

**SOCIAL VALUES AND THE PERFORMANCE OF SELECTED
PUBLIC AND PRIVATE UNIVERSITIES IN SOUTH WEST
NIGERIA**

by

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*A thesis presented to the Department of Sociology,
Faculty of Social Sciences,
in partial fulfilment of the requirements for the award of
the degree of Doctor of Philosophy (Ph.D.) of the University of Lagos*

May, 2015

SCHOOL OF POSTGRADUATE STUDIES

UNIVERSITY OF LAGOS

CERTIFICATION

This is to certify that the Thesis:

**“SOCIAL VALUES AND THE PERFORMANCE OF SELECTED PUBLIC AND
PRIVATE UNIVERSITIES IN SOUTH WEST NIGERIA”**

**Submitted to the
School of Postgraduate Studies
University of Lagos**

**For the award of the degree of
DOCTOR OF PHILOSOPHY (Ph.D.)
is a record of original research carried out**

by

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DEDICATION

I dedicate this thesis to the glory of the Almighty God, the father of our Lord and Saviour Jesus Christ, the only true God, the only Potentate who said, “For I am God, and there is none else; I am God, and there is none like me, who declares the end from the beginning, and from ancient times the things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure” (Isaiah 46: 9,10).

You are the One who declared this thesis into existence in the face of an army of demons and multitude of oppositions.

All the glory belongs to you Lord.

ACKNOWLEDGEMENTS

Without God who created the heavens and the earth, this thesis would never have been accomplished. All acknowledgements go to the Almighty Whose praises my glory shall sing and not be silent.

My thanksgiving goes to all the people who God has used to bring about the accomplishment of this thesis in various ways. My supervisors, Professor Omololu Soyombo and Professor (Mrs.) Felicia Adedoyin Durojaiye Oyekanmi (Mama of Sociology and my special mama), have been wonderfully used. God will perfect everything that concerns you. My acknowledgment goes to all the members of the Department of Sociology. The current Acting Head of Department, Associate Professor of Sociology and Barrister at Law, Dr. Nduka Nwabueze, who has ever been my very good friend and has remained a source of encouragement to me, has been wonderful. My darling sister who was always ready to read my work at my beck and call providing, always, great, most incisive and most useful comments -- Associate Professor Dr. Olufunlayo Bammeké, Dr. Chinyere Nnorom, my vanguard and fellow worker on this thesis; Dr. Bola Amaike -- my darling daughter whose mind was always with me day and night. I thank you all. You will accomplish your special goals in life. Special mention is worthy of someone who fought the battle with me; whom God destined to be the special P.G. Coordinator in whose tenure this thesis would be divinely accomplished. She is my darling Sister, Dr. Franca Attoh, whose unwavering faith moved me to the very end. Special acknowledgement goes to Dr. Lekan Oyefara and Dr. Michael Kunnuji who contributed various academic inputs into the thesis. I appreciate you Dr. Chinwe Nwanna, Dr. Debo Ayobade and to all the members of the Department who in seminars and discussions added various academic inputs such as Professor Lai Olurode, Professor Adebayo Ninalowo, Dr. Adesina Badru, Dr. Adisa Waziri, Dr. Idongesit Eshiet, Dr. Segun Temilola, Dr. Pius Adejoh (my brother), Dr. Augustine Agugua (fellow fighter in the battle), Mr. David Akeju, Mr. Ohi Oyakhire (my special brother), Ms. Helen Ovbude, and Dr. S. Adejoh.

Special acknowledgement goes to my elder brother Dr. John Oluropo Ayodele who has always been with me, together with his loving wife- Pastor Mrs. Ayodele, fighting against the demons of non-achievement. I appreciate the contributions and encouragement from Professors Ben. Ogbojafor, R.K. Ojikutu, Segun Ayorinde, Laide Adedokun, Dr. Soji George and Dr. Adeleke. Special thanks go to all my pastor-friends who were keeping vigil nights and days upholding me with divine hands-Pastor Butler and his team, Pastor Ayeni Joseph, Pastor David Ismaila, Pastors Peter Emmanuel, J.O. Oluwasanmi and family who were with me on the battle field.

I acknowledge also all the administrative staff of Sociology Department, S.D.A, MPA whose love encouraged me- Alhaja Adeleke, Franca Sote, Mrs. Adeyemi, Blessing and others. Special recognition must be given to all the academic giants – movers and shakers of the School of Post-graduate Studies, Professor Dele Olowokudeyo, Deans of SPGS, Professor L.O. Chukwu and Professor Toyin Ogundipe. Thanks to Professor Agiobu-Kemmer- my unofficial supervisor, Professor Solomon Akinboye, Dr. Derin Ologbenla, Dr. Daramola of English Department, who prove-read this thesis free of charge, Professor Ngozi Osareren, Chairman of ASUU (UNILAG chapter)- Dr. Laja Odukoya and Dr. Dele Ashiru, for all your support.

I acknowledge with thanks the management of Lagos State University for the prompt response given to me. The same acknowledgement goes to the management of University of Lagos and Covenant University for the permission granted to conduct this study.

Finally, special acknowledgements go to my brothers- Adebayo Lawrence Ogunlade, Olawunmi Ogunlade and his wife, Olakunle Ogunlade who were always fasting and praying for me and all my children especially Jide-Martins Oluwalade who was much concerned. I acknowledge all of you with thanks. Thanks go also to my wife for all she has done. Special mention must be made of my concerned brothers in the church: Professor Odusami, Professor Sunday Oyediran, Professor Taiwo Akinyele, Professor Johnson Olaleru, Dr. (Mrs.) Ominrin and her husband- Pastor Ominrin who were seriously concerned; thanks be to the Almighty for you all. Special acknowledgement goes to my kinsman and brother- Dr. Olatunji Babatola, thanks. Dr. Mayowa Fasona provided the special maps for this study and my darling sister- Dupe Areola; how can I thank you for rescuing me at various times? You were too wonderful. All my brothers and sisters at the Growing Executive Fellowship (GEF)- brothers Chima, Abiodun and others; thanks for your prayers. Brother John Balougha, we were in the struggle together, you will accomplish yours.

We should share the Ph.D. certificate into two and give 90% to God. The rest of us- myself and all of you whom I have acknowledged can share the remaining 10% into tiny little bits for ourselves. Thank you.

You who have encouraged me in one way or another who ever has contributed in one way or another to this work and whose name is not in this acknowledgment, I acknowledge you with thanks.

LIST OF ACRONYMS

ADC-		Aviation Development Company
ANOVA	–	Analysis of Variance
ASUU	-	Academic Staff Union of Universities
CU	-	Covenant University
FAAN	-	Federal Aviation Authority of Nigeria
GLO	-	Global Communication
GNP	-	Gross National Product
HND	–	Higher National Diploma
HOD	–	Head of Department
ICT	–	Information Communication Technology
ILO	-	International Labour Organization
JAMB	-	Joint Admission and Matriculation Board
JKK	–	Computer – Joint Komputer Kompany
LASU	-	Lagos State University
LASUSU	–	Lagos State University Student Union
LGA	-	Local Government Authority
LsN	–	Less Negative
LtN	–	Least Negative
MFM	–	Mountain of Fire Ministry
MTN	-	Mobile Telecommunication Network
MtN	–	Most Negative
NASU	-	Non-Academic Staff Union

NEPA	-	National Electric Power Authority
NITEL	-	Nigerian Telecommunications Limited
NMA	-	Nigerian Maritime Authority
NNPC	-	Nigerian National Petroleum Corporation
NPC	-	National Population Commission
NRC	-	Nigerian Railway Corporation
NUC	-	National University Commission
OND	-	Ordinary National Diploma
PHCN	-	Power Holding Company of Nigeria
PLC	-	Public Liability company
SERVICOM-		Service Compact
SPSS	-	Statistical Package for the Social Sciences
SSANU	-	Senior Staff Association of Nigerian Universities
UNAD	-	University of Ado Ekiti
UNDP	-	United Nations Development Programme
UNILAG	-	University of Lagos

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Abstract

Historically, many governments in developing countries of the world had to resort to direct participation in the productive sectors of their economies owing to the dearth of private capital. Hence, a multiplicity of public organizations were set-up. From the experience of most of these countries, public organizations have mostly failed to achieve their goal-attainment function. Some inconclusive studies have pointed, among other factors, to the effect that social values may have on the effective running of organizations. They posited that the social-value system of a society influences the behaviour of organizational members. This study, therefore, sought to investigate how social values from the social environment impact on the performance of public organizations. The study adopted a comparative design to study the performance of some selected public and private organizations, specifically universities, in South West Nigeria. The main objective was to explore the values of the community and those of the organization to determine which of the social values are dominant both in the environment and in the culture of the universities, and in turn, impact on the performance of the universities. Performance evaluation, in this study, adopted the **Strategic Constituency model** with public perception of the universities, the employers' evaluation of universities' products, and also individual punctuality as specific measuring variables. The study adopted both quantitative and qualitative research designs. The cross sectional survey and indepth interviews were used for quantitative and qualitative data respectively. Three universities—Lagos State University (LASU a State-Owned Public University), University of Lagos (UNILAG, a Federal-Owned Public University) and Covenant University (CU, a privately owned university) were sampled for comparative analysis. The study locations were Lagos and Ota. Respondents drawn from the universities—LASU, UNILAG and CU were 270 while 600 respondents were sampled from 11 LGAs which included the surrounding communities of these universities. Six hypotheses were formulated for the study based on the objectives. The statistical analysis was done using the Statistical Package for Social Sciences (SPSS) programme. The findings of the study showed that religious values, monetary/material, family/marriage/children, education, and peaceful/easy life values were expressed most as life-values. The T-test analysis of the two samples for community and universities showed that the mean scores for the social values were very close indicating that the two populations from which they were drawn were significantly the same. Organizational culture comparison of the three universities indicated that the state public university manifested the least positive culture, the federal public had a more positive culture while the private university exhibited the most positive culture. When their performances were related to their organizational culture, the private university with the highest positive culture had the best public perception, the federal public university, with the more positive culture was rated better while the state public university with the least positive culture had the lowest public perception. Other measures of performance followed the same pattern. All the six hypotheses were supported by the findings. The study recommends that organizations must develop appropriate positive culture. Leadership of organizations should be given to those who have either developed or bought the values appropriate for the organizations. There is also the need for continuous orientation to inculcate the values into staff members.

Key words: Social environment, social values, Performance, Public, Private, Organizations, Organizational culture.

CHAPTER ONE: INTRODUCTION

1.0 Preamble

Organisations in modern times are pivotal to the development of societies. They have been in existence since the origin of man. They have existed from ancient civilizations of Egypt and China, and now in modern times, have assumed monumental importance. They were used to administer works in agriculture in ancient Chinese civilization and today no society can do without organizations. Amitai Etzioni wrote that in this modern era, “we are born in organizations, educated by organizations, and most of us spend much of our lives working for organizations” (Etzioni, 1980:5). In fact, we are invaded by organizations from different quarters – large ones, small ones, formal and informal ones, groups that are primarily economic, religious, military, governments, educational, social or political. Most of what we eat, what we do, where we go, our values, hopes, and dreams are products, in part, of organizations that surround us, invade us and shape our destinies (Hicks & Guilet, 1976:4). Yet, today organizations are still problematic.

One of the major instruments of socio-economic development today is organization. The effectiveness or ineffectiveness of organizations could determine the rapidity or otherwise of socio-economic development of a nation. Organizational effectiveness is notably an important aspect of organization studies in contemporary literature. Nevertheless, the study of organizational effectiveness, among other variables, have been related to the nature or type of the organization – public, private, bureaucratic, non-bureaucratic, levels of authority, types of authority, open or closed systems, etc. Generally, the focus here is on organization conceptualized as a formal, complex economic and social entity in which a number of persons perform varieties of functions and tasks aimed at attaining a common goal. However, the

differences between public and private domain is one of the important factors in this study. Since formal organizations have become agents of development, the overall development of nations tends to be affected by their performance or non-performance. Nigeria, like most other developing countries of the world, is being confronted with various difficulties and problems of effectiveness of, particularly, her public organizations.

1.1 Background to the Study

Historically, most developing countries of the world, at the point of political independence, were on the search for economic independence also. This economic development problem, for the formerly-colonized countries of Africa, was among the conspicuous issues at independence. They were faced with various development options. The non-governmental sector, in Nigeria as in other developing countries of Africa and elsewhere in the world, could not participate effectively in industrialization owing to the dearth of private capital and other significant resources (Onyekpere, 2003). Governments have had to resort largely to direct participation in the productive sector of the economy. This policy option informed the setting-up of public enterprises and other public organizations in order to promote socio-economic development for the society. These included educational institutions such as universities, municipal transportation, railways, airways, electricity and communication. Industries producing goods such as cement, textiles, etc were not left out. So also were commercial organizations such as banks, insurance, Radio and Television corporations. To what extent has this strategy promoted socio-economic development? This has been a recurring question and a concern to many private individuals and assessors of the efficacy of government agencies (Todaro & Smith, 2003:77).

A superficial analysis of the performance of public organizations in Nigeria will most probably reveal that most of them are very inefficient. Pages of newspapers are littered with criticisms concerning the degeneration of the educational institutions; non-performance of such organizations as the Power Holding Company of Nigeria (PHCN)- formerly National Electric Power Authority (NEPA) (Onyekakeyah, 2013:617), Nigerian Telecommunications Limited (NITEL), Nigerian Railway Corporation (NRC), Federal Aviation Authority of Nigeria (FAAN); Nigerian National Petroleum Corporation (NNPC), etc. Very often, Nigerian educational institutions are castigated for providing substandard and poor quality education owing to various socio-economic and political factors. Nigerian Universities, in particular, have become objects of controversy, especially in the last 20 years, owing to strikes and incessant conflicts between governments and Academic Staff Union of Universities (ASUU), Senior Staff Association of Nigerian Universities (SSANU), and Non-Academic Staff Union (NASU) which have led to virtual paralysis of Nigerian tertiary educational programmes. Consequently, many concerned stakeholders have concluded that the Nigerian educational sector suffers from serious decomposition and dislocation; that internal corruption and constant disruption of educational systems and programmes have led to serious reduction in the quality of the products and services coming out of these institutions. It has been observed that foreign universities are now very sceptical of the quality and standard of Nigerian graduates and have resorted to examinations before granting them admission into postgraduate programmes (Study interview).

The Nigerian economy is characterized by serious unemployment; particularly, graduate unemployment. It is commonly articulated in discussions that one of the major factors surrounding the unemployment of very large percentage of university graduates is owing to the fact that many of them are found unemployable by employers (Onyekakeyah, 2013:514).

Essential skills needed by employers are grossly lacking. In fact, it was reported by a school principal that many prospective graduate job-seekers, interviewed, could not justify that they had attended a university.

Similarly, other public organizations manifest this inefficiency. The NNPC, for example, can be evaluated by its inability to supply fuel for domestic use despite the fact that Nigeria is one of the leading producers of crude oil. Nigerian refineries are either broken down or working far below their capacities. National strikes and down-tooling by labour organizations have further crippled the economy as NNPC resorts to controversial fuel importation (Onyekakeyah, 2013:504). The question again- why are Nigerian organizations unable to perform their goal-attainment function effectively? Are these factors organizational or enviromental?

The Nigerian Railway Corporation, characterized by epileptic performance, had undergone series of reforms in the 1970s and had become moribund until, once again, owing to the federal government's initiative in year 2006, it is being resuscitated.

These issues raise the question as to whether there is inherent inefficiency in the structure of public organizations. This question becomes pertinent because many other developing countries all over the world have, and are currently carrying out reforms in this sector. Kenya and India are examples (Iheme, 1997; 2000; Sungkar, 2008). From the national point of view, the public images of these corporations are very low due to poor services as indicated by criticisms in the print and electronic media. From the government's point of view also, they constituted a drain on the nation's economy because they depended perpetually on government's subsidy for their survival (Ogunbanjo, 1988; Falae, 1988). The Federal Government, under its 'Power Sector Reforms: awarded PHCN two hundred billion naira (N200bn) (*Punch*, August 14, 2010:2). This

has also been demonstrated in the case of NITEL's inability to pay its workers many times (*Punch*: June 14, 2006; *Punch* October 15 2010: 17). The Federal Government is constantly faced with the responsibility of rescuing these parastatals. In comparison, it is believed that private organizations and enterprises which provide similar services have far greater levels of efficiency. For example, the Nigerian Airways was very often compared with other private airlines such as the Aviation Development Company (ADC), Bellview and Okada airlines. Similarly, comparisons have been made between NITEL and private telecommunication operators such as the Mobile Telecommunication Network (MTN), Airtel (Celtel) and Global Communication (GLO).

Many governments have shown their concern by setting up commissions of enquiry into the affairs of public enterprises (Ani, 1966; Udoji, 1972; Eso, 1994). From the reports of these commissions, the problems of public enterprises were broadly identified as:

- i. Inadequate technological know-how.
- ii. Inadequate and inefficient manpower and other resources.
- iii. Deficient management principles and practices.
- iv. Environmental factors which hinder the proper practice of fundamental principles and techniques of management (Aboyade, 1973:31).

Studies conducted on PHCN (NEPA) in Abuja (NEPA Review, 2001; PriceWaterhouse, 2002; World Bank, 2002) revealed the magnitude of inefficiency and loss of revenue in the PHCN largely owing to corruption, an element of the environmental factors (Ishola, 2005).

1.2 Statement of the Problem

This section further articulates the problem identified in the background of this study- the problem of effectiveness of public organizations (Todaro & Smith, 2003:792). Some questions become pertinent as to whether there is inherent inefficiency in public organizations because many public organizations are failing while similar private organizations are thriving. Governments, also, are embarking on programmes of privatization or commercialization. Public Universities and other such institutions are buffeted with criticisms of falling educational standards owing to incessant strikes particularly as the products of our universities roam the streets because many employers find many of them unemployable (Onyekakeyah, 2013:514). Therefore, the new and recent emphasis of the Federal Government has been the privatization of university education by granting more licences to private individuals and organizations to establish private universities. Why have organizations such as the Nigerian Airways, Nigerian Railway Corporation, Nigerian Telecommunication Ltd., Nigerian Coal Corporation and many other publicly-owned organizations become essentially dead entities and many others are also in the throes of death? The surviving ones are living on government subvention perpetually and are unable to fulfil their functional goals efficiently. This has been the situation of PHCN, NRC, NMA and NITEL who are criticized daily for their poor services. An obvious fact is that the poor status of these basic socio-economic facilities have resulted into the poor socio-economic development of the state because no nation can develop adequately without the efficient performance of these publicly-run basic socio-economic infrastructures.

Of all the problems affecting the effectiveness and performance of public organizations identified by panels of enquiry, there has been a dearth of empirical studies on the effects of

societal values on public organizations' performance. This, therefore, provides the basis for a systematic enquiry into this problem which is appropriately located in the domain of Sociology.

Earlier studies on organizations done by Kilby (1961) and Wells and Warmington (1964) were grossly concerned with internal management factors of performance. The empirical work of Oloko (1974, 1988) did not scientifically measure the effects of these values. The study merely identified the values in a broad sense and recommended that there was a need for a detailed study of these environmental and socio-cultural values to unravel deep-seated factors which influenced managers of organizations and their effective performance. Schatz (1977), on the other hand, had focused essentially on those economic factors of the environment which impeded the industrialization process in a developing Nigerian economy. Since Oloko (1974), some scholars have made various empirical attempts to study the Nigerian social environment and its impact on the performance of organizations. On the one hand are studies not based on personal empirical enquiries while some others, on the other hand, were products of empirical works. The former include Aluko, Odugbesan, Gbadamosi & Osuagwu (1998), Umukoro (2000), Isimoya (2005) and Taiwo (1990). Among the latter are Aluko (2003), Babatunde & Adebisi (2012) and George (2012).

Aluko (2003) studied selected textile firms in Nigeria to identify the effect of four environmental variables-economic, socio-cultural, political and technological between 1993 and 1998. The study was inconclusive; its focus was on private firms and dealt with workers who had undergone organizational orientation and re-orientation. Socio-cultural factors seem to affect public organizations more in Nigeria. Babatunde and Adebisi's (2012) studies were actually concerned with the impact of strategic environmental scanning on organizational performance. George's (2012) study was a historical study of British imposition of her culture of employment

relations on Nigeria's paternalistic system. These studies have not vividly related the external environmental socio-cultural values to their effects on organizations, especially public organizations. Rather, most of the studies have focused their attention on variables of efficiency within the organization.

Given this gap in our knowledge, and also because observations of the business environment indicate that business organizations in general, whether public or private, small or big, seem to be up against an antithesis arising from an environment whose values seem to work against business expansion due to the manifestation of negative values, such as the 'get-rich- quick' syndrome and poor attitude to work. This study, therefore, sought to determine how and why these social values, beliefs, and attitudes affect the performance of organizations with specific focus on their impact on some selected public and private universities in South West Nigeria.

The study focused on the social environmental factors and specifically, the social values and beliefs on organizations, their managers and personnel.

1.3 Objectives of the Study

The general aim of this study was to investigate how social values impact on the performance of selected public and private universities.

The specific objectives of the study were to:

1. Identify the dominant social values in the social environment of the universities.
2. Compare the social values in the organizational culture of the universities with those of the environment.
3. Compare the organizational culture of the selected public and private universities.

4. Determine the influence of social values from the environment on the performance of these universities through the organizational culture.
5. Investigate the impact of management functions on the organizational culture.
6. Examine how the social values can be channeled to achieve positive change in the performance of public universities.

1.4 Research Questions

The research questions for this study are:

1. What are the dominant social values within the social environment?
2. How do the social values of each University compare with those of the environment?
3. How do the organizational cultures of the selected public and private universities compare in performance at staff and management levels?
4. How do the dominant social values from the environment impact on each university?
5. How do the functions of management affect the university's organizational culture?
6. How can the social and cultural values be channeled to achieve positive change in the performance of the public university?

1.5 Hypotheses

The hypotheses of this study are:

1. The more dominant social values will tend to be expressed most frequently in the social environment of the universities.
2. The higher the frequency of a social value in a social environment, the higher its reproduction in the culture of the universities within it.

- 3 The higher the similarity between the culture of the selected public and private universities, the higher the similarity in their levels of performance.
- 4 The more positive the university's organizational culture, the higher the level of organizational performance.
- 5 The more positive the internal management functions, the lesser the presence of negative values in the organizational culture of the university.
6. The more positive the relationship between the worker's values and the values of the university, the higher the efficiency on the part of the worker.

1.6 Significance of the Study

This study is significant because it would help to shed more light on why public organizations are inefficient. The current shift in policy from public enterprises to a policy of privatization needs a critical review, particularly the bid to transfer the 'Unity Schools' (Federal Government Colleges) and a substantial aspect of tertiary education from the public to the private domain.

This study can help to fashion the direction of government policy towards public organizations. Managers of organizations can receive the impetus to move their organizations towards more positive values. The basis of government's decision to privatize is the general impression that public enterprises are not efficient. It is also generally assumed, according to Aboyade (1973) and Kayode (1973), that private enterprises are essentially efficient. It is the assertion of this study that the problems of public organizations result from disorientation and lack of coordination between the philosophy and values required for public enterprises and institutions, on the one hand, and the philosophy and values underdriving practice in organizations, on the other hand. This is reflected in differences between the social values of the environment and

those required in the public enterprises. Public policy will therefore aim at ensuring that social values of the environment align positively with the values required to promote the effectiveness of public organizations. If they become more effective, development will be enhanced.

Also, efforts have, at various times in the past, been made to reform one organization or another- the Nigerian Railways in the 1970s, the World Bank- mandated NEPA reorganization between 1987 and 1990. All these failed because the relevant socio-cultural variables were not taken into consideration.

Finally, empirical research on the impact of social values on organizations will close some gaps in our knowledge, with particular reference to developing countries where social values are still in their primordial stages.

1.7 Scope and Delimitation of the Study

This study covers all adults; 20years and above, in the ten LGAs in Lagos state since the LGAs and the respondents were chosen randomly. The study also covers all adults 20 years and above in Ado Odo/Ota LGA in Ogun State. The LGA was chosen because it is the immediate community of Covenant University. It also covers all the staff of University of Lagos (UNILAG); Lagos State University (LASU) and Covenant University (CU), 18 years and above. This study is not an in-depth study of the technical/technological operations of the universities.

Social values are spirits that affect humans' minds directly but not technology or techniques. It will move human beings to act one way or another; take one decision rather than another, thus having an indirect impact on other aspects of the organization. Therefore, the study was an investigation into how the environmental social values influence the human spirit to do things in ways that lead to efficiency and effectiveness of the organizations

1.8 Operational Definition of Terms

The following terms are defined as they are used in this study:

Effectiveness: will refer to the degree of performance; how well the organization has performed what it set out to do- **goal attainment**.

Negative environment: It is negative when the socio- cultural milieu of the organization does not support the values required to achieve the objectives of the organization, e.g corruption.

Organizational culture: refers to the dominant values experienced by members of the organization. This may be positive or negative.

Organizational orientation : formal and informal but deliberate efforts to channel employee's values to conform to the values of the organization

Performance: here refers to the state of doing what was planned to be done. It will be measured by public perception of university's efficiency, employer's evaluation, (the strategic constituencies model) and punctuality to work.

Positive environment: It is positive when the socio-cultural milieu of the organization supports the values required to achieve the goals of the organization, e.g. values of hard work.

Private University: is an institution of higher learning with power to grant degrees but owned by private individuals or organizations other than the state.

Public enterprises: refer to organizations largely funded by and having near or total control by, the government. They produce, usually, socio-economic goods. They are expected either to break even or make profit.

Public Organizations: refer to the organizations created by the state for the accomplishment of state functions.

Public perception of goal attainment/Organizational public image: is the rating by the general public of the perceived efficiency of an organization.

Public University: is defined as state-owned institution of higher learning with power to grant degrees.

Social Environment refers to significant symbols, values, beliefs, attitudes and disposition that characterize the way of life of a people constituting a specific milieu. It will be indicated in this study by the following set of positive and negative opposing values: **(1) materialist individualism versus collectivist developmentalism; (2) Ethnic nationalism versus collectivist nationalism; (3) religious hegemony versus religious liberalism; (4) pervasive hedonism versus collectivist puritanism** (emphasis on pleasure rather than efficiency (hard work)); **(5) corruption disposition versus due process; (6) particularistic tendencies versus universalistic disposition; (7) achievement versus ascription.**

Social Value: is defined here as a general societal disposition that esteems certain elements, substance, idea, or belief relating to the group. This meaning is adopted in this study, e.g generally esteeming riches or male children within a particular group.

The University as an organization: The University is an organization or an institution with a special goal, mission, philosophy and value. It is an 'ivory tower' over and above the mundane, secular and ordinary existence of the town. It is distinguished by the gown-a symbol of philosophy, moral, mission and vision. It is a special value- generating centre of excellence and it

was not for the ordinary man but for the man of knowledge, of science, letters, theoretical postulations, a citadel of solution. This is the ideal image of the organization called University.

The university, like the other organizations, is built on a set of systems, norms and values that are not necessarily identical with the privately-held values of individuals involved in the system. System norms and values are a group product. They are the standards to which reference is made for evaluating what is acceptable or unacceptable behavior in relationship to the goals of the systems (Katz & Kahn, 1978).

1.9 Organization of the Thesis

Overall, this thesis is arranged into six chapters, beginning with an introductory chapter that discusses the problem, objectives, research questions, hypotheses, definition of terms, scope, delimitation and significance of the study. Chapter two reviews relevant literature in key factors of organizational effectiveness-social cultural environment of Nigeria, the societal value system, social values, beliefs and attitudes about organizations, ethnic factors in the performance of organizations, religious factors in the performance of organizations, socio-cultural societies and the performance of formal organizations, achievement and work values in Nigeria, impact of work values on organization, national and organizational culture, organizational culture and performance, organizational orientation, empirical studies on organization in Nigeria. It reviews works from international studies as well as studies done in Nigeria. The chapter also presents the theoretical orientation of the study-the systems, the contingency theories of organization as well as the social value theory. The theoretical framework asserts a relationship between the social environment- the social and cultural factors, values, and beliefs in the society (community) and

the organizational culture. In turn, the organizational culture affects the effectiveness of the organization.

Chapter three presents the methods developed and employed for data collection. The data analysis is presented in chapter four while the fifth chapter discusses the findings of the study and their implications for the society. Chapter six, which is the last, concludes the study. The recommendations derived from the study, contributions to knowledge and suggestions for further studies are presented in this chapter.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Literature Review

Organizations in general have existed from as early as the history of man but organizations as business enterprises have grown over time and are still growing. The state of knowledge about business organizations has generated considerable literature. The concepts of organizational culture and climate have recently dominated the research scene as variables that affect and influence the performance of organizations. What effects do surrounding national or transnational cultures have on organizations? Many scholars and studies have asserted that there is substantial relationship between the social and cultural values, beliefs, symbols and orientation of surrounding cultures and the culture of organizations (Hofstede & Peterson, 2000); Hofstede (1997, 1980); Hofstede, Nuijien, Ohayv, & Sanders (1990); Peters and Waterman (1982); Sagiv and Schwartz, 2000). Culture, the collective programming of the mind, is manifested in four basic ways (Hofstede, 1997:195) namely: **Symbols** carry particular meanings for culture members, **Heroes** are a culture's role models; **Rituals** are technically unnecessary but are socially necessary for a culture; while **Values** are feelings-reflecting preferences for certain state of affairs over others. These four together determine practices in organizations.

2.1.1.0 The Social Environment of Nigeria

Recent writings aimed at understanding the socio-cultural environment of organizations in Nigeria and their effects on the management of the public organizations and enterprises included those by Umukoro (2000) and Aluko (2000). These have alluded to the impact of the socio-cultural environment on organizations in Nigeria, following the earlier works of Oloko (1988)

and Taiwo (1990). Also, the crisis created by the misapplication of socio-political power in Nigeria is an integral component of the social environment (Ninalowo, 2007:105). It will be examined here under the following components:

2.1.1.1 Societal Values System- The kind of economic values held by the generality of the people determine their economic behavior. Parsons' (1951) work on pattern variables proposed that societies maintained some common pattern in values; that society is a social system which, for its stability, is characterized by common value standards. The types of values that characterize any society may be categorized into four main types: values based on norms of efficiency or technical norms; achievement norms; norms assessing contribution to integration; and norms of socialization. Every society has a distinctive value pattern. American society, for example, stresses the norms of achievement and that of technical efficiency while Soviet Socialist society stressed the norms of integration and technical efficiency (Littlejohn, 1972:31). Similarly, Merton (1949) noted that the generally held values in American society emphasized achievement of material success through efficiency and socially-accepted means.

2.1.1.2 Social Values, Beliefs and Attitudes about Organizations

In every culture, there are values, beliefs and attitudes held about and concerning other groups, institutions or issues. Organizations are not left out because they exist within a given environment – both physical and social. The values, attitudes, and beliefs held about organizations would depend on the nature of the environment itself in terms of being developed or developing, mechanical or organic, technologically-advanced or technologically-developing, level of education and literacy. For instance, Chinoy (1961: 187) noted the widespread perception of “bureaucracy” and the “bureaucrat” as political epithets often applied to government agencies and officials, for whom the conventional stereotype is the officious, rule-

conscious, responsibility-dodging clerk, entangled in red tape. These beliefs emerged particularly in western socio-political environments. Chinoy noted that the effects of prevailing values and attitudes in Western Society were a strong emphasis upon rationalism in science, philosophy and religion. On bureaucracy, particularly, Calvinism with its religious values ‘fostered a receptivity to bureaucratic innovations’ and ‘by encouraging hard work as a moral virtue, provided a cultural and psychological foundation for the order and discipline required in bureaucratic organization’, (Chinoy, 1961:191). No doubt, cultural values, beliefs and attitude in Western social environment did affect the internal structure and management of bureaucratic and other forms of organization.

In the Nigerian socio-cultural environment, prevalent values, beliefs and attitude with respect to public and private organizations are a carry-over from traditional colonial relations. Cultural and social beliefs and thoughts about organization abound, such as the belief that public organizations are inefficient while private ones are efficient; that, a government organization is a ‘no man’s organization; that, government organizations are places to share national cake and for individuals to get easy wealth. Therefore, work in government organization does not require any serious efficiency or hard work. Many observers of the Nigerians’ attitude to work have pointed out that the norm of the culture is characterized by general indiscipline in relation to work, absenteeism, lateness to work, malingering and general disinterestedness in work in the organizations.

The general attitude is an emphasis on getting money and not works. Omolayole (1982) in an executive paper referred to the literary writings of novelists such as Cyprian Ekwensi in which one of the characters, in answer to a question on work, said he ‘had not come for work in Lagos but for money. If it had been work, there was plenty of work in his village’. The novelist was

actually depicting the pervasive world-view of the workers of those organizations as a place to make money rather than work. Tai Solarin (1982) noted that Nigerians, before and shortly after independence, diligently did their assigned jobs whether in government organizations or private ones.

However, by the 1980s, indolence, total disregard for discipline and honesty had become rampant. Omolayole (1982) noted that in the 1950s in Lagos those who worked very hard were called “Afamaco” translated as “efficient worker earning little money”. President Shehu Shagari (1982) also made this subject of Nigerians attitude to work the main thrust of his speech in a convocation ceremony of the University of Nigeria, Nsukka on 7th March 1982. The transition from a world view that upheld hard work as a traditional work ethic to another world view that emphasizes ‘just money’ and not work seem to have been summarized by Chinua Achebe’s *Things Fall Apart and No Longer at Ease*. The transformation in the view of Nigerians to that of accumulation without hard work was accomplished through the disorientation fostered by colonialism- an external policy of oppression of workers and the consequent rise of trade unionism against an external agent. Also, the distinction between “their work” that is, the government’s and “we” on the other hand-the oppressed servants of the overlords- gradually graduated to serious apathy for work and was accentuated by the disruptions to the Nigerian society in the civil war and military- rule years. Government work was consequently not seen as the people’s work. The oppressed servant or slave has never, anywhere, been happy or motivated to work diligently when the master is not there. This social norm gradually became characteristic of the social environment, especially towards governments establishments which have no particular ‘face’ – a “no man’s work?”

2.1.1.3 Ethnic factors in the Performance of Public Organizations

No doubt, ethnicity as a phenomenon in the Nigerian social, economic and political relations found its way also into public organizations in the country. A detailed study of ethnic politics in Nigeria by Okwudiba Nnoli has revealed that ethnicity had a colonial origin in Nigeria (Nnoli, 1980:35). At the point of contact of the ethnic groups during colonialism, there were differences which were significant for the emergence of ethnicity. The differences included language, religion and deference to authority which were relevant for behaviour. Language limited communication and tended to predispose the migrant to relate more with members of his own linguistic group, especially in a situation of frustration, stress, insecurity, scarcity and intensive competition as existed in the colonial enclave.

