers find themselves, unfortunately constrains them to learn:

“... to live daily, two different patterns of life, with different specific sets of values, social norms, communicative symbols and patterns of human relational processes... At work he is expected to be a type of animal endowed with the required level of social consciousness that will make him fit in well in the foreign industrial culture, and then at the close of work when he leaves the workplace into the wider African society in which he lives, he changes into another type of being in which he resumes life in his real self” (Ahiauзу, 1987 p.80).

No matter the type of influence the environment of the modern organisation bears on African employees, still largely retains their already formed emotive and cognitive maps, which make them remain Africans.

It is believed, just like Ahiauzu and a host of other African writers, that the best way to understand the work behaviour of Africans is by looking into their world through their eyes. One attribute that characterises the world of Africans is the high degree of harmony and interrelatedness among the elements that compose their world. Adesanya (1958), commenting on this feature of African world, basing on the case of the Yoruba in South-West Nigeria, argued that:

“... this is not simply a coherence of fact and faith, nor of reason and traditional beliefs, nor of reason and contingent facts, but a coherence and compatibility among all the disciplines. A medical theory, for example, which contradicted a theological conclusion, was rejected as absurd and vice-versa. This demand of mutual compatibility among all disciplines considered as a system was the weapon of Yoruba thinking, philosophy, theology, politics, social theory, land, law, medicine, psychology, birth and burial, all find themselves logically concatenated in a system so tight that to subtract one item from the whole is to paralyse the structure of the whole” (Adesanyan, 1958; p. 27).

What this statement is suggesting is that any model or theoretical framework which is developed to be used in explaining the work behaviour of African employees must be holistic and as such take into account all aspects of African ways of life. Otherwise one using such a framework will end up obtaining a partial or incomplete explanation of the observed phenomenon.

Another issue That needs to be examined here, has to do with the philosophy of science and the theory of society, which are appropriate for organisational and management research in African socio-cultural environment. This issue is very important because, as rightly pointed out by Burrell and Morgan (1979, p. 1), “all theories of organisation are based upon a philosophy of science and a theory of society”. There is no doubt that the fundamental assumptions scientists adopt in developing theoretical constructs and explanatory frameworks in the social sciences today, have received a great deal of influence from those adopted in the natural sciences. These assumptions have to do with ontology, epistemology and human nature. The influence of the natural science assumptions on those of the social sciences has been largely responsible for the dominance of the objectivist view of human nature. Because of these assumptions, the objectivist social scientists apply nomothetic methodology in their studies and their development of theories. This method emphasises the application of systematic research designs and techniques, including the process of formulating and testing hypotheses in accordance with the appropriate canons of scientific rigor, and paying particular attention to the construction of scientific tests and the use of quantitative techniques in data analysis. Because of the influence of Western social science in which African social scientists received their initial training, and because of the notion of the universality of social theories, most African social scientists adopt the objectivist approach in their inquiries. Dennis (1974) has confirmed this fact in relation to Nigerian sociologists.

As pointed out by Ahiauzu (1998), the Western-based objectivist approach to social science is not very appropriate and effective for the study of human relational processes in African societies, at present. One major point in support of this assertion is that the adoption of the objectivist approach necessarily involves the formulation of a priori hypotheses. Because such hypotheses are normally generated from a review of relevant literature, and because most

aspects of the social world of Africans, particularly behaviour at the modern organisations, have largely not been formulated and systematically documented in literature, social scientists who want to study any social behavioural phenomenon in African societies, have no choice but to generate their hypotheses from their review of literature based on studies in the Western world. Such hypotheses will then be based on assumptions that do not reflect the realities of African situations, and any explanation based on such hypotheses cannot be totally accurate in the African context. Moreover, at the time researchers are formulating their hypotheses, they adopt specific definitions of concepts with which they structure their ideas. In doing this, they invariably impose meanings on social relations, which, because of their intellectual cognitive map, pays no attention to the participant's meanings. Consequently, at the final stage of analysis of research results, researchers may very often make *ex post facto* interpretations of findings, which may not have any relationship to how the participants themselves defined the situation.

The Socio-Cultural Environment

As a set of values, beliefs, and norms about the nature of management and organisation, the socio-cultural environment in which it operates is constantly influencing management. The survival and growth of an organisation depends on its developing an effective corporate culture that adequately responds to external environmental forces. Just as the effectiveness of an individual depends on how adequately he or she copes with the surrounding environmental demands, the effectiveness of an organisation also depends on how it adapts to its environmental demands by developing an appropriate corporate culture. In developing appropriate coping strategies, organisations must be sensitive to environmental constraints and opportunities. Such sensitivity implies identifying and responding to major aspects of the environment, economic, technological, legal, political and most especially socio-cultural.

The socio-cultural environment provides the challenges for dealing with human resources (a product of the cultural environment) within the organisation and for dealing with clients (customers, community served) outside the organisation. The socio-cultural environment of any given society determines collective norms and values, and individual beliefs, attitudes, and action preferences. Since organisational functioning depends on the behaviour and attitudes of people within a given society, the socio-cultural environment within which management is practiced profoundly influences organisational behaviour.

Cross-cultural management studies recognise the importance of environmental variables, particularly those relating to the socio-cultural environment as a major determinant of organisational effectiveness within a given country (Kanungo, 1980) and across countries (Kanungo and Wright, 1983; Adler 1986; Khan and Ackers, 2004; Beugre and Offodile, 2001; Karsten and Illa, 2005; Ghebregiorgis and Karsten, 2006).

An African scholar has recently reflected constructively on the issue of African culture for political development. In his article on Politique Africaine (Tshiyembe, 1998), he upbraided francophone Africanists for their failure to conceptualise African politics other than in Eurocentric terms. His view is that the two dominant paradigms of post-colonial African state, one stressing the adaptation of the imported model, the other the neo-patrimonial conservation of the European state, neglect to take into account the centrality of culture in the social and political imagination of most Africans. Like in this study, then, Tshiyembe emphasises the extent to which culture is the foundation of African political (in this study, managerial) philosophy. Although the notion that culture is fundamental to African development is not new, what is new is the argument that culture is creatively compatible with managerial modernity. The emphasis on culture is not an argument about the backwardness of African

management philosophy, but one about the necessary re-echoing of effective management practice congruous with the African local environment and cultures.

The argument, as outlined in this chapter is not that Africa now needs to return to its ancient, more indigenous culture. It is that which deals with Africa's present managerial crisis as a crisis of modernity, leaving open the search for a more effective model of management. There has, of course, been no shortage of proponents of a return to pre-colonial roots (see the works of Binet, 1970; Dia, 1996; Boon, 1996; Mbigi and Maree, 1995; Mbigi, 1997 Gelfand, 1973; Jackson 2002; Boon, 2007; Ikechi, 2007), to some form of African authenticity, as a way of constructing effective management practices in Africa congruous with the local management environment.

The debate today is whether culture values can become the foundation myth of effective management in Africa. Or, on the other hand, whether Western management is only possible once the African cultural and traditional values are no longer as important to Westernised African managers and elites as it is construed in most organisational management settings in Africa today.

Can a workable management encompass 'growth-positive' culture based factors? Can there be culturally based management structures that can function effectively and for the commonwealth of African societies? Is appropriate management style based on African cultural values and traditions possible? These are difficult questions but they will need to be addressed if we are to make any progress in understanding of the relationships between cultural values and appropriate management in Sub-Saharan Africa.

The assumption in this research, therefore, is that an effective management practice in Sub-Saharan Africa could be one that makes space for a managerial framework grounded in Western and traditional realities. In other words, effective management could be grounded in, rather than avoiding the cultural values of African environments. This is so, according to Tshiyembe, not primarily because of the essentialist, culture condition of Africans but because of the necessity of devising a structure that is both legitimate in the eyes of the population and effective in its operations.

In the next chapter, culture theory and modern organisation vis-à-vis Western management theoretical discourse is presented.

CHAPTER THREE

CULTURE THEORY AND ORGANISATION MANAGEMENT DISCOURSE

Classical Culture Theory

The last decade has brought a renaissance of interest in cultural phenomena in societies and organisations. Researchers from a variety of disciplines (anthropology, psychology, sociology, economics and organisation behaviour) have provided a range of theoretical and analytical studies. Perhaps because of the different epistemological, methodological and political orientations that distinguished these disciplines, the literature remains theoretically un-integrated – in a state of conceptual chaos. It is essential in any domain of research to define clearly the topic that is being studied, so that it is clear to readers what is and what is not being discussed.

This study is about the impact of culture on management values in African organisations. The argument in this chapter is not that culture is the most important influence on management, just that it is the most neglected. Part of this neglect may be due to the problem of recognising the pressure and the force of culture. Management researchers and professional managers taking the plunge into the sea of management need not only take account of the waves, but also more importantly need to assess the depth and force of the undertow, which are more difficult to detect. Failure to do so can pose a serious threat to organisational survival.

Before reviewing the relevant literature about culture and cultures within organisations, and the impact of culture on management, we must first agree on a workable definition of culture. Culture is a common word and like all common words it comes with much conceptual

baggage, much of it vague, some of it contradictory. Culture is a fascinating concept with myriad applications. Whether between people, nations, organisations, appreciating the meaning of culture is at the very centre of effective management and behaviour. To survive and thrive in this 21st century, individuals and institutions need to have cultural sensitivity and skills in dealing with diversity issues. However, before this can happen, we need to understand the meaning of culture in its broadest sense.

Classical Definitions of Culture

Culture is a distinctly human capacity for adapting to circumstances, and then being able to transmit this knowledge and experience to subsequent generations. Culture gives a particular people a sense of whom they are, of belonging, of how they should behave, and of what they should be doing. Culture impacts behaviour, moral, and performance. It influences perceptions and attitudes, values and actions. Yet many people are totally unconscious of their cultural conditioning, and do not fully utilise this valuable insight into human activity. For culture provides a context for understanding so much that occurs in our daily lives, be it education or economics, politics or productivity, science or religion. Culture can be the source of cooperation, cohesion, and progress. It can also be the source of conflict, disintegration and failure.

Hofstede (1980) refers to what he calls “culture one” and “culture two”. He defines culture one as manifested in music, painting, dances, art, folklore, and literature. The emphasis is on a product, a performance, and an artefact, something that makes up the cultural heritage of a society. In this sense, culture is the human made parts of our environment.

Hofstede (2001, p. 9) defines culture two as the “software of the mind”, a collective phenomena, shared with the people who live in the same social environment. It is the collective programming of the mind, which distinguishes the members of one social group or category of people from another. It includes the society’s institutions, legal system, and method of government, family patterns, social conventions, all those activities, interactions and transactions that define the particular flavour of a society (Hofstede, 1991). Culture consists of the patterns of thinking that parents transfer to their children, teachers to their students, friends to their friends, leaders to their followers, and followers to their leaders (Hofstede, 1984). According to Hofstede, culture is the ‘collective programming of the mind’; it lies between human nature on one side and individual personality on the other (Hofstede, 2005: p. 5).

According to Adler (in Blunt 1992: p. 189), ‘the cultural orientation of a society reflects the complex interaction of the values, attitudes, and behaviours displayed by its members’. Schein (1985: p. 9) defined culture as ‘the pattern of basic assumptions invented, discovered, or developed by a given group as it learns to cope with its problems of external adaptation and internal integration that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems’. Allaire and Firsirotu (1984) described culture as a set of ideas shared by members of a group.

Tayeb (1988: p.2) defines culture as ‘a set of historically evolved learned values, attitudes and meanings shared by the members of a community that influences their material and non-material ways of life’. Members of the community learn these shared characteristics through different stages of the socialisation processes of their lives, such as a family, religion, formal education and society as a whole. Not all the individual members of the community need

necessarily be assumed to follow all the directives of their cultures in every aspect of their lives. There are variations within a given culture. One can distinguish between individual variations and the dominant general pattern. What is important to note is that the dominant social pattern of a given culture is a recognisable whole, which may differ in significant ways from another recognisable whole in another place or time'. Barley (1991) defines culture as the product of sharing socially constructed systems of meaning that allow members to make sense of their immediate, and perhaps not so immediate, environment that bring about clarity into employees' working lives.

In Edward Burnett Tyler's (1871) definition, culture... is that complex whole which includes knowledge, belief, art, moral, law, custom, and any other capabilities and habits acquired by man as a member of society (Encyclopaedia Britannica 2000).

In keeping with Tyler's concept of culture, American Anthropologists, Kroeber and Kluckhohn compiled 162 definitions of culture that was current in the anthropological literature at the time. In an attempt to bring order into this definitional jungle, Kroeber and Kluckhohn (1952) suggested that the subject matter of anthropology should be culture, defined as the symbolic, linguistic and meaningful aspects of human collectivities, and is still widely quoted by many anthropologists and management authors today.

Deresky (2007) argues that culture comprises the shared values, assumptions, understandings and goals that are learned from one generation, imposed by the current generation, and passed on to succeeding generations. Valentini (2005, p.10) defined culture as the repository of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, timing, roles, spatial relations, concepts of the universe, and material objects and possessions acquired

by a large group of people in the course of the generations through individual and group striving. On their part, Blackwell *et al.* (2007) stated that culture has two fundamental components: abstract and material. In terms of abstract components, one may consider values, attitudes, ideas, type of personalities, symbols, rituals and summary constructs like politics and religion. Hawkins *et al.* (2006) propagates that the main operational regime of culture starts by earmarking stated boundaries for individual behavior and by guiding the functioning of such institutions as the family and mass media. In a societal setup these boundaries are termed as norms. Further, norms are derived from cultural values.

Eagleton (2002) reminds us that we owe our modern notion of culture in large part to nationalism and colonialism, along with the growth of anthropology in the service of imperial powers. This concept of culture deriving from anthropology as it evolved in the nineteenth century permeates most organisation and management writings.

When analysed from a non-classical perspective, culture is conceived as being made up of a unique combination of personal, cultural systems of form and substance (Haastrup, 1996). This implies that national cultures, corporate cultures or professional cultures, for example, are seen as symbolic practices that only come into existence in relation to, and in contrast with, other cultural communities. People's cultural identity constructions and their social organisations of meaning are, in other words, contextual (Fog Olwig and Haastrup, 1997).

However, the classical concept of culture, which has dominated the literature of general management and organisations, is increasingly being abandoned within the field of anthropology in which it originated. Anthropologists, as well as media and organisational analysts, are beginning to regard culture from holistic, non-classical processes of meaning and

interpretation as opposed to sharing broadly consistent, though complex, patterns of behaviour and modes of existence (Soderberg and Holden, 2002). These cultural processes of meaning are produced, reproduced, and continually changed by the people identifying with them and negotiating with them in the course of their social interactions. Thus, people's identification with, and affiliation to, a multiplicity of different cultures, e.g. national, organisational, professional, gender and generational cultures, are subject to change, and boundaries between cultural communities becomes fluid and contingent (Hannerz, 1996).]

Having reviewed and discussed the classical concepts of culture and the static perspectives of culture as presented above, and given the commonalities among the various authors, it becomes obvious that they concur that culture should be defined as that which is shared, harmonious, homogeneous, but that the definitions disagree with what exactly is being shared or harmonious and homogeneous.

Culture is defined and referred to in this study as: the pool of rules, beliefs, and values by which individual or group members conceptually order the objects and events in their lives in order to operate in a manner that is acceptable to people identifying with them and negotiating with them in the course of their interaction.

Values in Management Discourse

The core of culture is formed by values. Values are broad tendencies to prefer certain states of affairs over others. According to Hofstede (1991, 2001), values are basic convictions that people have regarding what is right and wrong, good and bad, important or unimportant. Some values are related to relatively specific aspects of life such as, what is socially appropriate behaviour for

people in different societies. Values are among the first thing children learn not consciously, but implicitly.

Values involve a collective, shared evaluation of what behaviour ought to be while translating into sanctions to induce a particular behaviour or value (White, 1998). Kempton *et al.* (1995) argue that the cultural framework shapes the issues people see as important and effects the way they act on those issues. Early work by Rokeach (1973, as quoted by Burroughs and Rindfleisch, 2002) considers values to be a centrally held, enduring belief that guides actions and judgement across specific situations and beyond immediate goals. Jehn *et al.* (1997) define values as individuals' fundamental beliefs regarding the desirability of behavioural choices. Thomson *et al.* (1999) confirms values as implicated beliefs, discourses and identities while simultaneously representing a given worth in particular communities or economies.

According to Lindbeck (1997) values emerge as a result of spontaneous social interaction between individuals in a group. Values are used as norms to express social identity and thus serve as measures against which behaviour is assessed. Values thus constitute and reflect expected behaviour and are used to enforce sanctions such as blame and praise, social inclusion and exclusion (Anderson, 2000). People assess themselves in relation to others through shared experience, which underscores the importance of group affiliations and values as a socially embedded reality (Marske, 1996). Although values are thus lived collectively and reflect the range of human experiences, they are neither a reflection of behaviour nor solely dependent upon deeply held collective beliefs. The puzzle about values, according to Anderson (2000) is not why people adhere to values but how these values become normative

to begin with. The duality of human nature is reflected in the tension between individuality and social interaction.

People are born into existing norms and patterns of conduct as established in the society and culture where they live. The values that evolve from this are socially transmitted from generation to generation and further reinforced by social sanctions. Ultimately this knowledge becomes part of one's worldview and ideology and forms one's individual values. Values are rarely questioned within the society and it is assumed that everyone else shares similar values (Robbins *et al.*, 1999).

Smola and Sutton (2002) argue that the subject of values and value differences is important in today's work and organisational environment, and as managers respond to the changing values of their employees and individual value systems, this in turn will affect management values. Employees in an organisation require from management an awareness of values held by society. Their attitude, behaviour and work values will be shaped and influenced by their cultural background but also their experiences. Home experiences and workplace circumstances further shape the values of the employees in management (Loughlin and Barling, 2001).

From a management perspective, values represent a fundamental starting point for the social theory of motivation. Fehr and Gächter (as quoted by Anderson, 2000) found that although motivation in the Western environment is strongly driven by self-interest, underlying group interaction, approval and cooperation is determined by group values.

The importance of values is reflected in the way they interact and influence social organisations, behaviour and market outcomes (Anderson, 2000). Values play a crucial role in everyday life in a society. They facilitate choices, motivate ideas and guide behaviour (Oppenhuisen and Sikkel, 2002). From a social normative perspective, values give rise to purposeful or 'rational' behaviour in a society. Hosmer (1987) argues that values define priorities that are crucial for the resolution of ethical dilemmas while Smola and Sutton (2002) indicate that values define what people believe to be right or wrong.

The values and traditions of a culture are generally the best instruments available to individuals for dealing with the degree of uncertainties, ambiguities and anxieties they experience in the workplace and the wider society. This, in most cases is only possible if a culture is seen as a fairly static, 'well-oiled machine' (Hofstede, 1991), stable and shared by all group members and not ambiguous. According to Straus and Quine (1994) and in agreement with Tennekes (1995), the individual, in this case, is able to ascribe meaning to situations, which is in agreement with what others feel if a culture fits this unambiguous, stable and static description. Where culture is seen as fragmented, ambiguous and differentiated from being static and programmable, people are bound to improvise. This is the case where people experience situations that they cannot handle or assign meanings to in an unfamiliar situation. They also experience this kind of situation where they come to the conclusion that they cannot live up to the standards or expectations required of them by the groups that they belong to and are unable to comply with the norms, which are part of the respective culture.

Cross-Cultural Management in Organisation Discourse

There are a number of studies, which are particularly influential in management across cultures (cross-cultural management). These studies are often quoted in the body of cross-cultural management literature as a whole, and are included in anthologies dealing with cross-cultural management. They can be regarded as comprising the core of received theory in the field and therefore they are studies that must be read prior to any study about cross-cultural management issues. The review in this section is of the most influential cross-cultural management studies. But a few others are also included, because they are considered relevant for this particular discourse. Cross-cultural management is a field of study that is quite heterogeneous. Different approaches are used to search for cultural differences, and the findings are used as arguments in a number of continuous analyses, discussions and conclusions.

A common approach that has been used is to search for cultural differences in attitudes, e.g., the feelings managers from different societies appear to have about different management relevant issues. The belief sustaining this approach is that all behaviour has its origin in attitudes. It is believed that certain attitudes are part of the cultural legacy of the society (Hofstede, 1980, 1991, 2001; Guy and Mattock, 1993, McClelland, 1961). Another approach is to search for differences in the way managers in different societies perceive reality and phenomena in reality. The idea is that cognitive models motivate managerial behaviour, and that these models are culture contingent. The ways different these phenomena are perceived provide the building blocks in the models (Mark Casson, 2003; Trompenaar, 1997; Laurent, 1985).

Several well-known studies have addressed questions of how to characterise cultures. For example, Hall (1976) reported that a primary characteristic of a culture is the degree to which they are focused on the individual (individualistic cultures) or on the group (collectivistic cultures). Taking a different approach, Trompenaars (1994) surveyed more than 15,000 people in 47 different countries and determined that organisational cultures could be classified effectively into two dimensions: egalitarian versus hierarchical and person versus task orientation. The egalitarian-hierarchical dimension refers to the degree to which cultures exhibit shared power as opposed to the degree that a culture emphasised human interaction as opposed to focusing on the tasks to be accomplished.

In the specific area of culture and leadership, the GLOBE (Global Leadership and Organisational Behaviour Effectiveness) 162-country studies by House *et al.* (2004) offer the strongest body of findings to date, published in a book of 800-pages. The GLOBE studies have generated a large number of findings on the relationship between culture and leadership.

As a part of their study of culture and leadership, GLOBE researchers developed their own classification of cultural dimensions. Based on their research and the work of others (Hofstede, 1980, 2001; Kluckhohn & Strodtbeck, 1961; McClelland, 1961; Triandis, 1995). GLOBE researchers identified nine cultural dimensions: uncertainty avoidance, power distance, institutional collectivism, in-group collectivism, gender egalitarianism, assertiveness, future orientation, performance orientation, and human orientation.

There are many other studies that have been devised for a variety of purposes (Watson, 1999; Koot, 2003), but the most referenced is the research of Hofstede (1980, 2001). Based on analysis of questionnaires obtained from more than 100,000 respondents in more than 50

countries, Hofstede identified four major dimensions on which cultures differ namely; power distance, uncertainty avoidance, individualism-collectivism, and masculinity-femininity. In his analysis of most Asian countries' cultural orientation, a fifth dimension of Confucian Dynamism was included. These dimensions were integrated in seven diagrams with each being a combination of two dimensions. Hofstede labelled these diagrams the 'cultural map of the world' in which each country can be placed based on their score on the different indexes. As a result clusters of countries can be recognised in the diagrams. Within these clusters, countries are considered to have a number of cultural similarities. Hofstede's work has been the benchmark for much of the research on world cultures.

Hofstede's study of dimensions of culture has been of particular influence in the study of cross-cultural management, and is particularly relevant to this present study as part of the basis for the research design, investigation and measurement. A dimension is an aspect from which a culture can be compared with another culture.

Hofstede's Dimensions of Cultural Variability

Hofstede (1980, 1983) empirically derived four dimensions of cultural variability in his large-scale study of a multinational corporation. The four dimensions of culture were based on data that he collected through comparison of the values of similar people (employees and managers) in 64 different national subsidiaries of the IBM Corporation.

According to Hofstede, the 4 dimensions represent elements of common structure in the cultural systems of countries. The position of a country on each of the four dimensions is indicated by a score, which ranges from "0" for a lowest country to "100" for a highest

country. The range of scores then represents the range of different answers to the four dimensions he identified. The four dimensions are individualism, power distance, uncertainty avoidance and masculinity.

Individualism versus Collectivism:

As a characteristic of a culture, the fundamental issue of this dimension revolves around the relative closeness of the relationship between individuals in a society. Individualism refers to a society where relationships or ties among people are not close-knit but rather loose. Every one is expected to look out for his or her interests without expecting much from others. A person may go only as far as feeling responsible for his or her immediate family, such as the spouse and children. A large amount of freedom is accorded the individual to take care of him or herself without feeling burdened by the affairs of other people or without constituting a burden for others either. Collectivism, on the other hand describes a society where relationships between people in a society are expected to stress ‘be thy brother’s keeper’. People are born into collectivities or in-groups, which may be their extended family (including grandparents, uncles, and aunts and so on), their tribe, or their village. Everybody is supposed to look after the interest of his or her in-group and to have no other opinion and beliefs than the opinions and beliefs of their in-group. The in-group or collective is also, expected to protect its individual members.

Power Distance:

As a characteristic of a culture, the fundamental issue of power distance revolves around how a society deals with the fact that people are unequal. People are unequal in physical and intellectual capacities. Some societies also maintain large inequalities in power and wealth.

Other societies try to play down inequalities in power and wealth as much as possible. The way societies are structured and relationships are arranged, can create inequalities that nature has not pre-determined. Society differs in the way they institutionalise inequality by either emphasizing the power distance between individuals or de-emphasizing it. In organisations, the level of power distance is related to the degree of centralisation of authority and the degree of autocratic leadership. Hofstede's definitions indicates that the way he found the power distance dimensions shows that things like centralisation and autocratic leadership are rooted in the "mental programming" of the members of a society, not only those in power but also of those at the bottom end of the power hierarchy. Societies in which power tends to be distributed unequally can remain so because this situation satisfies the psychological need for dependence of the people without power. We could say that societies and even corporations would be led as autocratically as their members will permit. The autocracy is just as much in the members as in the leaders; their value systems usually represent one integrated whole.

Hofstede (2001) isolate implications of cultural power distance for inter-group relations. He reports that there is "latent conflict between the powerful and the powerless" and that "older people are respected and feared" in high power distance cultures (p. 98). In low power distance cultures, in contrast, there is "latent harmony between the powerful and the powerless" and "older people 'are' neither respected nor feared" (p. 98).

Strong versus Weak Uncertainty Avoidance:

As a characteristic of culture, the fundamental issue in this dimension is how society deals with the fact that time only runs in one direction. That is, we are all caught in the reality of past, present and future, and we have to live with uncertainty because the future is unknown and will always be so. Now some societies teach their people to accept this uncertainty and

not to become upset by it. People in such societies will accept each day more easily as it comes. They will take risks rather lightly. They will be relatively tolerant of behaviours and opinions different from their own because they do not want to feel threatened by them. Such he called “Weak Uncertainty Avoidance” societies.

Other societies teach their people to try to beat the future. Because the future remains essentially unpredictable, in those societies there will be a higher level of anxiety in people, which becomes manifest in greater nervousness, emotionality, and aggressiveness. Such societies-Hofstede calls them “Strong Uncertainty Avoidance” societies-also maintains institutions to create security and avoid risks. We can create security in three ways: through technology, through laws, and through religion. In strong Uncertainty Avoidance societies, we find religions, which claim absolute truth and which do not tolerate other religions. We also find in such societies a scientific tradition looking for ultimate, absolute truths, as opposed to more relativist, empiricist traditions in the Weak Uncertainty Avoidance societies.

Hofstede (2001) isolates several implications of cultural uncertainty avoidance for inter-group relations. He points out that there are more “critical attitudes towards younger people” and a “larger generation gap” in high uncertainty avoidance cultures than in low uncertainty avoidance cultures (p. 160).

Masculinity versus Femininity:

As characteristics of a culture, the fundamental issue here has to do with the division of roles between the sexes in a society, in particular the role patterns attributed to men. There are societies that allocate very different roles to men and women, where often the women’s role is extended from biological childbearing and nursing to include all other kinds of caring and

serving roles. The men's social role is sharply opposed to this, in that they are expected to deal with money rather than people and to be assertive not as caring and beauty conscious as women. This is called the social, rather than the biological, sex role division. All social role divisions are more or less arbitrary and what is seen as a typical task for men or for women varies from one society to the other. The fundamental dimension behind this is whether societies try to minimize or maximize the social sex role division. Some societies allow their men to take many different roles. Others make a sharp division between what men and what women should do. In this case, the distribution is always so that men are expected to take the more assertive and dominant roles and women the more service-oriented and caring roles. Hofstede has called the latter type of societies "Masculine" and the former "Feminine". In Masculine societies, the traditional masculine social values permeate the whole society-even the way of thinking of the women. They include the importance of showing off, of performing, of achieving something visible, of making money, of "big is beautiful", of resolving conflicts by fighting them out. In more Feminine societies, the dominant values among the men are those more traditionally associated with the feminine role: not showing off, putting relationships with people before money, minding the quality of life and the preservation of the environment, helping others, in particular the weak, "small is beautiful", and resolving conflicts by compromise and negotiation.

Hofstede (1998) reports that in comparison to people in feminine cultures, people in masculine cultures have stronger motivation for achievement, view work as more central to their lives, and view recognition, advancement, or challenge as more important to their satisfaction with their work. He stated that employees in organisations "live in order to work" in masculine cultures and "work to live" in feminine cultures (p. 16).

However, we should remember that, when researching into cross-cultural management and behaviours in organisations, that cultures and identities (national, ethnic, gender, race, etc) are socially constructed. This also holds true for norms, values and beliefs with regards to employees' behaviour and the identities they hold. People's behaviours are shaped by interaction with others and reflect on their behaviour formally or informally. Our formal behaviour in which we are members of a group (professional or organisation) and our informal behaviour (as individuals with personal identity) in which the individual actively shape his social world. According to Watson (1994; 1999) social life is like a huge theatre, in which players put masks on and play roles that are different on the stage (front-stage) than behind the curtains (backstage). In playing a part the actors are often led by what is regarded to be the dominant discourse (Watson, 1994:13).

The cultural dimensions and Index Value Score Rank of 50 countries (Table 3:1) presented by Hofstede (1991) are simply generalisations and run the risk of being seen as oversimplification. For example, Hofstede's sample did not include any individual African country except South Africa during Apartheid. There is at yet no empirical evidence to prove that Ghana, Nigeria and Sierra Leone that were grouped into West African Region and Uganda, Kenya and Tanzania, which he grouped as East African Region (Table 3:1, **WAF** & **EAF**), actually have the same cultural characteristics and belong to the same cultural groups. Hofstede in his research did assume that these countries do have identical cultural behaviour. There is therefore no comprehensive empirical evidence as yet to suggest that these four dimensions are relevant or comprehensive enough to capture the process of the African cultural milieu. Research is needed to address this finding by Hofstede, which has created doubt in researchers' minds for a long time now. Until such research is undertaken, the findings of Hofstede must be understood as being speculative.

Table 3:1. Index Values and Rank of 50 Countries and 3 Regions on Four Culture Dimensions (Hofstede, 1991)

Country	Abbreviation	Power Distance		Uncertainty Avoidance		Individualism		Masculinity	
		Index (PDI)	Rank	Index (UAI)	Rank	Index (IDV)	Rank	Index (MAS)	Rank
Argentina	ARG	49	18-19	86	36-41	46	28-29	56	30-31
Australia	AUL	36	13	51	17	90	49	61	35
Austria	AUT	11	1	70	26-27	55	33	79	49
Belgium	BEL	65	33	94	45-46	75	43	54	29
Brazil	BRA	69	39	76	29-30	38	25	49	25
Canada	CAN	39	15	48	12-13	80	46-47	52	28
Chile	CHL	63	29-30	86	36-41	23	15	28	8
Colombia	COL	67	36	80	31	13	5	64	39-40
Costa Rica	COS	35	10-12	86	36-41	15	8	21	5- 6
Denmark	DEN	18	3	23	3	74	42	16	4
Equador	EQA	78	43-44	67	24	8	2	63	37-38
Finland	FI	33	8	59	20-21	63	34	26	7
France	FRA	68	37-38	86	36-41	71	40-41	43	17-18
German (F.R.)	GER	35	10-12	65	23	67	36	66	41-42
Great Britain	GBR	35	10-12	35	6- 7	89	48	66	41-42
Greece	GRE	60	26-27	112	50	35	22	57	32-33
Guatemala	GUA	95	48-49	101	48	6	1	37	11
Hong Kong	HOK	68	37-38	29	4- 5	25	16	57	32-33
Indonesia	IDO	78	43-44	48	12-13	14	6- 7	46	22
India	IND	77	42	40	9	48	30	56	30-31
Iran	IRA	58	24-25	59	20-21	41	27	43	17-18
Ireland	IRE	28	5	35	6- 7	70	39	68	43-44
Israel	ISR	13	2	81	32	54	32	47	23
Italy	ITA	50	20	75	28	76	44	70	46-47
Jamaica	JAM	45	17	13	2	39	26	68	43-44
Japan	JPN	54	21	92	44	46	28-29	95	50
Korea (S)	KOR	60	26-27	85	34-35	18	11	39	13
Malaysia	MAL	104	50	36	8	26	17	50	26-27
Mexico	MEX	81	45-46	82	33	30	20	69	45
Netherlands	NET	38	14	53	18	80	46-47	14	3
Norway	NOR	31	6- 7	50	16	69	38	8	2
New Zealand	NZL	22	4	49	14-15	79	45	58	34
Pakistan	PAK	55	22	70	26-27	14	6- 7	50	26-27
Panama	PAN	95	48-49	86	36-41	11	3	44	19
Peru	PER	64	31-32	87	42	16	9	42	15-16
Philippines	PHI	94	47	44	10	32	21	64	39-40
Portugal	POR	63	29-30	104	49	27	18-19	31	9
South Africa	SAF	49	18-19	49	14-15	65	35	63	37-38
Salvador	SAL	66	34-35	94	45-46	19	12	40	14
Singapore	SIN	74	40	8	1	20	13-14	48	24
Spain	SPA	57	23	86	36-41	51	31	42	15-16
Sweden	SWE	31	6- 7	29	4- 5	71	40-41	5	1
Switzerland	SWI	34	9	58	19	68	37	70	46-47
Taiwan	TAI	58	24-25	69	25	17	10	45	20-21
Thailand	THA	64	31-32	64	22	20	13-14	34	10
Turkey	TUR	66	34-35	85	34-35	37	24	45	20-21
Uruguay	URU	61	28	100	47	36	23	38	12
U.S.A.	USA	40	16	46	11	91	50	62	36
Venezuela	VEN	81	45-46	76	29-30	12	4	73	48
Yugoslavia	YUG	76	41	88	43	27	18-19	21	5- 6
Regions									
East Africa 1)	EAF	64	(31-32)	52	(17-18)	27	(18-19)	41	(14-15)
West Africa 2)	WAF	77	(42)	54	(18-19)	20	(13-14)	46	(22)
Arab Ctrs 3)		80	(44-45)	68	(24-25)	38	(35)	53	(28-29)

- 1) Ethiopia, Kenya, Tanzania, Zambia
- 2) Ghana, Nigeria, Sierra Leone
- 3) Egypt, Iraq, Kuwait, Lebanon, Libya, Saudi-Arabia, U.A.E.

This reason, in order to provide empirical evidence to validate and elaborate on the Nigerian managers' scores on the dimensions, provides the motivation to carry out this study to identify Hofstede's culture dimensions scores of the Nigerian managers.

The speculation on the value dimensions of culture as presented by Hofstede in the case of West African countries (Table 3:1, **WAF**, Ghana, Nigeria, and Sierra Leone) is a subjective one. This study will collect and analyse new questionnaire survey data from Nigeria and compare them with Hofstede's data. Through this, the actual scores for Nigeria on the four dimensions identified by Hofstede will be identified, and then go further to explain the societal values and the individual work-related value items that contribute to the dimension orientations.

Culture Convergences versus Divergences in Management and Organisation Discourses

There are two broad debates between researchers concerning the impact of culture on organisations. These deal with convergence and divergence (Lammers and H. Dickson, 1979). Convergence reflects the degree to which all members of a group agree on values about behaviour, group processes and intra-group relationships (Jehn *et al.*, 1997). The convergence view argues that organisations are becoming increasingly alike (in terms of structure, technology, levels of bureaucratisation, etc.). Thus, the context of business operates independently of national culture and predominates over it. The divergence view gives primacy to the differentiating effects of national culture (the residual effects of history, beliefs, values and attitudes held in each society). There is empirical support for both views, but there are no definitive studies, which can strongly support one or the other. Of course, it is likely that both views are correct. Business pressures will certainly influence the common shaping of organisational structure and processes. Yet, individuals who may hold very

different beliefs, attitudes and values, staff such organisations. These will obviously have an impact on motivation, satisfaction, and group working. Key differences in orientation towards time (linear clock time, or personal time), working (as a means to an end or an end in itself), accumulation of wealth (as a primary concern or not), and towards change (open to change or resistant), can be identified across different cultures.

At the national level, many of the Aston researchers and their associates conducted cross-national research using variables of size, technology; formalisation and specialisation (see Hickson and McMillan, 1981). One conclusion of this work is that there appears to be a common industrial logic across different nations. Despite differences in politics and ideological thought, organisations are converging around the common imperatives of economics, competition and technology (Galbraith 1967).

Other studies support divergence. They argue that organisational structure and processes are culture specific. Ruedi and Lawrence (1970) and Sorge and Warner (1986) conclude that national cultural factors specific to the German society accounted for differences between English and German organisations. Building on Hofstede's (1980) study and Iguisi and Hofstede (1993) research data on national cultures, found limited convergence on individualism, for those countries that have become wealthier; but very little convergence on the three other dimensions, in fact, differences on these other dimensions have become larger rather than smaller. After examining much of the cross-cultural research that has been conducted during the past twenty years, Negandhi (1983, p. 18) claims that "there is increasing evidence to support the contention that management behaviour, and effectiveness are as much, if not more, functions of contextual and environmental variables as they are of socio-cultural variables".

At the individual level, Beres' (1984, p.3) review of existing research on cross-cultural values claims that the typical measure of cultural values is "methodologically dependent on measures of individual values. Because of the lack of independence, it becomes impossible to test the influence of culture on individuals... Measures derived from current values, therefore, will reflect both intergenerational and contemporary influences". This criticism forces cross-cultural researchers to reckon with the continuation of cultural values from one generation to the next, and from one society to another.

Tardiff (2002) argues that relationships between cultures and societies are subject to market rules and 'values' are exported via various media channels. Initially, Europe or the 'West' has exported its values by means of exploration and colonisation of the rest of the world, followed by occupation, and in recent years by communication and information technology. In recent decades technological development and its accessibility has contributed to unprecedented exposure of the non-Western societies to Western values. These societies, it seems, are increasingly becoming more modern through the acceptance of Western values that are gradually replacing their societal values.

The unique origins and complexities of cultures are however likely to push cultural development in unpredictable and different directions, thus making convergence towards common values unlikely. In a globalised environment different ethnic and cultural groups need to work towards sustaining their values (Dahl, 1996). Leadership in developing countries increasingly takes a stance to distinguish themselves from the West and thus assert their cultural uniqueness and thus values (Smith and Bond, 1999). Cultural value dissimilarity in particular refers to differences in work ethic, work values and motivations when approaching tasks. Jehn *et al.* (1997) found that differences in cultural values contributes to

conflict in groups and often leads to negative repercussion on the group performance. Cultural value dissimilarity or divergence affects individual involvement in conflicts (Pelled *et al.*, 2001). Cultural value diversity occurs when members of an organisation differ in terms of what they think about the organisation and the purpose and goal of the organisation. According to Jehn *et al.*, the divergences of cultural value increases task, process and relationships in organisations. National diversity refers to the amount of heterogeneity within a nation on certain characteristics, including value differences in national institutions. From an individual perspective divergence represents the relative difference between an individual and the other team members.

Schematizing the Field of Research: New Research Questions

Looking at information provided by studies on cultures, we do not get an insightful perspective on its interrelationship with leadership and motivation styles in Africa. The literature on cultures and management gives very little information on the African managers and employees' perspectives on the influence of culture on management and the strategies they use in interpreting these cultural influences in their work environments. As such, little or no attention has been given to the cultural complexity of leadership, motivation, recruitment and promotion in African cultures. Hannerz's (1992) concept of cultural complexity focuses on the complex relation of three dimensions of contemporary culture: (1) ideas and modes of thought, (2) forms of externalisation and (3) social distribution. Researchers of cross-cultural management most of the time concentrate more on the first dimension, the shared values of people in a social unit (Hoecklin 1995; Lewis 1996). The studies of Featherstone (1990), Hannerz (1992) and Friedman (1994) seem to show that contemporary culture has become more complex. Yet almost no detailed studies have been conducted on the cultural complexity

in cross-cultural management that provide a clear understanding of the ideas about leadership and motivation in organisations, the ways in which meanings are assigned and the ways in which these cultural meanings are used for effective management in Africa. Based on this, the following questions have emerged:

1. What will be the scores of Nigerian managers and employees in Hofstede's culture dimensions of (1) Individualism versus Collectivism, (2) Power Distance, (3) Uncertainty Avoidance, and (4) Masculinity /Femininity in comparison to Hofstede's (1991) scores for the West African Region? To what extent will the Nigerian scores discord or concord with Hofstede's assumed cultures of West African region (Nigeria, Sierra Leone and Ghana)? What are the societal cultures and individual work related value items that contribute or influence these dimensions?
2. To what extent do leadership styles, motivation to work, the meaning of work and coping strategies contain Western and traditional cultural values?

In the next chapter, discussions about management theory and the basic premise of leadership and motivation theories that bring about clarity of Western versus traditions in management and organisation discourse will be presented.

CHAPTER FOUR

MANAGEMENT THEORIES: A REVIEW OF THE LITERATURE

Classical Management Theory

This chapter introduces the reader to the basic premise of theories of management styles. In the chapter, no attempt will be made to review all management theories; rather, there will be a selective look at those relevant to the discussion of management styles and motivation in Africa. In other words, only those that show whether classical (Western) theories can be fully applied in non-Western societies of Africa will be reviewed. This is not to say that other theories cannot be put through the same review as those selected, but chosen ones are those most frequently applied by managers in Africa and also form the basis of Hofstede's dimensions of culture, which is part of the research focus. Among specific theories to be reviewed are the so-called classical management theories of leadership styles and motivation patterns.

Classical Management and Issues in Conceptual Definitions

As a discipline, management has numerous theories and principles that attempt to highlight problems and recommend solutions. How appropriate are the recommended solutions, is critically examined here to the extent that their uses have not done much to alleviate the problems confronted by practicing managers in Africa - the focus of this research. The universality of management practices assumed by many Western management theorists in defining management is questioned on this basis.

It follows that where committed resources, both human and material, are not achieving set objectives, there is therefore the need to re-examine management theories and models, how they have been applied and why they may have not been achieving set objectives and to some extent have failed. This is with a view to modifying and adapting them to congruity with the local cultures and environment, hence appropriate management values.

Conceptual Definitions of Management

Various definitions have been given for management, many of which have tended to see it from a particular viewpoint that could be traced to a certain school of thought. The Human Behaviour School (for example, Hersey and Blanchard, 1977: p. 54; Mayo 1933) defined management as “a process of getting things done through people”. The Management Process School, in extension, view management as “a process” of getting things done through and with people operating in organised groups. The Empirical School sees management as “the study of experience”, sometimes with the intention of drawing generalisations but usually as a means of teaching experience and transferring it to practitioners and students. And the Social System Schools (for example, Barnard 1938) views it “as a social system, that is, a system of cultural interrelationships”. Although emphasis given to aspects of the definition by the various schools may be different, one cannot see the inability to describe as being a problem of authors. Rather, the issue is the limitation in the conceptualisation of management.

In refocusing discussions on what management is, the study believes that the progress and advances in science as well as in management depends not entirely on the number or quality of answers but on the number and quality of questions raised. Most of the answers provided in the literature are responses to questions raised in respect of the developed economies. Most of

the writers in management were born, raised, trained and have been nurtured in their own environments. Little wonder, then, that the features of their environments could have naturally affected their perceptions. The argument about management being universal, neutral and culture-free is not really correct since the differences in environment between the developed and developing economies are sufficiently significant to the practice of management and the theory of management.

Leadership Management Theory

There is no doubt as to the strong link between leadership and motivation, especially since leaders not only respond to positive behaviours of highly motivated workers but because the leaders themselves possess the power to either motivate or not to motivate their follower by the leadership style employed.

Leadership is seen as the act of influencing or inspiring subordinates to voluntarily, competently and enthusiastically strive towards achieving of organisational objectives or goals. It is desirable to have employees who strive towards, not only the achievement of organisational objectives, but also those who willingly and confidently do so. Leading is to take one subordinates to a better state of being able to be more productive, efficient, satisfied, involved in their job and motivated. It is a process of helping them to function effectively and to grow rather than to cope with exigencies.

Several writers have contemplated why some leadership styles produce better results than others, yet almost all of them agree that the methods used should depend on not only the leaders but also the led. This study will refrain from reviewing leadership theory research, as

there are plenty of surveys available. Instead, the study will pay attention to the tendency of the leadership literature to neglect the cultural context of leadership. Most studies focus on how a person identified as a leader is behaving or interacting with a group of subordinates. In some cases, this group of subordinates is so large that it comprises an entire organisation and in this way, a few studies have looked at the leader's influence on organisational culture. A few studies have taken an interest in leadership in relation to cultural change (Trice and Beyer; 1989), but in all these cases, the leader is viewed as someone who exercises a more or less far-reaching influence on culture. Typically, it is top-level leaders who are focused upon. In this research, leadership is understood more as an outcome of the cultural context.

A brief of our understanding of the concept of or relationship between managers and leaders (management and leadership) might be necessary here. The following concepts of management and leadership capture this relationship.

Management can get things done through others by the traditional activities of planning, organising, monitoring and control-without worrying too much about what goes on inside people's head. Leadership by contrast, is vitally concerned with what people are thinking and feeling and how they are to be linked to the environment to the entity and to the job/task (Nicholls 1987:21).

This view allows a combination of the two elements that can be found in the activities of many managers, including this research subject. Leadership is thus not seen as 'standing above' or being able to change culture, but rather as trying to influence people's minds.

Recent theory and definitions on leadership look at leadership as a process in which leaders are not seen as individuals in charge of followers, but as members of a community of practice

(Drath and Palus, 1994). A community of practice is defined as “people united in a common enterprise who share a history and thus certain values, beliefs, ways of talking, and ways of doing things” (p. 4). This definition may be thought of as a variation of organisational culture. These authors believe that the vast majority of leadership theories and research has been based on the idea that leadership involves a leader and a group of followers, and dominance, motivation, and influence are the primary vehicles of leadership. As reviewed above, this has been a primary focus of research to date. Building on and modifying this view, Drath and Palus (1994) propose a theory of leadership as a process. Instead of focusing on a leader and followers, they suggest studying the social process that happens with groups of people who are engaged in an activity together. With this view, leadership is not so much defined as the characteristics of a leader, but instead leadership is the process of coordinating efforts and moving together as a group. This group may include a leader, *per se*, but the dynamics are dramatically different than traditional leadership theories have suggested. People, therefore, do not need to be motivated and dominated. Instead, everyone involved in the activity is assumed to play an active role in leadership.

The work of Manz and Sims supports this notion of leadership as a process, as they focus on self-leadership within each individual more than the behaviours and actions of a few select people designated as formal leaders in an organisation (Manz and Sims, 1989). In fact, the conceptualisation of leadership as a process in which everyone actively participates may be a culmination of the research to date. As theories turned toward looking at the environment of leaders (for example, Fiedler, 1967), the relationship between leaders and followers (House and Mitchell, 1974), and even the organisational culture (Schein, 1985), researchers have been acknowledging the highly complex, interdependent nature of leadership. These theories

have laid the groundwork for examining leadership as a process, taking the emphasis away from individuals.

The broad and varied body of work on leadership, therefore, suggests that there are many appropriate ways to lead or styles of leadership. Contingency theories differ from and build on the trait and behaviour theories, as the philosophy that one best way to lead evolved into a complex analysis of the leader and the situation. For optimal success, both the leader style and situation can be evaluated, along with characteristics of the followers. Then, either leader can be appointed to an appropriate situation given their style of leadership, the leaders can exhibit different behaviours, or the situation can be altered to best match the leaders.

The nature of human beings and the expectations on their work environment is the base of Douglas McGregor's classic Theories X and Y. With regards to this pioneer of leadership theories, Theory X leaders believe that the only way to motivate people to work is to direct, control, and coerce them (Adler, 1997). This theory follows the assumption that people are lazy and can be motivated by more basic needs for safety and security (Hodgetts and Luthans, 2003). In contrast to Theory X, Theory Y leaders believe that only higher-order needs for achievement and self-actualisation motivate people. They think people will seek increased responsibility and challenge if they work under right conditions. Therefore, it is necessary to provide them with freedom, autonomy and responsibility. In their supporters' opinions people are basically good and trustworthy (Hodgetts and Luthans, 2003; Adler, 1997). The reason for leaders to adopt Theory X or Y is dependent on different cultures. While for United State managers the approach of Theory Y is widespread because of the assumption that the satisfaction of higher-order needs will motivate people, the same theory may be applied in China for other reasons.

In the 1960s and 1970s, a number of scholars in the USA attempted to identify different styles of leadership. Broadly speaking, all of them found two main styles: **task oriented** and **people oriented**. These two styles had a number of variants. Some of them were: task versus social-emotional (Bales and Strodbeck 1957), exploitative versus participative (Likert 1961, 1967), autocratic versus consultative (Vroom and Yetton 1973), centralised versus delegated decision-making (Heller 1973), low LPC (Least Preferred Co-worker) versus high LPC (Fiedler 1967), theory-in-use versus theory espoused (Argyris and Schon 1974), 9-1 style versus 1-9 style (Blake and Mouton 1964, 1979), permissive versus restrictive (March 1955), participative versus restrictive (Likert 1961), etc.

Among eminent authors in the area of leadership management theory are Rensis Likert, Fred Fiedler, Robert Blake and Jane Mouton. Specifically, this research will primarily focus on Rensis Likert's four leadership styles of (1) exploitive-authoritative, (2) benevolent-authoritative, (3) consultative, and (4) participative. In this study, Likert leadership styles will be used as measures to look at leadership styles in the Nigerian organisations as Likert leadership styles formed part of Hofstede's factors for calculating the dimensions of power distance.

Rensis Likert's Leadership Theory

Managerial leadership takes place in the organisation, and it is influenced by the prevailing managerial practices. Therefore, it is not sufficient to study individual leadership behaviour without a consideration of organisational norms and practices. Leadership behaviour that is contrary to the prevailing managerial environment of an organisation will not provide the desired results.

A pioneer in theory formulation, Likert developed a four-style approach to leadership ranging from a very flexible and democratic style to one that is highly autocratic.

Likert's theory focuses on styles of management in which leadership is conceived to be the main component. His questionnaire (Likert 1967, pp. 3-10) has 'leadership processes' as one of the seven variables. The other variables are the nature of (a) motivational forces, (b) communications, (c) interaction-influence, (d) decision-making, (e) goal setting, and (f) control processes. 'Leadership processes' is used as a classificatory variable yielding the four styles of management: (1) exploitative-authoritative, (2) paternalistic-authoritative, (3) consultative, and (4) participative. These styles are based on varying degrees of trust and confidence that each exhibits towards the subordinates.

These four styles of leadership are then clustered into two broad categories: authoritative and participative. The remaining six features form a meaningful pattern under the four styles of management and are treated as correlates of leadership rather than its defining characteristics.

Likert (1967) titled his second book on the topic of: *The Human Organisation*. It deals with the functional nature of the participative style and the dysfunctional nature of the autocratic style. Neither was related to the problems of boundary management or of coping with the external environment.

Likert argued that the participative style is the one that is the ideal for and effective for all kinds of organisations, tasks and situations and that all organisations should adopt this style. He refuted the belief of many managers that the people oriented approach could work only if the organisation is already productive. Until that point is reached, a manager has to keep the

pressure on for increased production. He believed that managers who hold that view are not likely to achieve high productivity in their units.

According to Likert, research findings, again based primarily in the United States, supports his argument that leaders who use Style 4 (participative) style of leadership were more effective, not only in terms of achievement of production goals but also in maintaining high worker's morale within and between departments in an organisation when compared with leaders who use management styles leaning more towards leadership Style 1 (autocratic).

