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**CULTURAL FACTORS AFFECTING WORKERS
PRODUCTIVITY IN NIGERIA**
(A Study Of Government Parastatals In Rivers State Of Nigeria)

BY

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**DEPARTMENT OF MANAGEMENT
FACULTY OF BUSINESS ADMINISTRATION
UNIVERSITY OF NIGERIA, ENUGU CAMPUS,
ENUGU**

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**BEING A RESEARCH PROJECT SUBMITTED TO THE
DEPARTMENT OF MANAGEMENT, FACULTY OF
BUSINESS ADMINISTRATION, UNIVERSITY OF NIGERIA,
ENUGU CAMPUS, ENUGU, IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE AWARD OF
MASTERS DEGREE IN BUSINESS ADMINISTRATION
(MBA).**

AUGUST, 2004

CERTIFICATION

I, **ZAKKA MARGRET BALA**, a postgraduate student in the Department of Management, with registration number CMD/UNN/PG/EMBA/01/0925 have satisfactorily completed the requirements for course and research work for the award of Masters in Business Administration (MBA).

The work embodied in this thesis is original and has not been submitted in part or in full for any other diploma or degree of this or any other University.

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Project Supervisor

.....
Dr.U J.F Ewurum
Head of Department

Date:

Date:

DEDICATION

To my wonderful husband-Engr. Zakka Bala Sankey.

ACKNOWLEDGEMENT

I give glory to Almighty God for making it possible for me to complete this programme without any hitch.

I really appreciate the support I got from my supervisor, Dr. U. J. F. Ewurum. He really challenged me and gave me all the guidance required, from the conception to the completion of this thesis.

I am grateful to my office colleagues, Mr. Francis Binuyo, Mr. Emmanuel Akonti, Mr. E. L. Dan manya and Mrs. Lucy Lewis, for their moral and material support, during the course of my studies.

Finally, I am indebted to my family, especially my husband for all the financial support, when I needed it most.

ABSTRACT

Culture is an important force determining managerial attitudes and practices, and it does influence the practice of Management.

In reality, the low productivity rate of the Nigerian workers is raising a lot of concern to many Nigerians.

Coping with various cultures and the understanding of the reasons and how it influences human behaviour is one of the most crucial issues confronting management.

This research work critically examines the extent to which cultural factors affect productivity, identifies the level of impact and fashions out methods and policies that will accommodate the culture of the environment in which organizations operate.

Considering the complexity of the Nigerian environment and the predominance of cultural diversity, data were obtained from 19 parastatals in Rivers state. Three null hypotheses were formulated using humanistic work belief, individualism and bribery as the cultural variables.

This research work revealed a significant positive relationship existing between the cultural factors outlined and workers performance.

Based on the above, the researcher made some useful recommendations i.e. organizations should study and examine the cultural pattern of the workers, management should change from the policy of work ethics to worth ethic and achieving enterprise objectives must never violate the dignity of people.

Similarly, management should undertake a reorientation programme to let workers know that they are not distinct from the organization but part and parcel of it.

Above all, workers should inculcate the spirit of dignity of labour. The researcher then concluded that cultural factors have negative effects on productivity.

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CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

Nigerian employees are said to have a poor attitude to work resulting in low productivity. The low productivity problem is raising anxiety to many reasonable Nigerians. According to Nwachukwu (1992), unless employees' productivity appreciably improve, Nigeria will continue to remain underdeveloped. If the country must enjoy the good governance of democracy, her productivity must show an appreciable increase. If the situation continues, time shall come when one may wish that the ownership and management of some important government companies be surrendered back to foreign private interest.

Many observations have been made on the causes of low productivity in Nigeria. Reacting to the situation, Osunde (1982) observed that what is wrong with our national productivity is not with labour but with our social system. According to him, every social system has its own labour discipline. In Nigeria, there is no conscious discipline of the workers themselves, talk less on the job. Under such situation, workers do not value time and do not efficiently or conscientiously as possible, show creative attitude to the work.

Oloko (1982) noted some worrisome state of affairs to productivity in Nigeria, which he identified to be to corrupt practices. According to him, corrupt practices have eaten deep into the Nigeria labour force and manifest in the following ways: bribery, favouritism, fraud, lateness to work, sleeping on duty, malingering, chatting with friends, absenteeism, receiving visitors, making and receiving phone calls, too frequent visits to the toilet, bars or hotels, private engagements, gossiping, rudeness to the public and lies. According to him, the worst indisciplined amongst workers are those who are in the service jobs like receptionists, gatemen, counter-clerks, shop assistants and female workers. Those people behave like emperors in their domain.

Onyemelukwe (1981) also observed that a number of traits in Nigeria's social and cultural values negate work attitude among Nigerians. Some of these traits are socialized values, which have less become normative work patterns.

Hofstede (1980) identified four cultural dimensions that exist in a social system of a society, which impede organizational design and structure as well as the way employees think and behave. He classified them under the following:

- i. Individualism/Collectivism
- ii. High/Low power distance
- iii. Strong/Weak uncertainty avoidance and
- iv. Masculinity/Feminity

Human labour has been and continues to be a predominant factor in the creation of goods or services. Labour productivity taps the extent to which the human capital is delivering value to the firm. Of all the inputs in the production process, the human effort is the most problematic and the major factor or determinant of the success of other inputs. According to Koch and McGrath (1996), the efficiency of any organization depends to a large extent upon how effectively human labour is managed and utilised. A highly productive work force is a valuable strategic asset to the organization.

Human resources management provides to the organization, the people, skills and system to facilitate and reinforce the behaviour required for the attainment of organizational goals. According to Nwachukwu (1992), this is done through systems for planning, staffing (selection and placement), appraisal, training and development, compensation and rewards, health and safety, labour relations and personnel research.

The people employed in the organization bring to the job unique characteristics, abilities, frequently a reflection of their values and beliefs and how the work environment accommodates the unique characteristics of each worker.

The funny situation in Nigeria as observed by many researchers is that when a Nigerian is in his self-employment, he is very hard working. Historical records show that Nigerians see wage-earning employment as "white man's work".

People are interested only in money in doing a white man's work. The typical impetus to do this type of work is to earn a living. It is a common saying among Nigerians as observed by Onosode (1982), that "I did not come to work in a white man's job but for money. If it is for work, there is plenty of 'bush' in the village to cultivate". They support their claim by referring to what happened in Lagos in the fifties, where those who worked very hard without good pay were nicknamed "famaco", meaning 'you only see work but no money'. This is the norm of the culture in which employees are called to do their best.

The implication is that the Nigerian worker is a different individual from the white man. The genesis of these differences lies in their socio-cultural belief system, values and norms. Oshagbemi (1983) pointed out the need to study Nigeria's own cultural and social values in so far as they affect behavior and attitudes. Nigeria has a culture that is different from Britain, U.S.A, Japan or India. We all recognize that in such diverse countries, things are done in different ways. People have different histories, traditions, views of what is important, and standards of behaviour.

A study by Peace (1979) in Western part of Nigeria showed that the modern mode of work organization in Nigeria being based on foreign theories and ideologies of work organisation is not as understandable and comfortable to the Nigerian worker as the indigenous mode of work organisation in the traditional workplaces is to him. It is this socio-cultural context within which management operates in Nigeria that gives greatest challenges.

Ogolo (1997) observed that we can not talk of people without its culture, their peculiar ways of life. Every society or community has its own culture; that is why people from different communities cannot be expected to exhibit the same kind of behaviour.

Ogolo defined culture as a mark of identity of any human group that consists of a set of ideas and ideas peculiar to a group of people for which they are known or identified with. According to him, it is the total patterns of human behaviour and its products exhibited in thoughts, speech and actions. Hence, culture and society are two inseparable concepts that one cannot be discussed in the absence of the other.

Culture has been defined in various ways: Taylor, E.B., cited in Daniel and Leonard (1996) defined culture as:

“That complex whole which includes knowledge, beliefs, art, morals, law customs, and other capabilities and habits acquired by man as a member of society”

Thus, culture is not only art and music as some may believe, but culture consists of values and norms we live by, ideas of good and evil, language, religion, and so forth. In other words, culture refers to all that is learned and shared by human in a society. According to Clyde Khuckhohn (1949), culture is defined as:

“Historically derived system of explicit and implicit designs for living which tend to be shared by all or specifically designated members of a group or a society.”

According to him, the “design for living” conveys the idea that culture represents a “blueprint for behaviour” or a sort of map for human activities. Daniel and Leonard (1996), Hofstede (1980) and Oloko (1982) identified the following basic cultural factors, which are inherent in every society. They are as follows:

1. Society’s social/value system
2. Corrupt practices
3. Beliefs/religion
4. Family values

In every nation of the world, there exist these basic cultural factors. What differs in them is the magnitude of influence on the people. In Nigeria, these cultural factors have so much influenced the workers in such a way that it has affected their attitudes to work especially in government owned companies. The influence of the above cultural factors on productivity will be the focus of this study.

1.2 STATEMENT OF THE PROBLEM

The low productivity rate of the Nigerian workers is raising a lot of concern to many Nigerians. Many Observers have come up with suggestions on the causes of low

productivity in Nigeria. Eze (1981) has come up with the impression that generally, Nigerian workers are lazy, stupid, slow, reluctance to act, and dislike to hearing anybody talk about efficiency and productivity.

Osunde (1982), Oloko (1981) and Hofstede (1980) identified cultural factor to be one of the factors influencing productivity.

Schafer (1980) has described human as bundles of cultural problems. According to him, attitude is buried deep in the womb of culture and cultural factors conditions the behaviour of people, which make them the most problematic among other production factors. Since culture serves as a tool by which we can gain a better understanding, predict and more easily analyse human behaviour, cultural factors such as society's social/value system, corrupt practices, beliefs/ religion, and the Nigerian family values present much problems to workers productivity in Nigeria.

1.3 OBJECTIVES OF THE STUDY

The low productivity rate of most Nigerian workers is raising serious concern to many researchers. This study therefore tries to:

1. Identify if cultural factors affect workers productivity in Nigeria.
2. Examine the extent to which cultural factors affect productivity.
3. Fashion out methods and policies that will accommodate the culture of the environment in which the organization operate.

1.4 RESEARCH QUESTIONS

1. Does humanistic work belief affect workers performance?
2. Do society's values such as individualism affect workers performance?
3. Does bribery affect productivity in Nigeria?

1.5 HYPOTHESES

In order to realize the objective of this study, the following null hypotheses are formulated for testing at the .05 level of significance (95% confidence interval).

1. There is no relationship between humanistic work belief and workers performance.
2. There is no relationship between individualism and workers performance.
3. There is no relationship between bribery and productivity in Nigeria.

1.6 SIGNIFICANCE OF THE STUDY

The study of culture is very important in the field of management since it allows for increased understanding, prediction and appreciation for the varieties of human behaviour in the organisation. Culture serves as an essential tool for understanding the managerial process.

The study would significantly enhance the existing body of knowledge in the management to understanding that when strategy does not align with culture of the workers, organisation will likely experience resistance to change and its success will be problematic. The study would also help to alert management on the implications of using foreign culture in managing Nigerian workers.

Finally, apart from the potential usefulness that would be derived, the study will be challenge to further research in the light of its findings. Further research may improve on the errors that may have been committed in the course of this study.

1.7 DEFINITIONS OF TERMS

The following terms need to be defined in order to eliminate possible misunderstanding.

1.7.1 CULTURE

Ogolo (1997) defined Culture as the peculiar ways of life of a people or the total learned pattern of human behaviour whose products are exhibited in thought, speech and actions.

1.7.2 CULTURAL FACTORS

Baridam (1999) sees cultural factors as those environmental variables or forces, which are evident in the culture and would influence the behaviour of people.

1.7.3 WORK

Work is the exertion of mental/physical effort. According to Ovuorie (1996), work is by no means simple behaviour; it involves doing something and exchanging time, effort and skill for some form of “Pay”.

1.7.4 WORKER:

Ejiofor (1989) defined a worker as any person who has agreed to do work or render services to another and in the process of rendering the service, to obey his orders and submit to his instructions and directives for remuneration called “Wage”.