Religious differences since the colonial period have been between Muslims and Christians. Religious beliefs and practices, historically, have fostered social exclusiveness and distance. The third factor – deference to authority has negatively affected interaction among Nigerians. The differences between the three major ethnic groups' attitudes to authority put the Hausa and Igbos at polar ends of **subservience to authority** on the one hand, and **aggressive self-assertive anti-authority** dispositions on the other. The Yoruba's disposition strikes a balance between the two. This disposition makes the typical Hausa to frown on the "selfish – aggressive assertive anti authority" disposition of the Igbo. This has been a source of tension (Nnoli: 1980:127). The reality, however, is that ethnicity has persisted in Nigeria. Historical, socio-economic and cultural factors have accentuated its continuity. Ethnic competition for the control of public organizations has been an undeniable reality.

Ethnicity is an independent variable influencing organization performance. The extent to which ethnic groups tend to compete for and within organizations can affect the performance of the

organization. Ogunlade (2002) observed that, in the 1980s, anomalous appointments based on quota system rather than merit resulted to status inconsistencies and observable and pervasive socio-psychological problems in most ministries and government departments. A state of anomie and indiscipline led to a breakdown and inefficiency in the public ministries. It was only at the advent of civilian regime in 1999 that efforts were made to re-orientate civil servants through various retreats, training and emphasis was placed on the re-enactment of civil service rules.

Bamisaye (1976:82) showed how ethnic politics became an instrument of unequal socio-economic development in the First Republic. Drawing upon statistics on such factors as education, power supply in the early 1960s, the major ethnic groups in Nigeria competed to influence their relative positions in government organizations. Using the factor of education, he noted that in 1959, the percentage distribution of students in the University of Ibadan was North – 7%, East – 36%, Lagos – 1% and West – 53%. By 1964, the table had changed and more or less stabilized at North – 8% East – 48%, Lagos 5%, West – 39%. He noted that the political structure that emerged saw the East fusing with the North as a junior partner in the then existing power block and with the North's inability to supply the needed expertise, the East was left alone to supply the technical expertise. During this period, the East embarked on series of aggressive establishment of Universities and tailored their programmes to catch the top and sensitive positions in the Federal organizations. Bamisaye (1976) noted that, in this power game, the West, with a large population of educated men and women was completely shut out. Consequently, more than 66% of the ambassadors came from the East; the heads of the two Federal Universities in the country were both from the East. This was shown more vividly in a Western Nigeria White Paper in 1964 in the Railway Corporation. Dr. Ikejiani – Chairman of the corporation was directly responsible for the fact that, out of 431 senior positions, 270 were held

by members of his Igbo ethnic group. Similarly, in the Nigerian Ports Authority headed by a member of the same ethnic group, 73 out of 104 senior positions were held by the same ethnic group. The same pattern existed in the Yaba Technical Institute, the University of Ibadan, Ibadan Teaching Hospital and the Nigerian Airways, all of which were headed by members of the same ethnic group. He concluded that, because political parties were ethnically based, they used political power gained to advance ethnic interest and, in such a situation, jobs were given in a way that the dominant ethnic groups were permanently favoured. Nigerian public organizations were the victims of these acts of nepotism because government was the major source of employment.

Ishola (2005) noted that ethnic and religious values have bred sociological dualism in Africa. Powerful individuals have different patterns of behaviour, attitudes, and social values because of variation between their primordial local and ethnic society, on the one hand, and their national or civic public interest, on the other. Ethnic and religious divide, apart from encouraging corruption, has created and sustained, according to Chayanou (1966) quoted in Adedeji (1989:15), 'economy of affection' in which members' interests are promoted over market efficiency.

2.1.1.4 Religious Factors in Organizations

From historical point of view, religious beliefs, everywhere, have been the basis of some of the strongest values and feelings of solidarity among people who belong to the same religious groups (moral community). To this extent, religion binds people together into exclusive communities or associations. The social obligations, consensus and expectations which unite the people in the community or association become strong integrative forces when they derive their meaning and sacredness from religion. "By purporting to provide divine answers to the ways people should

behave in life, religion assumes a tremendous importance in shaping the life ways and thought patterns of human groups” (Nnoli 1980: 129). The impact of religion on society and the economic life of society was one of the major contributions of that great German Sociologist – Max Weber. In the *Protestant Ethic and the Spirit of Capitalism*, Weber demonstrated vividly that religious asceticism and values were the basis of motivation and efficiency in worldly vocation among the Protestants. Religious values and feelings undoubtedly have impact on human behaviour and actions.

Following Weber’s (1964) exposition on the theory of bureaucracy and Adam Smiths (1937) exposition of the poor Man’s son, Oloko (1988;196) highlighted the impact of extra-organizational social systems which exert coercive influence on bureaucrats; influencing and effecting adversely their efficiency and effectiveness in the discharge of their bureaucratic role obligation in Nigerian bureaucracies. Among the conspicuously-listed social system variables in the work of Oloko is the impact of religious sects and brotherhoods, orthodox religious affiliations, orthodox religious denominations (among both Christians and Moslems). Depending on the nature and types of values held by them – whether they stress particularism or universalism -in terms of their obligations and relationship to their members and non-members or ascription rather than achievement; they will tend to be unfair, inefficient and un-equitable in their treatment of non-members. There is no doubt that religious bigotry has played a big role in government activities in Nigeria. President Shehu Shagari awarded ten million naira, state money, to Muslims in 1981 to build a central mosque in Abuja without a corresponding award to Christians. All the Heads of State, from Ibrahim Babangida through General Abacha to General Abdulsalam, who were the builders of Abuja- new federal capital- incorporated a mosque into the state house-Aso Rock complex whereas there was no plan for a church.

Babatunde (1988) narrated the controversy that ensued over the position of the cross and the mosque at the University of Ibadan. The Muslims wanted the cross removed because it offended their eastward view while praying. The Christians would not because the cross had been there a long time before the mosque was built. The University was almost torn apart as a result of these issues. As Oloko observed, these religious groups exert significant pressures on bureaucrats in Nigeria.

2.1.1.5 Socio-cultural Societies and Performance of Formal Organizations

Closely related to the religious factor is the impact of socio-cultural pressure groups on societies – modern and traditional- which tend to have similar influence as the religious factor on organizational managers especially, because these managers are also participant in the social system environment in which these factors are dominant, Oloko (1988:201). Following the study of Ulli Beier & Morton-Williams Peter, the pervasiveness and degree of influence of socio-cultural fraternity within the social environment have been alluded to by Oloko (1988). He identified the pressure which these may have on the bureaucrat. The Ogboni, one of the most powerful cults in Nigeria, is said to exercise wide subterranean influence on religion, the bureaucratic set-up and generally in the political sphere (Anyebe,1989). The influence and impact of the secret cults became so pervasive such that, by 1977, it had become a big problem for the then military government. Ascriptive and primordial relationships had become dominant over formal rules and relationships. Favouritism became the basis of judicial decisions in civil services and corporations. Promotions were determined by these cults. By 1951, there were 123 conclaves of the Reformed Ogboni fraternity all over Nigeria and their membership was mostly educated and influential in the society within the religious circles, government, judiciary and civil service and corporations.

The impact of these cults on the institutions was so disturbing that the federal military government, on 18th July 1977, issued a circular (letter ref. no. f9369/121) to all civil servants and public servants in the country to renounce their membership of any secret cult. The circular noted that the activities and tenets of the societies were incompatible with the role of public servants, national interest nor were they compatible with the ideals of an open government and the principles of public accountability. These secret cults were all over Nigeria, especially the Ogboni. The Ekpe- leopard- was the most powerful and widespread society among the Ibibio, while the Ekpe and its variants Ekpo was also dominant among the Igbos. Social and political stability was ensured by various forms of associational organizations. Membership of these societies was imperative for any male citizen who had any hope of achieving high social and political prominence in his community. The most widespread among the Igbos (Njoku, 1986: 152) were the *dy*, *ozo* and the age grade. It was virtually impossible not to belong to these societies.

2.1.1.6 Achievement and Work Values in Nigeria

Achievement and work values among Nigerians may be viewed through the three major constituent units that make- up Nigeria. The achievement and work values among the Yorubas have been documented by few authors, one of which is the work of Olurode (2007). Traditionally, the Yorubas, one of the three major socio-linguistic groups of Nigeria, had an intricate value about achievement and work. An individual came to the world with an “*ori*” (spiritual head) which determines his prosperity if not tampered with. Therefore, there is need for spiritual consultation with Ifa, the deity of wisdom, so that one’s destiny – ‘*ori*’ – can be properly matched with one’s chosen career – and also to prevent ‘*esu*’ (satan), operating through his agents – ancestral spirits, the witches, wizards and demons, from destroying or dislocating his

destiny. The Yorubas valued hard-work which is encouraged from childhood and which will lead one to gradual and gentle rise to success and wealth. One Yoruba adage says '*Ise ni ogun ise*' meaning hardwork is the cure for poverty. Yoruba's values for achievement and hard work are an integral part of their religion. All through life, the consultation continues to ensure that '*esu*' is not allowed to cause any problem. Whenever it was necessary, the religious intermediaries prescribe sacrifice – '*ebo*' or '*saara*' (propitiation to appease the gods). This will alter the bad condition, or disaster, to good fortune (Fadipe, 1970; Olurode, 2007) "The Yorubas expect the successful individuals to behave gently, be prayerful and appease the gods so as to ward off any threat to their successful career. They must constantly make sacrifices to the deities, gods and the ancestors in order to retain their support and guidance.

Today, the Yorubas are mostly Christians and Moslems. This notwithstanding, the traditional Yoruba culture and attitude about achievement and work are still critically important in framing and understanding the economic structure of these communities (Olurode, 2007). As one traditional medicine-man revealed, many Nigerian organizational managers soon come to the realization, if they have not earlier, that they need spiritual support to maintain their position in power. These have created some tendencies that make them fall back on the support of traditional socio-cultural societies.

As among the Yorubas, the Igbo traditional culture exhibit traditional values about wealth and work which form the fundamental basis of Igbo typical work behaviour and wealth acquisition and is intricately mixed with religious beliefs. Religious values are fundamental and foundational determinants of societal cultural values. The Igbo culture area was actually established through the instrument of a religious belief that disciplined them to obey a higher supernatural authority who was believed to dwell physically in Nri town. Nri cosmology and religious beliefs are

shared in common with other Igbo peoples (Onwuejeogwu 1975: 248). One of the interdependent concepts of the traditional cosmology was the '*Ike Mmadu*' – the psychic power stored in the individual which is believed to be epitomized in five cults – the *Ikenga* cult – the right hand with which a man works out his living, the *Uk-na-ye* cult – the feet of successful adventure unto foreign land; the *Iru* cult – the face that charms whoever gazes on it; the *Uho* cult – the tongue that can persuade and reduce to submission the heart of people; the *Umu Oku* cult – the cult that conserves accumulated wealth. The traditional psychical push of the Igbo man, his world-view and values about work, self assertiveness and self-motivation to hard work (Nnoli 1980:132-135) were asserted to be the physical manifestation of his spiritual personality. This is symbolized by the possession of the *Ikenga* image which is incorporated or socialized or injected into his personality through series of ritualization (Owuejeogwu, 1975:249).

Another base of social values closely related to the above is what Nnoli (1980:130) referred to as pre-colonial deference to authority. Igbos' cultural values manifested a low-level deference to authority personalities and it was egalitarian in structure. It emphasized competition even with one's superiors, and also the acquisition of material resources for personal wealth. Achievement values among the Igbos characterize a social behaviour, which has been described as 'egalitarian, selfish and anarchic pursuits'. It emphasized the independence of the will, leading to the amassing of wealth – (and) the struggle for wealth was the central dominant feature of social life' (Nnoli 1980:135)

The Hausa-Fulani cosmology was shaped drastically by ascriptive and religious values. The overall preponderant weight of these two forces established a social structure of total submission to authority. Emerging from feudalism, a socio-economic system empowered by Islam and patron-clientship, ascription was a pervasive aspect of the authority structure. Religious

prescriptions inculcated the values of submission to the will of God who was symbolized by the authority figure. The wealthy man was blessed from above and not by his own power. Social mobility was made possible, therefore, through loyalty to the authority figure and high office led to personal enrichment, so that authority roles were a source of immense prestige as well as the most important means of acquiring wealth and status. Consequently, such a system frowned on self-assertiveness of the individual. The foremost commitment was to the Emir (Nnoli, 1980:131).

In today's modern Nigeria, the various Nigerian socio-linguistic societies making up the socio-cultural environment of Nigerian organizations have brought in all these socio-religious, socio-cultural values into the work situations. Some of the values, as can be seen, are sometimes contradictory. The work values arising from these various cultural backgrounds constitute a complex mix of primordial, ascriptive work-place values in the Nigerian bureaucracies, public corporations, ministries and enterprises. The competition engendered by these work values have led to various perceptions of the work place, particularly the government organizations which are perceived as no man's land. They were variously seen as (i) a place to exercise authority (arising from their valued traditional authority base), (ii) group hegemony, (iii) personal hegemony, (iv) ladder to authority positions, (v) path to personal achievement, and (vi) ladder to quick wealth. From these arose gradually such behaviour as embezzlement and other forms of corruption.

2.1.1.7 Impact of Values on Organizations

The social and cultural values about organization can have determining impact on the performance of the organization. This has been shown vividly in the Japanese success in business. Vidal & Claver (2010) asserted through their study that the social environment created by public enterprise in Spain led to the emergence of a social enterprise sector. Calhoun, Light &

Keller (1997: 77-78) describes the impact of the extended family values of the Japanese, their values of loyalty and seniority and personalized care for members on the performance of the *kieretsu* –a group of large corporations combining different industries owned by the same parent corporation. The values have been translated to work-place values of life employment, emphasis on group achievement (teams of eight to ten people), promotion based on seniority, decentralized decision making (bottom-up decision making approach), and holistic concern for employees (including company subsidized housing, mortgages, recreational facilities, vacations, and comprehensive health care). The impact of the cultural values on organization of work was acclaimed to be the basis of the success of such huge corporations as Mitsubishi that took the U.S economy by surprise.

2.1.2.1 National and Organizational Culture

Hofstede and Peterson (2000:401-415) re-analyzed earlier empirical studies which examined the relationship between national culture and organizational culture as well as their implications for management and concluded thus: though issues continue to generate controversies in organizational and national culture, values are still at the heart of culture. Cultural coherence within the majority of nations is still a fact found by many researchers.

Hofstede (1980) found in the international study of the IBM Corporation that there is considerable level of cultural coherence in most nations of the world despite the paradoxes of societal diversity. Given this empirical generalization, he derived and coined four value dimensions (later five), which describe societal orientations, on the basis of a quantitative study across forty nations (Hofstede, 1980):

1. Power distance – expresses the extent to which the less powerful members of organizations and institutions accept and expect unequal distribution of power as legitimate.
2. Individualism versus collectivism: the extent to which individuals are integrated into the groups.
3. Masculinity versus femininity: cultural values of assertiveness and competitiveness versus modesty and caring.
4. Uncertainty avoidance- intolerance for uncertainty and ambiguity. The orientation that values specifics, anticipates and plans.

Using these statistically and largely independent dimensions, every country could be scored numerically indicating its relative position on the dimensions. Hofstede relied on the theoretical work of Inkeles and Levinson (1969) who on the basis of their study of “National Character” concluded that all societies throughout the world faced three kinds of problems – (a) relation to authority, (b) conception of self and (c) primary dilemma or conflicts. Hofstede related his “power distance” dimension with “relation to authority”; “uncertainty avoidance” with handling “primary dilemmas” and Inkeles and Levinson’s conception of ‘self’ cover Hofstede’s “individualism vs collectivism” and “masculinity vs femininity”. On the basis of these dimensions, they derived scores for national cultures which offer the inclination to explain organizational events on the basis of cultural variables. However, due to further empirical analysis, Hofstede concluded that there are other variables such as ‘levels of national income’ which needed to be controlled before culture as an explanatory variable can be established.

Specifically, large power distance, they asserted, reflects a generalized acceptance throughout a society, especially among the less powerful members, the legitimacy of power differentials as

well as the institutionalized practices supporting separation, compliance and deference between parties. By extrapolation, the simple conclusion would be that in organizations with large power distance, superiors would have influence over employees' attitude and beliefs and over an organization's culture. This will not always be so because, for many also, overt compliance is equally likely to be superficial in the same society. Organizational leaders should therefore be cautious as their ability to influence behaviour may not extend to influence on employees' attitudes or beliefs.

Values relating to individualism vs collectivism as a dimension in national and organisational culture are not simply explicit. In the discussions of how to manage organizational culture, the analogy between national culture and organizational culture is a simplistic one or even a misunderstanding. In collectivist cultures, all sorts of social identities are equally possible. Commitment may be to an occupation or social stratum rather than to an organization in a collectivist society. On the other hand, in an individualistic society, occupational or departmental distinction may lead to integration. Collectivism at the national level does not imply strong organizational culture in the sense of a value-based commitment to an organization, and does not imply the potential to readily create and manage through strong organizational cultures. Depending on the specific nature of collectivism in a particular society, it may contribute to either organizational coherence or fragmentation among sub groups, (Hofstede & Peterson, 2000).

Hofstede's value dimension 'uncertainty avoidance' must be critically related with GNP (Gross National Product). In high uncertainty avoidance society with a high GNP, uncertainty, usually as a factor, has already been resolved through technologically based systems of rules, scientific and other management devices. In a society with low GNP but high uncertainty avoidance, local

tradition would tend to compete with managers attempt to use organizational culture to manage. Efforts to shape organizational behaviour through shaping organizational culture are likely to be less succesful in high uncertainty avoidance cultures (Hofstede & Peterson, 2000)

Analyses of empirical studies show that, although national culture has enough influence on management theory to warrant such labels as “ Japanese” or American” theories, the relationships between national culture based mainly on values, to organizational cultures, based mainly on practices, are loose ones. Careful controls will be needed for other variables such as the effects of industry, organisation history, and international corporate culture heritage.

Finally, the masculinity vs feminity dimension was measured in terms of work goals. The masculine side included ego goals of earnings, recognition, advancement, challenge, and an opportuinty to use one’s skills. The feminine dimension includes social goals such as relationship with manager, cooperation, living in a desirable area, and security. Their analyses showed gender differences within countries on ego and social goals. Gender differences in goal preference were more pronounced in some societies. This has implications for organizational culture and management (Hofstede & Peterson, 2000:415). They concluded that locating a country’s culture on the dimensions is like locating its geographic position on a map which provides only limited details. Therefore, more extensive knowledge of a culture calls for broader personal in-depth studies of countries’ cultures.

D’Iribarne (1989) presented an example of such a study. He studied three aluminium plants belonging to a French company: one in France, one in the United States of America and one in the Nertherlands. He combined extensive interviews and observations in these three facilities with a historical analysis of the nations in which they were located. Consequently, he described

three quite different philosophies of practice. He found in the French facility what reflects a strongly hierarchical, almost caste society. Not only were there levels of managers and professionals, first-line supervisors, and ‘non-cadres’ of workers, but also they permeated life and relationship to a degree not paralleled in any of the other societies studied. Despite this, each level had its own status that provides a basis for self-respect and respect by others. This shows large power distance in the Hofstede’s dimensions – the less powerful members of the organisation accept as legitimate substantial differences in power distribution. In the American and Netherlands facilities, organizational positions were less hierarchical. Life and relationship manifested much lower acceptance of the legitimacy of substantial differences in power distribution (lower power distance) reflecting the less hierarchical nature of these societies.

Sagie & Schwartz (2000:425) developed their new theory of cultural dimensions which were in some ways similar to the Hofstede’s dimension. They are:

1. ‘embeddedness’ versus ‘autonomy’ (intellectual and affective)- this emanates from the fundamental nature of the boundaries between the individual and the group. Elsewhere, it has been conceptualized as between individualism and collectivism.
2. cultural ‘hierarchy’ versus ‘egalitarianism’ deals with how to guarantee responsible behaviour that preserves the social fabric.
3. ‘mastery’ vs ‘harmony’ are value types that emanate from the need to regulate the relation of humans to the social and natural world. Hence ‘mastery’ depicts active self assertive disposition to master, change and exploit the natural and social environment. On the other hand, the orientation that wishes to fit into, protect and conform to it is labeled harmony.

They tested this through the examination of the cultures of national groups. They inferred cultural values that characterize a society by aggregating the value priorities of individuals based on the belief that individual value priorities are a product of both shared culture and unique personal experience. Respondents were asked to rate the importance of 56 (57) single values ‘as guiding principles in my life’ on a 9- point scale across 63 nations in all the continents of the world. Data were gathered in the period 1988-1997 from a total of 185 samples. The focal type of samples was the urban school teachers. The summary of their analyses were presented using a technique – Coplot- which constructed a matrix of profile differences between all pairs of samples. The results of their studies point to the existence of transnational cultural grouping based on shared histories, religion, level of development, culture contact and other factors. The position of Nigeria on this Coplot (one of the countries covered in this study) described its cultural orientation as high in hierarchy and mastery but moderate in embeddedness while intellectual autonomy is of little or no importance.

Two earlier studies were also revised by Sagiv and Schwartz using their value dimensions. First, they illustrated the relations of national culture to differences across nations in managers’ experiences of role stress. Since organizational culture and practices are likely to influence the psychological milieu experienced by managers, one component of it is role stress. They generated hypothesis to re-analyze the study of Peterson et. al. (1995) who studied variations in three types of stress reported by middle managers from 21 nations: **role conflict, ambiguity and overload**. They hypothesized that role overload is more likely in nations where national culture emphasizes mastery and hierarchy and attributes little importance to harmony. They hypothesized that the greater role ambiguity is, the more emphasis the national culture places on egalitarianism and intellectual harmony and the less on embeddedness. Third, they hypothesized

greater role conflict in nations where hierarchy and mastery prevail and less role conflict in nations whose national cultures emphasize harmony. Conclusions from this study point to the fact that the cultural dimensions need more cautious application as well as further development.

Another study used by Sagiv and Schwartz to illustrate the impact of national culture on the understandings and preferences of managers in organizations from different nations was that of Hampden-turner and Trompenaars (1993). Managers in many organizational settings are faced with cultural dilemmas- harmony/ integration on the one hand and ‘analyzing’ function on the other; affective autonomy/intellectual autonomy; between hierarchy and mastery on the one hand and egalitarianism on the other (Sargiv & Schwartz: 2000:429).

Hampden-Turner and Trompenaars (1993) had studied dilemmas that organizations in different nations may face and they found that managers’ decision in choices relating to those dilemmas reflects and express the substance of their organizational culture. On the basis of that variation, Sagiv & Schwartz (2000) applied their theory of cultural dimension generating hypotheses in those Hampden-Turner & Trompenaars’ dilemmas.

Hampden-Turner and Trompenaars’ first dilemma was analyzing versus integration. They had differentiated managers who ‘analyze’ phenomena into parts (items, tasks, numbers, units, points, specifics) from those who ‘integrate and configure such details into whole patterns, relationships and wider contexts’. Analyzers see the whole as the sum of its parts and focus on organizational task and use quantitative measures to set goals while those who integrate reflect the view that the whole is more than the sum of its parts and they focus on organizational relationships and interactions. Managers were asked to choose between two ways of describing an organization. Sargiv & Schwartz’s hypothesized “that a cultural emphasis on harmony

induces managers to adopt an integrating rather than analyzing orientation”. Managers influenced by this perspective are more likely to view the organization holistically, to focus on the complex relations among its parts and see their mutual interdependence in such a way that it cannot be reduced to individual elements. Conversely, where the cultural emphasis on harmony is low, managers are more likely to adopt an analyzing orientation. They will likely see individual tasks, quantifications, profits, and so on as constituting the organization.

Sargiv & Schwartz re-analyzed the data collected by Hampden-Turner and Trompenaars (1993) from managers across twelve nations including Australia, Belgium, Canada, France, Germany, Italy, Japan, the Netherlands, Singapore, Sweden, the United Kingdom, and the United States. They split the nations into subgroups at the ‘natural’ breaks in the percentages of managers who chose one option rather than another. They calculated national scores on the cultural value dimensions and they also tested hypotheses by comparing the relevant mean cultural value scores of the subgroup. The results show that as hypothesized, managers in nations with cultures that emphasize harmony tended to choose the integrating option. The mean rating of harmony was higher in the nations where managers preferred the integrating option.

Hampden-Turner & Trompenaars’ second dilemma was ‘work versus family size in setting pay’. As hypothesized, managers in nations where embeddedness is emphasized tended to choose less the option of ‘by work only’. Also, managers in nations where autonomy is highly important tended to choose more the work only option. The overall result supported the hypothesis for embeddedness and affective autonomy.

The third dilemma was organization versus friend, that is, between the managers’ commitment to their organization’s interests and the crucial interest of a friend. Sargiv & Schwartz (2000),

therefore, hypothesized that cultural ‘hierarchy’ and ‘mastery’ are conducive to the choice of maintaining organizational interest, whereas cultural egalitarianism is conducive to ignoring organizational obligations in favour of a friend.

With the above data, Sargiv & Schwartz concluded that they had been able to illustrate how the Schwartz theory of cultural dimensions can explain cross national variations in national levels of role stress, national differences in perceptions and preferences within organization. However, Sargiv & Schwartz accepted that neither of the studies which they had discussed (i.e Hampden-Turner & Trompenaars, 1993; Peterson et al., 1995) examined individual differences in value priority among managers. Undoubtedly, they asserted, individual and personal values of managers also influenced them. They accepted that neither they nor other researchers have investigated the joint influences of individual differences in value priorities and other sources of values on behaviour. Consequently, they suggested that multilevel studies that simultaneously examine national cultures, individual value priorities, and some of the other sources of value discussed would be needed to gain greater insight into what goes on in organizations (Sargiv & Schwartz, 2000:434).

2.1.2.2 Organizational Culture and Performance

Many researchers in the field of organizational culture have noted that although the specific ideologies that form the substances of an organization’s culture are developed within it, their content is heavily influenced and framed by the surrounding culture (Trice and Beyer, 1993:46) quoted by Sagiv and Schwartz, 2000:417). Also, the surrounding culture is potentially important as an external source of influence on organizational culture. It may affect the behaviour of organizational members through its impact on the culture of the organization itself (Sagiv & Schwartz, 2000: 417)

Katz and Kahn (1978:50) using the organizational climate and culture concepts interchangeably asserted the centrality of values and beliefs systems to an understanding of behaviour in the work place. Pettigrew (1979), Adidam (1996) and Beer (2008) made similar assertion about the contribution of the organizational culture concept.

In an historical overview by Wilderom, Glunk & Maslowski (2000), organizational culture and performance can be traced back to the Hawthorne studies (Roethlisberger and Dickson, 1939, 1975) and to the study of the (Galcier Metal Works. Jacques (1951:251) which focused on the customary and traditional ways of “thinking and of doing things which is shared to a greater or lesser degree by all its members” and he correlated them with the working behaviour of the employees. Though, his study was not explicitly aimed at the relationship between organizational culture and performance, his findings showed that culture was a serious barrier to productivity when the culture has no congruence with organizational structure or environment.

More specific studies were those of Silverzweig and Allen (1976). They were the first to investigate explicitly the effect of a company’s culture on its performance. On the basis of eight case studies of firms in the process of cultural change they found that six of the organizations had substantially increased performance after changes were made in their culture. However, this study was focused on organizations that had suffered loss and were seeking to raise their effectiveness. Thus, the focus was primarily on culture change rather than exploring the relationship between culture and performance.

The end of the 1970’s saw a dramatic focus of attention on the culture-performance phenomenon. Explanations were being sought for the worldwide success of Japanese firms. Studies began to show that the “financial success of firms is attributable to their strong emphasis on certain humanistic values, such as concern for the well-being of employees and an emphasis

on consensual decision making (Ouchi & Jaeger, 1978; Ouchi & Johnson, 1978). Ouchi found the latter to be characteristics of Japanese firms. Peters and Waterman (1982) in their studies claimed that what distinguished highly successful from less successful companies was their strong culture. Deal and Kennedy (1982) also suggested that organizational performance is enhanced by shared values that help them to respond well to their environment and adapt to changing circumstances.

The findings of culture-performance linkage such as Peters and Waterman's (1982) were seriously criticized in the years that followed. For an example, Carroll (1983), Reynolds (1986) and Hitt & Ireland (1987) presented various studies negating the claims of a link between culture and performance. However, many scholars continued to believe that a linkage between culture and performance has great likelihood. The problem, they concluded, was that the "simple model for relating culture to performance no longer fits with the knowledge that scholars have developed about the role which culture plays in organizational analysis and that a more sophisticated understanding of the tie between culture and organizational outcomes must be developed' (Saffold 1988:546). Consequently, a number of empirical studies, which tried to develop more sophisticated methods, were undertaken. They all aimed at investigating the hypothesis that organizational culture is a key determinant of the success of an organization. Such works include Denison (1990) who found a positive relationship between his measures or dimensions of culture and his performance measures; that is, between involvements, and consistency on the one hand and return on sale, returns on income/sales ratio and income/investment ratio on the other.

Similarly, Rousseau (1990) found that little emphasis on security oriented norms was significantly related to high performance. Calori & Savnin (1991) who investigated twelve

dimensions of work-related values and 17 dimensions of Management practices/strength of culture found that many values and their corresponding management practices were related to company growth; and strength of culture was positively related to high growth. However, only a few values and practices were related to profitability. Again, Denison & Mishra (1995) found that stability traits such as mission and consistency were best related to large firm's profitability while sales growth was best predicted by flexibility traits such as involvement and adaptability. Generally, they found that all cultural traits were positively related to return on assets with mission being the strongest predictor.

In another empirical study by Petty et al (1995), they found that much team work was associated with high performance. The study of Koene (1996) directed its attention to such values as process versus results orientation; employee vs. job-orientation; professional vs. parochial orientation; open vs. closed culture; tight vs. loose control and normative vs. pragmatic. He found that employee orientation and open culture both influence performance (measured by store performance, cost performance and personnel performance) both directly and indirectly through their impact on the climate variables, general communication and task communication.

2.1.2.3 Organizational Orientation

An intervening variable between the social environment and organizational performance is organizational orientation. This is a deliberate effort and programme on the part of an organization to create its own organizational values, image or culture. One of the most successful American attempts at creating an alternative to bureaucracy has been exemplified by Apple Computer (Garsten, 1994). Apart from creating an image for itself through a unique architecture and layout, Apple fosters an atmosphere where people can learn and grow and employees can seek self-fulfillment as well as a paycheck. Apple works to inculcate loyalty into the company as

a whole and to specific work groups or teams. It seeks to make work “fun” and to provide support for employees in non-work areas as child-care and further education. Consequently, Apple tries to achieve these through a deliberate orientation of employees to imbibe the Apple culture – Apple slogans and logo on bright T-shirts, informality in dressing. All these are built into a week of orientation at “Apple University” for new employees. Apple has described its key to success as change and takes pride in its ability to transform products or reorganize in response to shifts in the economy, social habits and customer interest and to generate a corporate culture of creativity and innovation (Calhoun, Light & Keller (1997:78-79).

It has been shown that when different cultures collide, it leads to disruption. Organizations involved in takeovers are examples. Glaxo’s takeover of Burrough’s Wellcome led to the collision of two corporate cultures that were different. This led to the disruption of 5,000 jobs in 1994 (Yeoman, 1995). In developing countries where modern organizations, in their bureaucratic form or other forms, represent the introduction of a new culture, orientation may be necessary to create an organizational culture that will meet the philosophy, ideals and values of the organization in order to achieve expected performance.

2.1.2.4 Studies of Organizational Efficiency in Nigeria

The focus, here, is on researches that have generally considered the subject matter of this study and particularly, from historical point, the earliest studies that investigated the relationship between organizational performance and management in Nigeria. They include Kilby (1961) and Wells and Warmington (1962).

Kilby (1961), whose work was extensively reviewed by Oloko (1983), did a comparative study of five processing firms and a historical study of an oil palm plantation in Benin and Sapele. Two

of the firms belong to Greek owner-managers: one was owned by the Western Nigerian Development Corporation and the two others were owned by Nigerian businessmen. Of the last two firms, one was managed by a part-time owner-manager. Kilby relied heavily on the principles and techniques of scientific management and thus came to the conclusion that the Greek owner-managed firms which used, considerably, more of the management principles had the highest levels of labour productivity. Productivity, he noted was also moderate in the government – owned firm and lowest in the firms owned and managed by the absentee – Nigerian businessmen. His position, therefore, was that the application of the scientific management techniques was a basic determinant of labour productivity levels. What are the effects of the workers attitude and his culture on labour productivity? His answer is that: ‘The achievable productive capacity or proficiency of Nigerian labour was not the limitational factor on labour productivity...Rather, a number of management functions – the provision of adequate incentive, supervision, work methods and organization appear to have been the key factors inhibiting higher productivity’.

Similarly, the work done by Wells and Warmington (1962) in nine manufacturing firms was basically to show the ‘one best method’ approach to efficiency. They explained variation in levels of labour productivity on broadly the same principles as Kilby. However, they had a significant disagreement with his conclusion on the relative efficiency of incentive payment schemes in inducing increased labour productivity. Unlike Kilby, they concluded that relationships between the two variables are problematic; that attitudes and educational capabilities of Nigerian workers affect their response to incentive schemes and labour productivity.

The two studies reviewed above were mainly studies of intra-organizational factors. Both, though, made allusions to the attitude of workers, neither attempted to measure this variable. One study, however, that differs in approach from the two earlier studies is Oloko's (1973) study of 'Muddy water' Nigeria- an extensive survey of 500 worker comprising 430 junior and 70 management staff of Ewekoro Cement Factory (Oloko, 1974). Oloko found that a number of factors in their internal and external environments such as skill level, education, wages, factory section and department, father's occupation, number of children as well as their place of origin- whether urban or rural, had effects on the worker's level of commitment to his work. In an article published in 1983, he criticized the works of Kilby (1961) and Wells and Warmington (1962) for their liberal economic views and undue emphasis on the application of Scientific Management Techniques which aimed at showing the best method of running an enterprise and of achieving higher labour productivity. He asserted that there is no 'one best method' of running an enterprise. Therefore, it is erroneous to believe that once it has been shown that Nigerian workers are as productive as other workers elsewhere under the scientific management techniques, we need not worry about the relationship between their 'attitudes and capabilities'. On the contrary, he emphasized, in firms where the workers are, as a group, more productive than those employed in other firms, some workers precisely because of their attitudes and capabilities, are more productive than other workers.

Consequently, Oloko proposed that the factors of labour productivity and performance should be looked at from three levels:

- i. Factors in employment situation
- ii. Factors in individuals
- iii. Factors in life outside employment situation.