The Limits of Western Leadership Theory

A number of authors (e.g. Blunt and Jones, 1997; Wheatley, 2001; Jackson, 2004) have highlighted the manner in which Western management and leadership theory may represent a new form of colonialism - enforcing and reinforcing ways of thinking and acting that are rooted in North American and European ideologies. By doing this, there is a tendency to play down the importance of indigenous knowledge, values and behaviours, assuming instead a linear progression from the "developing" to the "developed" and/or the "traditional" to the "Western". Such an approach to leadership and management theory, however, is not only pejorative (classifying non-Western approaches as "under-developed") but also obstructive to the emergence of more constructive theory, practice and policy.

Jackson (2002; 2004) highlights exactly such a situation with regards to cross-cultural management and leadership research in Africa – first noting a serious lack of good theorising and research and then concluding that what little there is firmly "entrenched within the developed-developing world paradigm which mitigates against more constructive theorising

and conceptual development” (Jackson, 2002, p.3). Jackson has made some steps towards addressing this shortcoming through a major study of 15 sub-Saharan African countries that give much for consideration, including the manner in which African managers tend to be highly skilled in managing cultural diversity and multiple stakeholders and enacting “humanistic” management practices.

Convergence versus Divergence Debate on Culture Influence on Leadership Theory

Cultural influence on leadership is a difficult topic to study. Cross-cultural nature of research increases the research design complexity, complicates data gathering procedures and makes the interpretation of the obtained results more difficult. A substantive complication in cross-cultural research is that the variety of contexts in which multicultural surveys are embedded means that salient alternative explanations and hypotheses multiply, as do the sources of error and bias that complicate and hinder understanding. Therefore, although many studies on cultural influence on leadership have been conducted to date, the results remain ambiguous and contradictory. Consequently, two opposing views on the nature of cultural influence on leadership coexist simultaneously, both partially supported by empirical studies. The basic argument of the culture-specific position is that different environments create different leaders. What represents appropriate leadership in one setting does not have to be appropriate for a differently programmed group of followers.

Proponents of the divergence culture-specific perspective maintain that the occurrence and effectiveness of leadership is likely to be unique to a given culture. They argue that the values, beliefs, norms, and ideals that are embedded in a culture affect leadership behaviour and goals, as well as structure, culture, and strategies of organisations. Newman (1996) stated

that national culture is a central organising principle of employees' understanding of work, their approach to it, and the way in which they expect to be treated. National culture implies that one way of action or one set of outcomes is preferable to another.

Culture affects personality, perceptions, behaviours and work values of leaders and followers in a country. Personality can be viewed as the outcome of a lifelong process of interaction between an organism and its ecocultural and socio-cultural environment. "The effects of these external factors make it likely that there are systematic differences in the person-typical behaviour of people who have been socialised and brought up in different cultures" (Berry, Poortinga, Segall *et al.*, 2002).

Proponents of the convergence universalistic perspective argue that leadership is a universal phenomenon. They argue that, although some differences across cultures are bound to exist, there are many more similarities than differences in leadership across the world. They maintain that increasingly common technological imperatives, common industrial logic, and global technologies and institutions all serve to harmonise management practices and structure (Carl and Javidan, 2001; Carl, Gupta and Javidan, 2004). They also point out that indigenous patterns of leadership are often unjustifiably romanticised – in much the same way as some social anthropologists used to champion the cause of the "noble savage," a luxury less easily indulged by the subjects of their concern (Blunt and Jones, 1997). Moreover, even when studies find differences in leadership behaviours or styles across cultures, they implicitly assume the universality of constructs (and instruments) used to measure these behaviours or styles.

Three groups of arguments can be advanced in support of this position. First, leadership at its broadest is a universal phenomenon, occurring in all societies across the world (Bass, 1997, 1990; Peterson and Hunt, 1997, 2002). Moreover, the simultaneous appearance of social institutions such as government, organised religion, and a significant role for individual leaders argues that there may well be something about people in complex organisations that provides a social value in having “leaders” – they arise to fulfil a basic social function. Next, to the extent that leadership is genetically conditioned, heritability constrains the extent of cultural influence on leadership. Although leadership skills can be acquired throughout a person’s life, a nontrivial proportion of leadership traits and attributes are influenced by genetics. Studies of leadership behaviours of monozygotic twins reported that as much as 40 to 50 percent of the variance in leadership behaviours could be attributed to heritability (Johnson, Vernon, Molson, Harris and Jang, 1998). To the degree that heredity is culture-free it means that a universal constraint is placed on how much various contingencies, such as culture or training, impact leadership behaviours. Finally, leadership requires a disposition to be influential, which may result in some universal influence-oriented behaviour (Bass, 1997).

Second, in many cases, observed cross-cultural differences are a product of research design limitations and flaws (such as unmatched sampling and disregard for confounding variables), or the differences could be attributed to some variables other than culture. Consequently, the magnitude of pure cultural influence on leadership might be negligible and insignificant.

Finally, forces of Westernisation and globalisation are boosting cultural congruence, at least at the level of organisational and business practices. These are strongly influenced by contingencies such as the size of organisations, their technologies, their strategy, and the stability of their environments. It is likely that such variables have a much more direct and significant impact on leadership than culture (Kerr, 1983; Blyton, 2001).

Motivation Management Theory

The leadership research and theories reviewed above depend heavily on the study of motivation, suggesting that leadership is less a specific set of behaviours than it is creating an environment in which people are motivated to produce and move in the direction of the leader. In other words, leaders may need to concern themselves less with the actual behaviours they exhibit and attend more to the situation within which work is done. By creating the right environment, one in which people want to be involved and feel committed to their work, leaders are able to influence and direct the activities of others. This perspective requires an emphasis on the people being led as opposed to the leading. A review of some of the major theories of motivation can help provide a better understanding of how a leader might create such an environment.

Motivation is both a force within an individual and a process used to get others to expend effort. DuBrin (2000: 130) says that motivation is concern with the "why" of behaviour; the reason people do things. According to Stephen Robbins (2000: 407), motivation is the willingness to exert a persistent and high level of effort towards organisational goals, conditioned by the effort's ability to satisfy some individual needs.

Todes, Mckinney and Ferguson (1977: 166) categorised the wants or needs of individuals into five views of human motives as the sociological, biological, psychoanalytic, behaviourist and humanistic theory.

Decenzo (2001) stated that motivation is the result of the interaction between the individual and the situation. Certainly, individuals differ in the motivational drive, but an individual's motivation varies from situation to situation, from culture to culture. As the study reviews the

concept of motivation, we should keep in mind that level of motivation varies both among individuals and within individuals at different levels.

Multidimensional and multi-various, motivation theory aims to provide a conceptual framework within which management can:

- a. Understand the behaviour of others in an organisation;
- b. Predict the consequences of alternative courses of action; and
- c. Encourage cooperative effort towards the achievement of organisational goals.

Many theories of motivation have been developed with the understanding of workers, how their behaviours can be energised positively, and how they can be better directed to achieve desired objectives.

Motivation theories are classified into two groups: *content theories* and *process theories*. Content theories explore what motivates people: i.e. arouses and energised the behaviour. The most famous content theories are Maslow's need hierarchy, Herzberg's two-factor theory, and McClelland's three-factor theory. Process theories researched the specifics of the motivation process. Vroom's expectancy and Adam's equity theory are well-known process theories.

Western, mostly American, theorists have developed all of these motivation definitions and theories, and historically research on the theories has involved only Euro-American subjects. More recently, some international research on the content theories have been conducted. However, cross-cultural studies on the process theories remain rare owing to the complex nature of this type of research.

There are several techniques, approaches, and theories on motivation that have been developed and proven successful in some situations and unsuccessful in others, some of which are presented and discussed in the following sections of this chapter.

Maslow (1970), a behavioural scientist, is one of the most prominent writers in the area of human motivation. He developed the Hierarchy of Needs Theory. Maslow stated that there is a connection between behaviour of individuals and their needs, and the strongest "felt needs" determine behaviours of individuals at given times. Maslow's approach was based on the assumption that the individual is the basic unit in a social organisation that is capable of "life-affirming and self-fulfilling" behaviour. Maslow believed that work becomes a personal commitment and its accomplishment creates satisfaction and self-actualisation and provides a way to achieve individual goals. Maslow categorised these "needs" into five levels; Physiological needs, Safety or security needs, Belongingness (social) needs, Esteem needs, and Self-actualisation needs. Maslow regards this as the highest level of need. It is the feeling an individual has when she/he is doing what she/he really wants to be doing. It is a feeling that one is self-satisfied with one's achievements in term of being able to become what one desires most to be.

Basically, Maslow postulates that knowing the needs that employees are trying to satisfy, managers can help satisfy those needs so that employees can be satisfied and, then, motivated to work better. He believes that the lower needs are satisfied before an individual attempts to satisfy a higher-level need in the hierarchy. Once a need is satisfied, at that point in time, it ceases to motivate the individual's behaviour. Satisfaction of one need and a climb to a higher-level need does not, however, mean that the need to satisfy the lower need, which was previously satisfied, will not arise again. When this need arises again, no matter the level of

need the individual is trying to satisfy, his or her behaviour will now be automatically motivated by factors to satisfy the lower need. It is after this lower need is satisfied again that the previously abandoned higher need becomes important enough to motivate the individual's actions.

An individual can attempt and is capable of, satisfying needs from two levels simultaneously. For example, a hungry man has various options in trying to satisfy his hunger. He can either eat in a most convenient restaurant or eat in an exclusive one. If he chooses to travel a long distance to an upper class restaurant to eat, where he normally meets with his group of friends, he has satisfied three levels of needs simultaneously. As well as satisfying his hunger, he has satisfied both his esteem need by preferring an exclusive restaurant, and his affiliation or love need by preferring where he could associate with his friends. In other words, even though the needs are arranged in a hierarchy order of importance, the order in which they are satisfied is not nearly as important as knowing that the needs are there and should be satisfied. In fact, as shown by Hall and Nougaim (1968) in a study involving a group of managers over a five-year period, as managers advance in an organisation, their physiological and safety needs tend to decrease in importance while the higher level needs of affiliation, esteem and self-actualisation tend to increase. Their study concluded, however, that this change in the pattern of need motivation is associated more with upward movement in career path rather than with the satisfaction of the lower level needs.

Herzberg (1968) and Maslow agreed that if an organisation met the safety and social needs of its employee group, the satisfaction and level of performance of the group would rise. Herzberg proposed the "Two-Factor" theory of motivation. He conducted research among 200 engineers and accountants regarding job satisfaction and dissatisfaction. The subjects were

asked to think of a time when they felt good or bad in their work environment. Herzberg, after analysing the responses, concluded that there are two groups of factors that cause satisfaction and dissatisfaction in an organisational setting and work environment. Herzberg called the first group of factors: Work itself, Possibility of Growth, Achievement, Recognition, Advancement, Responsibility as "Motivators" and the second group "hygiene" and delineated them as: Company Policy and Administration, Technical Supervision, Interpersonal Relations, Salary, Job Security, Fringe Benefits, Personal Life, Status, Working Conditions.

Hofstede (1980; 1990) postulated his motivation theory on 18 work-goals. The work-goals were classified into five major groupings or super goals as relating to the needs or goals of individuals in motivation. The super goals are: do a good job, ambition, cooperation and individuality, family and comfort, and security. The five super goals are made up of these component goals among others: do a good job (challenging work, achievement, skill utilisation), ambition (advancement, recognition), cooperation (good working relationships with colleagues, with boss), family and comfort (time for personal/family life; desirable living area), and security (stable employment, welfare benefits).

Vrom (1964) on the other hand, approaches the issue of human motivation quite differently from the ways Maslow and Herzberg did. He holds that people will be motivated to pursue the achievement of a desired goal if: (1) they believe in the worth of the goal; and (2) they believe that their actions will ensure the attainment of the goal. In a more detailed form, Vroom believe that a person's motivation to perform will depend on the value the person places on the outcome of his efforts multiplied by his confidence that the efforts will actually help to achieve the desired goal.

Motivation is not seen as the only element involved in eliciting certain behaviours from followers or employees; knowledge and abilities certainly play a role as well. However, the motivation theories add to the body of leadership work because of the emphasis on the followers themselves and what causes them to act, instead of focusing on the leaders and their traits, behaviours, or situations. Leadership, then, is not only the process and activity of the person who is in a leadership position, but also encompasses the environment this leader creates and how this leader responds to the surroundings, as well as the particular skills and activities of the people being led.

From these arguments, the question that does arise is: which strategy the Nigerian manager and non-manager employees developed in coping with the tensions, anxieties, ambiguities and inconsistencies inherent in adopting Western management values, theories and models in a traditional African management environment? The concept on coping strategies and culture of coping are presented next.

Coping and Coping Strategies in Complex and Ambiguous Work Situations

According to Frydenberg and Lewis (1991a), the notion of "coping" as developed by psychologists has acquired a variety of meanings, which are often used interchangeably with such concepts as mastery, defence and adaptation.

Previously learned patterns of association guide the employee in the process of adoption and adaptation to new or ambiguous situations in organisations. Large-scale social changes and organisational restructuring can all lead to feelings of tension, fear and insecurity to the employees. Employees use different strategies to cope with these emotions. According to

Skinner (1995), coping is an informal personal evaluation of the resources that one has at one's disposal to deal with a problem or stressful situations. According to Lazarus and Folkman (1984), coping is not just a fixed set of strategies that has to be used whenever needed but depends on the situation being faced.

Definitions of coping

Coping consists of efforts, both action oriented and intra psychic, to manage (i.e. master, tolerate, reduce, minimize) environmental and internal demands and conflicts (Lazarus and Launier, 1978, p. 311)

This builds on an earlier formulation of coping as:

"... the problem-solving efforts made by an individual when the demands he faces are highly relevant to his welfare (that is a situation of considerable jeopardy or promise), and when these demands tax his adaptive resources." (Lazarus, Averill and Opton, 1974).

Coping Strategies

Lazarus and Folkman (1984) define coping strategies as the cognitive and behavioural efforts to manage internal or external demands seen as taxing or exceeding one's resources. According to Lazarus' theory of stress and coping, the outcome of stressful events depends largely on our coping efforts (Lazarus and Folkman, 1984).

However, the above authors and their definitions also note that coping is not restricted to the successful mastery of stressful encounters, but, rather, encompasses all behaviours and thoughts aimed at the management of the actual situation (i.e. problem-focused coping) and

the concomitant emotional reactions (i.e. emotion-focused coping). Among the many different coping strategies that have been examined in the literature, three kinds of strategies have emerged as being significant for mental health, namely, problem focusing, seeking social support, and avoidance coping. These responses are active or passive coping behaviours that manage problems, or avoidant behaviours that ease the emotional distress experienced. Furthermore, in the stress and coping literature, active coping strategies have also been termed problem-focused coping whereas avoidant coping is also referred to as emotion-focused coping (Carver, Scheier, and Weintraub, 1989; Holahan and Moos, 1987).

Frydenberg and Lewis point out that the definition addresses the cognitive, affective and behavioural aspects of the coping process. The definitions recognise both the stressful aspects of emotion and the possibility of potential fulfilment or gratification. They also recognise that the adaptive outcome is uncertain so that the limits of the person's adaptive skills are approached.

Coping strategies, according to Taylor (1998), refer to the specific efforts, both behavioural and psychological, that people employ to master, tolerate, reduce, or minimise stressful events. Two general coping strategies have been distinguished: problem-solving strategies are efforts to do something active to alleviate stressful circumstances, whereas emotion-focused coping strategies involve efforts to regulate the emotional consequences of stressful or potentially stressful events. Research indicates that people use both types of strategies to combat most stressful events (Folkman and Lazarus, 1980). The predominance of one type of strategy over another is determined, in part, by personal style (e.g., some people cope more actively than others) and also by the type of stressful event; for example, people typically employ problem-focused coping to deal with potential controllable problems such as work-related problems and family-related problems, whereas stressors perceived as less

controllable, such as certain kinds of physical health problems, prompt more emotion-focused coping.

An additional distinction that is often made in the literature is between active and avoidant coping strategies. Active coping strategies are either behavioural or psychological responses designed to change the nature of the stressor itself or how one thinks about it, whereas avoidant coping strategies lead people into activities (such as alcohol use) or mental states (such as withdrawal) that keep them from directly addressing stressful events. Generally speaking, active coping strategies, whether behavioural or emotional, are thought to be better ways to deal with stressful events, and avoidant coping strategies appear to be a psychological risk factor or marker for adverse responses to stressful life events (Holahan and Moos, 1987).

The literature typically makes a distinction between problem-focused and symptom-focused coping strategies, although using different terminology (Folkman *et al.*, 1986; Folkman and Lazarus, 1980; Lazarus and Folkman, 1984; Pearlin and Schooler, 1978). While Long *et al.* (1992) operates with engagement versus disengagement, Billings and Moos (1981) use approach versus avoidance strategies. The latter type of coping strategies, symptom-focused (avoidance/disengagement), intend to regulate stressful emotions and the purpose of the former coping strategies, problem-focused (approach/engagement), is to change the problematic person-environment relation that is perceived as the cause of the stress felt. Consequently, with symptom-focused coping strategies, individuals attempt to minimise anxieties through physical or mental withdrawal from the situation or by avoiding the problem. In applying problem-focused coping strategies, a person tries to face the problem in order to change the situation (Folkman *et al.*, 1986).

Invariably, problem-focused strategies have been found to be associated with positive outcomes, while symptom-focused coping strategies have been related to negative outcomes (Billings and Moos, 1981; Long, 1988; Parasurama & Cleek, 1984). It is typically believed that active attempts to change the environment could lessen or eliminate the cause of the stress, while passive efforts to handle negative consequences of stress may drain a person's energy without affecting or eliminating the source of the problem (Feldman and Tompson, 1993). Research has also shown that a person can apply both problem-focused and symptom-focused strategies at the same time in the same context (Folkman and Lazarus, 1980, 1985; Marrewijk, 1999). However, it is probable that problem-focused coping is more commonly resorted to in situations where individuals believe that the source of stress can be affected. On the other hand, individuals are more likely to use symptom-focused coping when they think that the situation must be tolerated and cannot be changed (Folkman & Lazarus, 1980; McCrae, 1984). Furthermore, symptom-focused coping strategies could create a vicious circle, which adds to the direct effects of stress to increase the discomfort even more (Sandler *et al.*, 1994).

The distinction between problem-focused and symptom-focused does not include all potential coping strategies. For example, it excludes defensive or unconscious strategies (Aldwin and Revenson, 1987). However, these two modes of coping may be general enough to cover many circumstances confronting managers in African organisations.

Individual and Collective Coping Strategies

The study of Frydenberg and Lewis (1990, 1991b) identifies three styles of coping:

1. Removal of the problem through personal endeavour with a minimal use of others.

2. Use of others as a resource (and support), usually within a problem-focused orientation.
3. Use of a range of emotion-focused strategies associated with a feeling of not coping (although it permits accommodation to the problem).

The authors conclude that it would appear that coping can be best conceptualised not by referring to problem-focused and emotion-focused components (palliative and instrumental) but rather in terms of a focus on dealing with the problem, reference to others and non-productive coping.

In this study, coping strategies at the individual level are defined as the different ways in which managers and employees cope with work related values. Various cultural factors do influence the lives of managers and employees such as family, religion, and ethnicity, nature of work, job security, and social relationships. The work environment can be very demanding for managers and employees' and can create feelings of tension, stress and insecurity in the wider cultural environment.

At the collective level, coping strategies, in this study, refer to the different ways in which managers and employees in the organisation react to the structures and control systems of the organisation.

Culture and Coping

Culture-specific coping is the way in which members of a particular cultural group draws on a pool of cultural knowledge to assign meaning to tension, ambiguities and inconsistencies in management practice and determine available resources to deal with these circumstances.

McCrae (1984) argues that cultural norms tend to lead people within one culture to appraise events in a similar manner, and thereby respond with similar coping mechanisms. Similarly, Lazarus and Folkman propose that understanding an individual's internalised cultural and social norms would enable predictions to be made as to how that individual would cope with various stressors. Based on these arguments, it is reasonable to suggest that, to a certain extent, coping strategies are learned behaviours that become part of the coping repertoire of an individual through daily interaction and socialisation processes. Earlier researchers, Brein and David (1971) state that coping strategies, viewed as socially acquired and culturally mediated; tend to produce a characteristic "modus operandi" in individuals who share similar cultural values and norms. That is, individuals from similar cultures tend to cope in ways that are congruent with the cultural milieu and also shared by other members of that culture.

So far, the study has discussed theories of management, leadership and motivation, reflected on management and leadership discourses. It has also reflected on the applicability of Western management concepts and practices in Africa and goes further to discuss coping and coping strategies as it relates to culture and management discourse. It will be said that the character of this approach, particularly the way in which it points to leadership and motivation perspectives, which characterises Western and traditional, is central to this study. Based on the theoretical assumptions that leadership and motivation are located within the modern

organisational setting and the employees' traditional setting, and that the cultural environment is a necessary construct with which to understand the contradictions, ambiguities inherent in organisations and effective management, the research questions, therefore address these fundamental issues. The modern organisational factors and the traditional factors are viewed as important in understanding the perceived and preferred leadership styles, motivation patterns and the cultural values that construct social reality.

The Research Questions

Looking at information provided by studies on cross-cultural management, we do not get much insightful perspective about its interrelationship to leadership styles, recruitment, motivation and promotion methods. The literature on cultures and management gives very little information on manager and non-manager employees' perspectives on the influence of culture on management and the strategies employees use in interpreting the cultural influences from their organisational experiences in recruitment and promotion processes. As such, little or no attention has been given to cultural values in African organisations. Hannerz's (1992) concept of cultural complexity focuses on the complex relation of three dimensions of contemporary culture; (1) ideas and modes of thought, (2) forms of externalisation and (3) social distribution. Researchers of cross-cultural management usually concentrate more on the first dimension that is, the shared values of people in a social unit (Hoecklin 1995; Lewis 1996). The studies of Featherstone (1990) and Hannerz (1992) and Friedman (1994) seem to show that contemporary culture has become more complex yet almost no detailed studies have been conducted on the cultural complexity in cross-cultural management that provide a clear understanding of the ideas about leadership and motivation and their consequences for

recruitment and promotion in organisations, the ways in which meanings are assigned, and the ways in which these cultural meanings are used to effective management in Africa.

Based on the basis of the discussions in the previous literature chapters, the study now expands the initial research questions at the end of Chapter Three to include the questions, which are clearly set out in the next chapter, research methodology Chapter Five.

CHAPTER FIVE

THE RESEARCH METHODOLOGY

The Research Methods and Procedures

The hypothesis in this research is that effective management practice in Africa could be one that makes space for a managerial framework grounded in both Western and traditional value realities. In other words, effective management could be grounded in, rather than avoid, the cultural realities of the African environment. This is, according to Tshiyembe (1998), not primarily because of the essentialist, culture condition of the Africans but because of the necessity of devising a structure, which is both legitimate in the eyes of the population and appropriate in its operations. The questions that this study set out to answer on the basis of the reviewed literature are the following:

1. What will be the scores of Nigerian managers and employees in Hofstede's culture dimensions of (1) Individualism versus Collectivism, (2) Power Distance, (3) Uncertainty Avoidance, and (4) Masculinity /Femininity in comparison to Hofstede's (1991) scores for the West African Region? To what extent will the Nigerian scores discord or concord with Hofstede's assumed cultures of West African region (Nigeria, Sierra Leone and Ghana)? What are the societal cultures and individual work related value items that contribute or influence these dimensions in Nigeria?
2. Which leadership style is perceived to be the dominant style within the studied Nigerian organisations? Which style would the managers and employees prefer in

their organisations and which style would be highly rejected by the employees? From the viewpoints of Western and traditional, how would the perceived, preferred and rejected styles be explained?

3. From the Western management standpoint, to what extent does culture affect leadership styles, motivation patterns, recruitment, and promotion in Nigerian work settings?
4. Which of the perceived preferred and rejected leadership styles is influenced by modern managerial or traditional values? How do managers and non-manager employees cope with the tension between Western and traditional values?
5. What meanings do the Nigerian managers and employees attach to their work-world? To what extent do employees' meaning of work, including their perception of recruitment and promotion, contain traditional as opposed to Western values?
6. To what extent do the traditional factors of family, ethnicity, indigenous language, and friendship affect Western management practice of recruitment and promotion in the workplace?
7. What role, if any, and to what extent, do the traditional value factors of family, ethnicity, indigenous language, friendship and social connection affect attitudes of manager's towards their subordinates in the workplace?
8. How do manager and non-manager employees' perceptions of these factors influence their attitudes towards senior management?
9. Are these factors perceived as intrinsic, extrinsic, formal and informal to work?
10. Is the behaviour of Nigerian managers and employees towards managerial practice of recruitment and promotion influenced by Western management concepts to which they have been socialised academically or would they be influenced by their

socialisation within the traditional values in the wider African cultural environment to which they were born?

11. Which coping strategies would the Nigerian managers develop and apply in dealing with Western and traditional inconsistencies, ambiguities and contradictions in their attitudes towards recruitment and promotion in their organisations?

The Research Design

As stated in the introduction Chapter One, the study is designed to elicit attitudinal responses by means of structured questionnaire surveys and open-ended interviews. The intention is to understand the consequences of cultural values on leadership styles, motivation patterns, recruitment and promotion in African work settings.

As a methodology, the study used a quantitative questionnaire survey and qualitative open-ended interviews to collect data on the manager and non-manager employees in the organisations. The quantitative questionnaires and open-ended interviews centered on these Western and traditional factors: leadership styles, motivation, dedication, satisfaction, ethnicity, family and social connections. The theoretical and analytical frameworks of Hofstede dimensions of culture, Likert leadership styles and the motivation theories of Maslow, Herzberg, and Vroom are employed to determine the extent to which the national dimensions of culture and leadership styles adopted, replicate or deviate from Western management theories or traditional value systems in order to discover the consistencies, inconsistencies, anxieties and ambiguities. In this way it is hoped to identify the potential for synergy of traditional cultural values and Western managerial needs in African organisations.

The qualitative open-ended interview part of the research focused on Nigerian organisations and consisted of discussions with employees of various levels. Centered on the Western and traditional values as part of employees' perception of influence on management practice, as illustrated in the section on interview schedule. Interviewees were selected by a contact person in the organisations, and should have several years of seniority and experience in their different organisations. The researcher conducted the interview discussions, which lasted between 1 to 2 hours each. These individual interviews were recorded in field notebooks and later transcribed for qualitative narrative descriptions.

Some of the questions raised in this research are; can effective management based on Western or traditional values be feasible in African organisations? Can there be synergistic (Western and traditional) management styles, which can function effectively and for the commonwealth of the organisation?

Social and Cultural Research Measures

In empirical research, we look for measures of the constructs that describe social and cultural behaviour phenomena, that is, we have to operationalise them. We need to find observable phenomena from which the operationalisation can be inferred. In some types of research our operationalisation leads to quantitative measures; in other types, to descriptive, non-quantitative measures. Which ever we aim for, any operationalisation of the social and cultural phenomena has to use forms of behaviour or outcomes of behaviour. The behaviour we use can be either "provoked" (stimulated by the researcher for the purpose of the research) or "natural" (taking place or having taken place regardless of research and the researcher). Also, the behaviour we use can be verbal (words) or nonverbal (deeds) the combination of

these two classifications leads to the diagram in Table 5 - 1, which pictures four types of strategies of operationalisation.

Table 5 - 1 summarises the different methods that are available both to quantitative and qualitative researchers. The reason for choosing any of the methods in the four Cells obviously depends on different circumstances. The general problem of all the methods is how to achieve validity; that is, correspondence between the observed behaviour and the underlying constructs. Some constructs are directly conceptually related to specific behaviour. This is in particular the case for intentions, people's subjective probabilities that they will perform some behaviour. In this case, the operationalisation can be subjected to pragmatic validation: establishing the relationship between expressed intentions and actual behaviour following them. Other constructs, among which are attitudes and values, are not directly conceptually related to specific behaviour, but only through other constructs, according to some assumed set of relationships. In this case pragmatic validation is not possible, and we should be satisfied with construct validation, which means that the measures used for our construct relate to the measures used for other, related constructs, in the way predicted by our theory. To achieve good construct validity, we therefore need both good theory and good measurement.

Table 5 - 1. Four Strategies for Operationalising Constructs about Human Behaviour

Words	1 <ul style="list-style-type: none"> * projective tests * questionnaires * structured interviews 	2 <ul style="list-style-type: none"> * content analysis of speeches * documents * discussions
Deeds	3 <ul style="list-style-type: none"> * experiments * laboratory * field experiments 	4 <ul style="list-style-type: none"> * direct observation * use of available descriptive methods (open-ended interviews)
	Provoked	Natural

Source: (Iguisi, O.; Hofstede, G., 1993)

From the strategies pictured in Table 5 -1, those in Cell 1 are the easiest and therefore the most frequently used especially paper-and-pencil “instruments”. These produce provoked verbal behaviour, which is used to predict other behaviour, both verbal and nonverbal. Frequently, the validity of these predictions is assumed without further proof, as face validity; whereas a rigid test has to include the predictive validity; that is, a comparison between predicted and observed behaviour.

Face validity of an operationalisation in most cases, is not sufficient. On the other hand, rigid predictive solutions are not often available. The next best solution is to avoid putting all one’s eggs in one basket: to use more than one approach or method to operationalisation simultaneously, and look for convergence between these approaches in a process called “triangulation,” a term used in celestial navigation or land surveying. In social sciences where we cannot measure a construct directly, we should use at least two measurement approaches that are as different as possible (with different error sources) and only go ahead if we find convergence in their results. In practice this means that it is undesirable to use Cell 1 measurements (Table 5 - 1) only; where possible, they should be supported by, for example direct observation or an available descriptive method (Cell 4). If we have to rely on Cell 1 measurements only, we should try to “triangulate” within them, for example, by approaching the same issue through Cell1 measurements from different informants (qualitative and quantitative).

It is of course, equally undesirable to use Cell 2, 3, or 4 measurements only. Measures based on deeds (actions, nonverbal behaviour) have to be interpreted to find the underlying constructs, those expressed in words. Measures based on content analysis also have to be interpreted. If we collect nothing else but data about deeds, we should question whether we

gain any insight by postulating cultural values at all or whether we can keep our analysis entirely at the level of behaviour. Cell 1 measurements, once they are collected, speak more for themselves (though very impressionistic) and take less subjective interpretation from the researchers than Cell 2, 3, or 4 measurements. The best strategy, therefore, is to use Cell 1 measurements. In this study however, cell 1 and cell 4 measurements were extensively employed.

The qualitative unstructured open-ended interviews are appropriate in getting at the meaning that prompts and guides values and behaviour in work situations that the study is interested in. Furthermore, the interview method with its focus on subjective interpretation points to another methodological dimension, which is pertinent to this study. This is the notion of interpretive understanding of the cultural values within each societal context. This is particularly suited to the investigation of social practices for which the subjective meaning and understanding of events is very important.

The interview method is very important in the generation of ideas or assumptions. Glaser and Strauss (1980) argued that qualitative methods could tap many areas of social life not amenable to the techniques of quantitative data. Lofland (1976) also argued that qualitative method interpenetrates and structure the concern with how people do social things and that knowledge of how people do social things is better gained through familiarity with the socio-cultural settings. According to Lofland (1976) qualitative research is very appropriate for deciphering how people relate to cultural values and social practices because its methods permit one to get closer to the social life to make records of the people actually involved in cultural and social practices. The knowledge provided by qualitative methods through greater familiarity with social situations, and also through subjective definitions and interpretations is therefore essential for generating important undetected implicit cultural understandings and

social conditioning of the respondents as a base for further generalisable studies. This is an important concern for this study.

Closely related to the theoretical perspectives and methods in this study is the combination of multiple research methods in its design. The intention is to find out in order to understand the impact of cultural values of the employees from a qualitative perspective on the quantitative data for appropriate and effective management in a particular work context. The study makes use of extensive qualitative methods in explaining the quantitative data. The reason for the adoption of this multiple methods is to tap and maximize the strength of each method, while allowing the reduction and prevention of total error by cross-checking and comparing the data elicited by each method. Webb *et al.* (1966) have stressed the relevance of combining more than one method in research investigation as a means of providing reliable results.

Methodology Used for the Study

In the quantitative part of this study, analysis of the author's 2001 unpublished ECDPM data was undertaken to calculate and test for the scores for Nigeria against Hofstede's IBM scores for the three West African countries (Nigeria, Ghana and Sierra Leon) and also for the formal theory of Likert leadership styles and the motivation theories of Herzberg, Maslow, Hofstede and Vroom. In order to expand on this quantitative data, a descriptive open-ended interview method was then employed to identify the individual work-goals factor that most significantly contributes to the dimensions (low or high) and also to identify the traditional factors that underpin perceptions of leadership and motivation in Nigeria. The aim of this combination of methods is to bring about descriptive understanding to Hofstede-based qualitative data and

improve our understanding of the influence of cultural values on Western managerial practices of leadership, motivation, recruitment and promotion in African organisations.

Conduct of the Research

The original ECDPM questionnaire survey (2001 data used for the present study) tried to represent the opinions of two categories of respondents: Managers (everybody leading the work of others) and non-manager employees (degree level educated employees). From the smaller (manager) groups everybody was asked to participate; from the larger groups, a purely random sample was taken. The questionnaire contains items about the manager and non-manager employees' work-related values and perceptions. Only the data for questions found significantly relevant for the understanding of the effect of culture on managerial practices have been re-analysed in this study.

Questionnaire Used in the Survey

The questionnaire used as a basis the 'Value Survey Module' developed by Hofstede (1980) for cross-national comparison of work-related values, which was expanded by unstructured in-depth interviews.

Hofstede has recommended the VSM for future cross-cultural survey studies as it consists of fewer questions than the "Hermes" Attitude Questionnaire Survey used in his IBM studies (Hofstede 1980). However, since the study was interested not only in cross-cultural comparison, but more in studying the African management values *per se*, hence the decision was made to develop a more appropriate questionnaire that best addresses the African situation while still keeping the originality of the VSM. This therefore, led to fusing the VSM

and the new questionnaire into one. The fused version does not make any changes to the wording of the VSM. What the study does in the fusion is to ask some salient questions that are more relevant in the African context; for example, the following questions appeared in the new questionnaire:

1. How many are you in your immediate family?
2. How many people are depending on your salary for their support?

The questions of family values have a lot of meaning in African collectivist societies. The family plays a very big role in attitudes towards preferred leadership styles, on how employees are recruited, promoted and motivated in the organisation and the type of organisation they work for.

The quantitative data elicits information from manager and non-manager employees on national cultures of Individualism versus Collectivism, Power Distance, Masculinity and Uncertainty Avoidance as presented by Hofstede (1980); the different types of manager/leader as presented by Likert (1967); and the motivational factors of Maslow (1966), Herzberg (1980), Hofstede (1980) and Vroom (1964) for managerial leadership and motivation in African cultures.

In analysing the results of the questionnaire, the study made use of the Statistical Package for Social Sciences (SPSS). Except for nominal data, the study ran statistical means, standard deviation and standardised scores.

In analysing the data, the study treated the ordinal data as "quasi-interval" answers. This permits the use of the mean score of a particular question for a variety of statistical treatments.

Because the research inquiries were centred on the “perceptions, attitudes, and value systems” of the employees (managers and non-managers) with reference to dimensions of culture, leadership styles, motivation patterns, recruitment and promotion, and because an employee should have spent some years in their respective work organisation to be able to talk about the issues the research sought to explore, employees that had worked in their respective organisations for more than 3 years or more were interviewed.

Sample Characteristics

The questionnaire numbers 52 questions, but several of the questions contain multiple lines; the total number of choices to be made in answering the questionnaire is 99 of which more than 60 are “new” questions designed for this study. The questionnaire is made on a five-point scale. For some demographic items, more detailed rating scales are provided.

500 questionnaires were administered in June 2001 to respondents in the two cement organisations from which 314 usable were returned representing a response rate of 62 percent.

The Research Qualitative Method and Procedures

Because of the limitation in the use of quantitative methods to understand and explain values, perceptions and behaviours of employees in an organisation, it becomes imperative, if we are to generalise the results of the data that a descriptive, non-quantitative behavioural method also be used to unravel values, perceptions and behaviours of the employees in the organisations. The qualitative fieldwork for the present study was conducted in the same Nigerian cement organisations where the original 2001 ECDPM data were collected.

The interview phase used unstructured open-ended discussions with a sample of 25 randomly selected manager and non-manager employees in the organisations. Out of the 25 managers, 10 were managers qualified to first degree level with more than 5-year post-qualification experience and 15 were non-manager professionals qualified to first degree level but with less than 5-year post-qualification experience. Based on the criteria of having three or more years of work experience in the organisation, the interviewees were selected by the researcher with the assistance of the human resource department in the organisations. The objective of this unstructured open-ended interview is to elicit information on the traditional managerial values that allows for meaningful socio-cultural explanations of the data expressed by the respondents in the quantitative questionnaire survey. The reason for this combination is to allow for the presentation of deeper understanding of the reasons and cultural assumptions behind the expressed views about Western managerial values identified in the quantitative data.

The Research Site

Nigerian manager and non-manager employees were chosen on the basis of the following criteria. In the study, it was decided to focus on Nigerian employees in the manufacturing organisation rather than in government bureaucracies in order to understand the prevailing leadership styles, motivation, recruitment and promotion patterns and the inherent traditional cultural values and behaviours that are getting more and more complex. Specifically, the study looked at the employees in the cement industry, which was selected for two reasons.

1. It was thought that the researcher connections in the cement industry would give easy access to the managers.

2. The cement business is one of the modern businesses in Nigeria contributing to the country's economic development and its gross national product (see Chapter six). This industry is an employment setting located in the modern sector of the economy. Therefore, it provides an adequate setting for studying the Western and traditional management values and behaviours and the meaning of work in the context of modernisation.

The study chose to keep the names of the two cement organisations anonymous and to represent them by titles Company A Privni and Company B Govni. A description of these two companies is presented at the end of Chapter Six.

The Interview Schedule

The interview schedule consists of two parts. The first part consists of probing questions focused around six factors as they were perceived to influence manager and non-manager employees, modern and traditional value factors considered to have adverse effect on management practices of recruitment and promotion. The factors are ethnicity, friendship, family, formal education, indigenous language and past experience. These factors represent an operationalisation of concepts developed by African management scholars and practitioners (Onyemelukwe, 1973; Yesufu, 1998; Iwuji, 1992) on Western and traditional values. In this study, "Western (intrinsic) factors" (education, past experience) are defined as internal organisational required factors to work. Whereas, "traditional (extrinsic) factors" (family, ethnicity, etc), on the other hand are defined as factors external to work.

The second part consists of specific questions on the meaning the Nigerian managers give to their world of work. The questions give more weight to the questions on leadership and

motivation as part of their work-world. Here are some of the reasons for operationalising the factors the way they were.

- a. **Ethnicity.** The works of Martin (1992; 2001), Koot, (1997; 2002), Tennekes (1995) led this study to argue that African managerial history is replete with ethnic politics, whereby ethnic groupings tend to help each other rather than those who do not belong. In this cultural context, ethnic loyalty is assumed to override merit principles as advanced in management books. The meanings, which employees give to their work, could also be assumed to be tied to these same ethnic sentiments. Onyemelukwe (1973) argues that Western colonisation of Nigeria brought with it not only the enlargement and modernisation of her economic and managerial base but also the pluralisation of her ethnic base. It is because of the views expressed by these writers and the researcher's own knowledge as an African, that questions on the perceived influence of ethnicity are included. This ethnicity orientation said to have adverse effect on African national building is defined in this study as traditional (extrinsic) to management. It is also perceived as rooted in the employees' cultures.

- b. **Family orientations.** Family is here conceptualised as one's immediate family, i.e., parents, sisters and brothers. In Africa, it is assumed that a person's family is often a factor that greatly influences an employee's attitudes to work and consequently his motivational state of mind in the workplace. The belief is that parents or qualified well-placed sisters or brothers often bring in their relatives to be recruited, promoted, or appointed into leadership positions in an organisation, even when they are not qualified. Family (extended) in the African context is a source of motivation to the employee who enjoys the privilege of having an influential family background. Family is also a factor considered as traditional (extrinsic) to management and the work setting.

- c. Friendship. Both classical (Dalton, 1958; Mills, 1965) and contemporary writers (Labanji 1977) have discussed the role of friendship in employees' recruitment and promotion. In this study, friendship is conceptualised as intimate relationship between senior management and one seeking to be employed or one already employed in the organisation. The assumption on which the question is based is that intimate personal relationship between manager and a candidate wanting to be employed influences the candidate's recruitment into that organisation even when less qualified. Friendship may also influence promotion even when the employee is unqualified. Friendship is perceived as a traditional interactional factor arising from work relations. It is, therefore, both a Western (intrinsic) and traditional (extrinsic) factor. It is tied to the African traditional concept of friendship grouping as a bargaining source.
- d. Past experience. African and non-African writers alike have discussed the importance of past experience in the African managerial setting. Among the writers are Irukwu (1977), Onyemelukwe (1973), and Smythe (1958). African managers believe that because most of them are highly qualified academically, past experience is a very important managerial requirement for recruitment, promotion and appointment into higher managerial levels; perhaps more influential than other intrinsic motivational factors. In this cultural context, past experience is viewed as a Western (intrinsic) and traditional (extrinsic) management requirement.
- e. Formal education. This factor was used in questioning because of the emphasis on formal education in Africa. In a recent publication by the Economic Community of West African States (ECOWAS) secretariat in Abuja-Nigeria in 2001, it was stated that ECOWAS allocated the sum of one billion dollars for the next five years development plan. It was

also stated that ECOWAS is highly committed to “make formal education an instrument of development change”. With the emphasis placed on the importance on formal education developmental change in Africa, a question then arises. Do African managers view formal education as important in their attitudes to leadership, motivation, recruitment and promotion? Formal education is a modern work value and a managerial requirement. It is intrinsic to work and motivation in management.

- f. Indigenous language. Some writers have emphasised the importance of language in the African work sector. Onyemelukwe (1973) stated that understanding a manager’s local language is an asset to one being employed in the manager’s organisation. Iwuji (1992) stated that understanding the language of an area facilitates one’s recruitment to work in that area. He also stated that being able to speak the local language of the man at the top is an asset to rapid promotion within the organisation in Africa, even when the candidate is not from the manager’s own ethnic group or qualified for the new position. Therefore, indigenous language appears to have two influencing roles:
 - a. It is assumed that because of the linguistic divide of the Nigerian society, even where ethnicity is not taken into account in recruitment, one may still be favoured by virtue of speaking the language of the man at the top. Language is therefore of influence in recruiting a worker to work in a particular area (e.g., an ethnic Ibo recruited by an ethnic Yoruba manager because this Ibo man speaks the Yoruba language fluently),
 - b. It is also assumed to be helpful in promotion within the organisation when one is not from the same ethnic or language group but understands the language of the man at the top.

Because of the assumptions about Indigenous language, the study decided to question on this factor. Indigenous language is viewed as traditional (extrinsic) to the work setting.

Advantages and Disadvantages of Qualitative Open-ended Interviewing

Open-ended interviewing has its advantages and disadvantages. Here, these advantages and disadvantages are summarised. According to Schwartz and Jacobs (1979), Selltiz *et al.* (1976), unstructured open-ended interviewing is a more appropriate technique for revealing information about complex, emotionally laden subjects or for probing the sentiments that may underlie an expressed opinion. Sellts *et al* further argued that unstructured interviewing provides an opportunity for the interviewer to ascertain lack of information or uncertainty of feelings on the part of the respondent and to know how to handle the situation.

The knowledge provided by qualitative method through greater familiarity with social situation and also through subjective definitions and interpretations is therefore essential for generating important undetected implicit cultural understandings, socio-cultural conditioning and the inter-familial relationships of the respondents, within their cultural environment as a base for more generalisable studies.

Despite these advantages, interviewing like the questionnaire survey has its disadvantages too. According to Kahn and Cannell (1957) the disadvantages of interviewing address the issue of bias and error. It is important to have a brief discussion on these disadvantages in order to be conscious of them while conducting unstructured in-depth interviewing.

Kahn and Cannell argued that except for the interviewer's misinterpretations or errors in recording responses, it is in the respondent's answers that the rest of the bias factors are manifested. Errors in asking questions arise when the interviewer, in an attempt to reward or rephrase certain questions so as to fit the respondents' understanding, loses the idea in the original question. At times a question may be posed in such a way that it incorporates the interviewer's opinions of what constitutes an appropriate answer to the question and, in that way, the response to the question is biased information.

Despite these disadvantages, it is argued here that the flexibility of the unstructured interview helps to bring about the effective and value-laden aspects of the respondents' responses and the significance of their attitudes. Again, the unstructured interview provides an opportunity to ascertain the lack of information or uncertainty of feeling on the part of the respondent in order to know how to handle the situations. This is because the face-to-face interaction and the open-endedness of the in-depth interviewing permit greater immersion into the interviewee's social world that helps to provide qualitative explanation and expansion on the quantitative results.

The qualitative unstructured in-depth interviewing is appropriate in getting at the meanings that prompt and guide values and behaviour in work and non-work situations, which the study is interested in. Furthermore, the in-depth interview method with its focus on subjective interpretation points to another methodological dimension, which is pertinent to this study. This is the notion of interpretive understanding of the cultural values within each societal context, which is particularly suited to the investigation of social practices for which the subjective meaning of events is very important.

Closely related to the theoretical perspectives of this thesis is the use of multiple research methods. The intention is to explore the qualitative method in explaining the quantitative data generated by the questionnaire survey in order to understand the impact of the societal cultural values of the interviewees that expands on Hofstede's dimensions and for leadership, motivation, recruitment and promotion in the Nigerian organisational work context.

In the section 'Interview as a Social Situation', this study will explain how it tried to guard against bias and error in administering the interview questions.

Interviewing as a Social Situation

Interviewing is a process in which a whole series of social relationships is manifested. It involves interactions, interpretation of meanings, definitions and redefinitions, subjective evaluations of participants and events, impressionistic management, and series of other actions and behaviours, which, taken cumulatively, shed some lights on the reality of the social situation. Therefore, it is of sociological importance for qualitative study to treat interviewing as a social situation.

The discussion on interviewing as a social situation focuses on:

- The interview process
- The norms and values of the socio-cultural environment on the interview situation and the interviewee's perception of the interviewer.

The Interview Process

Here, the interview process in the context of the social situation is presented and discussed. The researcher personally conducted all the interviews. The interviews were carried out in four different locations. These locations are four different towns in three southern states of the federation of Nigeria. The southern part of Nigeria is divided into two major regional groupings; the East and the West. The interviews were conducted, in two cement companies, Privni and Govni. Privni is a private company owned by Nigerian and foreign shareholders with its headquarters in Lagos, Lagos State. It has plants in Ogun State near to Lagos in the South-West corner of the country, one located in the Ewekoro town, and the other in the Shagamu City. Govni is a government-owned company located in Calabar, a city in the Nigerian Cross River State in the South-East corner of the country, bordering Cameroon. As will be shown in Chapter Six, these broad regional groupings have subdivided into states constituting the present thirty-six state structure of the country. In all, eight offices in four different locations (Lagos, Ewekoro, Shagamu and Calabar) were visited.

With regards to cross validation of questions, there were some questions, which overlapped, and some that were not cross-validated. Bearing in mind that the interview method adopted for this study was unstructured, open-ended interview and the primary interest in the study is to explore the employees' perceptions and work definitions, the question validation became unnecessary. Perhaps the study could have cross-validated all questions or none at all rather than cross-validating some and not others. But, as earlier stated, the cross-validation did not appear to be necessary. This is because, in most cases, an interviewee's response to one question was so detailed that it cut across other questions in the interview schedule. The point

is that cross-validation was done with a single extended response to a question and, which according to Wiseman (1974) is accepted in qualitative study.

Another issue, which needs to be pointed out here, is that the interview questions were not asked in any uniform order. In fact, the schedule only served as a list of topics that the study was interested in covering by depth interviewing. As Koot (2002) pointed out, information through interview 'cannot be collected in any given order because of the flow of life or the respondents' interest precludes this', but the sheets were referred to from time to time to see if any of the questions have been forgotten.

The interview process was in-depth interviewing. Each respondent was interviewed for two hours; some lasted for two and half-hours. A field notebook was used to record the data in the field as the researcher was conscious of the sensitisation effect of the frequently used recording instrument (tape recorder). For this reason, a tape recorder was not used, therefore making the interview and the interview situation as natural, as flexible and as lively as possible. The employees wanted anonymity or confidentiality and they were assured of it. In short, the study tried getting the respondents to relax about the interview process and about the researcher. The attempt to get the respondents to relax with the interview process led to the next social situation factor. The ways, in which the researcher biography could have influenced the process of data collection, the researcher's biography will now be presented.

The Researcher's Brief Biography

Biography is a cultural product that embodies cultural meanings based on the personal life experiences through socialisation in the family, school and in the workplace. The author can be seen as a performer that combines arts, science and craft in order to write his biography

(Bate 1997). The study decided not to use the narrative approach as a scientific method in which the biographical story is constructed from facts that are scientifically collected. However, it is felt that the personal motivation and working experiences of the researcher needs special attention in order to understand his relation to the study. In too many cases the reader does not know much about the researcher's motivation, emotions, background, involvement and reflections with regard to the construction of reality. Similarly, most organisational and management studies lack information about the construction of the researcher's biography. There is of course a risk that more personal information deteriorates into an ego-show. However, the biographical information about the author's social life, professional experiences, and motivation as a construction engineer and management scholar is presented here as follows:

I was born in a small village in the South-Western part of Nigeria into a polygamous family of 13 (9 boys and 4 girls) children from my father's two wives, of whom my mother, with 8 children (7 boys and 1 girl), is the first wife. I happen to be the fourth child in the family. I grew up in the village where I started my primary education in the local Christ Mission School (CMS) Anglican.

My father was a peasant farmer and my mother a local textile trader who sold her wares in the local markets in the surrounding villages. Growing up in the village was quite hard and a formative experience. I worked on the farm with my father and also worked on other peoples' farms for money, as I needed to help augment the poor financial income of my parents. Because of lack of money to send me to secondary school, I had to stay home in the village doing odd jobs just to survive the financial hardship of the time and to save some money for my secondary education in the city.

It was in my village that I first met a cultural anthropologist. At that time I was in the village when a 'Whiteman' came from the city and my elder brother and I were respondents in what I later came to realise was a life history interview. The anthropologist was collecting data on the subculture of young people in the village communities of the region. In his report the anthropologist classified me as a member of the group of young persons 'looking for new frontiers'. In actual fact, the search for new frontiers had always been my ambition and part of my life. At the age of 14, I experienced cultural differences for the first time when I left the village for the city to attend secondary school. Coming from the village without secondary school but a primary school modelled on the Anglican doctrine, the secondary school, which was a Government trade school not modelled on religious doctrine, felt completely alien and strange for me. While at the trade school learning the trade of carpentry, I was classified as a village boy and treated like a complete social novice. I had very good memories of my growing up in the village, playing with my village age friends, engaged in local traditional moonlight story-telling and many more. But now in the city and in a Government trade school, I found myself in a totally new and very uncomfortable environment in which I had to learn completely new set of values and norms in order to be accepted and cross the first frontier.

The second frontier crossing was at the age of 20 when I entered a new world of construction technology at the college of technology. At that time, studying construction technology or civil engineering was the most lucrative profession for young science-oriented students as that was the period of oil boom in the country and lots of construction works going on. At the college of technology, I was introduced to a new subculture of construction technology. I had to learn the values and norms of that new subculture in order to communicate with other students who for a larger part had technological backgrounds. After four years of study, I

mastered the world of construction technology and entered the occupational subculture of engineers.

The third frontier crossing was when I got a job as a site engineer with an international civil engineering company. Before this time, I had never worked on a large-scale project with Nigerian and European engineers working together as a team. Being in charge of a low cost housing project, my responsibility was to complete projects within the stipulated time and budget. As a young site engineer, I was mostly concerned with the technical aspects of project both in terms of humans and materials and careless of the human relations aspects involved in the world of work. For example, I terminated the appointment of technicians and other site workers because they failed to report to work at the right time and I did not even care about their excuses of falling sick and the health of their family members.