1.7.5 PRODUCTIVITY

Productivity is defined by Ovuorie (1996) as the product of work, though, not a measure of how hard we work, but of how well we use our intelligence, our imagination, and other production inputs for the creation of a product or service. It is another name for efficiency. Productivity is also seen as performance and shall be used interchangeable with productivity in this study.

1.8 LIMITATION OF STUDY

These are the constraints that will fall short of the effective and efficient performance of this study. It can rightly be expected that a research of this nature should all be embracing, covering all the states and cities in the country.

However, because of time and cost implication of carrying out an extensive research work based on survey, a number of compromises have to be made. This implies that there is a need for some caution in generalising the results of this study.

This type of study requires questionnaires or personal interviews. The problem in this type of study is that the researcher relies heavily on information from the respondents about their experiences, which may be biased.

Sometimes, the respondents may provide only information they are willing or able to provide which may not give validity to the situation.

In spite of these limitations, we posit that maximum care will be taken in drawing the inferences from our survey and results would easily be concluded to meet the purpose of the study.

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CHAPTER TWO

REVIEW OF LITERATURE

INTRODUCTION

Reasonable amount of contributions have been made about culture. This section tries to review some of the contributions in relation to their influence on workers productivity. We shall be examining them under the following headings:

1. The concept of culture
2. Cultural conception of Man
3. Cultural diversity and similarities
4. Work and productivity
5. Cultural Factors

2.1 THE CONCEPT OF CULTURE

Culture is an important force determining managerial attitudes and practices and it does influence the practice of Management. Coping with other culture and trying to understand why and how culture influences behaviour is one of the most crucial issues confronting management.

Since different cultures exist in the world, an understanding of the impact of culture on the behaviour is crucial to the study of Management. If management does not know something about the cultures of the people they deal with, the result may be quite disastrous.

According to Richard and Fred (1991), there are many ways of examining culture and their impact on management and productivity. Culture can affect technology transfer, managerial ideology, and even business relations. Perhaps most important, culture affects how people think and behave.

:

There is little doubt that culture is important in shaping attitudes, values and beliefs and that the social system shapes the behaviour of members. When strategy does not align with culture, the company will likely experience resistance to change and its success will be problematic.

Nnedu (1996) posited that cultural environmental factors provide constraints in which management must operate. People grow up in a particular society and culture and these shape their beliefs, values and norms. According to him, culture is more persistent, less apt to change over time and forms as it is the bedrock that nurtures social change.

Ekpenyong (1996) pointed out that one unique quality which man has is his superior brain, which enables him to manipulate ideas, think, create things, conceptualise, and react to things critically. It is this quality in man that creates culture. Culture as a body of ideas is shared by a number of people. It includes symbols, ideas, beliefs, values and the apparatus which may be described as a design for living and continually influence the pattern of behaviour.

According to Schafer (1980) culture is defined as: “every thing which we create as a species, past, present and future, mental, spiritual and material”.

As such, culture is all embracing not only all ideas of inventions, symbols, values, beliefs and works of art, but also all economic systems, social structures and conventions, moral convictions, political ideologies, legal codes, indeed, everything that has been or will be invented by the human mind and fashioned by the human hand.

Richard and Fred (1991) see culture as acquired knowledge that people use to interpret experience and to generate social behaviour.

They identified the following characteristics of culture:

1. Learned: Culture is not inherited or biologically based. It is acquire by learning and experience

2. Shared: People as Members of a group, organisation and society shared culture, it is not specific to single individual.
3. Trans-generational: Culture is cumulative, passed down from one generation to next.
4. Symbolic: Culture is based on human capacity to symbolize or to use one thing to represent another.
5. Patterned: Culture has structure and is integrated. A change in one part will bring changes in another.
6. Adaptive: Culture is based on the human capacity to change or adapt, as opposed to the more genetically driven adaptive process of animal.

Ahiazu (1999), identified culture to include the following components:

1. A group or society of a set of members.
2. An environment within which the membership carry out its characteristic activities.
3. A material culture consisting of the equipment and Artifact used by the membership.
4. A cultural tradition representing the historical accumulated decision of membership.
5. Human activities and interaction emerging out of complex interaction among the membership in relation to the environment, the material culture and the cultural tradition.

QUALITIES OF CULTURE

According to Schafer (1980), culture has many fundamental qualities, which emanate from the fact that culture is both positive and normative. It both described the way things have been in the past or at present as well as how things should be in the future. Thus, it gives us an accurate accounting of the past and the present as well as a sense of optimism and inspiration about the future. He identified the following qualities of culture:

CULTURE AS ELASTIC

One of the most remarkable things about culture is its unbelievable elasticity and malleability. Culture can be stretched to cover different situations. This enables us to treat culture in the following ways: artistic culture, the scientific culture, the economic culture, namely man and the natural environment.

It is the interaction, which causes cultures to remain in perpetual motion, since neither man nor the natural environment is fixed.

CULTURE AS HOLISTIC

From holistic perspective, culture is concerned with wholeness, oneness and unity of all things. Four relationships stand out in this perspective. These are: relationship of people to themselves, to each other, to the objects they create and to the natural environment

This relationship of people to themselves bears on peoples' mental, psychological and spiritual well being. The relationship of people to each other bears on the bonds which exists or do not exist between relatives, friends, neighbors, communities, countries and continents. The relationship of people to object they create bears on the material circumstances of the people's lives as well on the preservation of the legacy of the past. The relationship of the people to the natural environment bears on the ecological association people have with other forms of plants and animal life with which they co-habit

:

the universe. Ultimately, all these relationships form part of the complex system of the culture.

CULTURE AS INTEGRATION

It is impossible to adopt a holistic perspective on anything-the individual, the community, the nation, the world or life itself without becoming conscious of the way in which all things fit together to form an integrated whole. By virtue of its integrative potential, culture provides an ideal framework for future public and the private decision-making.

CULTURE AS DIVERSITY

The world today possesses a vast assortment of different people, customs, traditions and life styles. Since every nation is multiracial and multilingual in its make-up, this means that multiculturalism is destined to be one of the most distinctive features of the world. Nations should be prepared to recognize this and take advantage of it. This very diversity is needed to enrich and inspire contemporary life as well as to protect people from the dulling and deadening efforts of modern technology.

CULTURE AS IDENTITY

Identity is basic to all human existence. One cannot travel very far down the road without encountering the need for identity. There can be no identity without certain sensing of cultural differences. Thus, identity is maintained by walking a tightrope between cultural similarities and differences.

CULTURE AS BEHAVIOUR

It is the behavioral property in culture, which poses the greatest challenge to human activities, especially when such behavioral patterns and characteristics injure and exploits others. It is only through criticism and creativity that we can examine critically our own cultural shortcomings and evolve a new behavioral pattern.

CULTURE AS ORDER

People need for order is associated with the need for stability, certainty and security without which neither individuals, nations nor the world as a whole can survive.

Order is a cultural problem and not an economic or political problem, as most people believe. Because it will take a full-fledged cultural order to deal with the redistributions of wealth, power and prestige which are needed as well as to cope with such necessities as justice, morals, freedom and truth.

CULTURE AS CREATIVITY

Creativity is the essence of culture. It engineered culture in all part of the world. It is and will remain the only humanly recognize asset in terms of inventions and innovation. Knowledge of creativity will help us look at problems as great opportunities to be seized rather than as diabolical curses to be endured.

Nations which recognize the importance of creativity and place it at the core of all planning and programming are bound to flourish.

CULTURE AS VALUE SYSTEM

Culture is the crucible from which values emerge, where preferences are formed and the hierarchy among them is established. Value system is buried deep in the womb of culture. It is the value system which constantly reminds us that: the sharing of honest feelings and emotions, friendship, intellectual stimulation, spiritual renewal, physical exercise, scientific curiosity, artistic creation, social interaction, conversation, contemplation, meditation and human love are still the most essential things in life.

As a value system, culture alerts us to the necessity of achieving a proper balance between the quantitative dimensions of life. It certainly does not turn its back on materialism. The enjoyment of a decent standard of material existence is as much the right of every human being.

CULTURE AS CRITICISM

It is through culture as criticism that we are able to see the human condition most clearly in its myriad problem and possibilities. It is also through culture as criticism that we learn to stand on the perimeter of society in order to study it with an impartial eye.

CULTURE AS MATERIAL AND NON-MATERIAL

Culture can also be discussed in terms of material culture and non-material culture. By material culture, Murdock (1945) saw it as the material objects that people produce and use from the simplest tools, utensils, furniture or clothing to the most complex forms of computer system, architectural designs, automotive engines or instrumentation used in space exploration.

People employ knowledge and skills necessary to bring these material products into existence and also decide the ways in which they are used. For instance, a brass pot may be used exclusively for cooking in one culture whereas it may be seen as an object for home decoration in another culture.

The material products which people developed, are important for an understanding of a way in which we live. Thus, our awareness of the kind of objects created and how they are employed by people aids in bringing about a greater understanding of the way of life or culture of a society.

Non-material culture according to Daniel and Leonard (1996) consists of elements termed behaviour, institutions, values and beliefs. The non-material culture forms the basis of this study.

2.2 CULTURAL CONCEPTION OF MAN

The average Human being is stupid and wicked, according to Aristocrates.

The study of man, culture and productivity will not be complete without reviewing some cultural conceptions about human nature. The managerial implication of this is the need to understand human nature and predict him.

Just as many fundamental qualities are buried deep in the idea of culture, so are certain assumptions are buried deep in the cultural interpretation of the history of man.

Gyula (1978) posited that the materialistic interpretation of history produce a highly specialized economic conception of man. Here, man is microscopic in his interests, parochial in his outlook, ravenous in his appetite, intolerant in his judgments and minuscule in his accomplishments. In contrast, the cultural interpretation of history produces a highly generalized cosmic conception of man. Here, man is catholic in his interest, global in his outlook, and sensible in his appetite, sensitive in his judgments and significant in his accomplishment.

According to Thierauf et al (1997), man is seen as not only having a capacity for tenderness, love, and sympathy for his fellow men, but can also be hostile, destructive and callous at the same time.

If a man basically has the first characteristics, little regulation of activities is needed by society; on the other hand, if he has the second characteristics, controlled regulation of his actions is necessary for the good of society.

Based on these characteristics, two assumptions of the nature of man were made.

1. Positive views
2. Pessimistic views.

From the positive view of man, Locke (1991) viewed man as being fundamentally cooperative in nature. For him, human nature possessed a potential for growth, a potential for understanding through reasoning the law of nature as laid down by God. He believes

essentially that man is born into the world with relatively few predispositions; man arrives neutral and is not inclined to good or evil.

Elton (1993) also believe that man began life morally neutral, but with enormous possibilities for development. Montagu (1957) viewed man as being fundamentally cooperative with nature.

He suggest, "It is not human nature, but nurture that is the cause of human aggression"
His conclusion is that the so-called differences in human nature are in fact, differences in Cultural experiences. This view of man would lead to developing, enhancing, and utilizing his potential as contrasted with employing methods to control his negative inclinations.

From pessimistic view of man, Spencer, H. as cited in Thierauf et al (1997), applied the concept of "survival of the fittest" to man, thereby stressing man's aggressive traits. Freud (1961) also saw in man, an instinct for aggression that caused anxiety, as man's basic nature clashed with the dictates of society.

Another strong believer of pessimistic view of man is that of Thomas Hobbes cited in Michael (1957). According to him, if man is left to his own devices, he will do evil because of two psychic forces, which dominate his behaviour. The first is fear of death, which is the source of his passionate dedication to the preservation of his own life. The second, implied by the first, is man's drive to accumulate power in order to protect himself from the encroachments of his fellowmen. Hence, men conspire against their fellowmen, killing if necessary in order to survive. Every individual has to be constantly alert to threats.

Frederick Taylor cited in Thierauf et al (1997) in support of Hobbes, predisposed toward maximum control to obtain order in organisations. He believed that control, exercised by central authority was necessary to counter the natural tendency of men to act in self-destructive ways.

Rousseau (1950) and McGregor (1960) are at the opposite end of Hobbes and Taylor. They believed that man was born with an innate predisposition towards self-preservation, mitigated by a compassion for all other men.

That fundamentally, men were simple, good, and trusting of one another. According to them, compassion is a natural feeling, which by moderating the violence of love of self in each individual, contributes to the preservation of the whole species.