This current study could be seen in line with Oloko's suggestion because it is an attempt to measure the impact of the socio-cultural environment on the performance of staff of organizations.

The work of Schatz (1977) is important for this study because it marked a significant attempt at analyzing the economic environment of Nigerian business. He identified the major factors of the economic environment under eleven broad headings which he termed "adversities in the economic environment". These include cost-increasing difficulties in acquiring capital and intermediate goods as well as raw-materials; problems of skilled, supervisory and managing manpower as well as the problems relating to the attitudes of government personnel which is 'frequently unaccommodating or impeditive' part of which is the proliferation of corrupt practices and favouritism. This, however, was a generalistic approach aimed at identifying the problems of industrialization in Nigeria.

Some recent attempts have been made to analyze the Nigerian social environment and its impact on the performance of organizations and the business environment in general. They include Aluko, Odugbesan, Gbadamosi & Osuagwu (1998), Umukoro (2000) Isimoya (2005), Taiwo (1990). These studies reviewed the intricate connections between business organizations and society. They include factors such as demographic characteristics of populations, family structure relating to values attached to the family, social responsibilities of organizations, social attitudes mores, customs, beliefs, and their effects on buyer behaviour, workers' attitude to work and motivation.

Some other empirical studies are Aluko (2003), Babatunde & Adebisi (2012) and George (2012). Aluko (2003) studied selected textile firms in Nigeria to identify the effect of four environmental

variables –economy, socio-cultural, political and technological between 1993 and 1998. The study can be said to be inconclusive for this study; its focus was on private firms and dealt with workers who had undergone organizational orientation and re-orientation. Social values seem to affect public organizations more in Nigeria. Babatunde and Adebisi's (2012) studies were actually concerned with the impact of strategic environmental scanning on organizational performance. George (2012) was an historical study of British imposition of her culture of employment relations on Nigeria's paternalistic system.

Despite all these earlier works, the question can still be asked – what are the core values? And how important or significant are these factors in their relationship to organization's performance? Some of these studies have focused their emphasis on factors within the workplace. Some others have not actually measured the values. Also, international studies on national culture and performance- those of Hofstede and Sigiv & Schwartz are too broad to detail the socio-cultural environment of each nation. All these have left gaps in the literature of solutions to effectiveness problem, particularly, in public organizations.

This study, therefore, is a reaction to Oloko's (1983) suggestions to measure the impact of the social environment on the performance of Nigerian organizations. It is the view of this study that inadequate emphasis on the external environmental factors has created some gap in the attempt to find solutions to the problem. Beyond Schatz (1977), it hopes to be more specific and narrower than his generalistic approach aimed at identifying the problems of industrialization. More than Aluko (2003), it will measure the effect of these values on public enterprises, particularly, public universities and will compare them with a private one. Finally, it intends to add to the existing but little body of empirical knowledge of environmental factors that affect the management of public and private enterprises in Nigeria.

2.2.0 Theoretical Framework

The theoretical framework for this study is anchored on three theories- the Systems, the Contingency theories of organization and the Social Value theory through the Functionalist perspective.

2.2.1 The System Model

A system has been defined as an interrelated set of elements functioning as a whole (Griffin, 1984:53). Systems theory conveys the notion of inter-relatedness, inter – connectedness, interdependence between the parts of an entity. The constituent parts relate to one another and affect the system as a whole. Hence, it has been defined as ‘a complex whole, set-of connected things or parts, organized body of material or immaterial things’ (Mennel, 1974:141). Similarly, Walton (1993:278) defines it as an “ensemble of parts whose action can be explained only in their relation to other parts and a whole governed by a specifiable relationship”. From these, we can deduce that the important features that characterize a system include: “interrelatedness, interconnectedness, interdependence or reciprocity, a network of roles and, or interactive relationships” (Onyeonoru, 2000)

Parsons’ (1951) seminal work, a landmark in the development of systems theory of society, within the purview of “functionalist perspective,” asserted that societies are social systems. He defined a social system as “a mode of organization of action elements relative to the persistence or ordered processes of change of the interactive patterns of a plurality of individual actor” (Parsons, 1951:24). Similarly, Parsons also observed: “reduced to the simplest possible term, a social system consists of a plurality of individual actors interacting with each other in a situation which has, at least, a physical or environmental aspect, actors who are motivated in terms of a tendency to the ‘optimization of gratification’, and whose relations to their situation including

each other is defined and mediated in terms of a system of culturally structured and shared symbols (Parsons, 1951:5).

Functionalism emphasizes the systemic features of social wholes by treating them as characterized by differentiated but interdependent units (Cohen, 1968:14). Systemic features are embedded in functionalism. Therefore, Parsons theorized that the social system is made up of systems and sub-systems; that sub-systems are systems in themselves. Therefore, the social system consists of various organizations as sub-systems of society. For a social system to survive, it must fulfil four functional imperatives- adaptation to the environment, goal attainment, pattern maintenance and integration. These functional prerequisites or imperatives are each performed by specific institutions which are sub-systems of society. The “Adaptation” function – economic institutions; “Goal Attainment” – the political sub-system; “Integration” – the cultural subsystem while “Pattern maintenance” is powered by the socializing institutions. This functionalist systemic framework has been adopted by many scholars for the analysis of industrial organizations of society.

Similarly, an organizational system consists of four fundamental processes- input, throughput (transformation), output and feedback from the environment. The Systems theory of organization emphasizes, therefore, that organizations are open systems with clearly defined boundaries with other subsystems of society; interacting with one another (Gouldner, 1959; Ogunbameru, 2000). Gouldner’s (1959) work made very important contributions to the application of systems theory to organization by identifying the distinction between the ‘closed’ and ‘open’ system approaches, between ‘rational’, (closed system) and the ‘natural’ system (open system). However, the open–system approach was fully developed in organization theory by the work of Katz and Kahn (1966). They identified nine characteristics shared by all open systems including: importation of

energy, throughput, output, negative entropy, feedback systems as circle of events, steady state, differentiation and equifinality.

Thus, they identified the importance of the external environment, and as open systems, all organizations acquire resources from the larger environment of which they are a part and, in turn, provide the goods and services demanded by the larger environment (Gibson et.al. 1997:19). According to Parsons' 'functional imperative' of 'adaptation', every system, organization in this case, must adapt to its environment or adapt its environment to itself. One of the inputs from the environment is the 'human' factor which is recruited from the supra-systemic environment with its system of values and culture which it brings with it. For these socio-cultural values to bring complementarity to achieving maximum supply of effort (motivation) and technical efficiency and effectiveness (performance), they must be processed. Therefore, human, social and cultural values must undergo orientation, reorientation and continuous orientation if they are to positively affect the organization and its output.

2.2.2 Contingency Model

The theoretical orientation of this study combines the benefit of the System theory with the postulations of Contingency theory. Contingency relationship can be thought of as an 'if' 'then' functional relationship. In a theoretical exposition on Contingency theory, Igube (2000) noted that all preceeding theories of organization- the Classical, the Human Relations school, the quantitative and system theories emphasized specific variables as causal factors. Therefore, contingency theories of organization developed as a result of the weaknesses of these earlier theories. Luthans (1988) argued that these earlier theories did not integrate the environmental factor. An organizational arrangement that yielded very positive results in one environment cannot simply be extrapolated to another environment expecting to yield the same result.

Different environments present different challenges. The contingency theories have responded by incorporating the environmental factors.

Contingency theory assumes that there is no one best way to management; no universal structure of organizations or best organizational design; no optimal participation, effectiveness model or one best leadership style. Rather, there are contingencies that determine the appropriateness of one system over the other or the appropriateness of a particular mix of characteristics. The contingency approach suggests that the question is not which is better, the organic or the mechanistic. The best method depends (is contingent upon) a number of contingencies (French and Bell 1990); or are a function of a multiplicity of factors which include technological situations, environmental factors, the task, the willingness to innovate and the fit between technical and social needs. It also depends on the relevancy of participation to the task, interpersonal and inter-group skills (Gibson, Ivancevich & Donnelly, 1997; Igube, 2000; Dow, 2006).

Kast and Rosengweigh (1973) asserted that the underlying theme of contingency theories sees an organization as a system composed of sub systems and delineated by identifiable boundaries from its environmental super system. It seeks to understand interrelationship within and among subsystems, between the organization and its environment, and to define patterns of relationship or configurations of variables. Organizations operate in different environments and the responses to these different environments lead to the development of differences in structures, jobs, culture and the people who are attracted to the different organizations.

In summary, while systems theory demands that managers should identify the many elements and segments of the organization, which are interdependent, and their characteristics, contingency theory gives the manager the understanding that there is no one best method. Rather,

each situation must be studied to determine the most appropriate mix of management principles. Through the systems theory, we see society as a systemic whole in which organizations are subsystems. We also see the interdependency and reciprocity of organizational subsystems as open systems in constant interaction. Through the contingency approach, we see that organizations exist in different environments which makes us understand that a tool, technique, idea or technology that works perfectly in one setting or situation may not be appropriate under different circumstances (Griffin, 1984: 57) due to environmental differences. Systems and contingency theories are integrative approaches and are complementary in the understanding of the problems being analyzed in this study

There are different models of contingency theory; among them are those developed by Thompson (1967); Duncan (1972); Lawrence and Lorsch (1967); Perrow (1970). More current contingency models include those by Henry Tosi and Stephen Carroll (1976), Wright and Robbins (1982) and House (1971). For the purpose of this study, I will examine the theoretical postulations of the last three proponents:

The Contingency Model of Tosi and Carroll (1976) identified two major variables- technology and market uncertainty (environmental uncertainty). The situations of these two factors could be one of routine or non- routine technology. The situations of the market or environment could be stable or volatile. They contended that organizations can thus operate using a routine technology in an environment where few technological changes are required and with very little change over time. On the other hand, organizations may operate within a non-routine technological environment characterized by rapid technological changes. Also, organizations may function depending on whether market conditions are stable or volatile, predictable with some reasonable measure of certainty if the organization has a monopoly of production or distribution of a given

product. The authors argued that given the above conceptualization, four types of organization emerge:

1. The hierarchical or bureaucratic organizations emerge within the structure of a stable market such as government organizations which usually operate in stable conditions in relations to the forces of the market.
2. The market- dominated organization whose technology is routine while the market condition changes rapidly such as in the fashion industry.
3. The third type of emergent organizations is the technology- dominated organizations which require constant development of new technologies to ensure solvency. Examples are the power cable companies.
4. There is also the flexible dynamic-type organizations characterized by changing technology and unpredictable market conditions such as the computer and electronics industry.

The **integrated contingency model** was developed by Wright and Robbins (1982)-the total systems model of organization's element'. They contended that earlier researchers and theories failed to fully integrate macro and micro dimensions of organization which is necessary to improve the predictive capacity of contingency theories. Their total system theory therefore assumes that organizations are open systems which actively interact with their environmental supra-system through permeable boundaries. The authors see the organization as a system composed of interrelated constituent subsystems both supporting and being supported by the total organization. The integration model presumes that any organizational employee behaves in compliance with organizational requirements, that is, the macro to the micro level. The macro level refers to the size of the organization, its technology, and their influence on its structure.

Micro level refers to the influence of organizational structure on employee behaviour. The critical behaviour of the employees must be congruent with organizational structure

The model identifies the variables of the external environment subsystem – (1) the number of environmental components with which the organization interacts or depends on such as suppliers, unions, competitors, government agencies and consumer groups; (2) the degree of similarity between relevant environmental components; (3) the degree to which relevant environmental components remain the same over time; (4) degree of complexity of relevant environmental components; (5) level of uncertainty associated with external environment. It relates them with the other subsystems such as the internal structural variables- (1) number of departments/ subunits (2) degree of differentiation between departments and subunits (3) types of integrative techniques used, (4) degree of administrative intensity (5) whether tall or flat structure. Other subsystems are size (number of employees) and technology (e.g degree of task predictability). The interface between these produces critical behaviour such as passive versus active, dependent vs. independent, optimizer vs. satisfier, rule enforcer vs. discretionary control. They asserted that predominant influence moves from size, technology and environment to structure and the strong influence moves from structure to employee. In order to achieve the congruency between structure and employee behaviour, they suggested three ways:

1. Selection of employees with congruent behaviour
2. Modification of existing behaviour through training, development and transfers.
3. Change structure to match existing behaviour of unit members.

Finally, internal differentiation within the organization may modify the realities in any given environment.

The last contingency model is House's Path-goal Theory of Leadership. Robert House (1971) incorporated the Ohio State University approach with Fiedler (1967) theory. Robert House and Terrence Mitchel (1974) consequently theorized that effective leadership is contingent upon two propositions namely -- (1) the extent to which the subordinate believes that leader behaviour will immediately or in the future be a source of satisfaction; (2) that leader behaviour will positively affect subordinate output if it provides ample orientation- support, guidance, training and also reward for effective performance. The hypothesis was first stated by Georgopolous, Mahoney and Jones (1957) **“that if a worker sees high productivity as a path leading to the attainment of one or more of his personal goals,, he tends to be a high producer. Conversely, if he sees low productivity as a path to the achievement of his goals, he will tend to be a low producer”**. The strategic functioning of the leader, therefore, should be to set in motion variables that will recognize and arouse subordinate's needs outcomes over which the leader has some control and also increase personal pay-offs to subordinates for increase-supply of effort. The leader must also function to make the path to those pay-offs attainable through training and directing.

2.2.3 Social value theory for this study is rooted in functionalism. This study examines the impact of social values on the performance of organizations. Organizations are systems of society. Therefore, the system/value consensus/value conflict theory is relevant to this analysis. As a sociologiccal perspective, functionalism sees social order as organized around the functions of social institutions which are designed to fulfil the needs of the population. It asserts that the stability of social institutions is based on consensus of values which are shared by group members. It is these values that provide the norms and guidelines for patterning social behaviour. Therefore, it tends to see relative consensus of social values and the stability that it fosters as

characteristic of social organizations and society in general. Parsons (1951) asserted that when there is value consensus, society achieves equilibrium or stability and the society and its institutions are organized. Problems of order, according to functionalist theory, arise as a result of value conflict, or breakdown of value consensus in the society which may arise as a result of rapid social changes. When these occur, disorganization sets in and manifests in the forms of crime, poverty, political and financial corruption. In organizations, it may manifest in the form of inefficiency, non-performance of the expected goals and poor attitude to duties and absenteeism. Two variants of social value theory may be identified -- the value conflict and value consensus. Conflict of value may arise despite societal consensus on certain values. Different groups have different values. Value conflict between different groups will lead to problems (Waller 1936; Fuller 1938). Also organizations are built on sets of goals and values that may conflict with some social values of the environment.

Applied to this study, organizations are institutions of society which are designed to produce social and economic goods for society. Organizations are socially created entities built on a set of goals, philosophy and values. This study views organizations that were transported to developing countries from western nations as coming from an alien culture – Western culture. Its organizations come with their own sets of values norms and guidelines and philosophy which represent ideal expectations of behavior, desires and guidelines for the organizations. On the other hand, most developing societies still manifest, to a large extent primordial social values at particularistic levels. These run counter to the universalistic values required in the organizations. Any societal value in the social environment of these developing countries that runs counter to the ideal values of the organizations is a negative value that may conflict with the values of the organization.

One of the very strong social values in the Nigerian social environment is the desire for quick riches without the corresponding technical base or source. This kind of value manifests in embezzlement of organizations' funds and pilfering of organizations' properties. Discipline and strict punctuality required in organizations (because they work like a machine) are difficult to achieve because the value for keeping strictly to time was not part of the value-systems of the social environment. Therefore, the attitudes beliefs and values such as the manifestation called 'African time' brought into the organizations from the social environment of developing countries may not support high performance. There is therefore the need for acculturation which can be achieved through continuous orientation.

2.2.4 Models of Organizational Performance

There are, traditionally, four models for measuring organizational effectiveness and performance- the Goal model, System Resource, Strategic Constituencies and Internal Functioning models. This study employs the **strategic constituency model** of organizational performance. Constituencies exercise powerful influences on organizations. They are owners, employees, employers, customers, suppliers, users of products and the local communities. It assumes that the organizations, both public and private, are serving the public who, consequently, have an evaluation of their performances and an expression of satisfaction from these constituencies will tend to indicate both internal and external well-being. The constituencies considered strategic for this study are-the general public who live within the physical environment of the universities; employers who use their products and the NUC-the representative of government- the regulators of university education and the workers.

2.3 Conceptual Framework

The framework for this study (presented in figure 1) is based on the interaction between the social/cultural environment, the organizational culture and the management philosophy and function. The framework assumes that the type of environment within which an organization exists determines the type of organizational culture that pervades the organization. This,

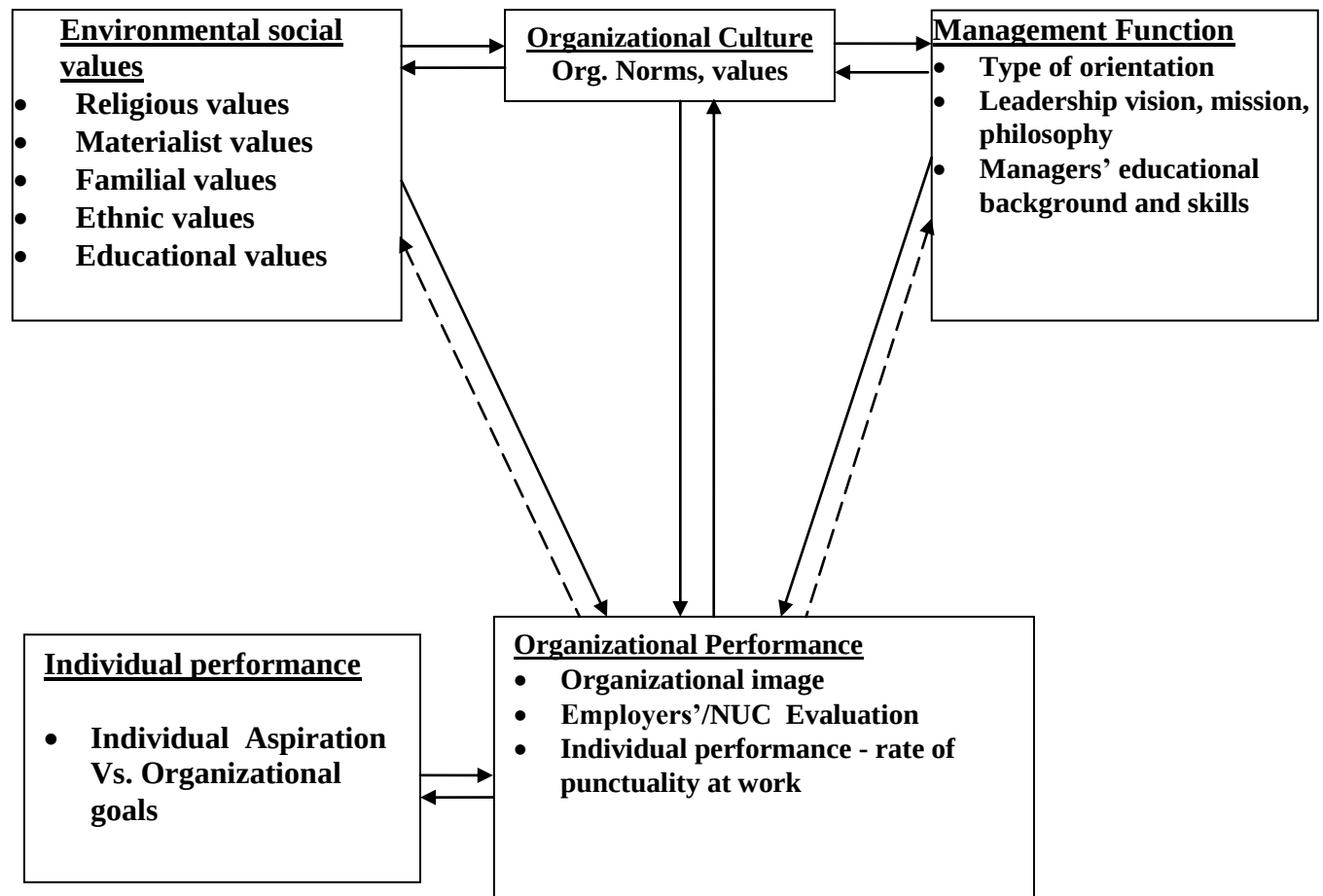


Figure 1: Influence of Social Values on Organizational Variables of Performance

Source- Ogunlade, 2014

however, is moderated by the type of orientation as workers get recruited from the environment into the organization. A positive or negative environment will diffuse into the organization to

influence the culture positively or negatively since the organization recruits staff from within that environment. The values of the environment are carried into the organizations.

Organizational culture is also determined by the type of leadership in terms of vision, mission, philosophy and the overall management function provided by top managers. The framework also asserts that organizational culture, in turn, determines individual performance level and behaviour given the worker's perception of complementarities between his goals and the goals of the organization. Ultimately, the framework assumes that individual performances and or behaviour sum up to organizational performance. This means that aggregate of employees' behaviour represents the organizational behaviour. It should be noted that top managers' or leaders' vision, philosophy and mission, if implemented, would strongly influence the culture of the organization.

In summary, organizational culture will be determined by three things- (1) the type of environmental values (negative or positive) that diffuses into the organizational culture; (2) the degree of orientation and (3) type of management philosophy and function (strong or weak). The type of organizational culture and employee's perception of path to success will determine the behaviour of and performance of the individual employee. The aggregate behaviour and performance of all individual employees sum up to organizational performance. In accordance with contingency theory, various possibilities and combinations would be observable given the above variables which have been conceptualized in the Models of Organizational Behaviour (Appendix 1). Model C will most appropriately explain the behaviour of public organizations in Nigeria.

Theoretically, the conceptual framework of the study hangs on the premise that the social and cultural subsystem exercises predominant influence on all other subsystems of man.

CHAPTER THREE

RESEARCH DESIGN AND METHODS OF THE STUDY

3.0 Research Design

This study utilized both quantitative and qualitative methods. The Cross-sectional Survey design was employed for the quantitative study while In-depth Interviews, together with observation, were conducted to elicit qualitative data. The study was also designed to compare the universities studied. The cross-sectional survey design was considered most appropriate and useful for the one-time quantitative data collection in Lagos and Ota (Lagos Area), the locations for this study, while interviews and observation were appropriate for obtaining useful qualitative data used for confirming the results of quantitative research. The goal of the study was to examine the degree of influence and effect that the independent variables may have on the dependent variable thus establishing a co-relationship between them. It was not designed to determine a cause-effect relationship. The comparative design of the study was to be able to show the similarities and differences in terms of the variables of the study between the universities as they relate to the environment. It was expected that the similarities and differences would help to show the influence of the independent variables on the dependent variables. In summary, three research methods were adopted in this study to complement one another. The study aimed at finding a correlation between the degree of occurrence of social values in the environment and their occurrence in the universities. It is to show if there is any correlation between the occurrence of the social values in the environment and their occurrence in the universities.

3.1.0 Methods of the study

The overall research design of this study is the survey research method. This involves the collection of data and analysis under the following sections:

1. Variables of the study
2. Study locations
3. Study population
4. Sample, sampling techniques and procedure
5. Research instruments for data collection
6. Data collection
7. Data analysis

3.1.1 Variables of the study

There are three types of variables involved in this study. They are- the independent variable, the intervening variable and the dependent variable.

The independent variable is:

1. Hypothesis one is descriptive and not analytical; it is to explore the dominant values through the frequency distribution of data collected from the environment. The dominance of social values is depicted by their frequencies.
2. Hypothesis two- The frequency (dominance) of social values in the environment.
3. Hypothesis three- The degree of similarity of the culture of the public and private universities.
4. Hypothesis four- Degree of positiveness of organizational culture.
5. Hypothesis five- Degree of positiveness of management function.

6. Hypothesis six- positiveness of the relationship between workers and university's (organizational) values.

The intervening variables are:

1. Hypothesis three- organizational culture.
2. Hypothesis four- Organizational culture
3. Hypothesis five- organizational culture

The dependent variables are:

1. Hypothesis two- the frequencies (dominance) of social values in the universities.
2. Hypothesis three- degree of similarity in universities' performance.
3. Hypothesis four- level of organizational performance.
4. Hypothesis five- frequency of negative social values in organizational culture.
5. Hypothesis six- degree of efficiency of workers.

3.1.2.0 Study Locations: This study was carried out in Lagos State and Ota, Ogun State in the South Western Zone of Nigeria. The city of Lagos is the largest urban area in Nigeria. It is the melting pot of the South-Western zone of Nigeria while Ota is a contiguous industrial gate-city located in Ogun, the State within which Covenant University operates. The location of this study can therefore be described as the Lagos Area. Lagos area is a concept that describes the geographical configuration which includes Lagos State, its central city and its overspread to the contiguous towns of neighbouring Ogun State such as Mowe, Ota and Akute.

Lagos State is an administrative division of Nigeria located in the Southwestern part of Nigeria. The state contains Lagos, the largest urban area in Nigeria. The state's populations figure by the 2006 National Census was 9,019, 534 (NPC, 2006), though the state government's self-

administered population count stood at about 21 million. Lagos state was created on May 27, 1967 by virtue of State (Creation and Transitional Provisions) Decree no 14 of 1967 which restructured Nigeria's federation into 12 states. Prior to this, it was administered under the Lagos Municipality by the Federal Government through the Federal Ministry of Lagos Affairs. With the creation of Abuja and formal relocation of the seat of the Federal Government to the new capital on 12th December 1991, Lagos ceased to be Nigeria's political capital. Nevertheless, it remains the centre of commerce for the country.

The state is divided into 20 LGAs officially. In 2003, many of the L.G.As were split for administrative purposes into Local Council Development Areas. These lower-tier administrative units were 56 in number.

Within Lagos state, the tertiary institutions included University of Lagos, and Lagos State University (both of which constituted the only public universities within the state). There are also the Lagos Business School, Caleb University, Yaba College of Technology, Lagos State Polytechnic, Pan African University and Adeniran Ogusanya College of Education.

While the state is essentially a Yoruba-speaking environment, it is a socio-cultural melting pot attracting both Nigerians and foreigners alike. Indigenous inhabitants include the Aworis and Eguns in Ikeja and Badagry, respectively. There is also an admixture of other pioneer settlers collectively known as the Ekos. The indigenes of Ikorodu and Epe divisions are mainly the Ijebus with pocket of Eko Awori settlers along the coastland and riverine areas. (en. [Wikipedia.org/wiki/Lagos state](http://Wikipedia.org/wiki/Lagos_state).)

Generally, the population of Lagos was constituted, to a very large extent by the Yorubas from other states. This is substantiated by the fact that Lagos city is littered with street names of these sub-ethnic groups such as Ibadan, Abeokuta, Ondo, Abule-Oja (Oja-daughter of Ewi of Ado-

Ekiti) and Abule-Ijesha streets. It is therefore the belief of this study that the social values of the whole of the South- West Zone, made up mainly of the Yoruba ethnic group, can be adequately captured in Lagos State. Table-2 shows the state of origin of the respondents for both the social environment and the organizations. It can be observed that all the six states that make-up the South-West Zone are adequately represented, with Ogun State having the highest representation of 141(23.5%), higher than those who claim to have originated from Lagos. This probably confirms the migration theory. The same trend is confirmed by the percentage distribution of respondents in the organizations.

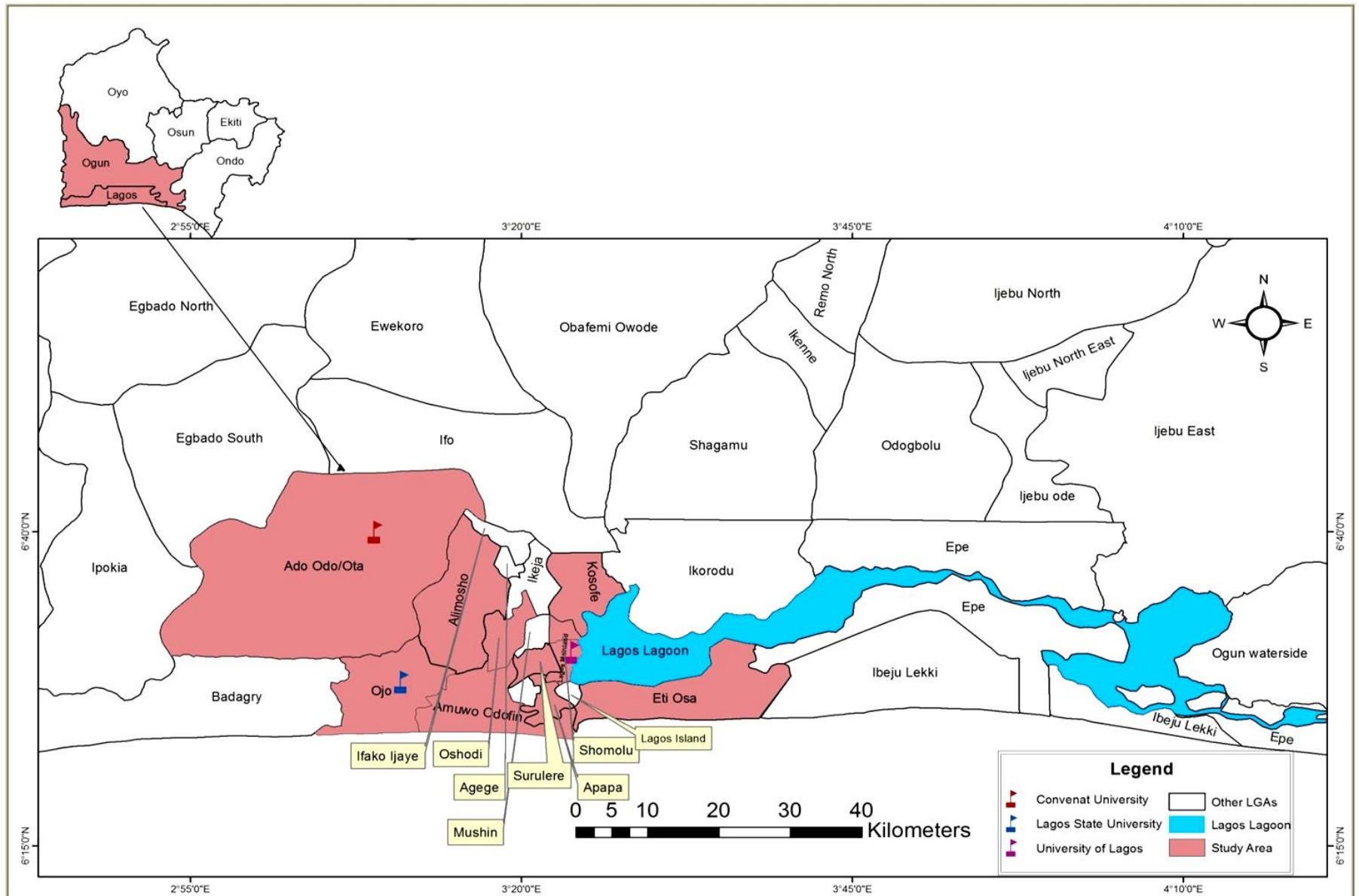


Figure 2: The study locations: Community and Universities

Finally, Ota is located within Ado-Odo/ Ota Local Government Area. It is one of the LGs of Ogun State that borders Lagos on the south-western fringe. Its population in the 2006 population count was 527,242. The major ethnic group dominating this LG are the Aworis. Covenant University is located within the Ota environment. Bells University is another tertiary institution within the LG.

Three organizations were studied within the Lagos and Ota social environment. They are –University of Lagos, Akoka, Yaba; Lagos State University, Ojo and Covenant University, Ota.

3.1.2.1 University of Lagos was established in 1962 by the act of parliament of the Federal Republic of Nigeria, following the recommendations of Sir Eric Ashby Commission on post-school certificate and higher education in Nigeria. The Provisional Council met for the first time on 6th June 1962, while the University Senate met for the first time on 13th November, 1962. The first academic year commenced in October, 1962 in some temporary premises with day courses in Faculty of Business and Social Sciences, the Faculty of Law and the Medical School. At inception, the student population was made up of 46 in business and social sciences, 56 in law, 28 in the medical school.

From this humble beginning, the university has developed to its present status, tagged by its staff, the University of “First Choice” in Nigeria. In October 1964, four new faculties were established- Arts, Education, Engineering and Science. Enrolment in each faculty was as follows: arts- 40; Business and Social Sciences- 95; Engineering- 38; Law- 60; Medicine- 27; and Science- 53. The first set of graduands passed out in 1965. They were forty-one (41) who successfully passed the B.Ss (Hons) or L.L.B (Hons) degree examinations. In October 1967, there were two colleges- medicine and education, two faculties, six schools and two institutes. The university has gone through various restructuring of the organization as well as academic and teaching contents. Today, the university has the following teaching units- the college of medicine, the faculty of arts, faculty of business administration, faculty of engineering, faculty of law, faculty of science, faculty of social sciences, faculty of environmental

science and, faculty of education. In addition, the university recently has added yet more relevant functions through the UNILAG Radio – the first university radio station in Nigeria. It broadcasts through its radio wave 3.1 fm as a university in a mega city. The image the university is cutting for itself is that of a first class world university (University of Lagos in a Nutshell).

3.1.2.2 Lagos State University (LASU) was established in 1983 by the enabling Law of Lagos State of Nigeria, for the advancement of learning and the establishment of academic excellence. The University caters for a population of over 61,000 students enrolled for full – time and part – time courses at Diploma, Undergraduate and Postgraduate levels as at 2013/2014 academic session. It is located in Ojo Local Government Area of the city of Lagos.

LASU is also known for various staff union agitations, especially from the lecturer's ASUU, non-teaching staff's SSANU, NASU amongst others. Various unrests have also been witnessed with the activities of the Lagos State University Students Union, informally called LASUSU. The state university, which is reputed to be the best state-owned university in Nigeria, also boasts of a robust academic staff.

The university was conceived from inception as a multi-campus, collegiate and non-residential institution. Today, it operates from four fully- owned campuses with its main campus at Ojo (along the Badagry expressway). Other campuses are at Epe (Engineering Faculty), Ikeja (College of Medicine) and Surulere and six external/affiliated campuses. Today, the authorities of the University, together with the state government, are making efforts to put the university in its rightful leading position in all disciplines.(en.Wikipedia.org/wiki/Lagos_State_University/History) Retrieved 27/03/15.

3.1.2.3 Covenant University is a private institution inaugurated through a GOD –given vision nursed by Bishop Olaniyi Oyedepo of Living Faith Church Worldwide Inc. The drive to embark on the process of founding the university came in October of 1999, and Oyedepo immediately kindled the fire by setting up an in-house consortium for the take-off of the university. The result of these processes

was the Federal Government's approval of C.U on January 16, 2002 and the presentation of the operating license on February 12, 2002. Consequently, the foundation stone of the permanent site was laid on Sunday, January 2, 2002, at Ota in Ogun State, and the first batch, of 1500 students, was ushered into an ultra-modern university campus after an early morning inauguration on October 2002.