Usually, I visited my village every weekend and returned back to work on Monday mornings. In one of my weekend visits to the village, I fell sick on the very Monday morning that I was to return back to work. Because of the lack of a telephone and bad communication facilities, which included transportation from the village to other cities and towns, it became difficult for me to communicate with my office informing them of my situation therefore, I was unable to go to work for a period of three days. On my return to site and remembering my attitudes towards those that I sacked and reprimanded for their failure to come to work, I decided to go for further studies in the field of management. This experience inspired me greatly and both generated and fed my sense of curiosity and interest in human management in organisation.

A fourth frontier crossing was when I got admission to the Free University of Brussels to further my education in the field of industrial development and management. Before leaving for Belgium, I invited and organised a get-together with my European colleagues, whom we

always referred to as expatriates, in attendance. It was a very big party and because I worked with a European company, it was my assumption that once I arrived in Europe, it would be easy for me to get a job and work with my certificates, in the same capacity, and would be referred to as an expatriate as well. Unfortunately, this was not to be. As soon as I arrived at Brussels airport, I knew right away that I was entering a new culture with completely alien values and that life would from then on going to be very different from that which I was used to back in mother Africa. Once in the university hostel, I discovered that things were done very differently and I needed to have a complete change of attitudes if I was to survive. On my arrival in Belgium in the month of November, I discovered that the weather was extremely cold. I was unable to get out of bed in the hostel for a period of two days, and was always drinking warm water. The food I just could not manage therefore going without food for two good days before a God-sent Indonesian student came to my rescue by offering me “African like” type of food. One of the most traumatic culture shocks I experienced was when some of my classmates invited me to the students’ culture café for a drink. Back in my home culture, he that invites one to a cafe or restaurant for something to drink or something to eat (that person inviting), in most cases, is responsible for footing the bill. Well, I was very delighted to honour the invitation extended to me by my European classmates. After the drinks, then came the bill. To my surprise and shock, each one of the students paid for what they had consumed (going Dutch) and then asked me to pay for mine. In the first place, I didn’t understand what they were talking about, but as the barman came to me and demanded that I pay for my drinks, it then dawned on me that I was no longer in Africa, but in a European country with very different cultural values. After this experience, I then vowed, at that time, never to honour invitation extended to me by any European persons unless I am convinced beyond doubts that there is enough money in my wallet.

The fifth frontier crossing came at the Université Catholique de Louvain in Belgium where I was admitted to do my “*épreuve doctorat*” in project management. During my first year of study, I met a professor of social anthropology in the university who later introduced me to the field of culture studies, where a completely new world of social science opened for me.

After completing my study in Louvain, Professor Geert Hofstede, then director of the Institute for Research on Intercultural Cooperation (IRIC), University of Maastricht invited and gave me a position as a Research Fellow at IRIC. My research activities at the institute opened new frontiers for me and I now became fully involved in culture and management research. Hofstede, through his various academic works on cross-cultural management and organisations, now introduced me into the profession of cross-cultural management.

The sixth crossing frontier was when the consortium of university researchers from Italy, France and Scotland invited me to participate as a cultural consultant in an EU/ADAPT research project on supporting entrepreneurship in new strategic environment (SENSE). This cross-cultural research project enriched me so much and gave me a better insight into the distinct cultures of the European countries involved in the project.

The seventh crossing frontier was when Euro-African Management Research Centre (E-AMARC) offered me appointment as Senior Research Fellow and gradually worked my way to becoming the Executive Director of the Centre. This position exposed me to new horizons in culture and management research. While in my previous position in IRIC, I was socialised into the use of quantitative methods in culture research and analysis. On getting to E-AMARC, my quantitative orientation came under critical questioning. I was completely socialised into a new world of qualitative research method from which to see culture not in terms of static and shared values but dynamic and full of ambiguities.

My final frontier crossing was when I finished my term as the executive director of Euro-African Management Research Centre and decided not to renew my contract for the second term, but to further my education. In this, I gained admission to the University of Stirling. My coming to Stirling as a student after years of high-profile career was very emotional and stressful in terms of the financial and social implications to my family and I. Adjusting to the world of studentship from the world of work was very hard and stressful indeed. In my first few months in the university, I was faced with very difficult situations and future uncertainties due to mismatch of priorities, values and personality. What I experienced during this period is better imagined than described. As time went by, adjusting to school life and being fully absorbed into the world of academics brought hope and fulfilment into my life ambition and this I consider as the greatest frontier crossing of all.

As mentioned earlier, this study is a paradigm shift from my pragmatic static cultural viewpoint to a more dynamic, inter-subjective and constructivistic perspective. The intervention of the different circumstances and frontier crossings brought a positive paradigm shift in my academic and professional careers.

I would confidently say here that I have been positively transformed from my static, non-dynamic orientation to multi-dimensional and dynamic orientation mind-frame. The periods of my sojourn in Europe alternated with academic studies and later as lecturer, researcher, consultant and trainer to universities and organisations in several European and African countries, back to school as a student in the making of an academic.

During these experiences, I realised that to be a successful student, engineer, manager, and scholar, academic, it is necessary to have a thorough understanding of the context in which

one is working. As a trained engineer without much knowledge of the social sciences, the soft skills therefore become necessary tools needed in order to better understand the corporate politics, the decision-making processes, working attitudes, cultural differences and attitudes towards leadership, motivation, recruitment and promotion systems in different countries and organisational settings. As a result of these experiences, the focus of my work has slowly shifted from engineering towards human management.

These experiences which started as a technical student and graduating in construction technology and going on to research and consult in the social sciences with special interest in culture and management led to my decision to specialise in cross-cultural management. Cross-cultural management, which came my way by accident, has now replaced my technical professional interests. This study is thus the ultimate synthesis of my accumulated studies, work experiences, international exposure and interest in cross-cultural and human resource management.

This double identity as both an engineer and cross-cultural human resource management scientist is indeed a methodological advantage in the use of multiple methods in the study of management: leadership, motivation, recruitment and promotion in African cultures. As an engineer, it became less difficult to apply the quantitative survey research method, as I was relatively familiar with statistical figures, and as a social scientist the qualitative study became interesting and alive. Contrary to Czarniawska's (1998) personal account of losing her professional identity when doing fieldwork in Warsaw, I did not lose my professional identity during the research fieldwork but was able to accentuate my technical identity over my social scientist identity. Before my fieldwork, I had already experienced the local cultures and acculturated in the Euro-American cultures therefore did not experience the feelings of 'being dumb' and neither did I find myself 'continually running up against black walls' as

experienced and reported by Czarniawska (1998:42). With my double identity, it was possible for me to associate or detach myself from the local cultures and provide access to the organisations and the execution of the quantitative research much more easily.

Considerations of Own Biography in the Process of Interviewing

At some point in the study I was confronted with my own life experiences and therefore, with certain dilemmas over the analysis of data. All in all, these concern three areas. Firstly, respondents told me stories in which I recognised my own biography. By consciously using that aspect, I was often better equipped to discuss the themes and make the sometimes-mixed 'knowledge' clearer. At the same time, I am aware that this type of knowledge is also as limited as it is unclear which knowledge I perhaps fail to pick up. Which important issues do I miss when things that are told do not relate to my own life experiences and therefore receive less attention?

Secondly, I was confronted with the phenomenon of 'biography' as such. Coming from a different tradition in which biography has developed in a historic-social manner and as a researcher with different professional and personal experiences, using biographies in order to place current behaviour in a context, reflect upon it and analyse it in a reflexive manner was a very difficult issue to handle. According to Koot (2002), the differences in job background (as engineer and or anthropologist) suggest a different feeling and inspiration with regard to biography in the areas of identity and socialisation. Personal background has an influence on how one pays attention to what is said and how it is being said during conversations and how a perspective for interpretation develops. For example, I noticed that it made a difference whether or not we immediately associated what was said to theoretical insights or to the behaviour they presented and the possible effects on their attitude. On the one hand, this led to

misunderstandings about discoveries during and after the discussions (differences in what was obvious, what we noticed and which relations were ‘new’). But by problematising these moments and taking time to reflect on them, it became possible to compare contexts and then to again ask respondents about them, for example in a later interview.

Thirdly, I noticed a few things concerning frankness in conversations in this sense, judicialisations turned out to affect the differences in openness. That became clear through the underlying and always present notion of ‘what part of myself will I show in relation to the possible consequences’ and affect the manager or leader as individuals, their employees and the whole organisation. Some of the respondents presented an attitude that I presumably have, by saying ‘it is your responsibility to make sure that participating in this research has no undesirable effects for me’. From this I concluded that my research and the themes I am looking for are both enacted on the same risky stage. It requires a lot of reflection on the result; it necessitates choices in the presentation of the material regarding if and how the very different and sometimes contradictory findings in the research process can be used in a responsible and conscientious manner. The results I eventually presented led to reflexivity as an unavoidable fact in thinking about and analysing the materials that were available to me.

Norms of the Socio-Cultural Environment on the Interview Situation

It would be said that the researcher tried to be alert to the values of the socio-cultural environment all through the research. The qualitative study was carried out in Nigeria in correct English language but in pure Nigerian accent. The researcher switched to Nigerian

5 Judicialisation was one of Koot and Sabelis themes used for reflection; they problematised it as one of the themes in the ‘social changes’ cluster and operationalised it, among other things, by asking ‘how do you deal with it’ and ‘how is it increasing or decreasing in contemporary society?’

accent because it was felt that if an accent different from the Nigerian traditional accent was maintained, some would pretend not to understand thereby avoiding the interview. Furthermore, the knowledge I have acquired through cross-cultural exposure taught me how to read them almost intuitively. I tried to get them to relax about me and I could see that they accepted me. This was obvious in the way and manner, which they responded to the research interview.

I was also alert to insinuations and innuendoes because I did not want to be taken unaware. I was out to capture the respondents' perceptions in the context of the research situation. For example, I was aware that the researches focussed on a group of respondents who are assumed to have acquired Western education and the related consciousness. In that regard, one would expect that the respondents could accept me, having also acquired the same Western culture though in a different cultural environment. But rather than being carried away by this assumption, I left some doubt in my mind. My theoretical orientation taught me not to take anything for granted. I kept asking myself these questions: How do these people perceive me? Do they perceive me as an insider or as an outsider? In other words – do they perceive me as one who belongs or as one who does not belong – an adulterated Nigerian? Would they really trust me, confide in me, and are they responding to my research questions genuinely? Assuming they accept the view that I am a researcher, do they perceive me as an anthropological spy? These questions may appear petty to a disinterested observer but from my theoretical standpoint, they are important and essential in defining the social situation. My evaluation of the interview situation assured me that initially there were elements of doubt in their mind as to my mission. Some of them were anxious to know the research objectives and why I decided to carry out the study in their organisations. In short, they were doubtful of my identity. Though the interview was conducted in correct English language, the use of Pidgin

English in informal social interactions with the respondents seemed to make a lot of difference. They appeared to be relaxed with me and one could intuitively read that from their composure, responses and the types of questions they asked.

My mode of dressing made them relaxed with me all the more. I say this because they expressed delight over the fact that I dressed in traditional Nigerian attire despite my long absence (15 years) from Nigeria. I had assumed that Nigerians are very tribalistic and ethnically conscious as most of the Western press is full of report of tribal and ethnic tensions in Nigeria these days. I then made sure that my mode of dressing during the interview period reflected the multicultural and multiethnic character of Nigeria.

Anonymity Assurance

Something must be said about the fact that I chose to use aliases for all my respondents in order to assure their anonymity. From the beginning, partly because I needed to build up a trusting relationship, the organisations asked me how I was going to deal with anonymity of the organisation and the respondents. Seeing the great importance attached to this aspect of the research by management, I decided to ask the respondents how they wanted me to treat the data about them; either anonymous or non-anonymous, in a general meeting I held with them. Most of them suggested that the data be treated with utmost care by making it anonymous. They also pointed out to me that as I was pursuing my research interest, they would expect me to protect their own interest as well. From their response, I then drew the conclusion that I had to be careful and consistent in the way I treated the data presented to me by the respondents. Should a single respondent have suggested that the data be made anonymous, then, I would have been compelled to do the same for all the respondents. This was the reason why I chose to make all the respondents anonymous. This requires some explanation, because at least in

the methodological theory referred to above, not much is said about how one should deal with anonymity. As Koot argued, “it seems that most anthropologists of the past hardly pondered on all of the dilemmas that anonymity brings along with it”. Still, making people anonymous was a live issue in my research. Koot argued further that “a number of ‘affairs’ over the last decades (political scandals and law suites on business people broadly exposed by the media) shows that people in top positions cannot only get burned, their ‘survival’ is especially in danger when it comes harder for them to separate their private life and their work”. Sometimes incidents/mistakes turn up that cause discussions on other matters from the distant or not so distant past. Information that at first seems like it could do no harm whatsoever can then play a crucial role. In some cases I have discussed intimate information in the conversation, ‘as among friends, that could possibly be quite sensitive. That can never be the intention of a study on Western and tradition in African management: cultural dynamics of management practice, as I formulated it in the subject of inquiry.

Furthermore, the subject of anonymity can also be regarded as an integral part of the ‘narrative’, or rather ‘reflexive’ method. Therefore, choices about the way in which to make people and organisations are significant considerations. Firstly, creating anonymity requires efforts on three levels: with regard to the individual; for the respondent in his environment (organisation, professional group); and finally on a more social (and sometimes political) level. On all three levels, the data must be processed in such a manner that the effects or the power of the story remains, while the person, as an individual is unrecognisable. It must not be possible for people to derive whom the story is about from the details. This means that there are various possibilities: omitting details, giving them different names or even making them larger than life (working like a caricaturist). The choice for one mode or the other depends on the subject with regard to that which the respondent presents himself and the

theme that is the focal point of analysis at that moment. Besides the creativity needed to accurately do this, it is also another way to pay more attention to both the goal of the analysis (where am I going with this, what do I want to say) and to that which comes out of the materials. Only a sharp interpretation of the inter-subjectivity in the research makes it possible to distinguish, as it were, the individual from the person. Thus, I made a number of choices in naming people, in descriptions of professional groups, in the presentation of certain details that have made the respondents into what they are now. For the general lines of the story, it is important to me to reconstruct the portraits in such a way that they resemble the respective respondents, but are not (completely) the same. Assuring anonymity in this research increases how much people recognise from what we say, as the 'general' nature of the names and people could summon a strong identification than when 'the known face' is immediately associated with the story.

To summarise, it would be said that interview as a social situation is very important to qualitative research – capturing the actor's definitions and interpretations, and the intricacies in a social situation, while at the same time, guarding against one's likely effects on the research result, are important in understanding the survey quantitative "taking for grantedness" nature of this world in constructing of reality. Having discussed this issue, the study will now proceed to discuss the research setting – Nigeria- in the next chapter.

CHAPTER SIX

THE RESEARCH SETTING

Nigeria and its Ethnic Diversity

The Federation of Nigeria on the south coast of West Africa is one of Africa's most populous nations and comprises of more than 250 ethnic groups.

Nigeria is made up of three large ethnic groups - the Hausa-Fulani, Yoruba, and Igbo - who represent 70 percent of the population. Another 10 percent comprises several other groups numbering more than 1 million members each, including the Kanuri, Tiv, and Ibibio. More than 300 smaller ethnic groups account for the remaining 20 percent of the population. However, these groups are similar in nature, thus melting all the boundaries to become a huge group. Most Nigerians speak more than one language. The country's official language, English, is widely spoken, especially among educated people. Apart from English, 400 native Nigerian languages are also spoken, some of which are being threatened with extinction.

With a population (Office of Nigerian Population Commission 2006) of 140 million people, Nigeria comprises well over half of the total population of West Africa. United Nations projections in 2002 gave her a population of more than 150 million by the year 2010. Nigeria is the most populous country on the African continent (Crowder, 1978; United States Bureau of Public Affairs, 1980; Tijani and Williams (eds), 1982). In a recent publication from the Executive Office of the Nigerian President, Department of Information (2006), it is stated that Nigeria is the largest black state in the world, the third largest English-speaking country in the world, the largest democracy in Africa and one of the world's six most important oil producers and exporters. It is symbolic of Nigerian unity in diversity that adherents of Christianity,

Islam and traditional animism co-exist, very often in the same families. Nigeria is a blend of exciting cultural and ethnic diversity that has produced a land of unparalleled opportunities with warm, friendly people.

The country lies within the tropics between latitude 4° and 14° north of the equator and longitudes 3° and 14° east of the Greenwich Meridian.. It is bounded on the West by the Republic of Benin, on the North by the Republic of Niger and on the East by the Republic of Cameroon, and on the South by the Atlantic Ocean (Nigerian Handbook 2006).

Table 6 - 1. Summary of Major Events in Nigeria (Nigerian Archives, 1997)

2000 B.C.	The entity called Nigeria traced back to this date. Evidence the Nok-Culture (archaeological relics)
9 th century	Foundation of the Kanem-Bornu Empire in the North
10 th century	Foundation of the Ile-Ife Empire (Yoruba Kingdom) in the South-West
11 th century	Kanem-Bornu Kings became Muslims
10 th -14 th century	Hausa city-states developed in the North through trade (including slave trade to Arabia)
12 th century	Small Yoruba states expand into the South-West; the Benin Empire develops in the South-East
14 th -17 th century	Hausa states adopt Islam
15 th -16 th century	Benin Kingdom (presently in Edo State) known to have existed with a highly organised army and elaborate courts and highly specialised artisans at this period.
1472	Portuguese explorers reach Benin
18 th -19 th century	Trading cities founded in the Niger-delta in the South-East (slave trade, palm-produce); Islam revolution in the North.
1859	First newspaper in Yoruba
1860	British consul at the Lokoja (confluence of Niger and Benue): British control over the Niger-delta trade area.
1861	Beginning of the colonial era: British annexation of Lagos (Colony of Lagos). Christian missionaries start their efforts.

1879	Four British Trading Companies founded in the South, later "United African Company" (land acquisition).
1886	Royal Niger Company claims authority over Northern Nigeria.
1901	The British Protectorates: 1) Niger Coast Protectorate. 2) Lagos Colony Protectorate. 3) Protectorate of Northern Nigeria African kingdoms are successfully conquered: British Governor Lugard abolishes "indirect rule" which maintained traditional rulers' authority.
1914	The Colony and Protectorate of Nigeria under Governor Lugard as a merger of Northern and Southern British protectorates: four provinces: Lagos, Northern, Western and Eastern provinces.
1923	First Nigerian party "Nigerian National Democratic Party"
1930-54	Political agitation for self-government.
1931	Direct election in Lagos and Calabar
1946 & 1951	Amendments to the constitution
1956	Oil found in the Niger-delta
1957	First Nigerian Prime Minister Abubakar Tafawa Balewa: self-government for Eastern and Western regions
1959	First parliamentary election: self-government for Northern Nigeria
1960	Independence from Great Britain
1960-66	First Republic: political instability, eradication of British political influence and emergence of Nigerianisation
Mid 1960s	Production of petroleum starts
1966	First and second military coups
1967	Secession of Biafra (Ibo land, Eastern region); Nigerian civil war
1970	End of civil war, Biafra vanquished, reconciliation, rehabilitation.
1970-1974	Oil exploration provides 25percent of GNP, "oil-decade"

Table 6 - 1 points to many pertinent issues in Nigerian history and politics. Nigeria, as it is today, is known to be the creation of European rivalries in West Africa, primarily in the 17th and 18th centuries. But, its history prior to European contact dates as far back as 2000 BC. The

evidence of its history is demonstrated in the ancient sculpture of the Nok culture presently on permanent exhibition in the Nigerian Museum of Arts and Monuments, Lagos.

During the scramble for Africa, the British gained a trade monopoly over the area later called Nigeria even though they came late on the scene. Not only did they gain a trade monopoly in the Niger-delta, they also exerted their power over the area and finally embarked on land acquisition and amalgamation policy. Historians (Crowder, 1978; Guy, 1977) have argued that the amalgamation of people of different cultures is the root of political instability and cultural disorientation in Nigeria. The key issue revealed by Table 6.1 is that Nigeria is a pluralistic society where linguistic and ethnic groups often correspond, as manifested in social organisations, religious affiliations and political institutions.

Figure 6.1 Ethnic Map of Nigeria



According to the Federal Ministry of Information, Nigeria has "two hundred and fifty ethnic groups with a variety of customs, languages and traditions, which gives the country a rich heterogeneity but intractable problems" (Nigerian Handbook, 1997). As depicted in Fig 6:1 the scores of languages spoken in Nigeria range from Hausa-Fulani in the North to Yoruba in the West and Ibo in the East. The Northern two-thirds of the country are regarded as the North and its dominant people are the Hausas. The Hausas practice the Islamic faith, which is the dominant religion in the country. Other smaller ethnic groups in the North include the Fulani, Nupe, Tiv and the Kanuri. The Yorubas, with numerous subgroups, inhabit the South-Western part of the country and practice both Islam and Christianity. The Southeast exhibit different ethnic groups too, the largest group being the Ibo culture noted for its political decentralisation ((Nigerian Handbook, 1997: 18). The Ibo are predominantly Christians. Other ethnic groups of the South-East include the Efiks, the Ibibios and the Eastern Ijaws. The old Midwest presently composed of two states, Edo and Delta, in present Nigerian 36 State structure, is made up of smaller linguistic groups. Prominent among them are the Binis and Western Ijaws, the Urhobos and the Delta Ibos respectively. Because of the diverse languages, communication between persons of varying ethnic backgrounds is in English, the country's lingua franca, or Pidgin English, the Nigerian coined English, spoken generally among the masses.

In fact, the period up to Nigerian independence was dominated by the problems of ethnic minorities and it was at that early period that a possibility of creating more states was envisaged. Towards Independence in 1960, the Minority Commission produced a list of civil rights, to be incorporated into the constitution. The move led to the creation of the fourth region-Midwest by the Federal Nigerian Government, thereby creating more diversity in the already ethnic torn politics. The same period, 1950-1965, was a period of intense political

struggles and regional rivalries, deep-rooted in tribal and ethnic differences, which tended to outweigh the concept of one Nigeria. From this, one would have expected that the difficulties of colonial consolidation and pluralism of the society would demand the politics of compromise through a strong centralised federal structure but the opposite process occurred. For example, the Northern People's Party (NPC as the name suggests), was the political party of the Northern tribes and it emerged as the dominant party in the federal set-up. Its loyalty was first to the Northerners. Nationalism, during this period, was dualistic: the nationalism that brought independence and the end of the colonial era and the tribal and ethnic nationalism of the Yorubas, Ibo and Hausa-Fulani. These tribal and ethnic loyalties constantly threatened the weak central structure of the federal government.

Ethnic loyalties are, therefore, key features of the Nigerian cultural context and this has affected the design of this study. When it was realised that "traditional" discussed in Chapter four meant primarily "cultural diversity" in the African context, the "extrinsic"-cultural concept was therefore operationalised basically as "cultural diversity", hence, the question in the interview about social connections and ethnic factors.

Nigeria: Economic Development

The oil-rich Nigerian economy, long caught in political instability, corruption, and poor macroeconomic management, is undergoing substantial reform under the new civilian administration. Nigeria has seen seven coups in 32 years, during which the military rulers had failed to diversify the economy away from over dependence on the capital-intensive oil sector, which provides 20percent of GDP, 95percent of foreign exchange earnings, and about 65percent of budgetary revenues. The largely subsistence agricultural sector has failed to keep

up with rapid population growth, and Nigeria, once a large net exporter of food, now must import food. Nonetheless, increases in foreign oil investment and oil production had kept the economic growth at 3percent in 2002.

That Nigeria is in the process of rapid economic development is unquestionable. The best-known feature of this is the oil industry. In this section, the study will be discussing the highlights of Nigerian economic development from independence (1960) to present. Development is hereby operationalised as industrialisation, commercialisation and the shift to mechanised agriculture.

Prior to Independence in (1960), very little was known about Nigeria in the world economic market. The few case crops - groundnuts, cocoa and cotton – brought in very small foreign exchange. But by the mid 1960s, there was a dramatic breakthrough in the Nigerian economy with the production of petroleum, which from then had dominated her external trade. Exploration for oil was interrupted by the Nigerian Civil War (1966-1970). Soon after the war, exploration was renewed and between 1970 and 1974, it was on record that petroleum contributed “approximately 25 percent of the nation’s gross national product (GNP)” (Department of Information: Office of the President, 1979:17).

Persistent fluctuation in the world oil market, in the 1977/78 fiscal years, brought a sudden end to the rapid growth of the oil industry. The federal Nigeria Government, therefore, redirected its attention to the non-oil sector of the economy, even though oil still remained the most valuable product in terms of Gross National Product.

Top priority was given to agricultural development. But, the development was 'traditional' in that emphasis was generally on self-sufficiency of the agricultural sector rather than on Gross National Product. In fact, it is argued that agriculture is the most important single activity in the Nigerian economy because it provides jobs for about "80 percent of the total working population" (Manuscript: Nigeria Department of Information, Executive Office of the President, 2002: 6). Its contribution to Gross National Product is still insignificant (The World Bank Annual Report, 2003).

The Federal Government also embarked on a "Green Revolution" Programme (1980), which was principally conceived to boost agricultural product as well as to establish agro-based industries, the construction of feeder roads and the provision of water and electricity to rural areas. The Green Revolution Programme led to agro-mechanisation, introduction of new crops and increase in crop production, principally for home consumption. It also led to introduction of agricultural cooperatives and development of the rural areas.

The Federal Government also directed its attention to industrial development. Having realised Nigeria's potential in iron ore deposits and coal, the Federal Government began to invest in the steel industry (Nigeria, Department of Information, Office of the President, 1981). Liquefied Natural Gas, fertiliser and other petrochemical industries were also encouraged. With technical assistance, the manufacturing industry shifted from production of light consumer goods such as beer, soft drinks, cigarettes, shoes and textiles in the early part of independence to a wide range of other formerly imported goods like salt, plastics, aluminium goods, garments, sugar, shoes and cement (Nigeria, Department of Information: Office of the President, 1981: 9-10).

Statistics show that, despite the fluctuations in the oil market and the subsequent slash in foreign exchange accruing from the oil boom in the 1980s, there was a steady growth in the level of economic activity during the period. For example, “the gross domestic product (GDP) increased from 33.4 billion Naira in 1979 to 36.1 billion Naira in 1980, representing a growth rate of 8.1 percent. At the same time, the manufacturing index increased by 10.9 percent from 237.5 in 1979 to 263.6 in 1980” (Manuscript, Nigeria: Department of Information, Executive Office of the President, 1982).

Statistics also show then that in 1981 growth was strongest in the manufacturing industry, in the non-oil sector of the economy, with an increase of about 15 percent (Manuscript, Nigeria, Department of Information, Executive Office of the President, 1982). The growth in industry then was enhanced by the “Nigerianisation” policy, whereby the Federal Government in 1972 enacted the “Nigerian Enterprises Promotion Decree” which provides that selected manufacturing services and commercial activities be reserved for Nigerian enterprises after 1974. The 1972 decree was reinforced in 1977 and by December 1978, all enterprises operating in Nigeria were required to comply with the provisions of the decree. Under the decree, the foreign businesses grouped under categories two and three were required by law to maintain or acquire minimum indigenous participation of 60 percent and 40 percent, respectively (World Bank Economic Report, 1975: 3).

Between 1960 and the 1980s, there was development in the area of commerce. Nigeria has a vigorous internal trade in both agricultural products and locally manufactured goods. She is also an important country in international trade. Her exports include petroleum, tin, columbite, coal, cocoa, coffee, benniseed, copra, gum Arabic, soya beans, timber and hides and skins (Nigeria, United States Department: Bureau of Public Affairs, May 2003). The

Federal Government also set up a Commodity Marketing System, comprising seven different boards, to handle the major export produce as well as the raw materials for local industries. Chambers of Commerce, trade associations, trading companies had all sprung up to boost the government's efforts towards commercialisation. The Federal Government also established indigenous banks and finance houses to provide additional financial support for the growing businesses. The Nigerian Bank of Industries is one of such financial establishments and its primary function is to give financial assistance in the form of loans and equity investments to new and expanding industries.

One major problem that Nigeria shares with several other modernising countries is urban hyper-growth. Cities have existed in Nigeria for more than ten centuries, but the recent population explosion has led to uncontrolled migration towards them. Lagos, the commercial capital of Nigeria, suffers particularly from the heavy influx of people in the last three decades. It lacks the necessary infrastructure; in the early 1980s, a law was passed permitting cars with odd or even license-plate numbers downtown on alternating weekdays. Affluent people thus bought two cars (Lamb, 1985).

The 1992 World Development Report classifies Nigeria among the low-income economies. The 1990 GNP was calculated as \$290 per capital. During the 1980s the average rate of inflation was 17.7 percent. Production grew rapidly (an average reported growth of 6.0 percent annually) from 1965 to 1980 but the growth rate dropped to 1.4 percent from 1980 to 1990. Agricultural growth accelerated by mechanisation, from 1.7 percent (1965-80) to 3.3 percent (1980-1990), but this was more than offset by deterioration in industry where growth rates fell from 13.1 percent (1965-1980) to -1.2 percent (1980-90).

In 2001, according to estimates by the World Bank, Nigeria's gross national income (GNI), measured at average 1999-2001 price was \$37,116 million, equivalent to \$290 per head (or \$830 per head on an international purchasing-power parity basis). During 1990-2001; it was estimated, the population increased, in real terms, at an average annual rate of 2.8 percent, while gross domestic product (GDP) per head remain constant. Overall GDP increased, in real terms, at an average rate of 2.7 percent in 1990-2001; growth in 2001 according to the federal ministry of economic planning (2002) was 4.0 percent.

Industry (including mining, manufacturing, construction and power) engaged an estimated 6.9 percent of the employed labour force in 1990, and contributed 35.5 percent of GDP in 2001. According to the World Bank (2002), industrial GDP increased at an average annual rate of 1.6 percent in 1990-2000. Growth in industrial GDP, according to IMF (2001) estimate, was 1.5 percent in 2001.

According to the Federal Government Information Office (2002), mining contributed 30.3 percent of GDP in 2000, although the sector engaged less than 0.01 percent of the employed labour force in 1986. The principal mineral is petroleum, of which Nigeria is Africa's leading producer (providing an estimated 92.3 of total export earnings in 2001). In addition, Nigeria possesses substantial deposits of natural gas and coal. In late 1999, the Nigerian Government commenced exports of liquified natural gas (Nigerian Ministry of Information 2000).

Manufacturing contributed 4.2 percent of GDP in 2001, and engaged about 4.3 percent of the employed labour force in 1986. The principal sectors are food-processing, brewing, petroleum-refining, iron and steel, motor vehicles (using imported components), textiles, cigarettes, footwear, cement and pharmaceuticals. According to the World Bank Report

(2002), manufacturing GDP increased at an annual rate of 1.6 percent in 1990-2000. Growth in manufacturing GDP, according to IMF (2003) estimates, was 3.8 percent in 2005.

The services sector contributed 29.9 percent of GDP in 2001, and engaged 48.5 of the employed labour force in 1986. According to World Bank (2002) estimates, the GDP of the services sector increased at an average annual rate of 2,7 percent in 1990-2000. Growth in the sector, according to IMF estimates was 3.8 percent in 2001.

Nigeria's overall budget deficit for 2001 was N156 billion, 678 million, equivalent to 3.3 percent of GDP. The oil boom during the 1970s and early 1980s led to a period of unusual wealth, which disappeared as fast as it came. Nigeria currently experiences economic decline. With a total debt of \$32 billion in 1989 (IMF Report 1990) and without backing by any economic power, Nigeria ranks among the world's top debtors. Governmental long-term investment plans into new industries were cancelled (Ulfkotte, 1992). In 2001, the country's external debt totalled \$34,134 million of which \$32,735 million was long-term public debt. In that year, the cost of debt servicing was equivalent to 4.3 percent of the value of exports of goods and services. In recognition of the determination of the present administration to leverage the Nigerian economy and improve the condition of living of the people, the Paris Club of Creditors offered a debt write-off of about \$18 billion to enable Nigeria some relief in paying debts. This represents about 47 percent of the foreign debt profile of the country (ministry of finance report 2005). The annual rate of inflation average 28 percent in 1990-2001, consumer prices increased by 12.9 percent in 2002 (Europa Year book 2003). An estimated 4.5 percent of the labour force was unemployed at the end of 1997, but by 2005, this has jumped up to 9.8 percent (Nigerian Labour report 2005).

In the private sector, many Nigerians now invested in local service industries (ILO report 2003). The country's debt situation did not seem to have broken their optimism.

Following high levels of economic growth in the booming years of 1970s, Nigeria's economy deteriorated because of the subsequent decline in international prices for petroleum. In response to democratisation measures initiated by the government in mid-1998, the European Union ended a number of sanctions against Nigeria later that year (Europa Year book 2003). In January 1999, the Nigerian Government abolished the dual exchange rate system and ended restrictions on foreign investments. The Nigerian government benefited greatly from an increase in the international price of petroleum and some fiscal recovery ensued. Continued violent protests in the Niger Delta region disrupted petroleum production and together with religious and ethnic violence, which started in 2000, deterred potential foreign investors from investing in the Nigerian economy (Nigeria Yearbook 2003). Meanwhile, increasingly low levels of investment, high unemployment and decline in productivity contributed to endemic crime. However, progress in the implementation of structural reforms was considered limited, with reverses in efforts to privatise public utilities, and poverty continued to increase. Concern remained over the stability of the banking system and lack of fiscal control. Despite widespread discontent over the perceived failure to reduce crime, ethnic and religious violence, corruption and high level of unemployment in the country, the Government, which had been in political power since 1999 was returned to power in April 2003 for another four-year term this subsequently led to another democratic election in April 2007.

Present Economic Overview

Oil-rich Nigeria, long hobbled by political instability, corruption, inadequate infrastructure, and poor macroeconomic management, is undertaking some reforms. Nigeria's former military rulers failed to diversify the economy away from its overdependence on the capital-intensive oil sector, which provides 20 percent of GDP, 95percent of foreign exchange earnings, and about 65percent of budgetary revenues. The largely subsistence agricultural sector has failed to keep up with rapid population growth - Nigeria is Africa's most populous country - and the country, once a large net exporter of food, now must import food. Following the signing of an IMF stand-by agreement in August 2000, Nigeria received a debt-restructuring deal from the Paris Club and a \$1 billion credit from the IMF, both contingents on economic reforms. Nigeria pulled out of its IMF programme in April 2002, after failing to meet spending and exchange rate targets, making it ineligible for additional debt forgiveness from the Paris Club. In the last year, the government has begun showing the political will to implement the market-oriented reforms urged by the IMF, such as to modernise the banking system, to curb inflation by blocking excessive wage demands, and to resolve regional disputes over the distribution of earnings from the oil industry. In 2003, the government began deregulating fuel prices, announced the privatisation of the country's four oil refineries. It also instituted the National Economic Empowerment Development Strategy, a domestically designed and run programme modelled on the IMF's Poverty Reduction and Growth Facility for fiscal and monetary management. GDP rose strongly in 2005, based largely on increased oil exports and high global crude prices. In November 2005, Abuja won Paris Club approval for an historic debt relief deal that by March 2006 eliminated \$30 billion worth of Nigeria's total \$36 billion external debt (ministry of finance report 2006). The deal first requires that Nigeria repay roughly \$12 billion in arrears to its bilateral creditors. Nigeria would then be

allowed to buy-back its remaining debt stock at a discount. The deal commits Nigeria more to intensified IMF reviews.

Education in Nigeria

From a purely historical perspective, education in Nigeria is experienced from two perspectives – Western style education and Islamic education distilled from the teachings of the Holy Koran.

Schools in Nigeria are designed with Western style education in minds while in some part of the country, full-time Koranic schools impart knowledge gained from Islam.

Owing to the level of importance attached to it, education was mostly a government run affair with very little private participation. This was even more so at the tertiary level where virtually all the universities, polytechnics, colleges of education and technology are owned and run by the State.

Private participation in education has generally been allowed at the primary and in some cases secondary school levels. In fact, at one time, the Federal Government owned all the universities in the country. State governments were allowed to start their own universities from about 1978. Private participation in education at the tertiary level only became a reality in the last ten years.

At independence, Nigeria had six universities. However, by 1999, Nigeria had 42 universities and by 2008, Nigeria had 92 of, which 23 are privately owned. Over 300 higher education and

research institutions exist, all supported by the oil economy. These include polytechnics, colleges of education, technical colleges etc (Nigerian Ministry of Information, 2008).

As stated above, education in Nigeria is partly the responsibility of the State Government, although the Federal Government had played an increasingly important role since the boom years of the 1970s. Nigeria officially has six years of compulsory primary education. According to the World Bank Report (1992), the actual participation of Nigerian children in primary schools was 32 percent in 1965, 70 percent in 1989. Secondary school education begins at 12 years of age and lasts for a further six years, comprising two three-year cycles. Education to junior secondary level (from 6 to 15 years of age) is free and compulsory. In 1994, total enrolment at primary schools was equivalent to 98 percent of children in the relevant age group (109 percent of boys; 87 percent of girls), while the comparable ratio for secondary enrolment was only 33 percent (36 percent of boys; 30 percent of girls). In 1993, 383,488 students were enrolled in 133 higher education institutions. Expenditure on education by the Federal Government in 2001 was N59, 745 billion, and equivalent to 7.5 percent of the total expenditure in the federal budget (Europa Yearbook 2003).

To enhance overall educational standards, the government is spending large sums of money on infrastructures and acquisition of learning tools. Most state governments spend as much as 40 percent of their annual budgets on education, while enrolment into schools has shot up over the last few years

In Nigeria, like elsewhere in Africa, the belief in “pure” Western ideas is so strong that curricula require issues relevant to Europe and the United States of America but not to Africa.

Expectations were that economic success would be secured just by repeating Western formulas.

As stated in Chapter Two, the use of different languages reinforces a possible conflict between what is learned at home and at school. Each learning context demands another language and connected cognitive concepts. Cognitive development becomes a challenge: African children learn to differentiate between incompatible symbolic systems and motives early in life. While being educated in a European language, with Western ideas of maybe utilitarian, individualist, profit-oriented values, children live a social life oriented towards continuity, collectivism and the fulfilment of social obligations. In situations where combinations of cognitive and social skills are acquired, individualist and holistic values start clashing. This applies explicitly to behaviours and attitudes towards leadership, motivation, recruitment and promotion, which therefore affects the world of work in African organisations. The world of work of the Nigerian managers is presented in Chapter Nine. Because the research setting is the cement industry, a brief discussion on the history of the cement industry in Nigeria is presented below.

An Historical Perspective on the Establishment of Cement Industry in Nigeria

The establishment of the cement industry in Nigeria dates back to 1954 when the idea of a cement factory was mooted and the process of incorporation started on the Nkalagu Cement Plant near Enugu, in the South Eastern part of Nigeria. Commercial production started in 1958.

According to the Western Region Production Development Board of Nigeria (WRPDM), the effort to establish a cement factory in Nigeria commenced long before 1954, during the struggle for Nigeria's independence when the nationalists fought to end colonialism and terminate what they perceived as the economic exploitation of the country. One of the primary focuses of the nationalists then was the establishment of cement factories to aid the rapid development of the country. This was so because out of all import-replacing industries, none possessed so great a comparative advantage as the production of cement. This demand circumstance coupled with the general feeling that there was some obligation for Britain to help create manufacturing companies in Africa led the Associated Portland Cement Manufacturers (APCM) into talks with the Government of Nigeria through the WRPDM, whereby a survey of limestone deposit would be carried out with a view to determine whether the right raw materials existed to make a cement plant viable and establish cement factories.

Following this agreement, two representatives from Britain and a representative from the APCM research department came together in June 1955 to discuss the project. They found out from survey results that outstanding sources of limestone could be found in various parts of the country. By April 1957, the decision to establish cement factories in the country was made. This decision seems to offer the optimum advantage in terms of quantity and quality of limestone deposit available in most parts of the country. In 1958, the Nkalagu Cement Company was established, followed by the Calabar and Ewekoro Cement factories in 1960.

The State and Structure of the Cement Industry in Nigeria

Presently, 85 percent of Nigeria's cement supply comes from seven local manufacturers and 15percent from importers of bagged and bulk cement. The domestic cement production,

which is covered by the umbrella of the Cement Manufacturers Association of Nigeria (CMAN) has eight cement works located across the country from which bagged and bulk cement are supplied mostly by road and a small proportion by rail. The cement works are Ashaka cement works; Edo cement works; Benue cement works; Calabar cement works; Nigercem works; Sokoto cement works; WAPCO cement works at Ewekoro and Shagamu.

The local cement works are owned 26.5percent by the Federal Government, 36.5percent by various State Governments, and 25.8percent by the Nigerian private investors (Federal Ministry of Industries, 2000).

Between them, they employ over 36,000 direct workers, have a total installed capacity of 5.20 million tonnes per year, and have 21 kilns of which 10 are in the dry process and only six kilns at Nkalagu burn coal due to the proximity of coal mines. West African Portland Cement PLC produces about 50percent of the total domestic output in Nigeria today.

Each of the eight plants has proven geological deposit necessary of limestone on site that could sustain their present production level for over 100 years. All domestic plants rely wholly on imported gypsum, except one plant, which obtains small quantities of gypsum from as yet geologically unproven local occurrences (Field interview, 1999).

The plants vary in age from 37 years to over a decade. Five of the companies have Kraft bag production plants either on their own site or with affiliated establishments. Over 80percent of domestically produced cement is packaged in 50Kg paper sacks and sold to about 15,000 distributors apart from direct users nationwide.

Industries such as asbestos and Kraft paper depend on local cement manufacturers for survival. All of the cement manufactured in Nigeria is ordinary Portland cement since white cement pre-mix and other kinds of cement are generally unknown in Nigeria. Cement goes into the making of concrete products, blocks, pipes, pre-cast concrete, roads, bridges and buildings.

Culture Implications of Changing Technology and the Ability to Cope

Following the energy crisis of 1973, efforts were directed towards achieving efficient energy utilisation; this process also extended to the cement industry, and in particular, achieving very high fuel-efficient dry-process kiln operations. To this effect, newer processes were in extending clinker manufacturing outside the rotary kilns, thus emphasising the use of process control machinery (WAPCO 1990). However, the problem that the cement industry in Nigeria faces is that of cultural conflict based on the fact and belief that no technology is culturally independent and thus not suitable for universal environment. When subjected to the adversity of the local environmental conditions, they become more susceptible to breakdowns and hence become more difficult to maintain (field observation, 1999).

This situation becomes aggravated with shortage of essential spare parts particularly during the Structural Adjustment Programme periods and when these have to be imported. Worse still, some of these parts may no longer be in production owing to obsolescence. The case of Africa's inability to maintain most of their old lines illustrates the problems.

This changing state of the technology and the need to develop appropriate technology and management reflecting the socio-cultural conditions of the local environment becomes imminent given the pace of African industrialisation and economic development.

The Demand for Cement

Since the establishment of the first cement factory in Nigeria, the supply of cement has been unable to keep pace with demand. As the civil (Biafra) war ended in 1970, the demand for cement grew faster. Not only were there many damaged buildings and bridges to be reconstructed, but new projects such as airports, dams, harbours, expressways and overhead bridges also emerged from the rubble of the civil war. In particular, the Federal Government needed to build army barracks as the army had grown from virtually ceremonial strength of 8000 in 1967 to a fighting force of 200,000 in 1970 (Department of Information 1995).

Obasanjo (1994) argued that this large body of army could not be demobilised instantly without serious social and security implications, and barracks were urgently required to house them, to release public institutions for their regular use and ease the housing shortage for the civilian population. Because of the oil boom that followed the civil war, the civilian populations too were able to raise money to embark on private property development, which put more pressure on demand for cement (WAPCO Report, 1991).

Presently, total national production output is estimated at 3.5 million tonnes against an installed capacity of 5.15 million tonnes, and a projected national demand of 8.0 million tonnes. Thus resulting in the short fall in national supply of about 4.00-4.50 million tonnes per annum, given that all the plants produce at installed capacities and the level of import to

supplement national supply is maintained. There are over 50 importers of cement into the country and average national capacity utilisation of 64percent (WAPCO Handbook, 2003).

Given the above shortfall in national supply and the low per capita consumption of less than 100kg, the cement market situation has remained a seller's market. While most local producers operate a pricing policy of "cost plus" to establish their ex-works prices, the relatively higher open market prices are charged by retailers and dealers exploiting the fluctuating supply and nation shortfalls.

What this study has tried to do in this section is to briefly link up the history of cement in Nigeria with colonisation earlier discussed, and to acquaint the readers with the cement development in Nigeria. Besides the two cement companies, there are eight other government and privately owned cement companies in Nigeria, in accordance with the Nigerianisation policy discussed already in this chapter. The two Nigerian companies – Company Privni and Company Govni, where the research were carried out - represent two dimensions of the ownership group.

Company A: Privni

Privni is a private company owned by Nigerians and foreign shareholders. Due to an indigenisation decree in 1975, the foreign participation was reduced from 61percent to 40percent of the shares; the Federal Government obtained 6 percent ownership. The company has its headquarters in Lagos and its works in the Nigerian State of Ogun near Lagos in the South-West corner of the country, one located in Ewekoro, the other in Shagamu.

Both works produce standard Portland cement. The works in Ewekoro uses the traditional wet technology; while the works in Shagamu uses the more advanced semi-dry technology. Both plants also manufacture some by-products (Portland paints, betex towel, bardtex matt and sandtex texture).

Prior to indigenisation decree of 1975, the company equity share holding participation was 61percent foreign and 39percent Nigerian. Due to Nigerianisation, foreign participation now stands at 40percent. Moreover, the Federal Government has also a 6 percent share in the company under the same Nigerian enterprise promotion decree (from field records).

The Company's Organisational Structure

The company is divided into three major operational divisions: a) the corporate head office b) works 1 and c) works 2. The corporate headquarter is located in Lagos, while the works are located in two different towns in one of the states in Nigeria. On top of the hierarchy of the organisation is the chairman who is supported by the board of directors appointed by the shareholders. Next down in the hierarchy is the corporate managing director (Nigerian), who is the chief executive of the company. Next to him in command is the deputy-managing director (British) who however has no responsibilities of his own. Next on the hierarchy are finance and technical directors, who report directly to the chief executive. They also oversee the operations of the two works. Next in hierarchy, and of equal status, are the general managers in charge of the different divisions of the company. They are: a) the general manager, commercial, b) the general manager, sales/marketing, c) the general manager planning/development, d) the manager, personnel and e) the company secretary/legal advisor. The general managers are charged with the responsibilities of any business within their divisions both at the head office and at the two works. Also of equal status as the general

managers at the corporate head office are the two works general managers. The works managers are the chief executives at their respective work sites. Next in the line of hierarchy, are the various department managers and the chief accountant controlling various business activities within their divisions and reporting to the general managers. Next are the unit superintendents, followed by the confidential secretaries and the supervisors. Next are the intermediate and general workers of various statuses.

From the structure described above, it could be argued that company Privni closely corresponds to a Weberian model of bureaucracy.

Company B: Govni

Company Govni is a Government-owned cement organisation with headquarters in one of the South-eastern states in Nigeria. The company has a governing board of directors appointed by the government. Like company Privni, the organisation is bureaucratic with a clearly defined organisational structure. At the top of the hierarchy is the company's general manager who is chief executive. Next to the general manager is the assistant general manager. The organisational structure divides into three sections: administration, production, and finance. There is the administrative controller, Finance controller and the production controller. These controllers are under the supervision of the AGM. On the administrative side and of equal status are the company secretary and the administrative manager, and under the secretary and administrative manager are various specialised divisions in administration responsible either to the secretary or to the administrative manager. On the finance section and of equal status are the corporate accountant, marketing manager, and the supply manager. Under them are the various specialised divisions responsible either to any of them.

This study has tried to show, through a general overview of Nigerian development programmes that Nigeria is, indeed, developing vigorously. This development involves the transfer of Western values associated with management into African traditional management context. The extent to which the people being Westernised internalises this modern consciousness as a development package remains a matter of economic and social judgment. This issue of fusion of Western and tradition in management values and the meaning of work in a developing society is one of the issues that this research explored.

According to Makoju (2001), the cement industry is one of the booming industries in Nigeria today and its contribution to the country's Gross National Product is very high. Because the cement industry contributes highly to the country's economic development, this study developed particular interests in this industry.

To summarise, this chapter has discussed the research setting (Nigeria and companies Privni and Govni). The reasons for selecting the research setting were discussed in the methodology chapter. The history of Nigeria and the evolution in its development strategy are germane to the present study that wanted to reaffirm the assumption that Nigeria is developing with supporting data. Although this is not a development study per se, it is important to highlight the country's development parts. One of the study interests is to find out the extent to which Nigerian managers' cultural values influence Western management and the extent to which the meaning of their work-world contains traditional values as opposed to Western values, and the ways they cope with the convergences and divergences in the work setting. In the next chapter, the data that emanated from the empirical research will be presented and analysed, starting with the quantitative data results.

CHAPTER SEVEN

WESTERN VALUES IN AFRICAN MANAGEMENT

Quantitative Empirical Results on Dimensions of Culture, Western Leadership Styles and Motivation Patterns

Dimensions of African National Culture

So far, the introduction and statement of the study problems have been presented (Chapter One); review of the Western management theories (Chapter Two); presented the classical and non-classical theories of cultures (Chapter Three); presented and discussed African management environment (Chapter Four) and the classical research methodology (Chapter Five); the research setting (Chapter Six). These chapters constitute the first phase of the study. That is, the chapters provide the bases and the guidelines for the study efforts presented in the rest of the chapters.

Chapter Seven provides the quantitative data, which covers: national dimensions of culture, leadership styles, Western and traditional motivation factors. The issues that are addressed in this chapter are: first, Hofstede's culture dimensions and the factors which the respondents perceived as influencing their orientation towards the dimensions will be presented; that is, the individual factors which the employees perceived as influencing them towards the way the dimensions were scored. Then, the study will report on the employees' views and feelings about these perceived influencing factors. Furthermore, a report on the leadership styles and the Western motivation factors developed by Likert, Herzberg, Maslow, Hofstede and Vroom

will be presented. Looking at the data in this way will give the reader an idea of how the employees feel about management: leadership and motivation in their work and non-work settings.

As stated in Chapter Five, the quantitative questions were primarily drawn from Hofstede's VSM on the dimensions of culture. These dimensions are (1) Power Distance (2) Uncertainty Avoidance (3) Individualism and (4) Masculinity. This chapter will now present the scores for the present Nigerian respondents along with Hofstede's scores for West African Region. In Hofstede's IBM data, Nigeria was part of a group of three West African countries (Nigeria, Ghana and Sierra Leone). Answers obtained from the questionnaires and the data presented in this section could be considered as objective facts. However, the analysis of the data will deal not only with the objective facts, but deal more on the inter-subjective aspects of attitudes and perceptions of the respondents. Sometimes, attitudes and perceptions may be as meaningful as objective facts, as will be shown in the qualitative part of the study.

Employees' attitudes and perceptions form an index of motivation and satisfaction in the organisation. Employees' motivation, recruitment, and promotion is affected and influenced by lots of circumstances including one's family, educational qualification and perhaps ethnic affiliation. The research question to be answered here is the following:

What will be the scores of Nigerian managers and employees in Hofstede's culture dimensions of (1) Individualism versus Collectivism, (2) Power Distance, (3) Uncertainty Avoidance, and (4) Masculinity /Femininity in comparison to Hofstede's (1991) scores for the West African Region? To what extent will the Nigerian scores discord or concord with Hofstede's assumed cultures of West African region (Nigeria, Sierra Leone and Ghana)?

What are the societal cultures and individual work-related value items that contribute or influence these dimensions in Nigeria?

In providing answers to the question, the study will first present the demographics of the two cement companies upon which the data for analysis were drawn.

Table 7 - 1: Demographic Data

Sample size	Privni n = 257	Govni n = 57
Managers	33 %	30 %
Non managers	67 %	70 %
Total:	100 %	100 %
Education: (>13 yrs)		
Managers	78 %	79 %
Non managers	53 %	51 %
Age over 40		
Managers	59 %	60 %
Non managers	26 %	19 %
Work nature		
Managers	32 %	26 %
Professional Non-managers	35 %	47 %
Immediate family size (>4)		
Managers	71 %	47 %
Non managers	58 %	41 %
Number of Dependents (>4)		
Managers	85 %	73 %
Non managers	78 %	70 %

In order to correct for the imbalance in the composition of the samples among managers (man.) and non-managers (nman.), the study will always base the job-groups and country-wide comparisons on $[\text{man} + \text{nman}] / 2$, i.e. on a straight mean of the scores for the two groups, given equal weight to each. The non-managers are professional employees.