All the scholars in this assumption believed in the necessity of some type of order. The point of departure from these scholars was the amount and nature of control necessary to achieve order. Taylor and Hobbes believed in the need for applying maximum control constantly. McGregor and Rousseau, in opposition, believed that minimum control allows man's innate nature to be realized.

McGregor and Rousseau's ideas supported the word of God in Deuteronomy 30: 19. Here, God gave man the will of choice and the ability of self-control.

The contributions made concerning the nature of man depend upon his culture. Nigerian culture tends to support the pessimistic view. Every Nigerian wants to accumulate wealth by all means. Here, Nigerians can conspire against their fellowmen, killing if necessary in order to achieve their ill motive.

Nigerians need maximum control to counter their natural tendency to act in self-destructive ways and also obtain order and dedication in organisations.

2.3 CULTURAL DIVERSITY:

“When sending flowers in a different culture, one should be sure of the choice. In France, bright coloured flowers are associated with mourning. In France and Germany, red roses are a gift only between lovers”

-Richard and Fred

The concept of cultural diversity provides for better understanding and accounting of variety of “ways of living” found in societies.

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Yinger (1960) posited that cultural diversity is the idea that culture exists between total cultures and also within total cultures. All known cultures tend to possess certain common features such as family system, political system, economic system and so forth but the specific content of behaviour comprising each of these general categories varies remarkably from society to society.

According to Yinger (1960), each person is born into a particular society which has its own particular “ way of life: or culture. As children, we begin to learn many aspects of this culture such as language, standards of behaviour, beliefs, and so forth. We also begin to learn many of the group’s values which comprise judgments of “good - bad”, “ proper – improper”, “right –wrong”, with respect to most aspects of the group’s way of living. Much of these learning takes place during childhood but continue into and throughout adulthood as well. Learning in this context implies the idea that we initialize, accept, and identify with our group’s way of living.

Most people have the tendency to feel that their particular culture or way of life are superior, right and natural and that all other cultures (ways of living) are inferior and often times, wrong. Thus, the more dissimilar another culture is in comparison to our own, the stranger and often times more absurd and inferior the other culture appears to us.

According to Daniel and Leonard (1996), culture should be evaluated from the standpoint of its own setting rather than from the standpoint of a different culture. In other words, norms, values and beliefs are relative to the particular culture in which they exist and should be judged only from the standpoint of that culture.

Yinger (1960) posited that culture could be discussed in terms of universals, totals and subcultures. Seen in this context, North America as a continent can be viewed as a culture. Nigeria as a country can also be viewed as a culture. Culture is so elastic that the whole earth can be viewed as a culture. It can be narrowed to mean an individual.

Margaret (1963) observed that there exist wide variations of cultures among these cultures diversities. For example, the United States of America has developed Language of time that involves much more than being prompt.

Five minutes brings a mild apology, thirty minutes a very long explanation, forty-five minutes a slap on the face. To judge a Nigerian by the same time value is to risk a major error. In addition, the USA has developed a pattern for seeing one person at a time in the office. The Brazillian often enjoys seeing several people at once even if he has to talk on different matters at the same time.

Murdock (1945) has observed that in USA, friendship may not be long lasting. People are apt to take up friends quickly and drop them just as quickly. In Brazil, on the other hand, while friendships are not formed as quickly or as easily as in USA, they often go much deeper and last longer. The Brazilian wants to know the human values of a new acquaintance, his cultural interests, his philosophy of life, not his efficiency, before he can establish confidence.

The USA tends to assume familiarity very quickly to invite new acquaintance to their homes after one or two meetings. But a Brazilian entertains only friends of very long standing in his home.

To the American Woman, a system of plural wives seems “instinctively” abhorrent. She cannot understand how any woman can fail to be jealous and uncomfortable if she must share her husband with other women. She feels it is “unnatural” to accept such a situation. On the other hand, a Siberian woman would find it hard to understand how a woman could be so selfish and so undesirous of feminine companionship in the home as to wish to restrict her husband to one mate.

Marvin (1971) posited that in most societies, there are groups of people who maintain most of the values, customs, and belief characteristics of the dominant or total culture, yet maintain certain values, customs and beliefs of their own which are somewhat distinct from the total culture.

Nigeria as a total culture has three major subcultures- the Ibo, Hausa and Yoruba. Other minor subcultures include the Ijaw, Ikwere, Margi, Ogoni, Efik, Ibibio, Annang, Edo, Uhrobo, Egba, Ijebu, Fulani, Bajju, Kanuri, Idoma, Igala, Tiv, Nupe, etc. These groups maintain certain cultures that are unique to them.

Malinowski (1948) posited that some cultures may contain values and norms, which are in sharp opposition to those of the surrounding large culture. For example, the Ijaws, Efiks and Ibibios are some cultures that are in sharp opposition to the large Ibo culture of the eastern part of Nigeria.

We also find an abundance of religious and occupational subcultures. Catholics, Protestants, Muslims, Idolatry, exemplify religious subcultures in Nigeria. Lawyers, Medical Doctor, Engineers, Teachers, Bricklayers are examples of occupational subcultures.



2.4 CULTURAL SIMILARITIES

Horton (1967) has identified a variety of cultural characteristics and circumstances that are common to all black African societies. He also observed a great deal of similarity in the general way of life of Nigerians.

They possess common features such as family system, economic system and values system. For example, large and extended family system is a universal culture in Nigeria. The much value placed on materialism and amass of wealth have become a generalized norm in Nigeria. The non-regard to time and punctuality has also become an acceptable way of life of Nigerians. All religious beliefs recognize that there is a supreme-being but what differs is the type of Supreme Being and the mode of the worship. The thought of most Nigerians are mystical, based mainly on the actions of gods, ancestral spirits and other kinds of spirits. Based on these similarities, this study shall treat Nigerian cultures as one culture and discussions shall be based on this assumption.

2.5 WORK AND PRODUCTIVITY

2.5.1 WORK

Work is by no means simple behaviour. It is not merely “doing something”. Work involves doing something and exchanging time, effort and skill for some form of “pay”

According to Ovuorie (1996), work slowly widens varying degree of effort, energy, aptitudes, skill, efficiency or productivity and worker satisfaction. Work is an input and it is the extent to which employment develops and utilizes the highest aptitudes, talents and skills of workers.

2.5.2 PRODUCTIVITY

We cannot talk of work without productivity or performance. Productivity is the product of work, though, not a measure of how hard we work, but of how well we use our intelligence, our imaginations and our capital.

The term “productivity” has been defined in many ways though showing differences in terminology than opinion.

According to Richardson (1973), productivity is the output per man-hour. Such definition implies that manpower is the single source of productivity change.

Ovuorie (1996) posited that productivity is the result of work usually expressed in terms of the mission of the organisation. It is simple to produce more with the same amount of effort.

Stone and Porter (1975) posited that productivity is effective when workers comply with the following conditions.

1. Workers must be willing to join and stay as long as needed in the employing organisation. This is the need for low labour turnover.
2. Once the workers join and stay in the employment organisation, they must be available when their services are needed. This is the need for time punctuality, low absenteeism, and infrequent mass work stoppage.
3. There is the necessity for the workers who fulfill their presence-at-work to actually perform their specific tasks and duties at the same workplace.
4. Employees must cooperate with fellow workers.

Roberts (1973) saw productivity in a broader viewpoint. According to him, productivity is a matter of getting employees to work more efficiently, not of making their work longer or harder. Increased productivity results mostly from better planning, improved technology, employment or better techniques, greater efficiency of equipment, more inventiveness, and more ingenuity. In short, it results from better exercise of the function of management.

According to Hackman (1996), increased productivity also results from improving working conditions and taking boredom out of routine tasks.

Similarly, it depends upon the attitudes of workers towards their work. He also posited that costs and profits are highly sensitive in productivity concept. When productivity increases, unit costs typically decline and profit increase. Conversely, when productivity deteriorates, unit cost rise and profits fall.

Nwachukwu (1992) defined productivity as the measure of how well resources are brought together in organisation and utilised for accomplishing a set of results. Productivity is reaching the highest level or performance with the least expenditure of resources.

According to him, productivity is often seen as total output over total input, the effectiveness of the use of the factors of production to produce goods or services. Thus, the productivity of an employee is seen as the relationship between units of labour inputs and units of output. Productivity includes three major elements (a) output (b) resources committed and (c) time

Awujo and Urieto (1995) saw productivity as not a judgment on how hard or tedious people are working. It is another name for efficiency- how well, cleverly and innovatively organisations use each of the elements that go into creating a product or service. It is another good way to evaluate a business system.

The Holy Bible, (Galatians 6:7) puts it right, " what you sow is what you reap". If you sow sparingly you reap sparingly; if you sow bountifully, you reap bountifully (2 Corinthians 9:6)

Montarari et al (1990) saw productivity as the firm's performance in relation to its effectiveness. Effectiveness is a measure of the short term and long term viability of the organisation. The effectiveness measure may be financial, operational and behavioral.

Financial measures assess the financial performance of the organisation. Organizational measures assess the effectiveness of workflow and work support. Behavioral measures determine individual performance.

They listed effectiveness factors as the following:-

1. Adaptability
2. Satisfaction
3. Profitability
4. Resource Acquisition
5. Absence of Strain
6. Control over the environment
7. Development
8. Efficiency
9. Productivity
10. Employee reaction
11. Growth
12. Integration
13. Open communication
14. Survival

It is a recognized fact that productivity is a critical factor in economic and social development, for it determines the standard of living of the citizens. Low productivity gives rise to high prices and employees' low earnings. When productivity is high, organisations earn high incomes and profits and are in better position to pay higher wages, Nwachukwu (1992)

2.6 CULTURAL FACTORS

As pointed out earlier in this study, the underlisted cultural factors shall be examined in relation to their influences on Nigerian workers

1. Society's social/value system
2. Corrupt practices
3. Beliefs/Religion
4. Nigerian Family values (large/extended family system)

2.6.1 SOCIAL SYSTEM

Culture is generally accepted as a determinant of behaviour and it is an essential tool for understanding the managerial process. Richard and Fred (1980) identified four cultural dimensions that exist in a society's social and value system, which affect organizational design and structure as well as the way employees behave. He described them as follows:

1. Individualism/Collectivism
2. High/Low power distance
3. Strong/weak uncertainty avoidance
4. Masculinity/Femininity

INDIVIDUALISM/COLLECTIVISM

(a) INDIVIDUALISM

In individualistic society, everyone is expected to watch after his own interests and individuals are left with the freedom to choose their own directions and activities.

IMPLICATION TO MANAGEMENT & ORGANISATION

In such a society, individuals interpret their relationship with the organisations as distinct. The employee's commitment to the organisation becomes work. He develops little commitment to the organisation and places his personal interest above the organisation.

(b) COLLECTIVISM

This is a type of society where collective interests become a common goal. People are born into collectives, including extended families and every one is expected to look after the interests of other members of his group.

IMPLICATION TO MANAGEMENT & ORGANISATION

The individuals view the organisation as their own and become loyal to the organisation. Its success becomes their successes and its failures become their failure. There exist a bond of responsibility that develops between the employee and his employer.

2. POWER DISTANCE

This is the way a society uses to manage inequalities. Power distance is related to the degree of centralisation of authority, leadership, and decision-making.

(a) HIGH POWER DISTANCE

This is where some societies let individual inequalities grow to such an extent of being institutionalized that lead to much difference in wealth and power. Inheritance of wealth and power is no longer justified on the basis of physical and intellectual qualifications but

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rather inequalities among people and are attributed to kingship and birth order. Personal accomplishment is no longer a necessary and sufficient requirement for the distribution of power and wealth.

IMPLICATION TO MANAGEMENT & ORGANISATION

In organization where high distance is practiced, superiors are autocratic and subordinates tend to have dependence on their superiors. Superiors make decisions and subordinates accept the decisions.

(b) LOW POWER DISTANCE

This is where some societies try to downplay the inequalities of power and wealth as much as possible.

IMPLICATION TO MANAGEMENT & ORGANISATION

In low power distance societies, superiors maintain a lesser degree of autocracy and the subordinates prefer to participate in decisions that will affect the work performance.