The name 'Covenant', chosen by the progenitors, expresses the university's 'Total Man' commitment and vow to perform its best in the process of making the 'Total Man' of all her students. It reflects the proprietor's intention to uphold the university's agreement with her students to facilitate the fulfillment of their desires for excellence and career exploits by offering them the best in educational development and, by extension, their parents and guardians, the best value for their investment in their children. Covenant University vows to transform her products, that is, her graduates into expert thinkers, unusual managers, and hyper-resourceful technocrats in all fields of human endeavour.

Within a short period of six years – 2002 to 2007, Covenant University has become a global centre of excellence and a reference point in teaching, research and community service. Its Chancellor- Dr. David Olaniyi Oyedepo- has demonstrated uncommon wisdom, relentless spirit and exceeding visionary leadership founded on an abundantly rich spiritual background to establish and transform the university to a house-hold name.

Covenant University has achieved various feats. It became the first private university to have the fastest approval of its applications for operational license by the NUC; the first in the annals of Nigeria tertiary institutions to start full academic and administrative activities at its permanent site at take off, with all facilities in place. It is also the first university to have all of its 16 programmes presented for accreditation approved by the NUC (Contact@covenant university.com; Http//www. Covenant university.com)

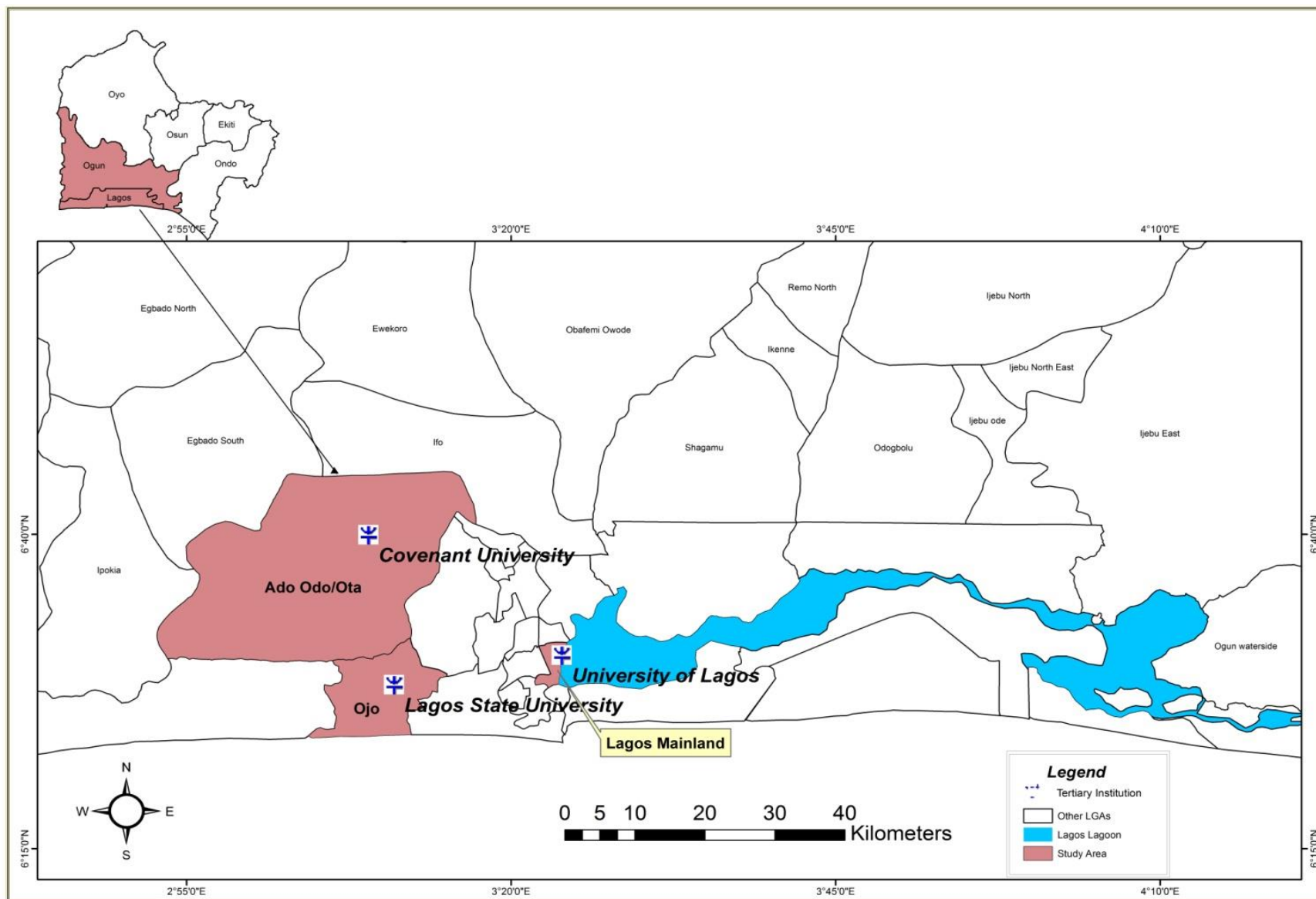


Figure 3- Universities in the Study Area

3.1.3 Study Population: This study investigated people aged 20 years and above in the social environment. It adopted the 20 years and above bracket because available population statistics provided by the 2006 population census data (NPC, 2009) adopted the five years percentile. Therefore, the study could not adopt 18 years as its beginning point. The study also covers all staff within the universities. Each organization's staff list provided the sampling frame.

3.1.4.0 Samples, Sampling techniques and Procedure

3.1.4.1 Sample size

The sample sizes for this study were purposively determined. A sample of 600 residents in the social environment, aged 20 years and above, was sampled. This sample size represents 0.02833 % of the adult population, aged 20 years and above, in Lagos and Ota. Also, 100 respondents were selected in each organization, from a list of workers, for the study of organizational culture. The samples of 100 workers constitute, for instance, about 2.8% of UNILAG's staff of 3,532; 4.384% of LASU's 2,281 staff and 9.09% of COVENANT's 1,100 staff. These quoted staff figures were as at June 2011.

Furthermore, 10 top managers were selected for in-depth interviews in each organization. In addition, 10 employers were selected from made-up clusters of employers

3.1.4.2 Sampling techniques for the organizations

The primary goal of this study was to investigate the influence of societal values on the performance of public organizations while the private organization serves as comparison. In order to select the public organizations, the combined effects of Onosode's (1981) classification and specifically Kayode's (1973) typology were employed. On the basis of these, public enterprises were grouped into three main types, based on their objectives,

Type 1 Enterprises which exist 'to provide a service or product for which a charge may or may not be made, and needs not reflect any market consideration'. Type 1 enterprises

provide goods or services for socio-economic welfare of citizens. e.g public universities. Nevertheless, increasing turbulence and pressure are forcing government to emphasize privatization.

Type 2 Includes those organizations whose objective is defined around the difference between the revenue generated from the service or product and the cost of providing it. Economically, type 2 enterprises are expected to break even, (Mordi & Iwayi: 1973). Examples are- NITEL PHCN, Nigerian Airways and Nigerian Railways etc. They were the most frequently criticized.

Type 3 Includes enterprises owned jointly by government and private individuals or firms and have an objective defined in terms of cost and revenue, e.g a bank or a manufacturing concern.

On the basis of the above typology, the study should naturally have focused on Type 2 organizations- NITEL, PHCN, Nigerian Airways, Nigerian Railways etc. being the worst affected, on the one hand and on the other, Type 3 enterprises were generally regarded as the most efficient (Kayode, 1973). However, this study was faced with a great challenge because NITEL, the only public organization of Type 2 with a viable private sector comparative (which was the original organization targeted for this study), was totally dead and sold as at the time the data for this study would have been collected. Therefore, left with not many other options, the study investigated Type 1 organizations. On the list of Type 1 organizations, there were only two public universities- LASU-a State public university and UNILAG-a Federal public university which were purposively selected, on the one hand, and on the other, COVENANT- a private University was randomly sampled from the list of private universities. To select **the 10 top managers** in each organization, the list of the principal officers of each University which included the Vice-Chancellor, Deputy Vice-Chancellor, Registrar, Librarian, Deans

of Faculties was obtained. Using the stratified sampling method on the basis of faculties, colleges and administrative divisions, we got every K^{th} element into the sample.

3.1.4.3 Sampling Technique for the social environment

The probability sampling technique, ranging from **simple random** to **stratified** and **multi-stage cluster sampling**, was employed at various stages of the sampling procedure to select the sample of 600 residents, aged 20 years and above, from the social environment of the organizations.

To obtain the **sample of 600 respondents in the social environment**, the multi-stage cluster sampling technique and procedure were adopted. In the first stage, by simple random sampling method, 10 out of the 20 Local Government Areas in Lagos State were sampled. Ota constituted the eleventh LGA. In each L.G.A, one political ward was selected by simple random method. The sample size of 600 was shared to the 11 political wards at 55 per ward (Table 1 shows the distribution of respondents by LGA). This was followed by the sampling of streets within the wards. Two streets were selected randomly by systematic method. Within each sampled cluster, a systematic sampling of households was done to choose the final respondents for interview.

3.1.4.4 Sampling Procedure for employers

Similarly, for the sampling of employers, one employer per cluster was sampled from clusters of banks, construction firms, computer /ICT organizations, secondary schools, oil companies, manufacturing companies, newspapers organizations, radio/television, confectionaries and insurance companies. By simple random sampling technique, one organization was sampled from each cluster. Because some did not return the questionnaire, substitution were done through further sampling until the final list was accomplished. The list included- First Bank PLC, Julius Berger Construction Company, JKK Computer, Patterzon Zochonis (PZ}, Guardian Newspaper and Vitafoam.

3.1.5 Research instruments for data collection

The instruments for this study consisted of two sets of survey questionnaires titled- the Social Environment Questionnaire and the Organizational Culture Questionnaire. The first 47 questions of these two questionnaires were identical because they were designed to measure the same variables in the social environment and in the universities.

3.1.5.0 Questionnaires

3.1.5.1 Socio-cultural environment questionnaire

The social environment questionnaire which was developed to elicit data from the social environment had 57 questions divided into:

No. of sections – 3 sections (A-C)

Number of questions – 59

Type of questions – some open- ended and some structured questions

Section A: Demographic data questions

Section B: socio- cultural value questions

Section C: perception of organizational performance questions

3.1.5.2.0 Organizational culture questionnaire

No. of sections – 11 sections tagged A to K

No. of questions – 106

Type of questions- 1 – 48 were structured and open-ended questions. questions 49 – 106 of the questionnaire are of the Likert scale format. This format was adopted to foster comparison and measurement at interval level.

Section A: demographic variables

Section B: questions on social values

Two major questions in this section are on personal social values

1. The ultimate social values
2. Five other value priorities

Question 12 - “What is the one thing that you hold in highest esteem, which you so much desire and value most for your life? (Ultimate value)

Question 14- Mention in the order you value them, the next five most important things which you value for your life (next most important social values- priorities).

Other questions were set to explore the social values and orientation of the communities.

Section C – were questions to measure negative organizational culture, e.g.-

Question 49 – In this organization most workers are seeking their own way to succeed rather than that of the organization because of the desire to make money. The response options are-

1. Seriously Agree
2. Agree
3. Disagree
4. Seriously disagree

Section D: posted questions to measure positive organizational culture, e.g.

Question 6: This organization’s activities are always very well-planned ahead of time.

Section E: question to measure negative organizational culture

Section F: Questions on management function, e.g. level of orientation for newly-recruited staff

Section G: question on particularism versus universalism

Section H: workers efficiency

Section I: workers' commitment

Section J: perception of path to success

Section K: perception of their organization, e.g.

Question 104: what is the assessment of your organization by the public?

3.1.5.2.1 Questions for the measurement and comparison of organizational culture

Organizational culture comparison is basic to this research. The social values of the environment, if negative or positive, will influence the culture of the organization negatively or positively. Hypotheses 3 and 4 were formulated on this premise. The effect of social values from the environment on organizational performance is through the organizational culture. In the organizational questionnaire, questions 49–59, aimed at comparing organizational culture from a negative point of view, e.g: Question 56 stated below under negative culture.

3.1.5.2.2 Negative culture

Question 56 – among workers, such behaviours aimed at making money by all means are very rampant e.g. selling of hand-outs, admission spaces, examination question and marks.

The response options were at interval level of measurement. They had been reduced to number codes on the basis of which statistical **weighted mean of negative** culture were calculated as follows:

Responses to the questions, stated in negative format, ranged from Strongly Agree(SA), Agree(A), Disagree(Da) to Strongly Disagree(SD). SA represented the highest level of negativity. It was therefore accorded the highest weight of 4 and in descending order to the lowest level of negativity represented by SD accorded the weight of 1.

SA=4, A=3, Da=2 SD=1

Expected negativity of culture for each organization = Total frequency (N for the organization) multiplied by 4. E.g. UNILAG= 87 X 4=348

Observed negativity of culture for each organization = frequencies multiplied by their weights- $10 \times 4 + 30 \times 3 + 37 \times 2 + 10 \times 1 = 214$

Index of negativity for each organization = Total observed divided by the expected- $214/348 = 0.614$

3.1.5.2.3 Positive Culture

Adopting the same procedure, we also calculated the index of positive organizational culture by reversing the positions of negative and positive for the questions stated in positive format. This is because SA and A with a positive question constitute the positive while SD and D with a positive question constitute the negative. Weights are also given here accordingly. Questions 60 – 68 were used to compare positiveness of the organizational culture of the universities, e.g.:

Question 64: Every worker in this organization is conscious and behaves in accordance with clearly laid down standards of behaviour.

The questions were framed in positive format. Therefore in the responses, SA = (Seriously Agree) with the positive question is the highest positiveness. To gather with A = (Agree) they constitute the positive columns while the D and SD constitute the negative columns. The statistical **weighted means of positive organizational culture** were also calculated as in the negative culture.

Finally, **the overall weighted mean** was a mean of all the means calculated from these questions. This was done for both positive and negative culture (See Tables 14a & 14b).

3.1.5.2.4 Performance Evaluation Questions

The major dependent variable of the study is “performance of Universities”. The study adopts the strategic constituency model of performance evaluation. The constituencies considered relevant to the universities in this study are:

- i. The general public whose children seek admission to obtain their degrees. Most people (parents and their wards) seek admission on the basis of choice. Some universities are demanded more than others. For instance, it is common knowledge that University of Lagos, Lagos has been tagged University of “first choice” because majority of candidates seeking for admission show preference for University of Lagos as first choice of University on the JAMB application form.

What are the reasons why prospective students and their parents prefer one university to another? The study therefore employs perception of the public as a measure of performance. It is assumed that their choice is based on some objective well-being of the universities. Undoubtedly, the students come back home to brief their parents of their experiences, their prospects, feelings and assessment of the working of the system.

Another constituency is the government- the regulators of the university system Through its agency- the National Universities Commission, the universities are assessed. However, administrative bottlenecks and official secrecy made it almost impossible for necessary and adequate data to be collected in good time to meet the analysis of this study.

The third constituency is the employer who uses the products of the universities. In the process of employment, employers demand for detailed records of prospective candidates. They also evaluate the performance of such workers regularly they are therefore in a ‘position to evaluate products from university A, B or C to see if there is a pattern in the performances of their products that can be attributed to the training they received from their universities.

In conclusion, only two constituencies were available as basis of measurement for the performance evaluation of the three universities. These three universities exists within close geographical range for comparison.

Question 48-50 on the “Environment Questionnaire” sought to find out if respondents had knowledge of the universities?

Question 51 – 53 says – Generally what do you think is the public perception of university?

Question 104 on the Organizational Questionnaire says – what is the assessment of your organization by the general public?

3.1.5.3 Interview guide for Managers and Employers

In addition to the above, there was the Interview guide for Top Managers of the universities as well as the Employers' Evaluation guide. The top managers' interview guide was intended to find out how strongly or weakly top managers define, project and promote the vision, mission and core values of their organizations. The employers' evaluation guide was to tap the overall image of the organizations among employers.

3.1.5.4 Instrument validity

All the major instruments were developed by the researcher and reviewed by the two supervisors. They were also subjected to peer-review by some academic colleagues in the department. To test their validity, the instruments were also pretested at the University of Ado-Ekiti, Ekiti State, South Western Nigeria.

3.1.5.6 Ethical Considerations

Research ethics were fully observed in this study. Permission was sought from each University. The Vice-Chancellors of these Universities were visited by the researcher who submitted applications and approvals and permission were granted to conduct the study. The questionnaires also had on them introductory pages addressed to the respondents explaining the purpose of the research and seeking their consent.

3.1.6.0 Field Work-Training of Research Assistants and Pilot Study

The training of Research Assistants and Pilot study for this research project was conducted between 1st and 14th July 2011. Pre-test of the survey questionnaire and other instruments was conducted at the University of Ado-Ekiti (UNAD) and in its adjacent communities to a sample of three staff and seven community members. Thereafter, the main fieldwork commenced from July 15, 2011 till February 2012. Table 1 shows the distribution of respondents according to Local Governments Areas and by universities. While the community study had 100% return rate, the organization interviews had a 90% return rate. The respondents from the southwest zone, who numbered 401, were categorized by state of origin while the others were classified by their geo-political zones.

Table 1: Distribution of Respondents by Local Government Areas and by University

Local Govt.	Frequency	Percent	University	Frequency	Percent
Lagos Mainland	54	9.0	UNILAG	88	32.6
Alimosho	55	9.2	LASU	93	34.4
Amuwo Odofin	55	9.2	COVENANT	89	33.0
Apapa	55	9.2	Total	270	100.0
Eti Osa	55	9.2			
Kosofe	53	8.8			
Ojo	55	9.2			
Oshodi/Isolo	55	9.2			
Shomolu	55	9.2			
Surulere	54	9.0			
Otta	54	9.0			
Total	600	100.0			

Table 2: Distribution of Respondents by State of Origin in the Environment and by Universities

	Socio- environment		Universities	
State	Frequency	Percent	Frequency	Percent
Ekiti	20	3.3	12	4.4
Lagos	130	21.7	58	21.5
Ogun	141	23.5	57	21.1
Ondo	31	5.2	19	7.0
Oshun	30	5.0	27	10.0
Oyo	49	8.2	27	10.0
North Central	44	7.3	19	7.0
North Eastern	9	1.5	1	.4
North Western	7	1.2	4	1.5
South Eastern	98	16.3	16	5.9
South South	40	6.7	24	8.9
Total	599	99.8	264	97.8
Missing	1	.2	6	2.2

3.1.6.1 Field Experience

The first stage of our data collection for this study commenced on the 15th of July 2011. We started with the community studies with the assistance of seven interviewers in eleven Local Government Areas in Lagos and Otta. Apart from some problems created by natural disaster during the period-such as incessant rainfall and flooding which-made it difficult to go out, data collection in the community was smooth. There were some little difficulties also such as inaccessibility of some streets that were sampled. Some streets were not found, some were not proper streets. Such problems were resolved by going over the sampling procedure to pick a replacement. Overall, community data collection was quite smooth. This reflected in the retrieval rate of 100% in this stage of the field work.

Collecting data from organization's staff especially in this instance, universities, can be a herculean task. The data collection instrument was, in anticipation of this kind of difficulty, designed to be administered by interviewers. However, many organization's staff often claimed they were too busy to listen to the interviewer and that they were educated enough to be able to fill the questionnaire themselves. They asked the interviewer to report back to collect the completed questionnaire. The common experience of all the research interviewers was that they had to repeat their visits over several weeks before they could recover such copies of the questionnaires. A number of such people reported after several weeks that they had misplaced the questionnaire. The easier option was to provide another one. This experience contributed to a serious delay in the data collection time.

Another significant experience resulted from the attitude of some respondents especially high profile respondents who believed they were experts but who forget that they are not experts in other peoples fields. A female Dean of a Faculty who belongs to another field of specialization who was asked what are the "Mission" and "Vision" of her university retorted "what has that got to do with the topic?. I don't answer such questions". She became totally antagonistic to the interviewer, even insulting him. "Have you conducted an interview before?" The truth of the matter was that she did not know the answer to that question. She became sober when she suddenly discovered a few minutes later that the interviewer was a very senior academic and that the actual interview had to do with the knowledge of her organization. Another Dean who belonged to the physical sciences fell into almost similar mistake trying to judge a social science methodology with his physical science approach.

We sought permission from the authorities of each organization – LASU, UNILAG and COVENANT. Within one week of application to LASU, I received, through a despatch rider, approval to conduct our study and permission to interview management staff. This facilitated the work in this university. Surprisingly in UNILAG and to some extent in COVENANT, the reverse was the case. Our

application even got lost in each case. I had to re-submit the application in both universities. Administrative bottlenecks and unnecessary protocols as well as organizational red-tapes dragged the granting of permission for more than six months. This made it almost impossible for us to interview top management staff until about seven months after application had been made.

In addition to the problems of organizational bottlenecks, top organizational managers were very difficult to access. It was most difficult to secure a time for interview. They were either in this meeting or that, or not available for some other reasons. All these factors made the collection of data for this study a very difficult task.

A general problem that emanated from the study itself was the length of the organizational questionnaire. Though most of the questions were in the Likert scale format – easy to tick-and the researcher thought that they were easy questions, yet many respondents complained about the volume of the questionnaire which had 105 questions. Most respondents want very short questionnaires. Most respondents manifested cognitive impatience for what they considered a long questionnaire. Many respondents took quite sometimes before returning the questionnaires. However, this did not cause any serious delay in the data collection time because most of the interviewers, with good rapport, were able to persuade most respondents to fill and return them.

3.1.7 Data analysis

Data for this study were analysed using the Statistical Package for the Social Sciences (SPSS) version 17. Analyses were done on frequency and contingency tables; crosstabulations of variables allowed for empirical analysis. Hypotheses were tested using statistics such as Chi-square, gamma, lammda, ANOVA, and T-test.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0 Data Presentation and Analysis

This chapter presents the results of this study. The analyses were done using descriptive statistics, Chi-square (X^2), T-test and ANOVA statistics. The demographic variables are first elaborated and thereafter, the tests of hypotheses.

4.1.0 Socio-Demographic Characteristics of Respondents

The data presentation and analysis for this research begins with the frequency distribution of respondents. Table 3 presents some selected socio-demographic variables. The analysis compares the characteristics of the respondents in the social environment and the universities.

4.1.1 Sex of respondents

The sex distribution of respondents shows that in the community study, 54.3% were males while in the organizations, on the other hand, 57.8% were males. Modal sex for both the community and the universities was the male.

Table 3: Distribution of Respondents by Selected Socio-Demographic Variables in the Environment and in the Universities

	Socio-environment		Univerities	
Sex	Frequency	Percent	Frequency	Percent
Male	326	54.3	156	57.8
Female	274	45.7	114	42.2
Total	600	100.0	270	100
Age Distribution				
20 – 29.9	184	30.7	26	9.6
30 – 39.99	239	39.8	113	41.9
40 – 49.99	124	20.7	83	30.7
50 – 59.99	39	6.5	21	7.8
60 and above	12	2.0	3	1.1
Missing	2	.3	24	8.9
Total	600	100.0	270	100
Main Occupation				
Management	24	4.0	5	1.9
Administrative/Executive	54	9.0	79	29.3
Professors/Lecturers	4	.7	70	25.9
Engineering	20	3.3	17	6.3
Senior Medical	3	.5	0	0
Clerical Occupation	44	7.3	37	13.7
Workers/Labourers	24	4.0	1	4
Religious Occupation	2	.3	0	0
Health Services	7	1.2	0	0
Education	67	11.2	7	2.6
Business/Trade	202	33.7	0	0
Crafts & Services	77	12.8	1	.4
Total	528	88.0	217	80.4
Missing	72	12.0	53	19.6
Total	600	100.0	270	100
Occupational Status			Position in Organization	
Self employed	259	43.2		37.8
Employer	26	4.3	Academic 102	55.6
Employee	219	36.5	Admin 150	5.9
Unemployed	65	10.8	Others 16	99.3
Retiree	8	1.3	Total 268	.7
Total	577	96.2	Missing 2	100
Missing	23	3.8	Total 270	
Total	600	100.0		

4.1.2 Age of the respondents

Age distribution of respondents shows that in the community survey, 30.7% were between 20-29.9 age group; 39.8% were in the 30-39.9 age-group, 20.7% in the 40-49.9 bracket while 6.5% were in the 50-59.9 age bracket. The frequency distribution shows an increase from the 20-29.9 and reaches its peak in the 30-39.99 bracket and then begins to decrease to the higher age brackets. The same trend is observed in the universities. The modal age is therefore between 30-39.99 in this study for both the social environment and the universities while the mean age is at interval 2.09.

Table 4: Selected Socio-Demographic Variables- Distribution of Respondents (Continued)

	Socio-environment		Universities	
Marital Status	Frequency	Percent	Frequency	Percent
Single	212	35.3	54	20.0
Married	371	61.8	208	77.0
Separated	3	.5	5	1.9
Divorced	2	.3	1	.4
Widowed	12	2.0	2	.7
Total	600	100.0	270	100
Religious Affiliation				
Christianity	425	70.8	210	77.8
Islam	171	28.5	57	21.1
Eastern oriental religion	1	2	0	0
Traditional Religion	0	0	0	0
Others	0	0	1	.4
Total	597	99.5	268	99.3
Missing	3	.5	2	.7
Total	600	100.0	270	100

4.1.3 Main occupation of respondents

The occupational distribution of respondents showed that, within the social environment, 33.7% of the respondents were in the business group, and 12.8% were in artisans/craft & services. This is followed by those in educational services such as teachers (11.2%), Administrative/Executive, i.e, office workers (9.0%). In the organizations, on the other hand as shown in Table 3, the Admin/Executive group constitute the highest percentage (29.3%) followed by the academicians- Professors & lecturers

(25.9%). The modal occupational group for the social environment is the business sector. This is corroborated by the distribution of respondents on occupational status where the largest percentage (43.2%) is the self-employed. On the other hand, the Administrative/Executive group with 55.6% constitutes the modal occupational group in the universities.

4.1.4 Marital status of respondents

Distribution of respondents' marital status in Table 4 has, also, a very similar trend both in the social environment and in the universities. In the social environment, 61.8% of the respondents were married followed by the singles group (35.3%) while separated, divorced and widowed had very low percentages. In the universities, 77.0%, were married while 20.0% were single. The preponderance of married people over the other groups seems to demonstrate a value for family and marriage. This can be confirmed by the percentage distribution of respondents' ultimate values in Tables 6 and 7 where the family marriage value is the third strongest in Table 6 while in Table 7 it assumed the strongest when respondents were asked to list the next five most important values in order of priority.

4.1.5 Religious affiliation of respondents

Analysis of religious affiliation shows that the modal religious belief is the Christian faith as 70.8% classified themselves as Christians while adherents of the Islamic faith formed 20.5% as shown in Table 4. These findings corroborate the findings of some recent studies, e.g, Ayobade (2012). However, it is observed that no respondent claim adherence to the Traditional religion both within the social environment and in the universities.

Table 5: Distribution of Respondents by Selected Socio-Demographic Variables (Contd.)

	Socio-environment		Universities	
Education Completed	Frequency	Percent	Frequency	Percent
None	1	2	0	0
Primary School	43	7.2	5	1.9
Secondary School	215	35.8	10	3.7
HSC, OND, NCE & equivalents	123	20.5	45	16.7
BA, B.Sc, HND	174	29.0	85	31.5
Postgraduate	28	4.7	114	42.2
Others	2	.3	7	2.6
Total	586	97.7	266	98.5
Missing	14	2.3	4	1.5
Total	600	100.0	270	100
Monthly Gross Income				
Below N20,000	102	17.0	4	1.5
N20,000 – 39,999	133	22.2	31	11.5
N40,000 – 59, 999	95	15.8	26	9.6
N60,000 – 99,999	112	18.7	33	12.2
N100,000 – 139,999	35	5.8	49	18.1
N140,000 – 179,999	16	2.7	22	8.1
N180,000 – 219,999	8	1.3	13	4.8
N220,000 – 319,999	3	.5	9	3.3
N320,000 and above	5	.8	4	1.5
Total	509	84.8	191	70.7
Missing	91	15.2	79	29.3
Total	600	100.0	270	100
Ethnic Group				
Yoruba	391	65.2	211	78.1
Igbo	96	16.0	11	4.1
Hausa	18	3.0	0	0
Edo	9	1.5	4	1.5
Ibibio	3	.5	1	.4
Efik	6	1.0	3	1.1
Others	46	7.7	30	11.1
Total	569	94.8	260	96.3
Missing	31	5.2	10	3.7
Total	600	100.0	270	100

Table-5 presents the characteristics of the respondents on education attained, income and ethnic origin.

4.1.6 Educational attainments of respondents

Educational attainments within the socio-cultural environment indicate a fairly educated population. Only 1 (0.2%) had no education at all; 43 (7.2%) had primary education; 215 (35.8%) had Secondary education; HSC, OND, NCE and equivalents had a frequency of 123 (20.5%); BA, B.Sc, HND 174 (29.0%); and Postgraduates 28 (4.7%). The modal educational category is the secondary. At the same time, a significant percentage had attained university degrees. This finding is not surprising since the South-West of Nigeria is the most educated part of the country, (Bamishaye, 1976). The analysis of educational attainment in the universities shows that the modal educational attainment falls into the category of those who have attained postgraduate degrees. This is expected since the organizations under study are academic institutions.

4.1.7 Income of respondents

Income levels of the respondents show that a total of 55% earn below 60,000 Naira and a total of 73.7% earn below 100,000 Naira per month within the social environment whereas in the universities significant lower percentages (22.6%) and (34.8%) earn below 60,000Naira and 100,000 Naira respectively. This indicates therefore that income levels in the universities are higher than in the social environment corresponding also to the higher levels of educational attainment in the universities.

4.1.8 Ethnic distribution of respondents

Percentage distribution of respondents according to ethnic group indicates that Yorubas dominate Lagos State 391 (65.2%) followed by the Igbos 96 (16.0%) and the Hausas 18 (3.0%). It may be hypothesized that the values and the culture of the dominant ethnic group will tend to also dominate the social environment. In the universities, the observed dominance is even stronger as Yorubas constitutes 78.1% again followed by the Igbos (4.1%). However, the Hausas were not represented at all.

Table 6: Distribution of Respondents by Expressed Ultimate Values

Social Values	Socio-environment		Universities	
	Frequency	Percent	Frequency	Percent
Monetary/Material	114	19.0	18	6.7
Religious	221	36.8	118	43.7
Educational	64	10.7	21	7.8
Political	2	.3	0	0
Ethnic	1	.2	0	0
Social/Cultural	2	.3	1	.4
Family/Marriage/Children	84	14.0	29	10.7
Peaceful/Easy Life	49	8.0	28	10.4
Integrity/Discipline	0	0	8	3.0
Others	60	10.0	41	15.2
Total	567	99.5	264	97.8
Missing	3	.5	6	2.2
Total	600	100.0	270	100.0

4.2.0 Analysis of Respondents by Expressed Ultimate Values

The first major objective of this study is to identify the core social and cultural values of the social environment of the universities. Therefore, respondents were asked to express their **ultimate** values. The question used to measure this value in both the socio-environment and the universities asked:

What is that one thing that you hold in highest esteem which you so much desire and value as the number one thing in your life?

All those who expressed ‘God’, ‘my relationship with my creator’, ‘my religion’ etc. as their most esteemed and number one desire were classified as having religious value. The same was done regarding all the other values. Table 6 presents the results: The modal **ultimate value** was the **Religious values** 221 (36.8%). **Monetary/material** values were the second most expressed in the social environment with 114(19.0%). The preponderance of the religious value over the monetary and material value is noteworthy. Next is the **family/ marriage/children** value 84(14.0%) followed by the

value for education 64(10.7%); **Peaceful/easy life** 48(8.0%). Political, ethnic and socio-cultural values had very low frequencies.

Comparatively, in the universities, the modal value is also the **religious-** 118(43.7%), then **family,marriage and children** value 29(10.7%); then **peaceful/easy life** 28(10.4%); then **education** 21(7.8%). **Monetary/material** value took the fifth position 18(6.7%). It is once again noted that monetary/material value took the fifth position because the study had expected that money/material would be the most expressed value in the social environment.

Furthermore, respondents were asked to list, in order of priority, their next five most important values. The responses are shown in Table 7. After the ultimate values, the next most important values are shown from priority-1 to 5.

In **priority-1**, the **values for family, marriage and children** took over from the **values for religion and** became very dominant 248(41.3%) in the social environment. Also, the relative strength of the **monetary, material values** increased significantly 146(24.3%) followed by **peace, easy life values** 67(11.2%) and **education, ideas and knowledge values** 60(10.0%). In the universities on the other hand, the pattern is very close. The **values for family, marriage and children** 84(31.1%) also took over from the **values for religion** 50(18.5%) followed by the **monetary and material values** 41(15.2%) and **educational values** 30(11.1%).

In **priority 2**, the trend in the social environment shows **monetary and material** values taking over and becoming dominant 210 (35.0%) closely followed by **family, marriage and children** values 189(31.5%) and **education, ideas and knowledge** 62 (10.3%); **peace, easy life** values 55 (9.2%). In the universities however, **marriage, family and children** values still dominated significantly 117(43.3%) followed by monetary and material 58 (21.5%), education, ideas and knowledge 27

(10.0%). In priority 3, it was observed in the social environment that the relative strength of the monetary and material values becomes even more dominant 233 (38.8%) consistently followed by the family, marriage and children values 166 (27.7%); education/ knowledge/ideas; peace/easy life values tied on the same frequencies 45 (7.5%). In the universities, the trend was the same. Monetary and material values caught up with the family, marriage and children values even though at a later stage than in the socio-cultural environment with the same relative frequency of 84 (31.1%). Education values came after them with a frequency of 28 (10.4%); then, relation with GOD 17 (6.3%); peace and easy life 11 (4.1%).