Table 7 - 2: Nigerian Scores on Hofstede's Dimensions of National Culture

Country	PDI	IDV	MAS	UAI
Nigeria – Igusi	100	46	39	38
(WAF region)- Hofstede	77	20	46	54
Difference	+ 23	+ 26	- 7	- 16

Table 7 - 2 present results of the analysis of the ECPDM data along with those obtained by Hofstede in his 50-country study of IBM (1980, 1991). In Hofstede's data, Nigeria was part of a group of three West African countries (Ghana, Nigeria and Sierra Leone). It is assumed the cultures of Nigeria to have been sufficiently similar to allow comparing Hofstede's data for West African countries with the present Nigeria data. In the following discussion question result refers to the full questionnaire given in Appendix A.

Power Distance Index

Calculation of Power Distance Index uses the following formula: $PDI = 135 - a + b - 25c$.

Where:

- a = the percentage 'Manager 3' in question 40 (Autocratic; Paternalistic; Consultative; and Democratic): now for the four types of manager, please mark the one that you would prefer to work under.
- b = the percentage 'Manager 1' plus 'Manager 2' in question 41 (to which one of the four managers would you say your present boss most closely corresponds?)
- c = the mean score on question 12 (in this organisation, how often are employees afraid to disagree with their boss?)

When Hofstede's IBM (WAF three-country) was compared with the African-Nigeria single-country scores, it was found that the difference in Power Distance (more inequality between subordinates and superiors expected and accepted) has increased from 77 (Hofstede) to 100.

Individualism Index

Formula for calculating the Individualism Index uses the mean score of following questions:

$IDV = 76m5 - 43m1 + 30m8 - 27m13 - 29$. Where:

5 = mean score of question 24. 5 (have good physical working condition)

1 = mean score of question 24. 1 (have time left for your family life)

8 = mean score of question 24. 8 (work with people who cooperate with others)

13 = mean score of question 24. 13 (live in area desirable to you and your family)

The difference in Individualism dimension score has also increased from 20 (Hofstede) to 46 in the present study. Nigerian score more collectivist in both studies. With the Nigerian population scoring much less collectivist than in Hofstede's IBM (three-country) data confirms the cultural effects of Westernisation as described in Chapter Six. Nigerian culture has become more individualised to some extent.

Masculinity Index

Formula for calculating the Masculinity versus Femininity Index uses the mean score of responses to the following four item questions: $MAS = 60m8 - 66m11 + 30m6 - 39m14 + 76$.

Where:

6 = mean score of question 24. 6 (have security of employment).

8 = mean score of question 24. 8 (work with people who cooperate well with each other).

11= mean score of question 24. 11 (have an opportunity for high earnings).

14 = mean score of question 24. 14 (have an opportunity for advancement to higher level jobs).

The least difference between Hofstede and this study is on masculine versus feminine dimension score. The score has decreased to some extent from 46 (Hofstede) to 39 for the Nigerian scoring more on the feminine side of the mean in both studies. Nigeria is basically non-competitive society in which social relationships are given great importance.

Uncertainty Avoidance Index

Formula for calculating the Uncertainty Avoidance Index uses the mean scores and percentages of responses to the following question items: $UAI = 300 - 40d - 30e - f$. Where:

d = mean score of question 43 (how often do you feel nervous at work?)

e = percentage of question 44-a (a company or organisation's rules should not be broken – not even when the employee thinks it is in the company's best interest).

f = percentage of question 45 (how long do you think you will continue working for the organisation or company you presently work for?) (percent, two + two to five years).

On uncertainty avoidance dimension, the difference between Hofstede (54) and the present study (38) is considered large by any means. As the table shows, the present data score is lower for Nigeria. The low score for Nigeria mark the culture as flexible rather than rigid.

When the various patterns of scores (see Appendix C) on various constituent items used for measuring each dimension were considered separately, it was found (question 40) that 40

percent preferred to work under the paternalistic manager type, while they are polarised (question 41) between autocratic (28 percent) and paternalistic (32 percent) in the perception of their managers (see Table 7 - 5). They perceived (question 12) in their work environment that subordinates are very often (73 percent) afraid to express disagreement with their superiors and never feel nervous (question 43) at work. Since it was designed as a projective question, these scores need to be interpreted carefully. The relevant question 12 is worded: 'In this organisation, how often are employees afraid to express disagreement with their boss?' When this question is answered by non-managers they refer to their colleagues and they probably project their own feelings of fear into their answer. When managers answer the question, however, they refer to their subordinates' fear of them. Since the present sample consists of managers and non-managers, both interpretations will apply. The low score, therefore, indicates that these managers do not perceive their subordinates to be afraid of expressing disagreement with them. Hofstede argues that the higher the power distance, the less sensitive managers are likely to be to the real fears of their subordinates. Since the Power Distance is extremely high for the Nigerians, it is likely that their perceptions of their subordinates are inaccurate and misleading. Hofstede (1989: 136) also suggested dropping the 'employee afraid' question while calculating PDI for managers. This issue will be addressed when results of the present study are compared with that of Hofstede in the subsequent section. (Questionnaire and raw data in Appendix A and C)

On UAI, on the crucial item of rule-orientation, there is a clear dichotomy among the managers with 35 percent showing a high rule-orientation and 55 percent showing low orientation and only 10 percent being undecided. On individualism, cooperative colleagues (question 24.8) were considered to be relatively more important (mean = 1.73) followed by (question 24.1) family time (mean = 1.77) followed by (question 24.13) live in a desirable

area (mean = 1.94) and followed by (question 24.4) desirable work conditions (mean = 2.00). On masculinity, employment security (question 24.6) was considered most important (mean = 1.66) followed by (question 24.14) opportunity for advancement to higher-level jobs (mean = 1.67), followed by (question 24.8) cooperative colleagues (mean = 1.73) and then (question 24.11) opportunity for higher earnings (mean = 1.87).

The results also show that the single-country Nigeria high score of power distance is related largely to the perceived style of the superior, rather than to fear of disagreement. The low score of uncertainty avoidance for the Nigerian is related more to stress at work and employment stability than to rule orientation. On individualism, the low score appears to be related primarily to the importance given to cooperative colleagues and living area. On masculinity, the low score appears to be related primarily to the varying degree given to cooperative colleagues versus opportunity to higher-level jobs and security of employment. Further, different dimensions show different ranges of variation across subgroup and studies, thereby giving rise to a hypothesis that the four dimensions differ in the extent to which they are culture-bound. They also point to the selective influence of factors like age, education and nature of job on the four culture dimensions.

These results further elaborate the descriptions of managerial work culture in Nigeria. The most interesting feature highlighted is the dichotomy in willingness to break rules in the perceived interest of the organisation. Further analysis of the data found education and age to be some of the contributory factors accounting for this.

The difference between the present and Hofstede's IBM studies must be seen against the contrasting samples on which they are based. The sample for Hofstede's study consisted of seven occupational groups; two groups of managers, two groups of university-trained

professionals, two groups of highly skilled technicians and one group of clerical employees. In this study, only the manager and professionally trained non-managers have been used for the present analysis. The time, difference in data collection between, the Hofstede study and the present study may also have contributed to some of the differences. Let us consider the differences due to the samples.

Support already exists in the literature for the assumption that the occupation of respondents greatly influences Power Distance scores. Hofstede (1980: 105) has reported that 'there is a tendency for managers to produce lower PDI values than non-managers'. Such a tendency has been found across cultures in different countries. This would account for the large difference in PDI scores in the present study and that of Hofstede study. It may be noted that managers and professional non-managers represent two extremes of the occupational scale in organisation. A high PDI score for the manager group is, therefore, surprising.

The difference in occupation of respondents, however, does not explain the large difference in PDI score obtained by Hofstede and in the present study. As noted above, Hofstede used the mean scores of seven occupational groups the 'Head Office Managers' groups come closest to the sample in the present study. Further, it should be noted that the sample in the present study came largely from manufacturing organisations while Hofstede's sample was from a marketing and service organisation. Since separate scores for this group are not available in the present study, the difference in PDI scores cannot be explained in terms of occupation. Nor does the correction for high education of the present sample in calculating PDI help to explain the difference. If anything, the corrected PDI for the present samples becomes much lower and stands at the score value of one.

Hofstede, as noted earlier, has suggested dropping the 'employees afraid' question altogether in calculating PDI among managers. When this is done and PDI for the two groups recalculated, the new value for PDI becomes 112 and 77, respectively for the present and Hofstede studies. As can be seen, Hofstede PDI value remains lower, with fairly large difference 35 points. Nor can it be argued that both 77 and 112 represent high value on the PDI scale, since these scores are based upon only two questions and therefore are not comparable with scores on a scale based upon three questions. This difference may relate to other features of the two samples, viz., education, nature of job, etc. and their interaction.

As can be seen from the scores, there is little variation in MAS between the two studies which implies that within a given culture, one or more dimensions may be more stable while others may be ambiguous and less amenable to sampling variations or shifts over time.

Managerial Levels

Table 7 - 3 presents the cultural dimension scores when respondents were grouped by managerial levels. The results show that there are fairly significant differences between the professionals and managers. On power distance, the managers obtained a markedly higher score than the non-managers. In this regard they appear to be like the professionally educated non-managers who believe in centralised controls and their privileges. This is contrary to the general findings that higher occupational levels produce a lower power distance (Hofstede 1980: 105). Examination of scores on the constituent items (Table 7-6) shows that 31 percent and 39 percent of the managers perceived their superior to be either autocratic or persuasive as against the 25 percent of the non-managers. A further 20 percent of the managers expressed fear of disagreement compared to 12 percent of the non-managers. Thus, once again, it appears that the experience of working with a perceived autocratic or persuasive superior is associated with relatively high power distance among the managers.

Table 7 - 3: Cultural Dimension Scores – Managers and Non-Managers

Dimensions	Managers N = 125	Non- Managers N = 189
Power Distance	112	91
Uncertainty Avoidance	72	89
Individualism	25	43
Masculinity	23	43

Put together, the results indicate the culture boundedness of managerial values in organisations and lead to the hypothesis that one or more dimensions are likely to be stable while other fragmented and less amenable to cross-cultural influences. They also point to the selective factors such as level of job and education on the cultural dimensions score.

The overall result shows that, a typical Nigerian manager tends to display relatively more power orientation than in Hofstede's study. The typical Nigerian manager also feels quite at ease in dealing with the uncertainties and ambiguities in work and in life. This appears to be the most consistent characteristic of all the managers in Nigeria. The typical Nigerian manager, however, tends to display relatively more power orientation than the non-manager. The typical Nigerian manager and non-manager lays considerable emphasis on loyalty and belongingness and is caring in his attitudes despite his moderate concern with opportunity for higher level jobs and opportunity for higher earnings (Table 7 - 9).

The results also show that the differences in power distance between the sub-groups are related largely to the perceived style of the superior, rather than to fear of disagreement. The differences in uncertainty avoidance are related more to stress at work and security of employment rather than to rule orientation. On rule orientation, a clear dichotomy is noticed among the Nigerian managers that do not seem to be related to demographic or job factors.

On individualism, the differences appear to be related primarily to the importance of cooperative colleagues and desirable living area. On masculinity, the difference appears to be related primarily to the varying importance given to opportunity for advancement and cooperative colleagues. Further, different dimensions show different ranges of variation across sub-groups and across studies, thereby giving rise to a hypothesis that the four dimensions differ in the extent to which they are culture-bound. They also point to the selective influence of factors like age, education and job level.

When the scores for managers and non-managers were analysed for the responses on several power distance items, it showed that while 39 percent of highly educated managers perceived their superior to be persuasive or paternalistic, only 25 percent of the middle level educated non-managers felt so. No differences in the 'employees afraid' item were seen. This may indicate that the experience of working with perceived persuasive superior leads one to develop a high power distance norm. The relative position of the manager group in comparison to the non-manager group remains the same and on the high power distance end. This is not surprising since the only item on which the score of the high education group was different from the other group was the perceived style of the superior. The total variation between the two groups on percentage of managers preferring a consultative superior is between 35 and 22. Thus, it appears that while education of respondents does not differentiate in the preferred style of the superior, it does differentiate in the perceived style of superior. The high percentage of perceived 'persuasive or paternalistic' style could be due to the greater sensitivity resulting from education, a hypothesis that seems reasonable.

As noted by Hofstede, education is not just a matter of numbers. It is the system of education that matters. The Nigerian education system does not encourage the challenging of authority.

It focuses more on role learning where teachers are supposed to be omniscient. Oshagbemi (1988) in his cultural study of Nigeria noted that the British, through educational reform, could only evolve new elites. According to him, 'implicit in the educational system was the transformation of society from a basis of status to one of contract, whereas the product of that system, middle-class candidates for posts in the public service, continue after their appointment to be motivated by ambition for higher status within the traditional hierarchy'. Ahiauzu (1997) reviewing the literature on authority patterns in Nigeria also noted that the dominance of assertive superiors in Nigerian organisations might lie in the historical development preceding modern work organisations. Finally, in post-independence Nigeria, formal and especially higher education has been seen as the only means of improving one's socio-economic status. Thus, it is not surprising that those who have acquired higher education tend to maintain a higher power distance norm.

What do these results add up to? First, there is evidence that Hofstede's results as well as the results of this study were products of the sample they were studying. Again, Hofstede's studies comprise three separate countries of West Africa (Nigeria, Ghana and Sierra Leon). The studies show that both individualism and masculinity scores are influenced by the kind of job held by the respondents and the sectors of the economy in which they are employed. On both of these dimensions, the managers scored higher in some while the non-managers scored higher in others. Both of these dimensions are also influenced by Western-type education.

However, the Nigerian data do not diminish the importance of Hofstede's study. Instead, they demonstrate a bias in Hofstede's results, which, until now, was only assumed. It should be recognised that the bias was not in his comparison of the samples across countries, since he compared similar groups. The bias was in the total sample with regard to the societies that he

was studying. Obviously, if a relativistic culture model was to be empirically evolved, it was essential that a study be carried out such as Hofstede's using an organisation that operated across national boundaries thereby ensuring comparability of results. However, what is lamentable is the readiness with which Hofstede's results for three West African countries and East African countries are accepted as a comprehensive representation of the individual national cultures of these fragmented, heterogeneous nations. The present study results show that Hofstede results for West African Countries should not be treated as fully representing the national culture of these individual countries. If appropriate conclusions are to be drawn based on Hofstede's relativistic cultural findings, broader representational study of the individual countries of West Africa is needed.

The result of this study confirms Hofstede's (1997) contention that a high Power Distance usually accompanies a low individualism. The combination of high Power Distance and low Individualism scores was a common finding in the original Hermes studies which is hardly surprising considering that they represented opposite poles of the same factor (Hofstede, 1980). Perhaps the most surprising result is the increased level of individualism and increased power distance when the present study scores of 46 and 100 are compared with Hofstede Hermes study scores of 20 and 77 respectively. The possible explanation for this could be partly due to the influence of American management systems, which is likely to have affected Nigerian cultural values. Hofstede (1980) contends that the dimensions of culture should be stable over time, partially confirmed by Sondergaard (1994) in his review of replication studies. This is contradicted by the present findings where there is a sharp increase in the power distance and a decrease in individualism compared with the original IBM study.

Comparing Nigerian with Hofstede's IBM Scores for some Western Societies

This study presents and compares the present scores with Hofstede's IBM (1980; 1991) scores with some Western countries that are found to have been very influential in management education, training and practices in Sub-Saharan Africa.

Table 7- 4: Comparison Igusi's Scores for Nigeria with Hofstede' Scores for WAF, UK and USA

Country	PDI	IDV	MAS	UAI
Nigeria – Igusi	100	46	39	38
Nigeria (WAF) - Hofstede	77	20	46	54
United Kingdom-Hofstede	35	89	66	35
USA - Hofstede	40	91	62	46

The similarities and differences between ECDPM Nigerian scores and Hofstede's study for the industrialised countries of the West are apparent. While these differences and similarities may not be surprising, history seems to have played its role in the case of Nigeria, USA and the UK in the dimension of uncertainty avoidance. In addition, management education, training and practices in Nigeria are strongly modelled on British and American systems.

The low individualism scores seem to confirm the widely held views of philosophers and management theorists who expound on African collectivism (Senghor, 1965; Menkiti, 1979; Lessem, 1990; Adonisi, 1993; Shutte, 1993; Christie, Lessem and Mbigi, 1993; Mbigi and Maree, 1995). Binedel (1993:8), however, does note that, "strong expectations (by the workforce) for inclusion, involvement and advancement will need to be responded to".

Managerial Leadership Styles

The success or failure of an organisation depends to a large extent on the quality of the leader and the leadership style the leader adopts in managing the organisation, and on the acceptance of this leadership style by the followers. The manager or leader is the engine of progress or the cause of stagnation in any organisation. It is through proper and effective management that the talents and energies of followers are harnessed to harmonise individual employees' goals with the corporate goals of the organisation. The attitudes that employees have towards their leaders are an important factor in determining the level of success that an organisation achieves in realising corporate goals and the goals of individuals in the organisation. An employee's attitudes towards his superior affect his entire work attitudes and motivation patterns and colour his entire perception of the organisation and their place in it. Questions 40-42 in the questionnaire (appendix A) were designed to determine the preferred and rejected types of manager and their attitudes towards their leader and their entire perception of the organisation. In the presentation of the quantitative data, qualitative interview data are used extensively as a supplement and expansion on the quantitative data.

This section presents the data on the four leadership styles of 1) Autocratic; 2) Paternalism; 3) Consultative and 4) Democratic. Discussions on these styles are presented in the theoretical Chapter Four.

The research question that this section of the chapter set out to answer is:

- *Which leadership style is perceived to be the dominant style within the studied Nigerian organisations? Which style would the managers and employees prefer in their*

organisations and which style would be highly rejected by the employees? From the viewpoints of Western and traditional, how would the perceived, preferred and rejected styles be explained?

Some answers to the questions in this chapter also contribute to the calculation of Hofstede's Power Distance Index. In the present study, a third, innovative question was added about the most rejected type "*which one would you strongly prefer not to work under?*" (Question 42).

Table 7 - 5: Types of Leader Preferred, Perceived and Rejected by Nigerian Respondents

Question	Preferred %	Perceived %	Rejected %
40-autocratic	7	30	62
41-paternalistic	40	40	3
42-consultative	30	18	13
43-democratic	17	12	22

As Table 7 -5 indicates, only 7 percent of the respondents preferred the autocratic leader with 40 percent perceiving their leader as paternalistic/benevolent, while 40 percent moderately preferred the paternalistic leader style. From the Table, the autocratic leader meets little sympathy and the most strongly (62 percent) rejected by the Nigerians. However, they are polarised in their preferences between the paternalistic (40 percent) and consultative (30 percent) type of leaders. Nonetheless the paternalistic leader is more popular among the Nigerians as the Table indicates.

Education and Managerial Levels

When the scores for managers and non-managers were analysed for the responses on the leadership types Table 7-6, it showed 39 percent of highly educated managers perceived their superior to be paternalistic, while 30 percent of the highly educated non-managers (Table 7-7)

perceiving their superiors as consultative. However, while the managers have a high preference for the paternalistic superior, the non-managers placed high preference for the democratic superior. This indicates that the experience of working with perceived paternalistic superior or the democratic superior also leads to the development of high power distance norms. This is not surprising since the only item on which the score of the high education manager group was different from the non-manager group was the perceived and preferred style of the superior. The total variation between the two groups on percentage of managers preferring a democratic superior is between 38 and 18. Thus, it appears that education of respondents does differentiate in the preferred style of the superior and also differentiate in the perceived style of superior. The moderate percentage of perceived 'paternalistic' and 'consultative' styles of the managers and non-managers could be due to the greater sensitivity resulting from education and job level.

Table 7 - 6: Types of Leader Preferred, Perceived and Rejected among Nigerian Managers

Question	Preferred %	Perceived %	Rejected %
40-1 autocratic	7	31	60
40-2 paternalistic	40	39	3
40-3 consultative	35	15	18
40-4 democratic	18	14	29

Table 7 - 7: Types of Leader Preferred, Perceived and Rejected among Nigerian Non-Managers

Question	Preferred %	Perceived %	Rejected %
40-1 autocratic	7	25	71
40-2 paternalistic	32	25	3
40-3 consultative	22	30	7
40-4 democratic	38	18	19

As Table 7 - 6 indicates, only 7 percent of the managers preferred the autocratic leader with 39 percent perceiving their leader as paternalistic, while 40 percent moderately preferred the paternalistic leader style. Table 7-7 on the other hand indicates 7 percent of the non-managers preferred the autocratic leader with 30 percent perceiving their leader as consultative, while 38 percent preferred the democratic leader type. From the table, the autocratic leader gets little sympathy and is most strongly (60 percent and 71 percent) rejected by the respondents. However, the manager group is polarised in their preferences between the paternalistic (40 percent) and consultative (35 percent) type of leaders, while the non-manager group is also polarised between the democratic (38) and the paternalistic (35 percent). Nonetheless the paternalistic leader is more popular among the manager group as Table 7 - 6 indicates, while Table 7-7 indicates the democratic leader type is more popular with the non-manager group.

Nigerians are polarised in their preference between the paternalistic and consultative leaders. However, they seem more comfortable with the paternalistic leader who usually makes his or her decisions promptly but before implementation tries to explain to subordinates the reasons behind the decisions. Hofstede (1980: 102) has interpreted this phenomenon as the difference between either a dependence and counter-dependence where Power Distances are smaller. This polarisation of preferences by the Nigerian respondents is not specific to Nigeria, or to

Africa; we find it in all large Power Distance countries, also within Europe, for example, Italy and France (Iguisi, 1997).

Building on the results presented in Tables 7 - 6 and 7 - 7, it could be argued that Nigerian employees tend to perceive their leaders as people more concerned with human relations. This seems to satisfy the tropical African cultural ideal, which was presented in Chapter Four as “the right relations with, and behaviour to other people”. This cultural phenomenon may have affected employees’ attitude to leadership behaviour and consequently their entire attitudes towards the organisation.

Leadership Styles, Motivation and Job Satisfaction

Varying employee needs lead to different kinds of motivation. Different kinds of leadership style influences employees’ motivation and job satisfaction in the workplace. Having empirically identified the preferred, perceived and rejected leadership styles for the Nigerian managers and non-managers, the study will now proceed to cross-perceived leadership styles with question 24-2 (challenging job), question 24-18 (clear job description), question 24-8 (cooperation) and question 24-6 (security of employment) respectively, which deal with motivation and job satisfaction.

The results, which are presented in Table 7 - 8 defy any assumption of uniformity. A high proportion of the respondents (78 percent) said they were satisfied with the security of employment under the paternalistic leader. Correspondingly, dissatisfaction was lowest under democratic leader type. It is very surprising that 60 percent of the respondents said that they are satisfied with security of employment under the autocratic leader. One possible

explanation for this could be that as long as the autocratic leader adopts a *laissez-faire* attitude and provide security of employment for the employees, the employees would be satisfied. Under challenging job, the autocratic and democratic leaders were almost at par, but the most exciting result is that the proportion of respondents who were dissatisfied was highest (37 percent) under the democratic leader type. This peculiar result could be due to the point that challenging job tends to be associated more with individualism than with participation, whereas, participation tends to agree more with cooperation. There was also another dramatic result under question 24-8, cooperation, where the respondents were more satisfied with cooperation with others under the paternalistic leader type than with either consultative or democratic leader types. A very high proportion of the respondents (80 percent) said they are satisfied with the description of duties under autocratic leader type. Correspondingly, dissatisfaction with clear job description was highest (50 percent) under consultative leader type. It is surprising that as high as 80 percent were satisfied with the autocratic leader type and 68 percent with the democratic leader type. Possible explanations could be that as long as the democratic leader adopts a *laissez-faire* attitude and allow employees define their jobs in their own ways, employees who tend to be self-actualised and inner-directed, would not complain. They would do things their own way and be satisfied. Another possible explanation for this could be that clear job description was ranked fairly highly and as an autocratic leader would tend to insist on clear-cut procedures and strict compliance with own rules, employees who value clear-cut definition of duties would tend to favour autocratic leadership at least in this direction.

Table 7 - 8: Leadership Styles, Motivation and Levels of Job Satisfaction

Questions	Autocratic	Paternalistic	Consultative	Democratic
24-6. Security of employment				
Satisfied	60 %	78 %	49 %	18 %
Dissatisfied	38 %	20 %	51 %	73 %
24-2. Challenging tasks				
Satisfied	65 %	70 %	69 %	63 %
Dissatisfied	33 %	30 %	28 %	37 %
24-8. Cooperation				
Satisfied	70 %	75 %	20 %	58 %
Dissatisfied	30 %	25 %	80 %	42 %
24-18. Clear job description				
Satisfied	80 %	65 %	50 %	68 %
Dissatisfied	20 %	35 %	50 %	31 %

One of the questions raised that need to be answered here is why is there no clearly preferred leadership style in the Nigerian organisations considering the traditional authority and cultural values that were presented in Chapter Four. As also mentioned in the same chapter, African culture seems to be adapting to the global requirements of managing and this trend seems to be dynamic across the continent and likely to remain a complex construct for some time to come. It is possible that past tribal patterns of authority and participation are now fragmented and specific behaviour patterns have not been redefined in any conclusive form.

Management Motivation Patterns

This section presents the data on Maslow, Herzberg and Hofstede's motivation factors. As said earlier, the manager and non-manager employees will be allowed to tell the readers what Western motivation factors they perceived to influence them in their work settings. That is, the employees will be telling the readers through the ranked order of the factors presented by the above-mentioned theorists. Table 7 - 9 presents the data. The survey questionnaire from which the data were obtained was part of Hofstede's VSM, which was also used in the calculation of Hofstede's Dimensions of Culture. The questions to be answered here are:

- *Which Western motivating factors as entailed in Maslow, Herzberg, Hofstede and Vroom theories and models of motivation would most highly motivate the Nigerian manager and non-manager employees in their work environments?*
- *Which other factors (Western or traditional) would most likely motivate the Nigerian manager and non-manager employees in their work settings?*

In the questionnaire, (questions 24-1 – 24-18 in appendix A), respondents were asked eighteen (Herzberg; Maslow; and Hofstede) motivation questions about what they consider important factors in a job in an ideal situation. Each of the eighteen questions had a five-point scale from which respondents were asked to choose one, e.g.,

1. of utmost importance
2. very important
3. of moderate importance
4. of little importance
5. of very little importance

Mean Scores, Standard Deviations and Standardised Scores

Mean scores, standard deviation and standardised scores are the most important tools in analysing the quantitative results. Therefore, the study shall first present all the mean scores on each question in the first column followed by the second column of standard deviation and then the third column of standardised scores.

According to Hofstede, there is a fundamental problem related to the work-goal-related questions, which is called acquiescence. It is the tendency of respondents to give a positive answer to any question, regardless of its content. This, of course, tends to distort the answers,

making it difficult to determine the importance of a particular work goal. Importance can only become meaningful when we compare at least two goals. That is, the importance scores for work-goal questions should not be shown in their raw state. Rather, they should be shown relative to other goals (Hofstede 1980, p. 78). Therefore Hofstede derived a way to standardise the mean scores of these work-goal-related questions.

The procedure used by Hofstede was to standardise the mean scores for each group across the n goals. The study also employed the same procedure by calculating for each sample the mean score of the raw means of each work goal. Also, the standard deviation was calculated. Then, using the normal standardisation formula, the standardised score for each work goal was obtained.

In order to avoid negative scores and decimal points, Hofstede's method was also followed by giving the standardised scores a mean of 500 and standard deviation of 100. Thus the sign has been reversed, so that the larger the score, the more important is the work goal. The standardised scores for each work goal are shown along the mean and standard deviation scores in Table 7 - 9.

On the other hand, there was no need to standardise other questions. This is because for other questions, there is a clear midpoint (e.g. "undecided" between "agree" and "disagree"). Thus there is more objective anchoring of responses than the subjective "importance" scale. Therefore no standardisation procedure has been employed for the mean scores of all other questions.

Before embarking on a discussion of this result, it is necessary to bear in mind some of the weaknesses of this sort of survey. Studies of this kind tend to suffer from a phenomenon known as 'response set'. Thus in a situation where a group of people are confronted with a choice of alternatives, as is the case in this study, there is tendency for them to be predisposed to answer all questions in a certain way like for example, the tendency to avoid the extremes of always to look on the bright side and only answer positively or vice versa. In order to reduce the dangers of this phenomenon, and to arrive at a more meaningful analysis of response patterns, it would be better to concentrate more on the standardised scores and the ranked order of importance of the goals.

Table 7 - 9: Raw Quantitative Data of the Work-Goals

Managers	Mean	St. d	Std. sc.
24-1 Have sufficient time for personal/family	1.96	0.87	497
24-2 Security of employment	1.66	0.73	531
24-3 Challenging tasks	1.59	0.71	538
24-4 Little Tension and Stress on job	2.80	1.13	407
24-5 Good physical working conditions	2.00	1.00	493
24-6 Relationships with direct superior	1.77	0.74	518
24-7 Freedom of approach to job	1.96	0.88	498
24-8 Cooperate with others	1.73	0.70	523
24-9 Consulted by direct superior	2.21	0.89	471
24-10 Opportunity for higher earnings	1.87	0.87	508
24-11 Contribution to success organisation	1.49	0.67	549
24-12 Serve your country	1.99	0.95	495
24-13 Live in desirable area	1.94	0.91	500
24-14 Opportunity for higher level jobs	1.69	0.98	527
24-15 Variety and adventure in job	2.29	0.94	462
24-16 Prestigious, successful organisation	2.13	0.98	480
24-17 Opportunity for helping others	2.07	0.88	486
24-18 Well-defined, clear job situation	1.87	0.88	507

Non-managers	Mean	St. d	Std. sc.
24-1 Have sufficient time for personal/family	1.96	0.87	497
24-2 Security of employment	1.67	0.69	521
24-3 Challenging tasks	1.56	0.81	532
24-4 Little Tension and Stress on job	2.77	1.04	400
24-5 Good physical working conditions	2.05	1.03	479
24-6 Relationships with direct superior	1.64	0.73	523
24-7 Freedom of approach to job	1.79	0.81	508
24-8 Cooperate with others	1.51	0.60	537
24-9 Consulted by direct superior	2.12	0.84	471
24-10 Opportunity for higher earnings	1.83	0.93	502
24-11 Contribution to success organisation	1.45	0.80	544
24-12 Serve your country	1.78	0.89	508
24-13 Live in desirable area	1.90	1.02	495
24-14 Opportunity for higher level jobs	1.63	0.94	524
24-15 Variety and adventure in job	2.22	0.88	460
24-16 Prestigious, successful organisation	1.92	0.94	492
24-17 Opportunity for helping others	2.05	0.99	479
24-18 Well-defined, clear job situation	1.69	0.73	518

Now let us examine the rank order of the goals as scored by the respondents, which is presented in Table 7 - 10. The table shows that the Nigerian respondents attached more importance to “contribute to the success of their organisation, have challenging tasks to do from which you can get personal sense of accomplishment, and have security of employment”. They attached less importance to “being consulted by your direct superior in his decisions, have an element of variety and adventure in the job and have little tension and stress on the job”.

The Nigerian managers ranked “contribution to organisation success, challenging tasks, security of employment, opportunity for advancement to higher level jobs and cooperation with others” as the five top goals. The non-manager employees ranked “contribution to organisation success, cooperation with others, challenging tasks, opportunity for advancement to higher level jobs and relationships with superiors” as the five top goals. The difference in the ranked order of the work-goals for the two job categories is of little significance. The non-managers ranked security in the sixth place, slightly out of the five top goals, while the managers ranked security in the third place. In a collectivist society like Nigeria, goals like

security of employment, contribution to the success of organisation, opportunity for advancement to higher level jobs and earnings have symbolic cultural and economic values that add to their rated importance.

Table 7 - 10: Rank Order of Work-Goals for Nigerian Managers and Non-Managers

Managers		Non-Managers	
1	contribute to success of organisation	1	contribute to success of organisation
2	challenging tasks	2	cooperation with others
3	security of employment	3	challenging tasks
4	opportunity for higher level jobs	4	opportunity for higher level jobs
5	cooperation with others	5	relationships with superior
6	relationships with superior	6	security of employment
7	opportunity for higher earnings	7	well defined, clear job situation
8	well defined, clear job situation	8	serve your country
9	live in desirable area for self and family	9	freedom of approach to job
10	freedom of approach to job	10	opportunity for higher earnings
11	serve your country	11	live in desirable area for self & family
12	good physical working conditions	12	work in successful organisation
13	opportunity for helping others	13	opportunity for helping others
14	work in successful organisation	14	good physical working conditions
15	consulted by direct superior	15	consulted by direct superior
16	variety and adventure in job	16	variety and adventure in job
17	little tension and stress on job	17	little tension and stress on job

For the goals printed in bold, the difference between the job groups is significant at the .01-level

Some of the work-goal factors clearly relate to ‘motivation factors’ and others relate clearly to ‘hygiene or maintenance factors’ in Herzberg terms. For example, variety and adventure in the job, challenging job, freedom on the job, recognition and opportunities if they refer to advancement, not merely to earnings, higher salary, all clearly relate to ‘motivation factors’. On the other hand, factors like opportunity for higher salary, good physical working conditions, security, and good relationship with boss are clearly hygiene or maintenance factors. However, some factors like clear job description, cooperation and challenging tasks sit on the fence and may deflect one way or the other at any time.

Let us for a moment take a brief look at the rank order of the factors by the Nigerian respondents (M+NM). In order of importance, Nigerian respondents ranked contribution to the success of organisation, challenging tasks, security of employment, opportunity for higher-level jobs, and cooperation with others as the five most important factors. It is perhaps interesting to note that the rankings are gravitating towards 'hygiene and maintenance factors'. Of the seven factors most highly rated (contribution to the success of organisation, challenging tasks, security of employment, opportunity for higher level jobs, cooperation with others, relationships with direct boss and opportunity for higher earnings) only 'security and earnings' are indisputably motivation factors in Herzberg terms.

One of the points to observe from the table is the relative low position (10th and 15th) scored by "freedom on the job" and "to be consulted by direct superior" respectively. Variety and adventure on the job, which is associated to recognition, scored the 16th position. All these factors are motivation factors by Herzberg and others and should have scored much higher. The fact that they did not suggests that the respondents have other priorities and we may have to look into culture and environment for further explanations.

One crucial question raised here is: what motivates employees to work effectively? Many scholars and researchers (Ahiauzu, 1997) have tried to provide answers to this question by saying that challenging jobs, which allows a feeling of achievement, responsibility, growth, advancement, enjoyment of work itself and earned recognition, have not appeared as very motivating factors as was the case with most studies of this nature conducted in the West. This difference may be due to cultural influences. The West tends to be individualistic while most African countries tend to emphasise the social aspects of a job situation. In Nigeria, clear job description is a very strong motivator and this seems to be consistent with traditional

African value concern for the right relations with and behaviour to other people. Similarly, contribution to the success of one's organisation to the Africans is more important than to be consulted by one's boss in his decisions and freedom of approach to job. To make a contribution to the growth of one's organisation is rather a static affair 'present' oriented and suggests a group of well-motivated employees' who would want to get involved with the effectiveness of the organisation and cordial person-to-person relationships.

The result in Table 7 - 10 shows that the Nigerian managers ranked contribution, security and opportunity for higher-level job goal corresponding to "low" Maslow needs. The table also shows that contribution, challenge, security and opportunity for higher-level jobs and cooperation with others are most important to the Nigerian managers. To the non-managers, contribution, cooperation with others, challenging jobs and opportunity for higher-level jobs were ranked among the four goals, all corresponding to "low" Maslow needs as the case with the managers. These findings illustrate that organisational work settings may have dramatic effect on motivation and may well offset cultural considerations. As Hofstede (1984) have noted, "There are greater differences between job categories than are between countries when it comes to employee motivation.

From Table 7 - 11, the Nigerian hierarchy of needs has four levels, which from lowest to the highest are (1) belonging (social); (2) physiological; (3) safety; and (4) self-actualisation in the service of the family.

Table 7 - 11: Rank-ordering of five most Important Work-goals by the Respondents

Goals ranked in need “hierarchy”		
High – Self Actualisation and esteem needs:	Rank Order Managers	Rank Order Non-managers
Challenge	2	3
Stress	17	17
Freedom	10	9
Variety and Adventure	16	16
Living area	9	11
Middle – Social needs		
Cooperation	5	2
Relationships with boss	6	5
Opportunity for helping others	13	13
Successful organisation	14	12
Serve your country	11	8
Low – Security and physiological needs		
Security	3	6
Earnings	7	10
Opportunity for higher level jobs	4	4
Physical conditions	12	14
Contribution	1	1

The result presented in Table 7 - 11 provided answers to the study questions indicating that Nigerian manager and non-manager employees would be motivated by the contribution they would make to their organisations, to have security of employment in their workplace and have opportunity for advancement to higher level job goals corresponding to “low” Maslow needs hierarchy. The cooperation with others is most important to them in their organisation. These findings illustrate that organisational work settings may have a dramatic effect on motivation and may well offset cultural considerations.

As presented in Table 7 - 11, the relative ranking placed hygiene factors at the top of the list and motivators at the bottom.

Family as a Source of Motivation

The next factor that the study investigated was family patterns as a source of motivation to work and leadership. This family factor has been found in literature to constitute a significant value to work, leadership and motivation basis for investment and contribution to ways of managing the risks of economic activities by offering protection and support in different organisational settings and situations (Boldizzoni, 1988; Iguisi 2007). This factor was researched in order to understand its concept, the attached value and its implications in the lives of the managers. For this purpose, the questions were designed asking the respondents about the relative importance of family among other factors in their lives, their immediate family size and the number of persons dependent on their salaries for support. The first question was worded as *"How important are the following areas in your life at the present time?"*.

Table 7 - 12 Relative Importance (in rank order) of Life-Related Values

1	family
2	work
3	friends
4	leisure
5	wealth
6	community
7	religion

From table 7 - 12, family, work and friends ranked the three top factors for the Nigerian respondents. The next question that follows this life-related value system was the number of immediate family size across cultures. The question was worded as *"Your immediate family is considered to be you, your wife and children. How many are you in your immediate family?"*

The result of this question is presented in Table 7 - 13.

Table 7 - 13 Immediate Family Size

	No. of People	No.	%
	1-2	78	28 %
	3-4	75	27 %
	5-6	116	42 %
	> 6	10	3 %
	Total	279	100%
Mean	5.19		

Looking at Table 7 - 13, it is clear that family size in Nigeria is significant. The next question was to determine how many people are regularly dependent on the employee's salary for support. The question was worded: "*How many people are regularly dependent on your salary for their support including you?*" Results of this question are presented in Table 7 - 14.

Table 7 - 14 Numbers of Person Regularly Dependent on one's Salary

	No. of dependents	No.	%
	1-2	27	10 %
	3-4	28	10 %
	5-6	108	39 %
	> 6	117	41 %
	Total	280	100 %
Mean	7.31		

The result of this family informed question as presented in Tables 7 - 14 is very revealing. The study found a very strong extended family pattern prevailing among the Nigerian respondents. More than 70 percent of the Nigerian respondents have 7 persons dependent on their salary for support. The family size and people dependent on their salary increased from average 5.19 persons in the immediate to 7.31 persons in the extended family size. This is

typical of the African extended family units as opposed to the Western small nucleus family units. It is most revealing to note that the Nigerian respondents have large number of persons dependent on their salary for support. The size of one's family or regular dependants influences one's attitudes to work and investment. An employee with large family is likely to be less mobile and will think twice before relinquishing his or her job. He often shows great concern for advancement, security of employment and earnings. The notion of extended family in Africa is a very important factor in discussing work attitudes, as it affects the relationships with and behaviour towards others. This question of immediate and extended family size is a live expression of individualist and collectivist ways of life in a society, and plays a very significant role in a manager's work motivation and affects relationships in business and personal dealings. What is more, it tends to make the people more group oriented rather than individualist. Again, this family notion is also vital in the discussion of leadership and motivation patterns in any African society and organisation.

Very often, leadership power, motivation, recruitment and promotion are influenced by family structures. Given demographic trends in Africa, it is likely that family, as a structure and source of symbolism, will remain an inspiration for social and economic organisations in the coming decades.

The results of the data presented in Tables 7-2 to 7-14 provide answers to the study questions indicating that Nigerian manager and non-manager employees would be highly motivated by the extrinsic traditional factor of family and intrinsic traditional factor of friends and also by Western intrinsic organisational factor of work. These findings illustrate that traditional cultural values and the organisational work settings may have dramatic effect on motivation, recruitment and promotion, and may well bring to fore traditional considerations.

What are the reasons (cultural, social and economic) responsible for the shift from the immediate to the extended family trends in Africa? The respondents provide the answers to these very interesting questions themselves through the qualitative interviews, which is presented in the discussions and conclusions Chapter Ten.

In the next section, unravelling the feeling good and feeling bad stories of the managers and non-manager employees will be presented and discussed within the framework of how they relate to the factors of motivation, satisfaction and dedication in the work situations.

Unravelling Feeling Good and Feeling Bad Situations

The quantitative questionnaire ended with question 52 (appendix A): that was derived from Herzberg and applied in this study in a slightly modified form: *“From your answers to the questionnaire would you say you are satisfied, motivated and dedicated to this organisation?”*

The answers are presented in Table 7 - 15.

Table 7 - 15 Levels of Satisfaction, Motivation and Dedication

	Nigeria
S + M + D	38 %
M + D	27 %
S + D	30 %
S	1 %
None of above	3 %

S = satisfied,

M = motivated

D = dedicated

In Herzberg terms, the feeling good stories represent motivation, satisfaction and dedication situations and the feeling bad situation also represent motivation, satisfaction and dedication situations, but in an opposite sense – negative motivation.

From the data presented in Table 7 – 15, about one third of Nigerian managers indicate they are not motivated (S + D) with most of management ‘claimed’ Western motivating factors put in place.

Results Summary of the Research Questions on Western Management Values

This chapter presented the original ECDPM quantitative empirical results along with the descriptive non-quantitative interviews that provided qualitative elaboration and expansion on the quantitative results. The major question to be answered here deals with the relationship between the empirically derived results and the Western theories of leadership and motivation, which were presented in Chapter Four.

Firstly, it would be useful to summarise the major findings of the study. Based on the quantitative analysis of the questionnaire data results for Hofstede’s four dimensions of culture presented in Table 7 - 2, the study found that:

- The Nigerian respondents scored very high on Power Distance (100) compared to Hofstede IBM score of (77) for the three West African countries of Ghana, Nigeria and Sierra Leon. On Individualism versus Collectivism, the Nigerians scored more on individualism (36) but less than Hofstede’s IBM score (20). On Masculinity versus Femininity dimension, the Nigerians scored (39) low masculine and slightly lower in comparison to Hofstede’s IBM

score (46). On Uncertainty Avoidance, they scored low (38) uncertainty avoidance compared to Hofstede's moderately high score (54) that leaned towards high anxiety in the society.

In summary of Hofstede's four-culture dimensions, the study found the Nigerians exhibiting very high power distance, low individualism with low feminine orientation and low uncertainty avoiding society.

After rank ordering the answers on the motivation factors of Hofstede, Herzberg, Maslow and Vroom, the study found the Nigerians ranking the following as very important: to make a contribution to the success of their organisation, challenging task, security of employment, opportunity to higher level jobs and cooperation with others. According to Hofstede (1991), the order of importance attached to different goals is a first key to studying the motivation of any group of employees. The rank order of the factors reflects people expectations and is therefore indicative of the most active motivators for that group of people. People's reaction to a given situation in terms of what they expect, based on their level of education and experience and on what in their opinion, is valued in their own society. These expectations are based on what is attainable, but they are not taken for granted. According to Hofstede, "the goals with the highest importance scores are therefore the most active motivators...". Goals with lower importance scores are the ones that (1) are taken for granted in any job situation; (2) are too remote to be considered achievable. Another way to explore motivation is to ask the employees their level of motivation, dedication and satisfaction in their work situation or their level of feeling good and not feeling good with their manager or organisation.

Looking at the feeling good story, one can see the importance attached to opportunity to make contribution to the development of their organisation, security of employment and opportunity

for advancement to higher-level jobs. A good number of the feeling-bad stories deal with promotion, opportunity for higher earnings, welfare package (housing, car, etc.). These findings seem to point in the direction that the important goals of the respondents are mostly 'hygiene' factors in Herzberg's terms. From these data, one could venture to generalise that the Nigerian manager and non manager employees would appear to be more concerned with the human environment and person-to-person relationships than with the work itself. Provided they have ample opportunities to have challenging jobs and that the jobs are clearly defined, the Nigerian employees would appear to be motivated by the lower factors on Maslow's need hierarchy – physiological, safety and affiliation. In terms of Hofstede's work goals, they seem to be more concerned with security and affiliation than with ambition to be consulted by direct boss.

We must look for explanations to account for these apparent deviations. Could it be that the average Nigerian would not want to grow psychologically, or that he is still preoccupied with basic physiological requirements of food, shelter, and safety so much so that the secondary level needs have not developed? It would appear to be none of these. We must look to the cultural environment for explanations. In a society where extended family systems are in vogue, where a person takes himself as his brother's keeper, a society where kinship ties are still fairly strong, a society where social insurance is still to a large extent in the hands of individuals, the employee is likely to come to the workplace with expectations somewhat different from employee's expectation in Europe or the United States of America, where most of the theories of motivation and leadership were written. Where at least 70 percent of the employees have a minimum of seven people, depending on their monthly salary, employees joining an organisation are likely to have bread and butter issues as their primary concern. It has been said that man does not live by bread alone, but where bread is scarce man will live

by it. An employee with a large household will normally require a large apartment for his family, and in a society where housing is inadequate, the employee will be subjected to crushing rentals. The formal colonial systems left a legacy in the bureaucracy: before independence in most black African countries, expatriate officers were given quarters and other incentives or amenities. Now that educated African experts are holding most of these posts, the African managers look back to the past. Now they are in the post once occupied by the expatriates, some of them fail to understand why service conditions should be different. Housing scheme, pension, promotion, free medical care for employees' families and salaries are among the main causes of dissatisfaction and demotivation widely expressed by most of the respondents. Although most of these factors are bordering on financial benefits, as Hofstede (1980) pointed out, the role of money in the motivation process is extremely ambiguous. It is wrong to identify money only with 'physiological needs'. Psychologically, money has largely a symbolic value, and its actual meaning to an employee may vary from culture to culture... Money may satisfy safety needs, affiliation needs by being the key to social contacts; it may be seen as the essential tool for recognition and esteem from others, and as the yardstick for self-esteem and self-actualisation.

Now let us examine the respondents' factors for motivation. Looking at Table 7 - 10, it can be seen that making a real contribution to the success of your organisation, having challenging tasks to do from which you can get a personal sense of accomplishment, having security of employment, having opportunity for advancement to higher level jobs and work with people who cooperate well with one another, have been identified as the five most important work goals for motivation. On the other hand, to have little tension and stress on the job, to be consulted by your direct superior and to have an element of variety and adventure in the job, are work goals that are unimportant motivating factors to the respondents. This would suggest

that most of the theories seem to be stressing goals that are not at all important to the employees-goals that are taken for granted and are therefore no positive motivators.

When the work goals were ranked, the motivation factors as they appeared would seem not to be real motivators in Herzberg's terms. They tended to be hygiene factors rather than motivating factors. It is here that a word of caution is necessary. Certain factors, for example, earnings, cooperation, contribution and security, which would be clearly ranked demotivation or hygiene factors in Herzberg and Maslow's terms, seem to feature as motivators in the Nigerian situation. The study has already tried to adduce some likely explanations as to why cooperation, contribution and security of employment should be treated as motivators in addition to other two motivators – challenging tasks and clear description of duties. Management should be cautious in approaching Herzberg's motivators and Hofstede's work goals of challenge, freedom on the job, living area etc. The factors should not be dragged in and developed through motivation training programmes in African organisations without recourse to the local culture and environments.

In the next chapter, the qualitative empirical data on the perspectives of Western (intrinsic) and traditional (extrinsic) factors, which the managers and non-managers perceived to influence their attitudes towards management- leadership, motivation, recruitment and promotion values in the Nigerian organisations- will be presented and discussed. The qualitative part of the study, as was mentioned in the research methodology Chapter Five, was designed to elaborate and expand on the quantitative data, to bring life into and provide a control for the abstract quantitative empirical results reported in the first part of this Chapter Seven. The aim is to allow management theorists to understand the cultural dynamics in behaviours and the complexity of Western management in the traditional society of Nigeria.

CHAPTER EIGHT

THE INFLUENCE OF WESTERN AND TRADITIONAL VALUES ON EMPLOYEES' RECRUITMENT AND MOTIVATION

Recruitment

In this chapter, data generated from the qualitative interviews are presented with a minimum of interpretation to allow the subjects to speak for themselves. The respondents will tell the reader what Western management factors and traditional cultural factors they think management consider in employees' recruitment and promotion; that is, what factors influence employees' recruitment and promotion. The subjects will also reconstruct for the readers the meaning of their work-world based on their experiences of the Western and traditional factors. Firstly, the study will report on the factors that the respondents perceived as influencing workers recruitment in their organisation; that is, those factors that the workers perceived that management consider in workers' recruitment. The study will then report on the employees' views and feelings about the perceived influencing factors. Presenting the data in this way will give the reader an idea of how the manager and non-manager employees feel about Western and traditional values in the practice of recruitment and promotion in their work settings.

In the methodology Chapter Five, the study discussed the link between the quantification and the theoretical framework. It was also stated that, in line with the research approach, some modest attempt to quantify the cognitive and behavioural, to count responses in search of

variation in perception to see overall distribution was made. The quantification was done to single out the major themes from the qualitative data.

The two sets of units' perception emerging from the research were coded in the coding sheets. Perceptions on recruitment and on promotion were classified into two broad categories: (1) perception of the extrinsic factors and (2) perceptions of the intrinsic factors. Where a respondent accepts and perceives any of the assumed factors as influencing his meaning of work and where he also defines the factor as external to work and the working setting, the factor was classified as extrinsic. The same classification holds for factors perceived and defined as intrinsic.

Code keys for scaling categories were devised for further classification of these factors. The code keys were:

C.I. = Considered Important

N.C.I = Not Considered Important

C.I.N. = Considered Important Necessary

C.I.N.N. = Considered Important, Not Necessary

In all these scaling categories, the employees' perceptions on each of the perceived recruitment and promotion influencing factors were rated. Both quantification and qualification were made to supplement and to expand on each other in the data generated.

From the Western management and culture theoretical standpoint, leadership, motivation, recruitment and promotion are affected both by Western (intrinsic) factors to work

organisation and by traditional (extrinsic) factors. Therefore, the search for effective management- leadership, motivation, recruitment and promotion in organisation- shall move beyond an exploration of the workers' perceptions of Western management and their work settings to an exploration of their perception of the relationship of the wider traditional cultural environment to modern management and their work.

An illustration of the traditional (extrinsic) factors considered as part of the manager and non-manager employees' perceptions of influence on recruitment and promotion are ethnicity, friendship, indigenous language, family, formal education and past experience. The second part consists of specific questions on meanings the Nigerian manager gives to his or her work-world. Results of the intrinsic and extrinsic factors that the manager and non-manager employees perceived as influencing leadership, motivation, recruitment and promotion in their work organisations are presented in Table 8 – 1.