3. UNCERTAINTY AVOIDANCE

It pertains to the means that a society uses to cope with the uncertainty of the future. It recognise that time runs only in one direction and there is a past, there is a present, and there is a future, and societies deal with each time period differently. We live in a world in which the future is unknown and uncertainty is associated with that condition of human existence. From an organizational and managerial perspective, uncertainty avoidance influences the degree to which an organisation attempts to cope with the need to structure its activities.

(a) STRONG UNCERTAINTY AVOIDANCE

This is where societies socialize their members into trying to beat, influence or control the future. Within those societies, there is a tendency to try and control the future by rules and

procedures and to an extent there is an attempt to predict the future. There is intolerance toward behaviour and opinions that deviate from societal norms.

IMPLICATION TO MANAGEMENT & ORGANISATION

The establishment of work rules and regulations are examples of organizational procedures designed to cope with uncertainty, and management tends to be relatively task-oriented and essentially job-centered

(b) WEAK UNCERTAINTY AVOIDANCE

This is where societies socialize their members into accepting that uncertainty is a fact of life and that there is little that one can do to alter that situation.

IMPLICATION TO MANAGEMENT & ORGANISATION

There will be less emphasis on control, and employees are encouraged to accept ambiguity. There will be less attention and time devoted to the development of policies, practices and procedure designed to restrict individual's initiative.

(4) MASCULINITY/FEMINITY

It measures the division of roles between the sexes. The sexual role definitions of one society may vary significantly from those in another. Societies can be classified according to their inclination to minimize or maximize the social and sex-role division.

(a) MASCULINITY

Masculine societies stress such values as assertiveness (personality), acquisition of money, and disregard for others. The hero is considered to be a person who is a successful achiever and superman.

(b) FEMINITY

In feminine societies, the dominant values for both men and women include such qualities as cooperation among people, conservation of the environment, the importance of the quality of life, and a belief that small is beautiful. The underdog attracts public approval and individual brilliance is subject.

IMPLICATION TO MANAGEMENT & ORGANISATION

The masculinity and feminity constructs seem to have bearing on the importance that an individual attaches to earning recognition, achievement, and challenge. Thus an organisation's reward system and management style will be affected by a society's orientation on this dimension.

The lesson that emerges from this Hofstede's management and organisation are heavily culture bound because they involve the manipulation of symbols that have meaning to the people involved. Meanings associated with this symbols are derive from what an individual has learned from his family, school, work environment, and members of the society.

This not only affects people's behaviour within organisations but also influence the likelihood of successfully transporting theories of organisation and management styles from one culture to another.

Management and organisation are penetrated with culture from the beginning to the end. Through a better understanding and awareness of a culture's values and the attitudes expressed by its members, one can better understand and interpret the behaviour of organisations and the culture and operation of management in a given cultural setting.

2.6.2 SOCIETAL VALUES

Values are other major cultural elements that play a great role on human nature. Conditions are problematic only if they conflict with values.

Sanderson (1988) saw values as man's conceptions or idea with regard to feeling or "worth" or "desirability". Values therefore make up our judgments of moral, immoral, good, bad, right, wrong, beautiful-ugly, and so forth, with regard to the world around us. Values are shared or collective agreement among members of a social organisation to serve as a base of foundation for societal unity and cohesion.

Onyemelukwe (1981), has argued that many cultural values perpetuate the Nigeria social system. In Nigeria, managers are faced with the problem of controlling people who owe allegiance to their mutual group links and who believe in supremacy of the norms and values of this group without much regard to management policies.

Onyemelukwe further argued that Nigeria's cultural values emphasize the need to obey those who are elders and accept their words as "the words of wisdom". This creates a wrong emphasis to over-respect elders. Thus, in Nigeria, a worker expects that his age as represented and reinforced by his length of service should give him pride as compared to young workers.

The implication here is that strict application of merit as a yardstick for reward as practiced in Europe and U.S.A creates a lot of resentment, opposition and misunderstanding. In addition, officers looking after much elder workers have some peculiar management problems in terms of giving instructions, commanding obedience and judgment

There is personalization of offices. In Nigeria, which is a marked divergence from the practices and the emphasis on the systems concepts, Ejiofor (1989) observed that in Nigeria, the manager faces the problem of the emphasis laid on "person to person" management rather than the "person to object" models developed in western world. This practices encourages personality relationship to service giver to the extent that unfairness tend to predominate, managerial and organizational effectiveness continue to be jeopardized.

This practice also makes punishment to evoke anger and resentment rather than repentance or remorse. Because of that, people are scared to punish or tell offenders directly that they

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are wrong. Even in settling quarrels and fights between workers, the judgment is always regarding both of them partially right or wrong.

Anele (1999) observed that Nigerian value system places much emphasis on materialism. As such, the yardstick of measuring human worth becomes how much money you have. Titles and other recognitions are determined by how much wealth you can display.

Baridam (1999) observed that it is conventional in the Nigerian environment to respect those who display wealth, no matter their past evil. The occupation of luxuriously furnished office is seen as a symbol of power. According to him, the value placed on materialism has made workers to abuse their offices in a bid to amass wealth.

Nkovadu (2000) also observed that some Nigerian cultural values have negative effect on productivity. Such values as, "I don't care" saying yes when he meant no, one minute when he meant one hour.

The table (2.1) on page 34 is a summary of United State values on work, the possible alternative and management applications, adopted from Richard and Fred (1991).

Table 2.1: UNITED STATES VALUES AND POSSIBLE ALTERNATIVES.

U.S CULTURAL VALUES	ALTERNATIVE VALUES	EXAMPLE OF MANAGEMENT FUNCTION ACCEPTED
Individuals can influence the future (where there is a will there is a way).	Life follows a preordained course and human action is determined by the will of God.	Planning and scheduling
Individuals should be realistic in their aspirations	Individuals should not be realistic in their aspirations	Goal setting and career development.
We must work hard to accomplish our objectives (Puritan ethic)	Hard work is not the only prerequisite for success. Wisdom, luck, and time are also required.	Motivation and reward system
A primary obligation of an employee is to the organisation.	Individual employees have a primary obligation to their family and friends	Loyalty, commitment, and motivation.
Employees can be removed if they do not perform well	The removal of an employee from a position involves a great loss of prestige and will be rarely done.	Promotion.
Company information should be available to anyone who needs it within the organisation	Withholding information to gain or maintain power is acceptable	Organisation, communication, and managerial style.

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Competition stimulates high performance.	Competition leads to unbalances and leads to disharmony.	Career development and marketing Communication.
What works is important.	Symbol and the process are more important than the end point.	Planning and quality control.

2.6.3 CORRUPT PRACTICES

Corrupt practices have been the major factors militating against the performance of the public sector in Nigeria. According to Lekan (2000), Nigeria has the potential to be one of the most prosperous on the face of the earth but has been humbled and brought low by corrupt practices. It has become endemic in the society.

Adebayo (1989) defined corruption as dishonest use of one's own advantage. It is the manipulation of the coercive potentials of one's social position to gain personal or group advantage at some other person's expense.

According to Otite (1978), corruption is the perversion of integrity of State of affairs through bribery, favouritism and indiscipline. This definition implies that corruption is a dishonest act socially regarded by some members of the society as "norm" rather than "exception".

Oloko (1982) observed that successive administrations in Nigeria (Military and Civilian) were characterized by corrupt practices manifested in the following ways in the Nigerian labour force: bribery, favouritism, fraud, absenteeism, lateness to work, sleeping on duty, malingering, chattering with friends, receiving visitors, making and receiving phone calls, too frequent visit to toilet, bars or hotels, private engagement, gossiping, rudeness to the public and lies.

President Obasanjo in his television broadcast while signing the anti-corruption law of Akanbi's Independent Corrupt Practices and Related Offences Commission (ICPC),

warned Nigerians to desist from corrupt nations of the world according to Transparency International rating.

2.6.4 BELIEFS

The Deluxe Encyclopedia (1990) defined belief as three convictions:

- 1) The conviction that something is true
- 2) The conviction that something exists
- 3) The conviction that something is right.

The holder of such convictions sees it as the best as far as he is concerned.

Human beliefs are very important cultural variable in the study of human resource management. Values and beliefs explain why a certain activity is important and help to promote it. They tell members what is important and beliefs tell them that if they do it a certain way, they will get a certain result.

Ahiazu (1978) posited that beliefs system of Nigerians is another aspect of nature of Nigerian communities, which influences the behaviour of the Nigerian workers. The belief system includes shared knowledge (some of which are largely superstitious), myths and legends.

Benedict (1984) defined beliefs as ideas which people hold with respect of the universe or any part or aspect of the total reality surrounding them. Defined in this way, the subject, human beliefs can be infinite and may therefore include ideas concerning the individual, other people, and any or all aspect of the biological, physical, social and supernatural world.

Rokeach (1978) conceived the beliefs system to represent all beliefs sets and expectances or hypotheses, conscious or unconscious that a person shows a course of events he does not question. The sources of these beliefs are reference persons or groups, which the individual learns to trust or distrust as he socialized with the world about him.

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Taken as a whole, the total belief system may be seen as an organisation of beliefs varying in depth, formed as a result of living in nature and in society, designed to help a person maintain, as far as possible, a sense of ego and group identity. This happens when there is stability and continues over time with an identity that is a part of and simultaneously apart from, a stable physical and social environment.

Beliefs seen in this aspect define the world for an individual and constitute an information system which performs the function of organizing the world of ideas, people and authority in a way that makes sense to that individual and allows a person to function in ways he or she may consider effective.

According to Kroeber (1972), beliefs concern convictions as to what “is” or “is not”. Some beliefs can be proven to be either correct or incorrect, that is, some beliefs are testable. Beliefs serve as an aid to people by providing them with methods of implementation and explanations for the world and the universe, which surrounds them.

Various beliefs of people also help them to cope with situations and events over which they may have very little, if any control. System of belief held jointly by people contributes to social order and social integration, which are necessary for the continuation of society.

BELEIFS ABOUT WORK

Rebinnowitz and Hall (1977) in their review of job involvement concluded that a job which involved a person is likely to be a believer in the protestant ethic, his internal Vs external locus of control, has strong growth needs, and participates in decisions affecting him.

Protestant ethic is not the only deep- seated belief likely to be held; there is a range of other beliefs. Rokeach (1981) identified five sets of belief in an organisation. They are as follows:

- 1) The work ethic
- 2) The Organsational belief system

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- 3) The Marxist-related beliefs
- 4) The humanistic work belief system
- 5) The leisure ethic.

Belief is an important characteristic in human resources management because if the individual's beliefs are not compatible with that of the organisation, then the individual is not likely to become involved in the commitment of organisation goals.

THE WORK ETHIC

Work is good itself and bestows dignity on a person. Every one should work and those who do not, must be seen as useful members of the society. By working hard, a person can overcome every obstacle that life presents and make his own way in the world. Success is thus directly linked to one's own efforts and the material wealth a person accumulates is a measure of how much effort he has expended. Wealth should be wisely invested to earn greater return and not foolishly spent only on personal consumption.

THE ORGANISATION BELIEF SYSTEM

Work takes on meaning only as it affects the group or the organisation for which one works and as it contributes to one's status and rise in the organisational hierarchy. Work is not so much an end in itself, but is more dependent on one's ability to conform and adapt to group norms than it is the result of individual effort and accomplishment. In other words, success in the organisation is more dependent on the ability to get along and "play the game" than an individual productivity.

MARXIST-RELATED BELIEFS

Productivity activity or work is basic to human fulfillment. Without work, man cannot provide for his physical needs nor can he maintain contact with the deepest part of himself. Through work, man creates the wealth for himself and keeps in touch with his fellow human beings.

Marxist beliefs suggested workers should have more say as to what goes on in corporations and exercise more control over the workplace. However, workers are exploited and alienated from their productive activity.

HUMANISTIC WORK BELIEF SYSTEM

Work is to be taken seriously as the way in which man dissolves himself and fulfills himself as a human being. Thus the individual growth and development on the job is more important than the output of the work process. What happens to people in the workplace is more important than productivity. Work must be redesigned to allow man to become fully human and reach higher stages of development than fulfillment of material or lower order needs and wants. Thus, work must be made meaningful and fulfilling for individuals and allow them to discover their potentials as human beings.