Table 7: Respondents' Next Most Important Values in Order of Importance

	Socio-environment		Universities	
Priority 1	Frequency	Percent	Frequency	Percent
Money property, houses, cars	146	24.3	41	15.2
Education, ideas, knowledge	60	10.0	30	11.1
Relation with GOD	38	6.3	50	18.5
Family, marriage, children	248	41.3	84	31.1
Fashion, jewelry, clothes	3	.5	1	.4
Peace of mind, easy life	67	11.2	27	10.0
Socializing, partying	7	1.2	1	.4
Discipline, integrity	2	.3	11	4.1
Political	1	.2	0	0
Total	572	95.3	245	90.7
Missing	28	4.7	25	9.3
Total	600	100.0	270	100
Priority 2				
Money Property, Houses, Cars	210	35.0	58	21.5
Education, Ideas, Knowledge	62	10.3	27	10.0
Relation With GOD	29	4.8	12	4.4
Family, Marriage, Children	189	31.5	117	43.3
Fashion, Jewelry, Clothes	18	3.0	2	.7
Peace Of Mind, Easy Life	55	9.2	14	5.2
Socializing, Partying	9	1.5	7	2.6
Discipline/ integrity	0	0	10	3.7
Political	1	.2	0	0
Total	573	95.5	247	91.5
Missing	27	4.5	23	8.5
Total	600	100.0	270	100
Priority 3				
Money property, houses, cars	233	38.8	84	31.1
Education, ideas, knowledge	45	7.5	28	10.4
Relation with GOD	21	3.5	17	6.3
Family, marriage, children	166	27.7	84	31.1
Fashion, jewelry, clothes	29	4.8	3	1.1
Peace of mind, easy life	45	7.5	11	4.1
Socializing, partying	16	2.7	9	3.3
Discipline, integrity	3	.5	7	2.6
Total	558	93.0	243	90.0

Missing	42	7.0	27	10.0
Total	600	100.0	270	100
Priority 4				
Money property, houses, cars	245	40.8	87	32.2
Education, ideas, knowledge	34	5.7	27	10.0
Relation with GOD	26	4.3	13	4.8
Family, marriage, children	113	18.8	58	21.5
Fashion, jewelry, clothes	46	7.7	3	1.1
Peace of mind, easy life	33	5.5	19	7.0
Socializing, partying	10	1.7	10	3.7
Discipline, integrity	5	.8	8	3.0
Political	1	.2	0	0
Total	513	85.5	225	83.3
Missing	87	14.5	45	16.7
Total	600	100.0	270	100
Priority 5				
Money property, houses, cars	217	36.2	98	36.3
Education, ideas, knowledge	21	3.5	22	8.1
Relation with GOD	17	2.8	11	4.1
Family, marriage, children	85	14.2	26	9.6
Fashion, jewelry, clothes	52	8.7	4	1.5
Peace of mind, easy life	37	6.2	15	5.6
Socializing, partying	15	2.5	13	4.8
Discipline, integrity	6	1.0	5	1.9
Total	450	75.0	194	71.9
Missing	150	25.0	76	28.1
Total	600	100.0	270	100

In **priorities 4 and 5**, the same trend between the values in the previous priorities was virtually replicated. In summary, it can be observed and hypothetically generalized that the major and **dominant values** revealed by this study are religious, monetary/material, family/marriage/children; education and peaceful/easy life. However, the manifestations of these values demonstrated a kind of pattern of relative strength which may be summed up in a model. Even though most respondents expressed the religious values as their ultimate and most important values, that expression dropped very drastically, almost becoming extinct, in the next priorities. Inversely, two values- the family, marriage and children values and monetary/material values continued to gain higher relative strength as the priority advanced with the monetary/material value eventually becoming the strongest, most consistent and dominant of all the values. This can be expressed in a statistical model showing the relative strength of these values as shown in Figure 4.

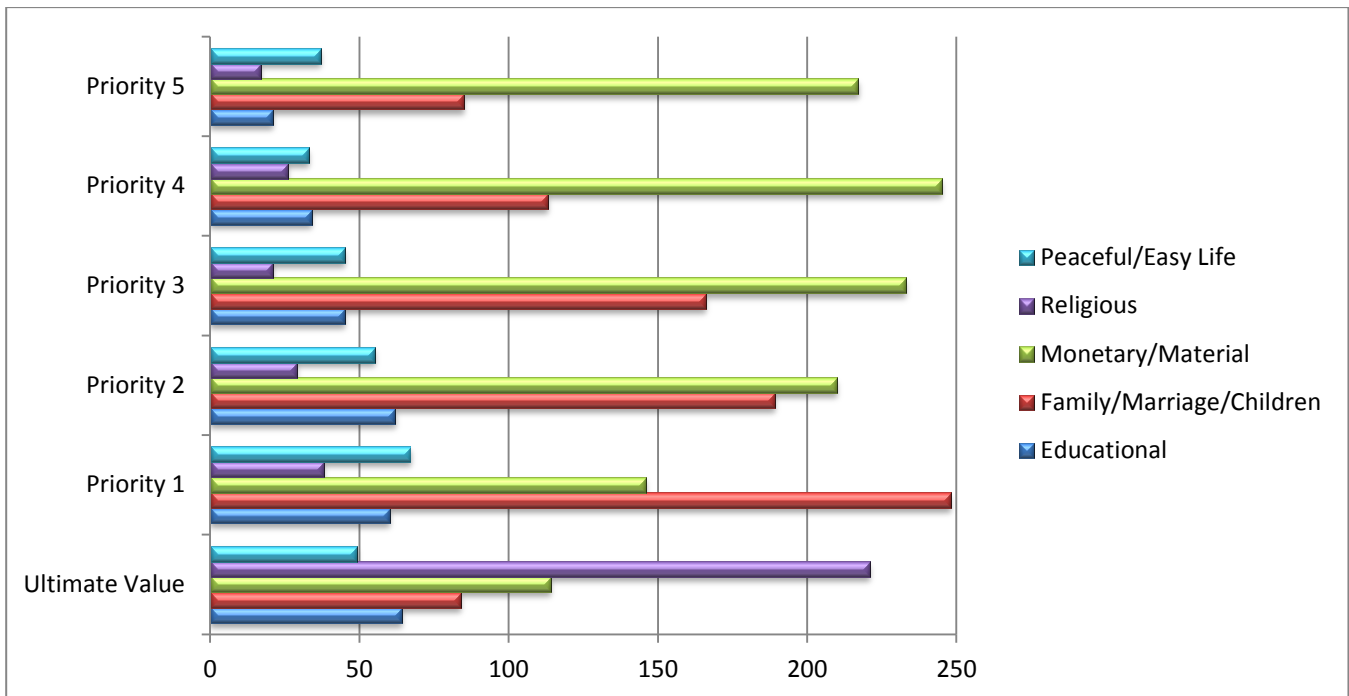


Figure 4: Trends and pattern of social values in the social environment

4.3.0 Selected social characteristics of the social environment

Further exploration of the social environment revealed some characteristics, values, preferences and orientation of the people. Table 8 reveals some of the characteristics of the social environment:

4.3.1 Preferred work organization

The study wanted to know the value respondents placed on the various organizations of work. In what type of organization do people prefer to work and why? Responses to the question on preferred work organization shows that 310 (51.7%) preferred government organizations as against 245 (40.8%) who preferred private organizations and only 40 (6.7%) who preferred self-employing organizations. The reasons adduced for preferring these organizations include better remuneration, job security, easy life and no-stress as the values they attach to their preferences. Virtually, the same trend is observed within the social environment and in the universities.

Table 8: Distribution of Respondents by Selected Characteristics of the Social Environment

Preferred work Organization	Socio-environment		Universities	
	Frequency	Percent	Frequency	Percent
Private organization	245	40.8	82	30.4
Government organization	310	51.7	147	54.4
Self employing org.	40	6.7	36	13.3
Missing	5	.8	5	1.9
Total	600	100.0	270	100.0
Preferred Org. for Daughter				
Private organization	193	32.2	87	32.2
Government organization	279	46.5	117	43.3
Self employing org.	90	15.0	47	17.4
Missing	38	6.3	19	7.0
Total	600	100.0	270	100.0
Preferred Org. for Son				
Private organization	226	37.7	100	37.0
Government organization	267	44.5	116	43.0
Self employing org.	82	13.7	34	12.6
Missing	25	4.2	20	7.4
Total	600	100.0	270	100.0
Reason for preference				
Better remuneration	289	48.2	70	25.9
Pensionable and reliable	46	7.7	10	3.7
Job security	115	19.2	81	30.0
Easy, no stress work	114	19.0	58	21.5
Missing	36	6.0	51	18.9
Total	600	100.0	270	100.0

4.3.2 Material development orientation

Table 9 presents some orientations of the social environment. The result shows that the **materialist development orientation** of the people shows preponderant inclination towards state-control and development rather than individual accumulation of wealth and development by individuals. The trend is the same both in the social environment 572(95.3%) and in the universities 235(87.0%). This explains why most Nigerians expect so much from government and that it should be the source of most socio-economic development.

Table 9: Selected Social environment characteristics (continued)

Preferred Orientation	Materialist/Development		Socio-environment		Universities	
			Frequency	Percent	Frequency	Percent
Individual to accumulate wealth first & develop			20	33	31	11.5
No individual accumulation but state-controlled programs			572	95.3	235	87.0
Missing			8	1.3	4	1.5
Total			600	100.0	270	100.0
Orientation to other Ethnic			Socio-environment		Universities	
Liberal			526	87.7	223	82.6
Not liberal			65	10.8	42	15.6
Missing			9	1.5	5	1.9
Total			600	100.0	270	100.0
Religious Tendency						
Prefer only one religion			95	15.8	31	11.5
Coexistence of all religions			501	83.5	228	84.4
Missing			4	.7	11	4.1
Total			600	100.0	270	100.0
Moral Orientation						
Preference for ease, pleasure and fun			21	3.5	8	3.0
Preference for discipline and high morals			576	96.0	261	96.7
Missing			3	.5	1	.4
Total			600	100.0	270	100.0
Observed fore-most desires of people within the community						
Quick riches			521	86.8	220	81.5
High level education			60	10.0	45	16.7
Value for political			4	.7	0	0
Value for political power			11	1.8	2	.7
Others			1	.2	1	.4
Missing			3	.5	2	.7
Total			600	100.0	270	100.0
Legal Orientation						
Particularistic application of law			12	2.0	10	3.7
Universalistic application of law			585	97.5	254	94.1
Missing			3	.5	6	2.2
Total			600	100.0	270	100.0

4.3.3 Ethnic orientation

In view of the ethnic problems in the country, respondents were asked to show their preference whether to relate with their own people to safeguard their lives or to relate with, accommodate and be

hospitable to other ethnics? In the social environment, 526(87.7%), and in the universities 223(82.6%) demonstrated the liberal attitude.

4.3.4 Religious and moral orientation

Similarly, when asked if they prefer that there should be only one religion, obviously their own religion, or the peaceful co-existence of all religions, 501(83.5%) in the social environment, and 228(84.4%) in the universities preferred the co-existence of all religions. The distribution of respondents by their moral orientation shows that 576(96.0%) in the social environment and 261(96.7%) in the universities indicated their preference for discipline and high moral standards rather than ease, fun and pleasure.

4.3.5 Most common desires within the environment

Respondents were asked what they observed to be the commonest desires of most people within their community. In the social environment, 521(86.8%) observed the desire for quick riches followed by education 60(10.0%) while in the universities, 220(81.5%) observed the same ‘get-rich-quick’ syndrome, followed by education 45(16.7%).

4.3.6 Legal orientation

Finally, an exploration of their legal orientation shows that preponderantly, 585(97.5%) in the social environment and 254 (94.1%) in the universities manifested the ‘universal’ orientation rather than the ‘particularistic’. These results are not surprising because they correspond to known characteristics of the South-West zone of Nigeria. The struggle for democracy, agitation for the rule of law and fair and free election have long standing history in this region.

4.3.7 Type of political leaders preferred and how political leaders should be treated by the law

In Table 10, frequency and percentage distribution of respondents are presented on the type of political leader preferred. How political leaders should be treated by and before the law as well as the type of social mobility. Both in the social environment and in the universities, the trend again is the same. In virtually all the cases, over 90% prefer leaders whose emphasis is on pursuing and achieving a vision of development and would work hard towards it; prefer that political leaders should not be treated as “sacred cows” who are untouchable representatives of their ethnic groups nor placed above the law but as under the law like every other citizen. They also prefer mobility through personal achievement rather than inheritance.

Table 10: Selected Characteristic of the Social-environment (continued)

Type of Political Leader Preferred	Socio-environment		Universities	
	Frequency	Percent	Frequency	Percent
Live and let live (Eats and allows others)-corrupt	8	1.3	15	5.6
Emphasis only on pursuing a vision of development(will not eat and does not allow others but work hard)-abhors corruption	590	98.3	250	92.6
Missing	2	.3	5	1.9
Total	600	100.0	270	100.0
Application of Law to Political Leaders	Socio-environment		Universities	
	Frequency	Percent	Frequency	Percent
Particularistic	2	.3	0	0
Universalistic	589	98.2	266	98.5
Sacred cows	7	1.2	2	.7
Missing	2	.3	2	.7
Total	600	100.0	270	100.0
Type of Mobility	Socio-environment		Universities	
	Frequency	Percent	Frequency	Percent
Ascribed	54	9.0	14	5.2
Achieved	537	89.5	254	94.1
Missing	9	1.5	2	.7
Total	600	100.0	270	100.0

Table 11: Selected Characteristics of the Social Environment (continued)

Religious beliefs about wealth	Socio-cultural		Organization	
	Frequency	Percent	Frequency	Percent
Wealth by all means	9	1.5	7	2.6
Wealth by hard work and prayer	559	93.2	223	82.6
Wealth must come from my work place	7	1.2	13	4.8
Riches are root of evil, reject	1	.2	3	1.1
Seek for minimum wealth	7	1.2	16	5.9
Denounce riches for poverty and humility	2	.3	3	1.1
Missing	15	2.5	5	1.9
Total	600	100.0	270	100.0
Charms and divination as basis of success	Socio-cultural		Organization	
	Frequency	Percent	Frequency	Percent
High extent	229	38.2	36	13.3
Some extent	93	15.5	79	29.3
Little extent	43	7.2	20	7.4
Very little extent	16	2.7	16	5.9
Not relevant	219	36.5	119	44.1
Total	600	100.0	270	100.0
Praying and fasting as basis of success	Socio-cultural		Organization	
	Frequency	Percent	Frequency	Percent
High extent	409	68.2	180	66.7
Some extent	141	23.5	63	23.3
Little extent	27	4.5	14	5.2
Very little extent	14	2.3	6	2.2
Not relevant	9	1.5	7	2.6
Total	600	100.0	270	100.0

4.3.8 Religious beliefs about wealth

Table 11, presents the distribution of respondents by their religious beliefs about wealth. How does wealth come and by what means? Overwhelming majority 559(93.2%) said ‘by hard work and prayer’. The percentage distribution of those who believe in getting rich by all means; those who must make their own wealth from their work- places and those who denounce money as evil or cherish poverty as a virtue all have very insignificant occurrences.

4.3.9 Charms and divination as basis of success

However, the respondents were further asked to evaluate the extent to which people believe in charms, divination, praying and fasting as basis of their success. In the social environment, 229(38.2%) evaluated that to a high extent, people still believe that their success can be achieved through charm or divination. Another 93(15.5%) said to some extent and 43(7.2%) said to a little extent. At the same time, a significant number 219(36.5%) saw such a belief as irrelevant. This might be an allusion to some syncretic practices especially among those who claim to belong to the modern religions but who are still inclined to the traditional way. This may be so because it now seems unfashionable to belong to the traditional religion. In the universities, a smaller percentage of the respondents had the belief that many people anchor their success on such a belief. It is expected that education should moderate their belief. Overall, when we put together the ‘high’ and the ‘some’ extent, a total of 42.6% believe in the universities compared with 53.7% in the social environment.

Respondents’ distribution on the extent to which people believe in prayer reveals again a preponderant majority 409(68.2%) in the social environment and 180(66.7%) in the universities, demonstrating the religious value.

Table 12: Social Beliefs about Organizations

Organization where work is easiest	Socio-cultural		Organization	
Private organization	44	7.3	28	10.4
Government organization	423	70.5	163	60.4
Self managed organization	119	19.8	70	25.9
Missing	14	2.3	9	3.3
Total	600	100.0	270	100.0
Organization where wealth is easiest	Socio-cultural		Organization	
Private organization	139	23.2	56	20.7
Government organization	175	29.2	32	11.9
Self managed organization	195	32.5	175	64.8
Missing	91	15.2	7	2.6
Total	600	100.0	270	100.0

4.3.10 Social beliefs about organizations

In Table 12, the percentage distribution of respondents according to their social beliefs about work in organizations is presented. Earlier in table 8, 51.7%, in the social environment, and 54.4%, in the universities, preferred to work in government organizations. Here in table 12, the distribution of respondents shows that 423(70.5%) in the social environment and 163(60.4%) in the universities believe that work is easiest in government establishments and most difficult in the private organizations. Others- 119(19.8%) and 70(25.9%) respectively, believed that it is easiest in self-managed organization. This is the same trend, in both samples. However, 44(7.3%) and 28(10.4%) respectively expressed the view that it is easiest in the private organizations. Taking into consideration this distribution, we may begin to see why many preferred to work in government establishments.

This is enlightening when we consider the percentage distribution of responses when they were asked about the type of organization where it is easiest to attain wealth? Both within the social environment and in the universities, majority 195(32.5%) and 175(64.8%) respectively, believed it is in the self-managed organization. However, in the social environment, the government organizations are seen as presenting the next level of opportunity for wealth than the private organizations whereas, the universities' respondents put government organizations as presenting the least opportunity to attain wealth. Only 11.9% of the respondents expressed the believe that wealth is easiest in government establishment whereas 64.8% believed that it is the self-managed while 20.7% say it is the private organizations. If organization staff themselves do not see the government organizations as presenting much opportunity for wealth attainment, why then do they prefer to work in government organizations? Hypothetically, we may conclude because it is the easiest place to work.

Table 13a: Public Image of Organizations

Public Perception of LASU	Socio-environment		Universities	
	Frequency	Percent	Frequency	Percent
Very good	62	10.3	19	20.4
Good	351	58.5	69	74.2
Not so good	49	8.2	4	4.3
Very low	0	0	0	.0
Mising	138	23.0	1	1.1
Total	600	100.0	93	100
Public Perception of UNILAG	Socio-environment		Universities	
Very good	230	38.3	72	81.9
Good	236	39.3	15	17.0
Not so good	4	.7	0	.0
Very low	0	0	0	.0
Missing	130	21.7	1	1.1
Total	600	100.0	88	100
Public Perception of COVENANT	Socio-environment		Universities	
Very good	125	20.8	80	89.9
Good	291	48.5	5	5.6
Not so good	1	.2	0	.0
Very low/Bad	1	.2	1	1.1
Missing	182	30.3	3	3.4
Total	600	100.0	89	100

4.4.0 Performance Evaluation of Universities

Performance of the universities is the major dependent variable of this study. It was measured in this study by the strategic constituency model. The two constituencies used are public perception of the universities and the employers evaluation of universities' product. The statistics used include frequencies, percentages, Chi-square and ANOVA. The universities were compared in terms of these statistics. The study examines the overall public perception in the environment; in the surrounding LGAs compared with farther away LGAs; and finally by the employers evaluation.

4.4.1 Overall public perception of the universities

In this study, it was assumed that since the universities both public and private are serving the public, the public have an evaluation of their performances. Therefore, table 13 presents the public evaluation or the public image that they have about these universities. Comparing the responses, 10.3% evaluated LASU as very good; 58.5% as average while 8.2% rated it as low. At the same time, respondents-230 (38.3%) rated UNILAG as very good; 236 (39.3%) as average, while 0.7% rated it as low. COVENANT was rated by 20.8% of the respondents as very good; 48.5% as average while 0.2% rated as low.

Correspondingly, the universities' staff themselves were asked to assess the image given to their universities by the public. Interestingly, staff rating of their own universities corresponded very largely to the rating by the public. While 20.4% rated LASU as very good, 74.2% rated it as average and 4.30% as low. At the same time, 81.9% of UNILAG staff rated it as very good while 17.0% rated it as average. COVENANT was rated very good by 89.9% of staff respondents while 5.6% rated it average.

4.4.2 Analysis of variance (ANOVA) of public perception of universities

Table 9b presents the multiple comparison of the public perception of the universities using ANOVA statistics, It shows comparison between the three universities. The mean comparison indicates significant difference between UNILAG and LASU but closeness with CU. Also, there is significant difference between LASU and CU but no significant difference between CU and UNILAG. They both have higher levels of performance.

Table 13b: Multiple Comparisons-ANOVA: The assessment of University by the general public?

(I) Organization	(J) Organization	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
UNILAG	LASU	.665*	.059	.000	.52	.81
	COVENANT	-.091	.060	.323	-.24	.06
LASU	UNILAG	-.665*	.059	.000	-.81	-.52
	COVENANT	-.756*	.060	.000	-.90	-.61
COVENANT	UNILAG	.091	.060	.323	-.06	.24
	LASU	.756*	.060	.000	.61	.90
*. The mean difference is significant at the 0.05 level.						

4.4.3 Employers' evaluation of universities' products

Finally, table 9c on employers' evaluation shows the same trend. Comparison of the means shows that the knowledge about UNILAG and LASU were equal and was higher than the knowledge about CU. Those who had knowledge of CU, though lesser in number, rated it (2.33) slightly higher than UNILAG (2.30) and much higher than LASU (2.00).

Table 13c: Employers Evaluation of Universities' Product

How often graduates of Universities come for interview in employers organization?

University	3.V. often	2. Often	1. Rarely	0. Not at all	Total	Weighted mean
UNILAG	50	40	10	0	100	2.40
LASU	60	20	20	0	100	2.40
CU	10	30	50	10	100	1.40
How largely do you see graduates as effective, creative and dependable?						
UNILAG	40	50	10	0	100	2.30
LASU	10	60	10	0	80	2.00
CU	30	20	10	0	60	2.33

4.4.4 Perception of universities in surrounding environment

First, this study examined the perception of the universities in their immediate communities in comparison with other communities generally. There were no significant differences in the case of

UNILAG and LASU but for CU, there was a significant difference between the nearer communities- Ota and Alimosho and Oshodi-Isolo-the farthest of the three. Furthermore, there was significant difference when the perception of the surrounding communities of CU was compared with all the other LGAs. Chi-square statistics in both instances were significant at .000 level as can be seen in tables 13d & 13c

Table 13d: Public Perception of Covenant University in Surrounding L.G.As

Public Perception		Surrounding LGAs			Total
		Alimosho Isolo	Oshodi Isolo	Ota	
Very good	Freq %	27 69.2%	3 7.7%	27 55.1%	57 44.9%
Good	Freq %	12 30.8%	36 92.3%	22 44.9%	70 55.1%
Total	Freq %	39 100%	39 100%	49 100%	127 100%

$$X^2 = 33.220 \quad P > 0.00$$

Table 13e: Public Perception of C.U: Comparison between surrounding L.G.As and Other LGAs

Public Perception of C.U		Surrounding LGAs		Total
		Surrounding LGAs	Other LGAs	
Very good	Freq %	57 44.9%	68 23.5%	125 30.0%
Good	Freq %	70 55.1%	221 76.5%	291 70.0%
Total	Freq %	127 100.0%	289 100.0%	416 100.0%

$$X^2 = 19.138 \quad P > 0.00$$

4.5.0 Analysis of Organizational Culture and Measurement Index

One of the objectives of this study was to compare the organizational culture of the universities under study. Organizational culture is an intervening variable between social values and performance of the organization. In this section, we present the analysis on organizational culture using questions 49-59 and 60-68 in the organization questionnaire. In Tables 14a & 14b we use these questions to create measurement index for the comparison. Because a social value may be negative or positive, they were stated in negative and positive format. Questions 49-59 are negative while 60-68 are positive.

4.5.1 Negative organizational culture

Table 14a shows the analysis of negative questions measuring the negative aspects of the culture. The analysis of the responses by organization members to the questions was done using the procedure for calculating the organizational culture index adopted in the methodology.

Table 14a-Organization and type of culture-Negative

Organisation	In this organisation most workers are seeking their own ways of success rather than that of the organisation because of their desire to make money.				Total	Index
	Negative		Positive			
	Strongly agree	Agree	Disagree	Strongly disagree		
UNILAG	10 (11.5%)	30 (34.5%)	37 (42.52%)	10(11.5%)	87(100)	0.61
LASU	19 (20.65%)	35 (38.04%)	21(22.83%)	17(18.48%)	92(100)	0.65
COVENANT	8 (9.09%)	24(27.27%)	29(32.95%)	27(30.7%)	88(100)	0.53
Total	37	89	87	54	267(100)	
	Does not have enough financial power to execute its projects because most management staff in charge of such contracts and purchases seek their personal gain in those transactions.					
UNILAG	9 (10.46)	25(29.06)	39(45.34)	13(15.12)	86(100)	0.587)
LASU	13 (13.97)	50(53.76)	16(17.20)	14(15.05)	93(100)	(0.666)
COVENANT	1 (1.13)	8(9.09)	41(46.59)	41(43.18)	88(100)	(0.428)
Total	23	83	96	65	267(100)	
	Services are not efficient because most workers are doing the work in such ways that will get them personal benefits.					
UNILAG	6(6.89)	38(43.67)	30(34.48)	13(14.94)	87(100)	(0.606)
LASU	18(19.35)	34(36.56)	20(21.50)	21(22.58)	93(100)	(0.63)
COVENANT	2(2.27)	15(17.0)	35(39.77)	36(40.91)	88(100)	(0.45)
Total	26	87	85	70	268(100)	
	There are a lot of bottlenecks and hiccups in getting services because such go through many intermediaries and unstandardized procedures					
UNILAG	8 (9.19)	27(31.03)	38(43.67)	14(16.09)	87(100)	0.58
LASU	14(15.21)	41(44.56)	17(18.47)	20(21.73)	92(100)	0.63
COVENANT	4 (4.59)	15(12.24)	45(51.72)	23(26.43)	87(100)	0.50
Total	26	83	100	57	266(100)	

In Table 14a, Strongly agree and Agree constitute the negative responses while Disagree and Strongly disagree constitute the positive responses. Analysis of the first negative question shows that in the strongly agree column, LASU has the highest negative frequency 19(20.65%) followed by UNILAG 10(11.5%) and least of all, COVENANT 8 (9.09%). The same relationship exists in the Agree column. A combination of both columns gives- 54 (58.7%), 40 (45.9%) and 32 (36.36%) respectively for

LASU, UNILAG and COVENANT. On the Disagree column, UNILAG has the highest frequencies followed by COVENANT and least by LASU. In the Strongly disagree column, COVENANT has the highest disagreement with the negative statement; followed by LASU and least by UNILAG. Similarly, a combination of the disagreeing columns gives 38 (41.3%), 47 (54.02%) and 56 (63.63%) respectively for LASU, UNILAG and COVENANT. Overall, on the negative side, LASU has a total of 54 while UNILG has 40 and COVENANT has 32. Overall on the positive side, LASU has a total of 38, UNILAG 47 while COVENANT has a total of 56. We may therefore conclude, on the empirical level, that LASU has the most negative and least positive culture; UNILAG has a lesser negative and more positive culture while COVENANT has the least negative and most positive culture.

Analysis of the remaining negative statements in Table 14a corresponds with this interpretation. To authenticate this interpretation, we calculate, on the basis of the frequencies in the table, statistical indexes of negativity using the following procedure:

Responses to the questions, stated in negative format, range from Strongly Agree (SA), Agree(A), Disagree(Da) to Strongly Disagree(SD). SA represents the highest level of negativity. It is therefore accorded the highest weight of 4 and in descending order to the lowest level of negativity represented by SD accorded the weight of 1.

$$SA=4, \quad A=3, \quad Da=2 \quad SD=1$$

Expected negativity for each organization = Total frequency (N for the organization) multiplied by 4.

Observed negativity for each organization = frequencies multiplied by their weights

Index of negativity for each organization = Total observed divided by the expected- $214/348 = 0.614$

Table 14a shows in the last column calculated indexes for each organization on the basis of the negative questions.

4.5.2 Positive organizational culture

Adopting the same procedure, we also calculated the index of positive organizational culture by reversing the positions of negative and positive for the questions stated in positive format. This is because SA and A with a positive question constitute the positive while SD and D with a positive question constitutes the negative. Weights are also given here accordingly. Table 14b presents the results. Consistently, in all the questions, the weighted index of positive culture for CU is highest followed closely by UNILAG and lowest for LASU.

Table 14b-Organization and type of culture-Positive

Organisation	There is a slogan that asserts the pride and quality of this organization above other similar organizations.				Total	Index
	Positive		Negative			
	Strongly agree	Agree	Disagree	Strongly		
UNILAG	28(49.12)	24(42.10)	4(7.01)	1(1.75)	57(100)	0.85
LASU	27(40.29)	31(46.26)	5(7.46)	4(5.97)	67(100)	0.80
COVENANT	42(58.33)	26(36.11)	4(5.55)	0(0.0)	72(100)	0.88
Total	97	81	13	5	196(100)	
	This organizations activities are always very well planned ahead of time.					
UNILAG	25(31.3)	41(47.7)	19(22.1)	1(1.2)	86(100)	0.76
LASU	20(21.5)	53(57.0)	18(19.4)	2(2.2)	93(100)	0.74
COVENANT	41(48.2)	39(45.9)	5(5.9)	0(0.0)	85(100)	0.86
Total	86	133	42	3	264(100)	
	Many outsiders feel attracted to this organization					
UNILAG	38(58.5)	22(33.8)	2(3.1)	3(4.6)	65(100)	0.865
LASU	46(50.0)	37(40.2)	7(7.6)	2(2.2)	92(100)	0.845
COVENANT	54(60.4)	23(29.1)	2(2.5)	0(0.0)	79(100)	0.914
Total	138	82	11	5	236(100)	
	In all things being done in this organization, there is consciousness for standard and pace-setting befitting the organization					
UNILAG	35(42.7)	43(52.4)	4(4.9)	0(0.0)	82(100)	0.844
LASU	23(25.8)	59(66.3)	7(7.9)	0(0.0)	89(100)	0.79
COVENANT	47(58.8)	32(40.0)	1(1.3)	0(0.0)	80(100)	0.89
Total	105	134	12	0	251(100)	
	Your life aspirations (what you dreamt of achieving in life) are being achieved satisfactorily through working in this organization					
UNILAG	20(24.4)	33(40.2)	27(32.9)	2(2.4)	82(100)	0.718
LASU	23(24.7)	35(37.6)	34(36.6)	1(1.1)	93(100)	0.715
COVENANT	28(32.9)	46(54.1)	10(11.8)	1(1.2)	85(100)	0.80
Total	71	114	71	4	260(100)	
	Overall, my experience in this organization is very good					
UNILAG	22(25.9)	58(68.23)	4(4.7)	1(1.2)	85(100)	0.797
LASU	25(26.9)	49(52.7)	19(20.4)	0(0.0)	93(100)	0.766
COVENANT	32(38.1)	49(58.33)	3(3.6)	0(0.0)	84(100)	0.834
Total	79	156	26	1	262(100)	

4.5.3 Comparison of organizational culture

Table 14a show, consistently, that LASU has the most negative index, UNILAG the less and COVENANT the least negative. Similarly, in Table 14b- the positive table, COVENANT, consistently, is highest on the positive index followed by UNILAG and LASU the least. This therefore, becomes our **index of measurement of organizational culture**. 1=Most positive organizational culture (Covenant); 2=More positive organizational culture (UNILAG); 3=Least positive organizational culture (LASU). For the negative, 1=Most negative organizational culture (LASU); 2=Less negative organizational culture (UNILAG); 3=Least negative culture (CU).

4.6 Tests of Hypotheses

To test the hypotheses of this study, the following statistics were variously employed. They include Gamma (γ); Pearson product moment correlation (r) was used for interval and ratio data; Chi-square (X^2) for the degree of association between variables; ANOVA (Analysis of variance) for multiple comparison of organizations' perception by the public; T-test for comparison of means of social value variables in the two sets of data collected for this study- the social environment and universities, and Lambda (h).

Lambda (h) is an appropriate measure of nominal data. When there is perfect statistical association, the value of Lambda is 1.0 but the lowest value of 0.0 represents the lowest level statistical association.

Gamma (γ) is similarly an appropriate measure of association for ordinal data such as religiosity, class and prejudice. For any given pair of cases, the ordinal ranking of one variable will correspond, positively or negatively, to their ordinal ranking on the other. Gamma represents the proportion of paired comparison the value of which varies from -1 to +1 showing the direction as well as the magnitude of the association- negative for a negative relationship and positive for a positive relationship. This study employed, to some extent, ordinal measures that have negative and positive

implications such as hypothesis 3- The more positive the organizational culture of the universities, the higher their levels of performance.

Chi-square (X^2) is used in this analysis as inferential statistics for test of significance. The Chi-square as a test of significance is based on the null hypothesis assuming that there is no relationship between the two variables in the total population. Decisions are taken by comparing the calculated value of (X^2) with the table value by the degree of freedom. The higher the calculated (X^2) value, the less probable it is that the value could be attributed to sampling error alone, since the sampling error is expected to decrease with increase in the size of the population sample selected randomly. In this study, the hypotheses are tested at 0.5 and 0.1 levels of significance. We reject the null hypothesis and accept our alternative hypothesis, if the Chi-square value is greater than the table value. Six hypotheses were stated for this study. These hypotheses are then tested in the following section of this chapter..

4.6.1 Test of Hypothesis One

It is more of a descriptive hypothesis. It examines the relationship between the dominance of the social values and the frequency of their expression in the social environment. The hypothesis assumes that the dominance of a social value in a social environment will be related to the frequency of its expression. The dominant values will be expressed most by the respondents in the environment.

Ho = Dominance of social values would not be related to the frequency of expression of value in the social environment.

Hi = The more dominant social values would tend to be the more frequently expressed value in the social environment.

Table 15a: Frequency distribution of ultimate SV and other priorities in the social environment

	Ultimate social values		Priority 1 values		Priority 2 values	
Value	Frequency	Percent	Frequency	Percentage	Frequency	Percentage
Monetary/Material	114	19.0	146	24.3	210	35.0
Religious	221	36.8	38	6.3	29	4.8
Educational	64	10.7	60	10.0	62	10.3
Political, ethnic & socio-cultural	5	.8	1	.2	1	0.2
Family/Marriage/children	84	14.0	248	41.3	189	31.5
Peaceful/Easy Life	49	8.0	67	11.2	55	9.2
Integrity/Discipline	0	0	2	.3	0	0
Others-fashion/partying	60	10.0	10	1.7	27	4.5
Total	567	99.5	572	95.3	573	95.5
Missing	3	.5	28	4.7	27	4.5
Total	600	100.0	600	100.0	600	100.0

In order to test hypothesis 1, respondents were asked to state the **number one thing** that they desired most in their life-**ultimate value**. They were also asked to state five other values most important to them in order of priority. The respondents' expression of values are computed in Table 15a. The distribution of social values in Table 15a shows that the strongest social value in the social environment is the **religious value** with 221(36.8 %). Thereafter, the **monetary and material value** with 114(19.0%). After the monetary/material are **family/marriage** 84 (14.0%); **educational** 64(10.7%), and **peaceful/easy life** 49(8.0%).