Table 8 – 1. Perceived and Desired Factors in Recruitment

Column I		Column II
Majority perception on the recruitment factors in their order of importance as perceived to be employed by management		Majority perception on the desired recruitment factors in their order of importance as they thought should apply
Family Social Connections Past Experience Formal Education Ethnicity Indigenous Language Friendship	Managers	Formal Education Past Experience Social Connections Family Indigenous Language Friendship Ethnicity
Family Social Connections Ethnicity Past Experience Friendship Indigenous Language Formal Education	Non-Managers	Family Past Experience Formal Education Social Connection Indigenous Language Friendship Ethnicity

Ethnicity

The first traditional factor that the study questioned was ethnicity. Many of the manager and non-manager employees stated that leadership, motivation, recruitment and promotion are heavily influenced in the Nigerian society by ethnicity. They argued that ethnicity is so central in African belief systems that most Nigerians' attitudes and behaviours are affected by considerations of ethnicity. Consideration of ethnicity affects their motivation and attitudes to work in their organisations and in the wider society. In the Nigerian work-world, the influence of ethnicity is very glaring. As most of the manager respondents argue:

Ethnicity is the order of the day in the employees' motivation to work in this organisation. It is very central to us in this country as well. Ethnicity pervades our lives, our thinking and in fact,

every action we take. Facts are bitter but they must be said. It is very central to the way we do our work. (M@G-4)

Ethnicity is too much with us. It is most glaring in getting in and getting on, in our organisation. (M@G-1)

Specifically on recruitment, most of the employees argued that management always give preference to people of their own ethnic groups. They stated that, in many instances, these employees are not competent in their work. They are unproductive, they are not professionally qualified, yet they stream in frequently and get all they want. Some of the non-manager employees summarised the whole process this way:

We often see young men being recruited into this organisation. When you turn around and ask who they are, you'll hear they are from one of the managers' home town. The fact is that these people know nothing or very little about the job they are employed for. A good number of them do not have the experience required of their job either. It is really sickening to see this happen. (NM@G-3)

Its unfortunate management allows ethnicity to thrive in this organisation. Ethnicity was supposed to be a factor akin to the society or external to work, but it is now one of the very forceful influencing factors in the way we get recruited and promoted in this organisation. It is demoralising as it creates uncertainty in the employee's mind. (NM@P-2)

When these non-manager employees were questioned further on how the emphasis on ethnicity creates uncertainties in the employees' mind, they explained:

You cannot be sure of your position or your worth in this organisation. Nothing prevents you from being thrown out when the 'right' man comes – the man who is a native. This is a very unfortunate situation. It really affects my whole life in this organisation. (NM@P-2)

If you look around, you will find out that most employees in this organisation belong to the ethnic groups of their managers. My department is no different from other departments or units. It is bad but this is the way it is played out here. (NM@P-3)

The consideration of ethnicity in employees' recruitment was perceived by the employees as not leading to effectiveness in work and organisational management. Rather, it creates feelings of hostility between employees and produces men, who in the midst of uncertainties and the insecurity, resort to the coping strategy of "making the best they could for themselves out of the situation". On this point, some of the manager employees stated,

Ethnicity has no effective organisational value, yet it pervades our organisation. If organisational effectiveness means that the top executives should surround themselves with workers of their own ethnic group, then ethnicity is effective in our work. This is bad and the result is obvious. The insecure non-natives turn around and make what appears to them to be the best out of the situation. This is expected, not knowing or being sure of tomorrow. (M@P-3)

Ethnicity is now part of our business. It is unfortunate that management has failed or does not want to see its adverse consequences on employees' relations. Workers feel insecure and threatened. Moreover, it antagonises employees by bringing those who belong to the dominant ethnic group in conflict with the minorities. It is bad that management is still recruiting and promoting employees using ethnicity. Some of us who do not belong had better start making hay when the sun is still shining. We can be thrown off any time. (M@P-7)

Ethnicity is too much with us here in the organisation. It is a sure banker in our recruitment, promotion, demotion, firing, in fact, call it a name and it is there. Employees generally feel bad about it. As a result, many are not sure of themselves or their stay in the job. It is then left for you to reason out the next step they take. They have to make sure they have enough to feed on before getting a new job. This, I think should not be the case, if things are normal. (M@G5)

The manager and non-manager employees' responses as reported here shows some link between ethnicity and recruitment and the employees' attitudes towards their work-world generally. Because some managers and employees feel threatened and insecure because of the perceived influence of ethnicity, they begin to redefine the prevailing situation to meet their own expectations. The redefinition as the employees disclosed, involved, "filling their pockets with legitimate and illegitimate money first: in an attempt to provide enough for their immediate and extended families to make hay while the sun is still shining".

The manager and non-manager employees define ethnicity as a factor extrinsic to work and the work setting. They also tied it to the African cultural beliefs and an extrinsic traditional factor. Some of the non-manager employees while discussing their feelings about the effect of ethnicity on workers recruitment, promotion, motivation and general attitudes to work and expressing great bitterness over its perceived influence, said:

This factor we are talking about – this factor that greatly determined what we are and what we will be in this organisation, is not part of formal management recruitment factors. It is something external to work, yet very powerful in our work setting. It is embedded in our culture. It is part of our tradition. (NM@G-1)

It seems to me that you cannot separate ethnicity in this organisation from the impact of ethnicity in our lives generally. The desire to have a relation around you, someone you can rely on or confide in, is in our blood. I suppose if some of us are made executives tomorrow, there is 70percent chance that we'll act like the present executives. Ethnicity is tied to our tradition. (NM@G-9)

Ethnicity influences managers and employees' recruitment, promotion and the sharing of incentives in this organisation. In this organisation, I don't belong and I cannot belong, even if I want to, unless I am born again. This is not possible, as you know. We feel bad about it. The general feeling among many managers and employees around here is that no one is sure of himself or herself about job security. Living with such feeling does not fair well for the work and the workers. To me, ethnicity in the way recruitment, promotion, motivation is conducted in this organisation is unwarranted and of no value. Rather than contributing to effectiveness in our work, it alienates the employees from work. The feeling of insecurity resulting from not belonging breeds hatred and disenchantment among the employees. The most I can say is that ethnicity creates a very uncomfortable situation for us all and this is awful indeed. (NM@G-8)

Along the same line, some of the managers, added:

I know ethnicity is not organisationally or managerially defined motivational factor but it is a part of our tradition that affects our attitudes towards recruitment, promotion and the way you relate to your work. The Christian religion says, love your neighbour as your self and do good to him. People also say, charity begins at home. In our own traditional religion, that your neighbour is your clansman first and then people of your own ethnic group. Because charity begins at home, we are tempted to begin with people of our own ethnic group in the organisation when the opportunity presents itself. (M@P-12)

The management considers ethnicity in our recruitment, promotion and places great weight on it. It is hard to understand why. The only explanation I can offer is that the management feel insecure in their work and they believe that a solution is to surround themselves with townsmen. If they are sure of themselves, ethnicity should not come into our recruitment and promotion at all it is just not necessary. Employees are uncomfortable at work because they feel insecure. (M@G-13)

Ethnicity is powerful in this country. It is a part of our tradition. Its influence in our work cannot be over emphasised in this organisation and in the country. (M@G-11)

The perceived consideration given to ethnicity in employees' recruitment was viewed by most as an unnecessary influence. The employees argued that ethnicity does not motivate; rather, that ethnicity demotivates and breeds hatred, envy, jealousy and disenchantment among employees. The employees further argued that ethnicity alienates the employees from their work and from their work organisation.

On the whole, ethnicity was perceived by most employees as influencing recruitment in the organisation. The data (Table 8 – 1) shows that ethnicity was mostly perceived as unimportant by the manager and non-manager employees in their work setting. This factor, ethnicity perceived by most manager and non-manager employees as influencing recruitment in their organisations was described as a traditional (extrinsic) factor to managerial practice. It is viewed as a demotivational factor, which is traditional to management and the work setting. It was further viewed as the transmission of a cultural factor resulting from the country's cultural pluralism, into Western managerial practices.

In sum, the perceived influence of ethnicity on employees' recruitment and promotion was acknowledged by the majority of the employees. Only a small percentage of the population did not view ethnicity as having any influence. A majority of the employees who thought ethnicity influenced employees' recruitment did not view its perceived consideration in recruitment as necessary. Furthermore, the data showed that managers were more likely to view ethnicity as influencing recruitment. The non-manager employees were less likely to see ethnicity as influencing employees' recruitment and also less likely to perceive its influences in promotion as necessary.

Friendship

Another factor about which the study asked questions was friendship. As discussed in chapter Five, the definition of friendship was a friendly relationship among employees' of all levels. The study was curious about how on-the-job friendship was perceived to influence employees' recruitment. In the interview, it was found that the employees redefined the friendship among employees on all levels to friendship between the senior managers specifically. That is, the employees' responses indicate that the prevailing friendship is the friendship among senior managers. In the organisation (the managers that were interviewed are different from, and answerable to senior management) managers do not recruit employees. They are not part of the top management who employ employees. The employees argued that these managers such as divisional heads and area managers form themselves into small friendship groups, the objective of which is to push their interest to the senior management. They stated that the groupings do not constitute a union but a series of chains of about three or four managers who actually understand and like each other. Even though the managers resort

to back-biting and slandering each other at times, the employees argued that, in most cases, the cliques are helpful to one another and quite influential too.

The study data shows that friendship between managers influence employees' recruitment. The data also shows a high percentage of these employees did not view its perceived influence as necessary and deplored this friendship among the managers and its influence on recruitment. They expressed the view that its persistence and ultimate effect on employees' recruitment and promotion does not augur well for the employees' well-being in the work setting. That is, the friendship between managers and its effects on employees' recruitment prohibit healthy relationships among the employees. In expressing their views, some of the non-manager employees stated:

The influence of friendship between managers in putting up a required candidate for recruitment and promotion is not healthy to us in this organisation. Most often, those recruited are not the qualified ones. A particular manager may have his personal reasons to support his recommendation of the candidate. This does not motivate most employees and that's all I can say. Rather than working, you find employees soliciting for the friendship of managers. You either do this to get on at work or you just decide not to bootlick anybody and just settle down and just make money and quit. I don't think this should be the best way to motivate employees in this organisation. (NM@G-2).

The managers operate in groups and they are sometimes effective in getting their respective views across to the senior management. They also use it to back-bite their colleagues before senior management. (NM@G-5)

Friendship, as discussed, results from the interaction among employees at work in the work setting. The employees defined it as non-organisational but part of Western managerial work setting. In this case, friendship could be defined as a traditional factor but intrinsic to work as some managers argued:

I guess our friendship groupings have resulted from our desire to cope with the issues of modern work. It is often the case in present day modern organisations. (M@G-4)

The relationship between the managers is just informal. It is a way of getting across their views to senior management, although in small numbers. It acts as a very strong motivating force to the managers and employees under our supervision. (M@G-7)

The managers want to be heard. They do this through their friendship ties. This could be strong; I must be frank with you. It is not a formal arrangement though. (NM@G-3)

Many employees argued that the friendship networks among the managers play some part in employees' recruitment. They stated that the managers, most times, influence senior management to recruit a person of their choice through these friendship groups. The employees further argued that because some managers are usually of the senior management ethnic groups, ethnicity may link managerial ranks together. It is through these linkages and networks that the rest of the managers push their cases across to the senior management. The employees added that the managers, in most cases, nominate the unqualified candidates to the senior management for recruitment to the detriment of the qualified. In expressing his views on the influence of friendship, a manager stated:

We can always negotiate and we do negotiate on issues in our friendship groups. We often use it to back-up the nomination of a candidate of our choice for recruitment. I must be frank; at times justice does not prevail in our nominations. (M@P-3)

When this manager was questioned further on his last statement he said:

Yes, I tell you, a good number of us are selfish. We often solicit the aid of colleagues for questionable nominations. Some of us do it because we want to please our colleagues so that we also can receive favour from them as well. My conscience tells me that it is wrong. (M@P-3)

Most of the non-manager employees saw friendship among the managers as “devastating”. They maintained that the managers use the relationship to foster recruitment and promotion of candidates who are usually not qualified. These non-manager employees perceiving friendship among the managers as influencing generally decried its perceived influence. They stated that the nomination of the unqualified to the detriment of the qualified creates ambiguities and uncertainties in their organisations. On this issue, some of the non-manager employees said:

We experience a lot of uncertainties in this organisation, stemming from friendship among managers. The managers, in their small groupings, have succeeded on some occasions to convince the senior management to employ unqualified candidates. Most of my colleagues are aware of this and you can imagine how frustrating it can be. As in most other irregularities we experience in this organisation, it demoralises the employees and prevents them from getting involved in their work. (NM@G-9)

Employees are no fools you know. They are aware of what happens around them at work. The manoeuvring that goes on among the managers in their little grouping is obvious to many of us.

We don't like it. It is frustrating to see people with less experience being recommended and finally recruited and made to head you; the only reason being that the managers recommended them. As I had earlier expressed in the interview, these and other factors create a lot of uncertainties here. (NM@G-7)

Half of the non-manager employees thought that friendship among managers influence management decision to recruit employees. These non-manager employees also expressed the view that friendship affects the employees' general attitudes towards their work. One of the non-manager employees stated further:

The managers contribute to the uncertainties we experience in this organisation. Through their little friendship groupings, they can do and undo, they have influenced some employees' recruitment in this company. This is not fair to our organisation. It contributes to the indifferent attitudes to work among the employees. Employees just don't feel that, that is right. (NM@G-5)

Friendship was said to influence employees' recruitment and promotion decisions but not as much as either past experience or ethnicity. Also, many of those employees who thought that friendship influence recruitment saw its perceived importance as unnecessary. They argued that friendship devalues their work and create feelings of animosity and insecurity among the employees, which affect the employees' attitudes towards their work. Finally, friendship was defined as an intra-organisational informal factor.

Past Work Experience

The next traditional (intrinsic and extrinsic) factor that was looked at was past experience. The study data shows that a very high percentage of the managers perceived past experience

to influence recruitment in the organisations and considered it as a motivating factor. Some of the manager employees stated:

Great consideration is given to past experience more than many other factors in the recruitment and promotion of employees. Management press hard on past experience as a recruitment and promotion criterion. (M@G-13)

The emphasis on past experience is a colonial legacy. The white man, rather than encourage education, resorted to massive on-the-job training for the people. With the colonialist gone and education still at a low level, the present management has no alternative than making the best out of what they have; that's recruitment by past experience. (M@G-10)

Past experience is a legacy left for us by our colonial masters. It is an organisational requirement for recruiting people in the organisation. We were brainwashed by the colonialists that past experience is all that matters in securing any type of job. This is why our level of education is low. However, past experience is working for us and I have no complaints.

Management is given it the consideration it deserves in our recruitment. (M@P-9)

The manager employees linked the management emphasis on past experience to the country's general low level of education and to colonialism.

On the other hand, the non-manager employees were the job rank who most strongly thought that the management consider past experience in recruitment and promotion. In fact, the qualitative data shows most of the non-manager employees thought that way. They also expressed the same view as the managers on the perceived influence of past experience. The non-manager employees stated:

Past experience is imperative in employees' recruitment and promotion, not only in our work but in most businesses in this country. We cannot just do without it because of our low level of education. The management consideration of the factor is excellent. An experienced employee is sound in his work. Moreover, the inexperienced learn from the experienced ones and this is to our advantage. We gain a lot from experienced hands in our industry and that's good. (NM@P-1)

My wealth of experience in this job is my only diploma and that's why I am here today. I do not have much of formal education but I am not bragging if I say that the so-called professionals in this organisation are no better, production wise. The fact that the management lays greater emphasis on men with experience in our recruitment is commendable. The management knows our capabilities and that's why. (NM@P-6)

Nigerians believe in doing business with old timers – those who have been in the same or similar type of work for ages. This is why experienced employees are mostly valued in the business. Not only are they productive in the sense that they generate business for the company, our employees also learn from them. Experience is the best teacher, you know. Our experienced employees help to develop the younger ones and this is good for the employees and the work itself. I personally feel good about the consideration given to past experience in our employees' employment. (NM@P-4)

'Old timer' is an important concept emerging at this point. Many of the employees stated categorically that they prefer working with old timers than the professionally qualified managers; old timers being those who have spent over ten years in their work. A reason that cut across their arguments is that old timers teach them practical things on the job, rather than in the office as the professionals mostly do. The employees also stated that they feel very

comfortable working with the old timers because the old timers are generally more at home with them. They expressed delight in the high consideration given to past experience in employees' recruitment and promotion, describing it, not only as important, but as necessary.

On these points, the non-manager employees stated:

Experienced employees are mostly needed in the manufacturing industry. I am too glad management recognises this fact and is doing justice to it. They are aware of the fact that, an average Nigerian has great respect for old timers. They rely very much on people that have been on similar type of work for a long time. I like working with old timers in our business because I gain a lot of knowledge from them. (NM@G-6)

Past experience is a factor considered by management in recruiting and promoting employees in this organisation. An experienced manager is highly productive, act as a good motivator to others by the degree of experience he brings to bear on the job. He knows all the tactics and strategies involved in motivating and raising the morals of his subordinates. An experienced boss is an effective and productive boss. (NM@G-6)

My boss knows what it takes when it comes to doing a good and effective job. Based on his academic and past experience on the job, he uses these qualities to inspire his subordinates to put in more into their work. In fact, he motivates them by his experience and boosts their work moral. Management considers past experience in recruiting and promoting employees into this organisation. It is a good thing for management and the employees themselves. (NM@P-2)

The old timers had things to say about their experiences and their contributions to the overall development of the employees and the organisations. Some of the manager employees stated:

I am glad that, with the wealth of knowledge I gained by being associated with this job, I have contributed immensely to the growth of our employees. I thank God for this little contribution.

(M@P-3)

I have little formal education. I was basically recruited as a result of my long standing experience. In fact, I came in as a work supervisor and soon after I was promoted to the rank of a manager. I am doing well and my production bears me witness. My boys are enthusiastic about my competence on the job and I am glad they learn from me. The management ought to emphasise recruitment by experience more than it does now. (M@G-5)

These managers and employees saw some relationships between the perceived influence of past experience in recruitment and promotion and their general attitudes to work. For example, the employees expressed satisfaction at management consideration of the factor, arguing that employees generally learn more about their work from the experienced managers than they learn from theories and books. The employees described the experienced managers or employees as highly educated and competent people with lots of knowledge to impart to the young and inexperienced academically qualified employees. These experienced people were defined as “tolerant, patient, amicable and as reputable people with good public relation skills”. The employees thought that management consideration and emphasis on past experience together with high education on recruitment and promotion in the organisation was not only important and necessary but also should be highly emphasised. On these issues, a manager stated:

That management considers our education and past experience before our promotion is highly commendable and a great source of motivation and satisfaction. This is the only judgmental criteria in our promotion to higher level jobs but when I remember that this particular factor

comes into play, I am a bit motivated and go about my job confidently hoping that some day, better things will happen. However, its emphasis should not supersede formal education.
(M@G-10)

The data show that manager and non-manager employees perceived past experience influencing employees' recruitment as affecting their sense of motivation and attitudes towards leadership. Again, some of the non-manager employees stated:

I feel very motivated and satisfied when I come to think that in the midst of all the dilemma here, management thought it wise to consider past experience in recruiting and promoting people into leadership and other positions of responsibility. This factor helps us gain a lot from our most experienced bosses in our work. This is my candid opinion. (NM@G-9)

Employees generally feel proud and motivated working with experienced bosses in this organisation. They not only teach you the practical values of your profession and responsibilities right on the job, they also teach you techniques for your effective performance. Most important, they alleviate your demotivated souls and increase your level of motivation and moral in your work. They always encourage you to forget about the problems and keep on trying your best because some day, something will be put right. I am proud and motivated that past experience is given high consideration in recruitment and promotion in this organisation.
(NM@G-8)

If I enjoy my work and feel motivated and satisfied, it is because of my boss, who has always advised me not to get despondent and to be persistent. He not only advises his subordinates but also takes us round to teach us the act of good management. He is good, effective and always very close to us. I am happy and motivated that management realises the value and importance of these academically qualified and professionally experienced managers in this

organisation and encourages them through recruitment and promotion. This factor is not enough in motivating us, good incentives, housing packages and others should go along as well. (NM@P-11)

As earlier stated past experience was generally defined in this study as an intrinsic managerial and work factor. The employees perceived it as an organisational factor formally set up by management for guiding decisions about employees' recruitment, promotion and motivation. In this sense, past experience is intrinsic to work and the managerial setting. The employees also defined past experience as a cultural and traditional factor for leadership. They said that Africans have come to internalise it as part of the Western managerial leadership requirement. That they believe past experience to be most essential requirement in the workplace. A manager stated:

Our forefathers emphasize 'wisdom', which is now defined as past experience in the workplace and it has continued to be viewed in that way till today. It is now regarded as the most essential requirement at work in this organisation like it was in the days of our forefathers as the essential requirements for appointing leaders into positions of responsibilities. We have internalised that view and living with it. It is part of our tradition. It will be hard to break off from that tradition. (M@P-12)

A non-manager employee said,

Recruitment, promotion and appointment into leadership position by past experience is one of the few values that management took from the wider African society and made it into organisational rules that employees comply to. Our culture and tradition gave it to us and emphasised the importance of it for the service of the society. It is now very important in our

organisation and also remained one of the sources of motivation and leadership in our society.

We believe that past experience (wisdom) at work is part of our tradition. (NM@P-3)

The employees defined this factor, past experience, thought to influence employees' recruitment and promotion, as a "stipulated" organisational requirement. It was viewed as a factor, intrinsic to work and also as traditional.

Overall, past experience was viewed by manager and non-manager employees as a crucial factor in recruitment and promotion and effective to their attitudes towards motivation and leadership in their organisations. Its perceived influence was also viewed by most employees as necessary. The reasons given by most employees for viewing it as necessary for consideration are centred on the perceived competence and effectiveness of the experienced employees in the organisation. More important is the fact that the inexperienced employees learn more about work and management practices from the experienced employees. Furthermore, the experienced employees act as morale booster and motivator to the employees generally when the employees are depressed and demotivated about the world of work.

Formal Education

The study also questioned the influence of formal educational qualification on recruitment and promotion. The data on the factors presented in Table 8-1 shows that education was not generally perceived as influencing employees' recruitment as much as past experience, ethnicity, or friendship in the organisation. Moreover, many of the employees who thought it important expressed the view that the management emphasis is mostly on basic education or

some measure of professional qualification rather than on high formal or professional qualification. On the qualification expectations, a non-manager employee stated:

Managers are required by policy to earn a degree in their respective profession or associated profession while non-manager employees are to have a degree or diploma. Many do not meet up with these requirements. Many managers have diplomas required of non-manager employees. Some do not even have any of the diplomas and only hold West African School Certificate (WASC) or General Certificate of Education (GCE) ordinary level required of ordinary employees. (NM@P-1)

There were two categories of manager in the population studied: the high professional and the low professional managers. While the two classes viewed formal education as influencing employees' recruitment, they differed on the level of formal education which they thought should be emphasised. The high professional managers were of the opinion that management should maintain the laid down policy on education for the employees. They felt that the apparent deviation debased their profession and discouraged achievement motivation among interested candidates. The high professionalism in this work "grooms a manager theoretically and practically". On this point, some of the manager employees stated:

It is really a blow to work with people who, academically and professionally, are nowhere. Communicating with them is just impossible. Working here does not mean only making money. These guys are all talking about money but that's not all that our business warrants. To be called a manager, you would have to know the hard facts about your profession. What we are seeing here does not augur well for the long-term development of our organisation in this country. Management should do well to reorder their priorities and emphasis. (M@P-2)

High professionalism in our work permits you to think aloud, that is, you do your work in the context of broad workable theories. This is the only way we can develop and sustain our industry creditably in this country. Our work involves tactics and strategies. It is much more than making money for either the industry or for your pocket. This idea, which is predominant in our business, does not only debase our business, it is very destructive to the employees too. These young men and women being recruited without any professional knowledge of what our work entails will suffer on the long run. It will be hard for them to appreciate the value of work, which is the essence of working. (M@G-1)

But the low professional managers who outnumber the high professional managers expressed a different view on formal education. They were of the opinion that management consideration of some measure of formal basic education for the recruitment of all classes of employees is adequate. According to this group of employees, high professionalism does not breed business and any attempt to foster high professionalism would render the industry ineffective and unproductive. To this group the perception is that people who produce are not high professionals. A manager in this group said,

We do not have to fill this company with academic degree and diploma holders. These people will be here, writing long grammar, charting programmes and techniques for the so-called effective production and marketing, all on paper, testing each other's professional competence on paper too but producing nothing in terms of actual cash. This is not what the industry needs if we are to survive. We only need the basic educational qualification backed up with practical experience in this work. (M@G-2)

A non-manager employee also stated,

Some type of education is a requirement in recruiting of employees. Specific requirements for specific classes are stipulated but management does not stick to them. Our management is doing well as long as formal education is not totally ignored. If management could stick to this irrespective of ethnicity, friendship, and other issues not relevant to work, we shall be happy.
(NM@G-2)

The employees described education as Western and an integral part of recruitment requirements in the work settings. It is not necessarily a factor that motivates people in organisation. Education is therefore viewed as an organisational factor, intrinsic to management and the work setting. A manager stated:

Formal education is an integral part of management and organisational policy. It is a stipulation. It is a given. It goes hand in hand with work, as we know it today. It is defined in the books as a requirement for employees' promotion, hence management is meant to stick to it and assume it motivates employees. (M@G-5)

In sum, formal education was not perceived by many employees as generally influencing employees' recruitment. In other words, not as many of the respondents who viewed past experience, ethnicity and friendship as influences viewed formal education as such. Furthermore, the data show that three classes of employee exist in the population. (1) There are the high professional managers who thought that the policy on formal education should be maintained as stipulated. (2) There are also the low professional managers who generally thought that "some measure of formal education" was what was generally needed. (3) The non-professional managers are also part of the employees' population. This group of

employees expressed the same view as the low professional managers while the high professional managers see the deviation from the stated policy on education as devaluing their business and showed concern; the low and non-professional managers appeared comfortable with the management handling of the issue. For this latter group, the essence of their work, as will be discussed in details in Chapter Nine and Ten, is to make money.

On the whole, the manager and non-manager employees generally perceived education as having less influence on their motivation than any of the other factors so far discussed. The data show that most of the manager and non-manager employees interviewed on the factor did not view it as having any motivational influence on them in the workplace. Most manager and non-manager employees thought its perceived influence as unnecessary, arguing that its emphasis as a motivator demoralises the employees, who turn to making what they consider to be the best of themselves out of the situation.

Indigenous Language

Another factor about which the study questioned was indigenous language. Like formal education, indigenous language was perceived by few employees as influential in recruitment. As discussed in Chapter Five, indigenous language as used here, and as defined by the employees, refers to the native language in the area of operation; that is, the extent to which management considers the language of an area in recruiting an employee.

The research data shows that not a very high percentage of the employees when compared with past experience, for example, thought that indigenous language influenced employees' recruitment. The data also shows that a high percentage of the employees who considered

indigenous language as influential thought the consideration of the factor as unnecessary.

Some of the manager employees stated:

Indigenous language is a factor considered in recruiting employees into this organisation. To me, this is ridiculous. We achieve nothing by encouraging employees to speak the indigenous language because it messes, not only the business, but tarnishes our image as professionals.

(M@G-3)

It is not only ethnicity and friendship that plague our organisation. Management considers those who can speak the language of a particular area in recruiting employees. I think this is sheer ignorance on the part of management. Cement is for all irrespective of race or colour. Moreover, there is no town in this country today where the only residents are natives. I am concerned because recruitment by language disqualifies the potential candidates who have something tangible to offer to this organisation and to the employees. (M@G-2)

The non-manager employees were similar on this view. A high percentage of them thought indigenous language was given consideration in recruiting employees. This perceived consideration was generally thought to be unnecessary. A non-manager employee stated:

It is bad to know that management even think of indigenous language in the organisation, what's more, affecting it in employees' recruitment. This explains why we lack professionals in this organisation. As long as this emphasis prevails, we shall never compete with the outside world. We are losing because we can never be proud of the people we produce. Moreover, there are thousands of dialects spoken in this country. This is why people can hardly trust us.

(NM@G-2)

On the whole, indigenous language was perceived to influence employees' recruitment but not many employees thought it to be as important as past experience, ethnicity or friends. Many employees, however, thought it influenced recruitment more than formal education.

Indigenous language was viewed as a factor external to work and to the work setting. It is an extrinsic factor. Its consideration was viewed as an extension of tradition into the modern work sector. A manager stated:

The influence of indigenous language in employees' recruitment can only be explained if one comes to understand the Nigerian tradition. Nigerians, by their tradition, like to keep to their languages. Nigerians believe that they relate better to someone who they can discuss with in their native language. (M@P-1)

A non-manager employee said:

Not much can be done about the influence of indigenous language in our recruitment. If you want to change it, then change the tradition. Our tradition seems to mingle with our work in this respect. (NM@P-6)

Another non-manager employee also argued:

It is a part of our traditional belief that a person confides in you better when both of you speak the same language. Many Nigerians believe this. (NM@P-1)

On the whole, indigenous language was viewed as influencing employees' recruitment. Many employees perceiving it as influential decried its perceived influence. Indigenous language was also viewed as extrinsic to work and to the work setting. It was also tied to the Nigerian traditional worldview.

Family Orientation

The next traditional factor that the study questioned was family orientation. Like ethnicity, family was perceived by few employees as influencing employees' recruitment. Many of the managers and employees stated that family orientation heavily influences recruitment in the organisation by management and pervades organisations in the Nigerian society. They argued that family influenced management in recruiting employees and affected the employees' attitudes and behaviours towards their organisations. As the consideration of family affects their motivation and attitudes to work in their organisation so it also affects them in the wider society. In Nigerian work situations, the influence of family is very clear. As some of the manager employees argue:

Family is the centre of employees' motivation to work in this organisation. It is very central to others and me in this organisation and the wider community as well. Family is the reason why we work and it pervades our entire being, our thinking and in fact, every action we take. Family is very central to the action we take, the reasons why we take such actions and the way we do our work. (M@G-1)

Family is number one factor that management considers and greatly influences employees' recruitment in this organisation. It is most glaring in our attitudes to work and the way we relate to others and our management. It also affects the way we get in and get on in this organisation. (M@G-10)

Specifically on recruitment, most of the managers argued that the ability to provide for their family, most especially their extended family, are very paramount to the way they work in their organisations. Some of the managers summarised the whole process this way:

We often see young men and women joining this organisation. When you turn around and ask who they are, you'll hear they are members of manager A or manager B family. The fact is that these men and women are professionally not qualified and they lack the experience needed in the position they occupy. This is the reality of our situation and the society we live in. It is part and a very big part of our culture. It has its own positive and negative part in employees' recruitment. (NM@P-2)

It's unfortunate that management allows family to dictate the way employees' are recruited in this organisation. Family was supposed to be a factor private to the individual employee and external to work, but it is now one of the very forceful influencing factors in the way employees' are recruited and work in this organisation. Management should not allow the family factor to creep into the organisation, no matter what form it takes. It is demoralising as it creates uncertainty in the employee's mind. (M@P-5)

When this manager was further questioned on how the emphasis on family creates uncertainties in the employee's mind, he explained:

You cannot be sure of your position or your worth in this organisation. Nothing prevents you from being thrown out when a family member of the manager or the executive comes in. This is a very unfortunate situation. It really affects my whole life in this organisation. (M@P-5)

Another manager also defined the situation this way. He said:

If you look around, you will find out that most employees in this organisation belong to the family of their managers. My department is no different from other departments or units. It is bad but this the way it is played out here. (M@P-4)

Because some manager and non-manager employees feel threatened and insecure as a result of the perceived influence of family in recruitment, we also observed as the influence of ethnicity, they begin to redefine the prevailing situation to meet their own expectations. The redefinition as the employees disclosed, involved “working hard to be able to provide enough money for their family to make hay while the sun is still shining”.

Like they defined ethnicity, the employees defined family as a traditional factor and extrinsic to work. They also tied it to African cultural values.

On the whole, most manager and non-manager employees perceived family as an influencing factor in recruiting employees in their organisations. The data (Table 8 – 1)) shows that the manager and non-manager employees in their work settings mostly perceived family as unimportant and unnecessary in recruitment. This family factor perceived by the managers and non-managers as influencing management recruitment of employees, they described it as a traditional transmuted into modern work. It was further viewed as the transmission of a societal value into modern work setting.

Having reported on the factors which were used as guide to get at the meanings that employees give to recruitment as part of their meaning of work, the study will now report on an unanticipated factor that emerged as important in recruitment during the interviews. This is social connections.

Social Connections (the “Homeboy” Principle)

The concept of social connections in Nigerian, to some extent, resembles that of Chinese “guanxi” concept. In Nigeria, social connections take the form of homeboy (or homegirl).

Homeboy is one with whom you share aspects of common experiences. Homeboys in Nigerian and across Africa base this relationships on having shared a childhood, a transition to adulthood, belong to the same political party, or having shared schooling, military service, foreign university, etc. They may also base the relationship on common ethnic, geographic, or linguistic origins.

Homeboys may address each other with kinship names (I see you, brother.”), thus behaving publicly like kin. They exchange visits, gifts, and favours they expect to be granted. Thus, Nigerians who need business favours would each turn first to close kin, then in-laws, then distant kin, then homeboys. In all cases, the homeboys, although not blood related, would behave as if they were. The homeboy principle works, in that it allows these requests to expand beyond the bounds of family.

This principle operates in traditional and modern organisational settings. It works through face to face involvement. Nigerian managers and non-managers strive to become personally involved with every client, bureaucrats, politicians, traditional rulers, and anyone else who might affect their activities. They feel unable to influence these people unless involved in relationships explicitly intended to “make them family members”. If potentially useful individuals have a common past, they play on it. If not, they create one through the use of developing a common present.

The research data show that the perceived influence of social connections on recruitment is very high. Readers should be reminded once again that social connections was defined by the employees as a type of social network extending to the identity of a set of people one knows,

a set known by that set and so on. The data show that social connections were brought out by all the employees and its perceived influence fully discussed by the employees too.

One manager described the influence as “unquestionable and just too great”. Most of them stated that one’s chance of being recruited here by management in this organisation is increased when an employee has an influential figure mostly a top family member, politician or a traditional ruler to back him/her. The employees also stated that the tendency to have ‘godfather’ and influential connections to pave one’s way to success at work is part of the Nigerian belief system. They maintained that Nigerians have so much internalised the part played by family, ethnicity and social connections in their work life that not much can be achieved or done with regards to social change without the society undergoing total transformation. The employees also maintained that the social change would imply changing the people’s belief systems embedded in their culture and tradition. A manager said:

Social connection is a factor considered most in employees’ recruitment in this organisation.

Whether its emphasis is good or bad is another question. (M@G-1)

Along the same line, some of the non-manager employees also stated:

A factor, central to employees’ recruitment in this organisation, is who you know. A man with social connections stands a better chance in this organisation, no matter from how you look at it. Social connection is central to our recruitment. (NM@P-5)

A social connection is part of Nigeria’s belief system. There can be no change in this nation unless something is done about social connection. It pervades our lives and makes those of us with this influence feel good and motivated towards work and life generally. (NM@P-2)

Who you know and what you know is a popular slogan in here. It is also popular with many other organisations in this country. This is what the management considers most in employees' recruitment. (NM@G-2)

The employees specifically pointed out the influence of politicians on management, in employees' recruitment. They argued that politicians use their political influence to push their candidates into the organisation, whether experienced, qualified or not. On this point, a manager stated:

Politicians can do and can undo in this country. Management often refrains from getting into conflict with these political heavy-weights. Their impact on the recruitment of employees is very great. It's unfortunate this happens but we cannot do anything about it. (M@G-12)

Some non-manager employees also argued:

The greatest most influential connections you can have in this organisation is political connection. A good number of our men came in through the politicians. Other 'heavy' men play outstanding role in bringing employees into this organisation too. These are usually the business tycoons. (NM@G-4)

When we talk about social connections we talk about political influence mostly. Their impact in both our recruitment and promotion is glaring. (NM@G-7)

The employees perceived the effect of social connections as devastating; that is, they expressed disappointment at its perceived influence arguing that some unqualified employees have found their way into the organisation because they have social connections. The employees further stated that those employees who were recruited mostly because of their social connections are not only "lousy" at their work but are disrespectful to the rest of the

employees. According to the employees, this is because they are aware of their political backings, which nobody can do anything about. The employees expressed disappointment at management consideration of social connections in employees' recruitment arguing that it creates feelings of uncertainties and insecurity among the employees. That is, the employees without social connections hang in the balance. They are unsure of their positions at work because they could be thrown out of their job any time that a candidate with social connections is brought into the organisation. The employees stated that any reason could be made up to fire an employee as long as it is a politician who is involved. On these points a manager said:

Social connections play a tremendous role in our employees' recruitment. In fact, our recruitment depends on social connections more than any other factor. The problem with social connections is that it creates tremendous bitterness among the employees. This is because most of those with connections do not know much about their profession. The extent to which they are prepared to learn is debatable too. The influence of social connections is demoralising. This is why most of us feel unsecured in this place and feel that the best we can do in midst of the uncertainties is to make money and fast too. (M@P-7)

A non-manager employee also said,

Much in this work depends on your connections; that is, who you know. What you know is of little significance. Our men have popularised and even made fun of the concept by often saying ironically to each other – I have great men behind me, what have you or I have nobody backing me and as such, I have to make bread as fast as I can before I am shown the door. This will tell you how unsecured most employees are. This insecurity affects employees' relationships to their work. (NM@P-1)

Another non-manager employee who said he came in through an “industrial heavy-weight” argued that he does not feel comfortable at work, even though he has the connections. He argued that his co-employees are aware of how he was recruited and tend to isolate him. He confessed that he does not know much about his work and that none of the employees is prepared to teach him either. He concluded by saying that your social connections can help to get you in, but that it is not all it takes to be professionally confident to enjoy the work. The non-manager employee said:

I came in through a reputable industrial heavy-weight. I have a lot of connections because of my family status. But, I have come to realise that my social connections have not helped me all that much. I am isolated. My colleagues who are jealous often put it across to me that I know little about the job. Frankly, I know very little but nobody wants to teach me. I am not really happy working here. Had I any other type of job, I would have left this work. (NM@P-9)

The non-manager employees generally argued that they are mostly in the job rank which gains little from social connections because they are least likely to have social connections. They deplored the influence of social connections arguing that its influence adds to the experience of insecurity in the industry. Some of the non-manager employees expressing their views on social connections stated:

We the non-manager employees have the least to gain from social connections because we do not rub shoulders with the big guns in our society. We do not belong to their circle. Some, the lucky ones among us do have, and those top men backed their recruitment. It is hard for one to be committed to his work amidst this insecurity. It's rather unfortunate that this is what we are going through. (NM@G-6)

With social connections, you can always come in anytime and work at any location you choose. The choice is all yours. But, without it, you hardly can come in and when you are in, your chances of progressing are minimal. We know this and most of us have devised a way of taking care of the situation. My purse is first, other things are secondary now. (NM@G-8)

The interview data show that few employees thought the management's consideration of social connections in employees' recruitment as necessary to adequate work performance. Most of the employees thought the consideration unnecessary. The data show that managers were more likely to perceive the influence of social connections as necessary. The non-manager employees were less likely to perceive its consideration as necessary. Overall, all the employees perceived the recruitment influence of social connections and most deplored its perceived influence. Those employees who perceived the influence of social connections as unnecessary argued that it devalues their work. They stated that its influence is destructive because it debars the employees from developing themselves both professionally and intellectually. Furthermore, employees who come in via social connections, as was said by some of the managers, are not prepared to learn. This is because they know that whatever happens they will always forge ahead in the organisation. The impressions that surround their work according to these managers create feelings of insecurity and uncertainty, which consequently affect their perception of work.

Social connections were viewed as an external factor, extrinsic to work and the work setting.

A manager summarised it this way:

What we have now talked about, what we have considered as influencing our recruitment most significantly is something that is not a part of our work. It is outside work, yet it is the most powerful determinant of whatever is done in our organisation, including employees. (M@G-14)

In sum, social connections was thought to influence employees' recruitment. Most of the employees, both by population and by job ranks, thought its influence as unnecessary, arguing that the employees' consideration of the factor devalues their work and adds more to the already existing uncertainty to the organisation.

The Ranking of Recruitment Factors

From Table 8-1 above, social connections, an unanticipated factor, cut across the population and job ranks as the most perceived recruitment influencing factor. A closer look at the data presented on the table also shows that the rank ordering of the factors within the non-manager employees' job ranks social connections and family as first and second. These two factors are external and traditional work factors. They are extrinsic to work. But, past experience, an intrinsic factor was ranked higher than many of the extrinsic factors. However, formal education, the other intrinsic factor, was rated low among the employees. It follows then, that, generally the extrinsic factors are perceived to influence employees' recruitment most by the non-manager employees.

The managers' job rank's perception appears different. A closer look at the table shows that besides social connections factor (extrinsic), the intrinsic factors were generally ranked higher than the extrinsic factors in this job rank. This means then that more managers were generally of the opinion that management considers the intrinsic factors in employees' recruitment more than the extrinsic factors. For this group of employees, past experience and formal education are considered most necessary. These factors are intrinsic to work.

On the whole, Table 8-1 shows that while the extrinsic factors were generally rank-ordered higher than the intrinsic factors in the overall population and more specifically within the non-manager employees' job ranks. Therefore, the intrinsic factors influence the managers' perceptions of the recruitment process more than they influence the other job ranks' perceptions. In other words, the extrinsic factors are perceived by most employees to influence employees' recruitment. The managers' job rank was most likely to perceive the intrinsic factors as influencing among the two job ranks.

Table 8-1 further shows the employees' perceptions of the recruitment influencing factors by summarising the perceptions on the way things are and the way they ought to be. The data shows that most employees viewed management as emphasizing the extrinsic factors more in recruitment while de-emphasising the intrinsic factors. Most employees were also shown to deploy the perceived influence of the extrinsic factors and to exalt the intrinsic factors. The employees generally perceived the influence of the extrinsic factors as devastating to the employees' morale. They stated that their perceived consideration arouse hostile feelings among employees. The employees feel insecure at work and as a consequence, alienate themselves from their work and from their work organisation. As the data shows, the employees are likely to feel more satisfied if the intrinsic rather than extrinsic factors are considered most in their recruitment. The study will elaborate on these findings especially as they relate to the entire research effort in the data interpretation chapter, Chapter Ten. Meanwhile, the study will turn attention to the next section where it will also be reporting the data on the promotion influencing factors as perceived by the respondents.

Promotion

As in recruitment, the employees will again be telling the readers what factors they perceived to influence their promotion in the organisations. That is, the employees will be telling the readers the factors, which they perceive that management consider in promoting employees in their organisations.

The factors that the study assumed would be perceived as influencing employees' promotion were the same factors considered in recruitment.

Results of the traditional (extrinsic) and Western (intrinsic) factors that the manager and non-manager employees perceived as influencing promotion in their work organisation are presented in Table 8-2.

Table 8 – 2 Perceived and Desired Factors in Promotion

Column I	Column II
Majority perception on the promotion factors in their order of importance as perceived to be employed by management	Majority perception on the promotion factors in their order of importance as they thought should apply
Family Social Connections Past Experience Indigenous Language Ethnicity Formal Education Friendship	Family Past Experience Formal Education Social Connections Ethnicity Indigenous Language Friendship
Managers	
Family Social Connections Past Experience Ethnicity Friendship Indigenous Language Formal Education	Past Experience Formal Education Social Connections Family Ethnicity Indigenous Language Friendship
Non-Managers	

Ethnicity

The first factor that the study looked at was ethnicity. The data shows that ethnicity was perceived by many as influencing employees' promotion. In the overall population interviewed on the factor majority expressed the view that management gives some consideration to ethnicity. The table 8-2 reveals that only a small percentage of the employees thought its perceived consideration in promotion as necessary while a higher percentage did not perceive its influence as necessary. That ethnicity was generally perceived to influence employees' who thought it had an influence on promotion. This fact is further demonstrated by the tone of the employees' responses on the factor.

Promotion here does not and cannot be said to be strongly based on formal criteria. Ethnicity is a major factor. It is with us and it has come to stay with us. (M@G-1)

Promotion in our work is nothing to do with professional competence. Once you belong to the ethnic cult, you are sure to get on well. You will surely move ahead of others who do not belong. (M@G-11)

Along the same line, a non-manager employee stated,

An important qualification for the promotion of our men is ethnicity. Management is very sound in applying this principle. Yes, it has now been turned into a work principle in this organisation. I find it amusing, but it is just the fact. You ought to belong in order to move and to move fast too. (NM@G-3)

The employees went further to express their feelings about the perceived influence of ethnicity. They stated that the emphasis and the consideration given to ethnicity in employees' promotion is unwarranted and cannot be justified. They maintained that its consideration and its continued emphasis is "tantamount to making a game of their profession". They further stated that the organisation, especially the middle management, is becoming so "ethnic bound" that most of the employees are beginning to question their reasons for still being a part of that work-world. This group of employees finally stated that management's consideration of ethnicity in promotion debases their work; that rather than being absorbed with work, the employees are alienated from work believing that only those who belong to some particular ethnic group stand a good chance to being promoted. In expressing their views, some of the manager employees said:

The consideration given to ethnicity in promoting our employees is completely unwarranted. I still wait to see anyone but, perhaps, management who can justify its emphasis. Management only succeeds in alienating employees from their work by basing employees' promotion on ethnicity. This significantly affects the employees' general attitudes to their work and the company too. Employees are disenchanting with work. (M@P-4)

Our organisation is becoming ethnic bound and I wonder how long some of us will stay around and watch this happen. This is most glaring in my cadre, the managers, that is, the middle management. To be promoted you need to be of the same ethnic group with one of the top management. Our productivity, qualification are all woven around ethnicity. However, I have devised a way out and that is aloofness and non-involvement. I just make my boogie – yes – my money and face other things of personal interest to me. (M@G-15)

Expressing their views also on the influence of ethnicity on employees' promotion, some non-manager employees stated:

Most of our employees' promotions depend on ethnicity. My dear friend, you got to belong to move ahead in this damn place. As for me, I don't belong and that's it. But I must tell you, if I can't get ahead officially, I will make what is best for myself out of the situation. Full stop! This is my target now. (NM@G-9)

Ethnicity is a sort of cult in our organisation. It is not only peculiar to this organisation, it pervade all other organisations in this country. This is why development in its true sense eludes us. With the emphasis on ethnicity and also on other factors such as social connectors and language rather than competence and education, you cannot expect better work attitudes from the employees. A good number of the employees do not hope to grow in this company because of this impending problem. They are here momentarily or are staying put and making fast money. It is unfortunate that this is the situation. (NM@G-10)

Management's emphasis on ethnicity in employees; promotion causes conflict and confusion among the employees. Employees antagonise one another, are suspicious of each other and generally feel insecure in the company. The whole situation is ridiculous. It is a problem which only – who knows – will solve. (NMPG-5)

The data show that non-manager employees were the strongest in expressing this negative attitude to the perceived influence of ethnicity in employees' promotion. That is, they most frequently expressed the view that its influence on promotion is unnecessary. While all the non-manager employees interviewed on ethnicity expressed the opinion that management

consider the fact in their promotion, a high percentage of them viewed the perceived consideration as unnecessary.

This factor, ethnicity, perceived by most employees as influencing their promotion was described as a factor external to the work setting. It was viewed as a promotion factor which is extrinsic to work and to the work setting. It was further viewed as the transmission of a cultural factor resulting from the country's cultural pluralism, into the modern sector of the economy. In this sense, ethnicity is traditional. Arguing along these lines, some of the manager employees stated:

Ethnicity is in our blood. We have grown to live with it. It is the creation of the white man, who for his own convenience brought millions of people with different dialects and cultures into one nation. We are reaping the fruit of their labour and in a big way too. It's just unfortunate. (M@G-8)

Management bent on ethnicity is as a result of insecurity. They do not feel safe in a nation with differential cultural backgrounds. This ethnicity, although external to what we do here, is very powerful and has to be recognised as dangerous. (M@P-4)

Reinforcing this view further, a non-manager employee said:

Ethnicity is powerful in this country. It is a part of our tradition. Its influence in our work cannot be over emphasised. (NM@P-7)

On the whole, ethnicity was perceived by most employees as influencing employees' promotions. The data shows that most of the employees who thought it influenced promotion thought its perceived influence as unnecessary. These employees argued that its consideration, not only devalued work, it also created animosity and conflicts among employees that further reinforced the employees' already existing negative feelings towards work. Overall, ethnicity was generally perceived in the population as influencing employees' promotions but its perceived influence was seen by most employees as not necessary.

Friendship

The study also questioned on the perceived influence of friendship in their promotion. As discussed in Chapter Five and restated earlier in this chapter, the friendship, which the employees thought was of significance in their work was friendship between managers. As discussed in those chapters, managers do not employ or promote. They are not part of the top management who makes the final decision on both recruitment and promotions. The managers can recommend candidates for employment and can also recommend employees for promotion. Management is not bound to accept the managers' recommendations nor their nominations.

The research data shows that a high percentage of the employees thought that the friendship between managers influenced employees' promotion. The data also shows that a high percentage of these employees perceiving the friendship between managers as influencing did not view its perceived influence as necessary. Most employees deplored this friendship among managers. They expressed the view that its persistence and its ultimate effect on employees' promotions do not augur well for the employees' well-being at work. That is, the friendship

between managers and its effect on employees' promotion prohibit healthy relationships among employees. A manager stated:

Our managers cannot justify some of their recommendations on promotion. Some of the employees they have recommended are not the best qualified in terms of experience, high productivity or even formal education as the case may be. Management appears to be blind to some of these recommendations at times and go ahead to promote those employees. This to me is injustice. Employees are fully aware of this sort of thing happening here and they are not happy about it. The unhappiness reflects on their attitudes to work here and their general relationships with one another. (M@P-9)

Discussing the influence of friendship further, some of the non-manager employees stated:

The influence of friendship between managers in putting up a required candidate for promotion is devastating to us and to our work. Most often, those recommended are not the ones qualified. A particular manager may have personal reasons for pushing his colleagues and friends to support his recommendation of the candidate. It is just frustrating and that's all I can say. Rather than working, you find employees soliciting for the friendship of managers. You either do this to get on at work or you just decide not to bootlick anybody and just make money and quit. I don't think this should be the best attitude to work. (NM@P-2)

I expect that management should scrutinise the managers' recommendations on promotion very well before complying with the recommendations. This is because, in most cases, the recommendations are not justified. Management does not comply all the time but they should scrutinise them more. Most employees in this organisation are really confused because of some of these things going on here. We are sick and tired of them. (NM@P-4)

The data shows that the non-manager employees were strongest in perceiving friendship as influencing employees' promotion. They were also the most likely to perceive its influence as unnecessary. The data shows that most of the non-manager employees interviewed on the factor thought management consider friendship in promotion.

The managers were least likely to think that friendship is given some consideration in employees' promotion. The majority of this group however considered the perceived influence as unnecessary.

Friendship as discussed earlier results from the interactions among employees at work. The employees defined it as informal and non-organisational but part of modern work. In this case, friendship is an intra informal factor, intrinsic to work. A manager argued:

As in recruitment, I guess our friendship groupings have resulted from our desire to cope with the issues of modern work. It is often the case in modern organisations. (M@G-4)

The non-manager employees in turn stated:

The relationship between the managers is just informal. It is a way of getting across their views to management, although in small numbers. (M@G-7)

The managers want to be heard. They do this through their friendship ties. This could be strong; I must be frank with you. It is not a formal arrangement though. (NM@G-3)

On the whole, friendship was said to influence employees' promotion. However, most employees thought its perceived influence as unnecessary, arguing that it only succeeds in advancing the unqualified for promotion to the detriment of the qualified. In that way, its emphasis demoralises the employees, who turn to making what they consider to be the best for themselves out of the situation.