THE LEISURE ETHIC

Work has no meaning in itself, but only finds meaning in leisure. Jobs cannot be made meaningful or fulfilling, but work is a human necessity to produce goods and services and enable one to earn the money to buy them. Human fulfillment is found in leisure activities where one has a choice regarding the use of one's time and can find pleasure in pursuing activities of personal interest. This is where a person can be creative and involved. Thus, the fewer hours one can spend working, the more leisure time one has available.

Dickson and Buchholz (1977) posited that all the work beliefs are found to be dependent of national culture, values, the pattern of organizational ownership and organisational culture.

According to Kroeber (1972), the five belief systems outlined above are clusters of values, which can be expressed as cognitions about the world and the position of work in the world. The values generate expectations about what is desirable and satisfying in a work situation.

Whitley and England (1977) also posited that cultural background may produce an association between needs and beliefs about work. For instance, believers in the leisure ethic may perceive their security or existence need to be most salient; believers in the organisation belief system will perceive belongingness need to most salient; persons holding humanistic and Marxist beliefs may perceive self-actualisation and growth need to be most salient and persons perceiving individual recognition need may endorse the work ethic. The employees of smaller companies tend to endorse the work ethic more highly than those in bigger organisation.

Nigerian workers are not left out in work beliefs. Nigerians see government parastatals as a national cake or gold mine where any Nigerian can make a living without actually working for it. This mentality has brought about non-chalant attitude to work, thus bringing productivity to a serious decrease in government parastatals.

Ahiauзу (1999) has observed that most work beliefs in Nigeria tend to support the leisure ethic and are more pronounced in certain parts of this country. He noted that most Nigerians see work as not meaningful or fulfilling but as human necessity.

Fulfillment is found in leisure activities where one has a choice regarding the use of one's time and can find pleasure in pursuing activities of personal interest

The image of what Ahiauзу was trying to portray could be explained in the lives of most Rivers youths and other Niger Delta regions relationship to them; work is a mere necessity, after all, the oil companies are there to bring forth equitable shares of oil revenues, pay damages and compensations to the indigenes.

The study of Abdullahi (1982) revealed that some ethnic groups and educated ones in Nigeria have a strong support for humanistic work ethics. To them, success is directly linked to one's own efforts and work should be made meaningful and fulfilling.

2.6.5 RELIGIOUS BELIEFS

Religion helps to maintain social stability within groups; it is often also a source of conflict between groups. According to Malinowski (1948), it has been denounced as one of the major obstacles of progress as well as the birth of a new mentality and as an impediment to social and economic development, especially in the third world countries. The recent Sharia crises in Nigeria are still very fresh in the minds of many Nigerians.

Carlston (1989) saw religion as “a traditional system of beliefs concerning the nature of the supernatural world, its interaction with temporal world and mans linkage with supernatural world. Religion describes spiritual symbol, man’s ideal and valued order, as exemplified in man himself, his society and his natural environment. It states the ethical norms of the ideal order and the circumstances in which supernatural means may reward or punish behaviour”

Durkheim cited in Haralambos and Heald (1980), defined religion as “a unified system of beliefs and practices related to the sacred thing”. The social science study of religion focuses on what people believe to be true of the supernatural and how they act individually and collectively on the basis of their beliefs or convictions.

Onyemelukwe (1981) observed that due to the religious beliefs of the Nigerian workers tend to seek the cause of their misfortune in their employment outside the work place. They very easily believe that why they are not getting promotions in their employment, may not be because they have not been performing well on their job, but because one god or an ancestral spirit is not pleased with them and therefore needs to be appeased with certain ritualistic sacrifices.

He also noted that Nigerians are so obsessed with the doctrine of destiny and believe that whatever one can achieve in life is absolutely predestined. So, whether one works hard or not, he will still become what is predestined to be.

According to Ahiauzu (1999), a Nigerians does not make a sufficient effort to systematically understand nature and things within his physical environment; he develops

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fear of natural phenomena and consequently worship them. This gives rise to Nigerians having a multiplicity of gods, and surrounding their fate to the gods, rather than endeavoring to understand, conquer and exploit the physical environment and natural phenomena.

The elements of Nigerian belief system do not have any scientific basis whatsoever, but it is the belief system that is normally transmitted orally from parents to their children for which, most Nigerians depends and consequently manifest in the work place.

Anele (1999) observed that any religious worship done during working hours affects the determination of full or positive productivity. He cited example of Muslims who worship during working hours on Friday afternoons. According to him, such practices and public holidays as a result of religious activities have caused a lot of loss in Man-hour and corresponding loss of production in the country.

2.6.6 NIGERIAN FAMILY VALUES

The family is the basic unit of any society and it is formed by the union of man and woman through the institution of marriage.

Ekpenyong (1996) defined family as a group, which is characterised by ties of kinship among all its members based on marital ties and on biological (blood) relationship.

According to Ekwealo (2000), the family is a mini-society in which values, development and socialisation take place. It is a mini-theatre for providing nourishment, training and character-formation for the young. With the family, young children learn the socially approved means of satisfying their needs and begin to develop an understanding of the many basic roles of society.

Burton and John (1980) defined family as the first child's first reference groups whose attitudes, norms, values and practices "he refers to in evaluating his own behaviour".

The child's first interpretation of physical and social world, likes and dislikes, are derived from the network of family relations. These qualities are developed to adulthood and carried along into a workplace.

Akin and Handel (1972) observed that children first acquire their attitudes and beliefs as well as the values of their culture from those family members who first care for their needs. The family unit, being the most important agency of socialization, is primarily responsible for the early development of personality in the individual.

Nigerian family values recognise large/extended family structure. According to Anele (1999), Nigerian family structure is made up of consanguine and conjugal units. On a consanguine basis, the family consists of several generations of blood relatives. The conjugal unit of nuclear family consists of husband, wife and their children. It can also be part of an extended family, which consists of all the people defined as kin (spouses and offspring). Matrilinear extended family is also common in Nigeria. In this type of family system, sons remain in their father family group together with their wives and children. Under such a family arrangement, the first sons or the elder ones are made to bear the financial burdens of the younger ones if their parents are not handy.

Oshagbemi (1989) observed that Nigerian family value (Large and extended family system) is another factor that places severe demands on the Nigerian worker. The Nigerian workers' priority and loyalty go to their nuclear and extended families where there are close knits and mutual co-operation rather than commitment to the work. The implication is that, one's family obligation in most cases takes first place to another place of work.

Ejiofor (1987) posited that our family value is such that the worker always sees himself as not working for the members of his nuclear family but also to his extended families. This type of family system places a heavy financial burden on the worker.

Think of a cleaner on a grade level 04 with ten children, dependent parents and relatives. When his regular earnings are inadequate to maintain the members of his family, the worker is induced to look for other ways of supplementing his income so as to meet the

everlasting pressures on him from his nuclear family, relatives, in-laws, friends and other external demands.

Ahiauзу (1999) also observed that people' attitude to work is a function of family upbringing. He revealed that the daily activities in which the Nigerian children are engaged included little or nothing in the way of constructional games or puzzles, geometrically shaped objects or activities involving pictorial representation of the real world which will have the effect of stimulating and developing the child. According to him, the Nigerian child is rarely separated from his mother, even for short spells of time within the first three years of life and as such, the child is not given the opportunity to develop power of creative imagination. Based on this, his performance in a workplace is a function of the early development of his childhood.

2.6.7 ETHNICITY

Rose (1974) defined ethnicity as groups whose members share a unique social and cultural heritage passed on from one generation to the next and are identified by the distinctive patterns of family life, language, religion and other customs that cause them to be different from others.

Ogolo (1997) posited that culture is not spoken of only in respect to micro communities but is as well considered in terms of broad communities such as the Nigerian union as a whole or in terms of broad groups like the Hausas, Igbos, Yorubas, Ijaws, Ibibios, Bajju, etc. According to him, man finds his identity in his culture and culture itself varies from place to place, from one community to another and from one geographical area to the other. Its perpetration or continuity depends upon man's capacity for learning and transmitting knowledge to succeeding generations through the use of tools, languages and systems of abstract thought.

Thus, ethnicity can be identified in their pattern of selecting spouses, ways of raising children, types of economic activities, types of food, styles of dressing, types of religion, form of education, pattern of houses and nature of farm practices, These characteristics of

life pattern manifests in Nigerian workers in different dimensions, thus jeopardising the success of the generations.

2.6.8. PREJUDICE

Prejudice comes from the Latin word *prejudicium* meaning a preceding judgment, a judgment before the facts are gathered.

Burton and John (1980) defined prejudice as a rigid, emotional attitude often based on inadequate data, characterise by stereotyped thinking and involving tendency to respond negatively toward certain ethnic groups or members of the groups.

Prejudice is emotional; it involves feelings. These feelings are negative and are often revealed in the words used to describe a group. Prejudice is an attitude not an act, but it certainly may lead to action.

Prejudice against certain groups in Nigeria especially the Ibo continues to incite problems in many organisations.

2.7 CASUAL CULTURAL FACTORS

Casual cultural factors are those cultural variables that have their origin from the major cultural factors but influence human activities in a silent manner.

2.7.1. LANGUAGE

Human culture without language is unthinkable. No culture fails to provide for aesthetic expression and aesthetic delight. Many cultural premises are deeply embedded in language.

Burton and John (1980) defined language as a way of expressing idea, feelings and communicating messages within the society. According to them, language expressions arouse emotions, conveying feelings, values and attitude as well as knowledge. It helps to perpetuate the culture of a people.

It is mostly through language that we can identify a tribe. Language makes it possible to replace behaviour with ideas.

Management faces the problem of language when it becomes a means to perpetuate tribalism, favouritism and all sorts of corrupt practices in an organisation.

2.7.2 HONOURARY TITLES

Oloko (1982) saw title as personal applications used to denote social positions. They are mere symbolic representations of prestige or deference, allocated to the various positions in the social system. They are basically social rewards societies distributed to their members for their performances of various social roles and stakes. The specific social reward which titles symbolise is what is variously known as status - honour, prestige, esteem or deference.

In Nigeria, such titles like chief, honorary doctorate degrees, Alhaji or Sir are so regarded that the holders take serious offence when these titles are not use when addressing them.

The word of Tunde (2000) is worth noting. According to him, only the poor and ordinary people bear the title "Mr" in Nigeria. It is important to address people with prefixes indicating their higher status of achievement. Some of the titles would chock you, seeing that they are indicative of nothing of elevation after all but derived from mere academic programmes undergone.

You would come across such prefixes (titles) as Engr. Arh, Surv, etc. not to talk of more universally known Dr. or Prof. Other titles includes Chief, Alhaji, etc. Woe betides you if you are been addressed with such titleholder as "Mr".

To be on the safe side, you may address everyone you meet as Chief, Dr., so that no one ever feel offended by either title, except, of course, a Prof- but they are few and far in between.

The “Chief” mentality as first class citizens has injected serious social problems in our society. This has made many Nigerians acquiring wealth by all means in order to be made Chiefs. The excessive demand in our culture for respect to such titles could be power conscious and man demand respect from a more productive and committed co-worker in the organisation.

2.7.3 GOSSIP

Gossip is a common speech activity in informal groups. The term gossip can refer to any informal talk about someone who is not present, including rumor (grapevine), slander, or simply the exchange of information.

Donna (1991) defined gossip as evaluative talk about a person who is not present.

Janet (1991) viewed gossip as a means to project a positive self-image by discrediting others.

Psychologists have found that gossip is one of the most salient social problems in an organisation. Internal conflicts and quarrels among Nigerian workers is partly the handiwork of gossips.

2.7.4 CEREMONIES

Duvignaud (1967) saw ceremonies as the perpetual creation and recreation of embodied beliefs of people’s culture. Ceremonies in Nigeria include as yam festivals, feasting, marriages, wrestling, funeral rites, mourning etc.

These ceremonies are highly regarded in Nigeria and during these periods, both the participants and the observers are actively engaged. If a worker is involved in any of these ceremonies, more attention is given to the ceremony than any thing else, thereby jeopardizing his official assignments

In certain communities, when a great man dies, all the members of the community are involved in the funeral ceremony. In Rivers State for example, funeral ceremonies takes place on weekends, but individuals start to leave on Thursday for the preparations. Based

on this these, the rate of lateness and absenteeism among workers rises high on Friday and Monday.