In addition to the distribution of the ultimate values, the distribution of the respondents in the priorities shows in table 15a that in priority 1, the values for family/marriage and children took over from the values for religion with 248 (41.3%). This is followed by the monetary/material which also increased significantly to 146(24.3%), then peace/easy life 67(11.2%) and education 60(10.0%). Religious value dropped drastically to 38 (6.3%). In **priority 2**, monetary/material took over with 210(35.0%) followed by family/marriage/children-189(31,5%) then educational values – 62 (10.3%) and peaceful/easy life – 55 (9.2%).

Empirically it can be observed that the dominant values in the social environment are the **religious; monetary/material; family/marriage/children; peace/easy life** and **educational values**. In addition, observation of the remaining priorities (3-7) in table 7 followed the same pattern.

In order to further confirm this conclusion, the values expressed as ultimate as well as those in priorities 1-5 in the communities and in the organizations were subjected to a T-test statistical analysis. The values were weighted to find their overall Means. Table 15b shows the group statistics comparing the Means of the values. The results show, as can be seen in the significance column in Table 15c, that the values in the two samples show very high level of significance in terms of equality of variances. The t-values are greater than the critical values of 1.96 at $p < .05$ for all the variables.

Table 15b-Comparison of Group Statistics-Community and Organizations

	soc_inst	N	Mean	Std. Deviation	Std. Error Mean
Totalrel	1.00	600	3.4967	3.47853	.14201
	2.00	270	4.1704	3.74472	.22790
Totamony	1.00	600	6.1000	4.46840	.18242
	2.00	270	3.9593	3.84483	.23399
Totaled	1.00	600	1.3700	2.39499	.09778
	2.00	270	1.8963	2.86700	.17448
Totalfam	1.00	600	.5483	1.67800	.06850
	2.00	270	1.1296	2.84446	.17311
Totpeace	1.00	600	.5483	1.67800	.06850
	2.00	270	1.1296	2.84446	.17311

Table 15c: Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Totalrel	Equal variances assumed	.693	.405	-2.580	868	.010	-.67370	.26112	-1.18620	-.16121
	Equal variances not assumed			-2.509	485.584	.012	-.67370	.26852	-1.20131	-.14610
Totamony	Equal variances assumed	9.693	.002	6.817	868	.000	2.14074	.31401	1.52444	2.75704
	Equal variances not assumed			7.215	596.425	.000	2.14074	.29670	1.55804	2.72344
Totaled	Equal variances assumed	17.143	.000	-2.816	868	.005	-.52630	.18692	-.89316	-.15943
	Equal variances not assumed			-2.631	444.776	.009	-.52630	.20001	-.91937	-.13322
Totalfam	Equal variances assumed	52.414	.000	-3.760	868	.000	-.58130	.15460	-.88473	-.27786
	Equal variances not assumed			-3.122	355.929	.002	-.58130	.18617	-.94743	-.21516
Totpeace	Equal variances assumed	52.414	.000	-3.760	868	.000	-.58130	.15460	-.88473	-.27786
	Equal variances not assumed			-3.122	355.929	.002	-.58130	.18617	-.94743	-.21516

4.6.2: Test of Hypothesis Two

The second hypothesis of this study examines the relationship between the frequency of social values in the environment and their reproduction in the Universities. The hypothesis assumes that there is a direct relationship between the frequency of expression of a social value in a social environment and the frequency of its expression in the universities.

Ho = There is no positive relationship between the frequency of expression of a social value in the social environment and its reproduction in the culture of the universities.

Hi = The higher the frequency of expression of a social value in a social environment, the higher its reproduction in the culture of the universities within it.

In order to test this hypothesis, the responses to the question on ultimate social values- one thing that they desired most in their life-**ultimate value**, was also employed. This same question was asked in the two separate questionnaires- one administered to the social environment and the other to the universities within the social environment. The relationship between their distribution was then observed and compared.

The distribution of social values in Table 16 shows that the strongest social value in the social environment was the **religious value** with 221(36.8 %). It is also the strongest value in the universities with 118 or 43.7%. The next strongest value in the social environment was the **monetary and material value** with 114(19.0%). In the universities, it was the fourth strongest with 18(6.7%). In the social environment, following the monetary/material were **family/marriage** 84(14.0%); **educational** 64(10.7%), and **peaceful/easy life** 49(8.0%). Correspondingly in the universities, these same values were the strongest, though in slightly different order from their order in the social environment. The next strongest value, after the

religious value was the family/marriage with 29(10.7%) followed by the peaceful/easy life with 28(10.4%) and the monetary/materials with 18 (6.7%).

Respondents, in the social environment as well as in the universities, were also asked to list five next most important values in order of priorities. In all the five priorities (see table 7), the frequency distribution of the values in the social environment as well as in the universities followed the same trend as in the distribution of ultimate values. The same values that were preponderant in the social environment also manifest strongly in the universities.

Generally and empirically therefore, a direct relationship between the preponderance of the values in the **social environment** and in the **universities** can be asserted because the same social values that were strong in the social environment were also the strong ones in the universities and similarly, those that were weak in the social environment were also weak in the universities and in virtually the same proportion. Therefore, the alternative hypothesis 2 is supported by the empirical data showing that the values in the social environment are reproduced or diffused into the universities.

In order to further confirm this conclusion, the values expressed as ultimate as well as those in priorities 1-5 in the communities and in the universities were subjected to a T-test statistical analysis. Table 15b shows the group statistics comparing the Means of the values. The results show, as can be seen in the significance column (table 15c), that the values in the two samples show very high level of significance in terms of equality of variances.

Table 16: The Relationship between the Frequency of Social Values in the Social Environment and the Universities

Social Values	Socio-cultural Frequency	Percent	Organization Frequency	Percent
Monetary/Material	114	19.0	18	6.7
Religious	221	36.8	118	43.7
Educational	64	10.7	21	7.8
Political, ethnic & socio-cultural	5	.8	1	.4
Family/Marriage	84	14.0	29	10.7
Peaceful/Easy Life	49	8.0	28	10.4
Integrity/Discipline	0	0	8	3.0
Others	60	10.0	41	15.2
Total	567	99.5	264	97.8
Missing	3	.5	6	2.2
Total	600	100.0	270	100.0

4.6.3 Test of Hypothesis Three

The study compared the culture of the organizations by asking the respondents as presented in Table 17a. It was to find out whether organizations did serious orientation to inculcate their values and philosophies into their recruits. We employed a comparison of their culture of orientation here. Organizations that have very strong philosophies, core values, vision and mission to fulfill tend to engage in serious orientation to be able to accomplish their goal.

Ho = The similarity between the culture of a public and private university does not lead to similarity in the higher levels of their performance.

Hi = The higher the similarity between the culture of a public and private organization, the higher the similarity in their levels of performance.

The distribution of the responses in Table 17a shows that a total of 45 (52.3%) of UNILAG respondents show positive direct relationship between high performance and serious orientation. In LASU, only a total of 16 (17.6%) show positive direct relationship between high performance and serious orientation whereas 66(77.6%) in COVENANT show positive direct relationship

between high performance and serious orientation. UNILAG and COVENANT are therefore closer in terms of performance and culture of orientation. On the other hand, a total 77.4% of LASU respondents claimed that their university is rated average in performance and only 24.2% claim that there is serious orientation. From the empirical distribution of respondents, there is a strong association between performance rating of the universities and whether they did serious orientation.

Furthermore as has been shown before, Table 13b presents the multiple comparison of the public perception of the universities using ANOVA statistics, It shows comparison between the three universities. The mean comparison indicates significant difference between UNILAG and LASU but closeness with CU. Also, there is significant difference between LASU and CU but no significant difference between CU and UNILAG. They both have higher levels of performance.

Table 17a: The Relationship Between Organizational Culture of orientation and Performance.

New workers into this organization are usually taken through very serious orientation		What is the assessment of your organization by the general public?			Total
		Very High	Average	Low	
UNILAG	Very true	10(11.6)	5(5.8)	0(0.0)	15(17.6)
	True	35(40.6)	3(3.4)	0(0.0)	38(44.1)
	Slightly true	20(23.2)	1(1.1)	0(0.0)	21(24.4)
	Not true at all	7(8.1)	5(5.8)	0(0.0)	12(13.9)
	Total	72(83.7)	14(16.2)	0(0.0)	86(100)
LASU	Very true	15(16.4)	5(5.4)	0(0.0)	20(21.9)
	True	1(1.0)	17(18.6)	2(2.1)	20(21.9)
	Slightly true	1(1.0)	19(20.8)	1(1.0)	21(23.0)
	Not true at all	2(2.1)	27(29.6)	1(1.0)	30(32.9)
	Total	19(20.8)	68(74.7)	4(4.3)	91(100)
COVENANT	Very true	34(40.0)	1(1.1)	0(0.0)	35(41.1)
	True	32(37.6)	1(1.1)	0(0.0)	33(38.8)
	Slightly true	11(12.9)	3(3.5)	1(1.0)	15(17.6)
	Not true at all	2(2.3)	0(0.0)	0(0.0)	2(2.3)
	Total	79(92.9)	5(5.8)	1(1.1)	85(100)

For the statistical interpretation of this table, Chi-square statistics cannot be a good measure because of the very large number of cells with expected count less than 5. Therefore, we employ Gamma statistics- a more appropriate measure for ordinal data. Because of the multivariable level

of analysis in this table, gamma has been calculated for each organization. For UNILAG, value=.003 showing a positive but very weak relationship between high performance and serious orientation. This is corroborated by the empirical distribution as shown earlier. For LASU, the value=.660 showing a fairly strong positive relationship between the modal performance-rating of average and the lack of serious orientation 46(56.0% says there is no serious orientation). For COVENANT, Gamma= .639 also showing a fairly strong positive relationship between the modal performance rating of very high and the acceptance of serious orientation by 80.0% of the respondents. We reject therefore the null hypothesis (Ho) and accept our alternative hypothesis because it is logically established as shown by Table 17b ($X^2 = 121.236$, $P < 0.05$).

Table 17b Assessment of University by the general public by Index of positive organizational culture

Public Perception		Index of positive org culture			Total
		Most positive	Less positive	Least Positive	
What is the assessment of your organization by the general public	Very High	80(93.0)	72(82.7)	19(20.6)	171
	Averagely	5(5.8)	15(17.2)	69(75.0)	89
	Low	1(1.1)	0(0.0)	4(4.3)	5
	Total	86(100)	87(100)	92(100)	265

($X^2 = 121.236$, $P < 0.05$)

4.6.4 Test of Hypothesis Four

A positive organizational culture will support high performance because the positive values will motivate people at both individual and organizational levels.

Ho = There is no relationship between the positiveness of organizational culture and higher level of organizational performance.

Hi = The more positive the organizational culture, the higher the level of organizational performance.

Table 17b shows the relationship between the positiveness of organizational culture and performance. In this table the index of positiveness of culture, created earlier, was cross-tabulated with assessment of the universities. In the most positive culture, 93.0% assessed the university as very high in performance; 5.5% assessed it as average; 1.1% as low. In the less positive culture, 82.7% assessed it as very high; 17.2% assessed it as average while in the least positive culture, only 20.6% assessed it as very high but 75.0% assessed it as average and 4.3% rated it low. The alternative hypothesis (H_i) is strongly supported by the Chi-square statistics- ($X^2 = 121.236$, $P < 0.05$). In order to corroborate the statistical analysis of Table 17b a crosstabulation of organizations, index of positive culture and performance is shown in Table 17c. The organizations are clearly classified in terms of their positiveness. It shows that COVENANT is classified as most positive, UNILAG as less and LASU as least positive. Similarly, performance ratings correspond with this degree of positiveness. 80 out of 86 rated COVENANT as very high; 72 of 87 rated UNILAG very high while 19 of 92 rated LASU very high. Our alternative hypothesis is clearly supported also at this level.

Table 17c-Relationship between the assessment of organization by the general public, Index of positive org culture and Organization

Organization			Index of positive org culture			Total
			Most positive	More positive	Least Positive	
UNILAG	What is the assessment of your organization by the general public	Very High		72		72
		Averagely		15		15
		Total		87		87
LASU	What is the assessment of your organization by the general public	Very High			19	19
		Averagely			69	69
		Low			4	4
		Total			92	92
COVENANT	What is the assessment of your organization by the general public	Very High	80			80
		Averagely	5			5
		Low	1			1
		Total	86			86

To further test hypothesis 4, it examines the relationship between the frequency of negative social values in the organizational culture and workers attitude to work (a measure of organizational performance). It has already been established in Table 14a that the higher the negativity of the work culture, the higher the preponderance of negative social values. To test this, questions 56 to 59 were crosstabulated with the index of negative culture. The results are found in tables 17d & 17e. The extent to which the culture is negative, to that extent the attitude of the workers will be negative. Question 56, for example, sought from the respondents whether such negative behaviour of making money by all means is rampant?

Table 17d: The Relationship Between the index of Negative Organizational Culture and Workers Attitude to Work

Worker's Attitude to Work		Index of Negative Organization Culture (Negative social values)			Total
		Most Negative	Less Negative	Least Negative	
Among workers such behaviour aimed at making money by all means are very rampant e.g selling of hand- out, admission spaces and exam marks	Strongly Agree	7	6	9	22
	Agree	46	21	12	79
	Disagree	15	37	28	80
	Strongly Disagree	24	22	38	84
	Total	92	86	87	265

$$X^2=38.128, P<.05$$

From Table 17d, the combined weight of Strongly Agreed (SA) and Agree (A) 53 (57.6%) in the Most Negative (MtN) organizational culture compared with 27 (31.7%) in the Less Negative (LsN) and 21(24.1%) in the Least Negative (LtN) show that a higher percent in the most negative culture agree with the negative attitude to work than those in the less negative. Similarly, a higher percent in the less negative culture agree with the negative attitude than those in the least negative culture. On the other hand, the combined weight of Disagree (D) and Strongly Disagree(SD) shows a very strong inverse relationship- disagreeing with the negative

attitude-66(75.9%), 59 (68.6%) and 39 (42.4%) respectively from the least negative to the most negative culture. This observed relationship is supported by the Chi-square analysis ($X^2=38.128$, $P<0.05$). This shows a very strong association between the two variables.

Table 17e: The Relationship between Negative Culture and Workers Attitude to Work

Worker's Attitude to Work		Index of Negative Organization Culture			Total
		Negative	Less Negative	Least Negative	
There is widespread practice of dishonesty and corruption in this organization.	Strongly agree	8	11	1	20
	Agree	26	21	6	53
	Disagree	38	35	43	116
	Strongly disagree	16	19	35	70
	Total	88	86	85	259

$$X^2=30.088, P<.05$$

Furthermore in table 17e, the empirical distribution of the respondents indicates strongly that there is strong association between negative organizational culture and the attitude of workers. Chi-square analysis also indicate the same direction- ($X^2=30.088$, $P <0.05$). Conclusively therefore, we establish that a negative organizational culture will tend to support poor, negative attitude to work and therefore, poor performance. The null hypothesis is therefore not supported while the alternative hypothesis is upheld.

4.6.5 Test of Hypothesis Five

This hypothesis assumes that if management functions are positive, there will be an inverse relationship between it and the manifestation of negative values. That means that a high positive management function will be related to a low manifestation of negative values.

Ho = The positiveness of the internal management function is not related to the manifestation of negative values in the organization.

Hi = The more positive the internal management functions the lesser the frequency of negative values in the organization.

To test this, some questions on management functions were crosstabulated with the index of positiveness. The result shows correspondence with the index (both positive and negative). In order to measure a negative value, we subjected the questions on negative values to the negative index. The results are shown in Tables 18a and 18b.

In Table 18a for the positive, it is observed that all the universities were positive as they all had more positive than negative responses but they differed in the degree of positiveness. However, the result shows that the most positive organization's culture had the most positive management function and correspondingly to the least positive. In Table 18b, the negative index was crosstabulated with the question on negative values- 'To what extent would you say there is ethnic favouritism in this organization'? The result shows that responses 1 & 2 ('To a very high extent' and 'To some extent') which agree with negative social value of ethnic favouritism, have the highest preponderance from the most negative and lowest preponderance to the least negative. Correspondingly, responses 3, 4 & 5, which disagree with the negative social value, show the least preponderance from most negative to least negative. Don't know' is classified with respondents 3 and 4 because if there had been ethnic favouritism, they should have known.

Table 18a- Management Functions and the Index of Positive organizational Culture

Positive Management Function		Index of positive org culture			Total
		Most positive	Less positive	Least positive	
There is constant emphasis from management to workers on the need to comply or conform to the philosophy of the organization.	Very true	37	12	19	68
	True	38	50	32	120
	Just true	9	18	30	57
	Not true at all	3	5	12	20
Total		87	85	93	265

($\chi^2 = 36.797$, $P < 0.05$); Gamma = .389; Spearman's correlation = .297

Table 18b- Management function and Frequency of Negative Social Values in the organization

Management Function		Index of negative org culture			Total
		Most negative	Less negative	Least Negative	
To what extent would you say that there is ethnic favouritism in this organization	To a very high extent	9	7	1	17
	To some extent	54	25	17	96
	To a little extent	7	14	6	27
	To a very little extent	21	33	33	87
	Don't know	1	8	26	35
Total		92	87	83	262

($\chi^2 = 65.484$, $P < 0.05$); Gamma = .544; Spearman correlation = .446

This observed distribution of responses supports the hypothesis but in order to show the association between these variables, Chi-Square statistics was employed. Since calculated value is greater than their critical values as shown above, the null hypothesis is rejected and the study accepts the alternative hypothesis. In other words, the more positive the functions of the organization's management is, the lower will be the incidences of negative values and behaviour.

A further test of Hypothesis 5 is presented in Table 18c. In this table, it was discovered that a negative result different from that in Table 18b was found. The frequency distribution shows that the most negative culture has a lesser frequency than the least negative culture thus giving us a negative relationship. Chi-Square statistics confirmed that there is an association since ($\chi^2 = 46.383$, $P < 0.05$). To show the direction of relationship, we employ Gamma and Spearman's correlation statistics both of which show that the relationship is a negative one. The conclusion of the test in Table 18c is that the more positive a management function is the more the manifestation of negative values. What accounts for this negative relationship? Why should the most positive organizational culture manifest the highest frequency of religious favouritism? The answer was found in the nature of the organization- a university with a very strong religious value bias- a missionary university. From this finding, it can be hypothesized that when a social

value (religious value in this case) is very strong, they can override a positive function and become negative in their manifestations.

Table 18c-Management Function and Frequency of Negative Social Values in the University

Negative management function		Index of negative org culture			Total
		Most negative	Less negative	Least Negative	
To what extent would you say that there is religious favouritism in this organization	To a very high extent	3(3.3)	2(2.3)	21(24.4)	26
	To some extent	21(22.8)	10(11.5)	19(22.1)	50
	To a little extent	8(8.7)	11(12.6)	4(4.7)	23
	To a very little extent	44(47.8)	41(47.1)	19(22.1)	104
	Don't know	16(17.4)	23(26.4)	23(26.7)	62
	Total	92(100)	87(100)	86(100)	265

($X^2= 46.383$, $P< 0.05$); Gamma = -.109; Spearman correlation= -.096

4.6.6 Test of Hypothesis Six

The logic of this hypothesis is that congruence between the values that workers have and those of the organization would motivate the workers to supply greater amount of effort.

Ho = There is no relationship between the congruence of workers personal values with organizational values and efficiency on the part of the workers.

Hi = The more positive the congruence between the worker's personal values and the values of the organization, the greater the efficiency on the parts of the workers.

In order to test this hypothesis, the positiveness of the relationship between the values of the workers and those of the organizations were measured. The study employed the questions on their life aspiration and their career as stated in Tables 19a & 19b. A direct proportionality between the two variables was expected). Is there a correspondence between them? The distribution of responses shows that if we take together the positive responses- (SA and A) for the three columns- MP, LessP and LeastP, 87.06% in the MP, 64.63% in the LessP and 62.4% in the LeastP express positiveness in Table 19a. In Table 19b it is the same trend- 94.35%, 91.95% and 83.52% respectively expressed positiveness. In both tables, Chi-Square statistics support the

relationship as shown on the tables. Therefore, the conclusion is that the positiveness between the workers values and those of the organizations is measured by the index of positive organizational culture. Therefore, there is a congruence between the personal values of workers and organizational values.

Table 19a-Workers Versus Organizational Values and the Index of Positive Organizational Culture

Level of Congruence		Index of positive org culture			Total
		Most positive	Less positive	Least Positive	
Your life	Strongly Agree	28	20	23	71
aspirations(what you	Agree	46	33	35	114
dreamt of achieving in	Disagree	10	27	34	71
life) are being fulfilled	Strongly	1	2	1	4
very satisfactorily	Disagree				
through working in this					
organization					
Total		85	82	93	260

($\chi^2=16.593$, $P < 0.05$); but ($\chi^2= 16.593$, $P > 0.50$); Gamma = .232 ; Spearman correlation= .175

Table 19b-Workers Versus Organizational Values and the Index of Positive Organizational Culture.

Level of Congruence between workers and Org. Values		Index of positive org culture			Total
		Most positive	Less positive	Least Positive	
To what extent do you	To a vey high extent	29	28	9	66
see your career	To some extent	53	52	67	172
aspiration being	To a little extent	4	4	6	14
fulfilled in this	To a very little extent	0	3	9	12
organization					
Total		86	87	91	264

($\chi^2=24.571$, $P < 0.05$); Gamma = .400; Spearman correlation= .262

Having established the index as a measure of the positiveness of the relationship between the workers values and the values of the organization, The index of positiveness was crosstabulated with questions on workers punctuality and commitment. These questions are assumed to be good measures of workers personal efficiency. It is assumed that workers who are very punctual manifest the virtues of diligence and commitment. It is expected therefore that the more positive the organizational culture, the higher their level of punctuality and commitment to work. Tables 19c and 19d show the results of the test.

Table 19c- Positiveness of Workers and Organization Values and Workers Efficiency-Punctuality

Workers' Efficiency		Index of positive org culture			Total
		Most positive	More positive	Positive	
Concerning your punctuality at work.	75% and above	68	69	42	179
	50%-74%	18	17	49	84
What is your own evaluation of yourself	25%-49%	0	1	0	1
Total		86	87	91	264

($X^2=32.838$, $P < 0.05$);. Gamma =.479; Spearman correlation= .291

Table 19d- Positiveness of Workers and Organization Values and Workers Efficiency-Commitment.

Workers' Efficiency		Index of positive org culture			Total
		Most positive	More positive	Positive	
What percentage of the workers will you say are very committed to their work in this organization?	75%-100%	58	26	4	88
	Between 50-74%	20	51	77	148
	Below 50%	5	5	4	14
Total		83	82	85	250

($X^2=82.828$, $P < 0.05$); Gamma =.678; Spearman correlation= .497

In Table 19c, the difference between the degrees of punctuality between the most positive and the less positive culture is not glaring but the difference between them and the least positive culture is very much. The workers were asked to evaluate their punctuality themselves. The distribution of responses shows that 68(79.07%) from the most positive culture reported their punctuality to be above 75% while 69(79.3%) in the less positive reported the same but only 42(46.2%) in the least positive reported their punctuality to be above 75%. From the table it can be seen that while the modal degree of punctuality in both the most positive and the less positive cultures is '75% and above', the modal for the least positive culture is '50%-74%' degree. The distribution of respondents supports the hypothesis. This conclusion is also supported by the statistics. Chi-Square calculated from the data is greater than its tabulated values at all conventional levels of significance as shown on table 19c.

In Table 19d, the distribution of respondents shows that 58(69.87%) in the most positive, 26(31.71%) in the less positive and only 4(4.71%) in the least positive culture reported that the percentage of workers who are committed to their work in their various organizations are '75% - 100%. On the other hand, we observe an inverse trend in the '50%-74%' where 20(24.09%) in the most positive, 51(62.2%) in the less positive and 77(90.6%) in the least positive culture reported worker's commitment is at '50%-74%' level. This distribution shows a very strong association between organizational culture and workers commitment as a measure of workers efficiency. Statistical analysis shows very strong relationship between them. ($X^2=82.828$, $P < 0.05$); Gamma =.678; Spearman correlation= .497. The Gamma statistics shows that the relationship is a strong and positive one. Therefore, the null hypothesis is rejected while the alternative hypothesis (H_1) – the more positive the correspondence between workers personal goals and organizational values, the more the efficiency of the workers- is established.

4.7.0 In-depth Interview and Observation

In-depth interviews were conducted and were coupled with observation. The interviews were to tap the organizational culture of the Universities, the way things are done and the management functions. The elements of the interview were as follows:

- The vision, mission and philosophy of the various organizations
- Core-values being pursued by the organizations
- The extent to which they define them
- The extent to which they project, publish and propagate them.
- The levels of orientation- No orientation, Ad-hoc orientation and Continuous orientation.
- The interviewer's observation- display, facilities, environments and documents.
- Conclusions.

4.7.1 Report

Organizations leaders were interviewed to check if they had some vision which they pursued for their organization. What mission has the organization assigned to itself to accomplish? What other core values or philosophies does the organization hold very seriously?

LASU has written Vision and Mission statements in some of their documents such as their Year Book but they are not explicitly displayed beyond those books. They were not displayed anywhere else. Most of the officials interviewed only had faint ideas of the organization's vision and mission. UNILAG has vision and mission statements written in many documents such as the Year Book, Information Flash and many other special books such as *UNILAG in a Nutshell*. The vision and mission are explicitly stated. It is displayed at the main gate of the university but the observer did not find them in any other place. Instead, UNILAG displays the Servicom Work Ethics in many areas in

and around the campus- in key offices and notice boards in the Senate Building, Library, and offices of Deans of faculties. Most of the leaders interviewed not only cherish and profess the core values expressed in the SERVICOM but lament the lack of adequate sensitization of the new generation of staff to them, Deliberate orientation for staff has not taken place for many years until recently (2010) when the university authority started doing deliberate programme of orientation for different categories of staff,

COVENANT beautifully and colourfully displays its vision, mission statements and core-values all over the campus. At the gate, it is displayed on electronic lighted animated screen. So it is in all the major college buildings. In every major office such as Deans, HOD's, Administrative offices and in Halls, COVENANT vision, mission and core-values are conspicuously and vividly displayed so that none can miss them. The observer found them on administrative files and on all document relating to any programme in the organization. All recruits into the organization are presented with the vision, mission and core-values of the organization right from their employment interview and asked if they accepted the values and are willing to abide by and promote them. All lecturers are supposed to be at their duty post at 8 a.m lecture or no lecture and are required to vividly state on their course outlines how every lecture implements the vision, mission and core-values. Orientation is continuous on weekly basis. All workers are expected to attend the weekly fellowship where all workers are reminded of the need to implement and promote the vision and mission of the organization.

CHAPTER FIVE

DISCUSSION OF FINDINGS AND THEIR IMPLICATIONS

5.0 DISCUSSION OF FINDINGS AND THEIR IMPLICATIONS

In this chapter, the findings of this study and the implications they entail are discussed.

5.1.0 Socio-Demographic Characteristics of the Respondents

5.1.1 Gender Characteristics

This study revealed that the proportion of male was higher than for female in both the community data as well as in the organization data. Male respondents were 54.3% in the community and 57.85% in the organization. The demographic characteristics of Nigerian population census have sometimes shown, in the past, that women were more than men.

In the 2006 Population and Housing Census, males were 50.8% and females 49.2% of the total population. In Lagos State where this study was mainly done, the proportion was male 51.8% to female 48.2%. (NPC,2009). What are the factors for male dominance in this study? In the community the study targeted households. The men as heads of the households were more likely to be interviewed rather than the wives when both of them were present. This is in line with the finding of the 2007 Sentinel Survey on distribution of household heads by sex (NPC, 2009). Also, where the house sampled was an office or workshop the head of the office, who was more often than not a man, was interviewed. In the universities, on the other hand, the proportion of men on the staff list was generally higher than women.

5.1.2 Age characteristics

The modal age of respondents in the community data was within the 30-39.99 age cohorts. It accounted for 39.8% of the sample. In the organization, the same age group (30-39.99) has the highest percentage (41.9%). The consistent pattern confirms the fact that this age cohort constitutes the most productive age group both in terms of reproductive activity and economic production in this study. This is the group where most men and women form their families, bear children, rear children and work energetically to initiate a viable economic career. Generally, in both data, the age cohorts 20-29.9, 30-39.9 and 40-49.9 altogether accounted for over 80% of the total number of respondents. This three cohorts together constitute the reproductive power of the entire population.

5.1.3 Main Occupation of Respondents

In the university, the occupational characteristics reflect the academic goal and needs of the institution. The modal occupation is the administrative and executive group followed by the academic staff – professors and lecturers.

The occupational group with the highest occurrence in the community was the business and trade who constituted 33.7% of the total. They were followed by those who were engaged in craft work and other personal services (12.8%). These two groups involved buyers and sellers of goods, small scale manufacturer of various products, artisans such as tailors, mechanics, vulcanizers, hairdressers etc. They constituted, to a large extent, the self-employed informal sector of the economy.

On the other hand, the public and private sectors paid-occupations such as those in management cadre, administrative and executive jobs, tertiary education workers, primary and secondary

education workers, clerical and health workers, all put together, did not account for more than 40% of total occupation of the respondents.

The implication of this finding is that public economic policy must create an enabling environment for the economy to achieve high-level self-employment rate. This assertion is corroborated by the occupational status of respondents which shows that the self-employed constituted 43.3% while employees were 36.5%. In a study of the informal sector of Lagos (Fapohunda, 1975), the author estimated that the informal sector in Lagos constituted about 50% of the workforce. The importance of the informal sector for employment and equitable distribution of resources in developing countries has been highlighted by the ILO/UNDP employment mission to Kenya (ILO,1972). Nigeria can solve a substantial part of the unemployment problem by facilitating self employment programmes.

5.1.4 Marital Status of Respondents

The study found that majority (61.5%), in the community, were married while about half of these were single. Separated, divorced and widowed, all together, were 2.8%. This confirms the strong social value for marriage, family and children which have been noted in literature among Nigerians and Africans in general (Fadipe, 1970; Otite & Ogionwo, 1979). The same pattern is repeated in the organization data with married constituting 77.0% single 20.0%

5.1.5 Religious Affiliation

Religious Affiliation shows that Christians were 70.8%, Islamic adherents – 28.5%. The 2006 population census did not feature religion and ethnic affiliation. However, the Sentinel Survey of the NPC, Baseline Report, 2007 (NPC, 2009) and some other independent studies such as Ayobade (2012) have all returned similar findings on religious affiliation. Some of the most

powerful christian churches have their head quarters in Lagos coupled with the influx of migrants who are mostly christians from the south east into Lagos.

5.1.6 Educational Characteristics of Respondents

The study shows that in the community modal educational attainment of the respondents was the secondary school level (35.8%). It is also significant that educational attainment above the secondary level, putting together OND, B.Sc./HND and post-graduate levels accounted for 53.2%. This characteristic indicated a fairly educated population especially at tertiary level. These findings confirm that the south-west zone is one of the most educated regions of Nigeria. This corroborates the statistics on tertiary education in Bamishaye (1976) which showed that as at 1959 the percentage distribution of students at the University of Ibadan was North – 7%, East – 36%, Lagos – 1% and West – 53%.

It has also been documented in Fafunwa (1974) how the western zone had imbibed western education much earlier than most parts of Nigeria. In an article by Dr. Fariyomi (Punch Newspaper, June 14, 2006) he noted that the first Ph.D. degree in Africa was attained by someone in the western zone. Many other firsts in educational attainment was achieved within this zone. In the universities, the modal educational attainment is the postgraduate level which together with the graduate level constituted 73.7% of the total. This reflects the true nature of the universities as academic communities.

5.1.7 Income Characteristics of Respondents

This study found that about 55% of the respondents earned below N60,000 per month; overall, 73.7% earned below ₦100,000 per month in the community. In the universities, lower percentages of the respondents (57.4%) earned below ₦100,000. Therefore income levels in the

universities were much higher than in the community. The differences correspond to the higher level of education in the universities compared to the community. The implication is that income in Nigeria, to some extent, increases with level of education. Consequently, there is a very strong drive for admission into the universities and other higher institutions. It is most probable that it is the income content of this higher educational attainment that motivates aspirants more than any other reason such as the drive for knowledge and professional efficiency. University education in Nigeria is very often seen as meal ticket and access into political positions. This needs to be further investigated.

5.1.8 Ethnic Characteristics of the Respondents

In this study, the Yoruba was the dominant ethnic group in the community with 65.2%. In the universities, the Yoruba constituted 78.1%. The implication of this finding is that the probability that the culture of the dominant group will tend to dominate the social environment as well as the culture of the universities is very high. Their social values will tend to be the dominant social values and may even result to acculturation for some groups. As an example, Fadipe (1970) found that the Yoruba were very gregarious and pleasure-loving in nature. Today, the culture of ‘aso ebi’, the elaborate parties and pleasure-seeking propensity which emanated from among them have, to some extent, spread to other Nigerians.

The concept of ‘aso ebi’ originally in the Yoruba culture indicated a kind of unity of siblings in ceremonies. All those who are related by blood and by marriage supply a piece of cloth towards the burial of dead relation. As society progressed to modernity, relations of a dead man or woman wear uniform attire in a burial or marriage ceremony. Today in offices, all well-wishers whether Yoruba, Igbo, Hausa or any other ethnic group wear the same uniform (aso-ebi) in support of a co-worker burying a father or a mother or wedding a daughter or a son. The

elaborate parties (owambe) and pleasure-loving tendencies of the Yoruba have spread to other Nigerians.

5.2.0 Social Values of the Respondents

The study investigated the dominant social values among the community members. The first objective was to identify their ultimate values (what they valued most) in their lives. Then the lesser values were stated in order of priority.

5.2.1 Ultimate Social Values of the Respondents

The respondents expressed the one thing or material or belief that they esteemed as the number one and most important to them. This was tagged 'ultimate social value'. Their responses were classified under Religious values (36.8%) money/material (19.0%); family/children/marriage values (14.05), education, values (10.7%), ideas and knowledge (10.7%). Peaceful/easy life value (8.0%). These are the strongest socially esteemed desireables. The social value with the largest percentage expressed God and religious desires as the ultimate.

Other social values followed in their order. There is a very strong tendency in the South West Zone, as among other Nigerians generally, to express the things about God and religion as most important things to them. Among the most powerful faith churches in Nigeria- Deeper-Life, Redeemed Christian church, Foursquare, Mountain of Fire (MFM) etc sprang up and are dominant in this zone. This finding supports Nnoli (1980:35), that religious values have been very strong in Nigeria since colonial times. Also Oloko (1988:16) listed religion as one of the most conspicuous values that exert coercive influence on bureaucrats in Nigeria.