Past Work Experience

The question that followed the friendship factor was that of past experience. The research data show that a very high percentage of the employees perceived past experience as influencing employees' promotion. These employees argued that management give great consideration to the wealth of experience an employee possesses in the profession before considering him or her for promotion. They further stated that experienced employees are productive and that they know the practicalities of their work. Some of the manager and non-manager employees stated:

Past experience is a factor considered by management in employee' promotion in this organisation. An experience employee is highly productive. He knows all the strategies and techniques involved in the job. (M@G-10)

My manager knows what he is doing. He has been in this business for donkey years. I do not grudge him in his position because he deserves it. Management considers an employee's wealth of experience in the job before putting him up for promotion. (NM@P-3)

I am glad you thought about past experience because it is a factor greatly considered in our promotion. The experienced men in this organisation are capable employees. They are productive. (NM@P-1)

These employees saw some relationship between perceived influence of past experience in promotion and their general attitudes to work. For example, the employees expressed satisfaction at management consideration of the factor, arguing that the employees generally learn more about their work, from the experience employees than they learn from other category of employees in their organisation. The employees described the experienced

employees as competent men with a lot of knowledge to impart to the new employees. These experienced employees were also defined as “tolerant, patient, amicable and as reputable people with good public relations skills”. The employees thought that management’s consideration and emphasis on past experience in employees’ promotion was not only important and necessary but should be highly emphasised. On these issues, a manager stated:

That our management considers our past experience before our promotion is highly commendable. This is the only judgmental criteria in our promotion that is worth any substance. There are several flaws in our promotion process but when I remember that this particular factor comes into play, I am a bit relieved and I go about my work confidently hoping that some day, it will happen. However, its emphasis should not supersede formal education. (M@P-10)

The data shows that a high percentage of the managers perceived past experience as influencing employees’ promotion. The data also shows that majority of this group of managers expressed the same view as that reported above. But the non-manager employees were even more emphatic in perceiving the influence of past experience on promotion as necessary. Along the line as summarised above, the non-manager employees stated:

I feel very relieved when I come to think that in the midst of all the dilemma here, management thought it wise to consider past experience in employees’ promotion. Forget the diplomas and degree issues. What is important and should also be considered most important in our employees; promotion is the employees’ experience on the job. I say this because the inexperienced employees among us gain a lot from these calibres of employees with the native intelligence expected in our work. Degree or diploma holds no water in this business. This is my candid opinion. (NM@G-9)

Employees generally feel proud with the old timers in this organisation. They not only teach you the practical values of the job, right on the job and also the techniques for effective self marketing. Most important, they alleviate your problems and increase your morale. They always encourage employees to forget the past and to keep on trying because some day, sometime, things will be alright. I am proud past experience is given high consideration in employees' promotion generally in this organisation. (NM@G-8)

We people with low education, are satisfied that past experience is considered in both recruitment and promotion in this organisation. The experienced men are our teachers, our hopes, in fact, our everything in this work. I cherish them more when I am demoralised with happenings around us. They are always there to offer some encouragement. It is good to know that management does consider this factor in employee's promotion. Many of us will appreciate it more if management can put more emphasis on it than they do presently. (NM@P-7)

As stated earlier in Chapter Five, past experience was generally defined in this study as an intrinsic organisational/work factor. It was perceived by the employees as a work factor formally set up by management for guiding decisions about employees' motivation; recruitment and promotion. In this sense, past experience is intrinsic to work and the organisational setting.

The employees also defined past experience as colonial factor on promotion. They stated that Nigerians have come to internalise past experience as part of their tradition. That they believe past experience to be most essential requirement in the workplace. Some manager and non-manager employees stated:

Our forefathers emphasise 'wisdom', which is now defined as past experience and the colonial masters emphasised it at the workplace and it has continued to be viewed in that way till today. It is now regarded as the most essential requirement at work in this organisation like it was in the days of our forefathers as the essential requirements for appointing leaders into positions of responsibilities. We have internalised that view and living with it. It is part of our tradition. It will be hard to break off from that tradition. (M@G-10)

Past experience is a product of Western colonialism. The emphasis placed on it is explained away as part of our cultural heritage. (NM@G-6)

Promotion by past experience is one of the few stated values that management took from the wider African society and made it into organisational rules that they comply to. Our culture and tradition gave it to us and emphasised the importance of it for the service of the society. We believe that past experience (wisdom) at work is part of our tradition. (NM@P-3)

Overall, past experience was viewed as influencing employees' promotion by a high percentage of the managers and non-manager employees interviewed on the factor. The data shows that only a small percentage of the employees, perceiving it as influencing, thought its perceived influence as unnecessary while majority of them defined the perceived influence as necessary. The data shows that only a small minority of the employees interviewed on past experience were of the opinion that management does not give any consideration to past experience in promoting employees; that is, that past experience does not influence employees' promotion.

In sum, past experience was viewed by most employees as a crucial factor affecting promotion decisions. Its perceived influence was also viewed by most employees as necessary. The reasons given by the employees for viewing its consideration as necessary are centred on the perceived competence and effectiveness of the experienced employees in the organisation. More important is the fact that the inexperienced employees learn more about techniques required to be effective in their job from the experienced employees right on the job. Furthermore, the experienced employees act as morale boosters to the employees generally when the employees are depressed about work conditions.

Formal Education

The study also questioned about the influence of formal educational qualification on promotion. The data on the factors presented in Table 8-2 shows that education was not generally perceived as influencing employees' promotion in the population. Only a small percentage of the employees thought it has some influence. More employees expressed the view that formal education was not considered by management in promotion. However, the employees who said that formal education was considered thought the consideration as necessary. As stated in Chapter Eight, the level of education which most of the employees thought ought to apply should be the basic minimum education. For majority of these employees, the basic minimum education implies West African School Certificate (GCE O/Level) for all levels. This level of education is what most of the employees thought should also apply to employees' promotion.

As stated earlier, formal education was viewed as influencing and as necessary in employees' promotion by only minority of the employees. Table 8-2 shows that by job ranks, only a small percentage of the non-manager employees also thought formal education as influencing.

However, they thought it influence as necessary. The data shows that the managers were more to view formal education as influencing and necessary. Overall, formal education was not generally thought to influence employees' promotion in the population interviewed. Here are two statements from the non-manager employees who thought that formal education has some influence and who also thought its influence necessary. Some of the non-manager employees said:

Our management considers some measure of formal qualification in promoting employees. This is necessary because an employee need to have the basic high school qualification in order to understand his work. This is very good on the part of management. (NM@G-6)

A minimum of education is needed in our work and management considers this fact. Before you are promoted, management makes sure that you can at least read and write. I feel this is good. (NM@G-10)

As stated before, the managers were most in perceiving formal education important. But like the non-manager employees, more managers perceiving formal education as an influence, thought that only a minimum of education was necessary for promotion. Only a few of them especially the six high professionals interviewed, expressing the view that promotion should be based on the qualification standards stated in the organisational guidelines for the promotion of the various cadres. These are basically degrees, diplomas and high school certificates. A manager stated:

Management does consider some qualification in employees' promotion. This may be good but to me, its makes nonsense of the business. It means that management discourages these young men from studying and developing themselves intellectually. They only struggle to get any qualifications they can lay their hands on, knowing that formal education is not a barrier in their business. The products of this naïve mentality are obvious in this organisation. It is money,

money all the time. Man, this is not what work is meant to be. More should be derived from one's profession and work. People ought to grow and develop in their profession and in their work. (M@G12)

The managers holding this view are few in number. Most of the managers expressed the view that management consider formal education in employees' promotion but argued that the level of education considered is just 'enough' education to allow the employees to know how to read and write. These employees too viewed management consideration of formal education at that low level as necessary.

Moreover, many of these employees whom thought it important expressed the view that the management emphasis is mostly on basic education or some measure of professional qualification rather than on high formal or professional qualification.

There are two categories of managers in the population studied: the high professionals and the low professionals. While the two classes viewed formal education as influencing employees' recruitment, they differed on the level of formal education which they thought should be emphasised. The high professional managers were of the opinion that management should maintain the laid down policy on education for the different category of employees. They noted that the apparent deviation debase their profession and discourages achievement motivation among interested candidates. The high professionalism in this work "grooms a manager theoretically and practically". On this point, a manager stated:

It is really a blow to work with people who, academically and professionally, are nowhere. Communicating with them is just impossible. Working here does not mean only making money. These guys are all talking about money but that's not all that our business warrants. To be called a manager, you would have to know the hard facts about your profession. What we are

seeing here does not augur well for the long term development of our organisation in this country. Management should do well to reorder their priorities and emphasis. (M@P-2)

But the low professional managers who out-number the high professional managers and most of the non-manager employees expressed a different view on formal education. They were of the opinion that management consideration of some measure of formal basic education for promotion is adequate. According to this group of employees, high professionalism does not breed business and any attempt to foster high professionalism would render the industry ineffective and unproductive. To this group, the perception is that people who produce are not high professionals. Some of the managers in this group said:

Formal education is considered in our promotion. An employee ought to know how to read and write in order to be productive. This consideration is good. I guess this is one of the few things management does right. (M@P-4)

It is good that formal education of some sort is considered in our promotion. An employee who is expected to handle a higher position must, at least, be able to speak and converse in good English. Higher education is not what we need in this work. The professional managers in this organisation cannot boast of being the most productive. Management recognition of some sort education in employees' promotion is commendable. (M@P-10)

To me, high formal education need not be considered. What we need, and as management realises, is the ability to read and write. That's all. I am sure management is doing well here. With their little qualification, employees can work effectively and produce highly for the company. All these talk about high formal education does not make any sense. A little education is what matters. (M@G-9)

The responses reproduced here are those of the employees who thought formal education as important and as necessary. As stated in the early part of this section, this group only constitutes a small number of the population questioned on this factor. For the rest of the population, formal education is not perceived to have any influence on promotion.

The employees also described formal education as an integral part of modern work. Formal education is therefore viewed as an internal organisational factor, intrinsic to work and the work setting. A manager stated:

Formal education is an integral part of modern work. It is defined in the books as a requirement for employees' promotion; hence management is meant to stick to it. (M@G-8)

Some of the non-manager employees said:

Formal education is needed in our promotion. It is a stipulated factor. It is a part of the organisational requirement for promotion. (NM@P-5)

Formal education in promotion is a policy here. It goes hand in hand with work. (NM@P-7)

On the whole, formal education was generally perceived in the population as having lesser influence on employees' promotion than any of the factors so far discussed. The data shows that most employees interviewed on the factor did not view it as having any influence. The data shows that the managers were most likely to view formal education as important and necessary in employees' promotion. The data further suggests that although formal education was thought to be important in promotion by some employees, the expected level of formal education was not very high – basic literacy rather than high credential was all that was seen to be necessary.

Indigenous Language

The next factor about which the study questioned was indigenous language. The focus is whether or not the knowledge of the language indigenous to the area of operation influences workers' promotion; that is, whether or not understanding the indigenous language in the locality where the employee works influences the employees' promotion. Compared with ethnicity and past experience, not many employees thought indigenous language important.

By job rank, most non-manager employees viewed indigenous language as an influence on employees' promotion. Table 8-2 shows that most of the employees in this category perceiving indigenous language as influential thought its perceived influence as unnecessary. That is, majority of the non-managers who perceived indigenous language to be given some consideration in promotion viewed the consideration as not necessary. Like ethnicity, the managers were least likely to perceive indigenous language as influencing promotion.

Table 8-2 shows that most of the employees who were of the opinion that management consider indigenous language in employees' promotion also disapproved of the perceived consideration of the factor. While recognising the fact that indigenous languages promote business for the employee in the locality, the employees' argued that knowledge of the language does not ensure that the employee will get the business. That is, the employee could discuss business in the native language but does not guarantee that he will win the business. They maintained that other factors such as past experience and high productivity, which is usually a combination of tactics and strategies, should govern promotion more than any other factor. They further said that management recognition of indigenous language in employees' promotion is another way of devaluing work and creating uncertainties and insecurity among the employees. According to these employees, the insecurity the employees envisage puts

them on alert all the time. The employees are too conscious of what they are doing all the time, expecting to seize any available opportunity for their own personal ends. In expressing their views on indigenous language, some of the manager and non-manager employees said:

Indigenous language could help to promote business but does not assure business. Knowledge of the language does not guarantee that the employee must win the business. The employee consideration of this factor generally is ridiculous. It just contributes to the uncertainties envisaged in this work. (M@G-9)

Our promotion, to some degree, is governed by indigenous language. But I don't care how you look at it. All I know is that its consideration does not make sense. Our promotion should be based on past experience and productivity. Productivity is a combination of tactics and strategies. The consideration of indigenous language alienates the employee from his work and from his work place. He becomes a confused man. He only sees his work as a means to make money. This shouldn't be the value of work but that is what goes on in this organisation. (M@G-5)

I don't think consideration given to indigenous language in this work is worth it. I cannot find any reason to justify that. Yes, indigenous language can get one acquainted with his work surroundings but that's that. If employees in such places happen to be productive, it is obvious that other factors would have played primary roles. The consideration of the factor only succeeds in adding more pain to the existing injury. (NM@P-1)

Like ethnicity, the emphasis on language in our promotion is not necessary. It succeeds in creating more uncertainties. The employees are too conscious of whatever they are doing all the time, expecting to seize any available opportunity for their own ends. This shouldn't be the case. (NM@G-3)

Indigenous language viewed as influencing on employees' promotion and generally as unnecessary and debasing to the work, is an external work factor. It was viewed by the employees as external to work and the work organisation. That is, indigenous language is extrinsic to the work setting. Indigenous language was also viewed as traditional in that it was linked to the traditional Nigerian belief system. According to some of the respondents:

Most factors at work in this organisation are not connected to our work. Take for example, ethnicity and indigenous language. They are outside work and yet powerful determinants of what go on here. They are both powerful because they are part of our traditional belief system. (M@P-5)

As long as our tradition lingers on, we are bound to experience the emphasis on indigenous language. It is a part of our belief system that one relies better on a relative or one who can speak ones own language. (NM@P-6)

If we change our tradition, we can then change some of these factors we have talked about. Most of them are linked to our tradition. Language is one of such tradition. (NM@P-9)

On the whole, indigenous language was thought to influence employees' promotion by many of the employees. However, a lower percentage of employees thought it was an influence than those who saw past experience and ethnicity as influences on promotion.

Family Orientation

The next factor that the study questioned was family orientation. Like was observed in recruitment, family was perceived by few manager and non-manager employees as influencing their promotion by management at work. Many of the manager and non-manager

employees stated that family orientation influences management decisions in their organisations. They argued that family influenced management in promoting employees and affects the employees' attitudes and behaviours towards their managers and management generally. As the consideration of family affects the employees in the organisation, so it also affects them in the wider society. As a manager argues:

It's unfortunate that management allows family to dictate the way employees' are recruited in this organisation. Family was supposed to be a factor private to the individual employee and external to work, but it is now one of the very forceful influencing factors in the way hard working employees' are promoted in this organisation. Management should not allow family factor to creep into the organisation, no matter what form it takes. It is demoralising as it creates uncertainty in the employee's mind. (M@P-5)

When this manager was questioned further on how the emphasis on family creates uncertainties in the employees' mind, he explained:

You cannot be sure of your position or your worth in this organisation. Nothing prevents you from being denied your deserved promotion when a family member of the manager or the executive comes in. This is a very unfortunate situation. It really affects my whole life in this organisation. (M@P-5)

Because some manager and non-manager employees feel threatened and insecure as a result of the perceived influence of family in promotion, like was observed of its influence in recruitment, the employees then begin to redefine the prevailing situation to meet their self interest. Their self-interest in this case, involved "working hard to be able to provide enough money for their family to make hay for the raining day".

On the whole, most manager and non-manager employees perceived family as an influencing factor in recruiting employees in their organisations. The data (Table 8–2)) shows that the manager and non-manager employees in their work settings mostly perceived family as unimportant and unnecessary in recruitment. This family factor perceived by manager and non-manager employees as influencing management recruitment of employees, they described it as a traditional (extrinsic) value transmuted into modern organisation. It was further viewed as the transmission of a societal value into modern work setting.

Social Connections (the “Homeboy” Principle)

As in recruitment, many of the employees brought out social connections and also extensively discussed its perceived influence in promotion. One employee described its influence as “unquestionable and just too great”. Most of them stated that promotion in their work is possible when an employee has an influential figure, mostly a top politician, to back him. The employees also stated that the tendency to have a godfather and high connections to pave one’s way to success at work is part of the Nigerian belief system. They maintained that Nigerians have so much internalised the part played by social connections in their world of work. On the influence of social connection in promotion, some of the manager and non-manager employees expressed their views and said:

Social connections is a factor influencing our promotion. Its influence is unquestionable and just too great. A good political backing will get you what you want in this organisation. I don’t care what the level of your education is. This may sound strange but it is a fact. (M@G-1)

Social connections is part of Nigerian’s belief system. There can be no change in this nation unless something is done about social connections. It pervades our lives. (NM@P-2)

People that have strong ties move along very well in this organisation. Management hardly refuses these political heavyweights their requests. (NM@P-4)

Social connections is a very important factor in our promotion which you have left out. The business tycoons are always around and having their ways. Some undesirable employees are managers today because they have connections. They have big men who brought them in and who have continued to see that they move along rapidly. (NM@G-8)

Social connections is thought to be an important influence in promotion therefore. However, the data show that only a small percentage of those employees who thought it influencing viewed its perceived consideration as necessary. In other words, a higher percentage of those employees perceiving social connections as important did not view its perceived considerations as necessary.

By job ranks, the table shows that a greater percentage of non-manager employees than of managers perceived social connections as influencing employees' promotion. The managers were least likely to think that management considers the factor in promotion. The data, however, show that even though the non-manager employees were most likely to view social connections as influencing promotion; they were least likely to view its perceived promotion influence as necessary. On the other hand, the managers were the most likely to view the perceived influence of social connections in employees' promotion as necessary. What these findings means is that fewer managers brought out and discussed the promotion influence of social connections in the research than other employees. In other words, fewer managers than the non-manager employees thought that social connections has promotion influence. But

despite this fact the data shows that more of these managers compared with the non-manager employees perceiving social connections as influencing thought its consideration as necessary. It then follows that most non-manager employees did not view the perceived influence of social connections in promotion as necessary even though they mostly thought it influencing.

As reported above, a high percentage of the employees were of the opinion that management considers social connections in promoting employees. It was also reported that a higher percentage of the non-manager employees did not view the perceived consideration as necessary. It was stated too that the managers were the most in viewing its influence as necessary. Most managers stated that social connections was needed in their organisation. A closer look at the responses of the managers who thought social connections necessary indicates that the managers are mostly those who had earlier prescribed “some measures of qualification” for employees as opposed to high formal education. They were also those managers who talked more extensively about past experience as a promotion measure and who generally thought that high production and making money were the goal of working. Along the same line these managers argued that social connections is a great asset in their organisation. That is, that a man with social connections stand a better chance of getting influential clients to the organisation. Employees falling into the ‘Considered Important, Necessary’ category is small compared with those employees who thought that the perceived importance of the factor is unnecessary. It also stated that the non-manager employees were more in not viewing the perceived importance of the factor as necessary.

This group of employees described the perceived influence of social connections in employees’ promotion. They argued that they were mostly the ones cheated in this respect;

that is, that only a few of them have influential people to back them up and because of that only a few could gain promotion through social connections. They further stated that even when this is the case, that few among them, who are promoted through social connections are not often the most qualified. This, the employees argued, creates feelings of envy and jealousy among the employees, which affect the work. That is, most of the employees who see their less qualified colleagues promoted just because they have big men “paving their way through”, often feel alienated from their work and from their organisation. They feel that they have little or nothing to gain from their work or from their organisation other than the money that they make from their hard work. The employees expressing this view generally felt concerned that such attitudes and feelings prevail in their organisation. A large percentage of the employees expressed this opinion. Here are some statements from these employees expressing the view that the considered importance of social connections in promotion is unnecessary. A manager said:

To allow politicians and others to penetrate our organisation in recruitment and promotion is just ridiculous. Promotion should depend on how much an employee has contributed intellectually and professionally to the development of the organisation. I don't feel good about so many things going on in this organisation but I don't allow it to affect my attitude towards work. I am still committed to what I am doing here. This is a part of my intellectual and professional discipline, which only a few have here. (M@G-12)

Along the same lines, some of the non-manager employees also said:

The managerial emphasis on social connections in employees' promotion is damaging to employees' morale. The problem here is that our organisation is so management oriented,

forgetting that the employees; feelings should be taken into account. Generally most of us feel we are not wanted and we are keeping off. (NM@G-4)

Social connections we are talking about here is promotion based on some big guys seeing to it that some people they want are promoted; that is, paving their way through. Social connections has nothing to do with production in the context of our discussion because, everybody who produce would have had some connections. The fact is that there are some non-manager employees who were made managers recently and their only qualification was that they know some people of influence. Come to think of such thing happening to only two people amidst eight other colleagues. It is disheartening. This happens often. Most of us who have no strong ties will hardly ever be truly identified with this organisation. As for me, let me just make money through hard work and that's just it. (NM@P-10)

Politicians have a lot of influence in what goes on here. It will not be out of place to say that they determine who is promoted. A good number of our non-manager employees were promoted to managerial positions through their influences. This is just one of those practices here that send most of us wild. These young managers are the products of social connections. They are good examples of what I mean. (NM@G-11)

Our promotion, to a large extent, depends on who you know. If you get to know those on top who can influence management, then you will surely get to the limit you want. If you have nobody, you are doomed. When this is the case, you just look out for your personal survival. You just work to make it your own way. That's what I am doing as at present. (NM@G-9)

As far as I am concerned, your social ties are all that matters in coming in and in climbing up in this organisation. It is ridiculous but this is what we see here. It is the game in this organisation. (NM@P-11)

On the whole, a social connection was perceived by most employees' interviewed as influencing employees' promotion. However as the data shows, most of the employees perceiving the influence of social connections did not view the perceived influence as necessary. These employees expressed the view that its perceived promotion consideration demoralises the employees and further make them perceive their work solely in terms of "making money".

Social connections were also viewed by the employees as an external work and organisational factor. It is therefore a factor extrinsic to work and to the work setting. A social connection, as discussed, is also traditional. That is, the employees tied it to the traditional Nigerian belief that social connections, popularly described as "having a godfather" is one of the greatest achievements in a man's life. This is because with such a person backing an employee, the employee is sure to get all he or she wants. According to some of the respondents,

Having a father figure – a person with influence is all you need to get on here. We have internalised this idea and grown up with it. It is now engraved in our soul. This is bad.

(M@P-3)

This factor, social connection, which is very powerful, is now accepted as a tradition. The tradition is effective too. Nigerians cherish it as a valuable asset and believe firmly that it works. (NM@P-12)

Rubbing shoulders with the powerful is a popular slogan among the Nigerian workers. Generally, these are not your friends or family members. They only serve as your godfather. I must be frank with you; to have ties with the big shots is the greatest achievement in a Nigerian man's life as of today. With them you can get to any height. It is an accepted tradition. (NM@G-7)

To move along and get on fine in this damn country, you just have to connect. That is, you just have to know those that matter and try to believe strongly in this seemingly unrealistic approach to life. It is this tradition that prevents most Nigerians from getting higher education and from trying to improve themselves intellectually. (NM@G-10)

The data presented in Table 8–1 and Table 8–2 shows that the managers' perception is different from that of the non-manager employees. A closer look at the data shows that the three factors described as intrinsic to work were ranked higher by the managers' job rank than by non-managers job rank. The data shows that the factors described as extrinsic were rank ordered higher than the intrinsic factors by the non-manager employees. The only intrinsic factor ranked high by the non-managers is past experience. The data shows that these extrinsic factors were perceived by a high percentage of the employees as influencing employees' promotions. Majority of the employees also expressed negative attitudes to their perceived recruitment and promotion influences. That is, most employees do not think the consideration of the extrinsic factors was necessary. Rather, the intrinsic factors, considered by fewer employees as actually influencing their promotion, were nevertheless viewed as deserving of more emphasis. The discussions so far suggest that the employees' attitudes towards recruitment and promotion have some bearing on the employees' general attitudes towards their work-world. Let now look more closely at their direct statements about work, next the meanings that work has for the employees have will now be looked at more closely in.

The Meaning of Work for the Nigerian Managers and Non-Managers

The data reported in the early part of this chapter show that the employees' meaning of work was influenced by the employees' perceptions of the Western (intrinsic) and traditional (extrinsic) leadership, motivation, recruitment and promotion in their cultural environment.

This is said because the employees' discussions in the quantitative and the qualitative data chapters moved beyond mere reaffirmation and further identification of the perceived leadership, motivation, recruitment and promotion influencing factors, to an expression of their feelings and attitudes towards those factors as they affect their general attitudes to modern work and management; that is, their meaning of work.

The link between management and culture as discovered in this study should not come as a surprise. As discussed in the theory and empirical data chapters; leadership, motivation, recruitment and promotion are all sources of the meaning, which work has for employees. That is, the type of leadership, the motivation patterns and decision styles are very crucial and important in employees' lives because the decisions taken by the leader and the motivation patterns chosen affect the employees' fate in the organisation. To make the picture clearer, however, the study also asked the employees directly to talk about the meaning of their work. Now, let us look at how the manager and non-manager employees responded to the questions about the meaning of their work-world.

The first question that they discussed about was how they feel about their work. Having discussed their feelings, the study then followed up their responses with another question on why they feel the way they felt. Some of the non-manager employees responded this way:

I have a positive attitude toward my work. I don't allow the idiosyncratic behaviours of management manifested in this organisation to cloud my professional sense of judgment. If I allow this to happen, I will then be selling off the intellectual discipline I have inculcated from my profession. Despite what happens here, I do my work to the best of my knowledge. I put my best in the duties that my work entails. I tell you, my ultimate goal is to see that I contribute to the development of this organisation and provide security of employment to us all. I am

optimistic that things will change with time, if my professional colleagues would put their heads together. I feel very good about my work inspite of the many odds. I have been professionally trained to view work in that way. However, I also know the positive aspects in our traditional society and believe in that positive attitude to work and life (NM@G-5).

My work-world is fascinating. I feel good about it. I feel good about my work-world because I make legitimate living out of it. More over, my work has helped to lift me up from my poor background. At least my parents are indebted to me today for their good living. With my academic and professional qualifications, I would say that I have made it. I never thought I would live the type of life I am now enjoying. Thank God. I realise many unusual things happening in this modern work setting, but I have redefined the situation so that I can use it to my own advantage. (NM@G-8)

I love working. There are things happening here, which would make one feel terribly bad but I don't allow them to have any grip on me. I have a duty to perform for my children and my poor parents. Once I am paid and making money to sustain them, I am not worried. I know that I can never fall below my present professional position in my life and this makes me feel good and motivated in life. This is why I feel the way I feel in my work-world. In addition to my salary, I also make good money through out of station and training allowances. This is all that I am living for now. (NM@P-6)

To say that I feel good about my work would mean having the right attitudes to my work and management. I have to be frank with you and myself, I only feel good about practicing my profession. There are many managerial irregularities that demotivate most employees here, as we have earlier discussed, which will make one who thinks he would one day belong and motivated look stupid. All that I am saying is that I am just hanging on. I know that if I have the

opportunity to quit for another organisation where management attitudes help brings about my motivation, I will surely quit. If opportunity does not come, I will continue hanging on. I have a wife and four children to maintain. Moreover, my parents are all old and poor. I need money. Once I am paid substantial money here to keep them going, though money is not all, I will keep working and not complain too much. (NM@P-10)

Two different patterns of responses are evident in the employees' statements recorded here. The first response pattern is that of deep work attachment and the second response pattern is that of an instrumental work attitude.

Cutting across these patterns is the recognition of the deviations from formalisation in the work processes. The major difference in these patterns is on the coping strategies with the prevailing work situations. The data, so far reported, shows that they face the perceived factors with what they have termed "professional discipline" and have remained committed to their work despite the perceived problems. Some employees thought that the best way to cope with the situation was to remain detached from work and from their organisation. Detachment from work and from work organisation would imply working solely for money and contribute little to the overall development of their organisation. A good example of what is meant here is what a manager described as "refusing to bring out managerial ideals, tactics and strategies and or not complying or refusing to know the principles of Western and traditional motivation factors necessary for long term management development". Rather than working for the general development of the organisation, the managers decided to redefine the prevailing situation to meet their own private interests which, when viewed holistically, is tantamount to making money to satisfy the needs of their families.

Having heard the employees express their feelings about their work-world, the study will now turn to the level of involvement with their work and organisation. This question is basically a way of cross-validating the employees' discussions on the previous question, trying to find out if more feelings would unfold. Responding to this question, some of the managers said:

I am very much involved in what I am doing here. I put in the best in my work even though I am not motivated to do so, as I should. (M@G-2)

I am committed to my work. I am truly involved in it. I put my best in it. It is hard to believe that this is the way I feel in midst of the problems here but this is the truth. Basically, I am optimistic that some day, things will be straightened out and management will come to realise that there are lots of positive aspects in our tradition and cultures.

Some of the managers that were described as not showing deep work attachment responded,

My relationship to my work and management is --- well --- I mean I have no relationship with it. I am just doing my day's job for my day's pay that means simply working for my money. It does not pay to say you are involved in a situation you hardly can understand. The question is how to feed and satisfy the needs of my family. (M@G- 3)

My involvement in my work goes as far as it enables me to do justice to myself. I stand to gain nothing from any type of deep work commitment. I was involved when I thought things would change. Things are not changing. There is no hope for change so long as the so-called Western practices are promoted to the detriment of the traditional practices we are much familiar with in this society. I have learned to accept the Western ways of doing things and very well too. I have to raise my family from its poor state and this is of crucial importance to me now. This is all that bothers me now. (M@P-5)

Involvement – zero, commitment – trash. I am just being myself. I told you before that the irregularities in this organisation and more especially in management are such that prediction is totally impossible. It sounds strange to me that after all I had said to you; you are still sounding my opinion on involvement. I am not involved in any way. I have resigned myself to faith and getting my money for my children and providing for my poor old parents in the village and other members of my extended family. You can see that I need the money to stay afloat. (M@G-1)

I am employed to do a job and that's all I am here doing. I work and then receive my pay for the work done. I am not expecting promotion or salary increase anymore. My housing and medical incentives are just there on paper. I make extra money from assignments abroad attending workshops and conferences, as more training is no longer anticipated for me in this organisation. Making money from assignments outside the organisation and that's what I am committed to. My children need the money. I don't have to deny them this unexpected opportunity here. (M@P-9)

Again, as can be seen from these responses, while a few appeared to be deeply attached to their work, most of them seem not to exhibit deep work attachment. As in the previous question, these employees cope with the work situation by redefining it to their personal advantage. They do not see their contribution to work and management as ways of improving the organisation. The last questions, which they discussed, centred on satisfaction. In expressing their views, some of the manager employees said:

I am not satisfied. Based on my professional qualification, I had thought that by now, I should be in top management. But is not the case here. However, this is immaterial to me at this point. The important issue now is to the organisation and work. (M@G-7)

I am not satisfied but I cannot promote myself or increase my welfare packages. As I discussed with you before, you must belong to be satisfied here. The thing now is to retire myself to God and make the best out of the situation, which I am doing. I am devoting my entire time to making my money and look up to God for my motivation and satisfaction. (NM@G-3)

I am not going to bother myself narrating to you about satisfaction and motivation or dedication as of now. The question is how to bring about sanity to the entire organisation by advocating greater formalisation of the informal factors that motivate and satisfy the employees in this organisation. (M@P- 11)

I think only a few are motivated and satisfied here. I think the issue is not whether you are satisfied or motivated but how do you cope with the unsatisfactory conditions. This is because we operate in unsatisfactory conditions. To answer your question if you still think it is necessary, I am not satisfied and motivated and I am coping with the situation the way I think most appropriate for me. I am working to make money for my family, which ever form you want to define that family. My satisfaction and motivation lies outside this organisation in my work-world, it is in my non work-world in the wider community. (M@G-10)

I am not satisfied with my position, my pay and others, and I really want to quit this organisation if I can have a better more paying and self-fulfilling work to do in the future. (M@P- 6)

I am satisfied with working for the organisation because I derive satisfaction from my profession and take pleasure in doing my job. I am also satisfied with my present position, which my academic qualifications (paid for by this organisation) had enabled me to achieve. God is the uppermost in my life and believes that if management put God first in their dealings, employees will certainly be motivated and satisfied with management. Christianity plays a role in the way I

do my work and I draw upon the scripture for inspiration and strength. It is written in the bible that one should give to Caesar what belongs to Caesar and give to GOD what belongs to God. I carry out my duties with the fear of God in my heart. (M@G-13)

Self-actualisation, family background and religion are my motivating factors. I am dedicated to my job and give almighty Allah the glory. When you look at those that are higher than you in life, then you look back to those you are higher and better than in life, then you say, thank you God. I am satisfied with my life, my job, my pay, but not satisfied with the incentives and the way things are done around here for things could be better in terms of workers' morals and motivations. (M@P-12)

Responding to the same issue, the non-manager employees said:

I am not satisfied here but this is not a reason to quit. We have to stay put and build up the organisation by advocating for management that is sensitive to our values and cultures in the wider society. (NM@P-4)

Concerning satisfaction, no I am not satisfied at all. Here people work so hard and suffer a lot for so little. No good welfare package like housing, car and family support. No, no, no, there is no satisfaction of work here in this organisation. Based on my religious beliefs of honesty, there comes my motivation to work hard for this organisation. (NM@G-14)

Two patterns of responses also emerged from the participants' (managers and non-managers) responses to the question. The difference in the two groups' responses lies in the way by which they thought that the perceived prevailing unsatisfactory work conditions, which gave rise to their unsatisfactory conditions, should be coped with. One group thought that rather than arguing about whether their situations were satisfactory or unsatisfactory, they should

think about how to ameliorate the unsatisfactory work conditions. The second group of employees did not view the suggestions by the first group as deserving any consideration. At least, there was no statement in this group's responses testifying to that. The employees in this group were more interested in acknowledging the situation as it was than in working for change. They defined the existing situation to mean an opportunity to make money. As the employees pointed out, they needed money for two purposes. First, they needed money to maintain their wives and their children and, second, they needed the money to raise their standard of living.

From the above statements, the managers and employees did not show any ambivalent attitude towards their work. That is, the group had no conflicting feelings towards their work and their organisation. The employees maintained that perseverance was a key issue to their problems and that with deeper commitment to work and to their organisation; the perceived problems at work will be solved. One notable feature in the responses of these employees is that their lifestyles and family, which were mentioned in this study, were not mentioned as part of management consideration in their attitudes and motivation to work. That is, their lifestyles and family were in no way reflected in their responses about the meaning of their work-world. The responses of most of the non-managers show greater attachment to the overall development of their organisation. That is, their responses show greater attachment to work and the work situation and less attachment to money. The employees in this group want to identify with both their work and their workplace. According to these employees, their main objective for working is to develop their organisation and to work towards removing the obstacles that alienate them from their work and from management.

To summarise, the interview results presented above showed that few of the employees did not perceive money as their primary work interest. They expressed a non-instrumental work orientation. Two work meanings were therefore typical of their work-world. (1) The predominant work meaning typified as instrumental and (2) the work meaning held by only a few of the top managers. This second type of the meaning of work was identified as that of deep work attachment.

The study findings are valuable to bear in mind in discussing the strategies manager and non-manager employees developed in coping with modern and traditional inconsistencies, ambiguities and anxieties in their work-world.

Strategies Employed to Cope with Ambiguities and Contradictions

The values and traditions of a culture are generally the best instruments available to individuals for dealing with the degree of uncertainties, ambiguities and anxieties they experience in the modern workplace and the wider traditional society. This, in most cases is only possible if a culture is seen as fairly static, 'well-oiled machine' (ala Hofstede, 1991), stable and shared by all group members and not ambiguous. The individual, in this case is able to ascribe meaning to situations, which is in agreement with what others feel (Straus and Quinn, 1994; Tennekes 1995) if a culture fits this unambiguous, stable and static descriptions. Where culture is seen as fragmented, ambiguous and differentiated from being static and programmable, people are bound to improvise. This is the case where people experience situations that they cannot handle or assign meanings to in an unfamiliar environment. They also experience this kind of situation where they come to the conclusion that they cannot live

up to the standards or expectations required of them by the groups that they belong to and unable to comply with the norms, which are part of the respective culture.

Now, how do the manager and non-manager employees' cope with the tensions, ambiguities, uncertainties and anxieties inherent in their job and social lives?

From the results of this research, the behaviour and values that the manager and non-manager employees portrayed sometimes differ from the modern organisational values and the traditional societal norms. The results of inconsistencies, ambiguities and anxieties force the individuals to let their behaviour be determined by circumstances and by those with whom they come in contact. The cultural ambiguities, high expectations and job insecurity cause tension, especially among those who lack self-confidence and low work esteem in most cases. What kinds of strategies do the manager and non-manager employees use or develop in dealing with these tensions? Before providing answers to this question, it would be useful to present the different type of strategies available to them based on reported empirical studies.

Lazarus and Folkman (1984) standard work on coping with tension and insecurity, which was again expanded by Lazarus and Lazarus (1994), stated that coping is about:

Constantly changing cognitive and behavioural efforts to manage specific external or internal demands that are appraised as taxing or exceeding the resources of the person (Lazarus and Folkman 1984: 141).

What Lazarus and Folkman seem to be saying is that individuals that have the idea that they are confronted with situations that they can not handle use all kinds of cognitive and behavioural means to maintain their position. Lazarus and Lazarus (1994) argue that if one is

to be successful, these means of coping must be applied and adjusted in a manner to the situation that one is faced with. They distinguished between two types of coping strategy, which are problem solving and emotion-regulative strategies. The first type involves things like asking for help, reordering the situation and expressing power. The second type is the situation where the individual feels that he or she cannot change the situation or has no power over the situation, but puts things into perspectives by relying on others such as friends and family members for support, which he or she sees as helpful in coping with the situations. Now, let us see how the Nigerian managers and employees cope with the problems they face in their work-world.

As the study shows, the Nigerian managers are torn between two different worlds (Tables 8-1 and 8-2, columns I and II). The world that makes more sense to them and the one that does not make much sense to them. They see some inconsistencies, ambiguities and irregularities between macro-structural work-world, the constraining world and their micro-personal perception of how things ought to be. Because these respondents have told us that jobs are difficult to get, especially good paying jobs, they decide to continue with the work. But their decision to continue with the work is not tantamount to satisfaction with work or the work organisation as the study indicates, nor does it demonstrate the willingness to comply with management ideology. The study shows that the manager and non-manager employees are passing through the unpredictable situation because they have no alternative to the work they are doing. Under the prevailing circumstances, they invent weapons for self-motivation. Their self-motivation is not withdrawal, but confrontation. The employees decide to confront the otherwise unsatisfactory situation and to make it satisfactory and motivating situation for them. The managers definition of satisfaction, under the prevailing circumstances is to forget all about the work setting (detachment), to concentrate only on making money officially and

otherwise for their family with little attachment to the organisation. We can then see the employees' perception of the leadership, motivation, recruitment and promotion values in their work organisations have led to predominantly instrumental work attitude.

While small groups of Nigerian manager and non-manager employees perceived the inherent traditional and Western management practice in leadership, motivation, recruitment and promotion as a problem, the majority of them view these as a new challenge that needs to be tackled positively in the organisation. The manager and non-manager employees employ different strategies to cope with these in the organisational context. Some of the employees, in partnership with members of their own family or with a partner outside their family to form private businesses, while others left their organisation to take up employment in other organisations offering higher pay and better incentive packages. Looking for another position with higher financial packages is one of the popular coping strategies employed by the manager and non-manager employees. According to one of the managers:

I am working here but run a small business centre with my cousin who has just completed his national diploma in marketing. Though I have been working here for the past 20 years, there is not much to show for it, no increase in my salary and promotion has not been forthcoming because I do not belong to the right and dominant ethnic group. I have large family and my future here is very bleak indeed. My problem now is the future, the uncertainty of what is going to happen to my family and me when I am thrown out from this organisation. My decision to invest in this small business with my cousin is based on this uncertainty for the future. When the small business is managed well, I can retire and have something to fall back on. (M@P-5)

The other ambiguity in the organisation is that which relates to leadership styles. As the study indicates, there is no single clearly preferred leadership style in the organisation. Therefore,

flexibility and adaptability then become the coping strategy to deal with the situation. The lack of clear preference for any single leadership style by the majority of the managers in the organisation could be traced back to the traditional patterns of authority and interpersonal relationships, which was discussed in Chapter Four as authoritarian, paternalistic and based on consensus. This is derived from fear of eroding their authority by familiarity with the employees on the one hand, and on the other hand, trying to balance Western management theories with traditional authority. The respondents see this dual-value of polarisation and responsibility in their leadership styles as a problem that needs to be addressed in order to lead the subordinates successfully. To address this problem, the manager then applies both the traditional and Western leadership perspectives to cope with the Western and traditional demands of leadership in the organisation. Many trained in Western management concepts throw what they learnt in textbooks to the wind at the slightest disappointment with the results of the workforce and then fall back to the dictate of traditional styles that they think will be effective in managing organisations in their society. For example, several of the managers interviewed reported that they sometimes play the father-son, elder brother-junior brother, teacher-student like roles in leading and motivating their subordinates, which is an attribute expected of leaders only in high power distance societies. Because of the above, the majority of the managers and non-managers developed the coping strategy of putting in practice only those management tenets that fortified the different styles they adopt.

As a coping strategy, the managers create special social fabric in their organisations in which interpersonal relationships are highly cherished by the employees. This social organisation is not a formal one; rather it provides for many of the employees a sense of security and belongingness. It also provides for many a means of overcoming the problems that result from poor conditions of work. The cooperation among the employees creates the strategy of

cordiality among the employees and part of this is the result of the shared feelings of social and cultural understanding that exists between Nigerian managers and their subordinates. As one manager puts it, they cooperate 'because we all share almost the same social and psychological needs'. To cope with the work problems, the managers bring into the organisation some of the traditional societal values to motivate their subordinates in the organisation. As one of the managers said, 'the employees of all level in this organisation had a somewhat welfare council, which had nothing to do with the union but which all employees freely and willingly join'. Some of the aims of this traditional association were to help each other in times of difficulties; to assist with cost of burial, marriages, children education, building and others. It also acts as a platform to settle disputes between employees, to advise the new and young members and to discuss how best to present their common grievances to management. This coping strategy appeals to members and non-members alike because of its personalised nature and working well for the managers.

Outside the work environment, the closeness of the managers to the employees continues. Most of the managers said that they visit their subordinates at least once in two weeks in their homes. Such visiting was often found to be a kind of group activities and not restricted to the level of personal friendship. The managers make the employees think of their organisation as a community of which they are members. Even in the issue of dispute resolution, employees always try to settle disputes among themselves by referring to the informal leader of the group. When the informal leader is unable to sort out the dispute (which in most cases is very rare), they then refer the matter to the manager who sits the disputant and resolve the matter to which the disputant accepts with satisfaction and gratitude.

Coping with Emotions

Apart from the strategies that the managers and employees used in an attempt to cope with the ambiguities, anxieties and uncertainties in the organisation, various other strategies were also used to cope with emotions. They employ these strategies with the situations that they see as difficult to solve. A large number of the employees and managers cope with the problems by simply waiting for whatever might come their way. They have learned to put those situations that they cannot deal with or handle on their own in God's able hands. Some of the managers have also developed a spiritual strategy of resigning or leaving all things and situation to God to take absolute control. "No condition is permanent", and "God's time is the best". They have developed this philosophy and belief in forging ahead with life. This is part of the strategy they developed to help them cope with difficult work and non-work situations. According to one of the manager employees:

I believe I came here as a divine act of God so I don't have any anxieties about this place, since my personal measuring yardstick for whatever I do is my conscience with reference to God's requirement of me. I am a very spiritual and religious person, so I always ask for God's guidance in all that I do. I see work and life as a relay to race and I adopt the policy of 2nd Timothy Chapter 2 verse 2 in my work and life situations. (M@G-10)

Because many of these employees have already experienced hardship in their growing up in their families and societies, they have come to the conclusion that they can survive the organisational problems by staying calm and not panicking and let God take absolute control over the situations. This strategy is quite popular with the managers and employees who are older and, more experienced. The highly educated among the managers and non-managers do not panic that much because they have high possibilities to change jobs and organisations.

Only a small group of the managers and employees who have lower professional qualifications worry much about their job future and their organisations. Instead of looking for new challenges and opportunities, these worries result in a passive attitude towards change and the future of their families and their organisations.

The creation of organisational taboos was another strategy employees employed in dealing with their anxieties and regulating their emotions in the workplace. These created taboos refer to the sacred, the forbidden and the supernatural sanctions. Within the organisation and among the employees taboos are used to prescribe or proscribe certain behaviours that help to manage shared anxieties like promotion, demotion, redundancy, and others. Taboos refer to the unspoken and unwritten and points out a problematic or weak element in the organisation, which most employees see as negative rituals and demotivating factors in the upward movement of the employees. They are taken for granted and apparently emerge from historical coincidences that brought feared events and circumstances and prohibitive behaviour into association with each other. Some examples of these taboos were given by Trice and Beyer (1993: 109) as the open discussion of the actual amount of salary one receives and the expression of one's true feelings and emotions. Even in rationalised settings like the workplace people resort to non-rational behaviour to manage their anxieties and emotions to dissipate their uncertainties. By observing these taboos and submitting to traditional prescription of cultural morality, they are then able to cope with what they feared most both in their work and non work-worlds. The other strategies used in coping with the fear of their working situations in their respective positions within the organisation were to view work as game in which players either loose or win and to rely very much on social connections within and outside the organisation. New employees recognised the importance

of social connections in forging ahead in the organisation and therefore put in a lot of effort in looking for godfathers in and outside the organisation.

The other coping strategy developed by the managers and non-managers is letting their family members know the difference between work and family values. Without work and the derivatives that come from it, it would not be possible to maintain the family. Again, without being motivated by their family members, it would be extremely difficult, if not near to impossibility for them to achieve any success at work. From this point, it becomes obvious that work and family plays a reinforcing and complimentary role to one another.

Reflections on the Nigerian Work-World

With industrialisation and Westernisation in Africa, a clear change in life-style was required in the society. Under Western management, the African workers were treated as individuals. They had to differentiate between social life and work contexts. Within this Westernisation, traditional norms have to be negated for the fulfilment of required work behaviour. Relationships between humans have to be renegotiated. A new culture is introduced through the world of work.

C.C. Onyemelukwe (1973), a Nigerian businessman, presented his ideas for management in Africa in a book "Man and Management in Contemporary Africa". For this book, he surveyed eighteen Nigerian companies.

In traditional Africa, Onyemelukwe writes, workers would be hired for seasonal jobs like planting and harvesting. During this period, they would be guests of an employer who acted

as their host. During the work period, the host would sustain his workers with foods and drinks and they would show gratitude in return. A formal contract for regulating the relationship between employees and employers would have alienated this personal relationship. Seniority in terms of a high frequency of hiring would be the criteria for promotion. Employees would collectively expect their boss to explain in detail what was required from them. No initiative in terms of work content would be expected from the employees' side.

During the colonial and post-colonial periods, most managers in Africa were Western expatriates. Incompatibilities between the world of work and the expectations of the African employees could be blamed, rightly or wrongly, on the cultural ignorance of these expatriates. After the Africanisation of most organisations, Africans replaced most expatriate top managers. Though this has several implications; but by and large, the new top African managers, although culturally more aware, do not perform better than their predecessors. Many show a lack of responsibility for their jobs combined with inability to delegate power and authority.

The new top managers may have had their university degrees from a Western country or at home in Western type institutions, but in Africa, they continue to function according to African traditional norms. Their primary loyalty is not to their employer but to their family and kinship groups, whose respect they want to earn. Family and kinship members expect their powerful brothers, sisters and relatives to provide them with financial benefits and preferential treatment in recruitment, promotion and in the assignment of jobs. Status symbols like expensive cars and other forms of conspicuous consumption are proof of success and a source of respect from their communities and family members.

Like in any industrial country, a layer of middle management and supervisory staff stands between top management and employees. Their educational background is mostly an African college diploma. Their position lends them status among their kinship group, but their financial means are only modest. In order to fulfil social obligations, many of them overstretch their personal budgets. In the work situation, they wield considerable power as communication gatekeepers between top and bottom management. At the same time they are often under considerable personal stress, and concerned about the security of their job on the one hand and their chances to be promoted to higher level jobs on the other (Onyemelukwe 1973; Iguisi, 1994).

In the present study, new surveys and interview data were collected and analysed from Nigerian cement work organisations, which enabled the study present the world of work as perceived by the manager and non-manager employees.

In the next chapter, the study will present and interpret the research findings as reported in the empirical result chapters.

CHAPTER NINE

ANALYSIS AND INTERPRETATION OF RESEARCH FINDINGS

Two Oppositional Configurations towards Modernity and Tradition

In the last two chapters, the study reported the data generated from the study with a minimum of interpretation. In this chapter, the study will summarise and interpret the research findings in details through the Western managerial and traditional cultural perspectives as discussed in the literature Chapters Two, Three, Four and Five. In interpreting the findings, the study will be guided by the research questions, as presented in the theory chapters. Finally, the study will relate the emerging results to the analytical tools of Western management and traditional cultural frameworks for the study.

The study will begin the analysis on dimensions of culture, leadership styles and motivation patterns of the Nigerian manager and non-manager employees. The study will then look at the work-world meaning pattern by describing the factors perceived by the manager and non-managers employees to influence their attitudes towards recruitment and promotion and also their views on these factors. In looking at the work-world, the study will focus primarily on the major features of their work perceptual outlook (Table 8.1, Chapter 8), as a configuration of distinctive perceptions, which emerges to give a holistic viewpoint. The intention in adopting this approach is to give the reader a sense of what it feels like to be someone anchored in this pattern of meaning, looking at one's work-world – a world identified in this study as full of uncertainties, ambiguities and contradictions.

Nigerian Perspectives on Hofstede's Dimensions of Culture

Power Distance

From the quantitative results presented in Chapter Seven, it could be said that the effects of high power differentiation are pervasive in Nigeria. It is acceptable by acculturated Nigerians and Africans that a greater gap exists between the boss and the subordinates than in the Western societies.

Much importance is attached to a man's status. The Nigerian with academic qualifications expects a high status position, regardless of his ability and little attention is paid to ability. Status is more important than both ability and financial reward (although the latter obviously increases with increased status). People seek a job title that reflects as much status as can be squeezed from a job.

Status motivation as evident in this research seems to be central to the African personality (a dominant feature of high power distance). Traditionally, the African would be motivated for status in the service of his community. If he fails to serve the interest of the community, he would lose his position. As the Western management theorists have introduced 'calculative and individualistic' values in the minds of the employees and in their organisations, service in the organisation is not rewarded or maintained to the same Western managerial standards. Africans have responded to these models of status in the organisation provided by the Western management values and strive to attain the material conditions that are assigned to this status but more in the service of their personal and external needs (family or community) thereby providing security for the family and community members, rather than in the service of the organisation.

While African values and behaviours (see Chapter Four) differ in a number of ways from Western values, the African has been taught to adopt a quasi-Western behaviour pattern. For example, community oriented values (collectivism) are carried into the organisation only informally, denying the organisation a strong source of motivation and commitment. The behaviour of the African in his organisation seems therefore a compromise (Western and traditional), neither demonstrating his own values nor fully identifying with Western values. In the Nigerian organisations, the boss is a key figure, power is kept centralised, if he has to trust someone, he would prefer to trust a member of the family and or his ethnic group.

Management style in Nigeria seems to be consistent with the high power distance score identified in this research.

These produce a kind of authoritarianism. Certainly, consultation is seen as weak. The data show an expected preference for consultative/paternalistic management, not paralleled by the Nigerian's actual behaviour when working with his manager.

Individualism versus Collectivism

On the face of it, the low individualism score reported in this research should not be a surprising result. The influence of tribe, ethnicity and family in Nigerian culture that were identified in this research, is indeed very strong and overwhelming. However, closer observation of the make-up of the score leads the study to argue here that perhaps two sets of values operate together in the culture, with respect to the organisation and the community. Further, the value measured here may well be clouded by the more dominant values associated with power distance.

Certainly, individualist values are to be found in Nigerian organisations. For most people, except senior managers, their reason for working is purely financial; they are serving their extended family needs. Should there be another job up there offering more money, they would go.

On the other hand, collectivist values appear to be very strong outside the organisation. The emphasis on job title or status serves to impress others outside the organisation. Subordinates respond out of fear or sanction, in fact the powerful sanction is not necessarily in the organisation but is in the wider community (it could be in the organisation if the recruitment has been from the family or the community). There is strong sense of collective pride or shame as recognition is gained more from outside the organisation than from within the organisation.