SUMMARY

Cultural determination focuses upon elements of the cultural heritage. Max Weber in his book "The protestant ethic and spirit of capitalism" cited in Rabinowitz and Hall (1977), stressed the importance of society's ideological commitments, their values and beliefs in explaining economic reforms just as protestants as a set of religious values resulted in the development of capitalistic forms of economy and society.

This observation by Weber could be explained to mean that cultural factors among other things are the major determinants of productivity. The study of culture in relation to workers productivity should therefore be of paramount importance to any organisation.

CHAPTER THREE

METHODOLOGY

INTRODUCTION

Mason (1978) posited that the first step in solving many problems in business and economics is collecting the essential data. This chapter therefore aims at giving detail account of the various methods and instruments used in collecting data for the study. A framework for analysing the data is also developed. This chapter shall look into the following areas:

- 1) Research design
- 2) Sampling procedure
- 3) Data Collection Methods
- 4) Data analysis techniques

3.1 RESEARCH DESIGN

Baridam (1995) defined research design as a framework or plan that is used as a guide in collecting and analysing the data for a study. It is a model of proof that allows the researcher to draw inferences concerning casual relations among the variables under investigations.

Basically, there are two types of research designs:

- 1) Experimental design, in which all the elements of the design are largely under the control of the researcher and
- 2) The quasi-experimental design, in which the various elements of the design are not under the control of the researcher.

This study is descriptive in nature and will adopt a cross-sectional kind of quasi-experimental design.

3.2 SAMPLING PROCEDURE

Okefor (1999) posited that if the study population is not large (less than 100) all the units in the sampling frame not be surveyed.

There are 28 government parastatals currently functioning in Rivers State as obtained from the federal Inland Revenue Office, Port Harcourt. Out of the 28 parastatals, 15 are owned by the federal government, represented by:

Manufacturing	4
Service	10
Financial institution	1

While 13 are owned by the Rivers State Government, represented by:

Manufacturing	6
Service	6
Financial institution	1

POPULATION:

Since the parastatals are less than 100, the entire 28 government parastatals was our target population using the Managing Directors or General/District Managers as respondents. These calibre of company executives were chosen because they are in the best position to know how well the workers are performing in relation to productivity of the organisation. They are also well informed about culture.

SAMPLING SIZE

The target sample sizes of this study were the Managing Directors or General/District Managers of the 28 parastatals.

3.3 DATA COLLECTION METHODS

The data collection was done by means of primary source. The primary sources were obtained by means of questionnaires and oral interview. Only one questionnaire was designed to adequately address issues concerning cultural influence on productivity.

Care was taken to consider such elements like sex, age, marital status, academic/professional qualifications and positions in the company.

The questionnaires were distributed by hand and complimented with oral interview. The questionnaire method gives the respondents the free choice of expressing their opinion on personal experiences and knowledge while the oral interview gives the researcher the opportunity to interact with the respondents, give more explanations on the subject matter and explain some vague words where necessary. The validity of the study therefore depends on the respondent's perception on the subject matter.

The questionnaire consists of multiple-choice questions, which is ordinal scale measurement. The ordinal scale is a rank ordering of things. It is a rating instrument in which the respondent places himself in the category he feels is most appropriate. For example, how would you rate the performance of workers in your organisation?

(a) Excellent (b) Good (c) Average (d) Fair (e) Poor.

3.4 DATA ANALYSIS TECHNIQUES

Baridam (1995) posited that the purpose of statistical inference is to test Statistical hypotheses and to estimate the population parameters. That is, statistical inference confirms

the preconceived notion that the researcher had about the situation. According to Mason (1978), it is concerned with checking the validity of quantitative statements.

In this research, data collected were analysed using Spearman Rank- Order Correlation Coefficient (Rho). This tool is considered the most appropriate tool for analysing the data because the variables of the data are measured at ordinal scale ranked.

Spearman Rank measures the degree of relationship or correlation between two sets ranked observations. Symbolised by r_s , it can assume any value from -1 to $+1$ indicating perfect correlation and 0 relationship.

The formula for Rho is:

$$r_s = \frac{1 - 6\sum d^2}{n(n^2 - 1)}$$

WHERE:

d = Sum of the qualified differences in the ranking of the subject on the two variables.

n = Number of subjects being marked.

TEST OF SIGNIFICANCE

To determine the acceptance region, Urieto (1995) posited that if the sample size is small (n less than or equal to 30) we will base our procedure on t distribution. The largest sample size of this study is small ($n = 28$). We shall therefore base our procedure on t distribution given by the formula

$$t = \frac{\frac{r^s - 0}{1}}{\sqrt{n-1}}$$

:

DECISION RULE

The null hypothesis is accepted if the calculated t falls within the critical values of t (acceptance region) at the specified level of significance, otherwise reject the alternative.

SUMMARY

The chapter describes the methodology employed in this research. We noted the design can be described as cross-sectional kinds of quasi-experimental design.

The target population of this study were the 28 Federal/State Government currently operating in Rivers State and because the population is small, all the parastatals were surveyed. The 28 respondents, one from each of the parastatals forms our target sample size.

The variables of the data are measured at ordinal scale ranked and were analysed using Spearman Rank.

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CHAPTER FOUR

PRESENTATION AND ANALYSIS OF DATA

INTRODUCTION

The purpose of this chapter is to analyse the data collected through questionnaire response. The analysis is divided into three major sections. The first section is the tabulation of responses; the second is the Compilation of Rank Correlation of the response while the third section determines the acceptance region.

We shall accept or reject the hypotheses based on the decision rule at the specified levels of significance.

This chapter will also provide the background for the last chapter upon which conclusion, discussions, and recommendations will made.

TABLE 4.1 TABULATION OF RESPONSES TO BELIEF SYSTEM

QUESTION 8- Which belief system is strongly upheld by workers in your organisation?

OPTIONS	RESPONDENTS	PERCENTAGE
Work ethics	4	22
Organizational belief	1	5
Humanistic work belief	8	42
Religious belief	1	5
Leisure ethics	5	26
	19	100

Source: Field Survey

From table 4.1 above, humanistic work belief has the highest response of 8, representing 45%, indicating that the humanistic work belief is strongly upheld by workers. Leisure and work ethics followed with 25% and 22% respectively.

TABLE 4.2- TABULATION OF RESPONSES TO THE IMPACT OF HUMANISTIC WORK BELIEF ON WORKERS PERFORMANCE

QUESTION 9- How would you rate the impact of humanistic work belief on workers performance?

OPTIONS	RESPONDENTS	PERCENTAGE
Excellent	1	5
Good	3	16
Average	3	16
Fair	5	26
Poor	7	37
	19	100

SOURCE: FIELD SURVEY

A glance at table 4.2 showed that 7 of the respondents, representing 37%, indicated that humanistic work belief has a poor effect on workers, while 5, representing 26% indicated a fair effect.

TABLE 4.3-TABULATION OF RESPONSES TO VALUE SYSTEM

QUESTION 10- Which of these values would you consider the most serious problem in your organisation?

OPTIONS	RESPONDENTS	PERCENTAGE
High Power distance	3	16
Individualism	10	52
Weak uncertainty Avoidance	2	11
Collectivism	1	5
Masculinity	3	16
	19	100

Source: Field Survey

From Table 4.3 above, individualism has the highest response of 10, representing 52% and indicating that individualism pose social problem in organisation. High power distance and masculinity were followed by 3 respondents each, represented by 16% each.

TABLE 4.4 TABULATION OF RESPONSES TO THE IMPACT OF INDIVIDUALISM ON WORKERS PERFORMANCE.

QUESTION 11 How would you rate the impact of individualism on workers performance?

OPTIONS	NO OF RESPONDENTS	PERCENTAGE
Excellent	2	10
Good	1	5
Average	3	16
Fair	3	16
Poor	11	58
	19	100

SOURCE: FIELD SURVEY

A look at table 4.4 revealed that 11 of the respondents, represented by 58%, indicated that individualism has a poor effect on the workers performance, while 3 respondents representing 16%, indicated a fair effect.

TABLE 4.5 TABULATION OF RESPONSES TO CORRUPT PRACTICES

QUESTION 13: Which of these corrupt practices would not be easily controlled in your organisation?

OPTIONS	RESPONDENTS	PERCENTAGE
Bribery	14	74
Fraud/Stealing	2	5
Favouritism	2	11
Truancy/ Lateness	1	5
Malingering	1	5
	19	100

SOURCE : FIELD SURVEY

From Table 4.5 above, bribery has the highest response of 14, representing 74% and indicating that bribery would not be easily controlled in Organisation, while favouritism has 2 respondents, represented by 11%.

TABLE 4.6 TABULATION OF RESPONSES TO THE IMPACT OF BRIBERY ON PRODUCTIVITY.

QUESTION 14: How would you rate the impact of bribery on Productivity in your organisation?

OPTIONS	NO OF RESPONDENTS	PERCENTAGE
Excellent	1	5
Good	1	5
Average	3	16
Fair	1	5
Poor	13	69
	19	100

SOURCE: FIELD SURVEY

A look at table 4.6 showed that 13 of the respondents, representing 69%, indicated that bribery has a poor effect on productivity, while 3 respondents, represented by 16%, indicated a fair effect.

TABLE 4.7: COMPUTATION OF RANK CORRELATION ON HUMANISTIC WORK BELIEF AND PERFORMANCE USING TABLES 4.1 AND 4.2

RESPONDENTS	HUMANISTIC WORK BELIEF (X)	PERFORMANCE (Y)	RANK (X _R)	RANK (Y _R)	DIFFERENCE IN RANKING d=(X _R -Y _R)	SQUARED DIFFERENCE d ²
19	5	5	17.5	19	-1.5	2.25
18	5	4	17.5	17	0.5	0.25
17	5	4	17.5	17	0.5	0.25
16	5	4	17.5	17	0.5	0.25
15	4	3	15.0	14	1.0	1.00
14	3	3	10.5	14	-3.5	12.25
13	3	3	10.5	14	-3.5	12.25
12	3	2	10.5	10	0.5	0.25
11	3	2	10.5	10	0.5	0.25
10	3	2	10.5	10	0.5	0.25
9	3	2	10.5	10	0.5	0.25
8	3	2	10.5	10	0.5	0.25
7	3	1	10.5	4	6.5	42.25
6	2	1	6.0	4	2.0	4.00
5	1	1	3.0	4	-1.0	1.00
4	1	1	3.0	4	-1.0	1.00
3	1	1	3.0	4	-1.0	1.00
2	1	1	3.0	4	-1.0	1.00
1	1	1	3.0	4	-1.0	1.00

Sum of the square differences (Σd^2) = 80.75

TEST OF THE HYPOTHESES

Spearman Rank Correlation Coefficient (r_s) was used to test the hypotheses.

The hypotheses were stated in null and alternative form and are two tailed

HYPOTHESES ONE:

$H_0 : P_s = 0$ —————> null hypotheses :There is no significant relationship between humanistic work belief and workers performance.

$H_1 : P_s \neq 0 =$ —————> alternative hypotheses: There is a significant relationship between humanistic work belief and workers performance.

$\alpha = .05$ Level of significance.

$$r_s = 1 - \frac{6 \sum d^2}{n(n^2-1)}$$

From Table 4.7

$$r_s = 1 - \frac{6 \times 80.75}{19(19^2-1)}$$

$$= 1 - \frac{484.5}{6840}$$

$$= 1-0.071$$

$$= 0.929$$

$$r_s = 0.929$$

A correlation coefficient of 0.929 suggests a substantial positive association between work belief and workers performance.