5.2.2 The Money/Material value confirms the tendency

Money, material, property, riches, wealth and material achievement are synonyms for the same phenomenon. In Table 9, quick riches was a very strongly observed as a characteristic of the community. However, in Table 15a 19.0% expressed it as the ultimate value and was the second strongest social value. In the universities, on the other hand, only 6.7% expressed it as ultimate and was the fifth strongest value. This difference between the community and universities- is probably because as the desire for money and material is being satisfied, it gives way to other social desires not yet met as Abraham Maslow had asserted in the Hierachy of Needs theory. In the universities, there was much higher income than in the community generally. Therefore, money and material desires have given way to other social values whereas, there was a stronger desire in the community where the satisfaction was relatively lower.

Family/marriage/children values were expressed in the community as third strongest value. It was the second strongest in the universities. The value for marriage/ family/ children is very strong among Africans as has been noted (Otite & Ogionwo,1979).

Education, ideas and knowledge values was expressed by 10.7% in the community and 7.8% in the universities. Value for education was a very strong one in colonial times till the time of independence. However, in this study, it was relegated to the fourth position both in the community and in the universities. In the universities the low position is probably because that value has been satisfied to a large extent but in the community, the desire for money has become a fundamental social value system overshadowing education except where it is seen as a means of achieving money and material possession (Uche, 1980).

5.2.3 Respondents' Next Social values in order of Priority

The first objective of this study was to identify the core values of the social environment of the universities. The study revealed that the social value with the most frequencies were those of religion, money/ material, family/children, education, and peaceful/ easy life. It is observed that education, as a social value, ranked fourth behind religion, money/ materials and family/ children values. These findings are in consonance with Oloko (1988) in what he referred to as social systems which exert significant pressure on bureaucrats and non-bureaucrats alike (1988:199).

The study further revealed that while the same social values that were dominant under the ultimate social values category continued to dominate, religious social value dropped very sharply from 36.8% under ultimate to 6.3% and 4.8% in priorities 1 and 2. At the same time, family/ children value increased sharply from 14% to 41% and to 31% in priorities 1 and 2. Also money/material value increased from 19% under ultimate value to 24.3% and 35% in priorities 1 and 2. These two social values continued this increasing trend through to priority five. It is quite clear that these two values are the most dominant. It is significant to note that the religious value dropped from the ultimate category to extremely low proportion in priorities 1 to 5. This trend shows clearly that, although a large percentage of the respondents expressed religion as ultimate values, the near extinction in later priorities indicates that the first professions of that value is a kind of window- dressing. The real dominant values are those of money/ material and family/children values. They showed consistent dominance from ultimate value category through priority one to five. (See fig. 2). This finding, I believe, explains the phenomenon of religious externality and religious exhibitionism – a criticism often levied against religious people in Nigeria. Though a lot of people profess and externalize religious activities so much, yet there is

so much greed and corruption and extreme materialism. The real controlling values are those of money/ material and family relationship.

Education, as a social value, would have been expected to rank highly in the list especially in the organizations under study because they are educational institutions but it ranked fourth both in the communities and in the universities. This phenomenon probably suggests, as Uche (1980), Oloko (2006) have noted, the degeneration of education as a social desirable because of its inability in the Nigerian context in meeting peoples economic needs. In the universities, it might have suggested also that respondents, because of their high level of education already attained, no longer see education as a priority.

5.3.0 The Socio-characteristics of the social environment

5.3.1 Work Organizations Preferred within the social environment

Majority (51.7%) of the total respondent in the community and 54.4% in the universities preferred to work in government organizations or establishment while 40.8% in the community and 30.4% in the universities preferred to work in private establishments. A very small number both in the communities and in the universities preferred to work in their own self-established organization. It is the same pattern of employment that they desired for their daughters and sons.

This can be explained by their further responses. The majority preferred it because of better remuneration, job security, ease, no stress work, pension and gratuities opportunities. Once again, the study confirms the strong materialistic value in the social environment.

This probably shows that those who go into self employment do so because they can not get jobs in the paid employment sectors.

5.3.2 Materialist Development Orientation Preferred

A preponderant majority 95.5% in the community and 87.0% in the universities preferred state accumulation of resources and state – controlled programmes to individual control of wealth. This is probably because, citizens have become used to governments controlling the economy, setting-up organizations and educational institutions. This further explains why majority prefer to work in government organizations. This orientation may be detrimental to entrepreneurial development.

5.3.3. Attitude towards Other Ethnic

A large proportion (81.7%) in the community and (82.76%) in the universities expressed liberal attitude towards other ethnics whereas only very small proportion in the community and in the universities expressed non-liberal attitude towards other ethnics. This finding confirms Nnoli's (1980) findings about the Yoruba's more liberal attitude than both the Igbo and Hausa. This probably explains why ethnic and religious fights have been rare and why the zone remains the most peaceful region of Nigeria till present.

5.3.4 Religious Tendency Characteristics

Majority (83.5%) in the community and 84.4% in the universities manifested the spirit of religious liberalism whereas only a small proportion in the community and in the universities manifested religious intolerance. This finding confirms earlier literature that the Yoruba who inhabit this zone have the highest incidence of coexistence of different religious groups while still having a relative high degree of peace. This coexistence extends to the individual families where Christians and Muslims are often found commonly within the same family. The explanation for this liberalism is probably found in the Yoruba gregarious nature, their traditional democratic traits and high tendency towards western education.

5.3.5 Moral Orientation

The preponderant majority of the respondents, 96.0%, in the community and, 96.7%, in the universities preferred a situation where there is high standard of discipline and morals to a life of pleasure, ease and fun. This finding can be related to earlier literature which described child rearing discipline as harsh (Fadipe, 1970). Children were subjected to serious discipline among the Yoruba. But from observation, this discipline is no longer found in the Yoruba youth today. There is therefore need for further studies to investigate this problem.

Majority, 97.5%, and, 94.1%, respectively for community and universities preferred universal application of laws; the same proportion prefer political leaders whose emphasis is on overall social and economic development rather than corrupt , “live and let live” leaders.

5.3.6 Religious Beliefs about Wealth

Majority in the community and in the universities (93.2% and 82.6% respectively) believed in hard work with prayers to attain wealth. What type of prayers?. A sizeable proportion (53.7% and 42.6% respectively) believed that to a high extent and to some extent, charms and divination were the basis of achieving wealth and success. However, 36.5% and 44.1% respectively saw charms and divination as irrelevant. On the other hand, 91.7% and 90.0% respectively said to a high extent and to some extent, praying and fasting with hard work is the basis of attaining wealth and success.

The indication of these findings is that the society is still a mix of primordial and modern beliefs and practices (syncretism) in the quest for success and wealth. Many individuals still do various things including rituals, propitiation and sacrifices of all kinds in order to get rich. This finding partly supports the finding of Oloko (1977) and Aluko (1998) but a larger proportion also demonstrate, this study, believe in hard work backed up with prayers.

5.3.7 Social Beliefs about Organization

Majority of the respondents – 70.5% and 60.4% respectively for community and universities believed that work is easiest in the government organizations than self-managed organizations. At the same time, in response to the question in which type of organization is it easiest to make wealth? Opinion was not strongly divided in the community between private organizations, public organizations, and self-managed organization. But in the university, majority (64.8%) asserted that it is the self-managed organizations. Either way, the belief is that it is easiest to make wealth in the self-managed organization. This supports the findings of Fashoyin (1980; Aluko, 2000); but it was not seen as the easiest to work in. Capitalist philosophy and belief is that individuals working for their own interest would have high level motivation to conquer nature (Ogunbameru,2000). Self employment should be promoted to increase wealth among the people and to reduce unemployment rate.

5.4.0 Performance Evaluation of Universities

5.4.1 Overall Performance Evaluation of Universities

The universities performances were evaluated by the respondents.

In the community, about 10 percent rated LASU as a very good university while majority (58.5%) rated it as an average university. At the same time, an almost equal number of the respondents who knew these universities (38.3% and 39.3% respectively) rated UNILAG as a very good university and LASU as average. Covenant University is a relatively new university compared with the two others. A larger number of respondents did not evaluate Covenant. However, it was rated ‘very good’ by 20.8%; 48. 5% rated it as ‘average’.

The perception of the universities by the public was to a large extent an informed one. While LASU was remembered by many as the university where cultism has destroyed the image of the

student body and where the staff also engaged in perpetual conflict, they concluded that it was not a very serious university. Therefore, only 10.3% rated it as a very good university. This public perception of LASU was confirmed by the staff of LASU themselves; only 20.4% of the staff rated their university as very good. Interview with strategic leaders or managers also confirmed the fact that the university had been in turmoil for many years. Successive Vice-Chancellors were in battle with other leaders and infact, there were several court litigations. A University in such a situation, it was concluded, could not foster good academic environment.

UNILAG, on the other hand, was perceived by the public as a first class university, branded as the “University of first-choice”. In fact, this image has become part of the slogan of the university. JAMB records show that the university, consecutively, has recorded for many years that about 62.5% of all candidates made UNILAG their first choice, leaving the remaining 38% for all the other universities. For many of the candidates, it was UNILAG or no-where else. In the perception of the public, UNILAG had one of the most stable academic sessions; had many programs in hot demand by candidates; the first university to have a radio Station in Nigeria; seen as having high quality staff that produced vice-chancellors for many other universities in Nigeria, devoid of any serious cultism among the students, having stable administration. This was confirmed in an interview with the vice-chancellor in 2011 that the university had a very big problem of admission only a fraction of the total admissible candidates were usually being admitted.

In line with this image, 38.3% in the community rated it as very good and only 0.7% rated it as low. The rating was also confirmed in the self- evaluation by the staff of UNILAG themselves as 81.9% rated their university as very good.

Covenant University was a relatively new university, as at the time of field work, compared with LASU and UNILAG. A larger proportion (30.3%) of the respondents did not answer the question on their perception of Covenant University because of their lack of knowledge about the university. This was relatively high compared with LASU (23.0%) and UNILAG (21.7%).

The perception of the public about Covenant University was that of a university of extreme moral and religious discipline for both student and staff; a no-nonsense university where business was taken most serious; a very beautiful university; with very high- calibre of academic staff; where modern academic programmes were growing up extremely fast; where cultism among student was nil, where teachers taught very seriously, regarded as the best private university in Nigeria. Consequently, 20.8% rate it as very good and only 0.2% rated it low. The self-rating by the staff of the university confirmed the public rating as 89.9% rated their university as very good. When these public perceptions were subjected to multiple comparison using ANOVA statistics, the result shows that UNILAG and Covenant were very close in terms of performance rating by the public but there was significant difference when each of them was compared with LASU. The closeness between the indices of UNILAG and COVENANT, as well as the closeness between their levels of performance should be an indicator that organizations should be very sensitive to these factors.

5.4.2 Employers' Evaluation of Universities' Product

Once again, employers' responses showed that they had far fewer contacts with the products of Covenant University. Only 40% of the employers had much job encounter with its products, However, Covenant University had the highest when the weighted means of the employers evaluation, and responses to the question 'how much do you see the products of the universities

as effective, creative and dependable’? It was followed by UNILAG and least was LASU. This employers rating agrees with the perceptive rating by the general public.

Conclusively, the consistency of these rating by the public, staff and employers indicates that theoretically, the strategic constituency model (which uses the perception of strategic stakeholders of an organization to measure the performance of the organization) is a valid measure as can be seen in this study.

5.5.0 Comparison of Organizational Culture of the Universities

5.5.1 Organizational Culture Comparison Index

The study created comparison index using questions 45-59 and 60-68 specifically targeted to measure the culture of the universities as organizations. Questions 45-59 were formulated to gauge negative traits in the culture while questions 60-68 were to measure the positive traits in the culture. Measurement indexes were calculated through the procedure enumerated in the findings of the study. The negative questions were used to calculate negative measurement index while the positive questions were used to create positive measurement index.

5.5.2 Negative Culture

The negative culture was depicted by traits such as seeking personal enrichment to the detriment of the universities such as selling handouts to extort students; sharp financial practices by staff in university projects; careless services such as poor attention to clients and students except there is some personal gain; bottle-necks and hiccups in staff services due to multiple intermediaries and unstandardized procedures.

By comparing the weighted indexes for each university, LASU was highest in negative culture, UNILAG was lower while Covenant University was least in negative culture (overall index). The

Nigerian Social environment is generally negative as indicated by the pervasiveness of corruption at all levels, the culture of impunity at all levels of political activities, pervasive crime and near anarchy and insecurity. All these reverbrate into all the sub-systems of the society.

5.5.3 Positive Culture

The positive culture was depicted by traits such as a slogan showing pride in the quality of the university over other universities; activities are very well planned and coordinated; attraction of outsiders to university's aesthetics; sensitivity to the need to always set standards; satisfied that work experience fulfills life aspiration and overall satisfaction in ones experiences in the organization.

The comparison of the weighted means of the universities showed that LASU consistently had the least positive traits, UNILAG more positive while Covenant Univerity had the most positive traits (overall index).

The differences in organizational culture of these universities is consistent and in conformity with the discussion on performance evaluation.

5.6.0 Exploration of The Dominant Social Values in South West Zone

5.6.1 Dominant Social Values and Social Values of the Environment

The study revealed that the dominant social values would tend to be the most frequently occurring social values in the social environment. They were the religious value, the money/material, the marriage/family/children values, educational and peaceful/easy life values. Allusion has been made to the very frequent and loud religious expression of Nigerians generally. A substantial portion of the expression is most probably outward without much depth.

This probability is greatly enhanced when the next five priorities (the next 5 most important things desired) were considered. The expression for religious values became extinct almost immediately. Figure 1 shows the trends and patterns of the social values. Overall, money/material and marriage/family/ children values demonstrated the most consistent trend. The desire for quick wealth, money and material is a very strong phenomenon in Nigeria as noted in earlier studies (Uche, 1980; Aluko, 2000). That the values for marriage, family and children, also, are among the most powerful social values in organizational settings in Nigeria have been documented in sociological literature (Oloko, 1988).

5.6.2 Dominant Social Values in the Social Environment and Dominant Social Values in the Culture of the Universities.

The dominant social values in the social environment will tend to be the dominant social values in the culture of the universities. There is a direct relationship between the dominant social values in the social environment and those in the culture of the universities. Percentage distribution of the social values in the social environment have almost exact pattern with the distribution in the universities. The same social values that are dominant in the social environment are also dominant in the universities in almost the same proportion.

This implies that the values that control society or the community are also influencing the behavior in the universities and other organizations. The social value for religion has been discussed. The effect of religion can both be positive and/or negative. Religion has played very serious divisive role in Nigerian organizations, (Oloko, 1988; Babatunde, 1988; Nnoli, 1980). Religion, in Nigeria, is a cover-up for other things such as political and ethnic interests.

Another social value that comes out strong is the money/material. This confirms Aluko's (2000) assertion that there is a very strong drive to accumulate wealth and material at all cost among Nigerians. The values for quick wealth, without corresponding achievement-drive, effort or technical efficiency would tend to influence the behaviour of people and what they do about their economic needs and desires at the work place. Such a tendency would probably lead to corrupt and sharp financial practices. This is probably one of the ways to examine the serious financial corruption often reported in government organizations. Transparency International, for example, has reported Nigeria as one of the most corrupt countries in the world.

In similar vein, the very strong family/children values would tend to influence staff of organization to favour their family members. Nepotism (undue favour in employment) has been observed to be a common feature in Nigerian organizations (Mohr, 1986; Aluko, 2000; Ogunlade, 2002; Oloko, 1988). Also, the strong value for family and children probably has relationship with why many Nigerian organization leaders go into sharp financial practices to secure the future of their children and family members. The T-test analysis of means for the community and organizational sample shows high level significance for dominant values. The mean-scores for the dominant value compare significantly for the two samples.

The value for education is generally the fourth social value in this study. According to Uche (1980), the educated man was the most valued in the community but this value has now given way to the 'New rich' class. The rich man is now tacitly preferred to the educated but education is still seen by many as means to position and power in organizations as well as access to riches.

The social value of peaceful/easy life is also a notable value within the community. This value is related to the pleasure-seeking propensities of Nigerians (Nwala, 1980).

5.6.3 Culture of Organizational Orientation of Universities

The study found that there was very close similarity between the culture of organizational orientation of University of Lagos and that of Covenant University. Consequently, their levels of performance were also close. Majority in UNILAG showed positive direct relationship between high performance and high orientation while in Covenant also, there was correlation between very high orientation and very high performance. At the same time only a small percentage in LASU showed positive direct relationship between very high orientation and very high performance. It is empirically clear from the data that LASU does not compare favourably with both UNILAG and Covenant Universities in both culture of orientation and performance but UNILAG and Covenant University were closer in both. Multiple comparisons using ANOVA in table 9^b confirms this assertion.

The implication is that universities and other organizations that have identified very clearly and strongly their vision, mission and philosophy which they pursue tend to have very strong continuous programme of orientation through which they drive into their staff their vision in order to attain their organizational goals. This is confirmed by earlier studies (Calhoun, Light & Keller, 1997). Apple computer tries to achieve loyalty and high performance through a deliberate programme of orientation into Apple culture at Apple University. Relating this to developing countries, the importation of Western organizations to other cultures especially developing countries of Africa would tend to represent a clash of cultures. There is need for orientation to align the imported organizations, built on western culture, with the culture of the environment where they are operating so that there could be complementarily, acculturation and effective performance.

5.6.4 Organizational Culture and Measurement

The study revealed under the analysis of organizational culture and measurement that Covenant was consistently most positive, UNILAG positive while LASU was least positive (table 10^b).

This study has shown that there is a relationship between the positiveness in the culture of the universities and the level of performance. A very large number of respondents of Covenant University and of UNILAG showed relationship between very high performance and positive culture but for LASU, relationship was between least positive culture (LASU) average performance and positive culture. The relationship between the level of positive culture and level of performance is confirmed by $X^2 = 121.236$, $p < 0.05$.

It is empirically logical to accept that cultures with positive values would tend to influence positive behaviour in people at both individual and organizational levels. In the field observation, it was found that the law faculty of LASU had a more positive orientation which probably led to the higher performance of that faculty. It was adjudged the best law faculty in 2009 at the Law School. Earlier studies that found a relationship between organizational culture and performance include Katz & Kahn (1978:50), Pettigrew (1979) Addidam (1996), Beer (2008). Peters & Waterman (1982) and (Deal & Kenneely (1982) found positive relationship between the positive Japanese values and very high performance of Japanese firms in the 1970s. In Nigeria, earlier studies have documented that there was poor work culture among Nigerians manifested in lack of commitment, indiscipline, absenteeism and lack of punctuality which were hallmarks of low productivity in Nigerian organizations (Kilby, 1961).

5.6.5 Leadership/Management Function and Organizational Culture

It is revealed in this study that management or leadership function can influence the nature of organizational culture. (The impact of leadership in organizations can be positive or negative).

It was revealed that the most positive organizational culture had the most positive management function and that the most negative organizational culture was highest in negative social value.

It revealed that ethnic favouritism (a negative social value) was highest (68.1%) in the most negative organizational culture (LASU) ($X^2 = 65.484$, $p < 0.05$).

The implication of this finding shows that leader's values, actions and policies play a very significant role in the type of culture – the way things are done generally by staff at all levels.

The culture of Apple Computers which became known as America's best example of an organization with a positive culture was the vision and deliberate creation of positive values by Apple leaders (Calhoun, Light & Keller 1997).

In the interview, the very strong positive culture of Covenant University was attributed to the vision of the leaders and their deliberate creation of positive policies. More than any of the Universities studied in this project, Covenant University displays its very positive core values, vision, mission and philosophy for students and staff on virtually all documents, everywhere in the classrooms, offices, receptions, main buildings such as Auditoria and faculty buildings etc.

In job interviews, the candidate is confronted with the vision, mission, core values and philosophy of the university and asked to pledge his or her allegiance and loyalty to them as condition for engagement into the university. More than any of the universities studied, the incidence of negative traits and values was lowest in Covenant University.

The study also discovered in table 14c that when a positive social value is too strong, there is a tendency to lead to “over function” that would manifest in negative form. It found that “religious favouritism” which was treated as a negative social value was inversely related with the index of negative social value. The most negative culture (LASU) had the least occurrence of religious favouritism while the least negative culture (Covenant University) had the highest occurrence of religious favouritism. Covenant University, by the findings of this study, had the most positive management function but in this particular case, it has an inverse relationship with this negative social value.

The explanation for this relationship is that Covenant University being a university founded by a religious organization was too strong on religious values thereby leading to the “over-function”. This finding is another confirmation of serendipity patterns in sociology. It is akin to Durkhiem’s altruistic suicide and Merton’s discovery of the phenomenon of relative deprivation

This can also explain why in Nigeria where religious values are very strong it becomes the reason for the oppression of other groups even in government circles where religion ought to be a unifying factor. Stories of gang up of members of a particular religion against members of other religious groups are commonplace.

5.6.6 Alignment Between Workers Values and Organizational Values Vesus Workers Efficiency

When workers values and aspirations align with those of their organizations, they tend to strive for efficiency in that work place. In both UNILAG and Covenant, about one-third of the respondents asserted that, to a very high extent, their own career aspirations were being fulfilled in the organization (alignment of workers and organizational values) but this proportion was very

low in LASU. The empirical data supports the fact that where this expression was made in the two universities, there was greater efficiency. This was also supported when the congruence or positiveness of workers and organizations values was tested against their punctuality (a measure of workers efficiency and performance in this study).

Empirical evidence revealed that the large majority in Covenant University and UNILAG evaluated themselves as being punctual at work over '75% and above' of the time whereas less than half in LASU evaluated themselves as being punctual at work 75% and above. It is important to stream-line workers aspirations and values with those of the organization for performance enhancement. This probably explains why some university staff both academics and administrative behave in ways antithetic to the tenets of academic culture.

Many workers in Nigerian organizations are engaged in various other businesses unrelated to the business of the organization right in the work place. In the universities, there are those who sell wares. In some universities, management is contending with academicians who sell handouts to extort students while some others write projects for students for money. Their aspirations for money cannot be satisfied and are not congruent with the proper values of the university.

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1.0 SUMMARY OF MAJOR FINDINGS

A summary of the major findings based on the hypotheses is presented in this section:

6.1.1 The dominant values in the social environment

The dominant values expressed most in the social environment were the religious values, the money/ material, the family/marriage/children; educational; and peace/easy life values. These are the dominant values. They are the most frequently expressed by respondents. Analysis of the subsequent value priorities shows that ultimately two sets of values-the family/marriage/children and money and material were the most consistent values within the social environment and to some lesser extent within the universities.

6.1.2 Reproduction of social environmental values in the universities

The dominant values in the social environment, expressed by their frequencies, were reproduced in the universities in almost the same proportions. The T-test analysis of means for the community and universities samples show high-level significance for the dominant values indicating that the mean scores compare significantly for the two samples. However, the comparison of means shows that the mean for religious values was higher in the universities than for the environment while the mean for the money/material values was higher in the environment than for the universities. Overall, the test confirms the dominant values in the environment are also dominant in the universities.

6.1.3 Similarity in the organizational culture of public and private universities and comparison of their performance

The study found that the similarity in organizational culture of two of the universities (UNILAG and COVENANT) was significantly related to their levels of performance. Therefore, the relationship is not whether it is public or private but the type of culture. It also revealed a significant relationship between the culture of organizational orientation and performance.

6.1.4 Positiveness of organizational culture and performance

The study found that positiveness of organizational culture supported high performance. There was also significant relationship between negative social values (negativeness of culture) and low performance.

6.1.5 Positiveness of management function in relation with presence of negative values in the organizational culture

The study found a significant inverse relationship between the positiveness of management function and low level of negative values in organization's culture. The university with the most positive management function manifested the least negative social value in its culture and vice-versa.

6.1.6 Positiveness of relationship between workers' and organizational values on workers' performance

The study found a direct positive relationship between workers values and goals and organizational values and goals. It also found a significant relationship between the congruence of workers values and goals with organizational values and goals and workers' performance (measured by rate of punctuality and level of commitment).

6.1.7 Other important discoveries

An anomalous negative relationship was discovered in the case of religious favouritism. The most positive culture manifested the highest preponderance of religious favouritism (treated here as a negative value). Further analysis shows that the organization with the most positive culture had a very strong religious value bias akin to Durkheim's finding on excessive integration leading to altruistic suicide just as low integration did. In this case also, very strong religious value leads to a negative action in the most positive culture.

6.2.0 CONCLUSION

This study set out to investigate the core social values of the social environment of the south-west zone of Nigeria and their impact on the performance of some selected universities through their organizational culture. The literature of organizational performance had shown in many studies that culture was an important variable in organizational performance especially in the western and oriental world. It had also shown that values were at the core of cultures. This impact had not been seriously measured in Nigeria.

The study employed the cross-sectional survey research design together with field observation and in-depth interview. It utilized both quantitative and qualitative measures to compare the organizational culture of the public and private universities studied. This was done through two independent sets of questionnaire used to collect data from the social environment and from the universities.

The conceptual framework of the study assumed that social values of the social environment influence the culture of the universities either positively, if the values are positive, or negatively, if they are negative, except the organization deliberately engages in continuous orientation to

adapt the values to the goals, vision, mission and overall philosophy and values of the organization through deliberate management function.

1. This study found that the core social values of the social environment were the religious, money/material, family/marriage/children, educational, and peaceful/easy life values. These values of the environment were replicated in almost the same proportion in the universities. The findings have established that the core values from the environment influenced the culture of the universities. When the universities' cultures were compared, the more positive culture tended to perform higher than the less positive culture. Management function was found to influence organizational culture. The study concluded also that the University with the most negative culture had the highest manifestation of negative values and was perceived lowest in performance.
2. The study concluded that organizational culture is the more important factor in the performance of the Universities and not the issue of public or private ownership. Two Universities, public and private, that had very similar culture had also similar levels of performance. Culture of orientation was found to have correlated with performance. Strong and continues orientation will influence performance.
3. Organization culture of the Universities correlated with performance. Organizational culture can be negative or positive. A positive culture will support higher performance. Generally, culture with positive values will influence positive behavior in workers both at the societal, organization and individual levels.
4. The positiveness of management is a key factor in creating a positive culture and it was discovered that religious favouritism would lead to "over function" - a serendipity pattern.

5. The study concluded that when workers values, goals and aspiration align or are congruent with the values, goals and vision and mission of the organization, there will be positive response and motivation to higher performance.

6.3.0 RECOMMENDATIONS

Based on our findings, the following recommendations are made: Given that the dominant social values are religious, the money/ material, family/ marriage/ children, educational and peace / easy life values.

- i. The understanding that our society is very religious (whatever their religion) should be taken seriously especially with the understanding, of the ‘over function’ power that underly religious beliefs. Government and religious bodies should play very active roles in ensuring that religion is properly managed.
- ii. The findings that money / material value is a very powerful value in the society calls for appropriate social controls in relation to acquisition of wealth. The Nigerian society lacks appropriate social control to channel our values in a systematic way that will lead to viable development. Economic controls should ensure that people work for money; that wealth should be tied to real verifiable income; that the value for money and material should not be without corresponding economic base for such wealth. The wealth of members of the society should be based on real economic production. The state economy should be organized in such a way to provide for an enabling environment for everyone to become producers in various forms. Governments and Banks would have much role to play.
- iii Educational system should be arranged in such a way that every individual can develop economically viable skills that can be translated into economic production

- iv. Family /marriage/ children values implies that the state should make appropriate legislation that would help families to be able to keep their members, their marriage and develop their children even though they work for government organizations. Organizations on their part should make institutional arrangements that would help their workers to take care of their children even in the work place environment.
- v. The study found that the major determinant of performance is organizational culture and not whether the organization is public or private. Government has been emphasizing of recent the issue of privatization of various public enterprises. But since many of the enterprises became privatized, much improvements have not been experienced. PHCN is an example. The culture of these organizations should be targeted for intensive social and management engineering. Consultants who are experts in the transformation and development of appropriate organizational culture should be employed to engineer the system.
- vi. Managers who understand what it takes to create appropriate environment should be engaged. Organizational orientation is very crucial. This should be continuous for all levels of workers; it should not be haphazard. Appropriate vision, mission, values, philosophy of each organization should be developed and inculcated into members of staff right from their point of entry into the organization.
- vii. The vision, missions should not just be statement on papers. It should be applied to the goals of each unit and department of the work place. It should reflect in the course outlines of lecturers in each department of the University or each units of the organization. It should be visible to others how each unit contributes to the achievement of the vision and mission. There should be monthly assessment and review.
- viii. Management function is crucial also to the development of positive organizational culture. If the management team is weak the organization will be weak. If it is strong, the

organization will be strong. Management must be strong at all times in terms of ensuring that rules, regulations are adhered to strictly; that both short term and long term strategic plans are up to date and followed and assessed and reviewed organically.

Workers aspirations should be aligned by organizations leaders to the goals of the organization. Workers who perceive the fulfillment of their aspiration and goals in an organization would be highly motivated to perform. Organizations can ensure this by finding out what are the personal goals of a prospective employee and how they can be fulfilled in the organization.

6.4.0 Contributions to Knowledge

- This study has developed a conceptual model which demonstrates how social values from the positive or negative social environment may influence the culture and performance of organizations.
- The study revealed that the most core values of the communities were the religious, the monetary/materialist, the family/children values. Education and peace/easy life, as social values, ranked lower in dominance than the values of religion and family. They are also the core social values in the universities.
- This study is one of the very few studies that has provided empirical evidence on the impact of social values on organizational performance in Nigeria.
- The study has also shown that the problem of effectiveness in organizations is not a factor of 'public' or 'private' but the type of organizational culture, the values that are dominant, and management function.
- The study has been able to explain why organizations, especially universities (the 'gown') are not radically different from the society ('town').

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APPENDIX I

Questionnaires

DEPARTMENT OF SOCIOLOGY
FACULTY OF SOCIAL SCIENCES
UNIVERSITY OF LAGOS
AKOKA, YABA,
LAGOS

Top Manager's Interview Schedule

Good morning/afternoon Sir/Ma.,

I am a Ph.D. candidate of the above named University and I am very grateful to you for giving me the privilege to interview you. This study looks at the effect of values on our organizations in Nigeria and your organization is one of those sampled. We will be grateful if you give us your sincere answers. We hereby declare that all responses shall be treated with utmost confidentiality. It will be used only for the purpose of research.

Thanks for your cooperation.

Date of Interview: -----

Name of Interviewer: -----

Place of Interview (Organization): -----

Instrument I.D. No.: -----

Name of Interviewee (Optional): -----

Position of interviewee in Organization-----

Questions

Section one- Previous Administration

1. What are the Mission and Vision statements for this organization when it was first established?
2. In what document were they written?
3. Where were they displayed?
4. How have the successive managements of this organization tried to achieve the goals?
5. Since its inception, have there been changes, modifications or renewed emphasis in the Vision and Mission?
6. What specifically and empirically did any previous management do to fulfil the Vision and Mission of the organization?
7. How strongly did such an administration sensitize the entire organization's staff to create the awareness of such goals?
8. How strongly did organizational members accept the Vision?
1.. Very strongly 2..Strongly 3. Fairly 4.Weakly 5. Don't know
9. In what ways did organization members react to the Vision and Mission?
1.. Very strongly 2..Strongly 3. Fairly 4.Weakly 5. Don't know

Section 2-Current Administration

10. What are the practical and empirical ways in which this management has encouraged organization staff to accept the Vision and pursue the Mission?
11. How will you describe the overall ways of doing things in this organization?
12. Are there organizational-wide slogans or philosophical statements which all members subscribe to?-----1. Yes No.
13. If yes, what are they?
14. Are outsiders to the organization aware of the organizational slogans or philosophical statements? Yes No.
15. Do outsiders accept them? Yes No.
16. If yes, explain-----
17. To what extent would you confidently declare that 75% of the staff of this organization will agree that this management::

	1. Very large extent 2. Large 3. Little 4. Very little 5. Don't know.	1	2	3	4	5
i.	Does all things according to laid down rules and procedure					
ii.	creates adequate avenues for staff to channel their views and grievances.					
iii.	That promotion and other rewards are done impartially					
iv.	That newly recruited workers are taken through philosophically packaged orientation programme					
v.	That management activities and functions are known to be precise and firm					
vi.	That all the workers in this organization are conscious of the standard and try to meet schedules.					
18	From your experience as top leader, to what extent would you agree that serious pressures from your extended family and your community members requires you to use your official position to favour them? []					
19	To what extent do you agree that this is a common experience of most people in similar position as you.					
20	To what extent has your academic calendar been stable In the last ten years?					

Thank you very much for your time.

**DEPARTMENT OF SOCIOLOGY
FACULTY OF SOCIAL SCIENCES
UNIVERSITY OF LAGOS
AKOKA, YABA,
LAGOS**

**QUESTIONNAIRE
(Organization)**

Dear Respondent,

I am a Ph.D. candidate of the above named university who is honestly concerned with the conditions of our private and public organizations in Nigeria. I am therefore conducting this study with the objective of discovering some of those factors affecting their performance.

Kindly complete this questionnaire truthfully and honestly to the best of your knowledge and observation. Information supplied by you will be treated strictly as confidential. They will be used only for the purpose of research. Names and identities are optional.

Thanks for your cooperation.

Yours faithfully,

P.B. Ogunlade

Date of Interview: -----

Name of Interviewer: -----

Name of Interviewee (Optional): -----

Organization: -----

Instrument I.D. No: -----

Section A: Demographic Data			Code
Instruction: Tick the box against your answer			
1	Sex of respondent:	1. Male 2. Female	
2.	(a) Age last birth day (b) Date of birth	Years. -----Day-----Month-----Year	
3.	Main occupation		
4.	Position in organization.:	Academic----- Administrative----- Others (specify)-----	
5.	Marital Status:	1. Single 2. Married 3. Separated 4. Divorced 5. Widowed	
6.	Religious Affiliation:	1. Christianity 2. Islam 3. Traditional Religion 4. Eastern oriental religion e.g. Eckanka 5. Others(specify)-----	
7.	(a) State of Origin (b) Place of birth	-----	
8.	If not born in this state when did you come to this state ?		
9	Ethnic group		
10.	Education completed	1. None. 2. Primary School 3. Secondary school (Junior) / (Senior) 4. HSC, OND, NCE, and Equivalent 5. B.A/ B.Sc., HND, 6. Post graduate 7. Others (specify)	
11.	(a) Monthly Gross Income: (b) Income earned in the last one month:		
Section B: Socio-Cultural Values			=====
12.	What is that one thing that you hold in highest esteem which you so much desire and value most as the number one thing in your life?		
13	How have you tried to achieve this one thing?		