Hofstede (1980 p. 217) argues that in case of this kind where there is disequilibrium between societal and organisational values, there will be a shift towards greater individualism or pressure for a more collectivist social order. While it may be true that individualism is on the increase, it appears that it coexists with more fundamental collectivist values in the society. This is possible because a large part of Nigerian's motivation is to serve his or her immediate and extended family financially; hence they see the organisation as functional rather than existential. As the Nigerian managers achieve more seniority, they feel more "involved" with the organisation, i.e., they do not treat it as instrumental in providing their material needs.

Uncertainty Avoidance

In understanding the nature of uncertainty avoidance in Nigeria, it would be better to separate out the “stress or nervous factor”. It is interesting that overall; the respondents in the study do not report experiencing much stress at work. The distribution of responses to question 43 “*How often do you feel nervous at work?*” (mean = 3.93) is skewed to the right. The responses to question 24.3: “*Have little tension and stress on the job*” are fairly evenly distributed (given the tendency for acquiescence, perhaps indicating a similar attitude). The mean for question 24.3 is 2.80, which is relatively high, given an expressed across country correlation.

Masculinity versus Femininity

Response to question 24.6 “*Have security of employment*” (mean = 1.66) and question 24.8 “*Work with people who cooperate well with each other*” (mean = 1.73) are essentially “feminine oriented”. Responses to question 24.11 “*Have an opportunity for high earnings*” (mean = 1.87) and 24.14 “*Have opportunity for advancement to higher-level jobs*” are essentially “masculine oriented”.

As from the previous discussions, the responses to question 24.12 “*opportunity to serve your country*” (mean = 1.99) and question 24.14 “*Have an opportunity for advancement to higher level jobs*”. (mean = 1.69) could be seen to represent the Nigerian motivation for status and material success. If so, he would also want it for his children and would expect his family to make sacrifices.

Again, responses to question 24.6 “*security of employment*” must be viewed from the point of general high unemployment and the need to provide for the extended family members. The responses to question 24.8 “*cooperation with others*” have already been observed to perhaps mean, “Do what one is told”. It is a general problem (as perceived by Westerners) that the Nigerian lacks achievement motivation. The Nigerian managers and non-managers alike see task achievement as in no way motivational. They perceived the subordinates as dependent, not learning oriented and they expect instructions to be repeated.

The data however point to at least ideals for achievement. There is general consensus that the ideal is not operationalised, Nigerian managers on the whole, do not make things happen. We have to consider whether this is because of mismatch between traditional motivational factors and perceived reward systems and Western methods of motivation, which now operates in most of Nigerian Western type organisations.

However, the quantitative data and findings on the culture dimension scores for the Nigerian managers, which seem very impressionistic, are simply generalisations and run the risk of being seen or criticised as simply oversimplification of a more complex and dynamic issue of culture.

Doubts in Quantification of Cultures and the Socio-Cultural Behaviour Realities

This, like the Hofstede’s studies has, stimulated a rather oversimplified and non-dynamic perspective of culture. Distinguishing value dimensions and the quantification of culture with indices, as has been done in this study, have stimulated the assumption that culture is stable, programmable, measurable and universal within a given country. It is assumed here that

culture can be expressed in a stable and quantifiable distance between two national cultures or job groups. In other words, it is assumed that cultural differences are determined by national cultural differences, which again can be overcome by being aware of the 'do and do not' facts of a country. For a number of reasons, this study of culture in management does not deal with the complexities and dynamics of the salient issue of behaviours and the wider environmental realities.

Kashima (1989) points out that there are problems with using dimensions of cultural variability to explain individual – level behaviour in organisations. One area where there are problems is that of developing causal explanations; it is impossible to test causal explanations of behaviour on the basis of cultural-level explanations (e.g., culture cannot be controlled in an experiment). (Note: the scores that have been presented in this study do not recognise that both individualism and collectivism exist in the same culture. Rather, the scores are based on the predominant tendencies in each culture.) When specific samples are collected, however, they do not necessarily correspond with cultural-level scores as observed for the job level groups.

There is also recognition here that the emphasis on synergy and relationship building is in any case the hallmark of the most important group of people not to be in important managerial positions, namely, the non-managers (Igusi, 1994). It seems reasonable to imagine that the work values of Hofstede's IBM data have undergone significant shifts owing to both new pressures on individuals 'to deliver' and new possibilities for self development.

However, these criticisms have not caused researchers after Hofstede to focus more on studying managers' behaviour. Other well-known researchers such as Laurent (1986) and

Trompenaars (1993) also used the quantitative survey method, just like Hofstede did. Again, this does not seem to deter the almost slavish homage to Hofstede's work, or rather to his models and the associated dimensions. Rarely do his many followers (like the author) discuss Hofstede's methodology, his approach to questionnaire design and translation, his own cultural background, and his views of the practical realities of the quantitative survey.

Managerial Leadership Styles

As already indicated in Tables 7-5, 62 percent of Nigerians would be demotivated with the autocratic leader type and 40 percent would be motivated with paternalistic leader type. These would tend to have marked effect the Nigerian employee's work attitudes and motivation and would affect their perception of the organisation and its leaders.

Based on the data, it would be said that there is no one leadership style that was clearly and unanimously preferred by the managers. Even the autocratic manager style that appeared to be overwhelmingly rejected does not seem to be so when cross-examined with the level of satisfaction in respect of clear job descriptions (see Chapter Seven, Table 7 - 8).

This by no means suggests that management should have no identifiable or most preferred leadership style, but there should be a reasonable blend of some of the styles when occasion demands. The fact that considering certain works situations manager and non-manager employees expressed a reasonable amount of satisfaction with all styles, even with the autocratic and democratic styles at one time or the other supports this. This lack of clear preference for any single style by the majority of the manager and non-manager employees at all times could be traced back to the traditional patterns of authority and interpersonal

relationships, which was discussed in Chapter Four as authoritarian, paternalistic and based on consensus. This is derived from fear of eroding their authority by familiarity with the employees on the one hand, and on the other hand, trying to balance Western management theories with traditional authority. The managers, as reported elsewhere, see this dual-value of polarisation and responsibility in their leadership styles as a strategy to cope with the demand of Western and traditional realities in the organisation. Many trained in Western management concepts throw what they have learnt in textbooks to the winds at the slightest disappointment with the results of the workforce and then fall back to the dictate of traditional styles that they think will be effective in managing organisations in their society. Because of the above analysis, one therefore finds the managers, and non-managers, tendency to accept and practice only those management tenets that fortified the different styles identified in this study. Hence one comes across the preferred styles of authoritarianism, paternalism, consultation and democratic in a single organisation, indicating the influence of Western management in traditional society.

The disparity between idealism and realism, and between the demands of Western and their own mental and psychological resources results, either in strong advocacy of traditional values or in intellectual pursuits unrelated to reality. Many, however, seem to realise the heavy responsibility to their organisation and society, which increasingly fall on them in order to manage their organisations as far as Western and tradition permit them to do. The managers here could be described as hard working. In practice, the motivation for hard work seems to come, not so much from any organisational feelings as from knowing that shame and disgrace will come from failure to the individual and to his kith and kin both in and outside the organisation.

Perspective on the African Family Values in Western Motivation Discourse

The strength of family bonds must be understood because of its unique implication for management: leadership, motivation, recruitment and promotion trends in African cultures. The African daily social and economic lives remain centred around the family groups (whatever differing definitions of 'the family' are given in different cultures). This means that family or quasi-family bonds are not likely to be loosened in the foreseeable future in Africa; that the social and economic fabric of African countries will continue to be woven by family groups; and that conception of society – including the political system and the rights and obligations of organisational and political power – will basically remain under the influence of familial ideologies.

The family acts as the focus of daily social and economic life in Africa. As is well known, African populations live in economies of scarcity, in material conditions that are generally appalling. At the same time, Africans are very much aware that they belong to a universe of conspicuous wealth: television programmes and advertising, migrant workers' stories, tourism, and the way of life of their own privileged strata permanently display the realities of the good life. Their aspirations are shaped in many respects by these icons of prosperity. Yet their daily social and economic lives remain centered around the family group.

In addition to the distinctive role in African social and economic matters, the family plays an important role in African managerial discourse. In Africa, and probably in many other collectivistic regions, power relationships are often portrayed in the idiom of family (Martin 1991a). Thus, the obligation of one who holds power within the organisation is viewed as similar to the obligations of one who is responsible for the family; conversely, the authority of

organisational leaders demands the same respect and obedience as the authority of family leaders. The ideology of Western organisational management challenged this notion of mutual obligation by introducing the idea of competition for organisational power.

In spite of many changes that have taken place in Africa concerning the influence of Western values through acculturation, many traditional institutions have proved resilient and survived, although sometimes in other guises. More importantly, family, ethnicity, community systems and social connections remained largely intact. Primordial loyalties channelled through lineage, friends, and ethnicity remains strong as evidenced in this study. When we discuss the influence of African cultures and social structures on Western management and traditional values in Africa, it is largely these resilient structures and the values they generate as well as those, which support them that we mostly address ourselves to.

One of the possible explanations of the African values in this respect is that the community values such as family and ethnicity have never been carried into the modern organisations. It would, for example be interesting to compare the performances of modern African organisations with local non-Western organisations within the African societies. Damachi (1978) cites Ghanaian organisations where the moral familial values prevail within the local non-Western organisations.

Informal or unofficial economic groupings are revealed in this research and in other studies: traditional savings associations, for example, set collectivism in motion on the basis of personalisation of relationships. In addition to their economic functions, and despite differences in their organisation and internal rules, traditional savings associations have proved efficient as instruments of social integration in African organisations and in the

countries where they have been surveyed (Nwabuogor 1985; Ahiauzu 1989; Boon, 2007). The case of tontines (rotating credit associations) among the Yorubas in Nigeria in particular shows more precisely how “traditional” collectivism can be selected to promote both individual and collective interests and confirms the weight of ethics, manifested in particular rituals, in the commitment of members in which there is almost no defaulting in the repayment of loans. Official support for informal groupings that have proved beneficial in the eyes of their members should be considered as long as they remain free to invent their own forms of organisation, of course within the rules established by an adaptive principle.

Nigerian Work-World Meaning Patterns

This section focuses on the work-world meaning patterns by describing the factors perceived by the manager and non-manager employees to influence their attitudes towards recruitment and promotion and also their views on these factors. Certain clarifications must be made about the factors in the table first presented in Chapter Eight, Table 8-1 before the discussion on what goes on in the mind of this employee demonstrating an instrumental work meaning can continue. The factors presented in Table 9-1 are the perception of the manager and non-manager employees. They were the employees caught up within this work outlook.

Having clarified this point the study will now try to interpret the data. Represented in the Table is an employee within the instrumental meaning pattern. This employee is caught in the middle of the factors, which he perceives to influence employees’ recruitment (arranged in their perceived ranked order of importance) and the same factors arranged as the employees think they ought to be applied by management.

Table 9 – 1. Perceived and Desired Factors in Recruitment

Column I	Column II
Majority perception on the perceived recruitment factors in their order of importance as perceived to be employed by management	Majority perception on the desired recruitment factors in their order of importance as they thought should apply
Family Social Connections Past Experience Formal Education Ethnicity Indigenous Language Friendship	Formal Education Past Experience Social Connections Family Indigenous Language Friendship Ethnicity
Managers	
Family Social Connections Ethnicity Past Experience Friendship Indigenous Language Formal Education	Family Past Experience Formal Education Social Connection Indigenous Language Friendship Ethnicity
Non-Managers	

From the table, we see an employee caught between two definitions of his work-world: his perceptions of a macro structural work-world, which has constraining power over his work-life and over which he has no control, and a personal viewpoint about a micro work-world, which entirely belongs to him. Only the employee has jurisdiction over this micro personal world. But the employee's micro personal world is perceived as a world of wishful thinking, a world of hoping about how things ought to be. This is because the employees' macro structural work-world is felt by the employee to have an overriding power in deciding his fate. However, even though the macro work-world is perceived to have an overriding influence by the employee, the employee can attempt to redefine the prevailing constraining situation to his own personal advantage. He can bow down to the constraining influence of the macro social world if he wants and accept it as given, or he may look for an alternative as a way out. If the employee decides on an alternative, it means then that the employee's micro personal world

even though it operates in a covert way, will affect the employee's behaviour. In sum, despite the constraining effect of the macro structural work-world of the employees represented by the employee in Table 9-1 column I, these employees have choices. It is the choice made by the employees typified in Table 9-1 column II, which distinguishes them as having instrumental work-meaning.

Now, let us refer back to Table 9-1 and describe what is found to be going on in the two work-worlds in a more detailed form. Consider the rank ordering of the factors in column I. Let us call the factors in this column 'The ways things are'. It should be noted, however, that what have been termed 'The way things are' is what the manager and non-manager employees perceived the organisation as considering in employees' recruitment and not the actual views of the organisation, which were not studied in this research. The factors represented in Column II, the study calls 'The way things ought to be', that is, how the manager and non-manager employees think that recruitment decisions ought to be based. This principle guides the discussions in this section.

The readers should now take a look at the rank ordering of the factors in Column I and compare it with the rank ordering of the same factors in Column II. The readers will note some consistency in that the same factors thought to be considered in recruitment are the factors, which the employees thought, should be considered. The difference is that the factors that the management (column I) is perceived to emphasise, are, in large measure, not the ones that majority of the employees thought should be emphasised. The rank orders in Column I and Column II testify to this assertion. Most striking are the locations of family, education and social connections in the two columns. Family is ranked highest in the management ideology followed by social connections. The two factors, which are extrinsic to work, for the majority

of the employees, and considered more by management in recruitment are ranked third and fourth in column II. On the other hand, formal education, according to the employee in column 1, is ranked first in column II.

No doubt, further inconsistencies exist in the perceptions of the remaining factors but the gaps are not less. Imagine then the circumstances surrounding the work life of the Nigerian employees represented in the Table. The employees want formal education and past experience, the two factors identified by the employees as Western and intrinsic to work to be emphasised in recruiting employees in their work organisations. But management, as perceived by this employee, is far from giving this expectation any top priority, particularly formal education. But, on the other hand, the top priority given to the extrinsic traditional factors such as family and social connections by management in recruiting employees does not make sense to the employees. The employee is therefore torn between two worlds. The world that makes more sense to him and the one that does not make much sense to him. He sees some inconsistencies, ambiguities and irregularities between macro structural work-world, the constraining world and his macro-personal perception of how things ought to be. Because some of the respondents have told us during the qualitative interview that jobs are difficult to get, especially good paying jobs, the employees decide to continue with this work. But their decision to continue with the work is not tantamount to satisfaction with work or the work organisation, as the study indicates, nor does it demonstrate the willingness to comply with the management's ideology. The study shows that employees are passing through the unpredictable situation because they have no alternative to the work they are doing. Under the prevailing circumstance, the employees invent weapons for self-motivation. Their self-motivation is not withdrawal, but confrontation. The employees decide to confront the otherwise unsatisfactory situation and to make it a satisfactory and motivating situation for

them. The employees’ definition of satisfaction, under the prevailing circumstances, is to look not into the organisation, but outside the work organisation, the non work-world. We can then see that employees’ perceptions of the recruitment processes in their work have led to their predominantly instrumental work attitude.

Having discussed the (Instrumental) employees and how they cope with the recruitment factors perceived to influence their meaning of work, the study will now describe the same group of employees and how they cope with their perceived promotion processes. In doing this, the study will also refer to Table 9-2 for interpretations of the data in the same format as in recruitment.

Table 9 – 2 Perceived and Desired Factors in Promotion

Column I Majority perception on the perceived promotion factors in their order of importance as perceived to be employed by management	Column II Majority perception on the desired promotion factors in their order of importance as they thought should apply
Family Social Connections Past Experience Indigenous Language Ethnicity Formal Education Friendship	Family Past Experience Formal Education Social Connections Ethnicity Indigenous Language Friendship
Family Social Connections Past Experience Ethnicity Friendship Indigenous Language Formal Education	Past Experience Formal Education Social Connections Family Ethnicity Indigenous Language Friendship

Managers

Non-Managers

The study began the interpretation of the findings on recruitment by stating that a high degree of consistency exists on the factors perceived to influence both recruitment and promotion. Besides family, which is unique to recruitment, past experience, and promotion, other factors are consistent to both processes. Also, as in recruitment, the factors perceived by the manager employees as influencing the employees' promotion are, to a large extent, the same factors, which the non-manager employees identified as those that ought to apply to their promotion in the work settings. Again, the difference between what the management is perceived as doing and what the employees think ought to be done in this circumstance is a matter of emphasis. With this in mind, let us now find out the employees' outlook to promotion. Let the readers be reminded once again that the manager employees represented in Table 9-2 stand for all the employees expressing the instrumental work meaning in promotion at their workplaces.

Let us again contrast Column I with Column II. In Column I, family is ranked first as it is with recruitment. In recruitment, family is ranked fourth and then ranked third in promotion in the column II. Social connections is one of the two factors perceived to be given top priority by management in promotion. In recruitment, it was also considered in the second place in line of influence as in promotion. But take a look at how the majority of the employees thought friendship should be considered in their promotion. Here friendship is the least important factor in promotion. They ranked friendship as second to the last factor in recruitment.

Here again, the employee is caught in-between the two work-worlds similar to those that trapped him in recruitment. (1) The macro structural work-world, which apparently has an overriding influence on him unless he decides to redefine the situation and (2) the micro

work-world earlier defined as a world of personal values. As also stated earlier in this chapter, the employee's micro world is a world of fantasy unless the employee decides to redefine the situation. If he decides to act on the latter alternative, he must then find a way of transforming his preferences into reality. This second alternative is what the employees thought best under the prevailing circumstances. They never concealed their feelings in this study. They made it clear that they were fed up with the ambivalence and inconsistencies, the ambiguities and the contradictions in their recruitment and in their promotion patterns that are prevailing in their organisations. They likened the expressed feelings to management greater emphasis on the traditional (extrinsic) rather than Western (intrinsic) factors in their promotion and recruitment. An example is the perceived rank ordering of past experience and formal education in column I, the two intrinsic Western work factors. The two factors are perceived by these employees as being given the least consideration by management; while they top the list in the rank ordering of what ought to be done in promotion.

As in recruitment, the representative employee in the table is anchored in a system of meaning that he cannot comprehend, change or justify. Also as in recruitment, the employee feels that the best he can do is to transform the unjustifiable work situation to a justifiable end personal to himself. He therefore decides to focus on making money to keep going. The employee decides to remain in the organisation and to continue to work but to concentrate on making money regardless of what happens to the organisation. His primary objective for continuing with his work is to make fast money. His attitude to work is purely instrumental.

On the whole, there are basic generalisations about significant facts and values relevant to the work from the manager employees' perceptions on recruitment and promotion discussed in this chapter. It was shown that work processes cannot be said to be influenced only by the

factors intrinsic to work (Western factors). Traditional (extrinsic) factors are also found to have some influence. It was shown in this study that traditional (extrinsic) factors are perceived to exert greater influence on employees' recruitment and promotion generally than the Western (intrinsic) factors. 'Family' perceived by the employees to be giving top priority in the employees' recruitment and promotion is an extrinsic traditional factor. The same definition applies to social connections, another factor perceived by the employees generally as influencing management attitudes towards promotion as well. Past experience, which the employees perceived the management as giving some recognition but which the employees thought worthy of greater recognition, is an extra-organisational/traditional factor transformed to modern consciousness in this cultural context. The modern work value, formal education, which the employees thought as very necessary, is perceived to be generally least considered by management in recruitment and promotion. As mentioned earlier, the employees found the contradictions about their perceived and preferred recruitment and promotion factors unbearable, hence they decided to redefine the situation by regarding money as an end itself.

The study will now describe the non-manager employees and how they cope with the prevailing work situation. Like the manager employees, the non-manager employees describe their recruitment and promotion processes as surrounded by ambiguities, uncertainties and contradictions. In short, like the managers, they described their work situation as unsatisfactory (see data chapters). The difference between the two employee types therefore is on how each copes with the perceived unsatisfactory condition that plagues their work and their work setting. As pointed out earlier in this chapter, the non-managers constitute a very large percentage of the employees represented in this category of non-managers interviewed. The non-managers are found only within the managers' job rank but they constitute about 50 percent of the employees. Therefore, the non-manager employees are all professionals.

A close look at Table 9-2 shows some inconsistency in the factors represented in the two columns. That is, the employees' rank ordering of the perceived factors (Column I) as they thought that the management applies them in recruitment and their rank ordering of the factors (Column II) as they thought the factors should apply, are dissimilar to a large extent. For example, look at the first three factors on each column. Only one of the three factors featured on both columns as among the most highly ranked factors. The last three factors on both columns are alike, though a difference exists in the rank ordering of formal education and ethnicity in the two columns. The factors as presented shows that this group of employees are of the opinion that management pays more attention to social connections and ethnicity in employees' recruitment than do the manager employees in their perception of the factors. The point, which is being made here, is that there is a wide gap relationship between what the employees here thought are being done and what they think should be done.

But despite this dissimilarities on a general level, a closer look at the perceptual details shows that some commonalities exist. For example, the non-manager employees see family as the factor ranked highest by management in employees' recruitment. They strongly agreed with management in this regard, thinking that past experience should be emphasised next as the most important criterion for recruitment.

These inconsistencies indicate that the non-manager employees' attitude to recruitment is not devoid of ambiguities, uncertainties, contradictions and discontentment. Of course, these feelings were expressed by the group of employees as the rest of the employees, throughout the interview. However, there is no doubt that the non-manager employees are likely to feel more adjusted to their work and their work setting than the manager-employees because their perceptions are closer to those of management than those of the non-manager employees but

the closeness of perceptual patterns does not mean that the employees are satisfied. This was evident in the non-manager employees' interview responses (see the data chapters). However, one fact distinguishes the manager employees from the non-manager employees and that is the manner in which they cope with the prevailing work situation. The representative non-manager employees in the table feel that leaving the work and organisation is not the solution to the existing problem. They expressed the view that their happiness lies in helping to ameliorate the problems creating the unsatisfactory conditions. This, for them, can be achieved through deep involvement with work and the organisation.

The study will now describe the non-manager employees' outlook to promotion.

Table 9-2 shows much similarity in the employee' rank ordering of the factors that they perceive management use to decide on their promotion (column I) and the factors thought should apply (column II). Viewed broadly, the factors in the two columns are consistent. For example, a social connection is central to both. Also two of the three most influencing factors in both columns are the same. This means that, viewed broadly, there is not much difference in what these employees perceive as going on in their macro-structural work-world and their micro-personal world with regards to promotion. But viewed more closely, some discrepancies in perception as regard the factors rank ordering exist. For example, the first three and the last three factors in both columns are not ranked alike. While family is ranked most important in column I, past experience is ranked the most influencing in column II. A closer look at the data shows that the two factors which the non-manager employees ranked as needing the greater emphasis are both past experience and formal education, which are both modern work factors intrinsic to work. In other words, these employees feel that modern, intrinsic work factors should be given priority in their work promotion. Despite these

discrepancies in details, the non-manager employees still feel that what should be done is to work towards improving their work and their organisation through deep work and organisational involvement. To the employees expressing this particular view, money is of secondary importance. Their attitude to work denotes deep work and organisational attachment.

Having described what the manager and non-manager employees think is being done in their recruitment and promotion, attention will now turn to what the manager and non-manager employees think ought to be done.

Central to this study is the conflict between 'modern' what is done and what ought to be done in the employees' perceptions. The two typical work meanings emerging from this study are tied to the employees' perceptions of what they perceived management as doing in their recruitment, promotion, leadership and motivation, what they the employees thought should be done and how the employees cope with the prevailing situations. This necessitates the discussion of the 'ought to be done' factors as well. The study will approach the discussion of these factors from both columns.

Tables 9-1 and 9-2 shows the commonalities and differences between the managers and non-managers and the 'what is done' and 'what ought to be done' in what they perceived should influence their recruitment, promotion, leadership and motivation in their organisations. Strictly focusing on the managers and non-managers' perception of what ought to be done in recruitment, the reader will note that, for both the manager and non-manager employees, the factors which are felt ought to be considered most in employees' recruitment are the Western (intrinsic) organisational work factors – formal education and past experience. A conclusion

that can be drawn from the observation therefore is that the manager and non-manager employees feel that Western (intrinsic) work factors should influence employees' recruitment more than the traditional (extrinsic) factors.

Even more commonalities between the two type of employees on 'what ought to be done' are seen on promotion. The two of the three most highly ranked factors by the two groups of employees are modern, formal factors, intrinsic to work. The factors are past experience and formal education. When broken down to finer details however, a little variation is visible. The reader will note that while the managers feel that family should most influence employees' promotion, the non-manager employees thought that past experience should be given top priority in employees' promotion. But as earlier argued this is going into minute details. What is most important is that the factors perceived by the two groups of employees as most necessary in employees' promotion are the modern (intrinsic) factors. This perception contrast for employees, with their perception of management ideology that emphasises the traditional (extrinsic) factors. On the other hand, the perception is closer to what the manager employees think that management do, which is, given greater consideration to the traditional (extrinsic) factors in promotion.

On leadership Tables 7-6 and 7-7 in Chapter Seven; the readers will note that, for both the manager and non-managers, there is polarisation on their preferred leadership styles. Depending on the situation, they would prefer that management consider applying either the paternalistic, consultative or the democratic leadership styles in their organisations. For example, democratic leadership style could be applied when leading the professionals and when leading the human resources, paternalistic leadership could be the norm. Apart from the

autocratic leadership style, which the managers and non-managers strongly rejected, all the other styles are considered effective and applicable within the traditional environment.

To summarise, the study has presented and discussed the empirical findings on Hofstede's dimensions of culture, discussed the differences and similarities in the two study scores and then went further to discuss the studies usefulness and limitations. The study also presented and discussed the different Western managerial leadership styles and identified the perceived, the preferred and the rejected leadership style for the Nigerian managers and non-managers. The sections went further to discuss the Western motivation factors of Herzberg, Maslow, Hofstede and Vroom and provided the factors that were found to highly motivate the Nigerian manager and non-manager employees in their work environments.

On recruitment and promotion, one major point made is that the traditional factors are generally felt by the respondents as influencing employees' recruitment and promotion more than the modern (intrinsic) factors. The employees however, generally felt that the modern (intrinsic) factors should or ought to have greater influence. Another salient point is that more commonalities than variations exist in the employees' perceptions of 'what ought to apply', and their perceptions of what actually applies in both recruitment and promotion. Manager employees' perception of what actually apply is wider apart from what they think ought to apply than the perception of the non-manager employees. A closer look at the non-manager employees' perception on recruitment and promotion indicate that their problem with management lie more on recruitment than on promotion.

Finally, there are more commonalities than variations in the ways they cope with their perceived disparities in 'what is' and 'what ought to be'. The non-manager employees

redefined the situation and were found to be attached to their work and their work setting in an instrumental way while the manager employees confronted the situation with deeper work and organisational attachment.

Let us now relate the above discussions to the theoretical framework in Chapters Two, Three, Four and Five and discuss limitation of the study. The discussion will follow under the following headings:

- Culture discourse and conventional management theory with regards to social facts
- The Western (intrinsic) and traditional (extrinsic) concept in management discourse
- Scope and limitation of the research.

Culture and Conventional Management Theory with regards to Social Facts

In much conventional management theory the individual's autonomy in attitudes and meanings are de-emphasized. A major theme is that the individual is constrained by cultural facts. Here, cultural facts are "things" constraining the traditional people. From the study theoretical standpoint, assuming this stand on cultural facts means that people experience this cultural world as an unquestionable reality. Cultural fact is viewed as something out there and it is believed that people have no choice but to meet its requirements. This research finding defies this conventional philosophy to a considerable extent. While not rejecting the constraining influence of culture, this study shows that even when the conventions associated with cultural facts are constraining, there remain some elements of choice in role-playing (Koot and Sabelis, 2002). Goffman (1959) argued that because role demands most often involve some types of sanction, this permits the art of impression management to be used by a person involved in an act as he or she presents an image of himself or /herself to others in a social and cultural situations. In this study, the work setting or organisation is undeniably a

social/cultural fact with constraining influence on the employees. Recruitment, promotion, leadership and motivation are also objective realities.

Management processes are perceived moreover as out of the employees' control and as being manipulated by management with the employees merely tolerating management actions. But the fact of the employees tolerating management actions does not imply shared values as many cultures and organisational theorists would argue. The employees are tolerating their actions because of the ability of management to impose their definitions of the situation on the employees who have no alternative but to be fired. This point could be likened to Berger and Luckman (1966) statement that "he who has the bigger stick has the better chance of imposing his definitions". Even with the constraining cultural influence of the macro structural work-world, most employees in this study decided to redefine the situation. Rather than bowing to constraints by accepting the structural world as 'given', these employees decided to redefine the constraining situation in ways that they consider most meaningful, motivating and satisfactory. Fearing the sanction of expulsion the employees function under cloak of impressionistic management. That is, acting to be part of their organisation by working for the company while in reality, their sole interest is on money, which they can make for themselves and their family members.

Western versus Traditional Concepts in Management Discourse

Linked to the above discussion is the theoretical relevance of the Western and traditional factors in this study. It is argued broadly in the empirical results chapters that the employees likened their managerial work settings to lack of formalisation in their organisation and work. This means that the meaning of their work-world is tied to their perceptions of the structure of the work setting. In conventional management theory, organisational structure would often be

tied to intrinsic factors or the modern organisational consciousness. This study has shown that an examination of the structure of work organisation and the behaviour of employees at work cannot stop with the (intrinsic) factors. These employees' attitudes to, recruitment, promotion, leadership and motivation incorporate the factors impinging on work and organisation from outside, the (extrinsic) factors such as ethnicity, family and social connections. The recognition of the Western and traditional factors in cross-cultural management studies is at the core of this study and central to recruitment, promotion, leadership and motivation.

Closely connected with the intrinsic and the extrinsic dimensions of the theoretical discussion is the question of Western and traditional. Although this is not a modernisation study, it is true that the research setting is in a modernising society as indicated in Chapter Six. Furthermore, the employees not only likened their recruitment, promotion, leadership styles and motivation patterns to the Western (intrinsic) and traditional (extrinsic) factors, they also perceived the factors as either Western or traditional. This makes it reasonable to argue that a little discussion of Western and traditional consciousness is not out of place in this study.

In *Men and Management in Africa*, Oyemelukwe (1973) was mainly concerned with the interplay between traditional and Western values in the process of managerial modernisation. He argued that the structure of modernity in the work setting and in the associated pattern of everyday life appears to the individuals of the developing society as alien and coercive. In other words, the modern state is assumed to impose alien cultures and values on the traditional social situations of the developing nations. The developing people tend to internalise these new culture and alien values while not dissociating themselves from their traditional values. Based on this argument, it would therefore seem that the modern themes tend to combine with the symbols, values and beliefs of traditional societies. This specific pattern of combination was apparent in this study. The modern intrinsic factors such as formal

education and past experience were found to combine with traditional societal factors of family and social connections. While the pattern of combination was apparent, the study shows that most of these Nigerian employees' are no more very traditional in their managerial knowledge and in their worldview. They have moved beyond the 'pure' traditional stage to embrace Western managerial complexities. The fact that some of them expressed more satisfaction with modern intrinsic work values than the extrinsic traditional factors justifies this assertion. The study will discuss this further in the next chapter when discussing the study implications with this interpretation of the research empirical findings through the quantitative and qualitative methods thereby answering the study questions, which this study set out to answer, the study then terminates. In the next chapter, the study will discuss the implications of the empirical findings.

Scope and Limitation of the Research

The study is generally limited to the cultural context of management practices in African organisations exemplified by Nigerian cement industry.

The data is limited to materials gathered from fieldwork conducted in Nigeria. The study has inherent limitations. Emory and Cooper (1991:15) have observed that because business research tends to deal with familiar issues such as human attitudes, behaviour and performance, there is often scepticism when research findings differ from people's opinions. In a country with hundreds of organisations, the selection of a few does not offer solid ground for generalisation about management practices. Nonetheless, in-depth examinations of managerial practice adaptation to local cultural values within the cement industry make generalization possible. The study's other limitation is its consideration of cultural values. Cultural explanations may arouse some partial suspicion within academia and among some

practitioners. Usually, such studies are considered as lacking hard facts in reliability, representation, validity and statistical significance. The tendency to denigrate such explanations as biased therefore constantly looms among scholars of different research orientations. Nevertheless, cultural explanations are used as analytical tools because they are considered integral to understanding whether the quantitative statements of the respondent reflects their true opinion or actual behaviour considered in the light of the current social and economic dynamics in Africa.

This study, just like that of Hofstede's and other cultural studies is inescapably dominated by the use of normative concepts and normative explanations often have empirical limitations. It is not possible, for instance, to measure accurately the salience of a norm in an individual or group except by observing the individual or group (Hechter, 1987). Again, quantitative studies about values are in most cases invalid. A basic limitation of cultural explanation is that they point to influences, which policies sometimes can hardly reach. Human variations across cultures imply that what is considered positive in one society may be entirely negative in another. Our cultural diversities often lead us to different interpretations of a given phenomenon.

In recent times, the globalisation of information and various other acculturation processes imply that there is no longer any distinct or homogenous culture. As a result, "the discreteness of cultural boundaries has dissolved". The work of Friedman (1994) shows that there is a complex obliteration and mixing of cultures and meanings from desperate sources or according to Hannerz (1995)⁶ "cultural creolisation"

⁶ For Hannerz (1995:31-51) the core of the concept "Creole" involves "diversity, interconnectedness and innovation, in the context of global center-periphery relationships". The "increasing interconnectedness of the world", he explains is not necessary inhibitive but "also leads to cultural gain". Though the concept implies mixture and "constraints of inequality", it does not necessarily refer to the total weakening of the indigenous cultures. Part of the creolisation process in Africa according to Hannerz, has been the creation of "home-grown Christian and Islamic sects"

CHAPTER TEN

DISCUSSION AND IMPLICATIONS OF THE RESEARCH

Introduction

The study has explored the problem areas in the Western formulated theories as presented in the literature chapters. It is now time to link the findings with the literature in tackling the problem areas presented in the data chapters. Here we look back to Chapters Two, Three and Four, where Hofstede's dimensions, likert leadership styles, Maslow, Herzberg and Vroom's motivation theories were discussed. In the chapters, it was stated that the conditions of motivation depend on the type of preferred leadership styles and on how employees perceived their leaders. As was mentioned in the methodology Chapter Five, the portion of the questionnaire dealing with leadership was based on Likert and Hofstede's studies on leadership styles. It is necessary to point out that the four leadership styles described do not necessarily provide exhaustive leadership styles but as already pointed out; the four styles are useful insofar as the vast majority of people are able to express preference for one of the four styles. To quote Sandler and Hofstede (1980), "In general, managers, who are seen as exhibiting a distinctive style of leadership, are also considered more effective in promoting confidence and satisfaction among employees than managers who are not seen as having a distinctive style". High motivation is associated with perceiving being led in the way one prefers to be led. In linking the literature and interpreting these findings, the possibility that high job motivation promotes motivation with leadership cannot be discounted. Sadler and Hofstede found in their study that in the United Kingdom, "the consultative style of leadership is most often preferred". In Iguisi (1998) study of some European countries, it was found that

France, Italy, Scotland and the Netherlands all strongly preferred the consultative leadership style. When put in proper context, we can say that in countries of Europe, the consultative leader is most often preferred.

These findings are valuable in discussing the implications of culture dimensions and managerial leadership styles in African cultures. In the present study, it was found that two leadership styles, paternalistic and consultative were more or less preferred by the Nigerian managers as opposed to the rejected autocratic leadership style. Between the two preferred styles, the paternalistic style is more often preferred. In the same vein, it was found that the actual leadership styles prevailing in the work organisations at the present are autocratic and the paternalistic. The most often-rejected leadership style is the autocratic. The implication for this would be that in Nigerian organisations, the most often preferred is the paternalistic leadership style, whereas the perceived leadership style is the autocratic.

The survey confirms that the dimension of national cultures of Nigeria as measured by the work-goal values and desires of the employees population are somehow different from those obtained by Hofstede's study for the West African Region. Nigeria is still more collectivistic, although at least Nigeria has become relatively more individualist since Hofstede's study. Over the years between Hofstede's IBM study and the present study, there has been no change in the difference in Power Distance. Power Distance is much higher in Nigeria, like elsewhere in Africa, and this is unlikely to change for the foreseeable future.

The large Power Distance in Nigeria means that respect and authority are based on family status and past experience and the ideal manager is benevolent paternalistic. In a collectivist society, in-groups are distinguished from out-groups, and this also holds true for managers.

Individualisation has not progressed to a level where kinship and ethnic backgrounds have stopped playing a role in how subordinates are treated. Work and private life have not become separate spheres like they have in Westernised countries, but this also means managers and subordinates alike will at times let private interest prevail over their obligation to the organisation.

On recruitment and promotion, one major point made is that the extrinsic traditional factors (family, ethnicity and social connections) are generally felt by the respondents as influencing employees' recruitment and promotion more than the modern intrinsic (education, past experience) factors. The employees however, generally felt that the intrinsic factors should or ought to have greater influence. Another salient point is that more commonalities than variations exist in the employees' perceptions of 'what ought to apply', and their perceptions of what actually applies in both recruitment and promotion. Manager employees' perception of what actually apply is wider apart from what they think ought to apply than the perception of the non-manager employees. A closer look at the non-manager employees' perception on recruitment and promotion indicate that their problem with management lie more on recruitment than on promotion.

Finally, there are more commonalities than variations in the ways they cope with their perceived disparities in 'what is' and 'what ought to be'. The non-manager employees redefined the situation and were found to be attached to their work and their work setting in an instrumental way while the manager employees confronted the situation with deeper work and organisational attachment.

The study will now assess some of the conceptual and methodological implications of the study by addressing the following specific issues: (1) Generalisability of the empirical research findings, (2) Replicability, (3) Contribution of the research to: (a) Beyond Hofstede's dimensions' categorisation, (b) Cross-cultural management and organisational theory, (c) The sociology of work, (d) Knowledge of Nigeria, (e) Role of social connections. (4) Cultural Dynamics in Management Practices: Directions for Management Research, (5) Policy implications, (6) Conclusions and (7) Questions raised by the study, which are bases for further research.

The Generalisability of the Empirical Research Findings

From the empirical evidences provided in this study, it could be safe to say that the findings can generate far-reaching conclusions about culture and management in Nigerian as it provides evidence, which could be generalised to other Nigerian organisations. This assertion is made here because the cement industry was studied from two cement-manufacturing dimensions in Nigeria: (1) government and (2) private. That is, modern and traditional managerial values, which cut across organisational ownership in Nigeria, were studied. It is then plausible that the predominant management and employees' ideologies identified in this study reflect the perceptions of management and the employees irrespective of business ownership. However, the limitation in this study results is that it cannot be generalised to other African countries as individual African country study is needed.

This attempt to generalise the findings from the Nigerian cement industry is further reinforced by the fact that the two companies studied and their production works are located within the manufacturing and service operations where most other organisations not studied are equally

located. The argument, which is being made here, is that the consideration of ownership and the locational settings in selecting the two cement companies where Western and traditional values in leadership, motivation, recruitment and promotion were studied gives generalisation credence to the study findings to other organisations in Nigeria.

Replicability

On the issue of replicability, a qualitative researcher is not likely to go into the field with the idea of replication in mind. His or her primary concern is to reconstruct the social world he or she wants to understand as vigorously as possible. The researcher is more concerned with gaining insight into the social world than with how another researcher will replicate his or her study.

In this study, the primary concern was not on replication. Instead, the quantitative questionnaire and qualitative interview schedules only served as a list of topics that the study was interested in covering. Again, responses to the unstructured questions cannot be collected in any predictable order because of the unpredictability of the field situation. Wiseman was quoted as saying that what she does is to refer to the schedule frequently in the course of the interview to make sure that she covers all the topics listed in the schedule. It is likely then that under this unpredictable situation replication is likely to be difficult. Even though a researcher could have broad research curiosity, he or she would have to be sensitive however to the qualitative uniqueness of the situation being researched. Perhaps what a researcher wanting to replicate this study could do is to follow the directions of the methodologies or the methodological processes to set out his or her interview schedule. The researcher should often remind himself/herself that flexibility is a key word in the study. Above all, the researcher

should know too that the success of the interpretative study depends mostly on his or her training on intuitive understanding and also on his or her ingenuity.

The Contribution of this Study to:

Beyond Hofstede's Dimensions Categorisation

When the three work-goal question factors on the pattern of scores for power distance were analysed separately, the study found that the Nigerian employees' preference for the paternalistic manager 3 was the single most important factor that significantly pushed the score towards high power distance.

When the four work-goal values on the pattern of scores for individualism/collectivism were analysed separately, the study found that the Nigerian employees' high preference for the factor "work with people who cooperate well with each other" was the single most important factor that significantly pushed the dimension towards high collectivism.

When the four work-goal values on the pattern of scores for Masculinity/Femininity were analysed separately, it was found that the Nigerian employees' high preference for the factor "to have security of employment" was the single most important factor that significantly pushed the score towards femininity.

When the three work-goal values on the pattern of scores for Uncertainty Avoidance were analysed separately, the study found that the Nigerian employees' high preference for the factor "a company or organisation's rules should not be broken – not even when the employee

thinks it is in the company's best interest" was the single most important factor that significantly pushed the dimension towards moderate uncertainty avoidance.

Hofstede's categorisation of countries along culture dimensions has not been very helpful from a management standpoint, given the considerable variation in management practices followed, for example by individualistic countries. Jackson (2004) has found that managers from America, an individualistic country, were not comfortable with Swedish management practices, even though Sweden was also an individualistic country. Likewise, an American do-it-yourself company which started operations in The Netherlands, another individualistic country, was not able to get local managers to accept their (individualistic) management practices, because these were not in keeping with Dutch notions of individualism (p. 128). The GLOBE study of House *et al* (2004), confirms Hofstede's categorisation of countries high on individualism. The countries that Hofstede ranked as high on individualism were considered equally high by the GLOBE data band. These countries include the US, Australia, Great Britain, Canada, the Netherlands, New Zealand, Denmark, and Sweden. Yet management practices used in one of these countries may or may not be appropriate in another of these countries.

In Hofstede's study there was no attempt to qualitatively and quantitatively examine the individual work-goal factors that significantly contributed or induced the individual dimensions across countries. Since the cultural context of a nation is dynamic, one would imagine that the individual factor that pushes the dimensions towards, for example, individualism/collectivism would be different across cultures. Perhaps this can be done through analysis of the individual work-goals to ascertain the contribution of the individual factors rather than lump the constituent question items that yielded the dimensions. This

would entail quantitative and qualitative analysis of the work-goals that significantly induces a certain level of a dimension, for example, individualism.

The qualitative interviews have compensated for the limitations of the quantitative analysis and significantly expanded and contributed to a better understanding of Hofstede's culture dimensions by analysing the cumulative scores of the questions that yielded the dimensions and then analysed further the single most important factor that significantly affects the dimensions. In analysing the dimensions the way this study did, we are able to have a better understanding of the dimensions and therefore in a position to explain why countries categorised along the same cluster sometimes display different attitudes towards management practices. This could be said to be responsible for the differences observed by Jackson (2004) between America and Sweden who were both clustered as individualistic countries.

Cross-cultural Management and Organisational Theory

An important contribution of this research to cross-cultural management theory is to the issue of the 'packaging' of Western and traditional values in management. In Chapter Four, Oyemelukwe was cited as arguing that the modern economy imposes "alien values" on the developing people who are assumed to be very traditional in their worldviews. The developing people are said to be very tied to their traditional values that the imposition of the Western alien values on them, in most cases, appears destructive. While agreeing to the packaging of Western and traditional values, this present research findings tend to be in contrast with Oyemelukwe's assumption on the pattern of combination of the two-value systems. The study shows that most employees studied do not want to cling to their traditional values. They are not attracted to the influence of traditional factors in their attitudes to leadership, motivation, recruitment, promotion and in the meaning of their work-world. The

effects of the traditional factors on leadership, motivation, recruitment and promotion were very glaring as was reported in this study. On the other hand, it was noted that the majority of the employees expressed the desire for Western and traditional factors. In this respect, a contribution of this study to cross-cultural management theory is that the conceptualisation of the packaging of Western and traditional values to the understanding of the impact of culture on managerial practice of leadership, motivation, recruitment and promotion need to be further researched. A need exists to look into the finer details of the Western and traditional patterns of combination for appropriate and effective management practices in Africa.

Another contribution of this study to organisational theory is the issue of coping. It was noted in this study that employees remained in their organisations and continued to work not because they shared the existing values of management in their organisations. The employees disapproved of some of what went on in their work setting but decided to cope with the existing situations. Of management interest in the coping concepts as demonstrated in this study is that coping can also be studied cross-culturally from two standpoints: (1) Coping with a cultural phenomenon with the intent to improve the situation through personal contribution (attachment orientation). (2) Coping with a management phenomenon because you cannot do otherwise for lack of a better alternative (detachment orientation).

The Sociology of Work

A major contribution of this study to the sociology of work is that a researcher does not have to stop his or her study of employee and his work at the organisation gate. He/she needs to move beyond the organisation gate to look at other factors, which might be impinging leadership, motivation and on the employee recruitment and promotion from outside. The

need to study these external extrinsic factors is because the influence of the factors on the employees' behaviour and actions at work could be overwhelming, as was demonstrated in this research.

Knowledge of Nigeria

The discussion here takes the study back to the discussion on the packaging of Western and traditional values in Chapters Two, Three and Four. In those chapters, the study discussed the mingling of tradition and Western values in developing societies as conceptualised by some scholars. Even though the study is limited in scope as discussed in the first section of this chapter, it could still argue that most Nigerian manager and non-manager employees have gone beyond the stage discussed in Chapter Four. This assertion is being made on the basis of the majority's appreciation of the values of the modern intrinsic rather than the extrinsic traditional factors in their work processes in this study. All that is being said here is that many Nigerian manager and non-manager employees alike are not likely to be as traditional in their attitudes towards leadership, motivation, recruitment and promotion as the discussions in Chapter Four would have thought. These findings, it is presumed, ought to be noted by organisational and management scholars wanting to carry out research in Africa.

Another traditional factor of interest about Nigeria, which this study has brought out, is the importance of social connections. It was shown in this study that social connections emerged as one of the most important perceived traditional factor influencing the employees' recruitment and promotion as part of the meaning of their work-world. An important point about this factor is that it was never anticipated. That is, the study never thought about it or perceived its influence. The study was amazed at its centrality in the employees' perceptions.

The focus was primarily the influence of extended family members (political affiliations, school mates, class mates, traditional rulers etc). The assumption, therefore, is that a person with social connection influence stands a better chance in getting a job, being promoted or appointed into leadership position and forging ahead on the job than the one with higher educational qualifications or any other credentials. This finding suggests that educational qualification is not enough in recruitment and promotion and as a motivator unless the society's value in this respect changes as most employees had wished. Therefore, as the employees' perceived them, family and social connections are not only important. They are also necessary in their behaviour towards their leaders and in their motivation mindset and also in getting in and in getting along in their organisations.

Role of Social Connections in Management Discourse

The rise of China as described in *Chindia rising* (Sheth, 2008) and China's massive investment in some African economies will have profound managerial, economic and strategic implications for much of African economic and management activities.

According to Sheth, before 1978, China did not have any presence in the global economy, but lately, it has emerged as the fourth largest economy in the world. A closer inspection of the success of Chinese multinational and global enterprises reveals that they are driven strongly by the traditional norms of social connections sustained in the historical context of family and community-based relationships.

A unique aspect of these connections is that such relationships are totally absent in the Western world of management and organisations discourses. In addition, these relationships cut across organisational hierarchies and include exchange of information that promotes mutual well-being. In a recent survey of business students in China (Chen, Chen, & Xi, 2004),

it was found that business students preferred to trust someone in the organization who is from their social networks, especially if it is based on family relationships or on the basis of close physical proximity.

In Nigeria, more and more people are using social connections as an effective tool in gaining “unmerited” favours and getting recruited and promoted to higher level positions in organisations. Social connections have been of immense benefit to a handful of people but that doesn’t mean it would be beneficial to all. In Nigeria, the values that individuals can extract from social connections in terms of information, personal connections, business, political and social interests from their extended family members, schools and classmates, workmates, religious, political and professional group affiliations are enormous and source of envy to the non-member groups. A good number of individuals and groups have been found investing in building social connections or networks to talk about career prospects or to tap upon any good employment or political opportunity in the future. What seems on the social arena is that people are more interested in sharing information and granting favour to those within their social networks rather than network with others which prevents them from exploiting and gaining favour from already established social connections and networks.

Cultural Dynamics in Management Practice: Direction for Management Research

Culture is a much more dynamic phenomenon than is assumed by some culture and organisational management theorists. Moreover, it is not an aspect of organisation or management, which is easy to isolate from structure and context, as is often thought. Culture implies rules and at the same time, everyone knows the rules are being broken in one form or the other. Discontinuity, ambiguities and inconsistencies are just as essential elements as

security, comfort, safety as revealed in this study. These elements could be said to represent set of forces, which appears to reciprocate each other. Culture therefore is not static or programmable, as some authors would want us to believe. Culture is a dynamic and dialectical process of going along with something and opposing it, in which interests and leadership power, and also emotionality and feelings of mutual solidarity are at play. These processes are manifested at different levels of a nation, group, subgroup and individual. So individuals also have the problem of choosing between Western and tradition. Though culture has been thought to manifest at these different levels, studies (Martin 1991, 2001; Koot and Sabelis 1996 and Koot 1997) shows that members of a culture do not always comply with this construct or ideal. In their daily life activities they invoke a multitude of cultural options selectively and depending on the situation as evidenced in this study. The more complex and diverse the organisation and management practices are, the sooner these problems of Western and tradition conflict will come to the fore.

The question can then be posed as to the adequacy of the concepts of culture in management practices, if lack of consensus, ambiguity, conflict and insecurity are all so characterised by social act of behaviour in organisation. Does the concept of culture not become so all encompassing and vague that hardly anything can be said about it systematically? Firstly, following Koot (1993: 105), it could be said that all the attention paid to ambiguity should not be overemphasized. A few authors, such as Martin (1992), only take notice of the irregularities of culture. Secondly, it is a view that reality is complex whether you like it or not and there is little we can do about that. What we can do is to work hard at developing concepts, which clearly describe the various processes. To do this, however, we need more systematic study into the empirical reality of culture in management theory.

Up till this moment, little research has been done on the Western and traditional factors that stimulate effective leadership, motivation, recruitment and promotion in traditional African organisations. Most of the researches done in traditional African organisations before now were all based on quantitative questionnaires designed to unravel attitudes and social behaviours. For research into the identification of Western and traditional factors for managerial practice of leadership, motivation, recruitment, promotion relationships between objective cultural elements and giving meaning to behaviour and attitudes necessitate the application of multiple data-gathering techniques. That requires appropriate training during effective academic education in participatory quantitative and qualitative methods than is now offered.

Improving Research Methods

The study review of the empirical literature reveals considerable progress towards employing appropriate research designs in testing as well as validating management theories across cultures. More studies are needed using multiple methods to investigate the role of African traditional values in the work settings across the individualism–collectivism divide. Some of the conceptual difficulties associated with untangling the role of collectivistic influences from the individualistic are better resolved by adopting the multiple methods. Even the traditionalism and its various manifestations affect management and organizational processes in African countries, and it is important to underscore the role of specific dimensions and processes of the functioning of “social connections” concepts in recruitment and promotion in African institutions and organisations.

A promising way to conceptualize culture is to think of it as a series of traditional values by a great many cultural artifacts, practices, discourses, and institutions. Only some of these are examined in the course of empirical studies on effective management and organization in Africa. This study believe that a time has come for researchers interested in advancing knowledge of management and organizational processes in African countries to concern themselves more with the fundamental relevance and applicability of this kind of framework. Such frameworks will not only generate more grounded and contextually-specific theoretical frameworks and propositions that are rich with social connections, family orientations, past experience constructs, but also allow for comparison among countries. In other words, in order for more appropriate knowledge to emerge, cross-cultural management researchers should not only be willing to (1) go beyond the individualism–collectivism divide, but also (2) take a more in-depth perspective on the role of functioning of traditional values in different cultural context in African countries.