:

TEST OF SIGNIFICANCE

According to Urieto (1995), if the sample size (n) is small, n less than or equal to 30 ($n \leq 30$), t distribution is appropriate for the test of significance. This study is small sample size ($n=19$) and t distribution was used as shown below:

$$\begin{aligned}t &= \frac{r_s - 0}{\frac{1}{\sqrt{n-1}}} \\&= \frac{r_s \times \sqrt{n-1}}{1} \\&= \frac{r_s \times \sqrt{19-1}}{1} \\&= \frac{r_s \times \sqrt{18}}{1} \\&= \frac{0.929 \times \sqrt{18}}{1} \\&= \frac{0.929 \times 4.242}{1} \\&= 3.94 \\t &= 3.94\end{aligned}$$

DECISION RULE

According to McClave and Benson (1988)

For a two tailed test:

$$\alpha = 0.05 \div 2 = 0.025$$

Degree of freedom (df) = $n-1 = 19-1 = 18$

Critical value of t 0.025 at 18 df = 2.101 (see appendix 1V)

:

Since the calculated t (3.94) is greater than the critical value of t (2.101) that is, calculated t falls outside the acceptance region (critical value of t (2.101) we reject the null hypotheses and accept the alternative that there is significant relationship between the humanistic and work belief and workers performance.

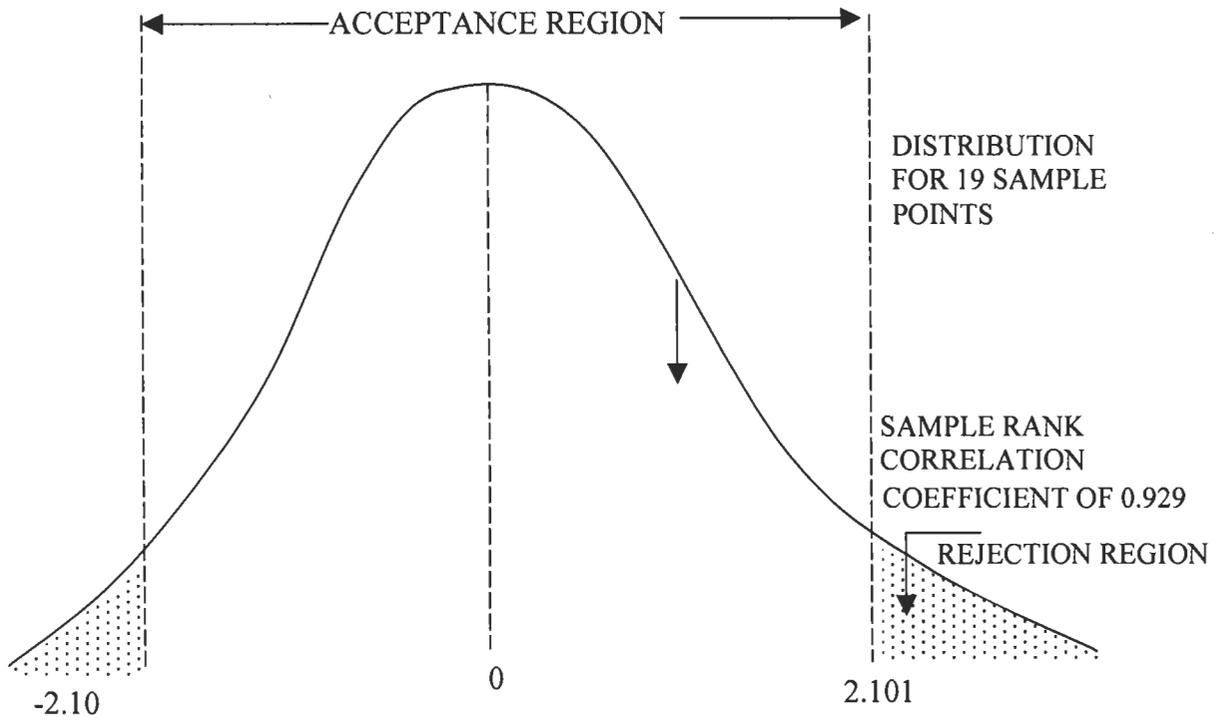


TABLE 4.8: COMPUTATION OF RANK CORRELATION ON INDIVIDUALISM AND PERFORMANCE USING TABLES 4.3 AND 4.4

RESPONDENTS	HUMANISTIC WORK RELIEF (X)	PERFORMANCE (Y)	RANK (X _R)	RANK (Y _R)	DIFFERENCE IN RANKING d=(X _R -Y _R)	SQUARED DIFFERENCE d ²
19	5	5	18	18.5	-0.5	0.25
18	5	5	18	18.5	-0.5	0.25
17	5	4	18	17	1.0	1.00
16	4	3	11.5	15.5	-4.0	16.00
15	4	3	11.5	15.5	-4.0	16.00
14	4	2	11.5	13	-1.5	2.25
13	4	2	11.5	13	-1.5	2.25
12	4	2	11.5	13	-1.5	2.25
11	4	1	11.5	6	5.5	30.25
10	4	1	11.5	6	5.5	30.25
9	4	1	11.5	6	5.5	30.25
8	4	1	11.5	6	5.5	30.25
7	4	1	11.5	6	5.5	30.25
6	3	1	5.5	6	-0.5	0.25
5	3	1	5.5	6	-0.5	0.25
4	2	1	4	6	-2.0	4.00
3	1	1	2	6	-4.0	16.00
2	1	1	2	6	-4.0	16.00
1	1	1	2	6	-4.0	16.00

Sum of the squared differences ($\sum d^2$) = 244.00

TEST OF THE HYPOTHESES

Spearman Rank Correlation (r_s) was used in testing hypotheses. The hypotheses were stated in null and alternative form and are two tailed.

HYPOTHESES TWO:

$H_0 : P_s = 0 \longrightarrow$ null hypotheses: There is no significant relationship between individualism and workers performance

$H_1 : P_s \neq 0 = \longrightarrow$ null hypotheses: There is significant relationship between individualism and workers performance

$\alpha = .05$ Level of Significance.

$$r_s = 1 - \frac{6 \sum d^2}{n(n^2 - 1)}$$

From Table 4.8

$$= 1 - \frac{6 \times 244.00}{19(19^2 - 1)}$$

$$= 1 - \frac{1464}{6840}$$

$$= 1 - 0.2140$$

$$= 0.786$$

$$r_s = 0.786$$

A correlation Coefficient of 0.786 shows a substantial positive association between individualism and workers performance.

TEST OF SIGNIFICANCE

$$\begin{aligned}t &= \frac{rs-0}{\frac{1}{\sqrt{n-1}}} \\&= \frac{r_s \times \sqrt{n-1}}{1} \\&= \frac{r_s \times \sqrt{19-1}}{1} \\&= \frac{r_s \times \sqrt{18}}{1} \\&= \frac{0.787 \times \sqrt{18}}{1} \\&= \frac{0.787 \times 4.242}{1} \\&= 3.33 \\t &= \mathbf{3.33}\end{aligned}$$

DECISION

$$\alpha = 0.05 \div 2 = 0.025.$$

Degree of Freedom (df) = n-1 = 19-1 = 18

Critical Value of t 0.025 at 18df = 2.101

Since the calculated t (3.33) is greater than the critical value of t (2.101) i.e. it falls outside the acceptance region, we reject the null hypotheses and accept the alternative that there is significant relationship between individualism and workers performance.

TABLE 4.9 COMPUTATION OF RANK CORRELATION ON BRIBERY AND PRODUCTIVITY USING TABLE 4.5 AND 4.6

RESPONDENTS	BRIBERY (X)	PRODUCTIVITY (Y)	RANK (X _R)	RANK (Y _R)	DIFFERENCE IN RANKING d=(X _R -Y _R)	SQUARED DIFFERENCES d ²
19	5	5	12.5	19	-6.5	42.25
18	5	4	12.5	18	-5.5	30.25
17	5	3	12.5	16	-3.5	12.25
16	5	3	12.5	16	-3.5	12.25
15	5	3	12.5	16	-3.5	12.25
14	5	2	12.5	14	-1.5	2.25
13	5	1	12.5	7	5.5	30.25
12	5	1	12.5	7	5.5	30.25
11	5	1	12.5	7	5.5	30.25
10	5	1	12.5	7	5.5	30.25
9	5	1	12.5	7	5.5	30.25
8	5	1	12.5	7	5.5	30.25
7	5	1	12.5	7	5.5	30.25
6	5	1	12.5	7	5.5	30.25
5	4	1	5.0	7	-2.0	4.00
4	3	1	3.5	7	-3.5	12.25
3	3	1	3.5	7	-3.5	12.25
2	2	1	2.0	7	-5.0	25.00
1	1	1	1.0	7	-6.0	36.00

Sum of the Squared differences ($\sum d^2$) = 443.00

TEST OF HYPOTHESES

Spearman Rank Correlation (r_s) was used in testing the hypotheses. The

hypotheses were stated in null and alternative form and are two tailed.

HYPOTHESES THREE:

$H_0 : P_S = 0$ \longrightarrow null hypotheses: There is no significant relationship between bribery and productivity in Nigeria

$H_1 : P_S \neq 0 =$ \longrightarrow alternative hypotheses: There is significant relationship between bribery and productivity in Nigeria

$\alpha = .05$ Level of Significance.

$$r_s = 1 - \frac{6 \sum d^2}{n(n^2 - 1)}$$

From Table 4.9

$$= 1 - \frac{6 \times 443.00}{19(19^2 - 1)}$$

$$= 1 - \frac{2658}{6840}$$

$$= 1 - 0.3886$$

$$= 0.6114$$

$$r_s = 0.6114$$

A correlation Coefficient of 0.6114 shows a substantial positive association between bribery and productivity in Nigeria.

TEST OF SIGNIFICANCE

$$\begin{aligned}t &= \frac{rs-0}{\frac{1}{\sqrt{n-1}}} \\&= \frac{r_s \times \sqrt{n-1}}{1} \\&= \frac{r_s \times \sqrt{19-1}}{1} \\&= \frac{r_s \times \sqrt{18}}{1} \\&= \frac{0.6114 \times \sqrt{18}}{1} \\&= \frac{0.6114 \times 4.242}{1} \\&= 2.60 \\t &= \mathbf{2.60}\end{aligned}$$

$$\alpha = 0.05 \div 2 = 0.025.$$

Degree of Freedom (df) = n-1 = 19-1 = 18

Critical Value of t 0.025 at 18df = 2.101

:

Since the calculated t (2.59) is greater than the critical value of t (2.101) i.e. it falls outside the acceptance region, we reject the null hypotheses and accept the alternative that there is significant relationship bribery and productivity in Nigeria.

SUMMARY

The data collected were dully tabulated and analysed using the Spearman Rank Correlation Coefficient. The test for all the three null hypotheses were rejected and the alternatives accepted showing that there is significant relationship between cultural factors and productivity. This chapter also gave an insight into the study and guide to the concluding chapter.

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CHAPTER FIVE



SUMMARY, RECOMMENDATION AND CONCLUSION

5.1 SUMMARY OF FINDINGS

The laissez-faire attitude of workers in Nigeria has become a chronic antagonism to increase productivity in the public sector. At most, the self-employed Nigerians are known to be hardworking. Historical records has revealed that Nigerians see wage-earning employment as “white mans work”.

The fact remains that human labour has been and continues to be a predominant factor in the creation of goods or services both at the private and public sectors of any economy.

Of all the inputs in the production process, the human effort is most problematic and the major factor or determinant of the success of other inputs. The efficiency of any organization depends to a large extent, upon how effectively human labour is managed and utilized. It therefore means that high productive workforce is a very valuable strategic asset of the organization.

Taking full cognizance of the objective of this study, that is to know the cultural factors affecting workers productivity in Nigeria, examining the extent to which cultural factors affects productivity and fashioning out methods and policies that will accommodate the culture of the environment in which the organization operate, has assisted workers and their employers to evaluate in logical terms, the rate of productivity vis-à-vis the corporate goals of the organisation or business.

Although human beings have been posited as bundles of cultural problems, attitudinal changes can alter the perception given to work performance, hence productivity.

Attitude is buried deep in the womb of culture and cultural factors, condition the behaviour of people, which make them the most problematic amongst other production factors. Emphasis has therefore been made to evaluate the impact of cultural factors to workers productivity in Rivers State-Nigeria. Findings are based on the data and information collected through questionnaires and interviews, as analyzed in chapter four and summarized below as follows:

The respondents confirmed as evident in the survey result, that there is substantial positive correlation between humanistic work belief /individualism and workers performance.

:

Bribery was also identified as posing a significant threat to productivity. These have contributed immensely to the downward productivity rate in the study area. (Rivers state parastatals).

For example, the 26% response to leisure ethic in table 1 showed the nature of a typical Rivers man, who sees work as human necessity (in the midst of abundant crude oil).