14	Mention, in the order you value them, the next five most important things which you valued for your life.	
	1.	
	2	
	3	
	4	
	5	
15.	Please identify the things that most people in this organization value so much and want so badly or like doing very much (list in order of importance)	
	1.	
	2.	
	3.	
16.	How do most people try to achieve these things that are so important to them?	
	1.	
	2.	
	3.	
17.	In which type of organization did you prefer to work right from the beginning when you were seeking for a job?	
	1. Private organization	
	2. Government organizations	
	3. Self employing organization	
18.	What was the reason for your preference?	
19.	What was your reason for not choosing the others?	
20.	In what type of organization would you prefer that your daughter/son/or partner works?	
	Organization	Reason for choice
	(a) Daughter	
	(b) Son	
	(c) Marital partner	
21.	List in order of importance seven most important items that you spend money on.	
	1	
	2	
	3	
	4	
	5	
	6	
	7	
22	Is your income able to meet your expenses?	

	1.Yes, very much 2..Just able 3. Unable to 4. Very much unable	
23.	Which of these would you prefer for Nigeria? 1. That individual should accumulate wealth first so that they can then develop the country. 2. We should not allow individual to accumulate wealth rather the state should embark on state programs like mass education, regular supply of electricity, supply of pipe-borne water and good roads etc	
24.	To foster unity in Nigeria today, what we need most is: (Tick one) 1. To be hospitable and accommodating to all Nigerians especially members of other ethnic groups. 2. It is better to relate exclusively to one's own people or ethnic group in order to safeguard one's life.	
25.	Which would you prefer? 1. That we should have only one religion in Nigeria? 2. That all religions should be allowed to co-exist side by side everywhere in Nigeria	
26	If your answer to question above 25 is (1), which religion will you prefer as the only religion? Specify-----	
27	Which do you prefer? 1. It is better for our society to be free and that the people should have a lot of pleasure and fun at all levels in this modern society. 2. It is better for our society to have, first and foremost, a lot of discipline and high moral standard at home, school, workplace and in the offices.	
28.	In our society, which of these do you observe most? 1. Most people's greatest desire is, first and foremost, to get rich very quickly. 2. Most people's greatest desire is to be, first and foremost, highly educated, technical and professional in their career.. 3. Most people's greatest desire is, first and foremost, to have children 4. Most people's greatest desire is, first and foremost, to become politician. 5. Other greatest desire (Specify)-----	
29.	Which of these do you think is better for you today in this country? 1. That your own relations, member of your own family or community are in government top position so that you can get your own share of national cake. 2. Whoever is leader does not matter but he must be a very good, impartial, just person who has the interest of all at heart.	
30.	Which side will you support in this argument? 1. It is very wrong for a court judge to sentence his own son to death because he was found guilty. 2. The law must be applied equally to all Therefore there is nothing wrong for a judge to sentence his own son to death because he was found guilty.	
31.	Are you a member of your home-town association? 1. Yes 2. No	
32.	If your answer to 31 is Yes, how regularly do you attend its meetings? 1. Every meeting 2. Fairly regular 3.occasionally 4. Hardly attend	
33	What kind of benefits do you derive from the membership? (Tick all relevant ones) i. Connection with other indigenes that can help one in business, economically and financially. ii. Because there you meet most of the people who matter. iii. To make one relevant in home-town affairs. iv. To experience solidarity during ceremonies- burials, manages and other festivals. v. Its an avenue to help develop one's home-town Others (specify)-----	

34	What are the obligations expected of you from your home town association? 1. Contribute money for physical development 2. Help members to get business opportunities 3. Help young ones to get employment, admission etc. 4. Use whatever position or opportunity you have to bring project and amenities to the community. 5. Other obligations (specify)-----	
35	Do you agree that emphasis by various ethnic groups on unity of their members through ethnic associations will foster the much desired unity and development of Nigeria? i. strongly agree ii. agree iii. disagree iv. strongly disagree	
36	Which of these types of political leaders do you prefer for Nigeria? i. The political leader who is corrupt and condones corruption by others “who eats and allows others to eat also” ii. The political leader who is not corrupt and abhors corruption by others (who will not ‘eat and will also not allow others to eat’ but will work)	
37	. What should be done to any political leader who commits any crime against the state, no matter who he is? i. He/She should be pitied and pardoned because of his/her contribution and importance. ii. He/She should be dealt with according to the law. iii. He/She should be handled carefully because members of his/her ethnic group may ferment trouble because they are ‘sacred cows’	
38	Which do you prefer?. i. Those who succeeded through their father/mother’s popularity and wealth ii. Those who rose from obscurity to expertise and popularity.	
39	How do you see a boss who always insists that his/her subordinate worker must return the money left over when sent to buy something no matter how small it is i. as very stingy ii. as conservative iii. as corrective	
40	How do you see a worker who never returns left over money when sent on an errand to buy things? i. just a child that means no harm ii. such a behaviour does not mean anything in the modern days iii. exhibits a moral behaviour that needs to be corrected urgently	
41	To what extent do you think that our national constitution should be amended? i. To the extent that every Nigerian should no longer be called Hausa, Yoruba, Igbo or any other tribe and should have the right to live and become a ruler in any part of Nigeria. ii. To the extent that every Nigerian should still maintain their ethnic identity and respect their traditional institutions.	
42	What are the beliefs of your religion about how work should be done in public organization’s? (Tick all relevant answers) i. Do it to prosper one’s self by all means? ii. With all diligence and integrity? iii. Do it honestly as to GOD? iv. Do not put GOD into work matters.	
43	Honestly, how have you followed your religious belief in your work? -----	
44	What is your religious belief about how to get wealth? i. That GOD has given you all the wealth of the land and you must be wealthy	

	at all cost. ii. Work hard, pray and wait for GOD's riches iii. Your wealth must be gotten wherever you work iv. Riches are the root of all evil therefore, run away from it. v. Seek for just enough wealth to be comfortable vi. That poverty and humility are godly virtues Others (specify)-----																															
45	To what extent do people belief that their success can be achieved through the following spiritual means? High extent Some extent Little Very little Not relevant <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 20%;">i. Charms</td> <td style="width: 15%;"></td> <td style="width: 15%;"></td> <td style="width: 15%;"></td> <td style="width: 15%;"></td> <td style="width: 15%;"></td> </tr> <tr> <td>ii. Ritual sacrifice</td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>iii. Divination</td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>iv. Praying</td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>v. Fasting.</td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> </table>	i. Charms						ii. Ritual sacrifice						iii. Divination						iv. Praying						v. Fasting.						
i. Charms																																
ii. Ritual sacrifice																																
iii. Divination																																
iv. Praying																																
v. Fasting.																																
46	In what type of organization do you think work is easier? 1. Private organization 2. Government organization 5. Self managed organization																															
47	In which type of organization do you think it is easier to achieve great financial success? a. Private organization b. Government organization c. Self managed organization																															
48	What are your three most important leadership qualities that you want to see in the leaders of this organization																															
Section C: Organizational Culture (Negative) Tick () one option																																
	SA - Strongly Agree D- Disagree A- Agree SD- Strongly Disagree	SA A D SD	Code																													
49.	In this organization most workers are seeking their own way to succeed than that of the organization because of the desire to make money..																															
50	This organization's services are not efficient because most workers are doing the work in such ways that will get them personal benefits.																															
51.	This organization does not have enough financial power to execute its projects because most management staff in charge of contracts and purchases seek their own personal gain in those transactions.																															
52.	There are too many workers, therefore, the atmosphere of work is not serious																															
53.	There are a lot of bottlenecks and hiccups in getting this organization's services because such services go through many intermediaries and un-standardized procedure e.g admissions, accommodation etc..																															
54.	Administration frequently suffers because leaders are often imposed on those who were their professional superior.																															
55	Generally, there is indiscipline at work (such as lateness, absenteeism and disobedience to authority) because of administrative lapses. i. Lateness----- ii. Absenteeism----- iii. Disobedience-----																															
56	Among workers, such behaviour aimed at making money by all means are																															

	very rampant e.g selling of handout, admission spaces, question and marks etc.					
57	There is a strong tendency among technicians and contract workers to cheat on the organization through over-invoicing,or hiking of prices of materials procured.					
58	There is widespresd practice of dishonesty and corruption in this organization.					
59	There is a general disposition that discourages workers from doing unpaid work in this organization..					
	Section D: Organizational Culture (Positive)					
60a	There is a slogan that asserts the pride and quality of this organization above other similar organizations					
b	What is it?-----.					
61	This organization's activities are always very well planned ahead of time.					
62 a	Many outsiders feel attracted to this organization.					
b.	What attracts them? -----					
63a	In all things being done in this organization, there is consciousness for standard and pace-setting befitting the organization					
b.	Give example.					
64	Every worker in this organization is conscious and behaves in accordance with clearly laid down standards of behaviour.					
65	All workers in this organization are considered to be important.					
66	This organization and its staff are very efficient in all their services.					
67.	Your life aspirations (what you dreamt of achieving in life) are being fulfilled very satisfactorily through working in this organization.					
68	Overall, I will say that my experience in this organization is very good.					
	Section E: Organizational Culture (Negative)					Code
	For questions in this section, tick one answer.					
69	To what extent would you say that there is ethnic favouritism in this organization? i. To a very high extent ii. To some extent iii. To a little extent iv. To a very little extent v. Don't know.					
70	To what extent would you say that there is religious favouritism in this organization? i. To a very high extent ii. To some extent iii. To a little extent iv. To a very little extent v.. Don't know.					
71	To what extent do you agree that workers are promoted in this organization because of their religious association with the boss? i. To a very high extent ii. To some extent iii. To a little extent iv. To a very little extent v. Don't know					
72 a.	To what extent have you observed that the number of relations and workers from the ethnic group of the immediate past and present boss tend to increase during the tenure of that boss? Immediate past boss- i. . To a very high extent ii. To some extent iii. To a little extent iv. To a very little extent v. Don't know.					

b.	Present boss- i. . To a very high extent ii. To some extent iii. To a little extent iv. To a very little extent v. Don't know.					
73	To what extent would you say that membership of social club is a factor of favouritism in this organization? i. To a very high extent ii. To some extent iii. To a little extent iv. To a very little extent v. Don't know					
74	To what extent will you say that political party affiliation is a factor of favouritism? i. To a very high extent ii. To some extent iii. To a little extent iv. To a very little extent v. Don't know					
75	Do you know that very bogus contracts are created in some organization- buying of things not needed e.g .coffins- just to spend the fund of the budget of the organizations. To what extent do such contracts exist here? i. To a very high extent ii. To some extent iii. To a little extent iv. To a very little extent v. Don't know					
Section F: Management Function Tick (✓) one option		<table border="1"> <tr> <td>Very true</td> <td>True</td> <td>Just true</td> <td>Not true at all</td> </tr> </table>	Very true	True	Just true	Not true at all
Very true	True	Just true	Not true at all			
76 a.	Newly recruited workers into this organization are usually taken through very serious orientation and training concerning the work, and right attitude to work					
b.	How? -----.					
77	This organization displays conspicuously in various places some code of ethics, principles, values or missions and visions of the organization for reminding workers.					
78.	There is constant emphasis from management to workers on the need to comply or conform to the philosophy of the organization.					
79.	Management does not provide open avenues or channels for individual workers to discuss important issues or problems.					
80	Management staff themselves neither obey rules, nor operate in accordance with the philosophies they advocate.					
81 a.	Management promotes workers at intermediate and junior levels as at when due.					
b	When was last intermediate promotion exercise?					
c.	When was last junior exercise? -----					

82	To what extent would you agree that favouritism- god fatherism, federal character, nepotism is mostly the means of gaining promotion to the top in this organization? 1. to a very great extent -75% and above) 2. to a great extent – 50% 3. just to some extent- 25%-49% 4. to a very little extent –below 25%	
.	Section G: Particularism Vs Universalism Tick (✓) one option	
83	To what extent would you agree that most contracts and appointments are usually given to favoured persons without going through the appropriate due process? i. Strongly agree. ii. Agree iii. Disagree iv. Strongly disagree v. Never.	
84	To what extent will you agree that the managers/management in this organization apply organizational rules to everybody in the same way e.g. in promotion. i. Strongly agree. ii. Agree iii. Disagree iv. Strongly disagree v. Never.	
85	When some top members in this organization commit certain serious offences, to what extent does the management try to suppress or hide such offences? i. To a very high extent ii. To some extent iii. To a little extent iv. To a very little extent	
86	Are there secret societies, cults and exclusive clubs in this organization? i. Yes i. No ii. Don't know	
87	If answer to last question is YES, to what extent do they influence decisions at management level? i. To a very high extent ii. To some extent iii. To a little extent iv. To a very little extent	
	Section H: Workers Efficiency	
88.	To what extent would you agree that promotion/advancement is a function of hard work and diligence in this organization? 1. to a very great extent -75% and above 2. to a great extent – 50%-74% 3. just to some extent- 25%-49% 4. to a very little extent –below 25%	
89.	To what extent would you agree that many workers in this organization put trust in spiritual means like- going to pray in churches, mosques and even doing sacrifices to be able to get promotion in this organization? 1. to a very great extent -75% and above 2. to a great extent – 50%-74% 3. just to some extent- 25%-49% 4. to a very little extent –below 25%	
90.	To what extent would you agree that many workers in this organization join secret societies and exclusive clubs to advance to position of power and authority? 1. to a very great extent -75% and above 2. to a great extent – 50%-74% 3. just to some extent- 25%-49% 4. to a very little extent –below 25%	
91.	Observers have noted that many workers in the public organization do not resume work punctually. To what extent do workers in this organization report promptly at work? 1. to a very great extent -75% and above	

	2. to a great extent – 50%-74% 3. just to some extent- 25%-49% 4. to a very little extent –below 25%																													
92	To what extent can your immediate boss and other co-workers vouch for you that you will always show up for work promptly? i. To a very high extent ii. To some extent iii. To a little extent iv. To a very little extent																													
93	Concerning your punctuality at work. What is your own evaluation of yourself? i. 75% and above ii. 50%-74% iii. 25%-49% iv. Below 25%																													
Section I--Commitment Tick (✓) one option																														
94	To what extent will you say that your experience in this organization motivates you to continue to serve diligently? i. To a very high extent ii. To some extent iii. To a little extent iv. To a very little extent																													
95	What will you say is the possibility of looking for a better job than this one that you are doing here? i. Very high possibility ii. Fair possibility iii. Low possibility iv. Very low possibility																													
96	. Which of these most often constitute the most joyous moments in your life? (Tick one) i. when I am able to do something significant in my work ii. when money comes in large quantity iii. when there is a social or political breakthrough iv. during those festivities that offer a lot of euphoria v. when I had children born into the family. vi. others (specify) ----- -----																													
97	What percentage of the workers will you say are very committed to their work i. 75%---100% ii. Between 50-74% iii. Below 50%																													
98	Options: 1- Strongly agreed 2. Agree 3. Disagree 4. Strongly disagree How do you agree with these statements? i. It is wrong to make workers work beyond their normal official hours especially when such extra is not recognized for overtime payment. ii. Workers who carry home office work to continue are being overzealous iii. It is necessary for managers and other leaders to work very late and even work on public holidays iv. Most often, the most joyous moments of my life is when I am at work v. There are other jobs that I will prefer to do. vi. I am not sure I can get any other better job that can make me happier than this one.	<table border="1"> <tr> <th>SA</th> <th>A</th> <th>D</th> <th>SD</th> </tr> <tr><td></td><td></td><td></td><td></td></tr> <tr><td></td><td></td><td></td><td></td></tr> <tr><td></td><td></td><td></td><td></td></tr> <tr><td></td><td></td><td></td><td></td></tr> <tr><td></td><td></td><td></td><td></td></tr> <tr><td></td><td></td><td></td><td></td></tr> </table>	SA	A	D	SD																								
SA	A	D	SD																											

Section J- Perception of path to success: Goals		
Tick (☐) one option		
99	To what extent do you see your career aspiration being fulfilled in this organization? i. To a very high extent ii. To some extent iii. To a little extent iv. To a very little extent	
100	To what extent do you see your financial aspirations being fulfilled through this organization? i. To a very high extent ii. To some extent iii. To a little extent iv. To a very little extent	
101	To what extent do you see your family and social goals being fulfilled through this organization? i. To a very high extent ii. To some extent iii. To a little extent iv. To a very little extent	
102	To what extent do you see your social goals being fulfilled through this organization? i. To a very high extent ii. To some extent iii. To a little extent iv. To a very little extent	
103	To that extent do you see yourself achieving your self-actualization goals through your continued participation in this organization? i. To a very high extent ii. To some extent iii. To a little extent iv. To a very little extent	
Section K-Image of organization		
Tick (☒) one option		
104	What is the assessment of your organization by the general public? i. Very highly ii. Averagely iii. Low iv. Very low	
105	Which of these factors has had the most negative affect on your organization? i. Lack of adequate technology ii. Human factors such as corruption and embezzlement iii. Lack of commitment of workers and managers to organization success iv. Inadequate personnel v. Inadequate funding vi. Poor infrastructural facility vii. Electricity supply. viii. Others (specify) ----- -----	
106	How stable has been the academic calendar of this university in the last ten years? i. Highly stable- no disruption at all. ii. Stable iii. Unstable iv. Very unstable	

Thank you for your cooperation

**DEPARTMENT OF SOCIOLOGY
FACULTY OF SOCIAL SCIENCES
UNIVERSITY OF LAGOS
AKOKA, YABA,
LAGOS**

**QUESTIONNAIRE
(Socio-Cultural Environment)**

Dear Respondent,

I am a Ph.D. candidate of the above named university who is honestly concerned with the conditions of our private and public organizations in Nigeria. I am therefore conducting this Ph.D. research with the objective of discovering some of those factors affecting the performance of these organizations.

Kindly complete this questionnaire truthfully and honestly to the best of your knowledge and observation. Information supplied by you will be treated strictly as confidential. They will be used only for the purpose of research. Names and identities are optional.

Thanks for your cooperation.

Yours faithfully,

P.B. Ogunlade

Date of Interview: -----

Name of Interviewer: -----

Name of

Interviewee (Optional): -----

Place of Interview (Community): -----

Instrument I.D. No.: -----

Section A: Demographic Data			Code
Instruction: Tick the box against your answer			
.	Sex:	1.Male 2. Female	
2.	(a) Age last birth day (b) Date of birth	_____	
3.	Main occupation.	-----Day-----Month-----Year	
4.	Occupational status:		
5.	Marital Status:	1. self employed 2. employer 3.Employee 4.Unemployed 5.Retiree	
6.	Religious Affiliation:	1. Single 2. Married 3. Separated 4. Divorced 5. Widowed	
7.	(a) State of Origin (b) Place of birth	1. Christianity 2. Islam 3. Traditional Religion 4. Eastern oriental religion e.g. Eckanka 5. others(specify)-----	
8.	If not born in this state when did you come to this state?	-----	
9	Ethnic group		
10.	Education completed	1. None. 2. Primary School 3. Secondary school (Junior)/ (Senior) 4. HSC, OND, NCE, and equivalent 5. B.A/ B.Sc., HND, 6. Post graduate 7. Others (specify)	
11.	(a) Monthly Gross Income: (b) Income earned in the last One month:	=====	
Section B: Socio-Cultural Values			Code
12.	What is that one thing that you hold in highest which you so much desire and value most as the number one thing in your life?		
13.	How have you tried to achieve this one thing?		
14.	Mention, in the order you value them, the next five most important things that you value for your life. 1. 2.		

	3. 4. 5.																									
15.	Please identify the things that most people in this community value so much and want so badly or like doing very much (list in order of importance) 1. 2. 3. 4.																									
16.	How do most people try to achieve these things that are so important to them? 1. 2. 3.																									
17.	In what type of organization do young people who just left school prefer to work 1. Private organizations 2. Government organizations 3. Self employing organization																									
18.	What is the most commonly stated reason for their preference?																									
19.	What is their reason for not choosing the others?																									
20.	<table border="1"> <thead> <tr> <th colspan="3">In what type of organization would you prefer that your daughter/son/or partner works?</th> </tr> <tr> <th></th><th>Organization</th><th>Reason for choice</th></tr> </thead> <tbody> <tr> <td>(a) Daughter</td><td></td><td></td></tr> <tr> <td>(b) Son</td><td></td><td></td></tr> <tr> <td>(c) Marital partner</td><td></td><td></td></tr> </tbody> </table>	In what type of organization would you prefer that your daughter/son/or partner works?				Organization	Reason for choice	(a) Daughter			(b) Son			(c) Marital partner												
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1																										
2																										
3																										
4																										
5																										
6																										
7																										

	iv. To experience solidarity during ceremonies- burials, marriages and other festivals. v. Its an avenue to help my home-town vi. Others (specify)-----	
34	What are the obligations expected of you from your home town association? 1. Contribute money for physical development 2. Help members to get business opportunities 3. Help young ones to get employment, admission etc. 4. Use whatever position or opportunity you have to bring project and amenities to the community. 5. Other obligations (specify)-----	
35	Do you agree that emphasis by various ethnic groups on unity among their members through ethnic associations will foster the much desired unity and development of Nigeria? i. strongly agree ii. agree iii disagree iv. strongly disagree.	
36.	Which of these types of political leaders do you prefer for Nigeria? i. The political leader “who eats and allows others to eat also”(who is corrupt and condones corruption by others) ii. The political leader who will “not eat and will also not allow others to eat” but will work (who is not corrupt and abhors corruption by others}	
37.	What should be done to any political leader, no matter who he is, who commits any crime against the state? i. .He/She should be pitied and pardoned because of his/her contribution and importance. ii. He/She should be dealt with according to the law. iii. He/She should be handled carefully because members of his/her ethnic group may ferment trouble because they are ‘sacred cows’	
38.	Which do you prefer? i. Those who succeeded through their father/mother’s popularity and wealth ii. Those who rose from obscurity to expertise and popularity.	
39.	How do you see a father/mother who always insist that his/her children must return the money left over when sent to buy something no matter how small it is i. as very stingy ii. as conservative iii. as corrective	
40.	How do you see a child who never returns left over money when sent on an errand to buy things? i. just a child that means no harm ii. such a behaviour does not mean anything in this modern days iii. exhibits a moral behaviour that needs to be corrected urgently	
41.	To what extent do you think that our constitution should be amended? i. To the extent that every Nigerian should no longer be called Hausa, Yoruba, Igbo or any other ethnic group and should have the right to live and become a ruler in any part of Nigeria. ii. To the extent that every Nigerian should still maintain their ethnic identity and respect their traditional institutions.	

42	What are the beliefs of your religion about how work should be done in public organizations? (Tick all relevant answers) i. Do it to prosper by all means? ii. With all diligence and integrity? iii. Do it honestly as to GOD? iv. Do not put GOD into work matters.																																					
43	Honestly, how have you followed your religious belief in your work? -----																																					
44	What is your religious belief about how to get wealth? i. That GOD has given you all the wealth of the land and you must be wealthy at all cost. iii. Work hard, pray and wait for GOD's riches iv. Your wealth must be gotten wherever you work v. Riches are the root of all evil therefore, run away from it. vi. Seek for just enough wealth to be comfortable vii. That poverty and humility are Godly virtues viii. Others (specify)-----																																					
45	To what extent do people believe that their success can be achieved through the following spiritual means <table border="1"> <thead> <tr> <th></th> <th>High extent</th> <th>Some extent</th> <th>Little</th> <th>Very little</th> <th>Not relevant</th> </tr> </thead> <tbody> <tr> <td>i. Charms</td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>ii. Ritual sacrifice</td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>iii. Divination</td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>iv. Praying</td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>v. Fasting</td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> </tbody> </table>		High extent	Some extent	Little	Very little	Not relevant	i. Charms						ii. Ritual sacrifice						iii. Divination						iv. Praying						v. Fasting						
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i. Charms																																						
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46	In what type of organization do you think work is easiest? i. Private organization ii. Government organization iii. Self managed organization																																					
47	In which type of organization do you think it is easiest to achieve great financial success? i. Private organization ii. Government organization iii. Self managed organization																																					
Section C: Organizational Performance																																						
48.a	Are you conversant with the products of Lagos State University (LASU)? 1. Yes 2. No																																					
b.	Please explain-----																																					
49.a	Are you conversant with the products of University of Lagos (UNILAG)? 1. Yes 2. No																																					
b.	Please explain-----																																					
50a	Are you conversant with the products of COVENANT University? 1. Yes 2. No																																					
B	Please explain-----																																					
51.	Generally, what would you say is the public perception of Lagos State University (LASU)? (Tick one) 1. Very good																																					

	2. Good 3. Not so good 4. Bad	
52.	Generally what would you say is the public perception of University of Lagos (UNILAG)? (Tick one) 1. Very good 2. Good 3. Not so good 4. Bad	
53.	Generally what would you say is the public perception of COVENANT University? 1. very good 2. good 3. not so good 4. bad	
54	How would you rate workers in LASU? 1. Have very high commitment and efficiency 2. Have fair commitment and efficiency 3. Not much commitment and efficiency 4. No commitment and efficiency at all.	
55	How would you rate workers in UNILAG ? 5. Have very high commitment and efficiency 6. Have fair commitment and efficiency 7. Not much commitment and efficiency 8. No commitment and efficiency at all.	
56	How would you rate workers in COVENANT University? 9. Have very high commitment and efficiency 10. Have fair commitment and efficiency 11. Not much commitment and efficiency 12. No commitment and efficiency at all.	
57a	Is there anything that you like about LASU? 1. Yes 2. No 3. Don't know.	
b.	If yes what is it? -----	
58a	Is there anything that you like about UNILAG? 1. Yes 2. No 3. Don't know.	
b.	If yes what is it? -----	
59a	Is there anything that you like about COVENANT University? 1. Yes 2. No 3. Don't know.	
b.	If yes what is it? -----	

Dear respondent,

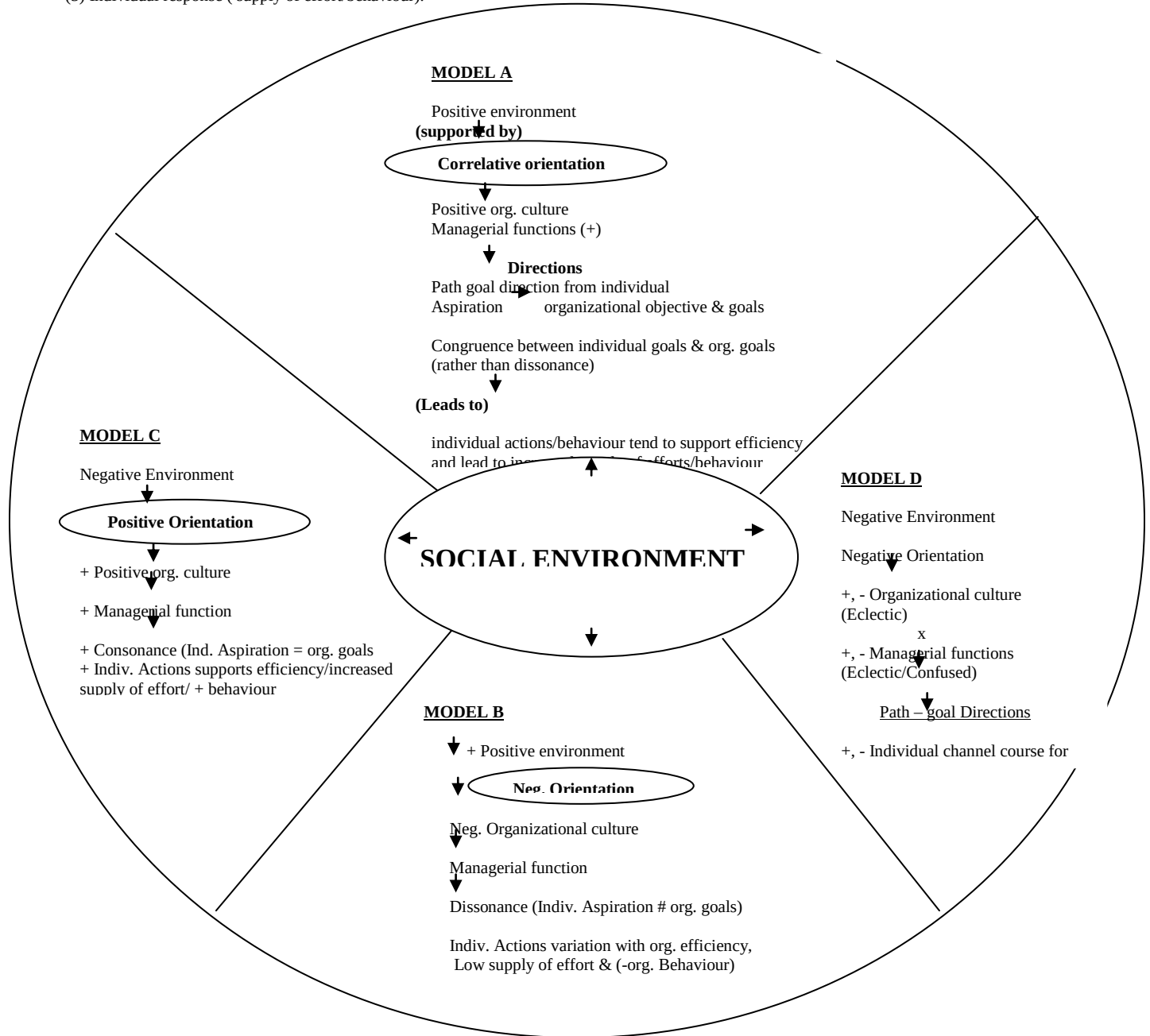
Thank you very much for your cooperation.

APPENDIX II

MODELS OF ORGANIZATIONAL BEHAVIOUR FOR PUBLIC ENTERPRISES

Variables of the model: (1) Environment factors (2) Type of orientation (3) Organizational culture (4) Management staff policy (managerial function).

(5) Individual response (supply of effort/behaviour).



SUMMARY

Models	Envt.	Ort.	Org cult	Manag function	Response	
					Type of behaviour	Level Of Energy (Performance)
	+	+	+		+	+
B	+	-	-	-	Low	+
C	-	+	+	+	+	+
D	-	-	+, -	+, -	+, -	+, -

APPENDIX III

Employers Evaluation Analysis

Frequency Table

How often do you have graduates of LASU coming for interviews?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very often	6	60.0	60.0	60.0
	Often	2	20.0	20.0	80.0
	Rarely	2	20.0	20.0	100.0
	Total	10	100.0	100.0	

How often do you have graduates of UNILAG coming for interviews?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very often	5	50.0	50.0	50.0
	Often	4	40.0	40.0	90.0
	Rarely	1	10.0	10.0	100.0
	Total	10	100.0	100.0	

How often do you have graduates of CONVENANT UNI coming for interviews?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very often	1	10.0	10.0	10.0
	Often	3	30.0	30.0	40.0
	Rarely	5	50.0	50.0	90.0
	Not at all	1	10.0	10.0	100.0
	Total	10	100.0	100.0	

How often do you employ graduates of LASU

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very often	3	30.0	30.0	30.0
	Often	6	60.0	60.0	90.0
	Rarely	1	10.0	10.0	100.0
	Total	10	100.0	100.0	

How often do you employ graduates of UNILAG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very often	4	40.0	40.0	40.0
	Often	6	60.0	60.0	100.0
	Total	10	100.0	100.0	

How often do you employ graduates of CU

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very often	1	10.0	11.1	11.1
	Often	2	20.0	22.2	33.3
	Rarely	6	60.0	66.7	100.0
	Total	9	90.0	100.0	
Missing	No response	1	10.0		
Total		10	100.0		

How much do graduates of LASU meet your needs

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very often	1	10.0	11.1	11.1
	Often	7	70.0	77.8	88.9
	Rarely	1	10.0	11.1	100.0
	Total	9	90.0	100.0	
Missing	No response	1	10.0		

How much do graduates of LASU meet your needs

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very often	1	10.0	11.1	11.1
	Often	7	70.0	77.8	88.9
	Rarely	1	10.0	11.1	100.0
	Total	9	90.0	100.0	
Missing	No response	1	10.0		
Total		10	100.0		

How much do graduates of UNILAG meet your needs

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very often	4	40.0	40.0	40.0
	Often	6	60.0	60.0	100.0
	Total	10	100.0	100.0	

How much do graduates of CU meet your needs

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very often	1	10.0	14.3	14.3
	Often	2	20.0	28.6	42.9
	Rarely	3	30.0	42.9	85.7
	Not at all	1	10.0	14.3	100.0
	Total	7	70.0	100.0	
Missing	N.A	1	10.0		
	No response	2	20.0		
	Total	3	30.0		
Total		10	100.0		

Which would you employ First

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	UNILAG	5	50.0	50.0	50.0
	CONVENANT	1	10.0	10.0	60.0
	No response	4	40.0	40.0	100.0
	Total	10	100.0	100.0	

Second

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	UNILAG	1	10.0	10.0	10.0
	CONVENANT	5	50.0	50.0	60.0
	No response	4	40.0	40.0	100.0
	Total	10	100.0	100.0	

Third

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	LASU	6	60.0	60.0	60.0
	No response	4	40.0	40.0	100.0
	Total	10	100.0	100.0	

LASU products dependable, effective and creative

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Large	1	10.0	12.5	12.5
	Large	6	60.0	75.0	87.5
	Little	1	10.0	12.5	100.0
	Total	8	80.0	100.0	
Missing	No response	2	20.0		
Total		10	100.0		

UNILAG products dependable, effective and creative

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Large	4	40.0	40.0	40.0
	Large	5	50.0	50.0	90.0
	Little	1	10.0	10.0	100.0
	Total	10	100.0	100.0	

CU products dependable, effective and creative

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Large	3	30.0	50.0	50.0
	Large	2	20.0	33.3	83.3
	Little	1	10.0	16.7	100.0
	Total	6	60.0	100.0	
Missing	N.A	2	20.0		
	No response	2	20.0		
	Total	4	40.0		
Total		10	100.0		

Impactof LASU on the community

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Large	1	10.0	11.1	11.1
	Large	3	30.0	33.3	44.4
	Little	5	50.0	55.6	100.0
	Total	9	90.0	100.0	
Missing	No response	1	10.0		
Total		10	100.0		

Impact of UNILAG on the community

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Large	4	40.0	40.0	40.0
	Large	6	60.0	60.0	100.0
	Total	10	100.0	100.0	

Impact of CONVENANT UNI on the community

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Large	3	30.0	37.5	37.5
	Large	2	20.0	25.0	62.5
	Little	2	20.0	25.0	87.5
	Very little	1	10.0	12.5	100.0
	Total	8	80.0	100.0	
Missing	No response	2	20.0		
Total		10	100.0		