Other strategies for improving traditional value inferences in management research have been proposed by Leung and van de Vijver (2008). Their method holds that traditional value inferences in cross-cultural research are most convincing when supported by a diverse body of evidence generated on some solid theoretical grounds, multiple sources of data, difference research methods, and explicit attempts at explanations of the results.

Testing the cross-cultural equivalence of the various constructs that are used in this study is also important. Important methodological advances are discussed in Hofstede (2007; Leung, 2008), and the studies encourage future researchers to be fully aware of these advances in data analysis techniques. A good overview of the scientific study of cultural processes is also provided in Chiu and Hong (2006).

Finally, it is suggested that more research needs to be done on the balance between Western ideas and traditional values concerning management in Africa. Until now, there have been very little insight into the issue of which Western and tradition is brought into synergy for the practice of appropriate and effective management practice in Africa.

Policy Implications

For African countries, the conflict between Western and African values in management and the need for synergy seems a wise option for appropriate and effective management system. Tentatively, the current debate suggests that both Western and African traditional values need to be researched, analysed, understood and be strengthened in Nigeria. But the question that remains is: where should we devote more efforts/resources in a bid to achieve the quest for appropriateness and effectiveness in management: leadership, motivation, recruitment and promotion in Africa? If we should go by the experiences of some Western developed economies, theory and African empirical evidence have mostly suggested that we should focus more on the traditional values. However, for Africa, the empirical results that have been presented from the Nigerian data suggest a blend of Western and African values if we are to make any meaningful contribution to theory of cross-cultural management. The study findings suggest that the need to promote both Western and African traditional value factors and the institutions that enhance them are equally, if not more important for encouraging synergy between the values for effective management in Africa. This is the profound but modest conclusion that has been drawn from the findings of the study.

As shown in the theoretical chapters of this study, the debate on whether culture values can become the foundation myth of effective management in Africa has largely focused on the major drivers (individualism, low power distance, nuclear family orientation) of Western values in African management practices and the perceived constraints that African values

(social connections, extended family orientation, collectivism) imposes on management in African. The traditional value factors as reflected in this study are not reckoned with as constituting important stimuli for adoption in organisations in African. However, in the Nigerian context, the findings of this study show that the underlying notion of African traditional values should be seen as the major driver for appropriate and effective management practice.

For Africa, analysis focusing on traditional value factors without paying equal attention to the Western value factors may give wrong impression that the traditional values are the major drivers for appropriate management. However, as would be necessary for policy decisions, consideration of both values for effective management reveals that, the Western value factors might constitute and reasonably contribute to effective management practice in Africa.

Empirical evidence of the Western and traditional value factors provided in this study demonstrates that there is a good prospect for appropriate and effective management practice of: leadership, motivation, recruitment and promotion in African organisations. Policies on the synergy between Western and African management values could be formulated to encourage the adoption of the growth-positive factors for appropriate and effective management practice in Africa.

Finally, it is pertinent to stress that policy focus aimed at strengthening the synergy between Western and African cultural value factors for adoption should be vigorously pursued in order to achieve organisational and management effectiveness in the local environment of management. It is suggested that to not promote the traditional value factors alone but combine traditional and Western value factors in order to take advantage of the strength of both and thereby overcome the perceived conflicts between the different values when taking apart.

Conclusions

To the extent that this study about cultural dynamics in Western and traditional management values in Nigerian organisations reflect the general tendencies in other African organisations can draw implications for management and organisational change in Africa.

Building on the premises that every society is unique and its trajectory is shaped by its unique historical events, cultural norms and values (Whitley 1994), one can argue that since the history of Western management concept in Africa is short, Africa then has a unique opportunity to develop its own unique management values based on its unique traditions and Western values. However, the increasing globalisation of market economies suggests that management values in Nigeria in particular and Africa in general can hardly be realised without proactively contributing to the Western management concepts.

As the intensity of interaction between Western management practices and African traditional values increases, we can anticipate the increase in the importance of a new form of management concepts and practices in various African countries. Based on this study, it is suggested here that the concept of management heterogeneity reflects this new and unique phenomenon.

The management heterogeneity perspective endorses the view that managerial practice of leadership, motivation, recruitment and promotion are developed differently in different cultural societies and organisations. But it adopts a pragmatic position on the mounting social and economic challenges now facing African organisations and argue that management tools, skills and behaviours practiced in different cultures and organisations can be brought together

in a positive synergistic blend to address the needs of a given society and organisation and improve its ability to deliver superior and relevant values to its actors. It is the ability to judiciously select and combine the Western and traditional values and practices into new practices that fit the managerial requirements of a given group of organisational members that provide management its competitive edge in a culturally dynamic management environment.

Management heterogeneity manifests at different levels of an organisation. It may be strategically appropriate to deliberately encourage the use of Western management tools within certain departments in the organisation, while other departments may be more effectively managed by applying the traditional-based values. The juxtaposition of the varying approaches and their effective coordination may be seen as an important asset to the organisation. For example, while the application of Western management values (professional qualifications, past experience) to the production and financial departments of the organisation may be rigorously encouraged, the human resource department may embrace traditional values (family orientation, social connections or network) and rules as part of its management tools. In other words, general management issues such as leadership and motivation are best handled with insight into cultural values that shape people's expectations and behaviours. Furthermore, certain organisations may lean more towards Western management while other organisations may be predominantly managed on the basis of traditional value prescriptions. There are also opportunities for African management practices to be influenced by Asian rather than the current overdoes of Western management concepts and models.

In conclusion, this study challenges the validity of the dominant Western perspectives on the practice of leadership, motivation, recruitment and promotion in Nigeria in particular and

Africa in general. It has been shown that both perspectives – Western and traditional uniqueness – suggest that elements of African cultures pose serious challenges to African managers' ability to adopt behaviours and practices that can improve the effectiveness of leading and motivating employees in their organisations. The study argues that the generalisations on African management values that are reflected in the extant literature fail to acknowledge the existence of multiple cultural values in Western management in various organisational structures in Africa. While some of the Western management values fit very well with the African traditional values in consonance with requirements for leadership, motivation, recruitment and promotion, there are emerging systems of management that through continuous interaction with the international management community expose African managers to new approaches in management. This study introduces a fresh perspective into the study of managerial practices in Africa and invites management scholars, anthropologists and researchers to rethink the premise of their arguments and concepts. This study has more aptly captured the Western and traditional trends in African management theorising, i.e., allowing for coexistence of different types of management systems in a given African society.

This study serves to warn against untrammelled and unthinking transference of Western-based models and practice of leadership and motivation in African cultures. It calls for caution in the practice of Western trained managers and leaders and for the importation and imposition of training and educational practices that draw uncritically on Western management theories and models without due sensitivity to the cultural differences and specificities of how leadership and motivation are conceived of and practiced among the Africans. It also calls for more confidence in an indigenous African approach that builds naturally on prevailing cultural norms and values, and for a closer examination and more detailed reporting and support for a highly viable and feasible alternative to the Western management orthodoxy.

Questions Raised by the Research, which are Bases for Further Study

A number of issues emerged from this study, which deserve closer examination in another study. In this section of the chapter, the areas for further studies are noted.

At this juncture, the study wish to affirm that the findings reported here appear satisfactorily robust, and have appreciably answered the research questions and then achieved the study objectives laid out in Chapter one and the theory chapters. However, the outcome of the study signifies the need for more study that may further deepen the understanding between culture and management values in Africa and the Western and traditional value factors that influences management: leadership, motivation, recruitment and promotion in African organisations.

It was pointed out in Chapters One, Two and Three that culture is an important determinant of the effectiveness of managerial leadership and motivation. Though culture is an important factor in management, it is very difficult to quantify culture as a static and programmable phenomenon, and as such, the results from quantitative data should not be taking as absolute truth without recourse to other qualitative data. A study entirely devoted to unravelling the evolution of cultural values in modern management in African organisations may be necessary to ascertain the strength and weakness of cultures in management in Africa, and to what extent they influence employees' perceptions, attitudes and behaviours towards the practice of managerial leadership, motivation, recruitment and promotion.

It would also be interesting to apply the analytical framework developed in this study to other African countries, notably Ghana and Sierra Leone, which Hofstede grouped along with Nigeria to form the so-called West African Region (WAF) and also the other group of three

East African countries of Kenya, Tanzania and Uganda (EAF) to ascertain the actual scores of the individual country and to move beyond Hofstede's categorisations by identifying the single most important factor that significantly affects the individual dimension. It will also result in overcoming some of the limitations in this study by creating opportunity that may lead to some generalisations or 'stylised facts' based on the empirical research findings. In addition, the framework could also be applied for the analysis of organisation trying to adopt the culture perspective to other management practices apart from the practice of leadership, motivation, recruitment and promotion.

As stated in chapter One, Africa is not the nearest in culture to the Western world, yet the continent has indeed been experiencing perhaps the fastest pace of Westernisation this century of anywhere in the non-Western world. Thus, while Western values have no doubt, contributed somehow to the development and progress of organisations in Sub-Saharan Africa, the study is of the opinion that the management practices and performances of these countries since decolonisation have been disappointing compared to the achievements of other developing economies, notably the Asian countries. If the Western values and practices adopted in most African societies of today have not been able to adequately address the problems of effective management practice and economic development, it therefore makes sense to look more deeply into the discourse of traditional values of more successful non-Western countries of Asia.

For the foregoing, the study wishes to suggest investigation into the possibility of researching and introducing Asian management values in African management discourses. Successful traditional value factors have been reported for some Asian countries such as China, Thailand, South Korea; India Taiwan etc (see O'Connor, 1994; Aden *et al*, 1999; Jackson, 2005).

Research into the traditional value factors (family, ethnicity, social networks or connections) of some of Asian countries is encouraged and may give insights into the prospect of applying or adapting some of the values for appropriate management in some African countries.

The last issue to be discussed relates to the generalisability of the empirical research findings already discussed in some other sections. In this section, the issue is raised again because of the limited scope of the study, which precludes generalisations at a higher level (Africa); need to be broadened in order to generate more conclusive evidence about the cultural dynamics in management: leadership, motivation, recruitment and promotion in other African countries. The study is therefore suggesting that a more in-depth sociological research is needed to examine the same traditional (family, ethnicity, social connections or networks) and the cultural complexities of management behaviour in Nigeria in particular and Africa in general. To a considerable extent, further in-depth sociological and anthropological study results might help balance findings of management: leadership, motivation, recruitment and promotion in other African countries.

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APPENDIXES

Appendix - A

QUESTIONNAIRE

CROSS-CULTURE MANAGEMENT SURVEY QUESTIONNAIRE

Guidelines

The attached questionnaire is concerned with cultural studies on organisation management practices. The study is being conducted to identify cultural factors that are significant to and stimulate appropriate management practices: leadership and motivation. Also, to determine how these factors influence employees' attitudes towards effectiveness and performance.

Individual response to this questionnaire will be completely kept confidential by the research team. The results of this research will be made available through publication of the research findings.

We ask for your full cooperation and support for the study by completing the questionnaire to the best of your knowledge and return the completed questionnaire to the researcher as indicated below within the stipulated time. (Maximum seven days).

How to complete this Questionnaire

1. Questions are answered by putting a circle around a code number to the right of the question.
2. Always mark ONE answer per question.
3. There is no need to spend a lot of time over each question. We would rather appreciate the answer that best reflect your opinion.
4. If you wish to give written comments on issues covered in this questionnaire, please do so on the comment sheet provided at the back of the questionnaire.
5. When you finish answering the questions, please place the completed questionnaire in the envelope provided and seal it. A member of the research team will collect it. Your answers are completely **confidential** and have nothing to do with your organisation.
6. **PLEASE DO NOT WRITE YOUR NAME OR SIGN THE QUESTIONNAIRE**

We thank you for your time and cooperation in the study.

1. In this organisation, how much do you know what you are expected to do in respect to your job?

Very much	1
Much	2
Sometimes	3
Seldom	4
Not at all	5

2. How often is the establishing and meeting deadline is expected of you?

Very often	1
Often	2
Sometimes	3
Seldom	4
Never	5

3. How many daily hours do management spend preparing formal plans such as production, budgeting, etc., in this organisation?

More than 10 hours daily	1
1-8 hours daily	2
8-6 hours daily	3
6-4 hours daily	4
Less than 4 hours daily	5

4. In this organisation, how do individuals work in groups rather than work alone?

Always in groups	1
Usually	2
Sometimes	3
Seldom	4
Always alone	5

5. To what degree in this organisation do managers takes an interest in the personal problems of their subordinates?

Very high degree	1
High degree	2
Moderate degree	3
Low degree	4
Never	5

6. In this organisation, how well do people cooperate with each other?

Very well	1
Well	2
Moderate	3
Poor	4
Very poor	5

7. How would you rate your job security in this organisation?

Very good	1
-----------	---

- | | |
|-----------|---|
| Good | 2 |
| Moderate | 3 |
| Poor | 4 |
| Very poor | 5 |
8. In this organisation, how often are jobs changed?
- | | |
|------------|---|
| Very often | 1 |
| Often | 2 |
| Sometimes | 3 |
| Seldom | 4 |
| Never | 5 |
9. How often do employees takes initiatives and do things on their own in this organisation?
- | | |
|------------|---|
| Very often | 1 |
| Often | 2 |
| Sometimes | 3 |
| Seldom | 4 |
| Never | 5 |
10. Do policies and procedures exist in this organisation? If yes, how often are they followed?
- | | |
|------------|---|
| Very often | 1 |
| Often | 2 |
| Sometimes | 3 |
| Seldom | 4 |
| Never | 5 |
11. How often are job duties described by written procedures in this organisation?
- | | |
|------------|---|
| Very often | 1 |
| Often | 2 |
| Sometimes | 3 |
| Seldom | 4 |
| Never | 5 |
12. In this organisation, how often are employees afraid to disagree with their boss?
- | | |
|------------|---|
| Very often | 1 |
| Often | 2 |
| Sometimes | 3 |
| Seldom | 4 |
| Never | 5 |
13. How often does your manager consult with you before taking decisions in this organisation?
- | | |
|------------|---|
| Very often | 1 |
| Often | 2 |
| Sometimes | 3 |
| Seldom | 4 |
| Never | 5 |

14. How often do managers socialize with their subordinates in this organisation?

Very often	1
Often	2
Sometimes	3
Seldom	4
Never	5

15. In rank order, how important are the following factors to management in appointing people into leadership positions in this organisation?

1= of utmost importance **2= very important** **3= of moderate importance**
4= of little importance **5= of no importance**

1.	age	1	2	3	4	5
2.	Job seniority	1	2	3	4	5
3.	Job experience	1	2	3	4	5
4.	Job accomplishment	1	2	3	4	5
5.	Educational accomplishment	1	2	3	4	5
6.	Others	1	2	3	4	5

16. In rank order, how important are the following factors to management in rewarding employees in this organisation?

1= of utmost importance **2= very important** **3= of moderate importance**
4= of little importance **5= of no importance**

1.	Job accomplishment	1	2	3	4	5
2.	Job seniority	1	2	3	4	5
3.	Job experience	1	2	3	4	5
4.	Educational accomplishment	1	2	3	4	5
5.	Age	1	2	3	4	5
6.	Others	1	2	3	4	5

17. Your respect for people in this organisation is influenced by which of following factors?

1= of utmost importance **2= very important** **3= of moderate importance**
4= of little importance **5= of no importance**

1.	Position	1	2	3	4	5
2.	Job experience	1	2	3	4	5
3.	Educational accomplishment	1	2	3	4	5
4.	Age	1	2	3	4	5
5.	Job accomplishment	1	2	3	4	5
6.	Job seniority	1	2	3	4	5
7.	Others	1	2	3	4	5

18. In this organisation, how often do subordinates openly question the authority of their superiors?

Very often	1
Often	2
Sometimes	3
Seldom	4
Never	5

19. In this organisation, how clearly are work plans communicated to employees?

Very clearly	1
Clearly	2
Sometimes	3
Seldom	4
Never	5

20. How often are employees told how their job performances have been in this organisation?

Very often	1
Often	2
Sometimes	3
Seldom	4
Never	5

21. How often does management stimulate employees in this organisation to improve their performances?

Very often	1
Often	2
Sometimes	3
Seldom	4
Never	5

22. Does your religious belief influences the way you do your work in this organisation?

Very much	1
Much	2
Sometimes	3
Seldom	4
Not at all	5

23. How important is working in your life?

Utmost important	1
Very important	2
Moderate importance	3
Little importance	4
Not important	5

24. People have many goals for working. Please rank the following work goals in terms of their importance to you.

1= of utmost importance 2= very important 3= of moderate importance
4= of little importance 5= of no importance

1. Have sufficient time left for you're personal or family life.	1	2	3	4	5
2. Have challenging tasks to do from which you get a personal sense of accomplishment	1	2	3	4	5
3. Have little tension and stress on the job	1	2	3	4	5
4. Have good physical working conditions (good ventilation and lighting, adequate workspace etc.).	1	2	3	4	5
5. Have working relationship with Your direct boss	1	2	3	4	5

6. Have security of Employment.	1	2	3	4	5
7. Have considerable freedom to adopt your own approach	1	2	3	4	5
8. Work with people who cooperate with one another.	1	2	3	4	5
9. Be consulted by your direct superior in his decisions	1	2	3	4	5
10. Make a real contribution to the success of your company or organisation	1	2	3	4	5
11. Have opportunity for high earnings.	1	2	3	4	5
12. Serve your country	1	2	3	4	5
13. Live in an area desirable to you and your family.	1	2	3	4	5
14. Have opportunity for advancement to higher-level jobs.	1	2	3	4	5
15. Have an element of variety and adventure in the job	1	2	3	4	5
16. Work in a prestigious, successful company or organisation	1	2	3	4	5
17. Have an opportunity for helping others	1	2	3	4	5
18. Work in a well-defined job situation where requirements are clear	1	2	3	4	5

25. How important are the following factors in your life at the present?

1= of utmost importance **2= very important** **3= of moderate importance**
4= of little importance **5= of no importance**

1. Leisure (like hobbies, sports, recreation and contacts with friends)	1	2	3	4	5
2. Social and cultural beliefs (like professional, ethnic or regional associations, service clubs, traditional savings and loan clubs, age groups etc)	1	2	3	4	5
3. Work	1	2	3	4	5
4. Religion (religious activities and beliefs)	1	2	3	4	5
5. Family	1	2	3	4	5
6. Wealth (like the things I personally own)	1	2	3	4	5

26. My success in this organisation compared to my peers has generally been:

Far greater than my peers	1
Greater than my peers	2
Equal to my peers	3
Less than my peers	4
Far less than my peers	5

27. In this organisation, do you think it necessary that a boss should be superior to his subordinate in:

1. Very necessary **2. Necessary** **3. Moderately**
4. Of little necessary **5. Not necessary**

1. Age	1	2	3	4	5
2. Education	1	2	3	4	5
3. Work experience	1	2	3	4	5
4. Job seniority	1	2	3	4	5

28. In your workplace, which of the following does your boss ask about when you meet each other in the mornings?
- | | |
|-------------------------------|---|
| Problems and progress of work | 1 |
| Family | 2 |
| Health | 3 |
| Previous day work activities | 4 |
| Previous evening activities | 5 |
| Others | 6 |
29. Apart from the work activities, do you think it is necessary for a boss also to be interested in knowing about his employee's social and psychological well-being within and outside the work environment?
- | | |
|----------------------|---|
| Very necessary | 1 |
| Necessary | 2 |
| Makes no difference | 3 |
| Not very necessary | 4 |
| Not at all necessary | 5 |
30. In your opinion, how would you like to see a boss divide his attention over work and people in this organisation?
- | | |
|-------------------------------------|---|
| 100 percent work – 0 percent people | 1 |
| 75 percent work – 25 percent people | 2 |
| 50 percent work – 50 percent people | 3 |
| 25 percent work - 75 percent people | 4 |
| 0 percent work – 100 percent people | 5 |
31. How long have you been working for this organisation?
1. Less than one year
 2. More than one year, but less than five years
 3. Five years or more but less than ten years
 4. Ten years or more but less than twenty years.
 5. More than twenty years
32. How old are you?
1. Under 20
 2. 20 - 30
 3. 31 - 40
 4. 41 -50
 5. 51 -60
 6. 60 or above.
33. How many years of formal school education did you complete? (starting with primary; count only the number of years each course should officially take, even if you spent less or more years on it; if you took part-time or evening courses, count the number of years the same course could have taken you as full-time)
- | | |
|------------------|---|
| 10 yeas or less | 1 |
| 11 years | 2 |
| 12 years | 3 |
| 13 years | 4 |
| 14 years | 5 |
| 15 years | 6 |
| 16 years or more | 7 |

34. What is your academic/professional qualification? Please mark the highest level)

Elementary	1
High School	2
Professional Certificate/Diploma	3
First Degree	4
Masters Degree	5
Doctorate Degree	6
Others (specify)	7

35. Where did you receive your academic or professional training?

Nigeria	1
Africa	2
Asia	3
America	4
Europe	5
Others	6

36. What is your Nationality? -----

37. What was your nationality at birth (if different from your present nationality)? -----

38. To which of the following profession do you belong?

Business	1
Economics	2
Medicine	3
Natural or applied sciences	4
Liberal arts or social sciences	5
Engineering	6
Others	7

39. What kind of job do you do?

- I am a manager of people who are not managers themselves (that is, a first-line manager).
- I am a manager of at least one other manager.
- I am not a manager and I work most of the time in an office for which normally no higher-level professional training is required (clerk, typist, secretary, non-graduate accountant etc.,).
- I am not a manager and I work most of the time in an office for which normally a high-level professional training is required (graduate accountant, lawyer, economist etc.).
- I am not a manager and I do a job for which normally no vocational training, other than on-the-job training is required (unskilled, semi-skilled work).
- I am not a manager and I do a job for which normally up to four years of vocational training is required (skilled worker, technician, non-graduate engineer, nurse etc).
- I am not a manager and I do a job for which normally a high-level professional training is required (graduate engineer, doctor, architect, etc).

The descriptions below apply to four types of managers/leaders. First, please read through these descriptions:

Manager/Leader Style 1:

Usually makes his/her decisions promptly and communicates them to his subordinates clearly and firmly. He/she expects them to carry out the decisions loyally and without raising difficulties.

Manager/Leader Style 2:

Usually makes his/her decisions promptly, but, before going ahead, tries to explain them fully to his/her subordinates. He/she gives them the reasons for the decisions and answers whatever questions they may have.

Manager/Leader Style 3:

Usually consults with his/her subordinates before he/she reaches his/her decisions. He/she listens to their advice, considers it and then announces his/her decisions. He/she then expects all to work loyally to implement it whether or not it is in accordance with the advice they gave.

Manager/Leader Style 4:

Usually calls a meeting of his/her subordinates when there is an important decision to be made. He/she puts the problem before the group and invites discussion. He/she accepts the majority viewpoint as the decision.

40. Now for the above types of manager/leader, please mark the one that you would prefer to work under (circle one answer number only)

- | | | |
|----|---------|---|
| 1. | Manager | 1 |
| 2. | Manager | 2 |
| 3. | Manager | 3 |
| 4. | Manager | 4 |

41. And, to which one of the above four types of managers would you say your present boss most closely corresponds?

- | | | |
|----|---------|---|
| 1. | Manager | 1 |
| 2. | Manager | 2 |
| 3. | Manager | 3 |
| 4. | Manager | 4 |

42. And, to which one would you strongly prefer not to work under?

- | | | |
|----|---------|---|
| 1. | Manager | 1 |
| 2. | Manager | 2 |
| 3. | Manager | 3 |
| 4. | Manager | 4 |

43. How often do you feel nervous at work?

- | | |
|----|------------------------|
| 1. | I always feel this way |
| 2. | Usually |
| 3. | Sometimes |
| 4. | Seldom |
| 5. | I never feel this way. |

44. Please indicate your degree of agreement or disagreement with the following statements:

1= strongly agree 2= agree 3= undecided 4= disagree 5= strongly disagree

- | | | | | | |
|---|---|---|---|---|---|
| a. A company's rule should not be broken even when the employee thinks it is in the company's best interest | 1 | 2 | 3 | 4 | 5 |
| b. Most people can be trusted | 1 | 2 | 3 | 4 | 5 |
| c. Quite a few people have dislike of work and will avoid it if they can | 1 | 2 | 3 | 4 | 5 |
| d. A large company is more desirable to work than a small company. | 1 | 2 | 3 | 4 | 5 |

45. How long do you think you will continue working for this organisation?

1. Two years at the most
2. From two to five years
3. More than five years (I probably will leave before I retire)
4. Until I retire.

46. Did you earn your present position through?

- | | |
|--------------------------------------|---|
| Promotion on job experience | 1 |
| Academic or professional performance | 2 |
| Job seniority | 3 |
| Others | 4 |

47. How many people are regularly dependent on your income for their support? (including you).

- | | |
|------------------|---|
| one | 1 |
| two | 2 |
| three - four | 3 |
| five - six | 4 |
| seven - eight | 5 |
| nine -twelve | 6 |
| twelve and above | 7 |

48. Your immediate family is considered to be you, your wife/wives and children. How many are you in your immediate family?

- | | |
|----------------|---|
| one | 1 |
| two | 2 |
| three - four | 3 |
| five - six | 4 |
| seven - eight | 5 |
| nine and above | 6 |

49. To which of the following religion do you belong?

Muslim	1
Christianity	2
African traditional worship	3
Others	4

50. How much do you depend on this organisation to meet your:

1= very much 2= much 3= moderately 4= not much 5= not very much

1. Economic support/needs (finances, loans, housing etc)	1	2	3	4	5
2. Social supports (like wedding, baptism, deaths etc)	1	2	3	4	5
3. Psychological support/needs (like stress counselling, advise on informal matters etc)	1	2	3	4	5

51. How much do you depend on family and friends to meet your:

1= very much 2= much 3= moderately 4= not much 5= not very much

4. Economic support/needs (finances, loans, housing etc)	1	2	3	4	5
5. Social supports (like wedding, baptism, deaths etc)	1	2	3	4	5
6. Psychological support/needs (like stress counselling, advise on informal matters etc)	1	2	3	4	5

52. From your answers to this questionnaire, would you kindly say that you are satisfied, motivated and dedicated to the organisation you work for?

I am dedicated, satisfied and motivated	1
I am dedicated, satisfied, but not motivated	2
I am dedicated and motivated, but not satisfied	3
I am satisfied, motivated but not dedicated	4
I am not dedicated, not motivated but satisfied	5
I am not satisfied, not motivated, but dedicated	6
I am not satisfied, not dedicated, but motivated	7
I am not satisfied, not dedicated and not motivated	8

YOUR ADDITIONAL COMMENT SHEET

If you have additional comments on any issue covered or inadequately covered in this questionnaire, please feel free to make your comments in the space below. In particular, it will be helpful to know of any changes, which you feel could contribute to appropriate management congruous with the local environment.

Thank you for your comments and contribution to the study

Appendix - B

Interview Schedule

Qualitative Interview Questions that Collaborate and Expand on the Quantitative Survey Data

Leadership Style 1: Exploitative-Authoritative

This style has no confidence and trust in subordinates. It relies on centralized decision making from the top of the organisation. Subordinates are not involved in any important decision-making.

Leadership Style 2: Paternalistic-Authoritative

The relationship between superior and subordinate in this style 2 resembles that of master-servant. Leaders express a condescending confidence and trust towards subordinates.

Leadership Style 3: Consultative

While leaders have substantial but not absolute amount of confidence in subordinates, they still prefer to maintain control over most decisions.

Leadership Style 4: Participative

The participative leadership style is characterised by complete confidence and trust in subordinates. Decentralized decision-making differentiates this style from the other three styles.

- There are four different styles of leadership as illustrated above. From these styles, which one would you likely prefer to work under, which one most likely described your immediate boss and to which style you would most likely prefer not to work under? Please explain your reasons.
- In some organisations, subordinates are frequently afraid to express disagreement with their bosses. Some of these bosses are autocratic, benevolent, and consultative and some are participative. Now imagine that your boss correspond to one of these types of bosses. My question to you would be how often are you frequently afraid to express disagreement with your boss? What are your reasons for being afraid to express disagreement with your boss?
- Do you feel nervous or stressful at work? How often do you feel so and could you explain the reasons for your nervousness or stressfulness?
- Do you hope to continue to work for this organisation till you retire?
- Could you explain why you would want to work and retire in this organisation?
- Could you explain why you would want to leave the employment of this organisation before you retire?

- Do you consider family, ethnicity, friendship, formal education and past experience as source of influence in recruiting and promoting employees in this organisation? Did any of these factors influence your recruitment into this organisation? Which of these factors management consider most in recruiting people into this organisation? Please explain with examples.
- Could you think of other factors that would enhance recruiting employees into this organisation?
- What kind of managers works in this organisation?

General questions relating to managers traditional and cultural values in organisations

1. Does ethnicity influence the way employees are recruited into this organisation? Please explain
2. Does ethnicity influence the way employees are promoted in this organisation? Please explain
3. Is friendship considered in employee's recruitment into this organisation? Please explain
4. Does friendship influence the way employees are promoted in this organisation? Please explain
5. Does management consider formal/professional education in the recruitment of employees? Please explain or give examples
6. Is past work-related experience considered in recruiting employees into this organisation? Please give examples
7. Does past experience influence employees' promotion in this organisation? Give examples
8. Is formal/professional experience, ethnicity, family, friendship considered in promoting employees into leadership positions in this organisation? Please explain and where possible give examples
9. Does friendship influence the motivation of your employees? Please explain and give examples
10. Do you consider formal/professional experience, ethnicity, family, friendship as motivation factors in this organisation? Please explain

Part II

11. How do you feel about your work? Please why do you feel that way?
12. Do you see yourself as deeply attached to your work?
13. Can you describe your relationship to your work?
14. If you were fired, would you be bothered about your loss of this job?
15. Are you satisfied about your present position at work?

Follow up Questions *

1. Generally how do you describe your attitude to your work? In other words, what meaning do you have for your work on the basis of our discussions?
2. You said that ethnicity poses some problems to progress in your work. Please explain and give some examples. (Same question for the other factors)
3. What other factors does management consider in (a) promoting people to leadership positions; (b) motivating employees; (c) employees; recruitment and (d) employees' promotion?
4. How do you feel about the influence of these factors in (a) leadership; (b) motivation; (c) recruitment and (d) promotion?
5. You indicated that management greater emphasis on the traditional as opposed to the Western factors in (a) leadership; (b) motivation; (c) recruitment and (d) promotion affect employees' moral. Can you talk more on this point?
6. Looking at the conflicts, contradictions and ambiguities inherent in your perception of work and management ideology of work, could you explain the strategy that you developed in coping? In other words, what strategy do you use to cope with your work and non work-worlds?

* The follow-up questions were not being asked in this order that they are presented. The sequence depended on how each respondent responds to the questions in the schedule.

Appendix - C

RAW DATA

MEANS, STANDARD DEVIATIONS AND STANDARDISED SCORES FOR NIGERIA

	Mean	Std.	Std.Sc.	Mean	Std.	Std.Sc.
1 expected to do	1.25	0.54		1.62	0.74	
2 establishing and meeting deadlines	1.87	0.92		2.03	0.94	
3 daily hours management spent	3.68	1.40		3.89	1.26	
4 work in groups or work alone	2.31	1.06		2.08	0.67	
5 interest in personal problems	2.83	1.01		3.14	0.93	
6 how well do people cooperate	2.00	0.85		2.74	0.82	
7 rate job security	2.01	1.03		2.22	0.80	
8 how often are jobs changed	3.10	0.87		2.84	0.80	
9 initiatives employees	2.82	1.02		2.54	0.80	
10 exists policies and procedures	1.99	1.01		2.65	1.39	
11 duties described by procedures	2.59	1.13		2.19	1.04	
12 employees to disagree with boss	2.63	1.25		2.59	0.89	
13 manager consult with you	3.17	1.09		2.92	1.17	
14 managers socialize	2.84	1.04		2.67	1.15	
appointing people						
15_1 age	3.63	1.19	428	3.20	0.92	471
15_2 seniority	2.98	1.12	481	3.71	0.89	426
15_3 job experience	2.30	1.10	536	2.85	0.98	505
15_4 accomplishment	2.58	1.06	515	2.76	0.98	513
15_5 education	2.01	0.93	560	2.13	0.95	567
15_6 others	3.03	1.20	478	2.18	1.33	567
rewarding employees						
16_1 accomplishment	2.42	1.21	542	3.12	1.04	500
16_2 sonority	3.13	1.13	485	3.33	1.04	481
16_3 job experience	2.38	1.11	544	3.04	0.97	507
16_4 education	2.48	1.13	535	2.48	0.94	561
16_5 age	4.01	0.93	417	3.62	0.90	453
16_6 others	3.43	1.21	462	3.32	1.31	479
respect for people in organisation						
17_1 position	1.85	0.94	550	3.30	1.19	482
17_2 experience	2.22	0.95	520	2.55	1.00	545
17_3 education	2.45	1.13	498	3.04	1.01	504
17_4 age	2.49	1.22	495	3.49	1.14	465
17_5 accomplishment	2.30	1.06	512	2.53	1.02	547
17_6 seniority	2.45	0.96	499	3.74	1.06	444
17_7 others	3.50	1.06	407	2.19	0.87	578
18 openly question the authority	3.76	0.97	3.00	0.83		
19 work plans communicated	2.25	1.05		2.90	0.93	
20 how work performance has been	2.58	0.96		3.32	0.88	
21 stimulate employees	2.60	1.18		3.16	0.85	
22 religious belief influence work	3.91	1.51		4.41	1.05	
23 importance working in life	1.58	0.66		2.63	0.67	

work goals						
24_1	Have suff time for personal/family	1.96	0.87	497		
24_1	security of employment	1.65	0.71	526	2.06	0.87 516
24_2	challenging tasks	1.57	0.76	535	1.79	0.66 544
24_3	little tensioned stress on job	2.78	1.08	403	3.10	1.09 411
24_4	good physical working relations	2.02	1.01	486	2.06	0.81 516
24_5	relationship with direct superior	1.70	0.73	520	1.83	0.76 539
24_6	freedom approach job	1.87	0.84	503	1.90	0.75 533
24_7	cooperate well with other	1.62	0.65	530	1.70	0.66 552
24_8	consulted by direct superior	2.16	0.86	471	2.19	0.79 504
24_9	opportunity for high earnings	1.85	0.90	505	2.09	0.81 513
24_10	contribution to success organisation	1.47	0.73	546	2.04	0.75 518
24_11	serve your country	1.88	0.92	501	3.96	1.06 326
24_12	live in desirable area	1.92	0.96	479	1.70	0.76 552
24_13	opportunity higher level jobs	1.66	0.96	525	2.09	0.76 513
24_14	variety and adventure in job	2.25	0.91	461	2.25	0.82 497
24_15	prestigious, successful organisation	2.02	0.96	486	2.29	0.92 493
24_16	opportunity for helping others	2.06	0.93	491	2.39	0.90 484
24_17	well-defined, clear job situation	1.76	0.80	512	2.35	0.92 486
importance of life-related values						
25_1	leisure	2.53	0.93	470	2.08	0.72 544
25_2	community	2.96	1.03	431	3.09	0.94 459
25_3	work	1.46	0.63	569	2.30	0.65 527
25_4	religion	2.38	1.16	484	4.06	1.05 376
25_5	wealth	2.57	0.97	467	2.74	0.70 489
25_6	family	1.38	0.59	577	1.36	0.62 607
26	success compared to my peers	2.97	0.95	2.93	0.75	
boss superior in						
27_1	age	3.74	1.24	403	4.02	0.80 425
27_2	education	2.03	1.06	529	2.05	0.84 585
27_3	work experience	1.62	0.83	559	2.36	0.99 559
27_4	job seniority	2.31	1.21	508	3.94	0.77 432
28	boss asks every morning	1.99	1.29		2.98	2.03
29	boss interested in employee	1.87	1.00		2.14	0.90
30	boss divide attention	2.51	0.74		2.65	0.69
31	working for this organisation	3.35	1.42		4.80	1.44
32	how old are you	4.81	1.58		6.18	1.68
33	formal school education	4.71	1.96		5.35	2.56
34	academic/professional education	5.69	3.81		4.24	1.64
35	where training	1.49			1.11	
36	nationality	41.50	2.93		1.02	0.11
37	nationality of birth					
38	profession	2.72			1.84	
39	kind of job	3.57	0.53		3.48	0.51
40	prefer work under manager	2.80	0.98		2.94	0.74
41	manager closely to superior	2.39	1.16		2.59	1.20
42	prefer not to work under	1.92	1.18		1.76	1.29
43	nervous or tense at work	3.95	1.02		3.48	0.74
work beliefs						
44_1	organisation's rule not be broken	2.35	1.24		2.57	1.20
44_2	most people can be trusted	3.27	1.00		2.93	1.04
44_3	dislike of work and avoid it	2.56	1.06		3.30	1.02
44_4	large corporation more desirable	2.49	1.13		2.48	0.96
45	how long continue to work	3.04	0.99		3.52	0.87
46	earn present position through	1.75	0.81		2.36	1.36

47	how many people depend on salary	7.78	4.31		3.22	1.77	
48	immediate family	5.86	4.64		3.13	1.22	
49	religion	1.91	0.46		1.16	0.75	
	depend on organisation for						
50_1	economic well-being	1.84	1.16	551	1.85	0.94	572
50_2	social well-being	2.86	1.19	472	2.97	1.01	481
50_3	psychological well-being	2.95	1.25	466	3.40	1.17	447
	depend on family, friend						
51_1	economic well-being	3.34	1.33	471	4.09	1.22	433
51_2	social well-being	2.75	1.10	519	2.61	1.16	539
51_3	psychological well-being	2.83	1.20	512	2.80	1.28	527
52	satisfied, motivated, dedicated	1.97	0.97		1.72	0.84	

RAW DATA

MEANS, STANDARD DEVIATIONS AND STANDARDISED SCORES FOR MANAGERS

	Mean.	Std	St.Sc.	Mean.	Std.	St.Sc.
1 expected to do	1.27	0.51		1.66	0.65	
2 establishing and meeting deadlines	1.66	0.77		1.82	0.67	
3 daily hours management spent	4.24	1.21		3.97	1.03	
4 work in groups or work alone	2.28	0.95		1.88	0.54	
5 interest in personal problems	2.56	0.95		2.85	0.78	
6 how well do people cooperate	1.97	0.77		2.59	0.82	
7 rate job security	1.78	0.85		2.12	0.69	
8 how often are jobs changed	2.99	0.79		3.03	0.8	
9 initiatives employees	2.7	0.76		2.62	0.7	
10 exists policies and procedures	2.05	0.94		2.26	0.75	
11 duties described by procedures	2.53	1.11		2.09	0.97	
12 employees to disagree with boss	2.45	1.08		2.85	0.93	
13 manager consult with you	2.63	0.96		2.56	1.08	
14 managers socialize	2.72	0.96		2.5	0.99	
appointing people						
15_1 age	3.64	1.06	414	3.06	0.85	465
15_2 seniority	2.99	0.97	474	3.5	0.9	423
15_3 job experience	2.36	1.01	531	2.48	0.97	520
15_4 accomplishment	2.32	0.83	535	2.38	0.82	530
15_5 education	2.13	0.8	553	2.15	0.93	553
15_6 others	2.8	1.08	491	2	1.73	567
rewarding employees						
16_1 accomplishment	2.19	1.01	556	3	0.89	497
16_2 seniority	3.04	1.02	482	3.21	0.95	476
16_3 job experience	2.34	0.89	543	2.97	0.83	500
16_4 education	2.64	0.96	517	2.24	0.78	576
16_5 age	3.83	0.96	414	3.32	1.01	464
16_6 others	3.18	1.25	470	3.8	0.84	414
respect for people in organisation						
17_1 position	1.9	0.99	543	3.15	1.18	490
17_2 experience	2.05	0.8	530	2.65	0.81	535
17_3 education	2.46	0.98	491	3	0.95	503
17_4 age	2.57	1.18	481	3.44	1.02	463
17_5 accomplishment	1.95	0.92	539	2.26	0.9	569
17_6 seniority	2.44	0.89	494	3.91	0.87	421
17_7 others	3.55	0.98	391	1.25	0.5	661
18 openly question the authority	3.76	0.8		3.06	0.81	
19 work plans communicated	2.25	0.92		2.71	0.87	
20 how work performance has been	2.49	0.89		2.94	0.85	
21 stimulate employees	2.38	0.92		2.76	0.78	
22 religious belief influence work	4	1.45		4.53	0.93	
23 importance working in life	1.56	0.66		2.59	0.7	
work goals						
24_1 Have suff time for personal/family	1.96	0.87	497			
24_2 security of employment	1.66	0.73	531	2.18	0.76	517
24_3 challenging tasks	1.59	0.71	538	1.74	0.57	563
24_4 little tensioned stress on job	2.80	1.13	407	3.47	0.99	382
24_5 good physical working relations	2.00	1.00	493	2.32	0.77	502
24_6 relationship with direct superior	1.77	0.74	518	1.85	0.66	551

24_7	freedom approach job	1.96	0.88	498	1.79	0.59	557
24_8	cooperate well with other	1.73	0.70	523	1.88	0.64	548
24_9	consulted by direct superior	2.21	0.89	471	2.18	0.63	517
24_10	opportunity for high earnings	1.87	0.87	508	2.15	0.7	520
24_11	contrib. to success organisation	1.49	0.67	549	2.09	0.62	526
24_12	serve your country	1.99	0.95	495	4.12	0.98	315
24_13	live in desirable area	1.94	0.91	500	1.82	0.67	554
24_14	opportunity higher level jobs	1.69	0.98	527	2.15	0.57	520
24_15	variety and adventure in job	2.29	0.94	462	2.35	0.81	499
24_16	prestigious, successful organisa.	2.13	0.98	480	2.44	0.82	490
24_17	opportunity for helping others	2.07	0.88	486	2.55	0.9	479
24_18	well-defined, clear job situation	1.87	0.88	507	2.71	0.97	462
importance of life-related values							
25_1	leisure	2.6	0.86	467	2.24	0.78	536
25_2	community	3.05	0.96	426	3.15	0.82	454
25_3	work	1.56	0.66	563	2.21	0.55	538
25_4	religion	2.46	1.23	480	4.09	0.97	369
25_5	wealth	2.59	0.94	469	2.74	0.51	491
25_6	family	1.25	0.49	592	1.38	0.55	613
26	success compared to my peers	2.9	0.88		2.65	0.73	
boss superior in							
27_1	age	3.79	1.17	397	4.06	0.75	432
27_2	education	2.17	1.05	518	2.18	0.81	591
27_3	work experience	1.55	0.79	564	2.61	1	555
27_4	job seniority	2.17	1.18	518	4.18	0.58	422
28	boss asks every morning	1.81	1.16		2.19	1.94	
29	boss interested in employee	1.71	0.78		2.15	0.78	
30	boss divide attention	2.47	0.58		2.53	0.56	
31	working for this organisation	3.59	1.52		5.12	1.39	
32	how old are you	5.63	1.61		6.76	1.44	
33	formal school education	5.52	2		5.82	2.68	
34	academic/professional education	7.23	5.96		5.03	1.42	
35	where training	2.06			1.69		
36	nationality	40.86	5.49		1.03	0.17	
37	nationality of birth						
38	profession	2.31			1.55		
39	kind of job	1.4	0.49		1.21	0.41	
40	prefer work under manager	2.63	0.86		2.94	0.65	
41	manager closely to superior	2.15	1.05		2.55	0.94	
42	prefer not to work under	1.97	1.25		1.88	1.39	
43	nervous or tense at work	3.99	1.09		3.41	0.61	
work beliefs							
44_1	organisation's rule not be broken	2.52	1.27		2.5	1.19	
44_2	most people can be trusted	3.36	0.92		2.62	0.92	
44_3	dislike of work and avoid it	2.4	1.1		3.76	0.74	
44_4	large corporation more desirable	2.7	1.21		2.61	0.93	
45	how long continue to work	2.89	1		3.39	1.03	
46	earn present position through	1.57	0.65		2.09	1.28	
47	how many people depend on salary	8.47	4.8		3.82	2.36	
48	immediate family	6.62	5.98		3.26	1.19	
49	religion	1.96	0.59		1.27	1.01	

depend on organisation for							
50_1	economic well-being	1.72	1.07	558	1.97	0.9	564
50_2	social well-being	2.87	1.17	466	2.82	0.8	483
50_3	psychological well-being	2.91	1.16	464	3.15	1.08	452
depend on family, friend							
51_1	economic well-being	3.58	1.3	445	4.41	0.99	429
51_2	social well-being	2.62	0.99	523	3.06	1.13	533
51_3	psychological well-being	2.49	1.1	533	3	1.28	538
52	satisfied, motivated, dedicated	1.88	0.91		1.41	0.56	

RAW DATA

MEANS, STANDARD DEVIATIONS AND STANDARDISED SCORES FOR NON-MANAGERS

		Mean.	Std.	Std.Sc.	Mean.	Std.	Std.Sc.
1	expected to do	1.30	0.63		1.76	0.94	
2	establishing and meeting deadlines	2.04	0.99		2.05	1.12	
3	daily hours management spent	3.48	1.31		3.80	1.47	
4	work in groups or work alone	2.21	1.01		2.48	0.81	
5	interest in personal problems	3.08	1.05		3.00	1.00	
6	how well do people cooperate	2.28	0.97		2.95	0.97	
7	rate job security	2.49	1.17		1.95	0.97	
8	how often are jobs changed	3.26	0.76		3.24	0.89	
9	initiatives employees	2.91	0.97		2.71	0.96	
10	exists policies and procedures	2.26	1.10		3.38	2.06	
11	duties described by procedures	2.72	1.22		2.67	1.11	
12	employees to disagree with boss	2.39	1.17		2.62	0.92	
13	manager consult with you	3.33	1.08		2.52	1.12	
14	managers socialize	2.85	1.00		2.10	1.22	
appointing people							
15_1	age	3.43	1.19	449	3.40	0.94	466
15_2	seniority	3.08	1.25	476	3.75	0.85	434
15_3	job experience	2.51	1.19	521	3.10	0.94	494
15_4	accomplishment	2.62	1.11	513	2.81	0.98	520
15_5	education	2.00	1.09	562	2.42	1.12	555
15_6	others	3.30	1.26	459	2.13	1.36	582
rewarding employees							
16_1	accomplishment	2.58	1.29	536	2.95	1.16	507
16_2	seniority	3.13	1.19	493	3.05	0.92	498
16_3	job experience	2.58	1.15	536	3.00	1.05	503
16_4	education	2.45	1.13	546	2.71	1.01	530
16_5	age	3.95	0.94	429	3.50	0.89	455
16_6	others	3.77	1.17	443	2.67	2.08	534
respect for people in organisation							
17_1	position	2.02	1.13	543	3.86	1.01	452
17_2	experience	2.50	1.18	503	2.86	1.15	538
17_3	education	2.58	1.02	496	3.43	0.98	489
17_4	age	2.52	1.18	502	3.52	1.08	481
17_5	accomplishment	2.21	1.04	528	2.76	1.04	547
17_6	seniority	2.43	1.17	509	3.76	1.00	460
17_7	others	3.73	0.94	399	2.00	1.55	612
18	openly question the authority	3.66	1.06		3.14	0.91	
19	work plans communicated	2.55	1.23		3.10	0.94	
20	how work performance has been	2.74	1.02		3.52	0.68	
21	stimulate employees	2.94	1.34		3.29	0.85	

22	religious belief influence work	3.70	1.55		4.33	1.15	
23	importance working in life	1.57	0.60		2.62	0.74	
work goals							
24_1	Have suff time for personal/family	1.96	0.87	497			
24_2	security of employment	1.67	0.69	521	2.76	1.09	486
24_3	challenging tasks	1.56	0.81	532	1.86	0.91	567
24_4	little tensioned stress on job	2.77	1.04	400	3.76	1.00	396
24_5	good physical working relations	2.05	1.03	479	2.67	0.86	494
24_6	relationship with direct superior	1.64	0.73	523	2.10	0.94	546
24_7	freedom approach job	1.79	0.81	508	2.00	0.89	554
24_8	cooperate well with other	1.51	0.60	537	2.00	1.00	554
24_9	consulted by direct superior	2.12	0.84	471	2.57	0.93	503
24_10	opportunity for high earnings	1.83	0.93	502	2.67	0.91	494
24_11	contribute to success organisation	1.45	0.80	544	2.29	0.90	529
24_12	serve your country	1.78	0.89	508	4.29	0.72	349
24_13	live in desirable area	1.90	1.02	495	2.00	0.95	554
24_14	opportunity higher level jobs	1.63	0.94	524	2.43	0.87	516
24_15	variety and adventure in job	2.22	0.88	460	2.43	0.87	516
24_16	prestige, successful organisation	1.92	0.94	492	2.86	1.06	477
24_17	opportunity for helping others	2.05	0.99	479	2.90	0.94	473
24_18	well-defined, clear job situation	1.69	0.73	518	2.71	1.15	490
importance of life-related values							
25_1	leisure	2.61	1.05	465	2.24	0.62	545
25_2	community	2.95	1.09	434	3.05	1.07	477
25_3	work	1.50	0.77	567	2.52	0.75	521
25_4	religion	2.40	1.01	484	4.24	0.94	377
25_5	wealth	2.54	1.02	471	3.10	0.70	473
25_6	family	1.39	0.49	577	1.48	0.93	608
26	success compared to my peers	3.18	1.01		2.86	0.57	
boss superior in							
27_1	age	3.78	1.07	385	4.29	0.78	428
27_2	education	1.85	0.91	536	2.33	1.06	586
27_3	work experience	1.55	0.66	560	2.86	0.96	543
27_4	job seniority	2.16	1.09	512	4.10	0.89	443
28	boss asks every morning	2.06	1.38		3.75	2.14	
29	boss interested in employee	1.60	0.86		2.00	1.00	
30	boss divide attention	2.45	0.80		2.71	1.15	
31	working for this organisation	2.77	1.57		4.29	1.85	
32	how old are you	4.42	1.47		6.24	2.00	
33	formal school education	4.91	2.00		7.10	2.43	
34	academic/professional education	5.85	2.79		5.43	1.40	
35	where training	1.30	0.94		0.00	0.00	
36	nationality	41.44	4.08		1.05	0.22	
37	nationality of birth	0.00	0.00		0.00	0.00	
38	profession	2.62	1.94		0.00	0.00	
39	kind of job	4.78	1.33		5.29	1.52	
40	prefer work under manager	3.00	0.91		2.65	0.67	
41	manager closely to superior	2.58	1.11		2.35	1.14	
42	prefer not to work under	1.81	1.17		1.85	1.35	
43	nervous or tense at work	3.66	0.98		3.43	0.93	
work beliefs							
44_1	organisation's rule not be broken	2.57	1.17		3.05	1.28	
44_2	most people can be trusted	3.59	0.96		2.81	1.17	
44_3	dislike of work and avoid it	2.54	1.03		3.57	1.08	
44_4	large corporation more desirable	2.35	1.06		2.86	1.15	

45	how long continue to work	2.82	1.11		3.61	0.78	
46	earn present position through	1.98	0.93		2.15	1.04	
47	how many people depend on salary	6.50	3.16		3.48	2.27	
48	immediate family	5.04	2.80		3.62	1.72	
49	religion	1.87	0.34		1.10	0.44	
	depend on organisation for						
50_1	economic well-being	2.15	1.40	534	2.05	1.20	588
50_2	social well-being	2.79	1.20	486	3.62	0.86	465
50_3	psychological well-being	2.91	1.19	476	3.86	0.91	447
	depend on family, friend						
51_1	economic well-being	3.24	1.25	471	4.29	1.35	403
51_2	social well-being	2.74	1.11	513	2.00	0.89	550
51_3	psychological well-being	2.69	1.16	517	2.05	1.16	547
52	satisfied, motivated, dedicated	2.35	0.99		1.80	1.24	