Other inferences were further drawn from the 22% response to work ethic and the 5% response on religious belief, which revealed the perception of success on the basis of one's own effort and the impact of religious inclination against superstition respectively.

The study clearly revealed that, workers who believe in individualism develop little commitment to the organization and place their personal interest above the organization.

Similarly, individual inequalities have almost been institutionalized have lead to much differences in wealth and power, creating negative social stratifications in our systems. These give rise to the negative urge to amass wealth while at work place.

Craze for amassing wealth has led to materialism and the acceptance of uncertainty as a fact of life. As a result, individual drive for initiative and creativity has reduced. Workers in the study area believe that whatever one can achieve in life is absolutely predestined and not based on hardwork.

Finally, corruption has also been a major factor that affects productivity and has caused severe distortion in promotion and productivity in the public service.

5.2 RECOMMENDATIONS.

Culture gives us an accurate accounting of the past and present as well as a sense of optimism and inspiration about the future. It therefore pays handsome dividend to all those who take their time to explore the fascinating features of culture. If this study is to be meaningful, the following recommendations should be noted.

1. Organizations should study and examine the culture patterns of their workers.
2. Management methods, policies and systems should be based on the cultural environment of the workers.
3. The tendency to copy practices abroad without due allowance for the culture of the people working it may not augur well.

4. Management should undertake a re-orientation programme to let workers know that they are not distinct from the organization but part and parcel of it.
5. Organizations should develop social bonds between superiors and subordinates.
6. Management should change from the policy of work ethic to worth ethnic, giving the workers every opportunity of fulfillment. Achieving enterprise objectives must never violate the dignity of people.
7. Bribery should be fought vigorously in the organizations by terminating the appointment of any worker caught in the act.
8. Workers should inculcate the spirit of dignity to labour. They must remind themselves that by their sweat must they eat.



5.3 CONCLUSION

Due to the effects of the cultural factors on the workers attitudes, their commitment to organizational goals are poor. These poor attitudes manifest in the low rate of productivity in Nigeria generally and in Rivers state in particular.

It is believe that humanistic work belief, individualism and bribery, constitutes the major cultural factors affecting workers productivity.

These factors, if not properly checked, can cause great havoc on workers attitudes resulting in low productivity. Because culture has an enduring effect on those who hold it, a full understanding of man at work must begin with an examination of his patterns.

It is not human nature but nature (culture) that is the cause of human aggression; differences in human nature are in fact, differences in cultural experiences. In essence, this would suggest, the use of indigenous cultural concept for the management of Nigerian workers.

It is therefore pertinent to conclude that our human resources management concept has to embrace strategies that encourage the efficiency of any organisation through the development of an indigenous system of planning, staffing, appraisal, training and development, compensation and rewards, health and safety, labour relation and personnel research.

In doing this, the modern mode of work organisation in Nigeria being, based on foreign theories and ideology of work organization, will be systematically eliminated with the resultant higher productivity.

5.4 SUGGESTIONS FOR FUTURE RESEARCH

Having examined the cultural factors affecting workers productivity in Nigeria and notwithstanding the thorough work done in the study, one may still wonder if the study is sufficient enough to be generalized upon.

It is therefore suggested that further research be embarked upon in relation to the topic.

Research should also be undertaken on the following areas that may affect productivity:

1. Technology
2. Organizational Culture
3. Economic Situation
4. Finance
5. Managerial Ability
6. Political Situation
7. Ergonomics
8. Health, Safety and the Environment. Etc.

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APPENDIX I

Department of Management
Faculty of Business Administration
University Of Nigeria, Nsukka

Dear Sir/Madam

I am conducting a research study on cultural factors affecting workers productivity in Nigeria, with a study of Rivers state government parastatals. It is in partial fulfillment of the requirements for the award of master in business administration (MBA) degree in the faculty of business administration of the University of Nigeria, Nsukka.

It is hoped that the findings of this research would help to ascertain the extent to which cultural factors affect workers productivity in Rivers state in particular and in Nigeria, in general.

Your assistance in completing this questionnaire will help the researcher to achieve the desired objectives of her research.

You are assured that whatever information you supply through this questionnaire will be held in confidence and used for this research only.

Thank you.

Yours faithfully,

MARGRET B. ZAKKA

APPENDIX II

RIVERS STATE GOVERNMENT PARASTATALS WORKERS QUESTIONNAIRE

Please tick the option or fill the in the space which best suits the circumstance on each of the following items

SECTION A PERSONAL DATA

1. Name of your organization.....
2. Sex Male Female
3. Age 20-35 35-50 50-65
4. Marital Status Single Married
5. Education Primary School only WAEC
 HND/BSc Masters Ph.D
6. Service in service 0-10yrs 10-35yrs
7. Post in your parastatal.....

GENERAL QUESTION

8. The cultural diversity of workers affects productivity
 - A) Positive
 - B) Negative
9. Which belief system is strongly upheld by workers in your organization?
Give the rank of 5 to the highest and 1 to the lowest
 - A) Work ethics
 - B) Organizational belief
 - C) Humanistic work belief
 - D) Religious belief
 - E) Leisure belief

10. How would you rate the impact of humanistic work belief on workers performance?
- A) Excellent
 - B) Good
 - C) Average
 - D) Fair
 - E) Poor
11. Which of these values you consider the most social problem in your organization?
Give rank of 5 to the highest option and 1 to the lowest
- A) High power distance
 - B) Individualism
 - C) Weak uncertainty avoidance
 - D) Collectivism
 - E) Masculinity
12. How would you rate the impact of individualism on workers performance?
Give rank of 5 to the highest option and 1 to the lowest
- A) Excellent
 - B) Good
 - C) Average
 - D) Fair
 - E) Poor
13. Do corrupt practices exist in your organization?
- A) Agree
 - B) Disagree

14. Which of these corrupt practices will not be easily controlled in your organization?

Give rank of 5 to the highest option and 1 to the lowest

- A) Bribery
- B) Fraud/Stealing
- C) Favouritism
- D) Truancy/Lateness
- E) Malingering

15. How would you rate the impact of bribery on productivity in your organization?

- A) Excellent
- B) Good
- C) Average
- D) Fair
- E) Poor

16. Which of the following culture factors would mostly affect workers productivity?

Give rank of 5 to the highest option and 1 to the lowest

- A) Language
- B) Mourning/funeral ceremonies
- C) Festivities
- D) Nigerian family values (large/extended family system)
- E) Chieftaincy title

17. Would you encourage management policies that will align with the culture of the workers in your organization?

- A) To great extent
- B) To a great extent
- C) To a moderate extent
- D) To a slight extent
- E) Not at all

;

18. Would such policies promote productivity?

A) Agree

B) Disagree

19. Organization culture should be clearly separated from culture practice of workers

A) Agree

B) Disagree

20. Workers productivity is influenced by cultural factors only

A) Agree

B) Disagree

21. Generally, how would you rate the performance of workers in your organization?

A) Excellent

B) Good

C) Average

D) Fair

E) Poor

APPENDIX III

FEDERAL AND GOVERNMENT PARASTATALS IN RIVERS STATE

FEDERAL

MANUFACTURING

- 1) NAFCON
- 2) ELEME PETROCHEMICAL
- 3) PORT HARCOURT REFINERY
- 4) NIGERIA LIQUIFIED NATURAL GAS (NLNG)

SERVICE

- 5) NNPC
- 6) NIGERIAN PORTS AUTHORITY (NPA)
- 7) NIGERIA AIRWAYS
- 8) NIGERIA AIRPORT AUTHORITY
- 9) NATIONAL ELECTRIC POWER AUTHORITY (NEPA)
- 10) NITEL
- 11) NIPOST
- 12) NATIONAL MARITIME AUTHORITY
- 13) NIGERIAN TELEVISION AUTHORITY (NTA)
- 14) NIGERIAN RAIWAYS CORPORATION (NRC)

FINANCIAL INSTITUTIONS

- 15) NICON INSURANCE

STATE

MANUFACTURING

- 1) RISONPALM LTD
- 2) WEST AFRICAN GLASS INDUSTRY
- 3) DELTA RUBBER CO. LTD
- 4) PABOD FINANCE CONFERENCE INDUSTRY LTD.

SERVICE

- 6) RIVERS STATE NEWSPAPER CORPORATION (TIDE)
- 7) RIVERS STATE TRANSPORT SERVICES LTD.
- 8) RIVERS TRANSPORT COMPANY LTD.
- 9) DELTA HOTEL LTD.
- 10) PABOD SUPPLIES LTD.
- 11) RIVERS STATE BROADCASTING CORPORATION (RADIO RIVERS)
- 12) RIVERS STATE TELEVISION AUTHORITY (RSTV)

FINANCIAL INSTITUTION

- 13) RIVBAN INSURANCE COMPANY

APPENDIX IV

CRITICAL VALUES OF t

V	.005	.010	.025	.050	.100	.200	.250	.300	.400	.450
V	.99.5	.99	.97.5	.95	.90	.80	.75	.70	.60	.55
1	63.66	31.82	12.71	6.31	3.08	1.376	1.000	.727	.325	.158
2	9.92	6.96	4.30	2.92	1.89	1.061	.816	.617	.289	.142
3	5.84	4.54	3.18	2.35	1.64	.978	.765	.584	.277	.137
4	4.60	3.75	2.78	2.13	1.53	.941	.741	.569	.271	.134
5	4.03	3.36	2.57	2.02	1.48	.920	.727	.559	.267	.132
6	3.71	3.14	2.45	1.94	1.44	.906	.718	.553	.265	.131
7	3.50	3.00	2.36	1.90	1.42	.896	.711	.549	.263	.130
8	3.36	2.90	2.31	1.86	1.40	.889	.706	.546	.262	.130
9	3.25	2.82	2.26	1.83	1.38	.883	.703	.543	.261	.129
10	3.17	2.76	2.23	1.81	1.37	.879	.700	.542	.260	.129
11	3.11	2.72	2.20	1.80	1.36	.876	.697	.540	.260	.129
12	3.06	2.68	2.18	1.78	1.36	.873	.695	.539	.259	.128
13	3.01	2.65	2.16	1.77	1.35	.870	.694	.538	.259	.128
14	2.98	2.62	2.14	1.76	1.34	.868	.692	.537	.258	.128
15	2.95	2.60	2.13	1.75	1.34	.866	.691	.536	.258	.128
16	2.92	2.58	2.12	1.75	1.34	.865	.690	.535	.258	.128
17	2.90	2.57	2.11	1.74	1.33	.863	.689	.534	.257	.128
18	2.88	2.55	2.10	1.73	1.33	.862	.688	.534	.257	.127
19	2.86	2.54	2.09	1.73	1.33	.861	.688	.533	.257	.127
20	2.84	2.53	2.09	1.72	1.32	.860	.687	.533	.257	.127
21	2.83	2.52	2.08	1.72	1.32	.859	.686	.532	.257	.127
22	2.82	2.51	2.07	1.72	1.32	.858	.686	.532	.256	.127
23	2.81	2.50	2.07	1.71	1.32	.858	.685	.532	.256	.127
24	2.80	2.49	2.06	1.71	1.32	.857	.685	.531	.256	.127
25	2.79	2.48	2.06	1.71	1.32	.856	.684	.531	.256	.127
26	2.78	2.48	2.06	1.71	1.32	.856	.684	.531	.256	.127
27	2.77	2.47	2.05	1.70	1.31	.855	.684	.531	.256	.127
28	2.76	2.47	2.05	1.70	1.31	.855	.683	.530	.256	.127
29	2.76	2.46	2.04	1.70	1.31	.854	.683	.530	.256	.127
30	2.75	2.46	2.04	1.70	1.31	.854	.683	.530	.256	.127
40	2.70	2.42	2.02	1.68	1.30	.851	.681	.529	.255	.126
60	2.66	2.39	2.00	1.67	1.30	.848	.679	.527	.254	.126
120	2.62	2.36	1.98	1.66	1.29	.845	.677	.526	.254	.126
∞	2.58	2.33	1.96	1.645	1.29	.842	.674	.524	.253	.126

Source: Spiegel, M.R.(1961); modified by me, by creating two top rows, showing two ways of depicting same values for t